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NO. 1.



THE CHILD AT YOUR DOOR

400,000 Orphan Children in the near East will starve unless we feed them.
CAMPAIGN JANUARY 12TH TO 19TH FOR \$30,000,000



Editorial



Why Not Christians?

NO teacher has equaled Jesus in fertility of imagination. Wherever His eye rested, objects shaped themselves into illustrations. He spoke in pictures. He taught by parables. He made the people see as well as hear the truth.

One of His most striking pictures answers the question why are men not Christians. A king made a marriage feast for his son. He sent to call the guests and they would not come. Strange behaviour surely for subjects honored by this king with an invitation to the marriage of his son. It seems incredible. There must be some mistake. The king treats the matter as a mistake, or misunderstanding. He does not upbraid or censure. But he sends forth other servants with a more urgent message. The invited guests behave worse than before. Some treat the message lightly and hurry away to their business. Others become angry, mistreat and slay the servants.

Never since the world began has such a thing happened. Subjects have disliked their king, and risen in revolt against him. But these subjects are not revolting. They are merely using the occasion when the king does them an honor to fling a gratuitous insult in his face.

This is parable, not history. No such history was ever written. No earthly king was ever treated after this fashion. But the kingdom of heaven is like this. The Divine King has been treated after this fashion. He prepared a marriage feast for His Son. He sent forth His invitations and had them rejected. He sent forth other servants to urge the invited guests to come, and they have made light of the invitation, and in some cases killed the servants. All of the Apostles but one suffered violent deaths. Thousands of God's messengers since that day have suffered martyrdom for no other crime than that of pleading with men to be reconciled to God.

No reason is assigned in the parable for the rejection of the invitation. It is not necessary to assign a reason. The only conceivable reason is on the face of the story. They did not go to the wedding because they did not want to go. And they did not want to go because they did not love the king. They were not willing to come into fellowship with him, and play the part that a friendly relation demanded.

Many reasons are given why men are not Christians, why the majority of men in these United States are not Christians. One popular and much vaunted reason is the sad defection of the Church. Some prominent Christian writers concede the force of this reason. They reproach the Church, and excuse those who refuse its ministrations.

We are not concerned to defend the Church. It needs no defense in this matter. It is made up of sinners. God intended it for sinners. He does not expect it to be perfect. If men wish to find fault, there will always be faults for them to find. But their fault-finding is merely a pretext.

The reason men are not Christians is because they do not love God. This is the one sole reason. They do not want to come into fellowship with God, and live up to the demands which that fellowship would make on them. It is an awful state of things, a distressing state of things, but it is the real state of things,—men do not love God. The language of their heart is: "Depart from us, O God, for we desire not a knowledge of Thy ways."

Men do not love anything closely associated with God. They do not love anything with God's label on it. They do not love God's day. They will not remember the Sab-

bath to keep it holy, but they ruthlessly destroy its sanctity. They do not love God's Word. They will not read it, nor be guided by its precepts, and are perfectly willing that its authority should be undermined. They do not love God's house. They may enter it, if there is the promise of being entertained by eloquence or music, but for the purpose of worship, never.

The friends of the Church may well lament its defects and should strive unremittingly to remedy them. But they should never parade the Church's shortcomings, and encourage sinners to screen themselves behind these. The best way to show a Christian interest in the sinner who is rejecting Christ is to make him face that fact that the one only reason for his doing this is that he does not love God. "He that despiseth me despiseth Him that sent me."

Death of Rev. J. Wilbur Chapman, D. D.

We doubt whether any minister of any denomination was more widely known all over the world than Dr. Chapman, so that when the wires carried to every country that this beloved brother was no more, the joys of Christmastide were saddened by sorrow for this man who had meant so much to men of every country.

On December 25 Dr. Chapman died at a sanitarium in New York City, following an operation on Monday for gallstones, being the third for the same trouble in the last two years. Mrs. Chapman was at his bedside when the end came.

Dr. Chapman was born in Richmond, Ind., June 17, 1859, the son of Alexander Hamilton and Lorinda McWhinney Chapman, and was graduated with the A.B. degree from Lake Forest (Ill.) University in 1879, and the Lane Theological Seminary in 1882. In the same year he was ordained in the Presbyterian ministry.

Dr. Chapman made one tour of the world and later, on a second trip, spent considerable time in Australia and Japan. In 1917 Dr. Chapman was elected moderator of the General Assembly of the Presbyterian Church in the United States, and held the post until May of the present year.

About three years ago he conducted a revival service in this city, which lasted many weeks, and whose influence reached to the surrounding country and towns, and whose lasting effects as shown in renewed lives still testify to the excellence of his work.

As an evangelist he stood in a class to himself. Gifted with a voice of marvelous penetration and sweetness, he could reach every ear in any auditorium without any apparent effort. His soft eyes and sweet smile, reinforced by his appealing voice, swayed audiences at his will, and touched hearts that were hardened by sin and encased in doubts.

There was nothing spectacular about his preaching. As oratory is generally understood, he was no orator. His style was by no means ornate, but it was a style that carried his meaning on the face of the words.

Out of a wide experience in both continents he proved what the Gospel could do, and as men heard, they took heart and turned to Christ.

Though a member of the Northern Church, he loved the Southern Church and was in full sympathy with our views as to the spiritual mission of the Church, and throughout the South hearts are sad as they realize that our friend is no more.

Thousands in our own land and abroad owe their conversion, humanly speaking, to him, because he earnestly preached the tremendous truths of the Gospel with the tremendous force of a godly life.

The President and the Pope.

It has been reported in the secular press more than once that President Wilson intends to pay a visit to the Pope when he goes to Italy.

Experience should have warned our brethren of the religious press that every wandering rumor in the daily papers must not be taken at its face value, and experience should also teach these same editors, since the rumor has proved to be true, that our President, when he once makes up his mind to take a step, does not confer with flesh and blood, but does what he thinks advisable and right.

However, our brethren are working up themselves over this supposed step, and are in a measure undermining the confidence of the people in the President, at a time when he needs the loyal support of his friends in view of the fierce attacks made upon him by his enemies.

If we had the decision of this question we would advise strongly against it, but as we have not, nor are we or any of our brethren likely to have, we propose to look at it calmly and without prejudice.

In the first place, we should remember that the President possesses knowledge of facts requiring some action on his part, which if we knew, would make us commend rather than condemn his course.

Again, let us remember that the Pope claims temporal as well as spiritual power, and that such claims are recognized by thousands of his adherents over the world.

In this country, for example, the Roman Catholics constitute a large part of our citizenship. They own allegiance to the Pope, yet that allegiance did not keep them from following America into the war, though their spiritual ruler inclined to the German side of the struggle.

Mr. Wilson may reason that if these people fought for the Government and poured out their money in its support and also for the comfort of our boys at the front, then he ought to show some recognition of it by honoring their spiritual head.

Our boys at the front who have been for months on the firing line and who have lived face to face with death, amid the mangled and dying, tell us that at such times Jew and Gentile, Romanist and Protestant, unite in serving them without regard to religious differences.

If such be the case, may not Mr. Wilson's visit to the Pope be more an expression of his appreciation of their sacrifices and services in the war than any recognition of the Pope's supremacy as a Civil Ruler? The more we study the effects of the war, the more are we convinced that we must change our viewpoint.

We have never accepted the wild talk about the radical changes in the views of our men when they come home, but we are convinced that you will never persuade these men to regard Romanism as they once did, especially if Rome through her children has cared for them on the field of battle, ministered to their wants in the hospital and helped them to banish homesickness in the Knights of Columbus huts.

Let us be careful lest in insisting upon the old-time view, we may alienate them from our church.

Christianity Then and Now.

(Toledo Blade)

When the crusaders under Godfrey de Bouillon stormed Jerusalem they beheaded numbers of Saracens, forced others to jump from towers, tortured and slowly burned many more. Piles of heads, hands and feet littered the streets. In the temple of Solomon the knights of the cross rode up to their horses' knees in blood.

The judgment of their time pronounced the deliverers of the Holy Sepulchre to be "perfect Christian gentlemen."

General Allenby, representing the Christianity of 800 years later, enters Jerusalem on foot, places a guard to protect the mosque of Omar from damage and feeds the starving population as his most important task after securing the fruits of victory. Only by looking down a long perspective of years can the world's moral growth be appreciated.

The foregoing is offered to those who are always sighing for the "good old times," and also to a certain class of pessimists who find comfort in their belief that the world is on the down grade. "The darkest hour is just before dawn," and they think conditions are already bad enough to presage the near approach of the millennium.

Relief in the Near East.

The pen pictures of human sufferings have been so many and so vivid that we have in a measure become hardened to them. Not only do they come from the field of battle, but from Belgium and France, and from Armenia and other places where the devil has had full sway.

Now the danger is that we exhaust our sympathies in words and fail to act. The American Committee for Relief in the Near East will during the week January 12 to 19, begin a campaign to raise \$30,000,000. There are 3,950,000 destitute refugees, mainly in exile, and if we are to save them from death we must act at once. They must be brought back and re-established in homes, and supplied with food and clothing till they can become self-supporting.

The people of this country have always responded to these calls, and we believe that they will do so in this case, but if we are to sustain our reputation, we must not depend upon our neighbor acting, but begin in our own home. One of the blessings of the awful war through which the world has just passed has been to make men realize that no man liveth to himself and no man dieth to himself, but that whatever touched the interests of men in one country also affected the interests of those in other countries. We vainly imagined that being so far from the scene of battle, we could live in selfish isolation, but gradually the truth dawned upon us. We found that our prices of food varied with the prices over there, and also that our supply of food was also affected. Then we found ourselves pouring out our money in behalf of men over there, and soon after we had to give our loved ones to be offered upon the altar of battle.

Now that the war is over, we must remember that this same community of interests still obtains, and that we cannot live to ourselves.

Those starving women and children look to us, and unless we are false to our profession of the brotherhood of man, we are going to help them.

The desire to erect monuments to our dead is natural, but at the Great Assize we do not wish to face those of the far East who starved to death, and hear them say, "We asked you for bread, and you gave others stones."

The Death of Hugh Miley.

The many friends of Dr. W. H. Miley, of Davidson, N. C., and General Assembly Evangelist, will learn with deep sympathy of the death of his oldest son, who was killed in a railway wreck in France, about ten days after his arrival overseas. He was about 24 years of age, and had been trained in camp near Louisville, Ky.

To give up our sons in battle has been the compensation that they died for their country, and to die on the way to the front in a railway wreck is as much an offering of one's life for his country, as if shot down at the front.

What makes this blow peculiarly sad is the fact that it occurred a couple of weeks before the end of the war.

Those of us who for nearly a year have lived expecting the same tidings can sympathize with our brother as few can.



Contributed



Church and Y. M. C. A.

By Rev. L. T. Wilds, Jr.

THE writer is a minister in the Presbyterian Church, who has been engaged in Army Y. M. C. A. work for some months. In this camp three-fourths of the religious secretaries are Presbyterian ministers.

There are some ministers in our Church who have had no experience in Army Y. M. C. A. work who have been inclined to an antagonistic spirit towards this work. There is no ground for such a spirit, for the Army Y. M. C. A. has manifested a spirit of loyalty to the Church in many ways.

It has sought, not only to bring men to a decision for Christ, but also to a decision for the Church. Thousands of men will return home communicating members who were not such when they came into the army—this through the endeavors of the Army Y. M. C. A. to this end.

It will bind the returning soldier to the church as never before if he is properly informed of the fact that the church gave him the Army Y. M. C. A., the men and the money—that it has ministered to him while in the army through the Y. M. C. A., that it has been the arms of the church about him. The Y. M. C. A. has a powerful hold upon the men in the camps. As to criticisms of the Army Y. M. C. A. service, we offer only one answer—Ask the men! Now this hold of the Y. M. C. A. can be transferred to the church if the returning soldier is informed that the Y. M. C. A. is the gift of the church. But he must be so informed, for he will not think of it himself. It is for the ministers yet in the service so to inform him, and some of them are doing it. And the minister back home must so inform him when he returns.

It is making an earnest effort to recruit for the ministry of the church, Foreign Missions included, from among the thousands of men who are confronted with the question, What shall I do when I return to civil life? Conferences of secretaries are being held throughout the camps of the country with this specific purpose of recruiting for the ministry, and literature is being distributed which presents to the men the claims of the Gospel ministry. But the minister at home must make his earnest effort to enlist the returning men in the Gospel ministry, and he should be encouraged to do so by the fact that many of the men are giving it serious consideration.

Camp Jackson, S. C.

A Happy New Year to You.

New mercies, new blessings, new light on thy way,
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New praises in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountains of infinite grace.
New stars for the crown, and new tokens of love;
New gleams of the glory that awaits thee above;
New light of His countenance, full and unpriced—
All these be the joy of the new life in Christ.

—Frances Ridley Havergale.

“To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world; but he is one of God’s heroes.”

A New Year's Greeting

By Rev. W. H. Miley, D.D.

To our Ministers and Church we are offering this New Year's greeting, with gratitude for God's blessing on the efforts of our Evangelists, Pastors and Churches, in the field of Evangelism the past year. The interest manifested and the large accessions on faith were cheering beyond measure. May a similar interest and increase mark this year.

Certain things seem clear to us as we think of the work before us. The message suggested by last year's experience is that of:

First. The value of Evangelistic Conferences for information, inspiration, systematizing of effort, and larger effectiveness in winning men to Christ.

Second. The duty and privilege of evangelistic preaching, especially by the pastor in his own pulpit, and the value of simultaneous meetings for cities and communities, when rightly organized and led, has been freely proven.

Third. The value of personal evangelism by pastor and laymen man to man, woman to woman, in personal effort to lead them to Christ.

Fourth. Parental evangelism. The supreme privilege and duty of parents by example, precept and prayer, to lead their children to Christ.

Fifth. The Sunday School as a field of special opportunities for evangelism. In every Sunday School two things are possible and essential, an interest in the spiritual life, and an opportunity to express that interest.

Sixth. The need of our non-productive fields. Many of these have not reported a convert in several years. A special effort will transfer many to the list of productive churches before the close of this fiscal year.

Seventh. Careful conservation of forces by persistent effort to locate and put into active service every non-resident member. Here is a tremendous leakage that should be checked.

Please accept as a part of our message the sincere and prayerful wish for yourself and the work committed to your care, that this year may be one of unusual fruitfulness.

Davidson, N. C.

“Little Whiteface and His Brownie Friends.”

I appreciate the kind notice of the little “Whiteface” book that appeared in a recent issue of the Standard, but please correct a mistake in it, due to my not making the following explanation sooner:

Our baby was not the first baby born at Luebo. A number of years before we reached there, Dr. and Mrs. Synder's little girl was born there. However, our baby was the first one seen by many of the natives.

Although some of the photographs are personal to those who know us, of course (because it was impossible to secure others suitable for illustrating the little book without great expense and delay) “Little Whiteface” was only written to show forth the good accomplished by every little missionary baby born on the field (as well as primarily to interest our young folks in mission work).

The pen pictures were centered around our little boy because we realize that a child—any little child, can perhaps better than others, lead one's interest to far-away subjects (which need a very live connecting link). This was the reason, rather than any other (as the appeal is made primarily to other “Little Whitefaces”) for the selection of the very impersonal title for the booklet, and not because the name “Little Whiteface” is the one usually applied to foreign children by our Congo natives. “B. Martin.”

Making Morale

By Rev. F. M. Hawley, S.T.D.

MILITARY leaders seem confidently to expect at least a ten per cent increase in fighting power among soldiers who have come under the influence of morale-making institutions. It has been estimated, by one of the greatest leaders among the Allies, that among the forces making for victory only one-fourth is material, the other three-fourths being spiritual. A wonderful argument, in support of the church, may be based on these opinions and estimates.

Dr. John R. Mott frankly argues that popular and adequate support of morale-making agencies is a benefit to the people at home as well as to the men in the army and navy. It deepens interest in the cause for which the men are fighting; unites folks in a common cause; generates an atmosphere of co-operation; promotes solidarity in bringing out the good in all; cultivates the spirit of fraternity and brotherhood, in leading to the aid of Allies in the same cause. We might add that it has a helpful influence on those who are in the ranks of the enemy, in that it tends to manifest the righteousness of the cause being fought for, especially when an opportunity is given for these agencies to minister to the needs of enemies. In all this we have a beautiful illustration of the real spirit and life of Christianity. In its manifestation America has been the world's leader and teacher.

Home Missions Such an Agency.

The wonderful things prophesied for and expected of our country can never be realized without the spirit, work, life and influence of Christianity. Our national ideals, as stated to all the world, are those growing out of an experimental knowledge of the Christ-life. Our purposes, as published forth far and near, are those suggested by the "golden rule." Our motives, as set forth before all beholders, are those which find their source in the law of love and service. Our gifts, as freely offered to the needy and oppressed of many lands, are made in the spirit of the "good samaritan." We dare not fail in these splendid matters. We must not slacken our pace in perfecting these worthy undertakings. We are called upon, by every human need and every possibility of righteous life, to lead out from these to the bigger services for mankind. If America is to do her full stint of work in securing liberty for all peoples, she must use her powers in an earnest endeavor to introduce them to that "liberty wherewith Christ hath made us free," since such alone is perfect freedom. This, beyond question, is the work of the church. But we will not be in very good position to give to others unless we possess the thing we offer to give. Just here Home Missions must be recognized, for we have more than 20,000,000 people in America outside the church. It is the duty and privilege of the church to make America solidly and really Christian, in order that the mission of the nation to the world may be possible, certain, speedy.

Support Merited.

Home Missions should receive such a boost as has been given, on more than one occasion, the War Work Agencies of Morale for our soldiers and sailors. The cause merits such support. This must be admitted when it is recalled that one-third of the additions to the membership of our branch of the church on profession of faith can be traced to Assembly's Home Missions. To this number add the number of additions coming through the Home Mission work of Synod and Presbytery throughout the church, and you thus account for by far the great majority of members added on profession of faith. Tack on to this purely evangelistic work the magnificent results in the seven other departments of Home Missions, and it begins to dawn upon us that the cause is big enough and compelling enough and important enough to be considered a man's job and, as such, should be supported and furnished equipment in keeping with its legitimate demands. To render the homeland strong in the qualities we hope to see developed in all peoples to whom we may minister in the name of the Master, our institutions

must be the champions of Home Missions, our money must be given for support. In fact, can you think of a single good reason for not giving this cause even greater support than it has ever had?

Evangelism the Means.

To a large extent the work of Home Missions assumes the form of evangelistic effort: Strengthening the brethren; building up the waste places; going out into the byways and hedges and compelling the wayward to come to the Gospel feast of good things. Self-supporting churches and fields owe much to Home Mission committees in this matter. They do not hesitate to call for evangelists supported wholly or in part by these committees; while several evangelists, under the direction of one or another Home Mission committee, rarely, if ever, go to churches or fields which are not self-supporting. This is perfectly satisfactory, as matters now stand; it is mentioned merely to indicate how much the stronger churches and fields are indebted to Home Missions.

The most efficient use of all evangelistic forces is of paramount importance, beyond question. It goes without argument that every church court, every organization, every minister, every other officer, every member of every church should be evangelistic in spirit and practice. Were this the case, even in a limited way, self-supporting churches and fields would not have to call so often for workers, employed by Home Mission committees, to arouse interest within their bounds; but these workers could give their entire time, so far as required, to the opening of new fields, nurturing weak flocks, stimulating effort and increasing support in the places of indifference, doubt, ignorance, and recognized need of any sort. The very lack of this ideal condition is another point in the argument for the debt to Home Missions.

Presbyterial Illustration.

There is one Presbytery in the Assembly whose every active pastor has two or more churches. If the church of which the minister is pastor is able to have him for all time, as more than a half-dozen of the churches are, why the preacher is stated supply of some weak church or ministers to the people of some mission point. I do not know that the arrangement is the result of Home Mission plans; but if it turns out to be a "happen so," then it would be a glad day for the entire church to note a like "happen so" in every pastorate.

It is interesting to note that in that Presbytery the additions to the church, on profession of faith, were about ten for every active pastor last year; and this has been about the average for several years. It is also interesting to note that every field in that Presbytery, supplied at present, pays above the average salary paid our ministers, more than half the fields paying quite a little above \$1,000 and manse. A half-dozen individual churches in that Presbytery pay salaries ranging from \$900 to \$2,200; yet every active pastor has more than one preaching point, and receives additional salary for this additional point. It may be well to note also that there would be a greater number of vacant churches than of churches regularly supplied, in that Presbytery, if it were not for the Home Mission work of the regular pastors. It pays in more ways than one to practice as well as preach Home Missions.

The growth of Home Missions, its opportunities and responsibilities as well as its inspiring results, are splendidly set forth in "The Task That Challenges," by Dr. S. L. Morris.

Memphis, Mo.

"Humility is the lowly and true estimate of self; it is acceptance of the place appointed by God, whether it be in the front or the rear; it is simple acquiescence in God's order to suffer or to act without thought of rights or of reputation. It is the emptiness of self which God fills."—Canon Barnett.

An Overseas Letter of Interest

By Maj. John W. MacConnell, M. C. U. S. A.

(We are indebted to Dr. C. R. Harding for the following letter from Dr. MacConnell, of the Davidson Faculty. Although the "war is over," people are intensely interested in what has and is still transpiring "over there," and this particular letter is so full of interesting incidents that we publish it gladly.—Ed.)

IT occurred to me that it is about time to write a Thank-giving letter to you and the other members of the faculty, for this should reach you about the time you are enjoying your turkey.

I received a New York Times today of September 10, the first American paper I've seen since August 20. In it I noticed the account of the torpedoing of the Mt. Vernon, and since that is published I may say I saw the good ship and the wounded taken from her, and further that I also saw my first action while at sea, three fights with subs, and really the naval gun fire was as pretty and exciting as one could wish for; no fear, for you felt that the destroyers and the cruiser as well as your own gunners could handle the situation, and the depth bombs made fine geysers on a smooth sea. The two torpedoes of the Hun failed to find a mark and our convoy was credited with sinking one of the bush-whackers. There were 70,000 landed the same day with us, and I never expect to see a grander sight than that big convoy of transports, flanked by destroyers, with a captive balloon up, and as we neared coast, hydroplanes circling about. To make it even finer, one clear evening at sunset we met another large convoy with as many ships as ours steaming to Gibraltar. "Could you beat it? Old Britain has her head up when it comes to shipping, and Uncle Sam is a good son following in her path.

"Rest camp" meant a long climb of three miles up a rocky slope with a heavy pack on my back and a week in a tent—rain every day, mud to your shoe tops, spent in the court yard of some barracks built by Louis XIV and Napoleon. There was no rest to it—all in quarantine on account of "flu." Then all the way across France from its extreme western tip to where the Hun stands in the east. The men traveled side door Pullman style, "40 hommes or 12 chevaux," on straw. We officers fared a bit better, being six in a small compartment together with your luggage.

Then to a big hospital center of 13,000 beds in the Valley of the Meuse. The Hopkins unit was there, also the unit from U. of Md., and I met several friends, among them Charlie Watt and C. C. Kelly, old Davidson men. That is still my station, although I am temporarily detached just now. There we could hear the guns in the Verdun sector and see the flashes on the sky at night, although we were many miles away. The Boche would send over a plane or two at night and everything was kept dark. That is one of the biggest nuisances of the whole war, this getting about in the dark. It rains a good deal, the roads will be slippery and these big heavy trucks thunder along with only a tiny blue light over one wheel. Just try to drive up to Statesville some dark rainy night without lights and take those turns on Keesler's hill this side of the town, and you will get the proper thrill, having a dozen trucks meet you on the curves.

At that station I saw my first large numbers of wounded, both ours and wounded Boche prisoners. We wait on our own men first, but give the Boche as much attention as we can later. Some are young, some middle aged, many big huskies in their little round caps and heavy boots, well fed and well clothed; don't let anyone mislead you about that—they have plenty of food and clothing and beaucoup machine guns. By the way, that word "beaucoup" will be anglicized soon sure—every private uses it. Ask him "How are you faring?" "Fine, beaucoup eats." "How is it at the front?" "Hell, beaucoup machine guns," and I am sure the word will continue to be used in the U. S. Most Germans seem glad to be captured and out of it. Of course the heavily

wounded are apathetic and dull; some few are cocky, not many. When I asked one young German aviator if he had bombed any hospitals, he cried about it and said he hadn't. As a matter of fact they do—do it intentionally. No bombs have been dropped near me, but I've heard the planes go over at night and drop them further on. Let me say right here that all you have heard about the brutality of the German is not exaggerated—he is a cruel beast beyond comprehension, but the fear of God will be put into him by men like the Australians and our doughboys. This thing of shooting your men down with a machine gun as you advance and just when you rush him, saying Kamerad—is trying to one's temper. As Todd told me one of his negro sergeants said, "Lieutenant, that's a mean man."

As we were acting as an evacuating hospital, all of our surgery was done rapidly for we had to handle large numbers and get them back to permanent bases. I did general surgery there—regular line of work, amputations, debridement of these big lacerated wounds and compound fractures. We worked in teams, sometimes all night, having a midnight lunch and then carrying on, for you have to keep right at it until you clear up the convoy, as you do not know when another train comes in. You may have several trains a day; maybe none for two or three days.

I ran across Todd, of Laurens, S. C., as he was coming out of the hospital last week. He is in the 371st negro regiment who have been with the French for several months, and he has had hard service. Roddey was with them, as you know, and was wounded, as well as Potts, from Fort Mill, who is a corporal in the same regiment. Potts has been wounded several times and by chance last week I saw him as I passed the Cafe de la Paix in Paris and had a fine chat with him. He was out of the hospital for his first stroll. Funny incidents will creep into a man's thoughts in all of it, and Todd and Potts told me some good negro stories—as good as Irving Cobb's, and in fact Cobb has visited their regiment and wrote an account of it in the Saturday Evening Post.

You know I am mighty proud of those Davidson men—the whole bunch of them. They will stick in action and I would rather have a company of them than any set of men I know.

Paris is a show—you do not need to travel further to see the world. You can sit down in the sidewalk cafes and watch the world go by. Algerians, Servians, Russians, Belgians, Australians, New Zealand Maoris, Senegalese, Cochin Chinese, Canadians, Highlanders, Portugese, etc.; certainly the Central Empires undertook to whip the world. Business is brisk in Paris; it is dark at night; the bombardment seems to have done little damage. Food is about like New York in prices; sugar a bit scarce and you use bread tickets. You cannot stay in the city over 24 hours unless your orders read to that effect, and your orders are scrutinized by American M. P.'s at frequent intervals.

I am at present at Royat, in the province of Puy de Dome, and as I am not in the advanced zone I can tell where I am. I've been sent down here to assist in the influenza and pneumonia epidemic, as they were short handed and so many complications arise in disease of the upper respiratory tracts. I journeyed south through the Loire valley. My, I wish you could see this beautiful country. I can understand why the French are slow to emigrate. I've traveled now enough to see the real "La Belle France." This is a summer resort in the Auvergne mountains, the main peak Puy de Dome being in view from my window, six miles away, crowned at one point with an old temple of Mercury and at another with an observatory. The hotels here are much like those of Saratoga Springs or Atlantic City. We have eight of them leased for hospitals, big palatial places, fine gardens and fountains, marble stairways, electric elevators, fine baths, etc., places just about as expensive as Marlborough-Blenheim at Atlantic City. Quite a contrast to

The Future of Our War Work

By Rev. Jas. I. Vance, D.D.

MANY inquiries have come, since the signing of the Armistice and the commencement of demobilization, asking, "What further need has the War Work Council for funds? Is not the ending of the war the termination of the work our Church was doing for the soldiers? If so, then it is not necessary to collect the subscriptions already made to War Work or to attempt to carry on to successful completion the campaign for \$100,000 so disastrously interrupted by the influenza epidemic."

Numerous letters to this effect have reached me during recent weeks, to none of which I have been able to give a satisfactory reply, because I was myself somewhat uncertain as to what course our work should take. Now, however, I am ready to reply with definite information and tell the Church "What is to be the future of our War Work."

Before outlining specifically our program, let me say that the period of readjustment in America and of reconstruction in Europe for which we as a denomination must cheerfully and promptly assume our share, instead of calling for \$100,000, is likely to need thrice that sum.

The program before us is as follows:

1. *Work in the Army Camps That Are to Be Maintained.*

Among these which so far promise to be permanent, and where we need to maintain Camp Pastors, are Newport News; Norfolk; Camp Lee, at Petersburg; Camp Jackson, at Columbia; Camp Sevier, at Greenville; Camp McClellan, at Anniston; Fort Sill; the large military establishment at San Antonio, besides a number of forts, some aviation fields, and small encampments.

2. *The Gathering of the War Statistics of the Churches.*

It is exceedingly important that we treasure this valuable information. Our office is sending out to all the churches a questionnaire to be filled in by pastors and sessions and returned. These questionnaires we propose to have bound, a volume to a Synod. The information thus preserved will be invaluable for future reference.

3. *Chaplain Equipment.*

Our Church at present has forty-four of her ministers commissioned as chaplains. Nearly all of these have been given the initial equipment, and so long as they remain actively in the service, must be backed up in a practical way by the Church.

4. *Readjustment at Home.*

This work already presents two phases. There is first the strengthening of weak churches in war industrial centers. While this would naturally fall to the Home Mission Com-

mittee, there are features which properly belong to us, and which in a small way we have already been doing. We see, however, much more that we should do, provided the Church supplies us with the funds.

The other work is that of conservation. Our soldiers are coming home in a few months from France. Some of them have already returned. They are coming home with an experience of service which should make Christ's call to the work of His Kingdom more welcome. Some of these men can never again be satisfied with a career that is self-centered. May not many of them find in the Gospel ministry a calling that will satisfy? And should not all of them find in Christian service the challenge to a life of quiet heroism? Our Council is not unmindful of this opportunity, and is already planning to do something to meet it.

We estimate that to take care of the four items thus far enumerated will require all of the \$100,000 asked for by the last Assembly. The chief item of our future program, however, remains to be mentioned.

5. *Reconstruction of the Protestant Churches in Europe.*

The very life of these churches is threatened in many of the war-torn lands of Europe. The Federal Council of Churches is undertaking to raise a fund of \$3,000,000 for their relief. An immediate sum of \$300,000 has been called for and a large part has been paid in. Of the initial \$300,000, the Southern Presbyterian Church has been assigned \$10,000. We must send this at the earliest moment possible, but we cannot do so unless the churches respond. On this basis of \$10,000 out of the first \$300,000, the apportionment of our Church for the full \$3,000,000 will be \$100,000.

This then is the situation as approved at the meeting of the Executive Committee of our War Work Council on December 23, 1918. We urgently need \$200,000, of which \$100,000 is for work at home, and \$100,000 is for work in Europe. The latter item, of course, has not yet been approved by the General Assembly, but it will be when the Assembly has a chance. Besides, the churches in Europe cannot wait for the Assembly to meet. Rescue work is now or never.

In view of all this, the Council requests the Key Men originally appointed in all the Synods and Presbyteries, to get active at once and see to it that, in every church that has not already taken an adequate offering, the cause be presented. Perhaps the interference of the influenza epidemic may turn out not to be altogether disastrous, if we are able to get the larger aspects of our work before the churches, and speedily stretch out a helping hand to our stricken Protestant brethren in Europe.

the shack I've been living in in the Z. of A., but the same old company, sick and wounded, and old Reaper Death as busy as ever. I am quartered in the "Villa de Flore," have a room and bath, good table, French maid, etc. My wards are in the Palace Royat and Metropole, where King Edward VII and King Leopold used to stay. I had tonight 179 patients, half wounded, half sick, the only medical officer for that number. You probably wonder why I write such a long letter; well I've just come in from my rounds and thought maybe I could sit down and chat awhile before turning in. This is no bed of roses so far as work is concerned, though roses are blooming in my garden here. I spent last winter in a severe epidemic of meningitis at Jackson, now I am beginning the winter in France in an epidemic equally severe of a different type—influenza and pneumonia.

This unit is from the U. of California, very capable men, all university fellows, which makes work very efficient. So far I've not seen one of the enlisted men who was not a college man, many of them graduate students in law or philosophy. They have a fine orchestra, rented the instruments here, and all in all it is a fine lot. I would like to stay with them.

I used a little Greek today. I wanted to tell the French

maid to brush down some cobwebs in my room, and I concluded that as "Arachnes" is the word for "spider," it would probably be the same in French. So I said "Foil d'arraignee sur le mur," and got away with it, for she understood, though this Auvernese patois is different from any I've heard. I would give a thousand dollars to be able to speak French, for it would increase my usefulness so much.

Base Hospital 60, A. P. O. 731.

Another Check From the White House.

From "The Pinnacles," the paper published at Banner Elk, N. C., we take the following interesting item:

A few days before President and Mrs. Woodrow Wilson left the United States for France, Mrs. Wilson sent the Orphans' Home and School a check for \$25,000 which has been applied on the Liberty Bonds that we agreed to purchase. For five consecutive years a check for this amount has come from the White House. Each time there has come with the check an encouraging note from the ones who have sent them, and one time with the personal signature of the President himself."

An Appeal to the American Child

Dear Little American Child:

I am a little Armenian boy. Last year I was very little and thin, for I had had no good food to make me grow. I had no mother, and no home. I was always cold and hungry and frightened. I had wandered, even in the dark night, with some other children because I was afraid to be alone. We went on, and on, looking always for something to eat.

One cold day, we saw some houses, far off. It was the town of Bethlehem. We were afraid to go too near, but a woman came down the road to meet us. She took me up in her arms. I found a place on her shoulder for my head and went to sleep. When I woke up, we were all in a warm stable. There were no horses or cows there, because it had been made into a place for children like me. Everywhere there were little white beds. The woman held me close to her while I drank all the warm milk there was in a big bowl. Then she wanted to put me into one of the little white beds. I cried, and would not take my arms from around her neck, so she put a warm blanket around me and rocked me. She sang and talked softly to me.

"Long, long ago," she said, "another little boy came to Bethlehem, and this is His birthday. It was crowded that night, as it is now and a woman held him in her arms, in a stable, as I am holding you. His name was Jesus. The children in America know about Jesus, and for His sake they have sent these beds, and this warm milk, and me, to find you and hold you close. It is their birthday present to Jesus."

Thank you, little American. Your present has lasted all the year. I have good things to eat every day, and I never

feel afraid. See my picture! I am a big, well boy. My eyes are sorry, because I know that a great many children are still walking, walking, frightened and cold, looking for their mothers.

Will you send presents to them, this year? You will, because you love the baby Jesus.
VARTAN.

Gifts for Vartan and more than 400,000 starving children in Bible lands were taken by some Sunday Schools of America at the Christmas season, and during the present month many collections for them will be taken.

The work is in charge of the Sunday School Department of the American Committee for Armenian and Syrian Relief, One Madison Avenue, New York, N. Y.

Further information can be obtained from the above address or money can be sent there.



VARTAN.



ARMENIA

By G. E. WOODBERRY

O fair Lord Christ, when yet thy face was young
In heaven, and thy witnesses were few,
Humble thy Kingdom here, nor yet grace drew
Emperors to the breast where Lazarus clung—
When round a dying world thy arms were flung—
Armenia first unto thy mercies flew,
To the pure gospel through all ages true,
And Him, whose sorrows on the world's cross hung,

She, who beheld the glorious covenant,
When o'er the Flood, at the Creative Word,
Bright above Ararat sprang the bow in heaven—
What to her agony will thy pity grant?
For unto her through faith in thee, O Lord,
The thorny crown of Christendom is given.

Bring all ye nations, myrrh and frankincense,
As when, with gold and many an orient gem,
About the cradled child of Bethlehem
Like heaven the holy stable glittered, whence
Issued salvation: pour the providence
Of earthly kingdoms at the feet of them,
Who would a world-wide flood of sorrow stem
And, Christ-like, feed the multitude immense!

Nor think Armenia only bears the Cross
Through deserts wild and up her mountain-chain:
But every nation climbs its calvary,
And hath its consecration; earthly loss
Thousands on thousands find is heavenly gain:
So the world-soul renews humanity.



Christ at the Peace Table

Who art Thou, Lord? What shall I do, Lord?—Acts 22:8, 10.

A NEW day dawned for Saul of Tarsus when he met Jesus of Nazareth on the Damascus highway. He was following the ordinary road in the light of the common day and a surpassing light shone round about him. He found himself in the presence of a new master and the question of the text sprang to his lips, "Who art Thou, Lord? What shall I do, Lord?" These two questions are always pertinent. They arise with firm insistency at the threshold of a new day and a new year. Who is my Lord and what is my duty? I can think of no greater question unless it be, What is my hope? These are the three great questions of life and therefore of religion. My Lord, my duty and my destiny.

The new year comes with all its promise and with all its hopes but thick veils cover the coming days. The hidden things and the things which are certain are closely knit together. Each individual has to decide who shall be his Lord and what path of duty he will take. Many uncertainties disappear when we affirm with confidence Jesus is Lord. When we meet Him upon life's highway and accept Him as our Master, then His principles become our principles and His life become the rule and controlling power in our lives. These years of war and destruction through which we have just passed have reaffirmed the great teachings of Christ. Self-sacrifice and generosity and the spirit of brotherly kindness have received a new baptism on the battlefields of Europe and in the lands from which the warriors came. We enter another year with an understanding of the teachings which Christ brought to this world which we have never had before.

And now we enter the most fateful days of the world's history. Not even the war, with all its tragedy and destruction, was so freighted with possibilities of good or evil as the peace council which is about to assemble. It is for that

council to determine the issues of the war. The hopes of unborn generations are in its hands.

That council is both judiciary and legislative. It has first of all to pass judgment on the vanquished foe. It is committed to mete out justice with no unsteady hand. The stern duty rests upon it to exact retribution, and the temper of the nations will expect nothing less than the uttermost.

But that is not all. New national boundaries are to be set up and new bonds are to be welded between the nations. Men are hopeful of a new and better day. An untold price has been paid that the world might be set free.

We are expecting a peace of democracy and a peace which will render war not only unnecessary but impossible. We must not close our eyes or deafen our ears to the fact that new social conditions are clamoring to be born.

It is not a time for bickering; to allow jealousies to raise their heads would be an eternal shame. It is a time for profound humility and a prayer of faith. As Christians our great concern is this:

What place is Jesus Christ to have at the peace conference—Jesus of Nazareth, the man of compassionate heart; Jesus of the cross, who came not to be served but to serve?

Are the principles of the Son of Man to become the cornerstones of an abiding peace? Personally, I should like to see the Sermon on the Mount, surmounted by the cross, in the center of the peace table.

In the new day the ancient question still will be insistent: "Who is my Lord and what is my duty?" The consciousness of a new liberty swells in the hearts of men. This world, watered with tears and consecrated by the best blood of the best nations, has a sanctity which cries out against brutality and wrong.

Duty demands that we shall keep sacredly that which has been bought at so great a price. It can be kept if to Jesus Christ is given His rightful place as Lord.—James Palmer, Associate Pastor Fifth Avenue Presbyterian Church, in New York Herald.

A Note of Appreciation.

By Rev. R. Murphy Williams.

It has been my privilege to be the Associate War Work Pastor of the First Presbyterian Church of Columbia, S. C., for the last three months, and as I am now returning to my work as pastor of the Presbyterian Church of the Covenant, of Greensboro, N. C. (the church that loaned me to the War Work Council of our Church and supported me in this work), I wish to bear testimony to the service that has been rendered to the soldiers by Dr. Andrew W. Blackwood and his church.

The ladies of the congregation have mothered a Y. M. C. A. building in the camp, and have visited the Base Hospital with flowers, magazines and books. Many of the homes have been open to the soldiers. A writing room is always open at the manse for the boys. A reception is given every Saturday evening in the Sunday School building, and the boys have shown their appreciation by attending in large numbers.

Dr. Blackwood's preaching is of a high order, and from the large number of soldiers who have attended his services it is apparent that his preaching is most acceptable and helpful. The men often seek interviews with him for counsel and advice. The whole Church is indebted to Dr. Blackwood and his church for what they have done and are doing for the men who have been in the service of their country.

Mr. J. B. Spillman, of Arsenal Hill Church, one of our most worthy elders, has also rendered a most useful service as chairman of the Religious Department of the War Work Community Service. He has been untiring in his efforts to see that everything was done for the soldiers that his committee could do.

I also wish to say that Columbia Theological Seminary

has rendered a most helpful service. The doors of that institution have been open to the boys, and many of them have enjoyed its hospitality and the delightful influences that flow from such an institution. The writer roomed and boarded in the Seminary, and knows that the helpfulness given by the faculty and students was great. In a somewhat different fashion the Chicora College for Women has rendered a large and beautiful service, under the leadership of Dr. and Mrs. S. C. Byrd.

Greensboro, N. C.

The Rev. T. M. Bulla.

"The Bravest Man I Saw."

The extract given below is from a letter written by a private in the hospital corps of 116th Infantry, of which Rev. T. M. Bulla was chaplain. The writer of the letter had been in the base hospital and absent from his command for six weeks. He seems not to have heard of the death of his loved chaplain. The letter was written in the Y. M. C. A. hut and this part of it, the last page, while the opening exercises were going on.

"There is a meeting tonight after all. They are singing 'When the roll is called up yonder.' It always reminds me of our own last meeting in the woods before we went into action in the Argonne. Chaplain Bulla conducted the meeting and it was certainly impressive. The last ones before action always are, I guess. They are now singing 'God will take care of you.' This was another one sung that evening. The chaplain was the bravest man I saw. He was utterly indifferent to shells or machine-gun bullets. And he was everywhere, and was on the go day and night. I got about three hours' sleep in the first three days 'over,' but I don't think he slept that much in the first four days. He looked



News of the Week



President Wilson's trip to Europe has been one round of conferences with every honor bestowed upon him. He has been in France, England and Italy. While in Rome he paid a visit to the Pope and also visited the Episcopal Church, where the representatives of the Protestant Churches in Rome met him and were addressed by him.

George H. White, negro, recently died in Philadelphia, aged 66 years. He was a member of the Fifty-fifth and Fifty-sixth Congress, representing the Second District of this State.

The broad features of the election results in England are the sweeping triumph of the Lloyd George coalition, the complete rout of the Asquithians, the pacifists and the women candidates, and, perhaps most significant of all, the victory of the Sinn Feiners all along the line.

As a part of Germany's payment towards the expenses of the army of occupation the Germans have delivered 45,000,000 marks to the Americans at Coblez.

A Sunday night fire at Bristol, Tenn., on December 29, entailed a loss of \$1,000,000.

Dr. J. D. Eggleston, president of the Virginia Polytechnic Institute, has announced that he would accept the call to the presidency of Hampden-Sidney College extended him on December 19 by the board of trustees of that institution. Dr. Eggleston is an alumnus of Hampden-Sidney and returns to his alma mater at the beginning of a new era in its existence, the institution having recently come under full control of the Presbyterian Church in Virginia. He has been president of V. P. I. since 1913.

President Wilson comes of ministerial blood not only on his father's side, but also on his mother's, whose father, Rev.

utterly exhausted when I saw him about that time, and he was still working. He and Lieutenant Hearn and I were all caught in a barrage going up a hill. We were fixing the wounded as fast as possible, and moving on. (The litter bearers were following us to take them back). We came to a man breathing about his last, and the chaplain stopped there in the middle of the barrage and talked to him till he died. But he wasn't even touched that day."

Praise For Our War Worker.

Rev. R. Murphy Williams, pastor of the Church of the Covenant, Greensboro, N. C., has spent the past three months in Camp Jackson, working under the auspices of the War Work Council of the Southern Presbyterian Church. He has greatly endeared himself to all of us in Columbia, and he has highly commended himself by his conduct of the work in Camp Jackson. In these days of transition a man of less tact might soon have been excluded from the religious work of the camp, but Brother Williams has grown in favor both with the military authorities and the religious workers.

Camp Jackson has had many strong and godly religious workers representing the various denominations, but we confidently believe that no one of them has rendered a more beautiful and helpful service, especially in that most difficult task of bringing the soldiers in active membership in their home churches. This achievement on the part of Brother Williams has been all the more notable because of the quarantine and the other handicaps under which he has labored.

Now that this beloved brother is returning to his home

Mr. Woodrow, was a Congregational minister in Carlisle, England. The last Sunday of December he paid a visit to the town and made a brief address in the church.

Secretary Daniels told the Congressional Committee that unless there be a league of nations, this country will be forced to have the greatest navy in the world.

The 1919 war savings campaign will be opened actively by a nation-wide celebration on January 17, the anniversary of the birth of Benjamin Franklin. District War Savings Directors in conference were so informed by Harold Brad-dock, the new national director of the war savings move-ments.

An order has been issued to the American soldiers that an officer or soldier who speaks to a German woman does so at the risk of court-martial.

There were 62 lynchings in the United States during the year 1918, according to records compiled by Monroe N. Work, in charge of records and research of Tuskegee Insti-tute. The figures made public show an increase in lynchings over last year of 24. Fifty-eight of those put to death were negroes and four were white persons. Five were women. Sixteen, or a little more than one-fourth of those lynched, were charged with assault or attempted assault. The lynchings by States follow: Alabama, 3; Arkansas, 2; Florida, 2; Georgia, 18; Louisiana, 9; Mississippi, 6; North Carolina, 2; Tennessee, 4; Texas, 9, and California, Illi-nois, Kentucky, Oklahoma, South Carolina, Virginia and Wyoming, 1 each.

The entire State of Florida became "dry" at midnight De-cember 31, when the constitutional amendment making the sale, manufacture, or transportation of liquors, wines or beers illegal in this State.

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charge, we of the Local War Work Council, who have been most intimately associated with him in this work, desire pub-licly to express our gratitude to him for the zeal and the faithfulness of his labors. We regret that he must leave us, and we pray that he may have increasing success and joy in the home parish.

We are likewise conscious of our debt to the Church of the Covenant, which has graciously released Brother Wil-liams from the work where he has been sorely needed, and which has continued his salary. We appreciate the untiring labors of Dr. J. I. Vance and all the other aid which has come to us through the War Work Council. And above all, we are thankful to the Heavenly Father for the privilege of sharing in the religious work among the noble young men who have been assembled at Camp Jackson.

Andrew W. Blackwood.
James O. Reavis.
W. S. Harden.
S. L. Miller.
J. B. Spillman.

Columbia, S. C., Dec. 31, 1918.

In a recent report of a mission in China, a traveler is quoted who comments on the striking change in the faces of the Chinese converts. The Chinese face is frequently dull, apathetic, uninteresting, hopeless. But when some man, with features lacking in attractiveness, begins to walk in newness of life, a light gleams in his eye, a brightness shines on his brow, and the whole face is illumined with a new intelli-gence.—Dr. Clow.

Christian Endeavor

By Rev. S. H. Hay.

M., Jan. 13—Sin Abhorred: Ps. 51:1-7.
 T., Jan. 14—A Call to Repentance: Mic. 6:1-8.
 W., Jan. 15—Genuine Repentance: Luke 3:7-14.
 T., Jan. 16—The Burden of Sin: Luke 18:9-14.
 F., Jan. 17—Sorrow and Repentance: Mark 14:72.
 S., Jan. 18—A Call to the Church: Rev. 2:1-7.

* * *

Topic for Sunday, Jan. 19—Our Relation to God. I. Repenting: Mark 1:14-20.

* * *

To be sorry for our sins because they have brought us into trouble is not enough. Every convicted criminal goes that far. To be conscience-stricken and disgusted with oneself is not enough. Judas Iscariot was all of that. To resolve to break with the past and do better for the sake of prudence, or decency, or one's own character, is not enough. Thousands of wholly Godless people do that with a degree of success. Christian repentance turns to God when it turns away from sin—and that is the very pith and point of it. There is no spiritual value whatever in any sort of repentance but that which turns to God saying: "Against Thee have I sinned, and for Thee will I try to do better henceforth."

* * *

Paul was going one day to Damascus bent on mischief. He was deliberately wrecking the church because he believed it to be more harmful than helpful. Wherever he found a real follower of the humble and peaceable Jesus, he declared war against him and hounded him to ruin and death. Paul was sinning desperately. Looking back later over his behaviour, he said himself that he was the chief of sinners. Judas himself delivered no more deadly blow at Christianity than Paul did over and over again as frequently as his wicked energy, his high standing, and his influence would allow.

Christ appeared to Paul and astounded him. He was smitten with sorrow for his past, and he then and there turned himself over to Christ for whatever help Christ would give him toward a better life and for whatever service he could render to Christ. Leaving his sin would have been of small use to him but for the fact that when he left his sin he also deliberately gave himself up to Christ.

* * *

David was once guilty of plain adultery. That is one sin which God will not tolerate. There is perhaps more said in the Bible to condemn this sin than any other. David added murder, hoping to cover up his crime. One sin was leading to another, and David was swamped. God left him. Everything went wrong inside of his heart and around him in his affairs. Then bitter repentance overtook him. It was the one way out of his troubles and his sins. He did not waste time in Godless remorse, but turning at once to the Lord he confessed to Him and begged for His Spirit to help him to do better. If you can turn to the fifty-first Psalm, and make David's words your words, you may be sure your repentance is real.

* * *

When the young man that we call the Prodigal Son awoke to a sense of his wretched condition, he tried no longer to pull himself up again by his own bootstraps to a decent life. He went instead to his Father for his Father's uplifting help. To seek this is an essential part of the act of true repentance.

* * *

For thought and for the program:

Does repentance atone for sins already committed? How then are past sins atoned for?

After Peter denied Christ and repented for it, whose power in Peter's heart kept him from committing that same sort of sin again?

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JANUARY 12:
 CHRIST AND THE SWORD—Matt. 10:34; 24:6-7.

By Rev. C. D. Waller.

"See that ye be not troubled." Can we write these words on our memories? Can we mount into, and abide in, the untroubled atmosphere of cloudless trust? Perhaps—when the turmoil of war is at a distance. Yes, also when the sword is flashing in our very faces. "These things must needs come to pass." Then, let these words: "See that ye be not troubled," sound and resound, from the Master's lips, in our ears. "I come not to send peace, but a sword." Not long since I heard a minister preach at a union service on this text. It was a fearful and disgraceful sermon. He made of the Lamb of God a war lord. He had no just and true conception either of these tragic words, or of the character of our Lord. It was into a world of darkness that He, the Light of the World, came. But the darkness fights desperately, doggedly, perpetually to maintain and to extend

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News of the Week.

(Concluded from page 11)

In the Army-Navy examinations for this Congressional District, the following young men passed: For West Point: Principals, Walter E. Mitchell, Hickory; Samuel W. Maxwell, Charlotte; first alternate, Edgar A. Love, R. F. D., Charlotte. Only three stood. For Annapolis: Walter E. Love, R. F. D., Charlotte, principal; L. V. Cherryville, first alternate, and Robert O. Carpenter, Cherryville; Frank V. Rigler, Charlotte, principal, and Joe N. Simmons, Charlotte, first alternate, and George Bellinger, Charlotte, second alternate.

Inheritance taxes on the estate of the late Mrs. Mary Lily Bingham, formerly Mrs. Henry M. Flagler, of New York, if paid on the basis of a final valuation, will produce \$4,537,418.98, and not only wipe out the indebtedness of the State of Kentucky, placed at \$3,165,106.19, but leave a balance in the State treasury of \$1,372,312.79, according to the report of the State inheritance tax appraiser. The increased valuation swells the portion of Mrs. Louise Clisby Wise, of New York and Wilmington, N. C., the favorite niece of Mrs. Bingham and the principal beneficiary under her will, to \$72,846,639.45, according to the figures of the appraiser.

The taxable property of South Carolina increased \$56,540,527 during 1918, as compared with 1917, according to the figures compiled by the office of the comptroller general for the fiscal year. The total assessed valuation for 1918 was \$376,178,499, while that of 1917 was \$319,637,972, and of 1916 was \$311,370,290. There were substantial increases in every county in the State except Florence and Richland, where decreases are shown.

A meeting of the North Carolina Suffrage Association has been called to be held in Raleigh, Jan. 10, while the State Legislature is in session, in which matters pertaining to suffrage legislation will be discussed by the women. William Jennings Bryan has accepted an invitation to speak on the night of January 10.

The act passed by the last General Assembly of South Carolina providing eight grades for schools in industrial textile communities receiving an appropriation either from the State or the county, derived from the three-mill constitutional school tax, has been signed by the Governor. The measure becomes operative January 17.

Sunday School

MOSES THE LEADER OF ISRAEL.

Golden Text—Heb. 3:5: "Moses was faithful in all his house."

Exodus 3:1-12.

January 12, 1919.

By Rev. H. G. Hill, D.D.

Moses was trained 40 years in Egypt and 40 years in Midian for his 40 years of work in the wilderness to prepare Israel for their promised heritage. He had not only a long preparation but very varied training. He had religious training in a pious home, intellectual training in the schools of Egypt, social training in the court of Pharaoh, domestic training in the family of Jethro, and practical training as the shepherd of his father-in-law. He had ample opportunity too in the solitudes of Midian for communion with himself, with nature, and with Jehovah. When the Lord deemed him fit for his task, He calls him to deliver Israel from bondage, to train them to worship and serve Him, and to lead them to their promised inheritance. Our lesson deals with this call.

I. *The Burning Bush on Horeb.*

Watching his flock, Moses beholds on the mountain a wondrous sight. It is not a majestic tree, but an insignificant bush. But the impressive thing about it was that the bush was on fire and yet was not consumed. Moses draws near to see this wonderful thing. The bush living in the flame served to attract Moses' attention to it and whatever instructions might proceed from it. But it might suggest more. It might be a symbol of God's chosen people, Israel, deemed degraded and enslaved by the Egyptians and yet not destroyed by all the oppressions to which they were subjected. The fires of affliction did not consume them but they lived and flourished amid them all. This same burning bush might also have represented the Church of the living God, persecuted by the Devil and his agents in all ages, and yet not consumed but developed. In her history Jehovah has verified His words, "God is in the midst of her, she shall not be moved, God shall help her and that right early."

II. *Jehovah Revealed in the Bush.*

As Moses draws near the Lord says, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The presence of Jehovah hallowed the place and the most exalted of mortals must show due reverence. Jehovah then declares "Himself the God of Abraham, of Isaac and of Jacob," and therefore the God of an unfulfilling covenant. He also affirms that He knew Israel's sorrows and oppressions, that He had heard their cry because of their taskmasters, and that He had come down to deliver them. He furthermore avows His purpose to rescue them from Egypt and to bring them into the land of the Canaanitish nations, "a good land and a large land flowing with milk and honey." The very way in which Jehovah revealed Himself to Moses in the burning bush that He prevented from being consumed by fire, was an intimation of His almighty power to do what He proposed and promised.

III. *Moses Commissioned to Deliver Israel.*

Having revealed Himself and His purposes, He proceeds to authorize Moses to undertake the enterprise. He says, "Come now and I will send thee to Pharaoh, that thou mayest bring my people out of Egypt." It was a stupendous task to enfranchise a degraded people from bondage to a warlike nation, and to train them to become a free and godly nationality. It was not surprising that Moses shrank from the work assigned. It was an enterprise in which no unaided man could succeed. Hence he says, "Who am I that I should go unto Pharaoh and that I should bring forth the Children of Israel out of Egypt?" He has an humble

opinion of his own ability. Communion with Jehovah in the wilderness has fostered great humility of mind that he did not have when he came to Midian. It was needful that he should be emptied of self that he might be filled with the power of Jehovah. "God resisteth the proud but giveth grace unto the humble."

IV. *Moses' Objections Removed.*

Moses has numerous difficulties in the way of his attempting the deliverance of Israel. The first is his personal inability. But the Lord promises, "Surely I will be with thee," and his own lack of power was to be supplemented by Jehovah's omnipotence. Then he says, "He was not eloquent either before or after the Lord had spoken to him." He was a "man slow of speech and of a slow tongue." For lack of speech he could not persuade Pharaoh. He was provided with a spokesman in Aaron, his brother, "who could speak well," but he was to discover that not human eloquence but the stern voice of Jehovah's judgments was to move the king of Egypt. He then desires to know who he should say had sent him when he appears before the elders of Israel. The Lord replies, "Say that 'I am' hath sent you." When he inquires what signs of his Divine commission he should give to the elders of Israel and also to Pharaoh, the Lord works for him the miracles of the leprous hand and of the rod converted into a serpent, and then changed again into a rod and tells him to reproduce these miracles before them and assures him that they will convince them that the Almighty sent him. Thus accredited, Moses consents to go to Egypt, and is told that he and Israel should worship on that mountain.

Prayer Meeting.

(Continued from page 11)

her reign over our world. The sword then is inevitable, the conflict unavoidable unless light should retire and darkness fill the void and overwhelm the world with despair.

It was into a world of sinners that He came; a world where moral and spiritual sovereignty, yea, exercising tyranny over men, and holding them slaves; and hence the conflict was as sure as the facts—God the Saviour, and sin the destroyer.

In our simplicity we call the recent war "The World War," with the emphasis on the first two words. Jesus knew better. He knew that the sword had been drawn at His coming—drawn with more terrible energy, daring, and vigilance; and that it would never be sheathed till the last enemy was vanquished.

This sword flashes in the church, in the homes of the people, in the breasts of men and women. The arena is both external and internal. The wounds and diseases and deaths of this warfare are incalculable.

Jesus erected a cross, and made it the rallying point, and the banner of His cause; and the sword flashed in the hand of Doubt, and Dissent, and Pride,—and still flashes. Jesus was a miracle, and He wrought miracles; and the sword flashed again; and men hurled His own moral and physical order against the battalions of the faithful. To get rid of miracles they would fain banish God and Christ from His throne; or encircle that throne with the cords of marrowless and loveless law, which ensnares and enslaves the Lawgiver himself, and man by consequence. And so God must fight for His own, and men fight for what Satan has usurped.

The inevitable result of the Christ's teachings and life is to raise higher, and yet higher, and yet higher the ideals of believers—yet of unbelievers too. But the conflict waxes as the ideal is raised, and many who are influenced by His example and precepts, fight against His person and deny His authority, while they disown and disdain His grace.

But amidst the apparent disorder there is progress. The night perpetually flees before—but yet perpetually follows the progress of the sun: but the Sun of righteousness will extend His sway from land to land until eventually He shall conquer all—and then deliver up the Kingdom to His Father.

Devotional

DOING THE IMPOSSIBLE.

"The things which are impossible with men are possible with God."—Luke 28:27.

We have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us. It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income tax; it is impossible to compel him to be generous. We can readjust a man's circumstances; we cannot renew a man's heart. We can educate; we cannot regenerate. We can refurnish a man's mind; we cannot give him the mind of Christ. We can give him courtesy; we cannot endow him with grace. We may give him good manners; we cannot make him a good man. We may save him from worldly excesses; we cannot make him immune from the contagion of the world. We may "patch up a bad job," but we have no power of new creation.

And so we touch our "impossible" almost at a stride. The "impossible" stare upon us on every side. How then? It is only in God and in the power of His holy grace that the impossible thing can be realized. In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would re-create the vessel. We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society, and the holy Lord is waiting with the unspeakable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes possible.

Though earth and hell the Word gainsay,
The Word of God can never fail;
The Lamb shall take my sins away,
'Tis certain, though impossible.
The thing impossible shall be,
All things are possible to me.

—John H. Jowett, D.D.

FAITH CASTS OUT DOUBT.

There was a good man and his wife who had kept a lighthouse for years. A visitor who came to see the lighthouse, looking out from the window over the waste of water, asked the good woman: "Are you not afraid of a night when the storm is on, and the big waves dash right over the lantern? Do you not fear that the lighthouse and all that is in it will be carried away?" The woman remarked that the idea never occurred to her now. She had lived there so long that she felt as safe on the lone rock as ever she did when she lived on the mainland. As for her husband, when asked if he did not feel anxious when the wind blew a hurricane, he answered: "Yes, I feel anxious to keep the lamps well trimmed, and the light burning, lest any vessel should be wrecked." As to anxiety about the safety of the lighthouse, or his own personal security in it, he had outlived all that.

Even so it is with me. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against the day." From henceforth let no man trouble me with doubts and questionings; I bear in my soul the proofs of the Spirit's truth and power, and I will not have any of your artful reasonings. The Gospel to me is truth: I am content to perish if it be not true. I risk my soul's eternal fate upon the truth of the Gospel, and I know no risk in it. My one concern is to keep the lamps burning, that I may thereby enlighten others.—Spurgeon.

Home Circle

A BEAUTIFUL YEAR.

A girl was tacking up a new wall calendar, bearing the unfamiliar figures of the New Year just about to open.

"It is going to be a beautiful year," she said, with a prophetic tone of assurance.

Some one who heard the girl's prediction, curious to know what was in her mind, asked, "How do you know it is going to be a beautiful year? A year is a long time."

"Well," she answered, "a day isn't a long time, and I know because I'm going to take a day at a time and make it so. Years are only days when you come right down to it, and I'm going to see that every single one of these 365 days gets some one beautiful thing in it."

"Then it will be a beautiful year," the friend answered. "You've got hold of a wonderful secret."

"So teach us to number our days that we may apply our hearts unto wisdom. And let the beauty of the Lord our God be upon us."—The Evangelical.

THE HABIT OF DOING RIGHT.

There is virtue in acquiring the habit of doing the right thing for no other reason than that it is the right thing. A curious story runs to the effect that a man asked God to reveal to him the hour of his death. He heard the words "After six," and immediately concluded that he was to be summoned "after six" the next morning. The night was spent in the most solemn preparation. But "after six" he was still alive. His next conclusion pointed to "six" days, during which time he observed studiously fixed hours of devotion. Six days went over, and he still lived. Then he was sure the revelation meant six weeks, during which time he maintained the habits of devotion formed during the six days of his imagined probation. But the six weeks were accomplished and death still delayed. And now the man was sure that the oracle meant six months. During this period he still observed with the utmost regularity the round of devotion he had fixed for himself when he thought death imminent, and before the end of his self-imposed term he had not only acquired a devout habit but a relish for devotion.

Going to church, daily prayer, the daily reading of the Bible as a veritable word from God—these are things concerning the value of which there is no dispute. Get the habit of doing them, and even when they have become only a habit they serve as a restraint from sin. But seek earnestly to prevent the habit from becoming "only a habit" by remembering them as actual approaches to the presence and the majesty of God.—Ex.

WASTEFUL WAYS OF WORKING.

In a dressmaking establishment a while ago a waiting customer was idly observing the swift fingers of the apprentices and sewing women who were making haste to finish her gown up to the trying-on point in order to save another visit.

"That girl works like chain lightning, doesn't she?" she remarked in a low voice to the forewoman who stood near her.

"M—m! Tolerably swift with her needle. But that girl next her makes one motion do the work of three of hers. Half of her quickness is clear wiggle."

It was a droll characterization, but exactly descriptive. We must look out that our energy is not dissipated in busy flutter and bustle. Achievement is the aim, and not a mere show of working. If we were to take any ordinary day and analyze it, we should probably find that leisure has been lost, not mainly in profitable work, but in wasteful ways of working. There is a "trick" to learn in making every motion "tell."—The Wellspring.

Presbyterian Standard

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CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

Collections—January is one of the months unassigned by the Assembly. In many of the Synods the collections go to Synodical and Presbyterian causes. In the Synod of North Carolina, by order of the Synod, they are for Synodical Home Missions. The treasurer of this cause is Rev. A. W. Crawford, 320 S. Mendenhall St., Greensboro, N. C.

Church News

TREASURERS OF BENEVOLENT CAUSES.

- Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.
- Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.
- Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.
- Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.
- Bible Cause—Wm. Foulke, Bible House, New York.

The Synod's Home Mission Work and the Sunday Schools.

Do you know what our Sunday School work owes to Synodical Home Missions? 186 Sunday Schools have been organized in the Synod's mission work, more than one-third of the total number now in the Synod (485).

Synod directs that a collection be taken in each Sunday School in its bounds, in January, for this work. What about your school? Will you do it?

SOME FACTS FOR THE YEAR CLOSING OCTOBER 1st

38 men were engaged. They reported 693 additions to the Presbyterian Church on profession, being nearly one-third of the total number in all of the churches of the Synod. 12 Sunday Schools and 3 churches were organized.

A much enlarged work this year.

A. W. C.

PERSONAL.

During the past year the student members of the Missionary Union of the Moody Bible Institute of Chicago contributed \$3,205 for Foreign and Home Missions. Of this amount \$2,960 was divided equally among 37 different mission boards—\$80 to each.

Some months ago Mr. M. L. Swinehart, of our Korean Mission, enlisted in the military service of the Government and was commissioned as Captain of Engineers. He completed the course of training at Camp Humphreys, Va., and on the proclamation of the armistice was discharged into the Reserve Corps. We are very much gratified that it will now be possible for Captain Swinehart to carry out at least in part the itinerary among our churches that was planned for him before he entered the Government service.

Rev. A. H. McArn, of Cheraw, S. C., who has been so sorely bereaved in the death of his wife, writes:

"I think one of God's sweetest ways of comforting His children is the gift of kind and thoughtful friends. The many messages of sympathy and regard which have recently come to me have cheered and comforted me more than I can express. My own dear people in Cheraw have ever been most thoughtful and kind. Two years ago when I was seriously ill they met all the expenses of hospital attention and a month's visit to Florida. A year ago they substantially increased my salary, and in my recent bereavement they stood every test of loyalty and regard, meeting every financial obligation, and expressing the beautiful things that were in their hearts by the beautiful things they said and did. And now they have started the new year by a twenty-five per cent increase in salary. I again claim that I have the dearest and most thoughtful people in the world."

NORTH CAROLINA.

Rev. W. S. Hamiter, of Blackstock, S. C., has accepted a call to the Dallas group of churches, in Kings Mountain Presbytery.

Wilmington—St. Andrews—This church, under the efficient leadership of Dr. A. D. McClure, has closed a successful year. At the last communion six new members were added. The Sabbath School is larger than for some time, and all departments of church work are active and earnest.

Gastonia—Sunday, December 8, the pulpit of the Gastonia Church was filled by Rev. Homer McMillan, D.D., who preached a very strong sermon to a large congregation. Dr. McMillan's visit made a deep impression.

Nineteen members have recently been received into this church, eleven on profession of faith and eight by letter.

Lexington—The pastor and his wife are the grateful recipients of a bountiful pounding of good things to eat from the faithful members of Thomasville Presbyterian Church. Each article is the reminder of the loving thoughtfulness of a true people for their pastor.

May the Master reward each one. We thank God for this people and take courage. J. H. Smith, Pastor.

Rev. William Black, General Evangelist of the Synod, closed a meeting at Mt. Pisgah Church, in Fayetteville Presbytery, Sunday night, December 22, assisting the pastor, Rev. J. A. Calligan. The difficulties were many—influenza and the rain—but considerable interest was shown.

Three persons promised to establish family worship, about 150 to read the Bible and pray daily; 12 persons were added to the church upon profession of faith, and a number of others expressed their acceptance of Christ; \$63.10 was contributed for the Synod's mission work. A. W. C.

The Thomasville Church has had much added to its appearance by a new carpet, the loving gift of Mrs. M. McIntyre and her daughter, Mrs. Z. B. Crutchfield.

At a meeting of the session the second Sunday in November two were received into the church on profession of their faith.

This church is a very small congregation composed of some very earnest workers. Our greatest burden at present is a debt of about \$1,200 against the church. This we hope to diminish or pay off entirely by a "drive" in the near future. Any one wishing to have a share in releasing the church of this burden may do so by sending the pastor a free-will offering for this cause. J. H. Smith, Pastor.

Lexington, N. C.

Help Them!—Help whom and why? Rev. C. E. Clark, Kenly, N. C., and Rev. A. T. Lassiter, Benson, N. C. Mr. Clark is striving to build a church which is much needed at Center Ridge, one of the new organizations in Johnston County, and Mr. Lassiter is building a tabernacle at an important point in the same county. The people at these two points are giving their timber and labor, and now money is needed to help complete the work. If you have a dollar or more to spare them, help them at once. Send a contribution to Clark and Lassiter or to Rev. J. J. Hill, treasurer, Red Springs, N. C., and state that it is for the church at Center Ridge or for A. T. Lassiter's tabernacle. Help speedily, and thus help twice this part of Christ's kingdom.

L. Smith, Supt, Etc.

The Presbytery of Kings Mountain was called to meet in the Gastonia Church on Monday, December 23. Rev. J. E. Berryhill was dismissed to Bethel Presbytery, in order that he may accept the pastorate of the church at Clover, S. C. Mr. Berryhill has been pastor of Kings Mountain, Long Creek and Bessemer City Churches and has done a good work there.

Rev. J. C. Grier was received from Bethel Presbytery and arrangements were made for his installation as pastor of the Rutherfordton Church, as follows: To preside and charge the pastor, Rev. W. S. Wilson, D.D.; to charge the people, Rev. T. E. P. Woods; alternate to either, Rev. W. A. Mur-

ray; Ruling Elder Long, of Britain Church, was added to the committee, and Dr. J. M. Grier, of Concord, father of Mr. Grier, was requested to preach the sermon. The time to be fixed later.

Charlotte—First Church—The editor was an invited guest at the supper given to the officers and teachers of the First Church Sabbath School.

Though the rain was pouring in abundance, a goodly company assembled, the ladies predominating, and the excellent supper was enjoyed.

Mr. Hunter Marshall, the superintendent, outlined some of his plans for the year, and then Mr. Morgan Spier spoke on the relation of the Sabbath School to the Church. The address was fine.

This church has a model Sabbath School building, and the school seems well organized.

After the supper and Mr. Spier's address, the editor conducted the Teacher's Training Class, a privilege he enjoys regularly each week.

Washington—Our Sunday School carried out the Christmas program prepared by our Assembly's Committee of Christian Education, and called God's Service Star. The exercises were very attractive, edifying and inspiring; and a substantial offering was received for Ministerial Relief. By common consent it was the best and most appropriate program our school has ever enjoyed at this season.

Rev. J. B. Massey, of Wilson, N. C., is with us this week, preaching a series of sermons in connection with the Week of Prayer our congregation is observing preparatory to our January communion. His preaching is practical, experiential, and inspiring, and is being greatly enjoyed by our people. Believers are being benefited, and we are trusting that sinners will be converted and added to the church.

H. B. Searight.

Robinson Church—On the day before Thanksgiving the members of this church and other friends "pounded" the pastor. It was so different from poundings he used to get when a boy. They sent quite a variety of supplies of good things for the pantry and after they were unloaded, he was invited to go up into the business part of the city, where he was presented with a suit of real nice clothes. Also a member of that congregation recently presented the pastor with a nice new overcoat.

On behalf of himself and family the pastor extends to all the donors the deepest gratitude of our hearts. Such tokens of appreciation and expressions of kindly interest have helped us and cheered us on our way. We desire to more faithfully minister to them in spiritual things.

Robinson Church is about eleven miles northeast from Charlotte and its members constitute a part of the best people in the world.

Charlotte—St. Paul—The good people of this congregation were unusually good to their pastor Christmas. The pastor was away Sunday morning, and Mr. Clyde Walsh, a member of the Senior class of Union Theological Seminary, and a son of this church, filled the pulpit very acceptably. The members of the congregation took advantage of the pastor's absence to plan a surprise for him and his family. The prayer meeting is not usually very well attended, but when we arrived at the church last Wednesday night, the Sunday School room was packed full of children, with a few of the parents. But we were not so much surprised as we would have been if some one had not told us that the children were to be there for their usual Christmas treat. We had a short service; it had to be short, for the children would not wait. There were about twice as many children as we have on our Sunday School roll, but this was anticipated and there was a bag for all. We thought that was all, but the superintendent said there was more to follow. At this point, three men came forward with all they could carry of good things to eat and laid them at our feet. It was a complete "pounding" and we greatly appreciate what they have done for us.

They have made our hearts glad and we pray for God's richest blessing upon them.
Pastor.

Hoke County Churches—Fayetteville Presbytery—Since Rev. Eugene Alexander became chaplain of the Seventy-first Infantry, at Camp Meade, Md., his churches have been supplied by neighboring ministers: Rev. J. W. Goodman preaching at Dundarrach, Rev. W. C. Brown at Bethel, and Rev. V. R. Gaston at Shiloh.

Chaplain Alexander spent part of his Christmas vacation here, and preached at Bethel the fifth Sunday in December. He expects to return to this field as soon as he is released from the army.

Sandy Grove and Longstreet Churches are within the proposed boundary line of Camp Bragg and will have to be discontinued if the camp is permanent.

The Antioch Church is growing in grace and good works under the leadership of its pastor, Rev. J. W. Goodman. The congregation has recently expressed its appreciation of Mr. Goodman's faithful labors by increasing his salary from \$1,200 to \$1,500 and a manse.

Philippi is grouped with churches in Cumberland County. Rev. L. D. Jones, of Hope Mills, who is serving this group, is to be installed pastor at Philippi the second Sabbath in February.
W. C. B.

Albemarle—Rev. Geo. W. Cheek, pastor. The present pastorate, which began a little more than one year ago, enters the New Year under very encouraging circumstances. There has been a consistent growth both in membership and efficiency during the past year, the membership having increased about 35 per cent. The bond of fellowship existing between the occupants of the manse and the congregation is being strengthened constantly; the latter never losing an opportunity to commend and encourage us in our labors, both by word and deed; all of which makes us humble in spirit and more faithful in service. The day before Thanksgiving, the pastor was notified by the Fuel Company that the men of the church had ordered several tons of coal sent out for the furnace with which the beautiful and commodious manse is equipped. At the Christmas exercises both pastor and wife were taken by surprise, when one of the officers arose and presented each with a beautiful gold coin of substantial value, as Christmas gifts from the church. Just recently the officers of the church offered the pastor leave of absence for several weeks and entire expenses to attend the Billy Sunday meetings in Richmond, Va. This privilege was reluctantly declined, on account of the immediate needs of the work here, and other matters of a pressing nature. In truth, our lot has been cast among an appreciative people, with whom it is an ever increasing joy to live and labor.

SOUTH CAROLINA.

Rev. W. H. Johnson, who was ordained at the recent called meeting of Pee Dee Presbytery, has accepted a call to Hopewell Church, one of the historic landmarks of Presbyterianism in the Pee Dee section. Mr. Johnson is a young man of manifest ability and the congregation is delighted at his acceptance.

Columbia—Dr. J. O. Reavis has been asked by the Y. M. C. A. at Camp Jackson to make a round of the various buildings in January, presenting the claims of the foreign field as the most attractive life work for brave young men. The claims of the ministry in the homeland and the claims of the other callings will be presented by experts, and we Presbyterians in Columbia are proud of our representative.

Columbia—Without ceremony of any sort, a mural tablet to the memory of Rev. George A. Blackburn, D.D., for 31 years pastor of the Arsenal Hill Presbyterian Church, was unveiled last Sabbath morning at the conclusion of the morning services at the church, which services were conducted by Rev. E. C. Bailey, of Edgefield.

The tablet, which is set in the wall to the left of the pulpit, bears the following inscription:

In Memoriam
George A. Blackburn, D.D.
Born October '16, 1861.
Died May 5, 1918.
Pastor of this church 31 years.

"Wherefore take unto yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

McClellanville and Mt. Pleasant—Christmas has been a happy season in McClellanville and Mt. Pisgah. We have rejoiced in many things—the closing of the war, the fact that as far as we know, up to this time, none of our boys "over there" have been killed or wounded in the service; the expectation of their speedy return; and the presence of the college boys and girls home for the holidays, have all combined to make our people happy, and give them cause for special rejoicing at this season when all the world is called on to remember with gratitude the gift of Christ to the world.

At McClellanville the manse was delightfully invaded one night by a large representation of the congregation who came bearing gifts of all sorts of good things to fill the pantry and furnish supplies for some time to come. It was a happy surprise, and the pastor and his wife are rejoicing over the loving thoughtfulness of their people and of their continued tokens of appreciation and good will.

It is with no less gratitude that the pastor acknowledges the exceedingly generous gift this Christmas season, of the members of the Mt. Pleasant Church.

He begins this New Year with renewed gratitude to God for these very substantial material blessings from Him through His people.

ALABAMA.

Birmingham—Rev. W. S. Jacobs, D.D., has declined the call of the South Highlands Church to its pastorate.

Columbia—Rev. C. U. Leach has resigned his pastorate of this group, and accepted a call to Sylvester, Ga. He expects to begin his new work the first of January.

The Presbytery of East Alabama has lost thirteen ministers since the spring meeting of Presbytery, either by death or by removal. Some of the most important churches in the Presbytery are now vacant.

Presbytery of East Alabama—The constitutional requirements having been complied with, I hereby call the Presbytery of East Alabama to meet in the office of the First Presbyterian Church of Montgomery, January 2, to dissolve the pastoral relations existing between Rev. C. U. Leach and the Columbia, Hartford and Elba Churches, and if the way be clear to dismiss Mr. Leach to Macon Presbytery.
W. A. Bellingrath, Moderator.

Montgomery—The First Church observed the fifth anniversary of the pastorate of Dr. Robert H. McCaslin on a recent Sabbath. At the instance of the session, Elder John W. Durr read to the church a report of the pastor's work during this time: Sermons preached, 591; prayer meetings conducted, 630; funerals, 101; marriages, 176; baptisms, 145; pastoral calls, 6,963; new members received, 1,026. The membership has increased from 613 in 1912 to 1,261 in 1918, and the contributions from \$10,292 in 1912 to \$21,493 in 1918.

FLORIDA.

Chipley—On Christmas Eve the children of the Sunday School enjoyed a Christmas tree at the church. There was a program rendered consisting of the reading of the Christmas message by the pastor, followed by songs and recitations

by the pupils. As Santa Claus was too busy on Christmas Eve to be present, the teachers took his place and distributed the gifts from the shining tree. We were glad to have so many of the parents and friends there to share with us the joys of the Christmas season. W. W.

The Winter School of Missions at DeLand—The sixth annual meeting of the DeLand School of Missions will commence February 1, 1919, and last for a week.

Mrs. Henry W. Peabody will teach the Junior Study books, Mrs. Helen Garrett Montgomery the adult books, both Home and Foreign, and Mrs. E. C. Cronk will have the methods hour.

These leaders of national reputation insure the best of programs, while the climate of DeLand in February has a charm most alluring.

There should be a large attendance of all interested in the great cause of missions.

For programs and further information, address Mrs. J. W. Smock, DeLand, Fla.

DeFuniak Springs—The congregation has been exceedingly kind to the manse folk during Christmas and Thanksgiving. Besides many other good things, no fewer than four turkeys were sent to the manse, and checks and cash kept coming until the pastor found himself in possession of \$179 as a Christmas gift from the men of the church. The pastor had heard of linen showers, miscellaneous showers and so forth, but a check shower was something new—but by no means unpleasant. The men of DeFuniak Springs have no copyright on the scheme and other men of other congregations are at full liberty to use it with their pastor. We doubt, however, if any set of men can work the plan more nicely than did the DeFuniak men.

One new member has been recently received and one little one baptized.

The Christmas exercises, a Star Service, were held in the Palmer College chapel and passed off very nicely. The music was furnished by the young people of the Sunday School and by the church choir. The Christ Story was told by the superintendent of the Sunday School, Judge A. G. Campbell, and a beautiful selection was well recited by one of the young people. Simple presents were given to the pupils in the primary department and fruit to all present.

Daniel J. Currie, Pastor.

GEORGIA.

Atlanta—Rev. Trigg A. M. Thomas, D.D., has accepted the call of the Assembly's Home Mission Committee to become Assembly's Evangelist.

Commerce—At a recent meeting of the session of our church, presided over by our new pastor, Rev. John A. Simpson, the Sunday School officers and teachers were elected, with George T. Rice and W. B. Burns, superintendent and assistant superintendent, and an able corps of teachers. We have three "organized" classes in our Sunday School, as follows: Bible Class No. 1, known as the "Mary R. Fleming Bible Class;" Class No. 2, known as the "Henry F. Hoyt Bible Class," and Class No. 3, and the members of these classes have the privilege of electing their own teachers, which teachers, thus elected by these classes, were as follows: Teacher for Bible Class No. 1, Col. R. L. J. Smith; teacher for Bible Class No. 2, Mr. Claud Little; and teacher for Class No. 3, Mrs. Dora Deadwyler. Miss Emma Stapler, who has served our church for several years most efficiently as organist, was unanimously re-elected by our session to that position for 1919.

Our Sunday School, as a whole, has been contributing a sufficient amount annually to support and educate an orphan at the Thornwell Orphanage, and now the members of the "Mary R. Fleming Bible Class" have determined to raise a sufficient sum from the members of that class alone, with which to support an orphan at Thornwell Orphanage, thereby giving our Sunday School the honor of supporting two orphans there in the future.

Under the personal leadership of our splendid superintendent, Mr. Geo. T. Rice, the neat sum of \$56.62 was raised by contributions from our Sunday School Sunday morning for the relief of the starving Armenians.

The attendance upon our Sunday School has been averaging about 50 the year round, but since the arrival of our new pastor and his excellent wife and family, and as a result of their efforts, our Sunday School has experienced quite a decided increase in interest and membership, and we expect a much larger attendance during the coming year.

OKLAHOMA.

Oklahoma City—People's Presbyterian Church—A small revival broke out on the last Sunday night of 1918. In response to the invitation, nearly all the members of the church who were present, reconsecrated themselves for new endeavors in 1919, and the Holy Spirit's presence and power were manifested also in conversions. Almost a whole family, the father and mother of which had been church members years ago in Tennessee, were received into the church, the parents on a reaffirmation of their faith and a renewal of their vows, and two girls of nine and twelve on confession of their faith in the Christ. In addition, another mother was reclaimed, and four of her daughters, two young ladies and two girls, wept as they acknowledged sin and prayed for forgiveness.

The Sunday School Christmas entertainment was simple, a modification of "Lighting the Christmas Tree," suggested in the Earnest Worker, with some other short recitations—but our Lord Jesus was exalted, not Santa Claus. One little seven-year-old girl recited a beautiful poem in which all were urged to make Christmas (birthday) gifts to the Saviour.

J. S. J.

TENNESSEE.

Presbytery of Memphis—At adjourned sessions of the Presbytery of Memphis held in the Second Presbyterian Church, Memphis, Tenn., on December 16 and 23, Rev. J. D. Fleming was received from the Presbytery of Arkansas. He is supplying Marl Bluff, Saltville and Shady Grove Churches. The pastoral relation between the Dyersburg Church and Rev. W. W. Powell, who is doing Y. M. C. A. War Work in France, was dissolved. The pastoral relation between Rev. R. E. Carroll and Lamar Heights, Memphis, was dissolved. Mr. Carroll has been in the Marine service. That church is now supplied.

Rev. H. B. Wade, who has just returned from an officers' training camp, received and accepted calls for his pastoral services from Edmondson and White Haven Churches, and a commission was appointed to install him in both churches on December 29.

Rev. J. V. Currie resigned as pastor of Atoka Church, which he had been serving for one-third of his time, and this relation was dissolved.

Rosemark was permitted to modify its call for the pastoral services of Rev. J. V. Currie by taking the whole instead of one-third of his time. This is a great stride in advance for that church, and shows a remarkable growth in home mission work.

The Idlewild Church, Memphis, was permitted to change its salary to its pastor, Rev. Wm. Crowe, D.D., from \$3,000 to \$5,000 per year, besides free use of manse, thus showing not only appreciation of its pastor, but also great financial growth.

J. W. Lumpkin, S. C.

VIRGINIA.

Richmond—First Church—The annual Christmas celebration of the Sunday School was held on the Sunday before Christmas. "God's Service Star" was the program used. The offerings from the Sunday School were generous and will supply the necessities for those in need for the rest of the winter. One of the interesting parts of the service was the reading of the names of those who have been members of this church and were or are ministers of the Gospel, and



Story and Incident



\$4.73 FOR MISSIONS.

HOW many more Sundays are there in this month, Judith?"

"Two—no, only one," replied Judith brightly from behind the shining new percolator. "Why, Morris?"

"Nothing, only I came very near forgetting that missionary offering. I must announce today that it will be taken next Sunday." Rev. Morris Goodwin wrote a line in a small black notebook before he sweetened a cup of excellent coffee.

"And, oh, Morris, be sure to emphasize the announcement of the sale Mrs. Harding will give you," added Judith. "You know the ladies' aid has promised me 15 per cent of the proceeds for my primary corner. I want curtains and pictures and dozens of things, Morris!"

From the pulpit of the only church in Fairview, Rev.

also the reading of the names of those who have been soldiers of their country. Thirty-three ministers of the Southern Church have been members of this church. Seventeen are now living, the dean of them being Rev. Dr. P. P. Flournoy, of Bethesda, Md. Sixty-six have been engaged in the service of their country in the present war.

Lexington—Our Sunday School Christmas celebration was held Monday night, December 23, conducted by the superintendent, Dr. E. F. Shannon. The opening prayer was made by Rev. L. W. Irwin, of Princeton, W. Va. After appropriate exercises in which the young folks took part, came the most interesting and heart-warming feature of the evening, as class after class brought to the platform its basket of gifts for the needy, and it was a blessed sight to see the heaped-up offerings thus made to be distributed the next day or two by willing hands and loving hearts. A collection was taken up for the Lynchburg Orphanage, and something over \$90 was given. The benediction was pronounced by Rev. Mr. Bowman.

Sunday morning, December 29, the session received on profession a mother and daughter, part of the ingathering from the services our pastor held at Beechenbrook recently. They were baptized when they made their public profession at the morning service.

At night Rev. John A. Bowman preached his second sermon to our congregation. A. H.

WEST VIRGINIA.

Montgomery—The Ladies' Missionary Society of the Presbyterian Church held their semi-annual opening of the mite boxes at the manse, on Thursday evening, December 12.

Each year shows a generous advance in the amounts collected by the mite boxes distributed among the membership and friends of the society, the total this time running up to within a fraction of one hundred dollars. Light refreshments were served, after which the meeting adjourned, with an added and enthusiastic purpose and zeal to keep up to the fine record already made.

Synod of West Virginia—A called meeting of this Synod was held, December 21, at the First Presbyterian Church, in Charleston, W. Va., with Rev. Ernest Thompson as moderator, for considering the acceptance of a farm of 600 acres in Greenbrier County, W. Va., and \$50,000 for the care, education, industrial training, and maintenance of white dependent girls and boys. The proposition was made to the Synod by Mr. and Mrs. Geo. N. Davis, and was explained by Dr. J. L. Mauze as a purpose long cherished in their hearts for the higher development of such a class of persons to a higher progress in moral and spiritual training, and as interested therein he had fostered and developed such a plan so as to become feasible.

Morris Goodwin cordially invited every member of the congregation to remain for the Sunday School which would meet immediately after the morning service and urged a good attendance in the evening at the young people's meeting. To Mrs. Harding's unimaginative notice of the sale he added several effective words of his own which brought the light of anticipation into the eyes of the sixty-seven people present. "Oh!" The young pastor checked himself from uttering the exclamation aloud as he glanced at his open notebook and hastened to announce that on the following Sunday a contribution would be taken for the work of the missionary society which it had been the custom of that church to remember during the month of August.

The sale was a decided success. With the promise of \$10 at the very least Judith went home tired but triumphant. "I never worked so hard for anything before in my life," she declared, "but oh, how happy the children will be when they have a beautiful corner of their very own!"

Three conditions were involved: First, that the Synod shall raise \$50,000 in addition thereto towards the endowment of such a school; second, that the school shall be known as the Davis-Stuart School as a memorial of the parents of Mr. G. N. Davis; third, that the school shall be established on the Davis farm, in Greenbrier County, W. Va., known as Snow Hill, and shall be a perpetual institution for the care, education and maintenance of dependent white girls and boys.

Some \$30,000 were raised at once toward the \$50,000 required of the Synod, with the balance to be raised in a few days, while plans were laid to raise an additional \$50,000 towards a fuller endowment of the school in the Synod. As such an institution is greatly needed and the hearts of the people are open to it, the plan is expected to be put into speedy and successful operation. One condition of the endowment is that the Synod will commence work in connection with the buildings, etc., by March 1, 1919.

Seven trustees were elected to carry out the proposed plans, viz: Mr. and Mrs. G. N. Davis; Fred C. Prichard, of Huntington; Jno. L. Dickinson and A. A. Prichard, of Charleston; F. L. Baumgardner, of Beckley, together with a trustee chosen by Mr. and Mrs. Davis.

A committee of three was chosen with Rev. S. M. Glasgow, chairman, to notify Mr. and Mrs. Davis of the acceptance by Synod of their generous proposition. An advisory committee was also elected, one from each of the three Presbyteries of the Synod to act in conjunction with the trustees, viz: Rev. J. L. Mauze, of Kanawha; Rev. J. L. Lineweaver, of Greenbrier, and Rev. F. H. Barron, of Tygart's Valley Presbytery.

Much interest and enthusiasm were manifested in the consideration of the above proposal and the plans for carrying out of the same which will tend to the benefit of a large number of our boys and girls and for the welfare of the Church and State.

Malden and Dana—Rev. Harvey H. Orr was received by Kanawha Presbytery from the Presbytery of Arkansas and on December 29 was duly installed as pastor of the Malden and Dana Churches by a large and interested congregation who were greatly pleased to have a pastor again settled among them. Rev. J. W. Carpenter, their former pastor, and Rev. Jno. K. Hitner conducted the services at the installation.

Kenava Church—Mr. M. C. Bowling, a licentiate of Atlanta Presbytery, was lately elected unanimously as pastor of the Kenava Church and a called meeting of Kanawha Presbytery will give permission to this church to prosecute the call before the Presbytery of Atlanta. This church has been for several months without a pastor, since the resignation of Rev. J. B. Waller, who served the church for over ten years.

After the usual announcements on the Sunday following the sale the pastor stated in general terms the work of one of the six missionary societies to which Fairview contributed annually and requested that a generous offering be made. After the plates were passed he preached an acceptable sermon on "The Wisdom of Solomon."

"I have been wondering about that offering," said Judith as she dropped the dinner silver into a pan of hot, sudsy water. "I wish we had thought to inquire about it."

Morris was polishing a tumbler with interest but he stepped to the telephone. "\$4.73," he reported three minutes later. "About what I expected."

"\$4.73!" echoed Judith. "Are you sure that he said \$4.73?" It was the first missionary offering that had been taken since she came as a bride to Fairview.

"Yes, \$4.73. Deacon Tompkins looked it up and found it was only 25 cents less than the amount contributed last year," replied Morris as if apologizing for the church he had served for sixteen months. "He says the foreign work is all that people feel like giving much for now; they have an idea it is connected with the war in some way. You know nearly all my parishioners here are farmers."

"Yes, I know," returned Judith, her blue eyes deeply puzzled, "but they look like prosperous farmers—Rose Harding's hat is prettier even than mine. And it was such a good cause!"

* * *

The minister dried a hand-painted salad dish vigorously. "But think of all the good causes that are presented from this pulpit within a year," he protested. "I once heard Mrs. Riggs say it was 'give, give, give!'"

"And Mrs. Riggs told me Wednesday night that her family had saved \$3 to spend on the sale," laughed Judith. "She said our advertising during the last three weeks in the Fairview items of The Northville News was what had 'got her' and when her children saw the postor in the Hilltop office they were wild to go too. So they emptied their good-time bank and hitched up and drove three miles and she didn't begrudge what they had spent, not a cent. None of the Riggsses were at church last Sunday or the Sunday before. They couldn't have known about that collection."

"But they wouldn't have given much if they had known."

"It would all have helped, though," continued Judith. "\$4.73." She was saying the figures as if to herself. "\$4.73! Several of my friends back home take the missionary papers and they will find out that my husband is the pastor of a—a \$4.73 church."

Morris wasn't quite sure whether he was supposed to laugh or not. He decided he had better not. "I wish the contributions were larger, dear," he confessed earnestly, "but we can hardly force people to empty their pocketbooks into the plates."

"Well, we didn't force them to buy quantities of home-made candy and ice cream and all those tickets for the entertainment Wednesday night," Judith insisted.

"No," agreed Morris, "but the ladies' aid had advertised the sale so widely and had put so much work into it that—Judith, I can see by your eyes that you have an idea! So have I—dozens of them. I have been blind. Absolutely blind!"

* * *

It was Sunday morning, almost a year from the day that Rev. Morris Goodwin and his wife had spent in the study of the Fairview manse working out the ideas that came thronging to the missionary departments of their brains when they flung wide open the doors. Some they discarded as too visionary for a rural church; others they tried and found wanting; the rest they accepted and adopted.

"I wish it were as easy to prepare my everyday sermons as those for these missionary Sundays," observed Morris as he ate his breakfast toast. "I am as excited as a 10-year-old boy this morning. We ought to have a good crowd at church."

"I am sure of one," announced Judith gayly. "Didn't I spend an hour preparing that notice for the papers? And those posters! I never dreamed Edna Holmes would make

three of them. Isn't her drawing of the missionary baby the dearest thing? And her lettering is exquisite! Of course I could have pasted pictures from a missionary magazine on a sheet of cardboard and written a few well chosen words of advertising the service today, but it wouldn't have had the same effect upon any one with an artistic eye."

"Especially upon Edna," added Morris quickly. "She promised Mrs. Taylor she would return to her Sunday School class today. Oh, Judith, I do hope little Tommy Riggs will come this morning. I can preach better with his shining black eyes looking up into my face, waiting breathlessly for the next thrill. I shall tell that story of the missionary who forded the river after an April freshet particularly for him."

"Oh, that story I cut from our church paper for the scrap box!" cried Judith. "And we thought at first that one box would do for all six societies! The six boxes will be overflowing before we know it. The church papers are full of information when once you begin to look for it and the societies are so good about sending material. But the greatest help, I think, comes from the letters you receive direct from the missionaries and workers. I hope none of the children will forget their barrels today. I know Tommy won't, for his mother drove six miles to buy him a new pair of shoes to wear to the 'miss'nary sermon.' He said he wasn't going to give his money to God 'with shoes with holes in.'"

* * *

From the pulpit of the Fairview Church Rev. Morris Goodwin viewed with satisfaction the congregation that had assembled that morning. The two front rows were alive with joyous-faced children impatiently waiting for the sermon they knew would be preached "spressly" for them. Morris descended the platform and stood where they could look into his face with less straining of the little necks. At once he wafted his pulsing audience into the fairyland of missions, flashing before it in the simplest, most compelling language deeds of love, deeds of heroism—true stories to which the young minds responded and thrilled to the exclusion of all childish thoughts of self. At the close of the ten-minute period the children sang a hymn of service they had learned in Sunday School, deposited their barrel banks upon the platform, and marched quietly back to the family pews. The sermon for the older members of his congregation was so spiritual, so educational, so interesting, that time and Sunday dinner were forgotten. The society represented that day became a vital issue that demanded and received financial support of every man and woman present.

After the Sunday School session Judith counted the pennies and nickels and occasional dimes that rolled merrily from the small wooden barrels while Morris and the treasurer bent over the silver and bills in the plates.

"\$7.15!" announced Judith triumphantly.

"\$32.58," added her husband a minute later. "About what I expected."

"\$39.73," proclaimed Deacon Tompkins in an awe-struck voice. "And here's a dollar bill in my pocket the Lowrys sent by mail yesterday. They knew they might as well or you'd be after it. That makes \$40.73! Lemme see, it's an average of considerably less than 40 cents apiece. I guess that won't hurt any of them. About ten times what we got last year or the year before and as far back as I can remember! Well, I never!"

As the young people left the church they heard the good deacon ejaculating, "Right here in Fairview! Well, I never!"

"I am glad Mrs. Allen reports our missionary Sundays so effectively," said Judith as they hurried homeward. "I must run in and tell her the amount of the offering. Won't the children be pleased when they get the paper Thursday and find they contributed over \$7? \$40.73! Doesn't it seem the simplest thing in the world?"

"The very simplest," agreed Morris heartily. "Any reasonably prosperous country church could do it. But don't stop at the Allens more than three minutes, Judith. I never was so hungry in my life."—Mary Sherburne Warren, in *The Continent*.

Marriages and Deaths

Marriages.

Marley-Wheeler—At the residence of Mr. Lonnie W. Wood, December 25, 1918, by Rev. W. P. M. Currie, Mr. Robert Kemp Marley and Miss Mabel Wheeler, all of Pender County, N. C.

Adams-Robinson—In Richmond, Va., December 7, 1918, by Dr. F. T. McFaden, William M. Adams, of Norfolk, Va., and Nina L. Robinson, of Richmond, Va.

Batten-Staples—In Richmond, Va., December 24, 1918, by Dr. F. T. McFaden, Vasco D. Batten and Alice Mary Staples, both of Richmond, Va.

Wright-Woolridge—In Richmond, Va., December 26, 1918, by Dr. F. T. McFaden, Elmus C. Wright, of Amelia County, and Cornelia V. Woolridge, of Powhatan County.

Deaths.

Quarles—Died, in Richmond, Va., December 10, 1918, Mrs. Mildred Richardson Quarles, of Richmond, formerly of Farmville. And on December 12, 1918, L. McKensie Quarles, her husband, of Richmond, Va. The interment was in Farmville within two days of each other. Lovely and pleasant in their lives and in their death they were not divided. Members of the First Church of Richmond.

IN MEMORIAM.

Rev H. J. Mills.

The churches of Ashpole and Rowland, and the entire community, suffered a great loss in the death of our beloved pastor, Rev. H. J. Mills. He was installed pastor of Ashpole and Rowland Churches in August, 1913. Under his wise and efficient leadership, there has been a marked increase in the number added on profession of faith in Christ, and a decided increase in the contributions to all of the benevolent causes.

Mr. Mills was an able and efficient preacher of the Bible. In our Sunday Schools, as the teacher of the Men's Bible classes, he made a lasting impression on the hearts of the pupils. Mr. Mills not only preached the Gospel of Christ from the pulpit, but in his daily work he lived the Gospel of Christ. He proved himself to be the crowning work of God's creation, a "man." He was a man among men and a man whom men delighted to follow.

To all good causes he gave liberally of his money, his time and his talent. At the time of his death he was serving as the chairman of the Committee of Rowland Township for the Liberty

Bond Loan. He also gave much and valued work in filling out the questionnaires; here he made a lasting impression on all the colored people who came to him and he was admired and loved by the colored people also. On the day of his death all the flags on the public square floated at half mast in honor and respect for him. He will be greatly missed by the entire community.

In the church court he was an able and efficient Presbyter, wise in counsel and abundant in work.

He put the Lord's work above all other things and by example and by precept was ever busy in the Master's vineyard. Only time and eternity will reveal the results of all his labors.

In this hour of sorrow we extend to the devoted wife and children our heartfelt sympathy, and we pray for them the comfort of the Gospel of Christ.

Our hearts are saddened, and our heads are bowed with grief because of the loss to our session, the loss to our churches and the loss to the entire community, in the death of this great man of God. While we mourn, we rejoice to know that he has heard from his Master, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

A. L. Bullock,
N. T. McLean,
J. A. McCormick,
Committee for Ashpole.
Geo. K. McNeill,
S. L. Adams,
A. C. Sinclair,

* Committee for Rowland.

MRS. NEILL A. MCKAY.

Union Presbyterian Church loses a most faithful and devoted member in the death of Mrs. Neill A. McKay.

Mrs. McKay, nee Mattie Janet Blue, the daughter of Capt. E. McN. Blue and Martha N. McNeill, was born, near Union Church, July 11, 1861, and died October 30, 1918; being in her fifty-seventh year.

On September 12, 1878, she was united in marriage to Mr. Neill McKay, of Harnett County. To this union were born nine children, two of whom have preceded their mother to the better land.

In early girlhood she gave her heart to her Saviour and united with the Union Presbyterian Church, and was a faithful member to the time of her death. She was gifted with leadership, which together with her consecration to the service of God, won for her a unique place in the work of her church.

For years, until failing health compelled her to lay down the work, she was the president of the Ladies' Auxiliary of Union Church, the activities of which society in every good work re-

vealed in her a leadership of rare Christian worth.

Faithfulness to the services of her church, and loyalty to every cause of Christ was the dominating purpose of her life as was seen by all who knew her.

Her Christian character was revealed in her conduct as a neighbor and her helpfulness where there was need, in suffering and sickness in the community. The poor found in her a helper, the troubled, a comforter, and the distressed a wise counsellor.

An insight into her Christian character can be seen in her favorite song, "Take Time To Be Holy," which she tried faithfully to do in her daily life.

During the last few months of her life she was a great sufferer; but through it all her Christian faith was shown in her sweet resignation and uncomplaining patience in greatest pain.

As a mother she was devoted to her husband and children. She gave the best of her life in rearing her children for the noblest things in life. It was in her home life that her Christian character reflected the clearest the faith of Christ in her heart. May the Christ whom she loved and served so well, keep in everlasting peace the bereaved husband and children until the happy hour of reunion in glory.

Indeed, a mother in the home; a mother in Israel has fallen on sleep—"From whence none ever wakes to weep."

A Friend.

IN MEMORIAM.

Miss Belle Alford.

This faithful, devoted member of the old Ashpole Church, in Robeson County, N. C., was called to her rest and reward on the 8th of September, 1918, in the seventy-third year of her age; born May 27, 1846. Her years were lived out in the old home community and church where her people for generations back were known and honored and loved. Energetic, capable, looking well to the affairs of home and property, the kindest of friends, the best of neighbors, devoted to her church and its work, her's was a well spent life.

God gave her her own very distinctive place in home and community and church and in the hearts of her many friends. She filled it well and leaving at His call leaves an empty place and aching hearts.

For a little while: then the old associations will be renewed and our reunited lives go on forever in his presence and service.

A. W. C.

Unless the mind of a child is fed with that which is good and wholesome, it will be as sure to go astray as a starving sheep.—Ex.

Children's Department

NEW YEAR'S GREETING.

Dear Standard:

I am a little boy six years old. I attend the First Presbyterian Sunday School. Rev. Dr. G. E. Moorehouse is our pastor and Elder M. G. McKenzie is our superintendent. I have recited the Child's Catechism to my Sunday School teacher, Mrs. John D. McAlister. This is my first letter to you and I hope it will be published. With very best wishes for the Presbyterian Standard and its readers for the New Year.

Your little friend,
James Law Williamson.

Lumberton, N. C.

TWO BROTHERS IN SERVICE.

Dear Standard:

I am a little girl nine years old. I go to school at Boggy Branch. My teacher is Miss Mary McCoy. I like her very much. I have two brothers in the service, one in the Thirtieth Division, one in the Marines. We have heard from one of them since the 11th of November; have had no news from the other since October 2nd; he was wounded. Please publish my letter.

Your little friend,
Katherine Perry.

Council, N. C.

PAUL'S GOAT TEAM.

Paul Gophet went to bed nine years old, and when he awoke he was ten. But he wished he was not as old, when his three brothers gave him each ten slaps to begin the day with.

"Love pats don't hurt," said his sister Sallie, and she gave him ten kisses to make up.

Birthdays came so frequently in the Gophet family that they were not celebrated.

"We would never do anything else but celebrate," said jolly Mother Gophet, "if we kept all the birthdays and holidays in the year."

But Mother and Father Gophet had always some nice surprise in store. Paul came right in the middle of a long flight of steps, from Tom, who was very proud of his neckties and downy upper lip, down to Baby Bunting, whose one-act performance of putting his chubby toe into his mouth delighted the whole tribe, and convulsed them with laughter.

"Does any one know of a birthday?" asked Father Gophet, solemnly, at the breakfast table.

"I've got one!" cried Paul eagerly.

"Now that is strange," said his father. "There was something out in the barn for a boy with a birthday. Are you sure you are the one?"

Yes, Paul was sure, there was no other Gophet birthday in that month;

which was a mercy, as Mother Gophet said, for Christmas came in that month, too, and New Year's followed close behind, and what would she do with any more "remembering days?"

Off to the barn flew the whole lot, Tom's long legs leading the mob, while Sallie brought up the rear, with Baby Bunting's head bobbing over her shoulder.

That big old barn! There never was another such place! No cows or horses were there, or had been for years. It was as sweet and fragrant as could be, with its big mows chock-full of hay. There was a real floor to the second story, that lifted up in the middle when the hay was put in, just like the draw to the bridge that spanned the broad river a mile away. There were real stairs leading to the upper story, not a ladder like those in the other barns in the neighborhood. Way up in the "cock-loft" were Tom's pigeons, and the pretty "pouters" and "fantails" were so tame that the children could catch them and hold and pet them to their heart's content.

Down in the basement were guinea pigs, rabbits and cages of white mice, besides toads and other reptiles and cats—cats everywhere, of all sizes and colors. For the Gophets were all enthusiastic lovers of any and every living thing.

In the stalls were four goats. Lily was a snow-white African goat with long black horns. Nannie was a common gray goat, with a wonderful appetite for all sorts of indigestible things, from the children's dresses to nails and old tin cans. But the prettiest sight of all was the twins, Lily's kids, Jettie and Gypsy, who belonged to Paul. They were so exactly alike that no one but he could tell them apart. They were black and white, and spotted beautifully.

But we shall never get to the birthday surprise if we try to describe all the barn pets, so I will tell you now what it was. There in the middle of the floor stood Jettie and Gypsy harnessed to the prettiest little wagon! The goats tossed their heads, and rattled their shining harness as if they were proud enough of it all. The old barn rang with the shouts of delight and surprise, as the tribe crowded around the little turnout. But Paul still stood in the doorway, staring with eyes and mouth wide open, but never uttering a sound.

"Go see your birthday present," said Sallie, giving him a little push.

"Is that mine?" gasped Paul, drawing a long breath.

"Read the placard," said Sallie, pointing to a big card that was fastened on the harness. And Paul read, "For little old Faithful."

"Is that me?" he gasped again.

"Who else can it be?" asked Sallie.

"Who gets the kindlings every night? Who runs the errands when all the rest shirk out? Who does all the chores when the other boys play hooky?"

"And who cuts wood for poor Ma'am Gallop?" cried Tom.

"And who always gives up the biggest piece, and gives me the biggest bite of his apple?" chimed in little Claire, whose heart lay very near her mouth.

"And who does the work the unfaithful boy leaves undone?" finished Sallie severely, and looking straight at Teddy, who turned very red and looked crest-fallen.

"I don't care!" he muttered, tossing his head. "You quit preaching, Sallie Gophet. You're always nagging a fellow."

But Sallie did like to "preach," and she held forth on the merits and rewards of good boys, and punishment of the bad ones, until there would have been an open fight between her and Teddy, but for Paul.

"O, hush up!" he cried. "I never did nothing" (for his feelings always affected his grammar). "I loved to do things. I never did nothing—never!"

But Paul's joy was unbounded when he at last realized that the whole outfit was his own. He had trained the goats to work in harness from the time they were tiny kids; though his harness was made from bits of string, and his wagon from a soap box, ingeniously combined with the wheels of a cast-off baby carriage. But this harness was a "sure enough" one, of shining red leather, all studded with brass. And this wagon was a miniature express, strongly made, and gay with bright paint. Was there ever such a lucky boy!

"O, my — O, my!" screamed Paul, his blue eyes shining with delight. "It's—it's—it's just—goluptious!" and that to Paul expressed the height of appreciation.

Paul never was happy unless he could share his pleasures, so Elsie and little Claire were politely assisted into the back seat of the wagon, and Teddy and Paul took the front, and off they went for a ride.

Paul's goat team became a feature in Goshen, the town where the Gophets lived, and a pretty picture it made with its load of happy young faces. Paul had other uses for it, however, and many an errand he went on for his parents or the neighbors. He made a "heater," or snow-plow, and with his goats attached, he cleared the paths for all the yards in the neighborhood. And wherever there was a lonely old lady, Master Paul could always be reckoned on, to clear paths, do errands, or bring wood with his team, and his bright, cheery face did the lonely old hearts as much good as did his ministrations.

But Paul had one grief: Sallie could never be persuaded to ride in his wagon.



Educational



UNION THEOLOGICAL SEMINARY, RICHMOND, VA.

Rev. J. E. Walker, advance agent of the Billy Sunday campaign, spoke earnestly and helpfully to the students at the morning chapel service concerning the union evangelistic meetings which are to begin in Richmond on January 12. He expressed his gratification at the spirit of hearty co-operation pervading the student body.

The Ginter Park Church enjoyed a rare double privilege in hearing on a single Sunday two such men as Rev. Dr. C. Anderson Scott, Professor of New Testament Interpretation in the Presbyterian Theological Seminary at Cambridge, England, and Rev. Dr. Henry M. Woods, of Tsing-Kiang-Pu, China. The seminary at Cambridge is closed this year on account of the war, and Dr. Scott is lecturing in America during the winter. He preached on the losing and saving of one's life. Dr. Woods is an alumnus of Union Seminary (1882), is well known as one of our veteran missionaries, reviser of the Mandarin version of the New Testament and author of the Christian Commentary on the Chinese classics, and is always a welcome visitor to his alma mater. He preached nobly on the glorious gospel of the blessed God as contrasted with the religions of China.

On the evening of January 1, Dr. T. C. Johnson gave an elaborate and deeply interesting review of the notable events of the wonderful year which has just closed, showing the hand of God in contemporary history.

On New Year's day Professor Sleeth resumed his course in public speaking, with all his old-time force and fire.

For the half year just closed there were enrolled at the seminary 64 students, distributed as follows: Seniors, 20; Middlers, 18; Juniors, 20; Fellow, 1; Postgraduates, 4; Special, 1. This does not include the 23 ministers who have enrolled for the special mid-winter course, nor the 19 ministers who are pursuing the special degree course by correspondence, but only the 58 undergraduates and the 6 postgraduates and specials. The states and countries having the largest representation are North Carolina, 18; Virginia, 11; Georgia, 7; Tennessee, 5; South Carolina, 4; Japan, 4, and West Virginia, 3. Arkansas has 2, Florida 2, and Alabama, Iowa, Kentucky, Korea, Mississippi, Ohio, Oklahoma and Texas 1 each. This total of 64 is much larger than was expected in this war year, as many of the students have been in the army and navy. There will be some increase in the second half year, and there are indications that by the opening of the next session in October the attendance will be as large as before the war and probably larger.

She felt it beneath the dignity of her fifteen years, for she was now "putting away childish things," though at heart she was just as much a child as ever. One day she was walking in the woods when Paul overtook her with his team.

"O, Sallie!" he cried, reining up the goats in good style beside her. "Come ride, now do! just a little way."

Sallie refused at first, but who could resist Paul's pleading? At last she consented, just to please him; and stipulating that the ride should not extend beyond the woods, and must be kept a solemn secret. Paul agreed, and jumped out to help her in, pushing the front seat well back to allow room for Sallie's long legs.

When she was nicely seated, and he was about to spring in, his hat blew off. He dropped the reins and ran to catch it, but a gust of wind flung it right into the goats' face. They shied, then started off in a panic. Madly they tore down the road, Sallie clinging to the seat, helpless to stop them, for the reins were dragging on the ground. She shouted to the goats, but that only made them run the faster. They were hungry and impatient to get home, for they had been all the forenoon on the road.

Down through the main street they flew, past stores and houses, bearing the mortified and angry girl. Her hat blew off, and her long hair streamed in the wind, but all she could do was to hold on for dear life, though the tears blinded her eyes. The goats never slackened their speed until they reached the barn and halted in their stalls. Far, far behind ran Paul, puffing and blowing, and gasping, at the top of his voice, "Whoa—whoa—stop—Sallie—stop! Bring back my team!"

Sallie scrambled out of the wagon as

soon as it stopped, and rushed to the house in a passion of tears.

"O, I'll never—never see anybody again!" she wailed, as her mother tried in vain to comfort her. "I can never look people in the face! What will they think of me, to ride through the town like a great tomboy? O dear me! What shall I do?"

Paul reached the barn full ten minutes afterwards, and as soon as he found that his beloved team was safe and unhurt, he rushed to the house.

"What made you run off with my goat team?" he demanded of Sallie, who stared at him for a moment breathless at this unmerited accusation.

"Run off with your team?" she cried, in utter bewilderment. "Why, what do you mean? It was your old team that ran off with me!"

"I'll never ask you to ride again," sputtered Paul.

"And I never want you to!" declared Sallie.

"Children, children!" warned Mother Gopet, as Sallie's black eyes blazed and Paul's little fists doubled up.

But Sallie's rage ended, as all her furies generally did, in a hearty burst of laughter, as the comical side of the affair struck her; and Paul, seeing that no blame was attached to his beloved goats, joined in, so the trouble was over. But Sallie never forgot her ride, which became a by-word of the family.—Sarah Endicott, in *Congregationalist*.

The Little New Year.

Oh, I am the little New Year, oh, oh!
Here I come tripping over the snow,
Shaking my bells with a merry din;
So open your doors and let me in!

"He cannot fail who works with God."

REVIEWING THE YEAR.

Looking back on the year that has gone, the things that bring us the greatest satisfaction are not any personal successes we may have had, or any pleasures we may have enjoyed, but the efforts we have made to improve the conditions of others and our own progress in moral character. Nothing bears reviewing better than acts of self-sacrifice, and nothing brings greater reward. While, therefore, we must not allow ourselves to be unduly depressed by a review of the past, we must allow it to have a salutary influence upon us, and resolve with the lesser opportunities the coming time may present to us to make the most and the best of them. Much is still possible to every man who redeems his time, and who consecrates himself wholeheartedly to the service of God and man.—Ex.

In a locality where only three deaths resulted from 400 cases of influenza, it is learned that in each case the fatality was "alcoholic pneumonia." The patient had been told that whiskey was a good remedy. In one case the dying man said that he had followed an advertisement which said that liquor was being used in treating the influenza. News comes from other places that the liquor traffic, having lost so many friends and the war having robbed it of many customers, was willing to resort to murder to save its own life—for it is nothing short of murder to advise a person suffering from such a disease to weaken his system by alcoholic indulgence.—N. Y. Advocate.

Our boat is small and His sea large,
yet not so large as His love.—Dr. W. L. Watkins.

Miscellaneous

BY A HAIR.

Some thirty-five years ago, at a public dinner, General Von Manteuffel, the German military governor of Alsace, got into a dispute with a French diplomat over the question of the superiority of French workmen over the artisans of other nations. As General Von Manteuffel hated the French and everything that savored of that nation, the dispute assumed the proportions almost of a quarrel. Finally the French diplomat, with a smile, remarked that nothing existed that was so ugly that a French expert could not make it into a thing of beauty.

Pulling a hair from his bristly gray mustache, Von Manteuffel said: "All right, then, take that, send it to your French artisan, and let me see if he can make a thing of beauty out of it."

The diplomat took the hair, sent it to a well-known Parisian jeweler, with a letter explaining the circumstances, appealing to his patriotic pride, and telling him to spare no expenses in making that hair "a thing of beauty;" and then he assured the German General that if he would have patience he should see the result of real French skill.

In the course of a week the general received a neat parcel from the jeweler. It was a beautiful scarf pin in the form of a Prussian eagle; in the talons of the bird was the hair, at each end of which was a little gold ball. On one of the balls was inscribed "Alsace" and on the other "Lorraine," while on the eagle's perch were the words: "You hold them, but by a hair only."

Needless to say the general had very little to say after that against French workmanship.—Young People.

ROCKABY, BABY.

There are few children in this country who have not heard the nursery rhyme sung by the mother:

"Rockaby, baby, in the treetop;
When the wind blows, the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come cradle, baby, and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party was out in the field, where the Indian women were picking strawberries. Seven of these women, or squaws, as they are called, had papooses—that is, babies, and having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. When the wind blew, these cradles would rock. A young woman of the party, observing this, peeled off a piece of bark and wrote the above lines which, it is believed, was the first poetry written in America.—Girls' Companion.

MORTALITY IN CANTONMENTS.

A communication from Washington, D. C., says that about 10,000 members of the United States army died of influenza in the military stations of this country during the epidemic this year. This number of deaths occurred out of a total of 338,257 cases. Due to the fact that the deaths from influenza and pneumonia in the military camps were not grouped separately, only approximate estimates can be made of the death toll of the epidemic.

Since September 13, the day of the outbreak of the epidemic, to December 1, there were 19,094 deaths from all causes in the military stations of this country. The death toll of the epidemic is obtained by subtracting approximately 2,000 deaths from causes other than influenza and pneumonia from the total deaths from all causes. These figures are based on death rate last year, the announcement of the war department said. The greatest number of cases of influenza from a single camp was reported from Camp Funston, Kansas, where a total of 13,631 developed during the epidemic. Camp Funston had 2,394 cases of pneumonia and 920 deaths from all causes during this period, which was below the rate of the other camps, however. The greatest number of deaths during the epidemic was at Camp Grant, Illinois, where there were 1,091 deaths. There were 10,790 cases of influenza and 2,363 of pneumonia.—Banner.

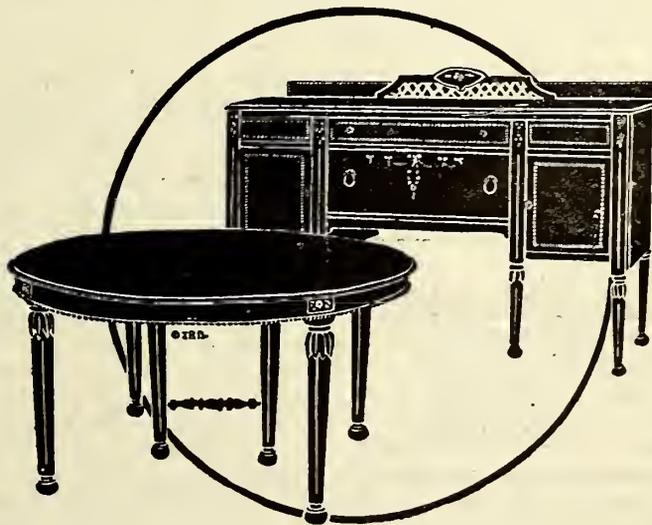
SAVE PIANO MONEY.

The saving in the price of your piano or player piano, if you purchase it through the Presbyterian Standard Piano Club, is sufficient to pay for two years of instructions under a good music teacher. Or, to illustrate the saving in another way, if you should purchase a similar piano on payments covering three years the Club would save you approximately one year's payments. But the saving in price is only one of the many advantages offered you by the Club. It gives you absolute protection as to the quality and durability of your instrument. It provides the most convenient and the fairest terms of payment.

You cannot afford to overlook the economies and conveniences incident to ordering your piano or piano player through the Club. You have everything to gain, nothing to lose, by clubbing your order with ninety-nine other Club members in a wholesale order for eight carloads of instruments. You are responsible only for your own purchase, the Club attends to the rest. Write for your copy of the handsomely illustrated Club catalogue today. Address the Managers, Ludden & Bates, Presbyterian Standard Piano Club Dept., Atlanta, Ga.

PREACHERS' SONS AND DAUGHTERS — Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

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BIARIUM ROCK WATER RELIEVES WEAK AND NERVOUS PEOPLE.

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-21, Barium Springs, N. C.

AGENTS WANTED for General March's Authentic "History of the World War," 750 pages, 200 illustrations. Fastest selling book ever published. Act at once and make \$25.00 a day. Best terms. Outfit free, MEAD PUBLISHING CO., Middletown, N. Y.

LITTLETON COLLEGE, Littleton, N. C., which carried an advertisement in this paper during the summer, had the largest fall opening in several years. The institution is spending several thousand dollars on improvements, including the completion and heating of the new Science Building. Pupils may enter now or at any time and pay from the date of entrance.

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THE DOMESTIC PROBLEM.

The domestic problem is assuming large proportions in England. A writer in the London Daily Mail says: "I find a sign of the times in an advertisement today seeking the services of 'three ladies' to do the entire work of a small house. It is quite possible that the lady domestic will be far from a rarity after the war. The inevitable improvement in the status of the servant will make her possible. Only, of course, we shall not call her a 'servant.' That is a word which seems likely to disappear.

"In the meantime the thing itself, as I mentioned in a previous letter, has to all intents and purposes disappeared. The competition for domestic help of all sorts is frantic—there is no other word for it. Women with large homes invade the registry offices prepared to take entirely untrained women and to pay them handsomely. But the servants are very critical of mistresses nowadays. Conscious of their own shortcomings, the latter frequently take the war knitting or sewing to the registry office with them, so that they may profitably employ the long period of waiting until they find a maid who approves of them sufficiently to enter their service. This is not exaggeration; it is hard fact.

"One day last week a well-known humorist, who is not very robust, shamefacedly let me into the secret of a recent improvement in his health. 'Between ourselves,' he said, 'the only thing to which I can attribute it is the fact that I now do most of the housework. Both our maids have gone into a munition factory. Sweeping I find to be a most admirable exercise.'

"On the same day a city man told me that his doctor had ordered him an immediate short change. 'I'm completely "gone in,"' he said. 'My city responsibilities, as you know, are very great, but I could have kept going for some time longer if for the last month it hadn't been necessary for me to do two hours' housework every morning before leaving for town at 8 o'clock!'

"One more true story. A woman of my acquaintance has solved her domestic problem by getting in three separate charwomen each day. When one has finished her four hours' shift another comes in. Thus, one woman prepares breakfast, another luncheon, and the third dinner. 'Mummy,' said my friend's little girl of seven the other day, 'I do wish the Nannie who dresses us in the morning knew as many stories as the Nannie who puts us to bed!'"

Remember that the clouds which veil the light,
 The gloomy shadows which obscure the way,
 Come but to pass, and soon must take their flight,
 Before the radiance of th' advancing day.
 The night of weeping shall not long endure,
 The morn of joy is sure.
 —Annie S. Woodcock.

FOR SALE—On account of installation of new organ we offer for sale church organ now in use, built by Hook & Hastings. For description and specifications apply to M. S. Willard, Treasurer First Presbyterian Church, Wilmington, N. C.

KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

SAVES MONEY AND BACKACHE



FOLDS LIKE A POCKET KNIFE. ONE MAN with the **FOLDING SAWING MACHINE** saws down trees—saws any kind of timber on any kind of ground. One man can saw more timber with it than two men in any other way, and do it easier. Send for free illustrated catalog No. D145, showing Low Price and latest improvements. In use 30 years. First order gets agency. **Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.**

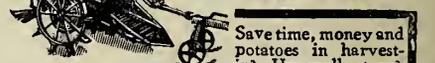
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Many people today are dying morally and spiritually, because their sole conception of Christianity is that miserable self-saving creed, which has made Christianity sometimes an object of con-

tempt in the minds of non-Christians who have a broad vision of life and service.—Bishop Brent.

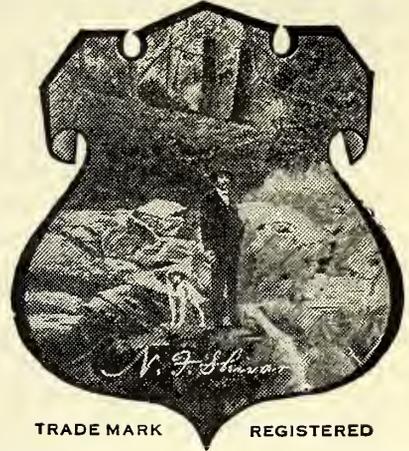
“No other soul can do your work.”

Christianity means one thing, and one thing only: eternal life in the midst of time, by the strength and under the eyes of God.—Harnack.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

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SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

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Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,
J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. McCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige.
JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water, it has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. Crosby, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefited and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved, I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain, in this case it has been a great blessing.
M. L. UNDERWOOD.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name _____

Address _____

Express Office _____

WOMEN AS Y. M. C. A. WAR SECRETARIES.

Can men's places be filled successfully by women? The experiment is being tried in a few instances and a private letter received from Miss Grace Leigh Duncan promises well for its success. She is a daughter of the late Dr. William A. Duncan, for many years Field Secretary of the Sunday School and Publishing Society. Last spring she went to France as a canteen worker. After several weeks' service she was placed in charge of a Y. M. C. A. "hut" which she thus describes:

"The 'hut' is one of the most attractive in France, a remodeled barn with tile floors, cement walls and heavy beam ceilings. We have a large general room, a reading and writing room, and a canteen at the rear, a small area which I am fitting up as an overflow for warm evenings. I practically make it my home, bring my sewing and knitting and writing over here and am at home to the boys and the officers whenever they have time to drop in for a talk, and there is very little time during the day when I am alone. In the evenings, when there is no entertainment, I play checkers, etc., with the men, or we gather around the piano and sing, or some of the boys who have been to the front tell of their experiences.

"I am just the happiest woman in France. It surely is good to see their faces light up, and to feel the grip of their hands, when one happens to run across lads who have not talked with an American woman since they left home, and to have them tell how good it is to hear a woman talking 'the real stuff.' They are fine lads, for the most part, and it is good to be able to help tide over some of the rough places. Last night we had a bunch of about three hundred landed here for the night in transit toward the front and our hut was full to overflowing, but our hearts opened wide to take them all in, and give them the pleasantest evening since they left the States; for these were some of the men who had just landed.

"Right here I want to say that if any one tells you that our boys are getting drunk and that they are going to the bad morally, you deny it in very emphatic language. There are a few cases, but the percentage is very small and the boys for the most part are clean and wholesome.

"Another thing in connection with the men. If you hear that many of them don't know what we are fighting for, don't believe it. I haven't come across a single man yet who didn't know why Uncle Sam threw down the gauntlet and who wasn't ready to back him up to the limit. They all want to get up to the front and have a personal tussle with

the Huns. Some of the men who are in positions which may hold them at the rear for the duration of the war are moving heaven and earth to get transfer.

"We have a fine lot of officers here and a splendid bunch of men, picked out of the various organizations and sent here to train for hospital and ambulance work. Do you wonder that I would rather be here than any place in the world?

"Last night one of the boys, a lad with whom I had not talked at all, as he passed me said, with a smile, in broken English, 'Oh, how it make my heart swell to see an American lady.' And it isn't the boys only but the officers who are almost as homesick sometimes as the privates. I've decided that all the wives and sweethearts in America must be just my build, for I couldn't count the number of times I have been told that a particular woman was just my height and weighed just about as much. It simply shows how an American woman over here stands as representative of all that is dear to them in the womankind of America, for it isn't only the younger women I represent, but more than once I've been told, with an apologetic hope that I didn't mind, that my gray hair made them think of mother."—Congregationalist.

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6:30 a. m.—Daily for Raleigh and Intermediate points. Connecting at Star for Jackson Springs, Pinehurst, Aberdeen, Asheboro. Connects with through sleeping car leaving Raleigh 9:20 p. m. for Wilson, Greenville, Washington and Norfolk.

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Between Aberdeen and Fayetteville

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Daily Ex. Sunday	Mixed Pass.	Daily Ex. Sunday	Pass. Mixed
STATIONS			
No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
ar 8 35 am	10 00 am	Rae ford	5 55 pm lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm ar 2 50 pm
4 00 pm	11 20 am		1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
STATIONS			
No. 11		No. 12	
Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

W. A. BLUE, General Supt.,
Aberdeen, N. C.

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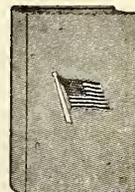
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THE KAISER AND HIS GOD.

It was characteristic of the tribe of Hohenzollerns that they were anxious always to claim God as their side partner in Prussian development and conquest. In fact they made for themselves a god in their own image. Up to the last the late Emperor William kept on assuring the world that he held a monopoly of the Divine favor and assistance. What in his retirement in Holland he thinks of the side partner who deserted him in his hour of need, no recorded utterance of his has revealed.

The world recognized that the Kaiser had mistaken a divinity of his own creation for the Lord of Hosts and the King of Righteousness. That mistaken confidence was nevertheless an unquestionable element of strength for him in his domination of the trained and docile German people. Here, in his own words, is the character of his authority as he understood it:

Each of the Hohenzollern princes was from the outset of his career conscious that he was only God's vice-regent upon earth, that he would have to render an account of his work to a higher King and Master, and that he must faithfully perform the work appointed him by the Almighty to do. As I look upon myself as an instrument of the Lord, I am indifferent to the point of view of the present day.

And here is the lesson which he drew for himself from that conviction of his divine authority:

There is only one master in this country; I am he, and I will tolerate no other. There is only one law—my law; the law which I myself lay down.—Congregationalist.

One of the good stories with which Prof. Harry Fosdick, of Union Seminary, is punctuating the splendid addresses he is delivering here and there, advocating the League to Enforce Peace, illustrates the fact that many of the boys now coming back have had to be content with manual work behind the lines. He came across one boy in France who described in semi-pathetic, semi-humorous fashion how his lot, for all the months he had been overseas, had been to peel potatoes and wash dishes. Then the youth added, "I guess I'm pretty well fitted now to become the wife of some good girl back home." An incident like this suggests that we must not expect the narration of too many hairbreadth, personal escapes on the part of our returning boys, and we must not reserve our admiration exclusively for those who went over the top. Fidelity in the back lines, even though one did nothing but pare potatoes or shovel coal, entitles any soldier to the grateful praise of his countrymen.—Congregationalist.

"With God over the sea; without Him not over the threshold."

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"St. John the Baptist did no miracles." And he died, apparently midway in his work. He died in prison. Murdered! A failure! No, as God lives, no! For what says the Master above that butchered corpse? "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." And why, O Lord? "Because fidelity is success! Fidelity is success."

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All the material in "God's Service Star" is suitable for any other time. The great appeal is for the lives of the boys and girls for the ministry and mission service. Make use of it at some other season.

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There is a great call today for Christian leaders. Your Church and Sunday School should furnish its quota. God knows the need. He is calling those whom He would make ministers and missionaries. The Holy Spirit works through human means. Help them hear the call!

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Scores of boys and girls of approved ability, from poor homes, want to complete their college training for Christian service. They need aid. The Church, through this Committee, is aiding them, by loans, to be repaid either in money or in service to the Church. We greatly need more funds for this. One hundred dollars will keep a boy or a girl in a Presbyterian College, a Bible Training School or a Theological Seminary.

Remember the Veterans

The closing of the churches and the innumerable interruptions of the winter have stopped some of the usual flow of money to our treasury for the faithful ministers, who on account of sickness or old age, have been forced to retire both from labor and from income, and for the needy widows and orphans of our deceased ministers.

Times of Strain and Stress

The absence from home of fathers and brothers who have been the bread winners, the unusual prevalence of sickness and the large increase in the cost of living, have added to the burdens and increased the needs of the faithful and uncomplaining servants of the Church and of those who are now preparing for places of leadership.

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The parrot-like way in which our school children are taught was illustrated in a school where each morning the teacher asked the children:

"Children, what would you do if fire were to break out in this building?"

The children would then repeat in chorus:

"We would rise in our places, step into the aisle and march quietly out of the building."

One morning a distinguished visitor came to the school, and was sitting quietly on the platform when the teacher stepped before the pupils and, instead of asking the usual fire drill question, said:

"Children, what would you say if I were to tell you that Dr. Smith is to speak to you this morning?"

The children promptly replied in chorus:

"We would rise in our places, step into the aisle, and march quietly out of the building."

Two great hindrances to usefulness in those who think they wish to be useful, yet have never really tried to be, are pusillanimousness and ambition. They are twin sisters. To put it otherwise, there is the fault of not thinking it worth while to do a little because it is little, and of not caring to do something because it may not lead to much—Bishop Thorold.

"God's hold on us makes our hold on Him eternal."

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After coming in from a twenty-mile "hike" the officer in command of a negro company said, before dismissing them, "I want all the men who are too tired to take another hike to take two paces forward."

All stepped forward except one big husky six-footer. Noticing him, the officer said: "Well Johnson, ready for twenty miles more?"

"No, sah," replied Johnson, "Ah'm too tired to even take dem two steps."—Everybody's.

A teacher was taking a class in the infants' Sabbath school room, and the scholars had to finish each sentence to show that they understood her.

"The idol had eyes," the teacher said, "but it couldn't—"

"See," cried the children.

"It had ears, but it could not—"

"Hear," was the answer.

"It had lips," she said, "but it couldn't—"

"Speak," once more replied the class.

"It had a nose, but it couldn't—"

"Wipe it," shouted the children, and the lesson had to stop.

Answered.

"You know," said the lady whose motor car had run down a man, "you must have been walking very carelessly. I am a very careful driver. I have been driving a car for seven years."

"Lady, you've got nothing on me. I've been walking for fifty-four years."—Detroit Motor News.

"An heirloom," said Jimmie's mother, "is something that has come down from father to son, and in some instances is greatly prized."

"I'd prize these heirlooms I'm wearing," said Jimmie, "a good deal more if they weren't so long in the legs."

"What's all that noise over at the minister's house?"

"Oh, he's memorizing his sermon; he always has to practice what he preaches."—Judge.

Boys Are Boys.

"Robbie, can't you play without making all that noise?"

"No, mamma, it can't be done. You see, we're playin' picnic, and a storm has come up, and I'm the thunder."—Yonkers Statesman.

Gently the girl leaned toward him with an arch expression of inquiry.

"How many lumps?" she asked.

"Forty," he said.

And she wrote down his coal order for the coming winter.—Evening Mail.

"German statesmen say—"

"I would not believe a Hun," interrupted J. Fuller Gloom, "even if I knew he was telling the truth."—Kansas City Star.

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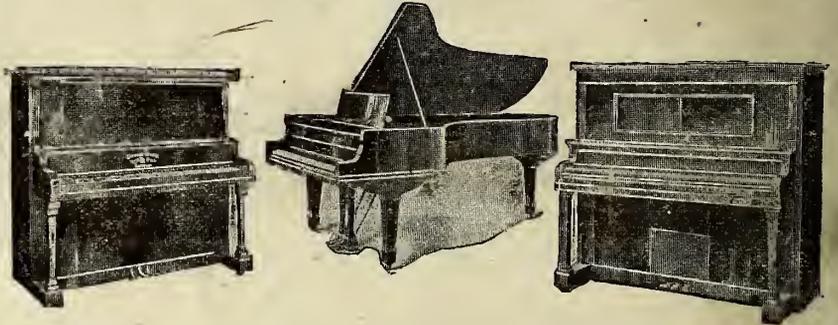
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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NO. 2.

Immanuel---God With Us.

God is always, always with me,
Though I cannot see His face,
Yet His love is round about me,
Goes with me from place to place.
If I live in His dear presence,
As the Master did of old,
I shall prove the sure protection
Which both me and mine enfold.

God is always, always with me,
Though I seem to stand alone,
He is ever in the shadow,
Keeping watch above His own,
Keeping watch though others fail me,
Watching, through the nights and days,
Till my heart rests in His keeping,
And my life is filled with praise.

—Elizabeth J. Woods, in *The Churchman*.

These verses were found on the body of a young Canadian
killed in action.



Editorial



An Earnest Request.

Gentle Reader, if you have not time to read all we offer this week, don't fail to read our appeal for Christ's starving little ones. Do not be dismayed by its length. You cannot put your time to better account than in considering your duty to these people.

The "Unspeakable Turk."

THIS was Mr. Gladstone's word. It was in 1895 and 1896 when Turkey was indulging in one of her many massacres of her Christian subjects. The bitter wail of the stricken people sounded around the world. It was then that Mr. Gladstone, nearing the end of his long and illustrious career, came forth from his retirement to voice the resentment of an indignant and horrified Christendom. He taxed the resources of his copious, rich and varied vocabulary in his effort to properly characterize those who were murdering their own innocent and defenceless subjects. He found all words inadequate, and could only designate them as the "Unspeakable Turk."

Of all people subjugated by Turkey the Armenians have been the greatest sufferers. The prime reason is because they have been the most intelligent, thrifty, enterprising and aggressive. These are valuable traits. If the Turks had been a normal people, they would have prized such citizens as their most valuable asset. But the Turks are not a normal people. Their only use for conquered nations is to rob them and enslave them. They feared the growing power and influence of the Armenians. They feared if they let them alone, they would grow to such a position in numbers, wealth and power as to be a menace. Their attitude toward these progressive citizens was precisely that of the Egyptians towards the Israelites who were settled in the fat land of Goshen. The Egyptians were alarmed at the growing numbers and prosperity of the Israelites. And the king said: "Come on, and let us deal wisely with them; lest they multiply, and it come to pass that when war falleth out they join our enemies and fight against us, and so get them out of our land." What he meant by dealing wisely with them was to devise methods for their destruction. He first tried hard labor, and that failing, he resorted to the murder of the male children. The Turk has resorted to the same wise method, the method of destruction.

Until this present war the utmost he could do was to drum up a pretext now and then for a local massacre, in which some forty or fifty thousand would be put out of the way. Beyond this the surrounding Christian nations would not permit the bloody work to proceed. Shame on the Christian nations for playing hands off to this extent. The only reason was that they knew no other way to preserve the "balance of power," that stereotyped and highly prized method of conserving the peace of Europe. Russia would long since have wiped the dirty Turk from the map of Europe; but the result would have been to give Constantinople into the hands of Russia, and it would never do for so strong a nation to occupy a position of such strategic importance. Since 1699, Turkey has been called the "sick man of Europe," and just because he was the "sick man" he was permitted to keep possession of his strong hold. Rather than see him ousted, the strong nations, jealous of each other, looked on while he indulged himself in an occasional orgy of blood.

This war freed the hands of Turkey for a time. When the Gallipoli campaign failed, the Turks claimed the credit of the failure. They thought they had won a decisive victory and ensured that the war would end in their favor. They

now counted that they could do as they would with their own, with none to molest or make them afraid. No longer should it be merely a local massacre, no matter on how large a scale. Now it must be the extermination of the whole race of Armenians living within the borders of the Turkish Empire.

Not even the "Unspeakable Turk" could perpetrate so colossal a crime without the use of some camouflage. Hence they proceeded gradually. They disarmed the doomed people. Then they sent soldiers to the towns and cities to gather the leading men into groups, march them off to solitary places and shoot them to death. Having rendered their victims helpless, they now resorted to deportations. Avowedly this meant merely a change of home, but it really meant driving the people into the deserts of Arabia and Mesopotamia to die.

To exterminate a whole race of human beings is no small crime, no matter what method is used, were it done by the shortest, quickest and most decent method. But the Turks added greatly to the enormity of the crime by exterminating these people by the most cruel, brutal and indecent methods that they could devise. They gathered women and children into large wooden sheds and burnt them, catching little children by the legs and throwing them into the flames. On some of their victims they used the most excruciating tortures, tearing out their finger nails by the roots, nailing horse-shoes on their feet and using other like devices. The so-called deportations were journeys of long drawn out horrors, trudging day after day under burning suns, through hot sands without a mouthful of food, or a drop of water. The wild, fierce mountain tribes would swoop down on the unprotected caravans, kill the old men and boys, outrage the women and carry off the young girls. Few ever reached their destination. For example, only 150 out of one convoy of 18,000 were alive at the end of their journey.

The war finds the remnant of these Christian people in strange lands, homeless and penniless. Four hundred thousand of them are orphans. Most of the others are women and old men. How are they to return home and live till they reach the point of self-support? The only answer is, we must help them. We owe it to them on the ground of a common humanity. Especially we owe it to them on the ground of loyalty to Christ. These are Christian people, and they are suffering for their religion. The mute appeal of their miseries brings us face to face with the judgment test: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The people of America are asked to raise this week, between Sunday, the 12th, and Sunday, the 19th, the sum of \$30,000,000. How meagre this sum compared with the enormous sums freely given for the purpose of destroying human lives. Surely every reader of the Standard will esteem it a privilege to do his part.

The Educational Campaign.

Rev. M. E. Melvin, D.D., the Field Secretary of the Committee on Christian Education, has just closed a successful campaign in the interests of Westminster College, Fulton, Mo., in which was raised over one-half million dollars as an endowment for that institution, whereby they secured the \$75,000 from the Rockefeller Foundation.

He has been sent to this Synod by the Assembly's Committee to canvass in the interests of Queens College in connection with Flora Macdonald College.

His headquarters will be in Charlotte, but the two cam-

paings will go on at the same time, as he has an experienced corps of workers to help him.

A Bouquet For the Home Mission Committee.

Dr. Victor I. Masters, of the Home Mission Board of the Baptist Church, in describing the progress of the various denominations for the past ten years, pays a high compliment to the Southern Presbyterian Church in general, and to our Executive Committee of Home Missions in particular. We take pleasure in quoting his words:

"For the period between 1906 and 1916 white Methodists in the South made about the same percentage of growth as the white Baptists, the Baptist increase being 31 per cent and the Methodists' 28 per cent. Both of these bodies are well above the average in growth among the larger religious bodies of the entire country.

"Because the Southern Presbyterians have meant much for the religious life of the South, though their numbers are comparatively small, it gives me distinct pleasure to be able to say that they have, for ten years, overtopped both the denominations just named in the percentage of growth. They have increased from 266,300 to 357,500, or 34 per cent. I take off my hat to the thoroughly alive and competent Presbyterian Home Mission Board, located in Atlanta, to the work of which much of this growth is due. Some years ago, we challenged the Presbyterians to become evangelizers as well as religious educators. We promised, if they would, that Baptists would undertake to give more adequate attention to nurturing the great number of our untaught members. Apparently they have taken up the challenge."

Dr. Masters based his figures upon Government report from 1906 to 1916. If he had taken our official report to the General Assembly of the same years, he would have found that instead of a gain of 34 per cent we made a gain of 37.7 per cent.

The Old Year and the New.

It has been a short twelve months since Nineteen Hundred and Eighteen appeared on the scene, yet in that time the young year has become old, and those of us who so gladly greeted the new comer, are now ready to say, The King is dead, long live the King.

We have gathered from the old year all that it has to give, so, with that selfishness so natural to man, we are ready to turn to the new year with a lively expectation of favors yet to come. This may be fickleness, yet it is like human nature. We all tire of the old and long for the new. In fact, though men sing the praise of old age, the average man has very little use for those of us who have "passed the meridian of life and are going towards the confines of eternity," as our old chum used to express it. Old age may have the wisdom of experience and its grey hair may be a crown of glory, yet old age is not beautiful, according to the standard of beauty adopted among men.

This old year was not even beautiful when young. It appeared with the smoke of battle surrounding its head, and throughout its career there have been crowded into its days horrors beyond human conception, and although it closes with the signs of peace gathering around it, the clouds of war have scarcely had time to disappear and the sounds of battle are still in the air.

There are thousands who will look back in coming years and recall this year as a horrid nightmare. Widows will weep as they remember what it brought to them, and the blind and maimed, as the days creep by, will associate the old year with their crippled state.

All of us wish that we could forget its history, but its events are indelibly burnt into our memories.

The New Year enters under more auspicious circumstances with a promise of better times, so for that reason we are ready to give it a warmer welcome. It is a serious thought that wrapped up in every year there may be serious changes for some of us. It is well perhaps that we cannot know what it has in store for us. We can only leave that future to Him who has through many years gone before us and prepared us for the changes.

If there should come summons for any of us, may He greet us on the other shore with a welcome for our faithfulness: In this world we are like the man in that gradually closing room of the old story, who saw its walls each morning that much nearer together, and realized that in the end they would close in upon him. Job realized this when he said, "My days are swifter than a weaver's shuttle." They pass swiftly by and bring with them changes sudden and great.

The past year death has reaped a harvest. Ere another twelve months passes, some of us may be called hence. Let us work while it is called today, for the night cometh when no man can work.

The Stewardship Campaign.

Last year the success of the Stewardship Campaign was so great that the Church has been encouraged to attempt even greater things.

Last year we raised for all causes \$3,000,000, and now we are about to inaugurate a Progressive Campaign extending three years, each year realizing one-half million dollars more than the preceding year.

From April, 1919, to April, 1920, they propose to raise \$3,500,000; April, 1920, to April, 1921, \$4,000,000; and April, 1921, to April, 1922, \$4,500,000, making \$12,000,000 in three years. This seems an impossible undertaking, but it is not. The war's demands have taught us to think in large figures, and the very largeness of the enterprise will appeal to men of means. It looks as if the Church means real business and is not simply playing at supporting the Lord's work.

The great lesson to be taught is that we are all stewards of the Lord, and that what we have is simply held in trust, and that when the Lord demands His own we must be willing to lay it upon His altar. Giving money, however, is not the only aim of this campaign. It is designed to develop our people along every line, so that the Church will make a better showing in the eyes of the world. There are eight points that they wish to stress. They propose—

1. To intensify the spiritual life of the church membership.
2. A Church-wide Evangelism.
3. To enlarge the scope and improve the method of Missionary Education.
4. To extend and perfect the work of the Church and Christian Education.
5. The "Survey" and a Church paper in every home.
6. To secure adequate support for every Benevolent Cause of the Church.
7. To promote a thorough Every Member Canvass in every Church.
8. To provide a living salary for every pastor and missionary.

A careful study of these eight points will show that they cover nearly every phase of Christian activity.

The fifth aim "to put the 'Survey' and a Church paper into every home," may, like Bethlehem in the land, be the least among the princes of Juda, but, if rightly considered, it will do more to develop team work among the churches than anything that could be done, and then if these papers should be read by the family, the pastors would be surprised at the growth of interest among their flocks.



Contributed



The Value of Prayer

As It Is Related to the Perspective, the Program, and the Power of the Church of Christ.

By Rev. Arthur G. Jones, D.D.

The New Challenge.

THE War has so broadened the scope of human interest and has so interwoven the destinies of the nations that there is in the heart of the world today a new consciousness of the unity of mankind. Not since the Apostles received the Lord's command to teach all nations has the whole world loomed so clearly in the horizon of the Church or the complex needs of all mankind so definitely appealed for the ministry and power of the Christian Gospel as now. The hand of God has been laid upon the nations and the citadels of despotism and the institutions of oppression are falling before the onward march of the hosts of freedom. This mighty crusade for human justice has given a new birth to the heroic spirit in the life of men. The hearts of the multitude have seen a new vision of the glory of the sacrificial elements in human destiny and have gone gladly to the altar. The people of the earth are beginning to gird themselves for new liberties and achievements. Old conditions are being fused and the thought and desire of the human race are fluid today and ready to be run into new molds. The days ahead are the most critical days in the history of mankind.

In all this there is a new challenge to the Church of God. Mighty guns and the enginery of destruction may break the chains of tyranny and make the peoples of the earth free but only the Spirit of Christ can win the battles for righteousness in the world's life. The goal of political freedom may be won by martial courage but only the incorporation of the ideals of God in the People's heart will make the victory secure. The light of God's face shining upon the dial of history today marks the era of the Church's unprecedented opportunity. The mind of the Church must begin to think great thoughts; the heart of the Church must begin anew to thrill with the very passion of Christ for humanity; the hands of the Church must engage valiantly in a battle-plan as complex and extensive as the life of all mankind. This challenge is immediate because the day of opportunity will not wait. Old schedules are out of date. Small campaigns are destined to failure. There is no call for a new Gospel or a new Church, but the times demand a new awakening of God's people to equip the Church for a new application of the old Gospel, and therewith to Christianize America and evangelize the world. The Church is not indifferent to this challenge. With zeal and courage it is planning larger activities. It is formulating a program of twelve millions for the next three years for the better capitalization of all phases of its work both at home and abroad. This program, be it emphasized, is not merely a drive for funds, but for a quickening of the people's heart for the Lord's work, a revival of piety, a new consciousness of that sacred stewardship of life which is the high calling of every Christian.

The Call to Prayer.

Amid all these appeals of the world's need and the stirring of the Church's heart to respond to them, the one indispensable factor of success is God. It is a subtle heresy of the age that with able men and adequate money and right methods any results can be attained, but it is not so in the Church's ministry to the world. Without God and the immediate power of His Spirit victory is impossible. As we gird ourselves for the battle we must remember that victory is with the Lord, and the supreme duty of the Church is prayer.

The Perspective of Prayer.

It is only by prayer that the Church can see the meaning and the magnitude of its ministry in a true perspective. Only as the windows of the soul are open toward God and we see the world in the light of His purpose can the Church understand the campaign to which she is called. Many are the oppressions which have held down the masses of humanity in misery and despair, but the great oppressor is sin. Many are the crusades for the deliverance of mankind from tyranny of every sort, but human life will not be really or safely free until it receives that liberty which Christ brings to the soul. There must be in the Church a new conviction of the reality of this moral and spiritual darkness which hangs like a pall over the life of mankind. The Church must have a clearer consciousness of this shadow of the world's despair as it is illumined by the light of the heart of God who so loves the world, He has given His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life. The heart of the Church must be purified of its worldliness and selfishness, its horizon cleared of all earthly fogs and confusion, until it shall rejoice with a new passion in the glory of the Lord's commission to go and teach all nations. There must be in the Lord's host a new confidence that this campaign is going forward until to Christ shall be given the nations for His inheritance and the uttermost part of the earth for His possession. The Church must have a new revelation of her mission as it stands forth in the light of God, and the one and only avenue to this light is prayer.

The Program of Prayer.

Human wisdom may formulate its programs for the Lord's work but there can be no assurance that the program will ever be either right or adequate except it be according to the pattern revealed upon the holy mount of prayer.

This is true of the program of our Church as a whole. We are a part of a mightier host. Organic divisions and denominational banners may be seen here and there but the great Christian army is one, and the battalions of the Lord, marshalled upon their far-flung battle line are advancing under the one banner of the Cross. There is unity of command, and the one Generalissimo of this mighty host as it is campaigning in all the earth, is the Lord Himself. Our Church is a divisional unit holding a sector in the campaign. Facing these facts, the first and supreme question is not "what may be our opinion of the duty of the Southern Presbyterian Church," but "what is the mind of Christ." What we may think are the proper objectives to be taken by our division in the great advance is beside the mark. What are the orders of the great Captain? What does He expect of us? Only as we come into vital communication with Him through triumphant prayer can we ever rightly appraise the measure of our duty as a Church. A clear vision of her proper part in a world campaign, a correct estimate of the necessary equipment for the winning of her Christ-given objectives, a true appraisal of the resources of the Church and their application to the task—all this must be seen in the light which comes from above. The one thing which is indispensable in determining the Church's program is prayer.

But after the general program has defined the objectives which are according to the mind of the great Captain, the loyalty of the unit in the ranks is essential to victory. The mass of the Christian army must see the light. The individual disciple can determine his personal objective only in the vision which comes by prayer. The question of personal duty to the advance of the Gospel is too much determined by caprice or impulse or in utterly casual fashion. The great need of the present crisis is that every Christian of every sort everywhere shall go to his closet, and shut the door upon all worldly distractions and ambitions, and open the windows of the soul toward heaven and pray with honest heart, "Lord, what wilt Thou have me do?" When the rank and file of

(Continued on page 8)

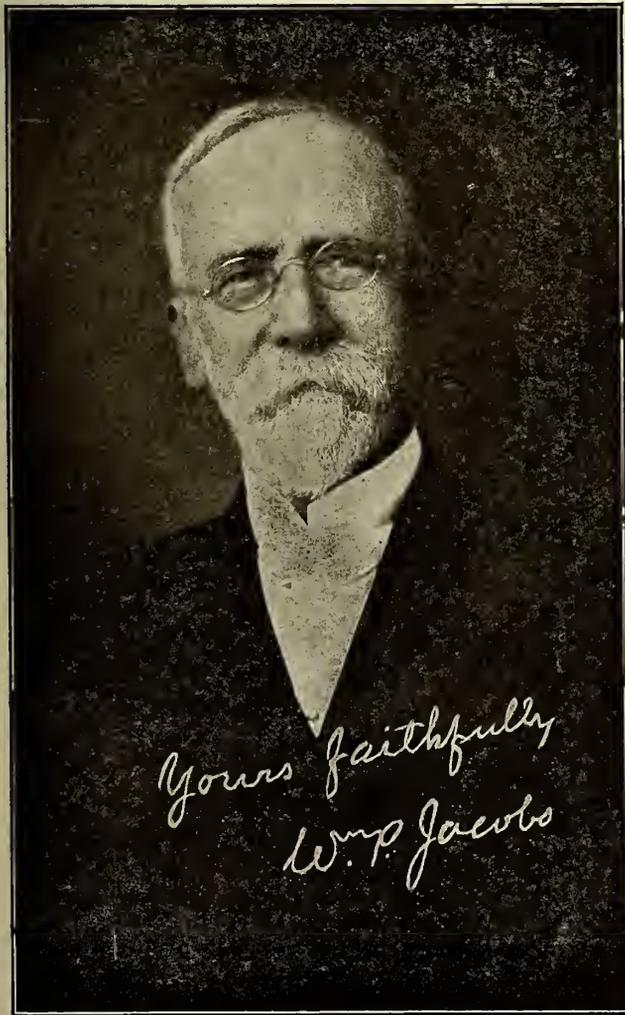
The Life of William Plumer Jacobs

By Rev. James I. Vance, D.D.

(The Life of William Plumer Jacobs, by Thornwell Jacobs, A.M., LL.D. Fleming H. Revell Company, Publishers. Price, \$2 net).

HERE is the life story of a man who did his dream. It is a volume which should be placed on the library shelf side by side with George Muller's Life of Trust. It is the biography of a man who put his trust in God until the impossible became actual. It is the record of a career in which the Divine Spirit operated. It is the history of a great achievement wrought out by unseen forces. It is a demonstration of the fact that faith tops omnipotence.

It is a book to thrill and inspire you, to comfort and elate you, to summon and challenge you, to throw you back on God and then to throw you down into life. Its pages are a



tonic to the soul. Its simple narrative written by the loving pen of a gifted son leads the reader into the presence of the things which make life great. As one turns the pages of this volume and sees from humble beginnings that procession of deeds which immortalize, he finds himself turning his face toward the infinite and reaching out a hand for the power that shapes events to great ends.

"Seekest thou great things for thyself, seek them not!" This was the life motto William Plumer Jacobs elected for himself back in his sixteenth year.

In his preface, the author sums up in a paragraph what he develops in a volume. "Now that it is all over, the secret of his life stands revealed." It is an old secret, and very wonderful. From the beginning of time that which felt its power has glowed with a brightness so strangely beautiful that even a Moses must turn aside to see. For the life of this man can be summed up, with all the Apostles among the

dead, in a single word—God. With it was coupled unselfishness, and dreams, and common sense. When he was gone it was seen that a romantic halo had gathered about Riverside and the Enoree and the Orphanage and over the whole little town of Clinton as if the pillars of fire and cloud that had led him so long would remain yet a little while over the spot he loved so well. But after all, these—his orphans and college and village and river, his honors and family—all these were but incidental to the great purpose of his life which was to show that the Power is conscious of us and that we may be conscious of Him. This is the Great Discovery—it is the biggest fact in our universe. It is worth writing a book to illustrate it again."

The son begins the life-story of his hero-father by lifting "the veil of the past" and showing us a lad at sixteen years of age in a great city. The lad is not satisfied with his college reports averaging 89, and promises to do better next time. One day he writes of his mother: "While you were here, mother, I did not love you as I ought, but I love your memory and will ever love it." We feel that a life thus anchored cannot drift far.

On February 8, 1858, he writes: "Tonight I applied for admission to the church, and was received as a member. I applied the 26th of last October, but was received only as a seeker. Thank God I am enabled to receive Him to my heart! O, that Pressley would find the way I have! Father joined just at my age." One wonders if the session had any thought of what the future man was to be and do when the lad appeared before them.

In an absorbing way Dr. Thornwell Jacobs carries us along as he recounts how his father chose the goal. "I long to preach," he said. . . . "I do most ardently desire to become a minister and to labor to do God's service; but O, Lord, Thou knowest me that I am the most unworthy of all Thy servants." Then "The Way to Bethany," and "Putting on the Armour," and "The Upper Room," and "My Mary."

Dr. Jacobs was to be more than a preacher. He was to be a shepherd. He was to be the pastor of a church and the founder of a college, but he was to be more. He was to be a father to the fatherless. Thornwell Orphanage is his enduring memorial. On May 28, 1874, "the great day" dawned and the cornerstone was laid.

"At last," he writes, "the cornerstone of the orphanage was laid. Today, the 28th of May, saw a great day in our town. At an early time the town was filled with carriages, buggies and people. The good Templars were out in force. The Masonic fraternity, presided over by Colonel Ball, numbered over a hundred. The ceremonies occupied but a short time. Then the stone was put in place. Among other things is contained my photograph. Then came the dinner. It was much more successful than I had anticipated. The proceeds (gross) will amount to at least \$300—about \$30 more received from kind friends on the grounds. One thing only makes me sad, and that is that this good cause had opponents and enemies that did all they could, but how ineffectually, to injure our good name and our receipts. And members of my own church, one or two only, but among these some that I loved, were of this opposition. I feel sorry that one of my friends was in it, but on the other hand how many showed true colors today! God bless and reward them!"

He had entered upon a life work that was to be a new demonstration to the world of what simple trust in God can do. Obstacles were surmounted, opposition was overcome, enemies were changed to friends. The work widened out, money came from the strangest sources and in the most unexpected ways. It was the work of prayer. This wonderful man seemed to reach a point where his supplications commanded the throne. He had the humility of a child but the courage of a saint. "On June 14 I prayed for \$1,000 from

(Continued on page 8)

Dr. McPheeters on Assembly's Telegram to the President

By Rev. A. M. Fraser, D.D.

THE Presbyterian Standard of Nov. 20 contained a criticism by Rev. W. M. McPheeters, D.D., of the telegram sent to the President of the United States by the Durant Assembly. I was a member of the committee appointed by the Assembly to prepare that telegram. While I did not write it, I took part in the minute study and discussion and amending of it, by which it was brought to its final form, and voted for it in that form. I hold Dr. McPheeters' judgment in such matters in the very highest estimation and always challenge my own opinions if they differ from his. I have carefully reviewed the telegram in the light of his discussion and cannot but feel that his strictures upon it are forced and undeserved.

It may seem positively humorous to say it, but it is a fact, that the very things which Dr. McPheeters discovers as so objectionable in the telegram, are the very things the committee labored to keep out of it, and they spent several hours upon that task. I confess that after all our work upon it, I felt apprehensive lest the telegram might be misinterpreted and wrongly used, but I am breathing more freely since I have read Dr. McPheeters' article. For I am sure he has said the worst about it that can be said, and, in my judgment, it has passed the ordeal in safety.

I am in perfect accord and most ardent sympathy with all he says as to the purely ministerial and spiritual function of Church courts, and as to the impropriety—even sinfulness—of a Church court's making any pronouncement upon questions of State, even those that are most patently moral. But I differ with him as to the application of all that to the telegram in question. If he proves to me that it does apply, then no one will join with him more heartily than I in an effort to have the next Assembly do what it can to set our Church right again. As the matter lay in my mind then (and still lies there undisturbed) it was merely a case of praying for our Chief Magistrate, of telling him that we were praying for him, and why.

Surely no one in the face of First Timothy 2:1-2 can deny that it is our duty to pray for our rulers. Merely praying for them does not constitute an approval of their State policy, for Paul gave that injunction under Nero's reign. And if it be our duty to pray for the President, it cannot be wrong to tell him so. This seems to be one of Dr. McPheeters' cardinal objections to the telegram, that it was addressed to the President. If we must pray for him, why is it so wrong to tell him that we are praying for him? It was almost if not quite that very thing which Paul himself did when he said to Agrippa, "I would to God that thou wert altogether such as I am, except these bonds." And then, we tell the President why we are praying for him. We tell him we appreciate the tremendous burdens that oppress him, the immense tasks that lie before him, the frightful responsibilities with which he is charged. We tell him that we sympathize with him and pray for him, to the end that he may be led and may lead to "a righteous consummation." There is no suggestion as to what we think that "righteous consummation" would be. There is no expression of approval of anything he has done or may do. Only by importing into it something that the language itself does not express can any clause in the telegram be made to bear such an interpretation.

Dr. McPheeters places side by side the Spring Resolutions of 1861 and the Durant Assembly telegram of 1918 for comparison, and declares that the latter is in some respects worse than the former. I must demur to this charge. The Spring Resolutions expressly and particularly defined and approved a political dogma. The Durant telegram does not do this, nor can its expressions be construed into an approval of anything political, except by strained processes of inference. It is true that the Durant telegram is addressed to the President, while the Spring Resolutions were addressed to the Constituency of the Assembly, but as I have shown, it was a message which it was proper for the Church to address to

the head of the State—an assurance of our sympathy and our prayers.

And now may I place in another column, parallel with the Spring Resolutions and the Durant Telegram, another telegram, the one addressed to the President by the Atlanta Assembly in 1913? It reads as follows: "The General Assembly of the Presbyterian Church in the United States, in session at Atlanta, Ga., sends greetings to President Woodrow Wilson, and would record its appreciation of his action in securing a better observance of the Sabbath as a day of rest, by closing the White House to pleasure seekers and discouraging social and State functions on the Lord's Day."

That telegram is open to the same criticisms that Dr. McPheeters brings against the Durant Assembly telegram. It is addressed to the President in his official capacity as President, and it passes judgment on an official act of the President. It approves that act, not by inference, but in express terms. Dr. McPheeters was a member of that Assembly and so was I. I did not vote for that telegram. I am morally certain he did not vote for it either. He must have been out of the house when the telegram was adopted, for he did not speak against it. I can bear witness that no fear even of rude treatment by an audience, will deter him from bearing testimony to what he believes is right. But then he did not subsequently enter any protest against it. After the Assembly adjourned Dr. McPheeters arraigned it for a number of things it had done, but if that telegram to the President was one of the specifications of his indictment, I do not recall it. But I haven't his paper before me. In his recent article, however, he makes no allusion to that Atlanta telegram, nor does he make any allowance for the Durant Assembly's having followed a precedent instead of setting one, if indeed it did either of these offensive things. It seems that according to his standards a failure to speak out against a thing is a tacit approval of it. Did he then approve that telegram of 1913 by allowing it to pass unchallenged? May not even the excellent Homer sometimes nod?

Staunton, Va.

Rev. Trigg A. M. Thomas, Assembly Evangelist.

By Rev. R. F. Kirkpatrick, D.D., Chairman Sub-Committee on Evangelism.

Dr. Trigg A. M. Thomas, formerly Superintendent of Home Missions for the Synod of Missouri, has signified his acceptance of the call recently extended to him by the Executive Committee of Home Missions to become an Assembly Evangelist, and expects to take up this new work at an early date. For the past year Dr. Thomas has been acting pastor of the Beal Heights Presbyterian Church, at Lawton, Okla., in connection with his duties as Camp Pastor for our Church at Camp Doniphan, Okla. In this position he has been able to do a remarkable work for the soldiers, and has greatly endeared himself to all with whom he came in contact.

The Committee takes great pleasure in announcing to the Church that Dr. Thomas is to be associated with us as one of the representatives of the Assembly's evangelistic force. He has had a large experience in the evangelistic field. His work as Superintendent and Evangelist in the Synod of Missouri was unusually successful, and he has been in great demand for special meetings, not only in Missouri, but throughout our Assembly.

The Executive Committee most cordially commends Dr. Thomas to any church or community desiring a series of special services, as a thoroughly safe, sane and sensible evangelist. His permanent address is 3203 Morrell Avenue, Kansas City, Mo., and all communications sent to him at this place will reach him.

Atlanta, Ga.

The Call From the East

By J. S. Chadwick.

THE American people are asked to give \$30,000,000 for the relief of destitute people in the near East, the money to be pledged during the week of January 12-19. Of this sum, which represents the minimum amount needed, Dr. James L. Barton says: "In making the estimate we have fixed the smallest sum that can be considered as approximately sufficient to keep the breath of life in the bodies of these homeless, helpless, starving masses. We place this amount at \$5 a month, 17 cents a day for each person."

The number of refugees, according to the latest report of the relief agents in the different fields, is given as follows: In Asia Minor: Armenians, 350,000; Greeks, 800,000. In the Caucasus, 300,000. In Syria: Syrians, 1,250,000; Armenians, 50,000. In Damascus, Palestine, Egypt, and Persia, 1,200,000. Of this total of 3,950,000, practically one million are now within reach of the distributing forces of the American Committee. Of the number immediately accessible 400,000 are orphaned children, and these must have help not merely for their present necessities but the money is needed to provide orphan homes at certain centers.

America, of all the world nations, is best able to give of the money needed for the saving of these destitute peoples, and if the American people fail them they will die by hundreds of thousands.

The American Committee says:

"In the near East today it is estimated that 3,950,000 Christian people—Armenians, Syrians and Greeks—are perishing from hunger and disease while the big nations of the world rejoice in victory. It would seem that peace has come at last to all but those who deserve it most, the harried

peoples of the Ottoman Empire. France and Belgium, England and America, all hold hearts seared by the loss of loved ones, but the cross of heroism helps to sooth their pain.

"The charred ruins and barren fields of France are horrible indeed, but she knows the glory of the victory won. Vast sums of money, and millions of willing hands are already at work repairing the ravages of war on all the battle fronts of Europe.

"Shall the little peoples of Asia Minor, these wretched victims of torture and deportation, be allowed to starve on the day of victory? The land is scourged by famine and no government is available. In 1915, when the barbarous massacres and deportations threatened to wipe out the entire Christian population of the near East, America came forward and her dollars saved these martyrs of faith from complete annihilation."

"The surrender of Turkey now opens the way for the permanent emancipation of the little nations and the big hearts of America are ready to do their part."

We must not fail in this day of our great opportunity for service. The Church in America has made generous responses to the calls that have come in the past, and it is to the Church that these Christian peoples of Bible lands now look for the saving of their lives. During the week of the nation-wide campaign—January 12-19—let us give our hearty co-operation as Churches and as individuals to this great Christian enterprise. The call came as the message of One who found His chief joy in giving Himself that others might live. Let us prove ourselves worthy to bear His name.

The Prize Contest.

Several weeks ago the Executive Committee of Christian Education and Ministerial Relief were enabled, through the liberality of friends, to offer \$50 in prizes for programs prepared by the members of the Southern Presbyterian Church on the work of this department of the Church. A prize of \$20 was offered for the best program submitted, \$15 was offered for the one receiving the next highest award, \$10 for the next, and \$5 for the next.

On account of the great delay in printing and the confusion incident to the war, the armistice, and the spread of the influenza, it has been decided to postpone the close of the contest to March 1, 1919.

Contestants are permitted to prepare a program on the entire work of Christian Education and Ministerial Relief or any one of the several departments. We are especially anxious to have some good programs for young people's societies on Recruiting for the Ministry and Mission Service.

All manuscripts must be in the hands of the Committee by March 1, 1919, must be written on one side of the paper only, either with typewriter or in a clear, legible hand. The programs should be complete, with suggested hymns, scripture reading, and with suggestions for the development of the theme.

The various departments are: Recruiting for the Ministry and Mission Service, Education for the Ministry and Mission Service, Presbyterian Educational Institutions or Christian Education, The Student Loan Fund, Ministerial Relief, and the Endowment Fund of Ministerial Relief. All of these departments are included in the Three Year Program outlined for the work of C. E. and M. R. by the General Assembly. Those who desire may submit manuscripts on all of these various themes.

During the past fifteen years a large number of leaflets and programs have been prepared and printed by the Committee. Samples of all of these will be sent to those who desire to enter the contest. Contestants are at liberty to quote from any of these or to refer to them in the program.

For further information or for this large sample package of leaflets, address the Secretary, Henry H. Sweets, 122 S. Fourth Avenue, Louisville, Ky.

The Freedman's Board.

It is really but a short space of years since the Civil War and Emancipation set four millions free, but without a dollar or a home or a foot of ground. It would amaze the older citizens of that time to be informed that in so few years branches of the Young Women's Christian Association would be established in Southern cities and towns. Here is what the wife of President McCrorey, of Biddle University, says of this movement, being part of it, as she is president of the Charlotte, N. C., Y. W. C. A. for colored people:

"The Y. W. C. A. for the colored girls of the South is a brand new thing. The one in Richmond, Va., is the largest and best established. In connection with it is a training school for Y. W. C. A. workers. Columbia, S. C., Atlanta and Augusta, Ga., are the latest Associations organized. Charlotte, N. C., was organized nearly two years ago. All of the colored Associations under the National Association are called branch Associations. All branches come into existence at a call to the National for such from the Central Association, which is the white Association already existing in that town, thus making the colored branches a real part of the Central Association. An affiliating committee composed of three women from the Central and three from the branch makes the relation between the two real and active. The branch at Charlotte is the first under this provision. Charlotte is favored in being the home of the white woman who has taken the initiative, ably and fearlessly, in placing some responsibility upon the more able and intelligent women of the white race in the effort to have the Association reach the colored women who have less money and fewer trained workers to do the Christian work for their women. Mrs. Elizabeth Preston Allan is the name of this white woman, and she is the very salt of the earth."—S. J. Fisher, D.D., in Presbyterian Banner.

The Life of William Plumer Jacobs.

(Continued from page 5)

some source for this cause. On July 14 I received it! Well, God is good, and this is a wonderful way that He has. Of course it was all 'accident.' Bosh! How can so many accidents happen? I have had thousands of these accidents in my experience. Somehow or other, they make me very happy. When I think about them, I think of the almighty love that grants our accidents. . . . On the morning of the 19th I earnestly prayed God to send me through Mrs. McCormick \$500 more for the Gordon Cottage. At the same hour she mailed a check to me for \$500 for that purpose. I had not written to her for a month. I wonder if it would be possible for the dear Lord to give me \$1,800 this month?"

And so the story goes of a man who walked with God. Then came a day when God took him. "Seekest thou great things for thyself?" He had not sought them. Because he had not, he had them, and has them forevermore. Here is a book for our young ministers to read. It will clear the way for them to the seat of power. It will reveal to them the road to glory. This wonderful servant of God has lived and wrought among us. He is a product of our beloved Church. His ministry is a triumph of the Gospel in the heart of a man. Who that reads of him but will turn with kindling faith to humble service, certain of finding there the secret of the King's Presence?

Nashville, Tenn.

The Beneficence Drive.

By Rev. Robert P. Walker.

From this movement, growing greater each year, the Church is learning how to care for the causes.

The offering is becoming more and more a part of public worship. In the Old Testament, tithes, offerings and sacrifices were a part of worship, as was also the giving to God of their substance on the first day of the week, in the New Testament Church.

It is passing strange that in the face of these facts for so long a time giving has been severed from our public worship.

Thanks be to the Duplex Envelope, lazy deacons and the Systematic Beneficence Movement, we are coming more and more to worship God with our substance.

We are learning that our offering must be sacrificial. The Old Testament sacrifice was an offering. In it, as in other offerings and tithes, the people were taught that every man shall give as he is able. Mary, because she was poor, could bring acceptably a pair of doves or two young pigeons; but Solomon, in his wealth, must needs offer as a sacrifice 22,000 oxen and 120,000 sheep.

The tithe is the minimum, the debt, but in order that the offering may be sacrificial more is required of those who have riches.

From the war work we are learning how to give greatly. With the tithe as a minimum, it will be easy to raise in three years \$12,000,000 for Beneficence.

Assembly's Evangelistic Notes.

By Rev. R. F. Kirkpatrick, D.D., Chairman Sub-Committee.

The epidemic of influenza that has prevailed the past few months in so many sections of the country, resulting in closing so many of our churches, has seriously interrupted the Assembly's evangelistic program. Many churches that had planned for evangelistic meetings during the fall have been obliged to postpone them until a later date.

Three-fourths of the present Church year have passed. It is certain that a special evangelistic effort will be necessary during the next three months if our Church is able to report to the next Assembly the usual increase upon profession of faith. The Committee would like to remind the Church that the Assembly's evangelists are available for meetings;

also that a large number of our leading pastors have volunteered their services for special evangelistic work.

The Committee would be glad to co-operate with any church desiring a meeting, in securing a competent man to conduct it.

Atlanta, Ga.

The Value of Prayer.

(Continued from page 4)

our division in Christ's army get that spirit and begin to determine their individual duty in the light of Christ's will, then there will be good hope that the Church's program will be what it ought to be. There is no other way. The only peace where the objective for the Church or for any individual soldier of Christ can be determined is the altar of prayer.

Power of Prayer.

Ever and anon men deceive themselves into thinking they can take this or that feature of the program of Christianity and carry it to success and get the blessing of it, without humbling the heart before God and laying hold of His power. But the program of the Gospel, even though it be according to the truth which is from above, is impotent if linked with only human resources. "Except the Lord build the house, they labor in vain that build it." When Christ says, "Without me ye can do nothing," He states a literal and permanent fact. The ultimate need of the Church is not program but power, and she has access to a power which is adequate for the world-wide triumph of her great mission.

There are two subtle paths of temptation along which her campaign will fail for lack of this divine power. In the pride of her own wisdom and the glory of her own strength, the Church may depend upon men and money and methods, and forget the words of the Lord Jesus, "Without me ye can do nothing." Or in the pessimism of unbelief, the Church may falter because of the difficulties which oppose her progress—evil so deeply entrenched, the spiritual perversity so invincible, the power of Satan so rampant—until in the face of these things she may weakly attempt no great things for God and thus fail to challenge His conquering power by the heroism of her faith. Between these two paths of defeat lies the path to victory. It is the path of prayer which is the path to power. Christ says today, as He did yonder at the beginning, "All power is given unto me in heaven and in earth." In that power alone is the possibility of the Church's victory. Men using only worldly resources may experiment with the Gospel program and find only disappointment and defeat. It has often been so, both out of the Church and in the Church. But it is the high and holy responsibility of the Church to get the power. If there is any distinctive and peculiar function of the Christian Church it is this sacred stewardship of the power of God. For the Church to fail in this is her supreme shame. Fail she will without a clear vision of the primacy of prayer in all the propaganda of the Gospel. There is no lack of power with the Almighty—power to overturn the strongholds of Satan, power to lead the Church in splendid triumph to the liberation of the souls of all peoples. The heart of God is not indifferent to the glory of His Son. Victory is waiting for the power of God and the power of God is waiting for the Church with her whole heart to call upon him. "The Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear."

As the hour comes to prepare our beloved Church for a new advance in the service of Christ both in the homeland and abroad, the one thing which is indispensable is the preparation of prayer. Let all pastors appoint special and repeated seasons of public prayer by which the heart of the Church will be led to seek a new baptism of the power which is from above. Let the Lord's people be urged to private prayer for this specific need—a new personal consecration to the cause of Christ, and a new laying hold of the Saviour's power in which alone is the promise and pledge of victory.

San Antonio, Tex.

The Church and the Returning Soldier

Important Conferences to be Conducted by the Laymen's Missionary Movement.

By Rev. Gilbert Glass, D.D., General Superintendent Sunday Schools and Young People's Work.

THE crisis of obligation and opportunity confronting the Church with the return home of our soldiers has been keenly recognized for some time by many of our people. There are so many angles to the situation and the various phases of it are so generally felt that it is futile and unnecessary to theorize about it.

The Laymen's Movement of the Church, under the leadership of Mr. Chas. A. Rowland, has acted with gratifying promptness and wisdom in securing the services of Capt. F. L. Slaymaker as secretary, with a view to rousing and guiding the churches to meet this real and urgent crisis. A series of conferences throughout the Church is being planned, and literature is being sent to Churches and Sunday Schools announcing programs and asking co-operation.

A gratifying feature of the plan advocated by Captain Slaymaker is the securing of permanence for the work done, by linking the special measures which are to meet the emergency with one of the most valuable and promising movements in modern church life; namely, the Organized Class for Men. The practical wisdom and insight shown by this plan speak well for the success of the new secretary in his important task.

Captain Slaymaker is peculiarly fitted for this special work by his experience in work with men's Bible classes both in his home church, the First Presbyterian of Alexandria, Va., and during his two years' service in religious work with men in the camps. He has been signally successful in both these spheres, and knows the problem from the viewpoint of the soldier and from the angle of the local church and Sunday School.

Captain Slaymaker has a message which our churches greatly need at this time, and every congregation should be well represented at the conference most convenient in location. Look for the announcement and get in touch with this live man and his message.

The Laymen's Movement has been fortunate, also, in securing the assistance of Mr. M. L. Swinehart, of Korea, in presenting this plan to the Church. Captain Slaymaker and Mr. Swinehart will collaborate in conducting conferences, reaching different sections of the Church.

It is hoped that many new men's classes will be organized in this campaign, in addition to those already formed and fitted, with adaptation, to take up the plan presented.

All such classes should be registered without delay on the cards furnished, with other organized class literature for these conferences, by the Department of Sunday Schools of the Committee of Publication, at Richmond, Va.

Systematic Beneficence.

The Bible teaches benevolence—wishing well, or love and kindness.

It also teaches beneficence—doing good, or service and active charity and altruistic missions.

It also teaches system. God carefully trained His ancient people Israel to observe an orderly system in their spiritual life. Witness the carefully prescribed sacrifices, the priests' courses, the set feasts, the placing of the tabernacle furniture, the order of encampment and of march, the Sabbath, and the tithe. Forms pass, but underlying principles remain. Since orderly system is essential to efficiency, surely God would have the spiritual Israel of today to be as systematic as of old.

Systematic Beneficence represents our Church's effort to apply to the support and propagation of the Gospel that cooperative and orderly system that is found so effective in the regulation of a household, in the conduct of a business, and in the training of an army.

The Every Member Canvass is the practical application of Systematic Beneficence to the local church. Obviously, the best way to raise money for current expenses (including pastor's salary) and benevolences (all the missionary and educational enterprises of the denomination) is to seek an offering from every member. The only way to count on such an offering and make plans accordingly is to get it pledged at the beginning of the church year. The easy way to pay a personal pledge is in small weekly or monthly installments. On the other hand, to depend on spasmodic appeals is to have the financing of the church and the Gospel seriously interfered with by the weather, by sickness, by absence from town, and by an already emptied purse.

Of the eighty-seven churches in Mecklenburg Presbytery, forty-seven made the Every Member Canvass last March; forty did not. Why should not all make the canvass this March? Not only the church of a thousand members, but also the church of five members, will be better financed and have a larger part in missions with the canvass than without.

The Every Member Canvass is practical anywhere. With a little forethought, careful preparation, and persistent effort it can be made a distinct success. Leaflet literature telling how to conduct the canvass will be gladly furnished free by the Assembly's Stewardship Committee, Montreat, N. C.

Further information and help may be secured from Committee Chm., G. F. Bell, 10 Travis Ave., Charlotte, N. C.

Service Niches in China.

The following letter from Miss Lee, of our China Mission, we are taking from the Calendar of January 5 of the First Church, Wilmington, N. C.:

"Two subjects seem to be uppermost in the minds of your Kiangyin friends these days, one of which is the severe epidemic of influenza raging here, and which the papers tell us is scourging the whole world. Natives and foreigners alike are afflicted, and while only one death has occurred among the Christians—that of a child—some have suffered greatly, and classes are depleted, and church attendance lowered.

"The other matter is the question of Mr. Allison's call to Hangchow College. We were much gratified last night when he announced his prayer-wrought decision to remain at the helm of James Sprunt Academy.

"Mr. Allison has just returned from 'viewing the landscape o'er' at Hangchow, and while not at all belittling their need at the college, he feels the stronger call to remain here. We all feel that teachers may be secured for the college, but one who can administer the affairs of this school where characters are in the more formative stage, one who can keep a firm and loving 'big brother' touch upon these boys is not easily found, and we would fain keep him when we have him.

"Permit me to say that, as teacher of English in the school, I am very frankly delighted that he will stay. Even in the short period of our acquaintance we have formed most congenial and happy relations. I feel well qualified to speak for my boys also, that their pleasure in Mr. Allison's decision will be no less than mine.

"Apropos of the school, if there are any of those who read this letter that find life flat, stale, and unprofitable at home, or whose "niches" elude them, allow me to suggest that there are niches at every turn in China, just yawning for occupants. These niches contain no halos, but O, they do hold that which is far better—the love and friendship of these dear, dark-eyed boys and girls, of these miserably poor, miserably ignorant, miserably superstitious women, who emerge but slowly from their darkness, but who do emerge nevertheless, with what clings of physical and spiritual hands to the rescuing missionary who comes with Gospel—and love-laden hearts.

"A Chinese man said one day, 'Why do the Americans not send out older women as missionaries? Our women respect age as they do not respect the young women.' Let my sisters at home whose hands may be left empty, take heart of grace from this remark as I did, and even though they may never conquer the Chinese language, the smile and loving look speak a universal language which few people in China can



News of the Week



The demobilization of the army is approaching its final phases. The "30th" Division, in which the Carolinas are deeply interested, will probably reach this country about the middle of February.

President Wilson has asked Congress for an appropriation of \$100,000,000 to relieve suffering outside of Germany, as starvation threatens many.

Interesting figures are now available about Germany's loss of submarines during the war. The total of German losses was 202. In addition, 14 submarines were destroyed by the Germans, 10 in the Adriatic and four in Flanders. Seven more were interned in neutral countries.

Pope Benedict presented to President Wilson a handsome Mosaic reproduction of Guido Reni's famous picture of St. Peter. The Mosaic was made in the Vatican grounds by the ancient Mosaic factory of the Vatican and is a yard square. The Mosaic has been valued at \$40,000.

The National Woman's party who began a campaign to keep the "watch fires" in front of the White House till the Senate had passed the Susan B. Anthony Suffrage Constitutional Amendment resolution, have finally abandoned the plan.

Dr. Patrick McCartan, the Envoy of Provisional Government of Ireland, has announced that the Republic of Ireland now exists, and that every force will be used to uphold it.

Just as Nero fiddled while Rome burned, Berliners are dancing while the fate of Germany hangs in the balance. Since the cessation of the war there has been an increase in pleasure-seeking and especially in the desire for dancing. In Berlin, which had no lack of places of amusement before the war, the number of dancing saloons has increased since November from 90 to 170.

The Germans are still building submarines, with the Allies making no objection, because obviously it is necessary to keep workers employed and when submarines are built and launched they would be disposed of by the Allies.

The influenza epidemic which swept the country during the latter part of last year caused 111,688 deaths in the 46 largest cities and increased the combined death rate for those communities in 1918 to 19.6 per thousand, according to statistics made public by the Census Bureau. Total figures for the country were not available. Baltimore with 26.8 per thousand, and Nashville with 26.4, had the highest rates of the registration cities, while St. Paul with 13.9, and Minneapolis and Grand Rapids with 14 each, had the lowest. Deaths from influenza totalled 69,439 with 42,149 deaths from pneumonia.

resist. It almost brings the tears to see inanity give place to wonder, and wonder melt into response in some sodden face. Then it is that one chafes at the bond which holds the tongue and longs to cry aloud of Jesus and His love.

"The Chinese are so eager to learn English, especially from one born to its intricacies, that it is easy to come into direct contact with the student class where one's influence is only limited by his personality and spiritual temperature. Teachers, even inexperienced ones, easily find work to do, work that is utterly fascinating. Fascinating, I mean, to those who find the human problem of profound interest, and

Colonel Theodore Roosevelt died suddenly at his home on Sagamore Hill early on January 6. His death is thought to have been hastened by the death of his son in France.

President Wilson, according to present plans, intends to leave Europe about February 12 for the United States. The President not only intends to be in Washington for the closing sessions of the present Congress, but to deliver several addresses concerning the settlement of the war and the establishment of a peace which it is hoped will be durable.

Von Hertling, who was Imperial German Chancellor a year during the war, and considered the most learned of all who have occupied that office, died suddenly January 4 at Ruhpolding, Bavaria.

Richmond's new \$1,000,000 railway station was formally opened January 6, when the Washington special on the Richmond, Fredericksburg and Potomac railroad left the new station. With the opening of the new station those at Elba and Byrd streets will be abandoned.

J. O. Carr, of Wilmington, N. C., has resigned as U. S. District Attorney for the Eastern district, and Thomas D. Warren, of New Bern, will be appointed in his place. These two men were classmates at the University of North Carolina in 1895. Mr. Warren is chairman of the State Democratic Committee.

D. G. Brummitt, of Granville, N. C., was chosen Speaker of the House by the Democrats of the North Carolina Legislature.

While representatives of the distillers of the country were organizing for a finish fight against anti-liquor legislation before the highest court in the land, the States of Maine, Tennessee and Idaho joined the movement for national prohibition by ratifying the proposed constitutional amendment. Twenty-two States now have ratified the amendment. Thirty-six States are required.

Lieut. Harley H. Pope, of Bedford, Ind., and Sgt. Walter W. Fleming, of Providence, R. I., are believed to have lost their lives by drowning when an army airplane in which they were flying plunged into Cape Fear river, about two miles south of Fayetteville, N. C.

In the consumption of cotton North Carolina stands next to Massachusetts, and South Carolina stands third. The crop the past year was 11,302,375 bales of 500 pounds.

Ex-President Roosevelt left an estate of \$500,000. A Congressman from Massachusetts has introduced a bill to grant his widow a pension of \$5,000 yearly.

A special commission in England, appointed two months ago to examine into the liability of the ex-German Emperor, has advised criminal proceedings against him.

who count the winning of a human soul to Life the height of joy and achievement. So why not come over and help us? 'Somewhere in China' there is work for you, a share in the most important movement in the world, not excepting the wonderful work you are all doing to win the world war."

Many people today are dying morally and spiritually, because their sole conception of Christianity is that miserable self-saving creed, which has made Christianity sometimes an object of contempt in the minds of non-Christians who have a broad vision of life and service.—Bishop Brent.

Christian Endeavor

By Rev. S. H. Hay.

M., Jan. 20—The Book of Books: Neh. 8:1-8.

T., Jan. 21—Lessons Bitter-sweet: Ezek. 2:9, 10; 3:1-4.

W., Jan. 22—A Book for Conscience: Heb. 4:12, 13.

T., Jan. 23—A Book for Comfort: II Cor. 1:1-7.

F., Jan. 24—A Book For Instruction: II Tim. 3:14-17.

S., Jan. 25—A Book for Inspiration: Rev. 1:1-8.

* * *

Topic for Sun., Jan. 25—Books That Have Helped Me: Prov. 2:1-9.

* * *

All the good books ever written are helping you and me indirectly today, whether or not we have read them, or even heard of them. For we are beneficiaries of the civilization that they have helped to build. Many a Frenchman has never read Hugo's "Les Miserables," yet all France is a better place in which to live because of the influence of this book on the lives of those that have read it. Millions of people the world over have never heard either of Francis Bacon or his book called *Novum Organum*, but there is not a man, woman, or child in Christendom that is not enjoying some of the benefits which the author through this book has conferred upon civilization.

There are many men and women who care nothing for the Bible. They never open it. In fact, they thoroughly detest it. Many are busying themselves to discredit it. Just why is a mystery, unless the explanation be that the natural man is unconsciously at enmity with God and all His religious works. But the Bible is a blessing even to its enemies. They share along with the rest in the benefits which the Bible has brought to civilization. What is now Christendom would not be Christendom without the Bible. It leads all other books in giving help indirectly to you and me.

* * *

We ought not to be content with indirect help from books. We must not be satisfied merely to obtain the benefits passed to civilization by the reading that other people do. We must be among those that do the reading and obtain the benefits at first hand and pass them into society. We then become givers as well as receivers in this particular, and our worth and nobility of character are enhanced.

The most widely useful man that I know in intellectual and social matters is such simply because he has read more good books and thereby been enabled to lead others to read more good books than any one of my acquaintance. He has added to the sweetness and light of life as well as having himself enjoyed them. And the fact that he has known the great books well enough to give their benefits to others, has made himself to enjoy the books and their benefits more than others do.

Just as the Bible has conferred more benefits on you and me indirectly, so it will do more for us directly than any other book if we study it at first hand. Its words contain a life-giving quality possessed by no other book in the world. Andrew Jackson said the Bible is the rock on which our republic rests. We can obtain through the republic the social and political benefits of the Bible by letting others read it for us. But if we wish to receive the eternal life which its words introduce to, we must study these words for ourselves.

* * *

Ask your pastor for a list of the ten best books that he knows for young people to read. Read the names of the books to the Society.

Tell just why the Bible is more helpful than all other books.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JAN. 19, 1919:
"THE COMING CITIZENSHIP OF BELIEVERS."

Eph. 2:11-22.

By Rev. C. D. Waller.

In this passage the Apostle speaks of our present citizenship. "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

Here is emphatically no look forward; but a statement of a present glorious fact: viz: that the Ephesian believers, who were once "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," are now citizens—"fellow citizens with the saints, and of the household of God."

Now the "coming citizenship of believers" is this present Christian citizenship without the impedimenta of sin, and with the added privileges of heaven.

But in our passage Paul speaks not of the "Coming Citizenship," but of the citizenship of believers here and now.

(Continued on page 12)

CORONATION.

By Daniel A. Poling, Associate President the World's Christian Endeavor Union.

I saw her first in a great base hospital in the north of England. She was leaning over a bed that held a fearfully broken lad from London's great East Side. In half a dozen places the shrapnel had sought his vitals, and quite as many times the kindly cruel scalpel of the surgeon had searched out the creeping poison. When she touched the boy, he smiled. He could not see her—his eyes were covered—and he could not move his head. Even the smile must have caused him pain. But I never knew before that a man's mouth could be so beautiful. It was as if the lips had responded to something electric in that white-gowned woman's touch; it was as if her fingers had healing in them, as if her hands bore the same divine ministries that the hands of the Galilean carried to the halt and lame and blind, nineteen hundred years before. I found myself whispering, "And the child was cured from that very hour."

I saw her next in France, and not far behind the lines. I never learned her story. I prefer to remember her in the spirit of the words of one her hands were laid upon:

"I wonder what she did before she went to war—for she has gone to war as truly as any soldier. I am sure in the peaceful years she must have loved and been greatly loved. Perhaps he was killed out there. Now she is ivory-white with over-service, and all her days are spent in loving. Over dying men she stoops and is to them the incarnation of their mother, or of the woman, had they lived, they would have loved."

I shall not see that woman again. In the air above a red cross, a winged-monster paused and let loose his fury. She is not dead, but gone to her coronation, this woman with healing in her hands, this greatest mother in the world.

There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade. There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by "the garish day." And so He takes us into the shade—the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is "the shadow of the Almighty." And here the ferns flourish and the cloudy day makes the garden beautiful.—J. H. Jowett.

Sunday School

By Rev. H. G. Hill, D.D.

THE PASSOVER.

Exodus 12:1-14.

January 19, 1919:

Golden Text—I Cor. 5:7: "Christ Our Passover Is Sacrificed For Us."

The Passover is an ordinance instituted by Divine command and kept by the Israelites on the last night of their sojourn in Egypt. By God's direction it was annually observed by Israel throughout their generations. It was celebrated by Christ and His Apostles on the night of His betrayal and preceded the Lord's Supper, which is the Christian sacrament having in some respects a similar import. The truths taught and illustrated by the Passover are of profound importance, the the Paschal Lamb is a type of Christ, and the rescue of Israel by the slain lamb vividly represents the salvation of sinners by Jesus crucified. We may therefore study the Passover and its results with profit.

I. The Paschal Lamb.

As it was to be a type of Jesus it must be excellent. It must be in the prime of life, "a male of the first year without blemish." It must be taken from the family fold as Jesus was taken from "among His brethren." It was set apart for four days as Jesus was devoted to death by the high priest four days before He suffered. It was slain by the whole congregation, which could be saved only by its blood as Jesus was crucified by Jews and Gentiles who could be rescued only by the death of Jesus. The Paschal Lamb, when slain, was extended on spits forming a cross, and thus roasted with fire. It thus furnished a lively image of Jesus nailed to the cross and bearing for us vicariously the fires of Divine wrath against sin. The analogies between the type and Christ, as to character and treatment, are certainly impressive.

II. The Blood Applied.

It was not merely a lamb slain that saved Israel, neither is it Christ crucified that delivers sinners from Divine wrath. The blood of the lamb must be applied as Jehovah directed. The blood in a basin with a hyssop branch must be placed on the two side posts and the upper post or lintel of the door. Thus applied, the family within were rendered secure from the destroying angel who went through Egypt and slew the firstborn in every house where the atoning blood was not found. Nothing but blood saved, but blood did save. The Lord promised that He would pass over the door of every blood-sealed dwelling and prevent the destroying angel from entering. Faith in God's remedy and faith in God's word of promise caused the blood to be applied and made its effectual for deliverance. So now faith in an atoning Christ and in the Divine promise of pardon for Jesus' sake secures salvation from Divine wrath revealed against all unrighteousness. Jehovah takes under His protection all for whom Christ died, paying the penalty of the law and "His blood cleanseth from all sin."

III. The Flesh of the Lamb Eaten.

The Paschal Lamb was to do more than atone for sin and place under Divine protection. It was to enter into vital union with the Israelites and give them strength for the journey to the land of promise. Without a bone of it being broken they were all to eat of its flesh, and if any remained until morning, as a sacred thing it was to be burned with fire. They were to eat with bitter herbs and unleaven bread, symbolic of their long and bitter bondage. They were to eat it with their loins girded, shoes on their feet and their staff in their hand, ready for their march on the morrow. They were to eat it not as a nation of slaves, subjected to a galling bondage, but as Jehovah's freemen with glad hope bound for that heritage long promised to their fathers.

Had they continued to cherish the faith with which they left Egypt, in a few short months they might have entered and possessed Canaan. But alas, the generation that departed from Egypt "could not enter in because of unbelief." But two grown men when they left Egypt reached the land of promise, and the rest died in the wilderness. Faith in Jehovah is needed for obtaining pardon, securing Divine favor, attaining salvation and reaching heaven.

IV. The Significance of the Passover.

This feast of Israel was mainly designed to serve three purposes. First it was a memorial of a national deliverance. It marked the rescue of Israel from Egyptian bondage. They had been enslaved for many years and oppressed by grievous toils. But the Passover celebrated their emancipation and their entrance upon a new life as Jehovah's freemen. It would remind them too that their deliverance had been wrought not by their own wisdom and power but by the matchless judgments of their gracious God. But the Passover was also a means of personal rescue from death for sin committed. The Israelites were sinners as well as the Egyptians and would have perished but for the blood of the Paschal Lamb used as Jehovah directed. Finally the Passover was a Prophecy of Salvation from sin for mankind by Christ, "The Lamb of God that taketh away the sin of the world." Its prophetic meaning is the grandest. It is a memorial, a means of rescue from death, and a prophecy of eternal salvation by Jesus.

Prayer Meeting.

(Continued from page 11)

1. He bids us "remember" the pre-citizenship period.

It is good to look backward as well as forward. If one will look back at the time before he found peace and rest in Christ Jesus; if one will do this honestly and without permitting self love to color the canvas, one will find much to promote true humility, and to quicken our recognition of our infinite indebtedness to our Lord and Saviour. We were "separate from Christ, alienated from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world." The way to appreciate this fearful picture is to "remember;" and this remembering will greatly enlarge our gratitude, our joy, our vigilance in the discharge of duty, and our loyalty to God.

2. Paul tells us that "He is our peace;" that He has "created in Himself of the twain one new man, so making peace." Jesus was indeed a New Man in this evil world; and His followers are a new race of men, at peace with God and man; with a citizenship, no matter where they dwell, that is identical. Whether Jew or Gentile, whether English, or French, or German, or Chinese, they rejoice in one allegiance and are blessed by one brotherhood. Alas, they sometimes are overborne by passion or race hatred; they sometimes transform the Prince of Peace into a War Lord, and then the peace is broken, and the citizenship degraded.

3. But He came to reconcile us to God through the cross—in one body—and through Him we have access in one Spirit unto the Father.

"In one body"—this was Paul's conception of the church—the members of which were reconciled to God through the cross and constantly enjoyed access to the Father in one Spirit. Sectarian animosities must have been monstrous to this apostle—akin to the other sins which so beset and degrade us. There is one body—so there is one citizenship. Paul would doubtless agree that denominations are useful; but sectarianism destructive and abhorrent to Christian principles and love. It destroys the peace that is embodied in Christ and that flows from Him.

4. How glorious then will the "coming citizenship of believers" be; when we shall see the King in His beauty, when we shall clasp hands again with those whom we have loved and lost awhile; when the impedimenta of sin shall have been left behind; when the wicked cease from troubling, and the weary are at rest; and when duty and desire shall perfectly accord in the service of the King.

Home Circle

THE SECRET OF YOUTH.

One of the good signs of the time is the fact that people no longer conceive of life as arbitrarily divided into periods of time. The women of forty today do not follow the habit of their ancestors, and put on caps and take to knitting, under the impression that henceforth for them there is laid up nothing but the profoundest respect which children ought to pay to advanced years, peace after toil, and the making of an endless series of small garments for newcomers. A recent writer in *The Atlantic* expressed the hope that some day the dear old lady of silvery hair and quiet gown and the ripening and mellow charm of advancing years will return to us. Something undoubtedly has been lost, but very much has been gained. The old-age limit was absurdly premature from Shakespeare's time to the time of our immediate ancestors. Emerson somewhere recalls the remark of an old gentleman who said that he had been born at a most unlucky time of transition; when he was a boy the greatest respect was paid to old age, and now that he was old the greatest respect was paid to children.

There has been a great extension of the time of activity for men and women since the middle of the last century. People are no longer ashamed to be about and doing their work at eighty. They no longer feel compelled to apologize to their young descendants for standing in the way. They have discovered that old age is a relative term, and that, unless serious physical disablements or crippling disease come, at eighty one may be active without being disrespectful to the younger generation or lacking in respect for one's own contemporaries. There was a great deal of truth in the statement of a French writer that the gods made us all immortal and that old age is a voluntary matter.

Age is largely a matter of habit; and most people who grow old, in the sense of losing their interest and their working power, fall insensibly into the slough of inactivity because they do not understand how to feed their spirit and nourish their bodies. Youth is not a matter of years; it is a matter of spiritual condition. It does not consist simply in young muscles and arteries that have not yet begun to harden; the root of it is freshness of feeling, vitality of interest, and joy in one's work. Men and women become old by involuntary mental process; by thinking themselves old. Disuse of muscle in any part of the body speedily means stagnation and hardening; giving up interest in life, going into voluntary retirement, coming to anchor with the intention of never putting to sea again, is insensibly followed by spiritual and physical acceptance of declining energy and fading interests. The mortal must be kept alive by the immortal; the body kept young by the mind; the mind fed by constant contact with fresh ideas. The conservatism of old age lies chiefly in closing the doors, shutting the windows and barring the house against the new ideas of a new time. It has come to be almost a tradition that old people are pessimists, bewailing the degeneracy of the later times, and holding constantly before the eyes of their younger contemporaries the charm and beauty of a past age. A little intimate knowledge of history speedily cures all this. If one is not willing to keep up his interest in acting history, if one has an open door only for old friends and never makes new ones, if one has no companionship with the later world and the rising ideas which are always coming into it, his house becomes desolate and he falls into melancholy. When the years begin to multiply, one must fasten back the shutters and leave the latch-string out; one must insist on his immortality. Elderly people must keep at the head of the procession in their hospitality to new ideas.

Variety and charm and interest lie in the preservation of freshness. Robert Louis Stevenson wrote: "Cling to your youth. It is the artist's stock in trade. Do not give up that you are aging, and you won't age." In this familiar and homely advice is hidden the secret of the artist's power and

charm. He never grows old; things never become commonplace to him; the colors do not fade. As a matter of fact, they never fade; it is the perceptions which become duller, the interest which becomes less keen. A good many men and women have discovered that it is a good thing to associate intimately with persons younger than themselves. This is one refuge against old age, but the real refuge is within. It is the assertion of one's immortality, the consciousness day by day, in all relations and occupations, that one is going forward and not backward; that the world, which grows sadder because one's companions go out of it, is growing brighter because one is pushing toward the dawn and not toward the sunset. There is a great mass of misleading and cynical philosophy about old age. Poetry is full of images of disenchantment created for the greater part by disenchanted men. There was a profound truth in the old Greek picture of the spirit beginning its life in a strongly built house, protected from all the elements; finding presently that the house begins to be less secure; discovering at last that it begins to crumble, and at the end that it falls in ruins—only to leave the man free under the open sky.—Hamilton Wright Mabie, in "Fruits of the Spirit."

Devotional

SOME NEW YEAR RESOLUTIONS.

- That I will keep my good resolutions.
- That I will pray more, and more definitely.
- That I will read my Bible more, and more systematically.
- That I will love and revere old people and little children.
- That I will be an unafraid fighter for right and against wrong.
- That I will live more in the affirmative and less in the negative.
- That I will cultivate my confidences and discourage my doubts.
- That I will never again write—and mail—a letter when I am angry.
- That habitually I will be a graveyard for useless or hurtful gossip.
- That I will try to spend less than I earn, honestly earning all that I spend.
- That I will put right and duty above loyalty to friend or party or church.
- That I will practice the presence of the God of nature in His own out of doors.
- That I will accept any wayward weakness I meet as God's call to me to be strong and helpful.
- That I will vote as I pray, and both vote and pray for only righteous men and measures.
- That I will work enough and play adequately, and will neither work nor play half-heartedly.
- That I will not play the coward by silence when I ought to speak, nor the fool by speaking when I ought to be still.
- That I will believe terribly the few vital things of Christianity, allowing myself and my neighbors the utmost liberty regarding nonessentials.
- That I will worship at the shrine of neither the ancient nor novel, being as quick to reject old error as I am ready to accept demonstrated new truth.
- That I will estrange no more true friends, and will if possible win back all worthy ones lost, making a host of new ones if I can, so dire is my need of friendship, and so short is the life we live.
- That I will never be proud and boastful, especially concerning what I did not unaided achieve; and, before I grow arrogant about my successes, I shall subtract from them my failures, and thereby grow humble.
- That I will cultivate the habit of innocent mirth, and frown to death the heresy that there is any fun in dirt.
- That I will believe the best about people till the worst is verified; and even then will be charitable to the weakness, especially of those less favored by inheritance, associations and training than I have been.—Ira Landrith, in *Continent*.

Presbyterian Standard

Church News

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The Synod's Home Mission Work and the Sunday Schools.

Do you know what our Sunday School work owes to Synodical Home Missions? 186 Sunday Schools have been organized in the Synod's mission work, more than one-third of the total number now in the Synod (485).

Synod directs that a collection be taken in each Sunday School in its bounds, in January, for this work.

What about your school? Will you do it?

SOME FACTS FOR THE YEAR CLOSING OCTOBER 1st

38 men were engaged. They reported 693 additions to the Presbyterian Church on profession, being nearly one-third of the total number in all of the churches of the Synod. 12 Sunday Schools and 3 churches were organized.

A much enlarged work this year.

A. W. C.

NOTICE.

The Mid-winter meeting of the Assembly's Permanent Committee on Systematic Beneficence will be held in Atlanta, Ga., in the Piedmont Hotel, February 4, 1919, convening at 8 o'clock p. m.

Brethren having matters to submit to this committee should see that they are in my hands prior to February 1.

Charles R. Nisbet, Secretary.

Kansas City, Mo., Jan. 9, 1919.

DEATH OF REV. J. H. DIXON.

Death has again invaded the ranks of our ministers, this time removing our old friend and classmate, John Howie Dixon; who died suddenly on Sunday morning, January 12, soon after entering the door of Pegram Street Church, Charlotte, of which he was pastor.

He was 66 years of age, the son of Captain Dixon, of Mecklenburg County, well known to all Confederate Veterans of this section.

John Dixon attended the University of North Carolina, and then Union Theological Seminary as a candidate for the ministry. He graduated at the Seminary in the class of 1881; was licensed by Mecklenburg Presbytery, April 16, 1881; ordained December 4, 1884, by the Presbytery of Louisville. From 1881-1882 he was teacher and Stated Supply at Rutherfordton, N. C.; Stated Supply at Gaffney, S. C., 1882-1883; pastor at Munfordville, Ky., 1883-1885; Stated Supply at Carrollton, Mo., 1885-1886; pastor at Gainesville, Ga., 1886-1888; Stated Supply at Sparta, Ga., 1888; pastor at Florence, S. C., 1888; pastor at Laurel Hill; and pastor of Pegram Street Church, Charlotte, N. C., 1917-1919.

Mr. Dixon as a student was remarkable for his skill in weaving Scripture texts into the body of his sermons in such a way that few could see the dividing line, which made his preaching abound in heartsearching quality.

He was a modest, retiring man, whose name rarely ap-

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

Collections—January is one of the months unassigned by the Assembly. In many of the Synods the collections go to Synodical and Presbyterian causes. In the Synod of North Carolina, by order of the Synod, they are for Synodical Home Missions. The treasurer of this cause is Rev. A. W. Crawford, 320 S. Mendenhall St., Greensboro, N. C.

peared in print, nor was his voice often heard in the streets, yet as a pastor his memory is dear to many scattered over the Church.

He was twice married, his last wife being Miss Loula Erwin, daughter of F. Lee Erwin, of Steele Creek. She was a model pastor's wife, and upheld his hands in every good work.

J. R. B.

PERSONAL.

The address of Rev. J. E. Berryhill is changed from Kings Mountain, N. C., to Clover, S. C., where he began his work as pastor the first of the year.

Corporal Prentiss G. Thompson, son of Rev. and Mrs. W. M. Thompson, our missionaries at Garanhuns, Brazil, died in France of pneumonia on December 3. Deep sympathy will be felt for the bereaved parents.

Rev. Wm. P. Chedester, who has been doing war work at the camp at Hattiesburg, Miss., has completed his work there and will return at an early date to Asheville, N. C., to take up pastoral work once more.

Rev. A. C. Ormond, formerly of Gulfport, Miss., has returned from overseas Y. M. C. A. work and is with his family at Davidson, N. C. Mr. Ormond will be glad to be called on by the churches for supply or pastoral work.

Mr. Francis Price, son of Rev. Dr. and Mrs. Frank Price, of our mission at Nanking, China, recently arrived in this country from China on his way to France, where he is to do missionary work among the Chinese laborers employed there in army work and to be employed in reconstruction work.

Rev. T. C. Bales, who for several years has done a most successful work as pastor of the Mt. Airy, N. C., church, has entered already upon his new work as pastor of the First Presbyterian Church, Portsmouth. His address is changed accordingly from Mt. Airy to 32 Washington street, Portsmouth, Va.

SOUTH CAROLINA.

Great Falls—The members of this congregation added much to the happiness of their pastor and family Christmas by presenting to them a beautiful parlor suit. These things are appreciated all the more because they came at this time of high prices.

W. L. L.

Columbia—Rev. Andrew W. Blackwood, pastor of the First Church, has announced a list of attractive topics in Old Testament biography for his evening services. His congregations hold up well and the tie between pastor and people seems ever to grow stronger. Mr. Blackwood is always alert to avail himself of every opening for promoting the Master's cause.

Walterboro—The Presbyterian Sunday School held a "White Gift" service on Sunday, December 29. We had music and some of the little children recited. Mr. E. T. H. Shaffer, our Bible class teacher, made a splendid talk to the children about the orphans. The collection was taken by classes, each member putting their gift in a little white bag, and the offering amounted to \$12.50, which was sent to the Thornwell Orphanage, Clinton, S. C.

Columbia—Rev. W. H. Boggs, pastor-elect of the Arsenal Hill Church, filled the pulpit of this church for the first time last Sunday. The very unusual size of the congregation was a testimony to the interest felt in his coming. There was very general and very hearty expressions of approval. There is a spirit of great hopefulness in the church, and it is believed that under the able preaching and wise administration of Mr. Boggs this church is to enjoy a most prosperous future.

Latta—Rev. D. B. Green, who was pastor of the Presbyterian Church of Latta during the past two years, has re-

signed to accept the pastorate of the Cheraw Church. Mr. Green was active in building up the church here. Many additions were made to the membership and the church was otherwise materially improved. He was president of the Latta Library Association and Scoutmaster for the Boy Scouts of Latta, having organized the troop. He was especially a favorite among the boys and did much for them.

During Mr. Green's pastorate here he married Miss Ollie Byers, teacher in the Latta School. Mrs. Green was a teacher of the highest rating and was active in all community interests. She was president of the Parent-Teachers' Association of Latta, besides being an untiring worker in her church and other organizations.

Columbia—An incident in the White Gift service at the First Presbyterian Church the Sabbath before Christmas was the presentation to Thomas S. Bryan of a gold headed ebony walking cane by the Sabbath School, commemorating his fifty years of service in the school.

The exercises were nearly over when J. W. Simpson, the superintendent of the school, announced that there was one feature of the program which did not appear in the printed form. He asked Fritz Hugh McMaster, an elder of the church and a former superintendent of the Sabbath School, to tell the congregation what it was. Mr. McMaster went to the pulpit platform and asked Thomas S. Bryan to stand up so the congregation might see him.

Mr. McMaster then said: "This is Mr. Bryan's fiftieth Christmas anniversary. I am not referring to his age, but to his connection with the Sabbath School. His age must not be judged by his silver locks, nor by the simple childlike faith shown in his daily walk and conversation, but by the 'manhood's prime vigor' of his homage to God and his service to his fellow man.

"The Sabbath School presents to Mr. Bryan this staff not for his support for he hath a heavenly one stronger than any that might be devised by man, and an earthly one in the love and esteem of all who know him. But it is as a golden symbol of the golden deeds which adorn his life and as a baton of power in the years of service which we all hope are to come."

Mr. Bryan was much touched by the gift and contented himself by saying that he appreciated it more than he could express.

Columbia—Mr. Ernest Rhea Millard, a student of the Middle class in Columbia Seminary, died on Friday afternoon, at 3:30 o'clock, at the Baptist Hospital. He visited an uncle in Richmond, Va., for his Christmas vacation. On his way back he paid a call on his brother, who is pastor of the church at Littleton, N. C. The night after his return he was taken with the influenza. The next morning he was carried to the Baptist Hospital. Here he had constant attention by the physicians and nurses. Pneumonia developed and despite all that human aid could do he passed away just eight days from the time he was stricken.

Mr. Millard had carried on studies in the University of South Carolina since becoming a student in the Seminary, and was associated with many Christian activities in the city. In this way he had formed a wide circle of friends and acquaintances. His death has caused widespread sorrow.

He was in his 21st year, being the youngest man in the student body. By his cheery disposition, his genial, cordial manners he endeared himself greatly to the members of the faculty and to his fellow students.

Mr. Millard's simple, earnest, unaffected piety was most marked. He had a good mind, and an unusually attractive personality. He preached in the Seminary chapel a few weeks ago for the first time, and his sermon made a decided and most favorable impression. He gave promise of great usefulness, and his death blights many ardent hopes.

Profound and tender sympathy is felt for his parents, Rev. and Mrs. M. W. Millard, of Bethesda, Tenn. The distance was too great for them to come to the bedside of their dear boy. Wisely also they decided not to ship the precious remains to their home. So the body was laid to

rest in the beautiful Elmwood cemetery in Columbia, the service being conducted by Dr. Thornton Whaling, president of the Seminary, and shared in by other members of the faculty.

R.

NORTH CAROLINA.

Charlotte—The annual joint communion of the Presbyterian Churches of the city will be held in the First Church, February 2, at 4 p. m. The churches of the county are requested to join in this communion.

Attention Women of Fayetteville Presbyterial—February is the month for our Foreign Mission study. The text-book is "Women Workers of the Orient." Appoint your leader and organize your class now. The Week of Prayer and Self-denial for Foreign Missions is February 16-23, inclusive.

Mary F. Patterson, Secretary Foreign Missions.

Rev. W. S. Hamiter writes: "I reached Dallas on last Friday and found all things made ready for the pastor's family. Many packages of good things for the pantry, which was well filled. The church and community gave me a cordial welcome.

"My last work as pastor of Blackstock and Concord Churches was made very happy by six young people coming before the session and uniting with the church on a week day."

Orange Presbytery met in Greensboro, N. C., January 7, 1919, in a called meeting, with nine members present. The pastoral relation between Rev. T. C. Bales and the Mount Airy Church was dissolved, and Brother Bales was dismissed to unite with the Presbytery of Norfolk. He leaves Mount Airy deeply beloved by that church, and by the entire Presbytery of Orange, to become pastor of the First Presbyterian Church at Portsmouth, Va.

At the adjourned meeting of the Presbytery, held at Synod in Raleigh, N. C., Nov. 12, 1918, the time and place for the spring meeting of Orange Presbytery was left in the hands of the stated clerk, and he would now announce that the Presbytery will meet in the Reidsville Presbyterian Church, Reidsville, N. C., on Tuesday, April 15, 1919, at 8 o'clock p. m.

D. I. Craig, S. C.

Wadesboro—Rev. and Mrs. John Jordan Douglas and family were most graciously and generously remembered Christmas both by the church here and by members of the church at Blenheim, S. C., of which Mr. Douglas was for many years the pastor. Among the gifts here were Christmas cards from two officers of the church containing \$60. In addition to this the Ladies' Auxiliary installed a telephone in the manse for the pastor's use. And the pastor was presented a handsome suit of clothes by a prominent physician, a member of his church.

From members of the Blenheim Church, Mr. and Mrs. Douglas received among other gifts a set of silver knives and forks of unusual beauty of design.

These remembrances were deeply appreciated, but the love that prompted them was the most princely gift of all.

Charlotte—The Presbyterian Ministers' Association of Mecklenburg and adjoining counties was revived at a meeting held Monday at the First Church.

Rev. G. F. Bell was elected President, Rev. J. W. Orr, Vice-President, and Rev. C. W. McCulley, Secretary and Treasurer.

Dr. Sibley and Dr. Johnson were elected as a committee to prepare a constitution.

The Association will meet at 11 a. m. on Monday after the first and third Sabbaths of each month, and will be confined to one hour's time, twenty minutes for business, twenty minutes for the reading of a prepared paper, and twenty minutes for the discussion of the same.

Dr. J. L. Caldwell was asked to prepare a paper for the next meeting on any subject he thought best.

Dr. Johnson, Rev. J. R. Bridges and Rev. J. W. Orr were appointed a program committee to prepare subjects for the year.

The secretary was authorized to notify the members before each meeting, in order to insure full attendance.

Charlotte—Knox Church—Rev. G. F. Bell, pastor.—This church has been carrying a heavy debt amounting to nearly \$22,000, about half of which is covered by Building and Loan stock maturing next fall. The untiring efforts of the chairman of the board of deacons, Mr. M. B. Query, and his faithful co-workers, and a most generous response on the part of the members and a few outside friends, have resulted in securing pledges to liquidate the other half. The church is consequently rejoicing at the prospect of being entirely free of debt within a year. Some time in 1920 plans will probably be matured for the erection of the main auditorium.

Ten new members were welcomed at the January communion. The pastor is deeply indebted to a generous people for a liberal check and other tokens of good will received at Christmas time.

Laurinburg—The installation of Rev. Carl B. Craig as pastor of the Laurinburg Presbyterian Church took place Sunday morning, December 1. The commission appointed by the Fayetteville Presbytery was composed of the following ministers: Chairman, Dr. Wm. E. Hill, of the Fayetteville First Church, who preached the sermon; Rev. J. W. Goodman, of Antioch, who charged the pastor, and Ruling Elder J. W. McLaughlin, of Raeford, who charged the people. Mr. Craig's father, Rev. Dr. D. I. Craig, present moderator of the Synod of North Carolina, stated clerk of the Synod and Orange Presbytery for many years, was present and made a short address. A remarkable coincidence is the fact that Dr. Craig himself was called to the pastorate of the church here thirty years ago and accepted the call, but the Presbytery refused to dissolve the pastoral relation at Reidsville. It is further observed that the senior Dr. Craig was called the same month—July—as his son, Rev. C. B. Craig, who came here in July to serve as stated supply, expecting at the time to go into the army, as he had volunteered in April of this year. For the past three years Mr. Craig has been co-pastor with his father at Reidsville.

To the Members of Mecklenburg Presbyterial Auxiliary—Dear Mecklenburgers: Since I last wrote you, I have received the following gifts for the Home for Missionaries on Furlough:

West Avenue	\$ 5.00
Mt. Gilead	5.00
First (Charlotte) in addition to \$76.00 previously reported	50.00
Pleasant Hill	14.00
Steele Creek	22.00
Bethel	9.50
	<hr/>
Previously reported	\$105.50
	<hr/>
Total to date	\$262.40

We must hurry if we expect to have \$1,600 by April 1. If you have a home of your own, send a contribution because you know how nice it is to have one, and want to help provide one for our workers.

If you haven't a home, you surely know what it is to want one, and will desire to help secure one for our workers.

Don't you think that the erection of this home would make a splendid "Thank offering" for peace?

Madeline Orr,

Sec'y for Mission Court Meck. Presby'l Aux.

N. C. Synodical Home Missions—Receipts for December, 1918: Albemarle Presbytery: Goldsboro, \$100; Nut Bush, \$25; Oak Hill, L. M. S., \$5; Raleigh First, \$16.51; St. Andrews (Rev. Wm. B.), \$5; Wilson, H. and F. M. Soc., \$10; Roanoke Rapids, L. Aid, \$2.50. Total, \$164.01.

Concord Presbytery: Bethany, \$3; Concord (I), \$15; Front Street, L. A. and M. Soc., \$3; Lenoir, \$132; Mooresville First, L. M. S., Alb. Supt., \$5; Mooresville First, W. M. M. Soc., Alb. Supt., \$5; Poplar Tent, \$8; Spencer L. Aux., Alb. Supt., \$2; Thyatira (L. M. S. \$2.65), \$18.15; Concord First, \$112.50. Total, \$303.65.

Fayetteville Presbytery: Bensalem, \$3.35; Cameron, \$10; Centre (Rev. Wm. B.), \$216.37; Cypress, \$6.25; Eureka, \$4.70; Iona (A. W. C.) (L. M. S. \$25, Children, \$3.67), \$82.22; Laurel Hill, \$40; Lumber Bridge, \$23; Lumberton, \$6.48; Mt. Pisgah, \$63.10; Parkton L. M. S., Alb. Supt., \$1; Smyrna, \$60; West End, \$3.12. Total, \$519.59.

Kings Mountain: Dallas L. Aid, Alb. Supt., \$2; Rutherfordton, \$30.49. Total, \$32.49.

Mecklenburg Presbytery: Mt. Gilead, \$1.25.

Orange Presbytery: Durham First, \$554; Edgemont, \$16; Greensboro First, \$51.85; Hawfields, \$14; Lexington, \$30.75; Little River, \$20; N. Wilkesboro, \$10.98; Pleasant Garden, \$4; Spray, W. Aux., \$4; Stony Creek, \$10; Wilkesboro, \$1. Total, \$716.58.

Wilmington Presbytery: Ch. Cov., L. Aux., \$10; Wallace W. Aux., Alb. Supt., \$5; Grove W. Aux., \$5; Pearsall Mem., W. Aux., \$3; Pike, \$5. Total, \$28.

Total for December, \$1,765.57.

Previously reported, \$1,135.93.

Total Synod to December 31, 1918, \$2,901.50.

A. W. C.

KENTUCKY.

Lexington—The three Presbyterian churches of Lexington, the First, the Second, and Maxwell Street, united for a mid-day service in observing Week of Prayer. We were especially fortunate to have with us Dr. John Fox, secretary of the American Bible Society, who led the service on Foreign Missions. The Presbyterians of Lexington consider themselves fortunate to have Dr. J. Ernest Thacker spend the winter here in charge of the First Church. We trust his presence may stimulate a deep interest in evangelistic work among the churches.

OKLAHOMA.

Beal Heights Church, Lawton, was not permitted to carry out the program for the cause of Christian Education and Ministerial Relief, planned for the Sunday School on Christmas night, because of the influenza epidemic in Lawton. However, Dr. Trigg A. M. Thomas, who is supplying the church in connection with his work as camp pastor, presented the cause to the church and Sunday School on Sabbath, December 29, and secured \$70 for the Committee at Louisville. The church recently sent a liberal contribution to the treasurer of Assembly's Home Missions at Atlanta. About \$200 has been raised in the congregation to pay for installing new heating arrangement and for repairs on the church buildings. Very few of the enlisted soldiers have been discharged from Camp Doniphan and Fort Sill. The work of camp pastor is as much needed now, if not more needed, than ever before. Nine big regular army artillery regiments, besides Post Field, the School of Fire, Battery Firing Center, One Brigade and other army departments are located here now. A large number of men will be retained here for some time to come.

VIRGINIA.

Synod of Virginia—The following committees are appointed for the work of the church in this Synod: Foreign Missions—The Presbyterial Chairmen, with Mr. Nathaniel Harrison as Synod's Chairman; Systematic Beneficence—Rev. J. H. Lacy, Chairman for the Synod, with Presbyterial Chairman; Rev. W. E. Hudson, Synodical Manager. Advisory Committee for the Synodical Auxiliary—Rev. D. K. Walthall, Rev. J. H. Lacy and Rev. James A. Armstrong; Sunday Schools—Rev. J. J. Fix, with Chairmen in Presby-

teries. According to the former action of the Synod, the appointments of chairmen hold good for one year only

Emmett W. McCorkle,
Moderator Synod of Virginia.

Ronaoke—Belmont Church—The pastor, through the medium of the Church papers, wishes to express his appreciation to his congregation and friends for the splendid way they have remembered him and family from the beginning of his labors here, and especially during the last few months. As worthy of mention, we would speak of the pounding received by the pastor on Thanksgiving Day, which was so heavy he has not yet fully recovered from its effects. Also the handsome and very serviceable present received at Christmas. These tokens of good will go far toward strengthening the blessed "Tie that binds our hearts in Christian love," which grows stronger each day. Our orphans, at Lynchburg, were also remembered during the holidays. The Sabbath School "birthday box" was opened, for the second time during the year, and found to contain \$12, which was sent to them as a Christmas present.

W. H. Eubank.

NORTH CAROLINA ANTI-SALOON LEAGUE.

The Tenth Biennial Convention of the State Anti-Saloon League will be held in Raleigh, January 16-17, 1919, beginning at 10 a. m. Thursday.

The Headquarters Committee, who have in charge the arranging of the program, are preparing a feast of oratory and other good things for the prohibitionists of the State. Among the out-of-State speakers are Dr. P. A. Baker, General Superintendent of the Anti-Saloon League of America; Bishop James Cannon, Jr., of the M. E. Church, South; the inimitable George R. Stewart, of Birmingham, Ala.; Hon. Wayne B. Wheeler, General Counsel of the Anti-Saloon League of America; and Hon. Wm. H. Anderson, of New York City.

Among prominent men of the State on the program are W. B. Cooper, State Senator from Wilmington; W. L. Poteat, LL.D., President of Wake Forest College; W. T. Shaw, manufacturer of Weldon; Hon. O. M. Mull, representative from Cleveland, and the law partner of Congressman E. Y. Webb; Wm. Allen Harper, LL.D., President of Elon College; Hon. W. O. Saunders, representative from Pasquotank; Hon. J. D. Eckles, of Buncombe; Judge John A. Oates, of Fayetteville; Rev. R. L. Davis, Superintendent of the Anti-Saloon League; Rev. L. S. Massey, Editor of the Raleigh Christian Advocate, and Dr. W. S. Rankin, Secretary of State Board of Health.

This convention will no doubt get behind the Legislative program outlined by the board of trustees and lend a hand in passing further legislation to rid our State of blind tigers and blockade stills.

It is expected that many churches, Sunday Schools and other organizations will send delegates to this convention, and that hundreds of citizens throughout the State who want to break up the blind tiger and blockade business will attend. All who attend have the rights and privileges of the floor as well as those sent as delegates.

THE PASSING YEARS.

The days grow shorter, the nights grow longer,
The headstones thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us, day by day.
The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare;
And the tide of joy in the heart runs lower,
And seldom covers the reef of care.
But all true things in the world seem truer,
And the better things of the earth seem best;
And friends are dearer as friends are fewer,
And love is all as our sun dips west.

—Ella Wheeler Wilcox.



Story and Incident



Their Golden Day.

I DON'T know when I've seen a prettier day!" The dishcloth trailed from Abigail Weatherbee's fingers as her gaze traveled happily through the tiny window above the sink into the glowing autumn morning, "all trimmed with red and yellow, so. Look, Pa, don't it sort of carry you back to the times we used to go chestnutting in Tucker's Grove?"

Suspiciously her husband set down the cup he was wiping. "My, you're hinting! with the corn not more'n half shucked and all those Northern Spies to be picked over—"

But his tone was distinctly hopeful. Ma laughed gleefully, like a naughty child.

"And the butter to make," she nodded, soft-old cheeks excitement pink, "but I don't feel hardly as if I could keep my mind in a churn a day like this. Let's go nutting, Pa, you an' me!"

Abigail was sixty-seven, but the fine wrinkles that touched her plump face in its frame of thick white hair had not struck into her heart. It had never occurred to her to grow old. Her holiday spirit was continually leading Pa into gentle temptations, as now, and he—as now, continually yielding.

"Well, if you say so, Abbie." Joyfully, "I guess the corn can wait a spell longer and we can't be young folks but once!"

It was a favorite little joke of theirs. Ma, bustling about the sunny kitchen, setting the breakfast things away, laughed faithfully. "You get the chores out o' the way quick's you can, Abel," she directed, "an' I'll pack up some o' my crullers and what's left of that chocolate layer; oh, yes, and I'll boil some eggs. A picnic wouldn't be legal, though, without hard-boiled eggs in!"

A happy humming sound filled the little room as she made busy trips from the pantry to the kitchen table, filling the picnic basket with the skill of long practicing. "I'll skimp the sweeping just this once," she appeased the reproaches of conscience, "there's times when it's a downright sin to think about dust and duty, and today is one of them. It makes me feel just like a girl. I don't know but what maybe I shall skip crossing the meadow lot where the neighbors can't see!"

Emily's Letter.

On the porch sounded Pa's feet, returning. They seemed to drag a little, as though he were carrying something heavy. Ma could not guess that it was the burden of sixty-nine years, but his subdued face sent an odd cloud of apprehension across her holiday sky. Then she saw the letter in his hand.

"Pa! there's nothing the matter at Emily's? The children aren't sick?—tell me quick."

"No, no, Abbie, nobody's sick." Pa did not quite meet her eyes. "It's a real nice letter. Here, you read it aloud."

The sheets rustled crisply in Ma's fingers with the odd effect of a brisk voice speaking—Emily's brisk voice.

"Dear Old Folks at Home," the letter began, "this fall weather has set me worrying about you two blessed. It's not right for people of your age to live in a little draughty house in the country, quite a mile from the nearest neighbor. That was well enough when you were young, but old folks need comforts and coddling. Will and I have been talking it over and we've decided you simply must close up the house and come to us in the city, where we can take care of you. I've picked out your room already, one with a southern window, where Mother can sit with her knitting and a splendid big radiator for Father to toast his rheumatism at.

"You'll have to make a change soon, anyway, and the sooner the better. I'll run down the first of next week and help pack your things and close the house."

The sheets fluttered from Ma's fingers to the floor as her glance sought Pa's. An uneasy little silence fell over the

room, broken by the bubbling of the eggs on the stove. Then—

"I suppose we have been a sort of putting off growing old," Ma smiled at last uncertainly. "We're dreadful putters-off, Pa, you and me." Her eyes wandered to the basket on the table. "What would Emily say to our picnicking! Maybe it isn't just the weather for us to go gallivanting around in the woods—"

Pa glanced out of the window. "It's blowing up colder, Abbie." He rubbed his shoulder reflectively. "I don't quite believe we'd better go out today. They's a kind o' a jumping in my arm. I wouldn't be surprised if Emily was right and I had got a touch of rheumatism."

"Set close up to the stove. I'll get the liniment and rub it."

Ma turned toward the pantry, hesitated and lifted the basket from the table. "I might as well set the crullers and things away, so they won't dry. You can cut up the eggs for the chickens."

They did not refer to the letter again, but that afternoon Ma solemnly got out her best silk dress and sewed fresh lace into the neck and sleeves. Overhead, as she worked, she could hear a subdued bumping sound that meant Pa, bringing the trunks down from the attic. If Emily said they were going they would go. They were both acquainted with Emily.

Moving.

With Monday of the next week she arrived, in a pleasant bustle of efficiency, and at once set to work reducing Ma's ordered little rooms to the chaos of moving. Under her vigorous hands they took on unfamiliarity, chairs stood uneasily askew, bright unfaded spots blossomed out on the wall paper where the pictures had been, and through the confusion Emily moved, capable, serene.

"There's not a thing for you two blessed to do!" she declared gaily. "I guess you've earned the right to sit down and fold your hands and watch some one else doing things for a while. That's what daughters are for."

"She treats the highboy and table and things as if they were furniture instead of folks," Ma lamented inwardly, watching. "But, there, I hadn't ought to find fault. Emily means real well."

On the last morning Ma slipped away, leaving Emily to finish packing. Around the curve of the lane she broke into a little eager run, cheeks excitement pink, like those of a girl going to a tryst. The crisp autumn wind tugged at her scant skirts and blew strands of greying hair about her cheeks. In the orchard the leaves were fluttering from the gnarled old trees, but the necromancy of memory clothed them to Ma's wistful eyes in young tender green and pink and white apple blows.

For the space of many moments Abigail Weatherbee stood, a spare grey figure among the spare grey orchard trees, looking away across the withered fields, to where a slender steeple lifted itself among the trees. Forty-nine years ago she had stood in the same spot, looking at that steeple for the first time.

Steps hesitated in the lane behind her, but Ma did not hear. She was back in that first radiant bride morning, with the sweetness of the apple blossoms all around. The kiss, awkward as a boy's on her cheek, now seemed a part of the day dream. Then she looked up and saw Pa's gentle, seamed old face, and the dream fell away.

"I was round kind o' saying good-by to the old place," Pa explained, embarrassedly.

"So was I," Ma nodded. A little silence hovered over them, full of the sound of unsaid things. Then Pa made a brisk effort at commonplaceness.

"I expect we're going to find the city terrible interesting," he said, cheerily, "with so many folks to watch and all. And winter'll be coming on soon. Look how the leaves are most all gone."

Ma shivered. "I hadn't noticed, but 'tis blowing up real chilly," she answered. "Come on, Pa, maybe we'd better be going in."

And, hand in hand, like two children keeping up each other's courage, they went back to the dismantled house and Emily.

Through the first few weeks of city sights and sounds they moved bewilderedly, like travelers in a foreign land. The elevator that shot them at breathless speed up to Emily's fifth floor apartment, the dizzy webs of fire escapes clambering by the windows, the shrill buzz of the dumb waiter, bringing up the morning's groceries—all these things vaguely distressed them. In her secret soul Ma fretted over the lack of an upstairs.

"It don't seem hardly decent going to bed right next the dining room," she thought, distressfully. "Living in layers this way you know whenever the upstairs man quarrels with his wife and what the downstairs folks are going to have for dinner—gives a body a dretful looking-through-the-key-hole sort of feeling somehow!"

The front windows of the apartment, looking out into the busy street offered the promise of entertainment, but after a day or so Emily put her foot down. "There's a terrible draught around those north windows," she worried, "and it's so bad for people of your age to sit in draughts. You're not as young as you used to be, you know—that's why I picked out the nice sunny south room for you."

The single window of their bedroom looked out over a dreary vista of square boxlike back yards and drying clothes endlessly flapping on endless clothes lines, but Ma and Pa accepted their "view" as unquestionably as they accepted the strange new notion of old age, the folding beds and mail chutes—the children—Emily's children—puzzled them. Allison, at ten, was already powdering her small nose and talking self-consciously of the "boys," while seven-year-old Bradley read the sporting pages of the newspapers and pratted with a worldly wise air of the latest screen stars.

"I don't believe they ever was real circus 'n' Santa Claus young," Pa confided to Ma in the privacy of their room. "They're older'n you and me this living minute!"

Ma laid down her knitting, the gleam of pleasant planning in her eyes. "Speaking of circuses," she said, slowly, "let's us go to Zoo this afternoon, Pa, you and me, and feed the animals. Em'ly and the children are shopping and the maid's out. There isn't a thing to hinder, not a thing."

In the end, as usual, she had her way, and through a golden afternoon the two old truants wandered happily, hand-in-hand, feeding the elephants with peanuts to their hearts' content and eating pink sugared popcorn out of a striped paper bag. But at the door of the apartment retribution met them.

"I've been worried to death about you," Emily wailed. "With all this glare of ice on the ground it would have been the most natural thing in the world for one of you to have slipped and broken a hip or something. Old bones are so brittle. Promise me you won't stir out of the house again unless Will or I go along to hold onto your arms."

After this Ma and Pa made no more adventurous forays from the little rear room. As the weeks slipped by it seemed to Abigail Weatherbee, watching anxiously over her knitting, that Pa was growing old under her very eyes. He sat laxly in the big arm chair, white head nodding over the newspaper in his listless fingers, while Emily bustled about with unflagging footstools and hot-water bottles.

"Father's failing fast," she said now and again with a kind of sad triumph. "It was high time you came!"

Only the click-click of knitting needles answered. In the last few months Ma had become very silent. Pa, watching with secret unease, wondered whether it could be that Abbie was really growing old.

"She don't act the way she used to—interested and like that," he thought sadly. "I haven't heard her laugh out since I don't know when."

And so, with knitting and newspapers and hot-water bottles, the slow months passed and quite suddenly one afternoon it was spring. In the dingy little backyards the winter quarreling of the sparrows was changed to sweet

shrill mating songs and Pa, drowsing in the big arm chair, sat up suddenly with an odd new eagerness.

The Call of Blooming Trees.

"I smell apple blows, Ma," he cried homesickly. "Plain as plain, like the ones on the Northern Spy back of the barn at home."

The knitting fell from Ma's quivering fingers. She bent forward, sniffing. "I smell 'em, too, Pa," she nodded. "O, it's May and spring's going on in our orchard and we ain't there to see!"

The listlessness fell from Abel Weatherbee's shoulders like a garment. He caught up the newspaper and scanned the date line. It was a boy's face he turned to her, tender, quivering.

"Ma, it's May ninth!" he said. "Tomorrow—do you know what day tomorrow'll be?"

Ma drew a slow breath. "Not—our Golden Day?"

Pa spoke shyly, awkward in the grip of unwonted sentiment. "Fifty years ago we saw that orchard for the first time, Abbie, all pink and white, 'twas like a big bookay—"

"I wore a white muslin with flounces," Ma remembered, breathlessly. "We come straight across the fields from the parsonage and you said"—soft color swept to the grey line of her hair—"you said I was like a posy myself—oh, Pa!"

"We was always kind o' easy going, both of us." Pa chuckled. "Your father was a black Methodist and mine a hard-shell Baptist, and they wouldn't hear of us marrying. They never dreamed we'd have spunk enough to up'n run away!"

Abigail Weatherbee interrupted with a little wordless cry. Into her eyes had crept the old joyous gleam of happy planning. "Pa," she spoke a trifle breathlessly, "Pa, we eloped once. Let's elope again—now!"

He stared at her, piteously. "But we're old folks, Abbie." The words trailed. With that clear girl pink in her cheeks, that eager light in her eyes, Ma was almost young!

"Nonsense!" Ma said in scorn. "I could churn a batch o' butter this living minute; you could do a day's plowing. We weren't old, either of us, till Em'ly began looking after us, making us old!"

Pa straightened his old back splendidly. "I aimed to lay the south field to oats this year—"

"We'd ought to get back home as soon as we can," Ma said, decisively. "I can't hardly wait to get holt of a broom! I guess we can look out for ourselves a spell longer, Pa, and then in twelve, fifteen years, say, when we're beginning to feel a mite old we can get some nice young couple to stay with us and help with the chores."

Still Pa was doubtful. "But Em'ly—what'll Em'ly say?"

"We'll leave a letter explaining," Ma laughed gleefully. "The way elopers always do. I'd ought to know. I've had a good deal of experience eloping, Pa!"

It was this letter Emily found pinned to the pin cushion when she came in the next morning to call them to breakfast:

"Dear Daughter," it ran, in Ma's prim script, "you've been dretful good to us and we're grateful, but we've decided to stay young a spell longer. It's our golden wedding today and we've eloped, like we did fifty years ago. We want you and the children should plan to come home for a nice long visit, say in raspberry time—"

A tear splashed down on the page. Emily gave a little laugh that was own cousin to a sob. "I didn't understand," she said, remorsefully. "The two old dears! No, no—the two young dears."

In the red plush seat of the day coach Pa and Ma, hand in hand, peered out into the flying landscape, making little joyous discoveries. That side pasture, now, didn't that remind you for all the world of the one at home? And there was a red-painted barn and a pump and a Gurnsey cow—"

"Aren't they the dearest?" whispered the pretty girl across the aisle to her boy husband. "Do you suppose we'll be as happy as they are, Harry, when we get old?"

A soft warm wind was stirring all the new green grasses as Abel Weatherbee and his wife came across the meadow a little later. Behind them the slender church spire rose

(Continued on page 22)

Marriages and Deaths

Marriages.

Miller-Owens—At Charlotte, N. C., January 1, 1919, by Rev. J. C. Hardin, Mr. Columbus Miller and Miss Janie Owens.

Cameron-Smith—At the manse, Raeford, N. C., August 24, 1918, by Rev. W. C. Brown, Mr. W. D. Cameron, of Cameron, N. C., and Miss Mollie Smith.

Chisholm-Brock—On October 23, 1918, at the home of Mr. D. B. Brock, Raeford, N. C., Route 3, by Rev. W. C. Brown, Mr. Angus E. Chisholm, of Clio, S. C., and Miss Mallie Lee Brock.

Gillis-Guin—At the manse, Raeford, N. C., November 3, 1918, by Rev. W. C. Brown, Mr. Duncan P. Gillis and Miss Ada Florence Guin, both of Raeford, N. C., Route 2.

Ellis-Wilson—On December 12, 1918, at the manse, Raeford, N. C., by Rev. W. C. Brown, Mr. John L. Ellis and Miss Florence Evelyn Wilson, both of Raeford, N. C.

Walters-Currie—At the manse, Raeford, N. C., December 22, 1918, by Rev. W. C. Brown, Mr. Philip E. Walters and Miss Alberta Currie, of Timberland, N. C.

Bradshaw-Moore—On December 25, 1918, at the manse, Raeford, N. C., by Rev. W. C. Brown, Mr. Daniel Bradshaw, of Rockfish, N. C., and Miss Nannie Rena Moore, of Raeford, N. C.

Lowe-Jones—On December 21, 1918, by Rev. Charles R. Bailey, at Laurel Hill, N. C., Mr. S. F. Lowe, of Clarkton, N. C., and Miss Nancy Jones, of Laurel Hill, N. C.

Wilson-McNeill—On January 1, 1919, at Laurel Hill, N. C., by Rev. Charles R. Bailey, Mr. Alvis J. Wilson, of Creedmoor, N. C., and Miss Edith McNeill, of Laurel Hill, N. C.

Kirkland-Craig—On December 26, 1918, at the home of Mr. W. E. Kirkland, of Orange County, N. C., Mr. John W. Kirkland and Miss Loula Craig, by Rev. H. S. Bradshaw.

Deaths.

Baker—Miss Jane L. Baker died December 21, 1918, at the home of Mr. Mac Sample, near Mooresville, N. C. She was for forty-two years a devoted and zealous member of Hopewell Church, in Mecklenburg County. Her last year on earth was one of lingering sickness, but she bore it all in submission, and died in faith and with that "Blessed Hope."

Brown—Miss Mary Brown died at the home of her mother, near Huntersville, N. C., December 3, 1918. She was a devoted member of Ramah Presbyterian Church, and was faithful in the services of her Master.

Hunt—Capt. J. M. B. Hunt died at his home, near Townsville, N. C., November 27, 1918. He was buried at Nutbush Church on Thanksgiving. H. McQ. Shields, Pastor.

Fowler—Mrs. Latham Whitehurst Foyler, of Washington, N. C., entered into her heavenly rest December 16, 1918, in the sixty-sixth year of her life. A dutiful daughter, devoted wife and mother, a faithful friend, a true and beautiful Christian, and a loyal member of the Presbyterian Church. "Well done, good and faithful servant; enter thou into the joy of thy Lord."

IN MEMORIAM.

Rev. Henry Junius Mills was called on the 24th day of October, 1918, in the midst of active usefulness by the Great Head of the Church, to lay aside his ministry in the Church Militant to enter into his reward in the Church Triumphant.

He was born August 23, 1876, of pious parents, Mr. and Mrs. Leighton C. Mills. His father and his two grandfathers, maternal and paternal, were all ruling elders in the Salem (B. R.) Church in Harmony Presbytery. From such ancestry and the training it secured to him he united in his youth with the Church of Salem (B. R.) and dedicated his life to the ministry.

He graduated at Davidson College in the class of 1897. Licensed by the Harmony Presbytery, April, 1901, one year later was called to the pastorate of the churches of Aimwell and Longtown, in the Bethel Presbytery (now in Congaree Presbytery); here he served with great acceptability for nearly six years, resigning this pastorate, to become pastor of Clover and Beersheba Churches, of the same Presbytery, subsequently uniting in this pastorate the church of Bowling Green. In this field he served for about five years and a half. From it he was called by the Churches of Ashpole and Rowland, in the Synod of North Carolina, and he served with great acceptance until the summons came, after a brief illness from influenza (the epidemic) contracted by the exposure incident to his faithfulness in visiting the sick.

Thus there has passed from the service of the earthly tabernacle into the heavenly, a minister who was truly consecrated to his calling, an able minister, endowed by nature and by grace with gifts earnestly cultivated. In manner he

was humble, gentle and courteous, endeavoring himself to all his brethren in the ministry, as well as others, who came in contact with him. He was married to Miss Hannah Fraser McCutchen, of the upper Salem section of Sumter County, S. C., on June 11, 1902, whom he leaves to mourn his loss, together with three daughters: Irene, Fraser and Mary, and also a sister, Mrs. George McCutchen, with a host of friends who deeply mourn his loss.

W. H. Workman.

IN MEMORIAM.

John A. Blue.

Whereas, our heavenly Father in His infinite wisdom and mercy has called from time to eternity our elder and brother, John A. Blue.

Whereas, we, the members of the session of Eureka Presbyterian Church, wishing to express the high esteem in which we held our fellow elder and brother, adopt the following resolutions:

Whereas, we sincerely sorrow over the death of our brother; yet we humbly submit to the will of Him who doeth all things well.

Therefore be it resolved:

1. That we record our high estimation of his Christian character, and our appreciation of his services in the church and community.

2. That we commend to the people of our church his faithfulness in service and his loyalty to God and his country.

3. That we tender to his family our sincere sympathy and commend them to the love of the Father who beareth all our griefs.

4. That a copy of these resolutions be sent to the family, a copy inscribed on the sessional records, and a copy sent to the Presbyterian Standard for publication.

J. A. McLeod,
J. E. Deaton,
Martin Blue,

Committee.

God is never more pleased with those who trust Him than when, conscious of their need, and appreciating His past goodness, they call on Him again. David's answer in part to his own inquiry, "What shall I render?" was "I will take the cup of salvation," and a thrice reiterated statement, "I will call upon the name of the Lord."—Ex.

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." This is the seal, the guaranty of their safety and security. Knowing them and having, as the accompaniment of that knowledge, all power in heaven and on earth, He will take care of them.—Ex.

Children's Department

A PET DOG.

Dear Standard:

I am a little girl ten years old, and I am in the fourth grade at day school. I have six sisters and four brothers; one of my brothers is in France. I sure hope my letter won't reach the waste basket or fire. I have a pet dog; his name is Joe. I will close. I want to surprise mama and papa.

Your little unknown friend,
Clair Robertson.

Rowland, N. C.

A SURPRISE FOR GRAND-MOTHER.

Dear Standard:

I am a little girl seven years old. I go to school and am in the second grade. My teacher is Mrs. Julius Matthis. I like her fine. I go to Sunday School nearly every Sunday. We have a pet bird dog; his name is Spot. I have two sisters and three brothers. I hope this letter will not reach the waste basket as I want to surprise my grandmother, who is visiting my uncle, Rev. E. B. Carr, in Greelyville, S. C.

Asha Catherine Williams.

Wallace, N. C.

STUDYING AT HOME.

Dear Standard:

I am a little girl six years old. But I don't go to school. I say my lessons to my mama. Am reading about the gingerbread boy. Santa Claus brought me a doll and a chair for it to sit in. I have two sisters and two brothers. One of my sisters is teaching school. My papa takes your paper and mama reads the little letters to me.

Your little friend,
Margaret Ellen Alexander.

Derita, N. C., R. F. D. 14.

THE PATRIOTIC CAT.

Dear Standard:

I am a little girl seven years old. I have been to school and like my books fine. My teacher's name is Miss Elizabeth Caldwell. My only pets are two cats. One of them is patriotic because she eats cornbread. I also have six dolls.

Your friend,
Lorena Kirksey.

Dysortville, N. C.

THE QUEEN'S CHOICE.

In one of the small kingdoms lived a good Queen. She was lonely, because there were no children in the palace. So one day she sent her Herald to the school with a message.

There was great excitement in the school at the sight of the Herald, and the little people were just a trifle frightened. They sat very still with their hands clasped, and listened.

"The Queen is looking for the kindest child in the kingdom to bring up as a Princess in the palace," said the Herald. "You are to be put on trial for a month, and at the end of that time Her Majesty will make a choice."

After he had gone, everybody talked at once, and the teacher had to call for order.

Little Berenice could think of nothing else all day. Wouldn't it be wonderful if she was chosen to be a Princess! She would try very hard. Indeed, she would begin that day by running errands for old Granny Lindey, who was a cripple.

She hurried home from school and flung her books on a chair. Her mother was rocking a sick baby, and she pointed to the dishes on the table. Berenice's heart sank. Those horrid old dishes had to be washed, and how she hated to do them! But the kettle was singing on the stove, and perhaps if she hurried, there would still be time to run errands for Granny Lindey. So she dumped them into a pan and poured the hot water over them. Soon they were done, and she put them on the shelf which served as a cupboard. Hastily she tied on her bonnet and darted out of the door.

It was still light, and perhaps she would be in time. As she ran along, she thought about being a Princess. She would save all the pennies the Queen gave her and buy her mother a silk dress; and the baby should have a toy, and—Here she was at Granny Lindey's!

The old cripple woman said that nearly all the children in the village had been to see her, and there wasn't a thing left for Berenice to do.

The little girl walked home so slowly that it was quite dark when she got there. Her mother was busy preparing supper, so Berenice set the table rather sorrowfully. A whole day had been lost, and the other children would be way ahead of her. In the evening she would have to help her little brother get his lessons. Oh dear, it was very hard to give up wanting to be a Princess!

The next day at recess the children talked about the fine things they had done.

"I sharpened a pencil for teacher," said one boy, proudly displaying his knife.

"I carried wood for Uncle Cole," said another.

"I took Granny Lindey a jar of preserves," said a girl.

"And I gave my little brother two marbles," chimed in a boy.

Poor little Berenice had no great deeds to tell and it was hard to keep back the tears. Perhaps tomorrow! But tomorrow was very much like today. The same dishes had to be washed, the floor scrubbed, little brother's lessons—it was just useless trying to do big

things, so the little girl went on doing the little things.

Then one day at recess the children talked differently. Instead of recounting their fine tasks, they began to complain.

"A month's a long time to be good," said one.

"I've run so many errands for folks that I haven't time to play ball anymore. I'm going to quit the errands," said another.

"I told my brother he could keep my marbles for a month, but I guess two weeks is long enough."

A little girl giggled as she said: "The last jar of jam I took to Granny Lindey's I ate most of it myself."

Berenice thought real hard. Perhaps she could find time to do something for somebody else.

Then one day when everything seemed to go wrong, a man knocked at the door of Berenice's home. The little girl was rocking the baby. She was alone, for her mother had gone for a doctor. She called out: "Come in."

A big man entered, the very biggest man Berenice had ever seen. He took up the whole doorway. If the baby hadn't been so sick, he would have been frightened. But she thought he must be the doctor. So she held out the baby to him.

"Are you alone?" he asked, holding the child rather gingerly.

"Yes, sir, please sit down and give the baby some medicine."

"I am not the doctor, but I think that you make a very nice little nurse."

After that they talked like old friends, and it was not until the mother came with the doctor that the big man went away.

When the month was up, the Queen gave a big celebration in the palace grounds, and all the village children were there with their parents. They played games and had lots of good things to eat.

Then, as a grand climax, the Queen's Herald sounded on his bugle, and the people gathered before him in front of the palace. Little Berenice was among them, and when a big man stepped to the side of the Herald, she cried:

"That's the man who came to see us, mother. Oh, I would love to have him talk to us."

She saw the big man speak to the Herald, and then the people quieted down. The Herald advanced a step and said:

"Friends, many children started out well in doing kind acts, but many tired before the month was up. There is one little girl in this village who has been her mother's constant help. She is Berenice, and to her belongs the honor of being brought up in the Queen's palace. All hail the Princess Berenice!"—Maud Wilcox, in Presbyterian.

THE LITTLE WHEEL.

"Tick-tock, tick-tock," away the old clock worked just as hard as it could, and all at once, what do you think happened? It stopped!

Grandmother said: "My, the clock has stopped. That will never do."

So she wound it, and wound it, but it would not run even a little bit. Then she shook it, really hard, but not a tick would it make. She got tired of worrying with such a contrary old clock, so she put it back on the mantel and left it.

Now what do you suppose made it stop running? Well, I will tell you; a tiny wheel inside said to himself:

"Pshaw, what is the use of just turning all the time? I'm tired." Now it happened that one of the springs heard the little wheel complaining and it said:

"Shame on you, Little Wheel, to think of stopping your work. Don't you know all of us will have to stop too?"

"Oh, well, I don't care. I'm tired," said Little Wheel.

Just then a big wheel spoke up and said:

"Look here, Little Wheel, what makes you so lazy? We don't want to stop work."

"Can't help it," said Little Wheel. "I'm going to stop now."

About that time a little screw called up to the little wheel and said:

"I'm heap smaller than you, Little Wheel, and I'm not tired. Move on."

Then a pinion nudged Little Wheel in the back, and that gave him such a shock he had to run a few minutes longer. Then he grew very angry and said:

"Just for spite I'm going to take a nap."

So sure enough, he lay right down and began to snore. That was when the clock really stopped.

Well, about this time the Face was wondering what had happened, and the Minute Hand yelled up to the Hour Hand to know what the trouble was.

"Can't tell you," said the Hour Hand, "I just know that I can't move."

"How terrible," said the Minute

Hand, "when every one who comes into the room looks at us the first thing and blames us for not working."

Finally a wee voice in the back of the clock called to the hands and said:

"Little Wheel has gotten contrary and gone to sleep."

This made the Hands very angry and they told all the Wheels, Screws, Springs and Pinions to make as much noise as they could, and wake up Little Wheel. They danced, yelled and poked Little Wheel in the ribs, and after pulling him around a little they managed to get his eyes open. He pretended to be awfully sick, but they all knew that Little Wheel was "playin' possum." So they continued to poke him and tickle him, and one big wheel actually sat on his head. Still Little Wheel would not promise to do any work.

Well, the next day the Wheels, Screws, Springs, Pinions and Hands were in a fever of excitement, for Grandfather had put the clock in his automobile and the next thing these funny little things knew they were speeding down town.

"Little Wheel is running now whether he wants to or not," laughed one of the Springs.

The auto stopped in front of a big jewelry store and Grandfather left the clock with a stern-looking man and told him to fix it.

This man took the clock all to pieces, and I'll tell you, Little Wheel was scared almost to death. When the man looked at all the springs and things he said:

"Oh, yes. The trouble is with this Little Wheel. I'll just give it a big dose of oil."

Little Wheel made an awful face and the other Wheels and Springs giggled and some of them crooked their fingers at Little Wheel when the man had his back turned.

After the man gave Little Wheel the dose of oil he put the clock back together and you should have seen how Little Wheel did work. And when Grandfather took the clock home and

put it on the mantel Little Wheel said: "How good it is to be at home again, and ugh, how bad that oil tasted!"—A. H. Howard, in *Intelligencer*.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

Thousands of our returning boys will spend many weeks, perhaps months, in camp before they are returned to their homes. It will interest the mothers and fathers to learn that these boys have had the first pangs of homesickness alleviated by the sight of the hostess in the Hostess House who was the last to whom they waved good bye when they left. "Felt tough to think I couldn't go on home," said one boy, "but this place comes so near to it, I'm not kicking. Looks just like it did when we went away, and you don't look a day older." The hostess laughed; she was receiving many of such compliments, and she knew what they meant. So much had been crowded into the boys' lives since they left that they fully expected every one they met on returning to look years and years older.

Their Golden Day.

(Continued from page 19)

among the tree tops, ahead the orchard bloomed with white and rosy fragrance, like a bride's bouquet. Under the blossomed branches they kissed solemnly like lovers. Then, with a little laugh, Ma veered away from the dangerous edge of sentiment.

"It's real lucky we brought all those things from the village," she cried joyously. "You kindle up a fire and I'll hard-boil some of the eggs and make us a batch of sandwiches. It's the prettiest kind of a day for a picnic, Pa!"—Dorothy Donnell Calhoun, in *N. Y. Advocate*.

Union Theological Seminary, Richmond.

The January meeting of the Society of Missionary Inquiry was addressed by Rev. W. D. Reynolds, D.D., of Korea, a graduate of the Seminary in 1892, and since well known as a missionary in the far East and one of the trans-

lators of the Scriptures into the Korean language. He is always a welcome visitor to the Seminary.

The highest distinction within the gift of the Seminary to an undergraduate is the appointment to the Moses D. Hoge Fellowship of Post-Graduate Study which is awarded annually to some member of the Senior Class on the ground of pre-eminent merit and which secures for him the privilege of a fourth year of special study on salary. This honor has been won this year by Mr. James English Cousar, Jr., of Bishopville, S. C. This is the third time that the Fellowship has been won by South Carolina men. The first was Rev. W. T. Thompson, Jr., of Charleston, S. C., now pastor of the First Church, Knoxville, Tenn. The second was Rev. R. K. Timmons, of Columbia, S. C., now superintendent of Tuscaloosa Institute, Ala. Mr. Cousar continues the fine record of a good State.

The Seminary, as already announced, has made arrangements by which students who were prevented by war service from entering the institution in the Fall, can enter now and bring up the back work and go on with the regular classes, and four or five of the men from the army and from the Students' Army Training Corps have already come in since demobilization began.

Miscellaneous

THE CENTENNIAL OF A GREAT HYMN.

Stille Nacht! Heilige Nacht!

Translated from the German by Rev. F. E. Emrich, D.D.

It was Christmas Eve, 1818. Over the Bavarian highlands the last ray of day was fading in red glow, while deep shadows were over the valley. Up high on a narrow footpath, which wound its way out of a rocky chasm, a wanderer was seen. He was the assistant pastor of Oberdorf near Arnsdorf, Joseph Mohr.

The lonely walk upon the mountain heights was at this time especially agreeable to him, for in his soul there was the song and melody of Christmas joy and Christmas peace. Therefore, he did not hasten, but descended slowly to the valley while night was ever more spreading and now covered even the high, white mountain tops. In the darkening sky one star after another was ascending until the entire host together was in twinkling glory.

The turn of the way brought the traveler to a cliff of rock. There he stopped and sat down upon the stump of a tree. At his feet there stretched a level pasture. Below glowed the lights of Arnsdorf, and still farther away of Oberdorf. Far off gentle tones of the bells came through the air, and now behind the black fir forest came up the new moon, shining as silver, and reflected in the little dark lake at the lower cliff.

A Pleasing Picture.

Mohr sat for a long time and gazed over the wide landscape; but his thoughts were elsewhere, and that which he saw in his spirit formed itself into a picture before his eyes. Below, where the lights of Arnsdorf, lay Bethlehem; that little hut on one side with the flaring little flame was the stable where Mary and Joseph, full of thankfulness and joy, were watching with the child Jesus. Nearer by in the depth of the valley, in the open pasture were the shepherds with their flocks, their hearts full of longing for the promised Son of David, and their looks directed to the wonderful star.

Joseph Mohr also looked upward with ardent longing, yet he felt as if he saw heaven opening and hosts of angels descending in heavenly glory to announce to poor Earth the one great joy which has come to all peoples. He folded his hands in prayer; then he arose from the quiet place and descended into the valley—since he was expected in the schoolhouse at Arnsdorf.

His friend the organist, Franz Gruber, met him at the door and said, "Wel-

come! We are waiting for you at the Christmas celebration."

Joyously Mohr greeted the two Strasser brothers and two Strasser sisters from Zittertal, whose singing had often gladdened him.

"How good it is that you are here," said he, "now we can sing and play to the honor of the Christmas child."

While Gruber had yet many things to arrange for the festal preparations, Mohr withdrew into an adjoining room, and when soon thereafter his friend called him in to the presentation of the Christmas gifts, he put a little paper into his hand and said: "This is my Christmas present for you, dear friend. I have no other. You know I am not rich in this world's goods."

A Christmas Present.

Gruber went with the paper to the cross of wax lights which had been built under the branches of the fir tree. Joyously he cried out, "But in the goods of heaven you are the richer. Listen, dear friends, what he has given us all as a Christmas present." With a fervent intonation he read:

Holy night! peaceful night!
All is dark, save the light
Yonder where they sweet vigils keep
O'er the Babe who in silent sleep

Rests in heavenly peace,
Rests in heavenly peace.

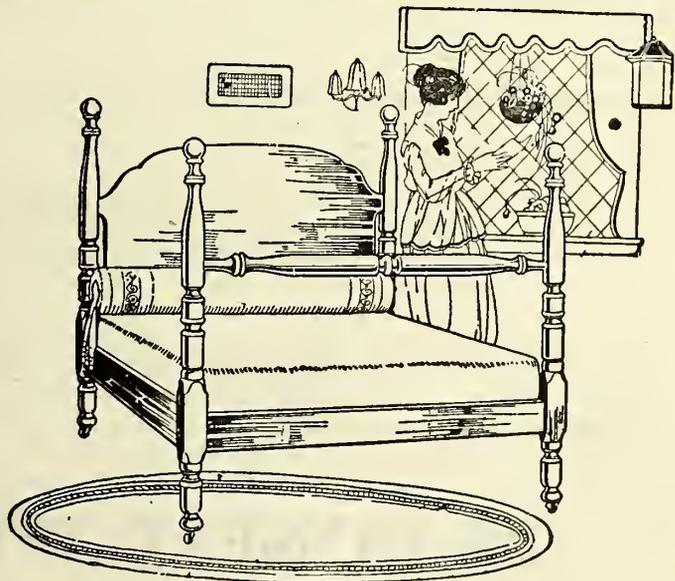
Holy night! peaceful night!
Only for shepherds' sight
Came blest visions of angel throngs,
With their loud alleluia songs,
Saying, Christ is come,
Saying, Christ is come.

Holy night! peaceful night!
Child of heaven, O how bright
Thou didst smile on us when Thou wast born!
Blest indeed was that happy morn;
Full of heavenly joy,
Full of heavenly joy.

All pressed the hands of the clergyman with glad gratitude.
"Its only a simple little song," said he, "which this evening has just come into my heart; but you can sometime sing it, for with you everything, everything at once turns into music. But
(Continued on page 25)

PREACHERS' SONS AND DAUGHTERS — Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

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The "Four Poster" beds and poster bed room suits continue to grow in popularity. We are selling handsome mahogany poster beds as low as \$36.00, and separate pieces or complete suits at equally attractive prices. Do not buy furniture that is of doubtful style and quality while we can sell you furniture that is correct in both at such reasonable prices.

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"THE HOME OF GOOD FURNITURE"



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SEE ANNOUNCEMENT ON PAGE 31

JESUS WAS TEMPTED

On the Money Question

Three Temptations
in the Wilderness: {
Desire of the Flesh
Desire of Popular Approval
Desire for Property

“The devil taketh him up into an exceeding high mountain and sheweth him all the the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.”

The Boy faces this temptation as he plays marbles for keeps.

The Young Man faces this temptation as he gambles for unearned money.

The Thief faces this temptation, falls into it, is caught with stolen goods.

The Captain of Industry faces this temptation, is caught robbing the people of an entire land.

The Clerk faces this temptation, is caught knocking down money from the cash drawer.

The Employer of Labor faces this temptation, and is found robbing the workman of their well-earned wages.

The Merchant faces this temptation, is caught profiteering.

The Covetous man's soul shrinks within himself as he feeds on desire.

It is written of Israel “God gave them their request but sent leanness into their souls.”

Warn men of this universal temptation.

Paul says it is the “root of all kinds of evil.”

Is this true?

The only cure is for man First to acknowledge God's ownership. Second, set aside that part which the scripture and his own conscience dictates.

BE HONEST WITH GOD

And You Will Be Honest With Your Fellowmen

Assembly's Stewardship Committee

Montreat, N. C.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 172 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

LITTLETON COLLEGE, Littleton, N. C., which carried an advertisement in this paper during the summer, had the largest fall opening in several years. The institution is spending several thousand dollars on improvements, including the completion and heating of the new Science Building. Pupils may enter now or at any time and pay from the date of entrance.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

MEN AND WOMEN

Turn your spare time into dollars, selling White K Laundry Tablets, that wash clothes without rubbing. Mrs. Anna Watts, of Michigan, has sold 3,700 packages. Mrs. Rose High, of Missouri, 3,100 packages, and hundreds of others, men and women, are selling them. Why don't you? We start you free. Sells for 15c. a package. Send for free sample and agent's offer.

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Genuine Frost Proof Cabbage Plants

Winter grown in the open field, strong and hardy. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Drumhead, Flat Dutch. Prices: 500 for \$1.50; 1,000 for \$2.50, postpaid. By express, 1,000 for \$2.00; over 4,000 at \$1.75; over 9,000 at \$1.50 per 1,000. Ready for immediate shipment. Bermuda Onion Plants at same price. Write for descriptive price list.

PIEDMONT PLANT COMPANY
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READY NOW

By mail prepaid, 100 for \$1.00; 500 for \$3.00; 1,000 for \$5.00; all the following plants, assorted as you wish, but not less than 10 of a variety: Cabbage—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Surehead, Late Flat Dutch. Beet—Eclipse, Detroit Dark Red. Lettuce—Big Boston, Wayahead, Paris White Cos. Onions—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prize-taker. Cabbage plants, 50c. per 100, by mail prepaid; by express collect, 500 for \$1.50, 1,000 for \$2.50. Cash with order.

ALFRED JOUANNET, Mount Pleasant, S. C.

THE CENTENNIAL OF A GREAT HMYN.

(Continued from page 23)

now I must go to the Christmas mass in the church; afterwards we can be together a little longer and sing."

Late at night the friends separated after they had sung many a beautiful song. Mohr went to his bedroom, but he could not at once go to rest. Through his heart went all the songs they had sung, and they moved him. He stepped to the window and once again he looked out into the quiet, festive night. So still and solemn it also was in his soul full of praise and gratitude, "for the Christ the Saviour is here," he repeated again and again.

Then suddenly there came soft, lovely sounds to his ear. Was not that his own song? As if borne by shepherd flutes the melody moved in a rhythm, sung by four wonderful voices. *Stille Nacht!* *Heilige Nacht!*

With deep emotion Mohr listened until the last sound had died away. Then he hastened out to thank his friends.

"Indeed has not the song become a beautiful tune!" Gruber cried out to him: "One cannot do anything else but at once sing your beautiful song. Therefore the sound at once came to me, and while you were gone I played it to my friends, the Straussers, and we together have composed it."

At the Christmas festival of the following year, 1819, the Strasser brothers and sisters came to Leipzig and sang the song to the renowned Cantor Ascher. Thereafter they sang it in the early mass of Christmas Day. Friese in Essen had it copied accurately after these nature singers, and so by degrees it found its way into the most remote circles.

By many thousand children in all Christendom it is sung yearly, and when it is sung it transfers us to the holy fields of Bethlehem where the glory of heaven and the song of angels surround us, and with joyous hearts we join in the children's choir.—Congregationalist.

This is an age of specialization. The Y. W. C. A. is the only organization that specializes in girls regardless of race, country or color. It is extending a charm string all around the belt of Old Mother Earth, every button on the string being represented by a girl, and girls standing side by side, with the same hope, interests and ambition, from every civilized country on the map, and some that we might, perhaps, think are not civilized.

The foreign department of the Y. W. C. A. needs forty-nine secretaries who will be sent to China, Japan, South America and India during the year 1919.

How hopeless we would be just now, amid the strife and turmoil of the world, were it not for the assurance that Jesus lives and reigns. His immutability is the solid foundation on which all can build. "I am the Lord; I change not."—Ex.

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for \$1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

COUGHS AND COLDS

disappear in a night and leave the chest free, clean and well when **GOWAN'S**

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C.

\$1.00, 50c., 25c.

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The Application Blanks The Boy Fills

Do not require the banker as a reference when he seeks a position; character and reputation are his recommendations. My treatise on discipline and obedience helps build both. Military instruction included. Send 25 cents to Sergeant Ret Crosley : Terre Haute, Indiana

STUDENTS FOR THE MINISTRY

Who from war service or other reasons were prevented from taking up their Seminary course last fall, or whose course has been interrupted, can enter

Louisville Seminary

for second term, beginning January 15, 1919. Provision made for covering studies of first term. For information write at once to the President,

CHARLES R. HEMPHILL,
Louisville, Ky.

Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

HATH GOD SAID:

"The silver and gold are mine."

Surely He hath said and He will most certainly require an accounting from each one of us.

Will He Excuse Me if I Say:

I did not know that China, Japan, Korea, Africa, Brazil, Mexico, Cuba are in need of money for native missionary schools, hospitals, equipments for carrying on the work of our Lord Jesus. Or

I did not know that there are great wide areas in Oklahoma, Texas, New Mexico, the mountains of Virginia, North and South Carolina, Kentucky, Tennessee, Georgia, and Alabama where the Gospel of Jesus is not taught and men do not know the way of life and that those who labor are too few and poorly paid. Or

I did not know that our Schools and Colleges are inadequately equipped; Our teachers are poorly paid, and that our aged ministers, who have served God so faithfully, are not adequately cared for. Or

I did not know that there are Three Million children who do not attend Sabbath Schools in the South; and I did not know that there is need of teachers and superintendents. Or I did not know anything about the Home Mission work in our Presbytery; or if the Committee needs men or money to carry it on. Or

I did not know that there are so many children who have no father or mother, and that the Orphanages need more money now to run them?

Will Jesus excuse ME—because I failed to give where money is needed. Or

If I fail to tell others of the need when I know of it. Or If I fail to give of my time to see that every member of my church is visited that they may have an opportunity to give to these needs. Or

If I fail to organize my church for this Three and a Half Million Dollar Campaign?

Will Jesus excuse ME if I am unfaithful, untrue?

Assembly's Stewardship Committee

Montreat, N. C.

LET'S HAVE A SINGING CHURCH.

Can you imagine the management of a live business, or manufacturing enterprise, maintaining an attitude of indifference toward that which is essential to its vitality? Yet we have the spectacle of the greatest enterprise in the world, the Church of our Lord, maintaining an attitude of indifference toward that which God has honored as one of the two supreme exercises of the soul, and which we recognize as one of the three essentials of divine service—common praise—with the result that it is experiencing a distinct loss in spiritual life and vigor. Some pastors have not been fitted by education or experience to use the hymn, intelligently, in praise. The organists who can play the hymn with spiritual power are not many. The musical part of the service is open to be exploited by the spirit of commercialism, and too often the main purpose of this part is to entertain.

All down through the ages man has voiced his varying spiritual and emotional moods through song, and the Scriptures place a great emphasis on praise. Of a truth "the children of this world are, in their generation, wiser than the children of light," for we find that one of the reasons for the spirit of unity of the German people is the persistent cultivation of national song. Our Army leaders are awaking to the importance of singing, the chairman of the Committee on Training Camp Activities saying that "mass singing in camps is a tremendous factor in the elevation of the spirit of the men, a singing army is irresistible, and we are sending a singing army to France." And consider the spread of "community singing."

Oh, for men of vision in pulpit, editorial sanctum, and seminary to lead waiting multitudes in praise.

"Let the people praise thee, O God, let all the people praise thee."—Chas. F. Jones, in Congregationalist.

WHO'S WHO AT THE PEACE TABLE?

When Florence was deliberating about the choice of an ambassador to Rome, Dante playfully, yet still arrogantly, exclaimed: "If I remain behind, who goes? and if I go who remains behind?" This from Dr. John Lord's lecture on "Rise of Modern Poetry," is very suggestive now.

The honor of moulding a world is surely to be coveted, especially when the Creator says, "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not." May God's dear Son be honored and His kingdom extended whoever represents the United States.—Intelligencer.

160 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6251 Reefer Bldg.,

Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be refunded on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

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Agents making unbelievable profits with this greatest history, and our side-line. Both outfits for 20c. mailing expense. **MULLIKEN CO., Marietta, Ohio.**



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OCCO-NEE-CHEE Self-Rising Flour has mixed with it, in the exact proportions, the very best baking powder, soda and salt. Figure the cost of the very best baking powder, soda and salt it would require to bake a barrel of ordinary flour. This amount represents your saving when you purchase

**OCCO-NEE-CHEE
Self-Rising Flour**

Takes the Guess out of Baking and Saves you Money



An amateur cook can make the most delicious and taste-pleasing biscuits, waffles and cakes with OCCO-NEE-CHEE Self-Rising Flour. Buy a bag of OCCO-NEE-CHEE Self-Rising Flour today and bake some crisp, brown-topped biscuits for supper. Look for the Indian Head on the bag. At all dealers.

When you prefer to bake with plain flour buy Peerless—the best.

AUSTIN-HEATON CO., Durham, N. C.

Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

A NEW CALVARY.

The lust for killing Germans would never take a man out of his dug-out; but the love of his country and the resolve to do his duty will take him out and lead him over the top. It is what he volunteered for, but it goes hard when the time comes for all that. Life is sweet at nineteen or one-and-twenty. It pleads to be spared a little longer. A lad does not want to die; and as he goes over the parapet he is thinking less of

taking German lives than of losing his own. A short while ago, our boys had no idea of becoming soldiers. They were the light of a home and the stay of a business. With that they were content. But the challenge came; and they went out to defend the right against the wrong—the true against the false. They toiled up a new Calvary “with the cross that turns not back,” and now they lie buried in a strange land. They have lost all for themselves, but they have gained all for us, and for those who will

come after us. Yet although they saved others, themselves they could not save.—From “The Soul of a Soldier,” by Thomas Tiplady, C. F.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more upon the grass of Eden, or beneath the moonlight of Gethsemane.—J. Martineau.

ROYSTER'S FERTILIZER



THE GOODS FOR YOU

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IN 33 YEARS

The quality has never failed:

The ownership and management have never changed:

The sales have grown from 250 tons to 400,000 tons; a proof of satisfaction.

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To meet as far as possible this call for Bibles and Testaments, we have ordered and have in stock a most complete and comprehensive collection of the Word to be found anywhere, and we submit here for your selection some of the best of this stock.

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This Bible contains the Old and New Testaments (King James Version) with full references, concise Bible Dictionary, Combined Concordance (or word finder) and 12 indexed maps in colors and 30 colored illustrations. These helps for Sunday School Teachers are the latest and best and arranged in most convenient form, so that it is easy to find from the concordance any verse wanted and from the dictionary information on difficult subjects. The maps are all indexed so that you can at once locate any particular place. Price, \$3.50 postpaid.

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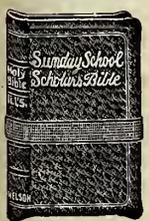


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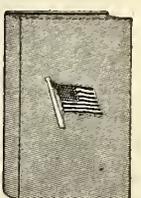
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Linen corners. \$1.50 and \$1.95. The Scofield Reference Bible with new system of topical references to all the greater themes of Scripture, with revised marginal renderings, summarized, definitions, chronology, and index to what are added helps at hard places and a new system of paragraphs. Full leather binding, gold tipped leaves. \$3.50 and \$4.95.



POCKET TESTAMENTS

Pocket Testaments with flap and button cover, khaki or imitation leather bindings, 48 cents each. Scout Testaments khaki bound linen paper, 50c each.



For the boys going "over there" this little pocket size khaki bound Testament is just the thing. Contains page for identification information. The Star Spangled Banner, Battle Hymn of the Republic, America, and Onward Christian Soldiers. Price 25c postpaid.

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THE BOOK OF CHURCH ORDER

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This edition will be of great value to the young Sunday School scholar (and the elders as well). It contains Bible questions and answers, tells how we got our Bible and is illustrated with scenes and maps of the Holy Land. Karetol binding with strap. Price 98 cents postpaid.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate lining of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring, Box 4B, Shelton, S. C. Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name Address Shipping Point

(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

FIFTY EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.000 now to E. J. Reefer, the poultry expert, 5251 Reefer Bldg., Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.—Adv.

The art of life is to attend to the things that matter and to neglect the rest. Wise neglect is as much a factor in success as brave performance. And it requires insight to see what is of vital importance and what may profitably be neglected.—Anon.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write Meridian College, Meridian, Miss.

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Without the Atonement there would have been little use of the example. Moses is an example, and Abraham and Joseph, and David, and every holy man or woman that ever lived—many in our own times and neighborhood whom we may ourselves have known.—J. Hastings.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

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Aberdeen & Rockfish Railroad

Table with columns for Eastbound, Westbound, Daily Ex. Sunday, Mixed, Pass. STATIONS No. 22 No. 38 No. 41 No. 21

WAGRAM BRANCH Southbound, Northbound, Daily Ex. Sun., Mixed STATIONS No. 11 No. 12

WANTED—A good middle aged white woman, who wants a good home. Address, giving experience and references, J. S. White, Mebane, N. C.

YOUR FACE? Is the Complexion Mud-dy, Tanned, Freckled? If troubled with skin eruptions, sunburn, pimples, try PALMER'S SKIN-SUCCESS SOAP It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema. Thoroughly antiseptic. Ask your druggist, or write for free samples to THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

Yes, Preachers and Teachers are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter, The Mutual Building & Loan will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine. E. L. KEESLER Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

STANDARD PIANO CLUB

BEGINS ANOTHER YEAR

The Advertising Manager of the Presbyterian Standard takes special pleasure in announcing that owing to the wonderful popularity and success of the Club during the past twelve months, and in view of the enthusiastic praise and gratitude which have been expressed by those who placed their orders through the Club, we have effected arrangements with the Managers, Messrs. Ludden & Bates, to continue the attractive prices, terms, guarantees and privileges which the Club has afforded its members during the past year.

Everybody was delighted. Music Teachers, Farmers, Preachers, Lawyers, Doctors, Merchants, Mechanics, Bankers, Manufacturers, Professors, Clerks, Stenographers—members of every conceivable occupation expressed their appreciation and unqualified approval in the strongest possible terms. There was not a single discordant note in the great chorus of praise of the Club and its superb instruments.

Why?—Read the answer in the following letters, selected at random from the Club's correspondence.

From a Music Teacher.

"I have had my Ludden & Bates piano since last September and would not part with it for anything like the amount I paid for it, unless I could get another one exactly like it."

From a Minister.

"The piano arrived in good time and in first class condition and we find that it measures up in every particular to what you claimed for it. We are delighted with it and take pride in showing it. The first comment after a test is, 'Oh, hasn't it a sweet tone,' and the next is, 'What did it cost?' and then 'Where did you get it?'"

"The wonder is how a piano of its appearance and tone can be sold on the terms on which you offer it. The Club plan is a blessing to the poor man who must buy and would not otherwise be able."

On receipt of our letter thanking him for his endorsement this minister replied as follows—"You are certainly welcome to my testimonial, but if it had not been true you could not have pumped it out of me with a high-power engine."

From a Merchant.

"After carefully investigating the catalogues of other music houses I am of the opinion that the Club plan has given us a much better piano than I could have bought elsewhere for the same money. We are very much pleased with the self-player piano."

From a Farmer and His Wife.

"We have had the Ludden & Bates piano almost a year and would not take twice the amount of money that we paid for it. If we were to want to buy a dozen more we would buy a Ludden & Bates piano every time."

From a Physician.

"The Ludden & Bates Cabinet Grand Upright piano which I bought through the Club more than six months ago has been a source of great pleasure to my whole family. I am well pleased with the Club plan and think that the tone and workmanship of this piano cannot be surpassed. I was in touch with several piano concerns before buying and decided to join the Club. I shall never regret it. I congratulate you upon being able to sell so fine an instrument on such reasonable terms."

From a School Teacher.

"I have received the piano and am well pleased with it. Everyone that sees it says it is a beauty. The Club plan is fine."

From a Little Girl.

"I have had my piano nearly a year and I have learned to play. It has a very sweet tone and is admired by all. I think every girl who wants a piano can join the Club and make the payments and never miss it. I appreciate what you have done for me and hope that 1919 will be a prosperous year for you."

From a College Professor.

"It is a pleasure for me to state that the beautiful Ludden & Bates Upright piano has, after a thorough test, proved more than satisfactory. The beauty both in design and finish can only be surpassed by its pure, rich tone. It is a piano for the best and most discriminating musicians."

From a Church Official.

"I will say that the Church is pleased with the Club plan. The piano is first class in material, workmanship and construction—fine tone, clear, soft and musical. It is an extra fine instrument for the price."

The Attractive Features of the Club

1. The great saving in price which results from the big factory order for one hundred instruments.
2. The guarantee of perfect satisfaction which is accomplished by having each Club member try the piano or player piano in his own home before assuming any expense or obligation to keep it.
3. A lifetime guarantee of the quality and durability of your instrument by one of the oldest, largest and most responsible music houses in the country. This gives you absolute protection against all defects in workmanship and material, and if such should ever arise Ludden & Bates agree to make it good or replace with another instrument.
4. An easy payment system based on the lowest net cash price. This represents a tremendous saving as compared with the customary installment prices, which are usually 20 per cent. higher than the cash prices.
5. Protection to his family in the event of the death of a Club member before the instrument is fully paid for. If the regulations of the Club have been complied with the unpaid balance is cancelled and the family is given a receipt in full.
6. The privilege of trading in your old piano or organ at its real valuation, for a new piano or player piano.

YOU ARE CORDIALLY INVITED

To join us and be one of a hundred members who will make up the next Club and who will benefit by the big wholesale transaction. The Club has been organized in such a manner as to absolutely insure the best in quality, the lowest possible price, terms to suit your convenience and perfect protection against every possibility of dissatisfaction. After 30 days free trial each Club member judges the quality, prices and terms for himself and if he is not pleased he simply returns the piano to the Club and no questions are asked. As the Club pays the freight both ways each member is perfectly free to judge the merits of the Club. Write for your copy of the Club's Catalogue today. Address the Managers.



Among the many beautiful styles and designs you will find a piano or self-player piano to suit your taste and pocket-book

LUDDEN & BATES Presbyterian Standard **ATLANTA, GA.**
Piano Club Dept.

Sparkles

1919.

"Ah!" sighed the World, as he turned
in bed
With a pillow of cloud for his poor old
head,
And lowered the roller-shade of Night,
And blew out a star that shone too
bright—
"The Year is gone with his toil and
strife,
The storm and surge of the tide of life,
The crazy brawl of the human breed,
And I'll rest at last—for it's rest I
need!"

Down came an elf through the moon-
light pale
From the Milky Way on a comet's tail;
His traveling-bag, in letters clean,
Was marked, "A. D. Nineteen-Nine-
teen."
He turned up the lamps that were burn-
ing low
And prodded the World with a small
pink toe.
"Get up!" he cried, like a saucy shrew,
"There's a heap of things for a World
to do!

"There are wounds to bind, there's a
map to fix,
There's a beautiful tangle of politics,
There are towns to build, there are
wheels to start,
There's a load of crowns for the junk-
man's cart,
There's an ancient fraud in a brand-
new dress,
There are lovely riddles for men to
guess,
There are dreams to dream, there are
heights to climb,
And you can't lie there and waste my
time!"

So the World rose up with a plaintive
groan,
Stubbing his toe on a tumbled throne,
To round the Sun on his wonted track—
The deep-grooved Trail of the Zodiac,
That way of sorrows and joys and
aches,
Of noble efforts and fool mistakes.
But it's good for the poor old World,
at that;
For a drowsy Planet gets much too fat.
—Arthur Guiterman, in *Life*.

Her Job.

"War work?"
"No," replied Miss Grey, "but I'm
doing work that is essential to the peace
of mind and the safety of my fellow
sisters. I'm working in a mouse-trap
factory."—*Life*.

Young Wife—"I got a beautiful
parchment diploma from the cooking
college today, and I've cooked this for
you. Now guess what it is."
Husband (trying the omelet)—"The
diploma."—*Tit-Bits*.

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than appears on his bank book. He has developed his character and formed
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., JANUARY 22, 1919.

NO. 3.

The Maker of Dolls

The German doll, with its flaxen hair,
Its eyes of blue and its color rare,
Its smiling lips and its form so round,
Was the prettiest doll that could be found.
But that was all before the war—
No German makes dolls any more.

He had just come home from a Belgian town,
The war was done and he settled down
In his little shop to make once more
The dolls that he made before the war.

He worked away with the same old tools;
He scraped and shaped by the same old rules
But somehow, try as he would that day,
His skill all seemed to have flown away.

The doll looked dull—no longer bright;
Its hair had lost its yellow light—
Had taken on a sea-green hue
As the braids of little drowned things do.

The color faded from its cheek—
The doll looked thin and pale and weak.
A hand broke off—he thought he saw
The arm with the bleeding flesh all raw.

Its staring eyes were full of fear—
A look of horror would appear;
He laid it down—the weights of lead
Refused to work—the doll looked dead.

That night they found him a huddled heap—
In the German way—in his last long sleep.
And none of the makers of dolls, they say,
Can make the dolls of yesterday.

Franklin Crispin, in Ex.



Editorial



“Towards Christian Unity.”

BY courtesy of Rev. Peter Ainsley we have been permitted to read a pamphlet bearing the above title.

In the language of the author, “this little book is an earnest and fearless appeal for Christian unity, and pleads for a united Church as the greatest need of these times and the only condition that will satisfy the genius and purpose of Christianity.”

It will be noticed that if the writer does not use the terms “Christian unity” and “united church” as synonymous, he assumes that Christian unity can be secured only by means of a united church. Furthermore, he means by a “united church,” a church which shall embrace all Christians in one visible organization. What he is laboring for is the blotting out of all denominational lines. He interprets Christ’s prayer for the unity of His disciples as a prayer for the organic union of all present day denominations.

The spirit of the pamphlet is fine. The author seems to be moved by a broad catholicity of sentiment and by a genuine love for all who bear the Christian name. Very much that he says must awaken a cordial response in the hearts of all who love a common Lord. But from our viewpoint one radical error vitiates all of his reasoning. The Presbyterian Church does not recognize a divided church. Note the language of our Standards: “The Church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints, is His visible kingdom of Grace and is one and the same in all ages.” Christ has only one in the world, only one visible church. Is this one church the Presbyterian Church? By no means. “This Scriptural doctrine of Presbytery is necessary to the perfection of the order of the visible church, but is not essential to its existence.” But do we not see the visible church of Christ divided into almost innumerable denominations? Yes, but “the visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians; but all of these which maintain the word and sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ.” The visible unity of a tree is not divided because it has a number of branches. The visible unity of the human body is not destroyed because it has a number of members. The visible unity of an army is not destroyed because it consists of a number of regiments.

The trouble with Brother Ainsley and others who disquiet themselves so much over a divided Christendom is that they do not have a sufficiently broad conception of the church. “The members of this visible church catholic are all those persons in every nation, together with their children, who make profession of the holy religion of Christ and of submission to His laws.” You see how this conception sweeps into one and the same visible church all the Lutherans, Episcopalians, Methodists, Baptists, and all others who wear denominational names as well as those who like Dr. Ainsley refuse to wear a denominational title.

We are in hearty sympathy with Dr. Ainsley’s effort to promote Christian Unity in the true sense of our Lord’s prayer—“that they all may be one: as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” Obviously the unity here prayed for is a spiritual unity, not oneness of external organization. It is the same unity that Paul exhorts to in the 4th chapter of Ephesians, “unity of the Spirit,” the unity of which the Holy Spirit is the author; it is the same unity into which the church is to be brought by the ministry of apostles,

prophets, evangelists, pastors and teachers, “the unity of the faith, and of the knowledge of the Son of God.” Such unity cannot be brought about by simply herding all Christians in one spacious organization.

Dr. Ainsley belongs to the denomination organized by Alexander Campbell, and which we prefer to designate by the name of its founder. We mean no discourtesy when we designate the members of that church Campbellites. We cheerfully concede that they are Christians, but we are not willing to use that title to discriminate them from ourselves and others. We are willing to call our neighbor a gentleman, provided he does not demand that we shall call him that to discriminate him from us.

We learn from this pamphlet that the Campbellites have a permanent organization called the “Association for the Promotion of Christian Unity;” and that the Episcopalians have a like organization called the “Christian Unity Foundation.” Through these organizations both of these churches are working steadily not only for Christian unity, but also for uniformity of church organization. It is rather strange that these churches should be so forward in this work when they lag somewhat behind in the exercise of Christian liberality. We could not enter one of these churches without renouncing our baptism, and we could not enter the ministry of the other without renouncing our ordination. One knows only baptism by immersion, and the other knows only ordination by the imposition of episcopal hands. We shall rejoice if they shall develop the same broad, catholic conception of the church and its ordinances as that to which the Presbyterian Church has fallen heir.

Hampden-Sidney College.

The Synod of North Carolina has Davidson College, and the Synod of South Carolina has the Presbyterian College of South Carolina, while the Synod of Virginia has Hampden-Sidney College.

Each of these institutions stands for the higher Christian education of young men, and from their ranks have come for years past a fine array of godly ministers.

Hampden-Sidney for many years back has been independent of the Synod, though against the protest of some of the ablest men of that Synod. Recently it has placed itself again in connection with the Synod, and is once more enrolled among our denominational schools.

Since the resignation of Dr. Tucker Graham the college has been under the presidency pro-tem of Dr. Ashton McWhorter, who in addition to his arduous duties as a professor, has managed its interests with consummate success.

In the meantime the Trustees have been looking for a suitable man. They have been long at the work, but their delay is fully justified by their success. They have succeeded in securing the services of Dr. J. D. Eggleston, the president of the Virginia Polytechnic Institute, of Blacksburg, Va. Dr. Eggleston announced his decision to accept the presidency of Hampden-Sidney College in these words:

“I have been drafted for service by the Board of Trustees of Hampden-Sidney College, and I believe it my duty to accept the call, and will not plead exemption.”

His acceptance was a surprise to his friends everywhere, for in the estimation of many it was a sacrifice upon his part. A Richmond paper said:

“Since the announcement on December 20 of Dr. Eggleston’s election, letters and telegrams have poured in from the alumni of the Virginia Polytechnic Institute and prominent people of the State urging him to remain in his present

position, and from the friends of Hampden-Sidney urging him to accept. Practically all of the Virginia Tech alumni chapters throughout the country held call meetings and wired or wrote the president urging him to remain."

The writer, as an alumnus of Hampden-Sidney, has always been proud of her record, dating back to 1776, with Patrick Henry and James Madison as members of its first Board of Trustees, so that whatever touches her interest touches him. He has known Dr. Eggleston since his college days, and has watched with pride, though with no surprise, his rapid advancement in the estimation of his State. Before he became president of the Polytechnic Institute he was State Superintendent of Education in Virginia, and wherever he has been, he has more than filled the position. We predict great things for the old college, and to the new president we send our hearty "God speed."

Dr. Chapman and Billy Sunday.

Dr. Chapman was a world-wide evangelist, and in his tour around the world he left converts from every station in life. When he lays down his sheaves on the great day of accounts, there will be few who can compare with him.

He was Billy Sunday's first spiritual guide, and he often referred to that fact with pride. Standing on the same platform with Mr. Sunday not long ago, he said: "I knew Billy before he knew how to pray. I gave him his first sermon, and it was a fatal thing to do, because I could never use it again. I tried to use it once and a man accused me of stealing Billy's stuff. I perhaps am more responsible than anyone else for Billy's becoming a preacher, and I consider it the greatest thing God ever permitted me to do. I know him better probably than anyone else except his wife, and I know how honest, how sincere and how great he really is."

Upon the death of Dr. Chapman, Mr. Sunday sent the following message to be read at the funeral services:

"Words fail to express my sorrow. I am grieved that I cannot be present. Doctor was my truest friend. Next to the members of my own family I loved him more than anyone else. He started me in my life's work and encouraged me when the battle was hard. His love was like a mother's love. I wish I could have seen the welcome the angels gave him when he burst through the gates into the city. The memory of all this will be an inspiration until my time comes to drift out with the tide."

No two men could have been more unlike in methods, yet their message was the same—the old-time Gospel of salvation by blood, which is the only preaching that will answer the cry of the convicted sinner, What must I do to be saved?

The Cost of Dying.

Hamlet's question, To be or not to be? has become a pressing one with men of this age, because as high as the cost of living is, the cost of dying is rapidly becoming greater.

We bring no railing accusations against any one as we do not know where the fault lies, but we do know that the cost of a burial is rapidly becoming a serious question, so much so that if a man could control the decision, he would live as a mere matter of economy.

We have Building and Loan Associations that help a man to build a home for this life, and it would seem only reasonable that some means should be found to assist him in securing for his worn out body a home for the other life.

Our Episcopal friends in Boston seem to have inaugurated a guild that guarantees a respectable burial for \$50.00. It would be wise for other churches to follow the same plan. They would certainly add to the peace of mind of many of their members, who as they grow old, are asking, not what shall we eat or what shall we drink, but wherewithal shall we be buried?

The Y. M. C. A. Under Fire.

Mr. Edwin L. James in a recent issue of the New York Times has a very calm discussion of the work of the Y. M. C. A., which is apt to lessen the high regard which the people of this country have for that organization.

We have received at times articles attacking the Association's work in the camps, and we have heard severe criticism of its personnel and methods by those who are supposed to know whereof they speak.

Then on the other hand we have had testimony in its favor, and that too from soldiers at the front who were enthusiastic over the help they gave.

Mr. James sums up their errors under three heads—their management of the canteens, their unwise selection of workers, and their overmuch care for the moral welfare of the soldiers.

It seems that in the canteen work they charge the soldiers very high prices and are not as accommodating as they should be, and at times they assume a patronizing air that offends the soldiers.

It seems also that in their personnel there have been some misfits, which will no doubt explain why the running of the canteens has not been very wisely done.

We have read Mr. James' article, and the impression made upon us is that it is an ex parte presentation. He simply collects everything that is against the Association and upon the strength of that presentation he arraigns the work as a whole, and creates the impression that it does not deserve the support hitherto given it.

That the instances of abuses in charges in the canteens are true, we believe, yet one swallow does not make a summer, and there is no fallacy more common than arguing the whole from a part.

Everything human is imperfect, and the Y. M. C. A. is not free from the imperfections of human judgment.

Many of its workers were unwisely chosen, and their conduct has reflected no credit upon the organization, and we do not wonder that the soldiers are prejudiced against the Association, if they have been thus treated.

The same argument, however, would prove that the Government hospital system is defective. Soldier after soldier will relate instances of young doctors in the hospitals being indifferent to the wants of the sick, though we know that these cases are exceptions, and that the care of the sick has been one of the wonders of the war.

Mr. James' testimony as to the overmuch care for the moral welfare of the soldiers would indicate that he is not a capable judge of work of a Christian Association. It is rather amusing to note that the ministers at Montreat criticised the Association because it seemed to make the spiritual part of its work subordinate to the physical, while Mr. James brings an indictment against it because it gives the boys too much religion. We hold no brief for the Association, and up to the time of the great war we really took no active interest in it. Since we have followed its war work and heard through those dear to us what the Association has been to them, and also what they have seen of the Association's work along the battle front, we have learned to admire them and to believe that their war work justifies their claim to be a Christian Association.

What the Christian people need to do is not to proclaim their faults from the housetops, but to get behind those who lead, and influence them to reform their methods.

The fact that three out of 6,000 workers have proved dishonest is to the credit of the Association, especially when you remember that in France the Association in six months handled \$40,000,000.

A careful search would no doubt reveal many dead flies in the ointment, but it would at the same time reveal much of which we could be proud.



Contributed



An Old Boy

By the Country Parson.

I AM more and more convinced that the ministry has its problems at both ends—at the start and at the finish. The problem at the start is to get men into the ministry, suitable men, strong men, sound in body and mind; consecrated men, lovers of our Lord Jesus Christ and of their fellow men. The problem at the other end is to care for the old preacher, to deliver him from that worst of earthly experiences, genteel poverty, in a lonely, unappreciated, destitute old age.

With the first of these problems this article has nothing to do, except to recognize its vital importance. We join in prayer, however, with all who love the Lord's work, that the Lord of the harvest would "thrust forth" (such, they tell us, is the real meaning of the word used) the laborers into His harvest field. And we would press the claims of the ministry upon all our young men, who are considering their life work, and honestly asking, "Lord, what wilt Thou have me to do?"

But it is the old preacher that claims our special attention just now; and we have a somewhat singular remedy to suggest in his case. It is one that applies to the preacher himself, rather than to the provision which the church should make for him. It is a kind of insurance with which he should provide himself early in his ministry, and increase his premiums every year that he lives. And these premiums have to be paid, not in dollars and cents, but in a resolute purpose and the determined carrying out of the same.

We would call this insurance, the art of never growing old—or the secret of perpetual freshness and vigor.

In a previous article (*The Country Parson's Big Idea*, *Presbyterian Standard*, January 9, 1918) there have already been given some suggestions along this line; but the subject is not exhausted, and these ideas need to be hammered in, by "iteration and reiteration."

The Country Parson's idea is summed up in these precepts: "Stay young, young man; old man, renew, or rather, retain your youth."

"Easier said than done," do you answer? Yes, as already stated, this means a resolute purpose and persistent effort—things which not every man is capable of. But if you deny the possibility of bringing forth fruit, and being fat and flourishing (See Ps. 92:14) in old age, I confront you, not only with a divine promise, but with indubitable human experience. "What man has done, man can do;" if other men have retained their vigor and ever increased their usefulness with increasing years, it is possible for you to do the same. "You can, if you will." Indeed the vigorous and fruitful old age of many is a challenge to all.

Of course there are certain things that a man cannot avoid, as he passes from the spring and summer into the autumn of life. The bloom of youth will fade from his cheek, his hair will whiten and grow thin, years and cares will mark their furrows on his brow. But his step need not lose its spring, his shoulders may be square and not stooped, his eye may still glow with thought and feeling, and his capacity for long and efficient labor may continue with undiminished energy.

In proof of this, note one of the outstanding facts in the current history of the world. The immediate future of mankind is in the hands of a group of men now gathering at Paris, to decide on the present and future peace of the world. Not one of these men, we venture to assert, is under fifty years of age, most of them are over sixty. Woodrow Wilson, who goes into the peace conference with the weight of America behind him, as well as the force of his commanding personality, is in his sixty-third year.

Marshal Foch, whose leadership of the Allied armies from

July 8 to November 11, has raised him to a place in the temple of military fame beside the names of Washington and Wellington, was sixty-seven on his last birthday.

But do I hear some sad-faced brother say: "These men of whom you speak are leaders in secular affairs; an evil custom decrees that a preacher's usefulness ends when he crosses 'the dead line' at fifty years of age?"

I have heard a good deal of that "dead line;" I am disposed to think that it is a somewhat mythical thing even in the ministry, where it no more exists than in war or business or law or politics. For example, the presidents of our two most important theological institutions are each a little past sixty years of age; the pastors of two of the most influential churches in the largest Synod of our Assembly are—one, sixty-five, the other, sixty-two years old (or rather, young)! In this same Synod is a pastor in charge of a large church in an influential educational center, who if he lives till next February, will be seventy-nine years old, who is still a most active pastor and acceptable preacher. And the Synod in which the *Presbyterian Standard* is published shows one example of a most active and fruitful old age, more remarkable still—an active pastor, a writer of comments on the Sunday School Lesson, a director in the Theological Seminary, who is eighty-seven or thereabouts. (Oh, dead line, where art thou?)

But not to multiply instances, in conclusion, I ask your readers' attention to the following, which was clipped from a recent issue of *The Continent*:

"My attention has been arrested by an article in the issue of September 19, entitled 'The Minister Over 45,' and signed by 'Candidate.' It may be comforting to a man without a field of service to attribute that fact to his age or gray hair, but is it not often the case that this is not the real reason? If you will excuse me, I will give a little personal experience, without giving name or place of residence. I am a young fellow in my eightieth year. Am pastor of a church in a city of over 500,000, which I have served since being unanimously called nearly five years. When I was called, I had served the church a month, and every one knew I was at that time 74 years old, as I had told my age intentionally in the pulpit, so there should be no misunderstanding. The church was in a fine location, and with a church property worth \$50,000, but the church was out of repair, and had no manse. It had come to be a downtown church, and for that reason, like all the neighboring churches, was on the decline as to membership and congregations. There was also a debt from current expenses and the purchase of a piano of \$600. The real local membership was only a hundred, though more names were still upon the books. In these less than five years, the old debt has been paid, a manse has been erected, the church building thoroughly repaired, an expense of nearly \$1,000 met in providing for an invalid and esteemed elder, and his widow after his death, thus in all more than \$6,000 have been raised above current expenses, and for the first time since the organization of the church fifty years before, there is not a dollar of debt upon the church edifice or for current expenses.

"The church from which I came to this was erected and paid for at an expense of \$13,000, during my pastorate, and only this day have I received a letter asking if I would be willing to return to that church. Since I became 70 years of age, I have received calls to five churches, two of which I accepted. Counting the rental value of my manse, I am in receipt of an income of \$2,200, but I started here with a salary of \$1,200, from which I paid rent, leaving me less than \$900 income. I am but an ordinary man in every way, with no especial gifts. But I have aimed to keep young and sweet, as the years have gone by, nor allowed myself to become jealous of younger and more acceptable men. I read at the age of 50, that while the memory was retained, other mental faculties would abide. Hence I said, I will retain

(Continued on page 8)

Cosmopolitan Shanghai

And Some Things Worth While.

By Miss Mildred C. Watkins.

WHAT a delight it is to get the Presbyterian Standard with its news about Davidson and the other schools known to me; also about the churches where my old girls live! Instead of a formal article, I am going to write a letter which you can cull for any news from China worth while.

First of all I enclose a letter written by a boy who was at our Kashing High School, and for lack of means to go on, left at the end of his third year. The English has not been touched by me, for I want you to see what our school is accomplishing there in its teaching of English. Do you know any third year high school boy or girl in America who unassisted could write an equally good French letter? Of course, however, it is not for the English I am sending it, but for the spirit it breathes of a desire to bring the Gospel to his fellow countrymen, and this not in a candidate for the ministry; he was not one of our student volunteers, but a business young man. He comes from a Christian family, and in his first letter to me said: "Pray for me, for I am away from the influences of my Christian home, and I must not get away from my God." He was one of my favorites in the school, and a most delightful pupil, yet I feared for him, as he did not rank as one of the especially zealous Christian workers, that his ambition would be too strong for his spirituality. Our mission schools are worth while, aren't they?

This school for the children of missionaries is worth while, too; with the war over, how I hope the church will give it a home instead of paying rent on eight scattered dwelling houses, in which there is much loss of space and other inevitable and expensive inconveniences; for there can be no furnace, for instance, and not one but many fires must be lighted daily, or as at night, much cold be endured.

We have seventeen from our own missions, about a fifth of our boarders, so our church has reason to be interested.

Our American colony is very much in evidence these days of the celebration of the great victory, Shanghai having given itself up to three days of international holiday with a succession of parades of all kinds, and most gorgeous decorations and illuminations. They say our three floats yesterday were most beautiful and appropriate. The night of the good news there was a spontaneous service of thanksgiving held by our near-by community in a mission church in our midst, and last Sunday (November 17) we had a thank service at our American song service—it is a regular afternoon Sunday service in one of our big hotels; the keynote struck in every hymn, prayer and address was of devout gratitude to "the God of Battles" to whom the victory was due.

Just think how close our English cousins feel to us when they give us their cathedral to celebrate Thanksgiving Day, the purely American anniversary, for we had a like English festival in our Union church weeks ago on their "Harvest Home" occasion.

Shanghai is most cosmopolitan; in the civic automobile parade yesterday no nationality except the conquered nations were unrepresented—many Germans and Austrians live here—but of course China and Japan, in spite of their bunting and other displays, cannot feel as do the nations that have suffered so grievously as we Allies. In fact not a paper but hints at such doubts, particularly our American paper, which is strikingly anti-Japanese, I think, and not at all credulous of China's love for the Allies, though admitting the younger generation is probably different. Why should the Orient be otherwise with the desperate struggle for just bread, and with troubles enough at home to occupy all their attention, at least certainly in brigand-cursed, greedy-for-filthy-lucre-official cursed China!

Nevertheless, as that significant final remark in my China boy's letter hints, the victory will perhaps open China's eyes to the necessity of setting her house in order and falling into line, and, judging from her generosity in contributing lately to the War Fund Drive and her shrewdness in invest-

ing in Liberty Bonds, as well as from her exuberance in falling into the procession with waving of her flags these commemoration days, she is getting awake.

Our Chinese Y. M. and Y. W. C. A. are very active here, and contribute money as well as have many forms of uplift, social, philanthropic, educational, and religious, with a good deal of Christian literature, Speer's books, for instance, being translated in their entirety, I think. Nor is this all: a Southern Presbyterian Y. W. C. A. Secretary tells me that so many Chinese girls devour English books, sometimes not the best class of fiction, that there is an effort here to have a well selected, pure, wholesome library in our language for such. What an impact God has made with the Anglo-Saxon race on the world! May we not fail Him and the world.

Shanghai American School.

Letter From Chinese Student.

My Dear Teacher: Many thanks to you for your letter which reached me some time ago. Being busy with the monthly final accounts of our company, I was not able to answer it before this time. Upon your kind inquiry, I am to inform you that there is not any Sunday School in the Zakhov Church because it has so few members. However, a meeting of the Christian Endeavor Society takes place here every Sunday. As the members know little of the Truth, I now and then attend it to help them to sing hymns and to read the Bible.

Last Sunday morning instead of going to Mr. Chen's church in the city, I went to this C. E. S. meeting and made a speech there; as I was used to do it with Mr. David Hudson every Sunday in the Kashing Hospital last Spring when I was in Kashing.

At present I have much chance to preach the Gospel to those who have never heard of it because nearly every one of the Chinese staff of our Company is an outside man. I have been telling them some thing about God, and by His help I do believe that they are somewhat convinced by me; as they themselves have said to one another that Christianity is good indeed. Moreover, they have also told me that by considering my conduct they learned some difference between believers and unbelievers; but I do not think that they will become Christians rightaway because they still do not believe much of the everlasting life. I will try to be more careful in what I am doing, as the proverb goes, "To say well is good, but to do well is better." My hope to make my comrades know God by means of my speeches is not so much as by means of my conduct and my prayers; because having been required by one Mr. Tsu, our cashier, to preach to himself the other day, I felt ashamed that it seemed too much for me to preach to the learned man who knows science well. Most of our staff are college graduates.

Yesterday one of them asked me why God does not destroy Satan rightaway on account of its doing the world so much harm. Although I did my best for him, and found him interested with my answer of "choice," yet I do not believe that it was a very clear-cut and definite statement. I shall be much obliged to you if you will show me what it really is.

The war news is very good now. A telegram was received here yesterday telling that the peace had been signed. Are you Americans not glad that your country has in the most part hastened the end of the war? I am very glad indeed. On the other hand, being struck at heart, I am sorry for our civil war between North and South China. I expect that those who insist on fighting will be wakened up by the stop of the European Great War, so that our country may not be seized by any other countries.

With my best wishes to you,

Your affectionate pupil,

Zhi S—ao.

Standard Oil Co. of N. Y., Zakhon, Hangchow, November 13, 1918.

A Holiday Church Campaign

By Rev. A. G. Irons.

A VERY remarkable campaign for funds to build a new church and Sunday School building for the First Presbyterian Church of Tuscaloosa, Ala., has just closed. While the movement for a new church had begun some four years ago and gone so far as to secure plans for the building to be erected, the outbreak of the war in Europe made further progress impractical and had halted the making of further plans. By common consent it was decided to await the close of the war and a more propitious time.

On the fourth Sunday in December, Rev. Charles M. Boyd, the pastor, spoke to his people about the new church and suggested that they take up again the movement that had been postponed because of the war. The congregation voted unanimously to set a moderate goal of \$1,000 a month for 1919, with the hope that by covering a period of several years, a considerable sum would be gathered into the treasury when the time should come to set a final goal.

A campaign committee of twelve men was selected from the congregation. When this committee met a few days later they set the goal for 1919 at \$25,000, towards a church and Sunday School building that should not cost less than \$50,000. This campaign committee elected an executive committee of three of their number to organize the campaign and carry out the policy outlined.

Rev. A. G. Irons, "Presbyterial Expert" of the Tuscaloosa Presbytery, whose home is in Tuscaloosa, and who was at home for the holidays, was asked to act as director of the campaign. Headquarters in a downtown office, accessible and convenient to all the workers, opened. Two weeks was taken up with the work of enlisting thirty-five men to make the campaign on Sunday, January 5, in thoroughly acquainting the membership with the goal to be reached, and the necessity of every member giving his best gift in service or money, or both. This was done by the pastor from his pulpit, by newspaper articles and by personal letters to every prospective subscriber from both the pastor and the executive committee.

A Magnificent Gift.

While this work of preparation was in progress a splendid gift was made that stirred the enthusiasm of the congregation to the highest point and aroused the interest of the whole city in the movement. Mrs. James Spence, a devoted member of the church, a very close friend of Mr. Boyd, the pastor, and a mother to him through the years, after consulting with her financial manager, sent for her pastor one afternoon to talk to him in a heart to heart way about the best interests of the church. The result of the confidence was a magnificent gift by Mrs. Spence of \$25,000 for the Sunday School building, with the single condition that the church should raise an equal amount for the church building. The best of it all was that this generous gift was made without any hesitation or reluctance but in the spirit of rendering a joyous Christian service. When the gift was announced to the congregation on the following Sunday morning, it was at once agreed to raise the goal to \$50,000. As a mark of appreciation the congregation voted unanimously to name the Sunday School building the Spence Memorial, in honor of Mrs. Spence and her late husband, Maj. James Spence. After adjustments had been made to the new goal, the setting up campaign proceeded another week. On Friday night, the coldest of the winter, some thirty leading business and professional men sat at a luncheon and conference to perfect plans and get final instructions. On Sunday we were treated to an inspiring sight. Though the cold had not abated and the ground was still covered with snow, thirty-six of the strongest business and professional men of the city assembled in the lecture room, wrote out their own liberal subscriptions, then went over the top to reach the objective, \$50,000. At 6:00 p. m. it was a joyous group of men that stood around a warm fire and heard the pastor announce that the goal had been passed, and a grand total of \$55,000 for the new church had been reached.

A Successful Pastorate.

Rev. Chas. M. Boyd entered upon his work as pastor of the First Presbyterian Church of Tuscaloosa, July 1, 1910. He was called from the pastorate of the A. R. P. Church at Anderson, S. C., where he had labored for a number of years with marked success. At this point he had organized the A. R. P. Church, built both a church and a manse, leaving both without debt. His ministry in Tuscaloosa has been wonderfully blessed by the large increase in membership, in Sunday school enrollment, Christian Endeavor activities and local Home Mission work. Within the eight years of his pastorate the membership has increased from 313 to 674, and the Sunday School enrollment from 262 to 770. Active Christian Endeavor societies are maintained not only in the First Church, but at the three mission points. The First Church also maintains a foreign pastor, Rev. James R. Graham, Tsing-Kiang-Pu, China. Preaching services, Sunday Schools and Christian Endeavor Societies are maintained at three local mission points.

The pastor's ceaseless activity, unchanging zeal, and splendid vision, manifested among his people through these eight years of unselfish service, has made possible this enthusiastic and determined movement for a church and equipment in keeping with the present growth and promise of our church in Tuscaloosa.

Among the members of this church are to be found leaders in almost every business in the city and leaders as well in every profession. Men who think and plan and do large things in business and professional life every day, and this splendid body of men are catching the vision of their pastor and are going to provide a church and Sunday School building that will help them to make their strongest appeal to those outside the church to join them in their service for the Master, while those within will be strengthened to do still larger things than they have yet undertaken.

Goal Is Raised Again.

The success of the campaign has so stirred the enthusiasm of the congregation and so lifted their vision of things that can be done by faith and unity of effort, that they have by common consent raised the goal again, and are now saying that nothing less than a church that will cost \$75,000 or possibly \$80,000 will be sufficient for the First Presbyterian Church in Tuscaloosa.

Foreign Missions and the Three Million Drive of March, 1918

By Edwin F. Willis, Treasurer.

To apply on the regular work for the year we had received to December 31, 1918, \$388,237.99, which is \$100,905.35 more than we had received to the same date last year. Of this increase \$88,202.32 or about 87 per cent is credited to churches, and 75 of our 87 Presbyteries show an increase over last year. Few church treasurers have offered any explanation, but some have referred to the Drive of last March. It is my opinion that the larger part of this increase is due to the work done by the Assembly's Stewardship Committee for Assembly's Benevolences. If a campaign, which did not reach all the churches, produced the result apparent this year, surely a church-wide campaign in which all are interested will in time reach the goal sought in the Assembly's Progressive Campaign during the next three years. This campaign ought to have the loyal and enthusiastic support of every member of every congregation.

"O prophet souls, who with bruised feet have trod
The heaven-lit heights and thence to us have brought
Your wider vision, your higher-hearted faith,
Your hope for man, your larger thought of God—
We wear your edelweiss: life's common lot
Even to your high service witnesseth!"

And Jesus Said

IF ye shall ask anything of the Father in my name, He will give it you."

For nineteen centuries this glorious promise has been a source of comfort and of strength to countless millions of the oppressed, the sick, the suffering, the troubled, and the grievously burdened. These burning words have been a pillar of fire by night and a pillar of cloud by day to the heavily laden and the sore distressed and to those multitudes who have passed through the Valley of the Shadow of affliction or death. And now in this latter day—nay, at this very hour—millions of women and children in and near those lands, those hills and rivers made holy by the sacred memories of our Lord, are claiming this promise and are crying out to Him in an agony of spirit and body beseeching Him that He will save them from starvation, from death, and from horrors worse than death.

Four million Armenians, Syrians, and other war-sufferers in western Asia are practically without food, clothing, or shelter, the vast majority helpless women and children. More than a million and a half have been deported. Nearly a million have been brutally murdered and massacred. Four hundred thousand children are orphaned. It can be said that there are practically no more children left under the age of five, all having perished from exposure and disease. For every hundred births there are from two to three hundred deaths. The newly born children die almost immediately, their mothers having nothing to give them but tears. Deaths from dysentery, typhus, tuberculosis, and famine are increasing from day to day with appalling rapidity. The homeless—a pitiful stream of women and children—wander aimlessly through the streets of their wrecked villages. If you stop a child toward evening and ask him where he is going he will tell you, "I am searching for a place to sleep."

All winter long they have slept in nooks and corners, in alleys and by the roadsides, with no blankets, no covering whatever, their clothing the merest rags. The women clasp their wan-faced children to their breasts and on their faces is written the pitiful story of their utter despair.

The scenes in these lands of grief and suffering are beyond the power of imagination to conceive or of words to describe. Throughout the length and breadth of these countries there is no food save bread, the dry crusts of bread that they receive at the hands of charity. No meats, no soups, no vegetables, no sugar, less than a pound of bread daily, and even this poor morsel has often to be shared with others. "A poor old woman faint with hunger said to me today," writes one of the devoted workers, "Sahib, the bread won't go down. I soak it in water, but it sticks in my throat."

"Wheresoever I go," a missionary reports, "I see men or women fallen on the street dead or dying, and little emaciated children stretching out their wasted hands 'for just one shahie for bread,' tears running down their cheeks, and still more awful are the little ones sitting propped against a wall, listless and torpid, indifferent even to food, waiting quietly for death."

"Just now," says another worker, "I have been interrupted in my writing. A Jewess has come to tell me of a woman who staggered to her door begging late last evening. She was allowed to spend the night in a corner of the house and this morning she was dead. 'Won't you please send some one to bury her,' implored my caller."

Such pleas are frequent now. There are more dead than buried in Armenia. Men and women once in good circumstances and self-respecting, now hungry, helpless, friendless, crawl away, like animals, out of sight, die unseen, and lie unburied.

There is no joy of victory in these distraught lands; but only the cries of an agonized people to whom peace has brought neither benediction nor blessing; neither rest nor respite; lands where the war has left an awful human wreckage in its wake; a great Kingdom of Grief filled with the cries of mothers and orphans, a distressed people prostrate with desolation, numbered with suffering, having no partnership in the great joy of a liberated world.

No sons, no fathers, no brothers are returning victorious to their homes in Armenia or Syria, for their villages and their cities have been razed and ruined and lie in dust and ashes, and the men by the thousands and hundreds of thousands have been pitilessly murdered or barbarously deported.

Deported? Yes, but what a euphemism for the most heartless and relentless cruelty. Deportation means the loss of home, business property, and every personal possession. It means being driven into desert places, forced to march at the point of the bayonet until strength is exhausted; it means being refused shelter, food, drink; it means being subjected to outrage and calculated cruelty.

Many such scenes of terrible and tragic suffering are in the very lands where Jesus walked with His disciples; where He had compassion on the needy multitudes, and fed them and healed them and comforted them. Many of these awful sights are even in the very shadow of the Mount of Olives, where Christ said: "Suffer the little children and forbid them not to come unto me: for of such is the kingdom of heaven." Millions of "the least of these my brethren" are hungry and naked and sick and in terrible prisons without walls. In them and through them the King of Pity and of Love is calling to you to minister to them just as you would do if you saw Him lying at your feet.

You, to whom the Christmas just past has meant a time of reunion, a time of feasting and happiness; you, whose homes are warm and whose children are well fed, think now of these your brothers and sisters who are perishing. The cries of these children must reach your ears. The prayers of these mothers must touch your hearts. These homeless and starving millions are dependent on charity—your charity—for Turkish charity provides for no one—it begins and ends at home.

It is America's God-given privilege to feed the hungry from her great bounty and from her unlimited stores. It is her blessed duty to lift the head of fallen Armenia and put the cup of cold water to her lips and the morsel of bread in her hands, and so prove herself indeed the protector and liberator of the oppressed and subject races.

We have presented the needs of the Armenians twice before to our Literary Digest readers, and they have responded largely, liberally, most generously. But now the period of rehabilitation in the Near East is at hand. Vastly larger sums will be required to restore the refugees to their homes than were required merely to sustain life in their desert exile. The American Committee for Relief in the Near East, under the able leadership of Cleveland H. Dodge, is appealing for a minimum of thirty million dollars "with which," say the committee, "we can, humanly speaking, save every life."

We feel this cause to be so worthy, this need to be so desperately urgent, that even though we made a liberal contribution less than a year ago, we are now subscribing five thousand dollars to this new drive. We are doing this after having convinced ourselves by a careful investigation extending over a number of days that these funds will be wisely administered, that this work is in most capable hands, and that every dollar given will go for relief without the deduction of one cent for organization expenses. Send your own contribution quickly, and so bring new life and a new hope to some weary, broken body in the Near East.

Now is our opportunity to show these lands made luminous by the footprints of Christ and the Apostles what our Christianity of the West means today. Now is the time when these places of sacred history should receive a new sanctification by the service of God's children in the twentieth century. With a Christlike healing of the sick and feeding the hungry, we will make a royal highway for our Lord into the grateful hearts of these people, along which the King of Glory may come with his message of love and light.—Literary Digest for January 18, 1919.

Send your check at once to Cleveland H. Dodge, Treasurer, Room 190, No. 1 Madison Avenue, New York City, or send check to Presbyterian Standard, Charlotte, N. C., and we will forward it promptly.

A Timely Sermon.

By Addison Hogue.

HERE has been printed for free distribution a sermon preached last summer by Rev. Dr. Fraser, of Staunton, Va., discussing the question of having the national flag displayed in churches. Emanating from the source it does, it goes without saying that the sermon presents its teachings with calmness, clearness and force; that it contends earnestly for the separation of Church and State; that it rings true to the historic and scriptural basis on which our Southern Presbyterian Church was founded; and that the whole discussion is characterized by dignity as well as by the utmost Christian courtesy towards those who hold a different view.

Dr. Fraser also voices his objection to calling the service flag of the church an "Honor Roll," preferring to call it a "List for Prayer," that it may be a constant reminder of the spiritual needs of those who are specially in our hearts and sympathies. But calling it an "Honor Roll" to be hung up in a building set apart for the honor and glory of God is an idea utterly repugnant to the principles for which Christ's Church stands—or ought to stand.

I remember the shock I felt the first time I heard of such an "Honor Roll." It contained the name of a man I knew well. He was a nominal member of that church, but he rarely set his foot in it. He worked steadily on his job nearly all day Sunday; and if the church or its activities interested him at all, he seemed to keep it a profound secret. But because he enlisted in the service of the United States his name was put on the honor roll and hung up conspicuously, which, being interpreted, says:

"Although this church was organized for the glory of God and for the praise and honor of our Saviour; and though we recognize that its proper mission is the ingathering and upbuilding of Christ's elect, we nevertheless publish to the world that we put on its Honor Roll the names of men who have enlisted as soldiers of the United States, without the slightest regard to their conduct as loyal members of this church. Loyalty to the Government is sufficient. Faithful workers in the Sunday School or in other lines of Christian work need not expect any such recognition. As far as this Honor Roll is concerned, we hereby declare: 'We have no king but Caesar.'"

That was as deplorable as the old-time custom of using funeral sermons to laud as types of uprightness men whose business acquaintances knew that Christ's ambassadors were praising and commending men whose character did not measure up even to the world's standard of integrity, much less to the standard of godliness which the Church is supposed to uphold.

"O how narrow all this is!" some may exclaim. Yes, thank God, it is "narrow," and so is the way that leads unto life; and so was St. Paul when he determined to know nothing save Jesus Christ and Him crucified.

In our Lexington Presbyterian Church we have had no flag, and on the day of our Sunday School rally our superintendent omitted the objectionable features embodied in the program sent out to the churches.

Will a time ever come when Christ's Church can truthfully say: "We have no King but Christ?"

Lexington, Va.

(Note—Mr. R. D. Haislip, clerk of the session of Dr. Fraser's church, will send to those who ask him as many copies of this sermon as may be desired.)

An Old Boy.

(Continued from page 4)

my memory. Since then I have committed many chapters and psalms in the Bible, and also many hymns. Much of the time I repeat my Scripture lesson, instead of reading it, so that I am sure my memory has not failed. I take as much exercise as in my earlier years, and do so with ease.

"An Old Boy."

Welcome These Men.

By William Ray Dobyns.

THE recent campaign in Missouri for Westminster College equipment and endowment was one of the most remarkable ever made in the State. Commencing back last spring, and conducted through the year amidst the universal and omnipresent "drives" for bonds, war work, and such like, it was carried steadily to a glorious consummation December 31, realizing not only the \$500,000 goal, but a splendid margin beside. This, in turn, secures \$75,000 from the Educational Board, totalling \$600,000 for the college.

How was it done? That is the interesting feature. Dr. M. E. Melvin, Field Secretary of the Assembly's Committee on Education and Relief, directed the campaign, and was most admirably assisted by a corps of as fine Christian workers as ever lined up for any enterprise. These men were out to secure this money, but not as collectors—they went among the people as God's workmen, bent on accomplishing a great task for His glory, and they accomplished it. They did this work not only to their own credit, but to the pleasure and benefit of the people they visited.

The whole campaign was so free from anything like the ordinary "high pressure" method, and the too frequent forcing of contributions, that I feel moved to bear this testimony as an introduction to these men, wherever they may go.

After the ground had been covered, and the goal was yet distant, they were able to go back to any man they had solicited, and were received always most cordially. Even in these days of constant demands they were able to increase hundreds of subscriptions, and always left the subscribers glad they had come.

During the last week, when we were all keyed high for the finish, Mr. R. F. Axson and Rev. A. Y. Beatie were in the congregation, to the joy of the people. One man said: "It is a joy to meet such men, and after their plain, earnest presentation, so free from any attempt at force, it is a pleasure to give."

It is my judgment that no providence of God could be clearer, than in the raising up of these superb men for the imperative work of Christian Education.

Welcome these men, co-operate with them, and your church and your own heart will receive a blessing.

St. Joseph, Mo.

The Beacon of the Soul.

By John Jordan Douglass.

(Dedicated to all whose hearts are shadowed by sorrow.)

There is a light that does not fail.

Although the night be long:

Its bright beams mock the moaning gale,

And shine out clear and strong.

It is the light that brightens death

When life ebbs cold and gray:

The still small hope that whispermeth,

"Lo, God is love alway."

Yea, God is love e'en at the grave

Of dreams that fade and fail;

Dear heart, march on; 'tis to the brave

God gives His Holy Grail.

And every tear shall gleam with light

When death shall waste no more;

And grief shall wash its garments white

Beyond the soundless shore.

This light ne'er shone on land or sea,

Where sin's black breakers roll;

It is the light of Victory—

The beacon of the soul.

Wadesboro, N. C.

Sunshine and Shadows at Nacoochee

By Annie Creelman.

THERE is snow on Mount Yonah but the air is full of sunshine and balmy as a Spring day this eleventh of January nineteen-nineteen. It is only a few days since we were shivering round the stove or perhaps crowding round the register in the girls' dormitory. There was a hustling to get wood those cold days and the bad roads caused a scarcity of kerosene and gasolene, as well as a threatened famine of supplies.

We are looking eagerly forward to the time when we shall have electric lights. We began our "drive" in the early Fall and students and teachers had almost reached the \$500 mark they had set for themselves in order to procure funds for the new lights, when the "flu" attacked us. It was "some attack," too. We discovered it in our midst October 29. School closed promptly and presto! teachers were suddenly transformed into nurses, matrons, kitchen help—in fact any thing to be of help. Our pretty sitting room became an infirmary, but that did not accommodate nearly all as there were over eighty cases on the place.

Mr. Coit, our superintendent, developed a bad case at the beginning; Mrs. Coit tarried by the stuff, preparing suitable food and dainties for the sick and convalescent. Miss Lea, our secretary and general helper-at-large—"the lady with the lantern"—peeped in at the door of dormitory, home and cottage when night was coming on, to see if all was well and leave a word of cheer with the sick ones.

The Red Cross Society of Atlanta furnished a doctor and three nurses at different times, for which we are deeply thankful. In the twelve years' history of our school there has been no death. Never before has there been such serious illness in our midst, though there are often times when we feel that a small hospital is one of our most pressing needs.

* * *

Christmas time approaches and our number is much diminished, as nearly all the teachers have gone home and only about twenty boarding students are left. The little girls are busy fashioning gifts from scraps of silk, ribbon and lace.

We celebrate Christmas in the orthodox way, having a beautiful Christmas tree of cedar loaded with gifts and fruit, and then a good dinner for all the girls in the dormitory, where the tables were prettily decorated with red and green. At night the tree is used again for White Gifts for the King, as we close the day with a short and simple religious service.

Nacoochee is deeply grateful for the Christmas help that came from many friends.

School opens again December 30, and it warms the cockles of the heart to see teachers and students back again after the long vacation. The "flu" germ tries to get busy again but is not successful, and there seems little danger at present of a second attack among us.

So we pick up the broken threads of our work and

"carry on," thankful that things are no worse than they are.

The boys have moved to their new home on the farm, recently purchased through the generosity of friends of the school. The smaller children have moved to Hodgson Hall, and we feel that this new arrangement will be more conducive to the cultivation of a proper home spirit and a better social life.

While we rejoice in the privilege of being a helper in the work, we cannot but long for more and better equipment. A new school house is an immediate need. We also need a new dictionary, atlases and up-to-date works on history and science in our library, and we need, oh! how we need a new set of hymn books in the chapel.

Nacoochee Institute is many sided in its ministrations. There are many opportunities for community service. Some of these we are not able to fully make use of because we have not the proper facilities. Boxes of clothing are sent to us and sold at a nominal price to the people in the mountains near by, who bring produce and sometimes cash in return. We need a building where this trading can be done and where people who come a long distance can be made comfortable, and where by the spoken word or printed page, we may be able to give a new impulse, new courage and strength for their daily tasks. Mrs. Coit has already a small sum for this building and is praying that more may be added to it in order that a place may be built where we can do good social service. We have worked at a disadvantage, waiting patiently during the days of the war, while other calls were being sounded in loud tones; now we are hoping to get a hearing so we may have wherewith to increase our facilities for doing efficient service.

The Nacoochee Valley, with its Indian relics and legends, is full of interest to the sentimentalist and archeologist—the Christian idealist of these modern days senses the elements of a nobler and loftier romance as he sees love and faith and courage and endurance working together in the effort to instill into right minds of the boys and girls of this mountain country, the finest ideals of Christian manhood and womanhood.

There are over seventy stars on our service flag; there is no visible reminder of the number of our students who have enlisted in the service of the King of kings, but names are written in the hearts of those who have worked and prayed for them in the past.

There are days of trial and disappointment over seeming failures, but the success attending our efforts yield an abundant reward.

This week our girls are voluntarily going supperless to bed in order that they may be able to contribute for the suffering Armenians. The whole school is showing an interest in helping these unfortunate people.

Systematic Beneficence--Assembly's Progressive Program

\$3,500,000 for Benevolences, 1919-1920

OUR General Assembly has set \$3,500,000 as our goal for benevolences the next church year—the sum we ought to invest in Gospel extension enterprises in order to enter loyally all the doors of opportunity God has set before us.

Of this amount \$2,100,000 will go to the support of Assembly causes, \$1,400,000 to the support of Synodical and Presbyterian causes.

North Carolina Synod's share is \$375,000; Mecklenburg Presbytery's \$114,810—\$68,887 for Assembly causes, \$45,923 for Synodical and Presbyterian causes. Of this \$114,810, \$7,320 is assigned to miscellaneous benevolences, leaving \$107,490 for the regular causes.

Last year Mecklenburg gave to these regular causes \$35,-

968. So the progressive program calls for a practical trebling of our gifts!

"We can do it if we will."

Let the forty churches that didn't make the canvass last year put on the Every Member Canvass and stress the benevolence side of it.

Let some of the stronger churches plan to exceed their apportionment. Let all who possibly can meet their apportionment.

Let all make a distinct and self-sacrificing advance.

The world of today needs the Gospel more urgently than ever. Witness its suffering, its unrest, its hunger for a true idealism to guide it and a true and stable fraternity to heal it.

The church has before it the inspiring example and help-



News of the Week



The Government troops in Berlin have at last secured control of the situation, but only after heroic measures were used.

Padesrewski, the celebrated pianist, who has gone to Poland to bring about order, was slightly wounded by an assassin who entered his room in a hotel in Warsaw and fired one shot at him.

The thirty-six States necessary to make the prohibition amendment constitutional have voted favorably for the amendment. This is a great victory and forward step for our country.

Thomas W. Gregory, of Texas, Attorney General of the United States Government since 1914, has resigned because of pecuniary responsibilities. He will return to the practice of law. His resignation goes into effect March 4.

The Treasury officials are considering, April 6, the second anniversary of the declaration of war against Germany as the date for the opening of the fifth Liberty Loan Campaign. It is planned to have the campaign to run for three weeks, and to ask for five or six billion dollars. The rate of interest may be higher than four and a quarter per cent.

General Branker, who is now devoting his attention to commercial aviation, predicts that by next May there is a probability of airplane flight across the Atlantic, and that soon planes will be owned and operated as automobiles are today.

The Supreme Court of the United States has ruled that liquor cannot be brought into dry States, even when it is for personal use.

Senator Lodge, of Massachusetts, will deliver the eulogy at the joint Congressional memorial services for Theodore Roosevelt, to be held in the House chamber on February 9.

The prohibition amendment to the Constitution of the United States has been ratified by the North Carolina Legislature by a vote in the House of 93 to 10.

The Senate has passed a resolution authorizing the payment of a pension of \$5,000 a year and the extending of mail franking privileges to Mrs. Theodore Roosevelt. It now goes to the House.

Vance C. McCormick has resigned as chairman of the Democratic National Committee and it is understood that he is under consideration for appointment as American ambassador to France to succeed William Graves Sharp.

A Washington dispatch quotes the wife of Senator Overman as saying that Mr. Overman may run for the Senate one more time, but after that he will retire to private life.

Three Y. M. C. A. men have been arrested in Paris, charged with defalcation of funds. The alleged misappropriation is about \$38,940, of which the greater part has been recovered.

ful momentum of the large and splendid altruism elicited by the war. Life and treasure have been poured out for others as never before.

One hundred and fourteen thousand, eight hundred and ten dollars for the extension of the Gospel of eternal life is not too large a sum for the 11,710 members of Mecklenburg Presbytery to give—an average of not quite 10 for each communicant.

The head of a bond firm in Chicago has confessed that he had disposed of forged municipal and school bonds aggregating \$600,000. Hamlet, Rocky Mount and Statesville, of this State, are among those who suffered.

The annual report of Armour & Company, packers, states that low profits were produced. Notwithstanding the common stock paid 14.7 per cent.

It is proposed that both English and French will be the official language at the Peace Conference.

During the week ending January 8, 26,980 American troops left France for the United States.

In Sacramento, Cal., all of the forty-six defendants in the I. W. W. conspiracy were found guilty in the Federal Court.

The leaders of the National Prohibition Party now have as their goal a dry world.

Senator LaFollette, of Wisconsin, whose case has been before the Senate for so many months, has at last been exonerated by a vote of 50 to 21.

The War Department definitely has informed Senator Pollock, of South Carolina, that the Thirtieth Division would be disembarked at Charleston, and would be demobilized either at Camp Jackson or Camp Sevier. The date of the troops' arrival has not been fixed.

The War Savings and Thrift Stamp Drive opened January 17, on the 213th anniversary of the birth of Benjamin Franklin.

The Peace Conference opened formally at 3 p. m., on January 18.

Senator Smith, of South Carolina, in a cablegram, has urged President Wilson to raise the embargo on cotton.

The National Labor Congress has decided to have a general strike of organized labor beginning July 4 as a means of obtaining a new trial for Thomas J. Mooney. A million dollar fund is to be raised.

Leibkusght and Rosa Luxemburg, Spartan leaders, have been put to death in Berlin.

The Fuel Administration having eliminated the zone system and discontinued the maximum prices, bituminous coal will be cheaper, but not at present.

The South Carolina Legislature has appropriated \$10,000 to fight influenza.

The Seaboard office clerks at Raleigh, on Friday went on a strike because their demand for the dismissal of E. R. McMullen, chief clerk to Superintendent Teague, of the Virginia, was not complied with.

Measured by the scale of what has been done gladly and rightly for the Red Cross and the Y. M. C. A., it is by no means too large. Do not the Kingdom of God and the Gospel of His Son come first?

Let us go "over the top" in Mecklenburg.

Presbytery's Committee,

G. F. Bell, Chairman.

10 Travis Ave., Charlotte, N. C.

Christian Endeavor

By Rev. S. H. Hay.

M., Jan. 27—Definite Duties: I Cor. 12:4-11.
 T., Jan. 28—Opportunities to Serve: I Tim. 6:12-21.
 W., Jan. 29—Wide Fellowship: Eph. 3:14-21.
 T., Jan. 30—Christian Training: I Tim. 4:8-16.
 F., Jan. 31—A high Ideal: Heb. 12:1-4.
 S., Feb. 1—A Devotional Life: Ps. 95:1-11.

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Topic for Sunday, Feb. 2—The Best Things in Christian Endeavor: Titus 2:11-14; 3:8. (Christian Endeavor Day).

* * *

Repeated effort in Christian Endeavor creates the habit of devotion. In our habits is our strength or our weakness. If our habits are wrong we have little power of defense or offense. If they are right we are invested with a safe protection and a conquering force. Without right habits there can be no cogency of character to hold our energies to a focus till success can crown them.

No one ever won a marathon race until he had established the habit of holding the will and muscles to unrelaxing tension. To run a marathon with success one must have built up already a habit of running marathons. So it is in the worship of God. If we would worship Him successfully we must form a habit of devotion. Toward this the Christian Endeavor helps us.

* * *

Christian Endeavor brings us to a knowledge of God. This knowledge of Him is the principal aim we should have in life. But we can never know Him unless we cultivate Him; and we cannot cultivate Him with unsteady effort; and we cannot make sustained effort except by habit. God does not yield the knowledge of Himself to fitful seeking. Here again the devotional habit developed in Christian Endeavor comes to our aid in our quest for the knowledge of God.

* * *

Christian Endeavor equips for service. One cannot perform service unless one has learned how. Here again the thought swings back to the formation of habit as the secret of service. Christian Endeavor provides the practice by which we perfect the power of speaking in public. We become able after repeated effort to lead aloud in prayer. We fit ourselves for skilfully directing the movements and thoughts of an assembly of people. We learn by repeated experience to be expert in the great business of making our way right to the foot of the Throne, there to be anointed with power for such service as God wills we shall perform.

* * *

Christian Endeavor work is itself service. Its prayer, its singing, its contribution in zeal, knowledge, and money to the work of the Kingdom at home and in other lands—all these are items of real and valuable service to Christ the Head of the Kingdom. It really does not matter if we fail to accumulate property here on earth, or if we do not occupy a high place in the social order, or if we are forgotten within a month after we have died. The thing for which we were made is the glory of our God. And His glory is not made up of the big worldly deeds we do. Nor is our reward gaged by them. Both His glory and our best interests lie in the Christ-like qualities that we develop and in the loving devotion of the service that we render.

* * *

Read to the society the C. E. pledge. Say a few words about God's approval of those that keep a pledge to the best of their power. Say something about God's wanting us to make pledges.

Add to the items mentioned above all the other benefits of C. E. service.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JAN, 26, 1919.
 THE MASTER OF ALL STORMS.

Mark 4:35-41; 6:47-52; Lu. 8:22-25.

By Rev. C. D. Waller.

(Note—Last week the topic should have been "The Common Citizenship of Believers," instead of that printed: "The Coming Citizenship," etc. This week the reference in Luke is incorrect. See List of Topics.)

"Why are ye fearful? Have ye not yet faith?" How often has Jesus spoken thus to His disciples. How frequently do we need to have him rebuke us for our failure of confidence in the midst of the storms and stresses of our lives. The storms will come: and sometimes Jesus, though never asleep now that the period of His earthly life is past, yet sometimes He seems to us to sleep long and soundly in the midst of the tempest. But it is our faith failure, our heart failure, that produces our fears and our agony. He is indeed the Master of all storms. He walks quietly and masterfully upon the raging waters. His eye is ever upon the

(Continued on page 12)

THE NAME THAT IS ABOVE EVERY NAME.

By Rev. A. W. Pitzer, D.D.

A Jew Who
 Founded no House,
 Ruled no Empire,
 Led no Army,
 Commanded no Fleet,
 Discovered no Continent,
 Wrote no Book,
 Sang no Song,
 Invented no Machine,
 Sat in no Council,
 Settled no Controversy,
 United with no Party,
 Joined no Society,
 Left no Fortune.

He did none of these things that make men famous, and yet His Name is more widely known and revered than the name of any mortal who has ever lived; and today there are millions of men, women and children who not only love, but if need be, would gladly die for Him. How do you account for these amazing facts? The Roman Centurion who commanded at His execution and saw Him die said: Truly this man was a Son of God.

This Jew was born nineteen hundred years ago, in a little town in Judea, a conquered Province of the Roman Empire. He traced back His pedigree, through pure Jewish blood, to David, and on to Abraham the Great Progenitor of the Race.

His Name is Jesus the Christ; and the old Hebrew Prophets say that it will endure forever.
 Salem, Va.

THE PRAYER YOU PRAYED FOR LONG.

Come, put away your service pin,
 That tiny star in blue;
 Unfurl the flag you bravely hung,
 For a soldier lad, so true.

For Peace has come, at last—at last,
 The prayer you prayed for long;
 May God, in pity, comfort those,
 To whom the gold belongs!

K. H.

Sunday School

By Rev. H. G. Hill, D.D.

ISRAEL CROSSING THE RED SEA.

Ex. 14:21-31, 15:1-2.

January 26, 1919.

Golden Text: "The Lord saved Israel that day out of the hand of the Egyptians."—Ex. 14:30.

After their deliverance from the destruction of the first born by means of the Paschal Lamb, Israel departed from Egypt with glad hearts and lofty hopes for the future. But they soon encountered trouble. Encamped by the Red Sea by Divine direction, they are pursued by the armed hosts of Egypt, who, forgetful of Divine judgments, desire to bring them again into bondage. For the time the lust of power and the greed of gain mastered their fears of Jehovah's wrath. The Israelites are terrified, regret that they had left Egyptian bondage, and appeal to Moses and Jehovah. Their condition was appalling. A disorganized band of freed slaves, unprepared for war, they have mountains on either side of them, a flowing sea in front and a fierce, well armed enemy in the rear ready to attack. No human help seemed possible. But with "The Angel of the Covenant" Jehovah leading and defending them their salvation is assured. With God all right things are possible.

I. Israel Crosses the Sea on Dry Land.

Without the use of visible means, by the simple fiat of His will the Almighty could have given them a dry path through the sea. But He chose to show His power over natural elements and caused a strong east wind to blow all that night to divide and heap up the waters of the sea, to keep them piled up on either side and to dry the ground between. Thus He prepared a solid way for Israel through the sea. But He did more and wrought another miracle for His people's comfort and safety. That they might be protected from their enemies and have clear vision and ample time for their passage, "The cloudy pillar that usually went before them was placed in the rear, between them and their foes, and became all night a pillar of darkness to the Egyptians and a pillar of fire to Israel. Thus Divinely aided with a plain way, abundant light, protection from assault, and ample time, the Israelites crossed the sea without the loss of a man.

II. The Fate of the Pursuing Egyptians.

The Egyptians doubtless thought that if Israel could pass through the sea so could they. But whether we can do what others do depends upon whether their help is ours. The Egyptians were to find by a bitter experience that Jehovah was against them, and this fact caused failure and destruction instead of success and salvation. Every man, if he would know his fate, should ascertain whether the Almighty is for him or against him. When the pursuing Egyptians had entered the bed of the sea, by Divine command Moses stretched forth the rod, the sea returned to its strength and overwhelmed the Egyptians. Even before the waters surrounded them Jehovah looked upon them from the cloud and troubled them. He took off their chariot wheels so that they made slow progress. They became alarmed and said, "Let us flee, for Jehovah fighteth for Israel." But it was too late. Before they could reach solid land, the floods swallowed them up, and not one escaped this terrible retribution. Two Divine miracles saved Israel at the Red Sea, and two acts of Jehovah visited upon their foes remediless destruction. "Who hath hardened himself against God and hath prospered?" "He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy." The Red Sea has sung the dirge of Pharaoh's hosts for centuries, and emphasized the above words.

III. The Effects of Their Rescue Upon Israel.

Their signal deliverance caused the Israelites at the time to reverence Jehovah, to believe in Him, to have faith in

His Word and to trust His servant Moses. It is written, "And Israel saw that great work which the Lord had done upon the Egyptians, and the people feared the Lord, and believed the Lord and His servant Moses." Divine mercies and Jehovah's judgments are designed to produce such results, but it is surprising how transient are the impressions caused by such agencies, upon Israel and mankind. Miracles do not convert people. They did not in Moses' day, neither did they during Christ's public ministry. Nothing but the regenerating power of the Holy Ghost will make depraved man "a new creature in Christ Jesus."

IV. Israel's Song of Triumph.

When Israel saw their enemies "dead upon the seashore," from glad and grateful hearts they uttered their song of thanksgiving. They ascribed their deliverance not to their own wisdom or might but to the matchless power of Jehovah. They cry, "I will sing unto the Lord for He hath triumphed gloriously the horse and his rider hath He thrown into the sea." Moses and all Israel join in this anthem of praise and the women led by Miriam swell the song of thanksgiving. They not only praise the Lord for the salvation just realized but promise to deem Him their strength and to exalt Him in the future.

Prayer Meeting.

(Continued from page 11)

storm-tossed vessel that bears His beloved. The distressing fact is that we do not believe this, and hence our hearts are full of forebodings and doubts. We make the perils our own, forgetting that He is coming over the waves. Our hearts are hardened: we "understand not concerning the loaves," that He who could feed the multitude could also, and will also, protect His own.

"He is able:" "And we know that to them that love God All Things work together for good."

As we read these graphic lake experiences, we are sensible of the power of the narratives. These scenes and experiences made indelible impressions upon the disciples: yet in the storms that afterwards broke upon them they again and again suffered an eclipse of faith. In the greatest of all, when the Master was led as a lamb to the slaughter, they lost heart and hope, and their faith was crucified with Jesus. So when this world war broke upon the world in 1914 how many millions of believers thought that surely God must be asleep; or that He had sent out upon the treacherous sea both world and church to be entombed forever. But it was a case of colossal hardening of hearts: because men "understood not concerning the loaves." Instead of eating the bread that was broken by His hands and given for our life, men began by analyzing the bread; and then they rejected it; and then they rejected Him that gave it. They must needs venture upon the storm-tossed sea for bread not of His giving—that His hands had not broken, or His mouth blessed. They would be masters. And so the storm broke with unprecedented fury and wickedness. But the Master walked that sea. He sent men and women to defend, to heal, to nurse, to feed the starving, to shelter the shelterless. He stooped down and whispered: "It is I—be not afraid," in the ears of countless multitudes on the stricken field, or in the hospitals, or where the wretched were driven forth like vermin to perish on the *via dolorosa* of the Armenian tragedy. Jesus is Master of all storms; and we were well to take this to heart while the Peace Conference meets at Versailles. After the storm, after He said, "Peace, be still," we read that there was a great calm. "A great calm" is the blessing He has in store for us if we are able to receive it. If we have seen enough of man's brutal selfishness; if we have learned anew that the love of money is a root of every evil; if we are really followers of the Master of all storms—the Prince of peace, then for us and for our world there can and will be "a great calm." It is not enough that He walks the waves: we must take Him into the boat. Then shall the tempests cease; and we shall be amazed at ourselves that we understood not of the loaves: and of the love and grace of Him who feedeth and blesseth all.

Devotional

CAN WE PAY GOD?

If a man will sit down and count over the blessings with which God has blessed him, there will arise in his heart an emotion not of appreciation and gratitude alone, but of obligation—a desire to make some return to God for all His goodness.

But what can a man give to God?

His are the cattle on a thousand hills. His the gold of the mountains. His already is the substance that I call mine.

How can a mere man bring satisfaction to the heart of the great God, how compensate the Creator for His unnumbered benefits?

A Psalmist felt that problem long ago, and found its answer. "What shall I render unto the Lord for all His benefits toward me?" he asks, and replies to his own question, "I will take the cup of salvation, and call upon the name of the Lord."

We can not pay God back in kind.

The only way we can pay Him at all is to take all that He gives.

To accept His salvation is payment for all his other gifts.

To let Him forgive and heal and inwardly furnish our souls and fashion us in the likeness of His Son is all the pay He desires, as it is also all the pay we can give.

This is the paradox of thanksgiving—that we can discharge our obligation to God only by increasing it!—Christian Century.

PERSEVERANCE IN PRAYER.

The fact that answer to a prayer is not always immediate is attested both by the Bible and by experience.

The danger often is that a mere delay in answer may be thought to be a denial or total disregard of the request.

Reasons for a delayed answer may be in the one who prays, or in the nature of the prayer offered, or in the complex system of which we are a part.

The blessing attending a prayer, the answer to which is delayed, may be very great. It may include the discovery of new riches in the Bible, which is the prayer manual of the Christian; it may also give one a new knowledge of one's self, which should result in the removal of any discovered hindrances to the answer not yet received, and thus the delay may result in large spiritual growth. Close fellowship with God is worth all that it costs.—The Bible Record.

LIFE.

Were we asked to name the three greatest words in Holy Writ, we would probably say they are Love, Light, Life. Love is the great law of human conduct, light is the great revealer of truth, and life is conduct and creed in character. There was wonderful harmony in our Lord's teachings. He was far removed from fanaticism, which arises from placing a wrong emphasis upon doctrine. When undue emphasis is placed on conduct, the result is materialism; when placed on belief, or creed, fanaticism ensues; and here is the essence of ritualism. Christ teaches us that out of conduct and creed will spring inevitably the abiding element which we call character. And so conduct and belief find their value in character.—Bishop Thomson.

To fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness, in a single regard to our Saviour's work; he who does this for one hour is a greater hero than he who for one hour storms a breach, or for one day rushes forward undaunted in the flaming front of shot and shell.—F. W. Farrar.

Home Circle

THE PRODIGAL SON WHO REMAINED AT HOME.

A man need not travel into a far country to become a prodigal. Prodigality is not a question of distance or place—it is a question of attitude. We would expect the elder prodigal in the parable of Jesus to share the joy of his father at the return of the younger son, but instead he gets angry and refuses to join in the feast of merriment. His speech shows that, though he never traveled into a far country, he had been a prodigal at heart all the while.

The younger prodigal had gone away in person, the elder prodigal had gone away in heart. The younger prodigal went into a far country to make merry with his friends, the elder prodigal stayed at home, but now finds fault with his father, that he had never been given a kid to make merry with his friends.

It takes some people a long time to discover themselves. It was the pinch of want that brought the younger son to himself. When he came to himself he found that he was hungry, destitute, debauched, far away and in the very depths of sin. He also realized that his father had plenty and to spare.

When the elder son came to himself he found himself self-righteous, angry, envious, deaf to his father's entreaties, and too mean and stubborn to go in to the feast.

Our conduct under a test will show the depth of our religion. Sometimes we go for a long time, the track perfectly clear, everything going just exactly to suit our taste, nothing to cross our path or disturb us in the sweet revelry of having our own way, but suddenly we come face to face with a crisis.

The prodigal who stayed at home was very little better than the one who ran away. Anger, prejudice, jealousy are just as bad as the open vice of the younger son. The elder son would have prevented the return of his brother if there had been an opportunity to do so. How much difference is there between the man who is down and out, and the man who keeps him there?

Prodigality, then, is a question of attitude. The man in the front pew may be a prodigal as much as the man in the gutter. The heart determines.—Evangelical Messenger.

THE DANGER OF SIGHS.

"How you make me sigh for great wealth!" said a woman with the intention of complimenting a speaker at the close of an address. "Then I have utterly failed in accomplishing my purpose," answered the speaker.

The Lord wants not sighs for the dollars we have not, but consecration of the dimes that we have.

A little boy was walking along the street by his mother's side. He thus voiced his lofty missionary aspirations:

"When I get to be a man and have lots of money, I am going to support a missionary. I think I'll build a hospital and a mission school, too."

"Are you sure you will still feel that way when you get the money?" queried his mother.

"Oh, I know I will," answered the boy confidently. "If I had the money now I'd give it, but you know I haven't any money."

Just then he spied a shining round dime on the sidewalk. Before his mother had a chance to say missionary, mission school or hospital, he shot into a nearby candy store, where the sum total of his newly-acquired wealth was hurried across the counter in exchange for his favorite candy. Perfectly willing he was to consecrate the dollars he was going to have, while he spent for himself the dime that he had.

We are in great danger of exhausting our generous impulses on sighs for wealth to consecrate; and of encouraging in our own lives and the lives of others the deferring of actual giving until we acquire large sums.—Missionary Review of the World.

Presbyterian Standard

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CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

Collections—January is one of the months unassigned by the Assembly. In many of the Synods the collections go to Synodical and Presbyterian causes. In the Synod of North Carolina, by order of the Synod, they are for Synodical Home Missions. The treasurer of this cause is Rev. A. W. Crawford, 320 S. Mendenhall St., Greensboro, N. C.

Church News

The Synod's Home Mission Work and the Sunday Schools.

Do you know what our Sunday School work owes to Synodical Home Missions? 186 Sunday Schools have been organized in the Synod's mission work, more than one-third of the total number now in the Synod (485).

Synod directs that a collection be taken in each Sunday School in its bounds, in January, for this work.

What about your school? Will you do it?

SOME FACTS FOR THE YEAR CLOSING OCTOBER 1st

38 men were engaged. They reported 693 additions to the Presbyterian Church on profession, being nearly one-third of the total number in all of the churches of the Synod. 12 Sunday Schools and 3 churches were organized.

A much enlarged work this year.

A. W. C.

PERSONAL.

Rev. D. B. Green has accepted a call to Kershaw, S. C. In our last issue we stated that Mr. Green was called to Cheraw. This was an error which we hasten to correct.

Rev. B. H. Dupuy, of Leesburg, Fla., has been notified of the death and burial of his son, Paul Bartholomew, in France, in October. He will have the sympathy of many friends throughout the church in this sad bereavement.

Rev. Dr. James I. Vance, pastor of the First Church, Nashville, Tenn., and chairman of the war work for the Southern Presbyterian Church, left Nashville on December 7 for an extended mission in Europe in connection with the Army Y. M. C. A.

The many friends of Rev. W. B. Arrowood in Virginia, North and South Carolina will learn with sincere sorrow that he died on January 19, at the home of his daughter, Mrs. Plaxico, in Sharon, S. C. There will be a more extended notice next week.

Rev. Harold Shields, of Townsville, N. C., has the sympathies of the church in the loss of his wife, at the home of her father, in Atlanta, Ga., January 16. She died from pneumonia following an attack of Spanish influenza. They had been married only eighteen months. She was lovely in person and character, and a great help in church work.

Rev. J. Sprole Lyons, Jr., who has served since the entrance of the United States into the war as chaplain in the army, first in a camp in this country and later in France, has returned to this country. Mr. Lyons is recuperating from injuries received last September, having been both gassed and injured in a motor truck smash-up a short distance behind the lines, at which time his jaw was fractured and two ribs broken. He has been for many weeks in a hospital in England.

The Central Presbyterian Church, of Atlanta, Ga., has extended a unanimous call to Rev. B. R. Lacy, of Raleigh, N. C., to become their pastor, the church having been vacant since Rev. Dunbar H. Ogden, D.D., accepted the call to the Second Church, Louisville, Ky., in July of last year. Mr. Lacy has for the past year been engaged in war work, being a chaplain in the army. He has made for himself an enviable reputation for bravery on the battlefields of France, and he is held in the highest estimation by the soldiers to whom he has ministered.

RETURNING SOLDIERS.

The Laymen's Missionary Movement will hold a conference in the First Presbyterian Church, Charlotte, Tuesday night, January 28, and in the morning and afternoon of the 29th, on the subject of "The Church and the Returning Soldiers." The Tuesday night service will be a popular meeting to which the public is invited. The Wednesday meetings will consist of informal conferences. Ministers and officers from over the Presbytery have been invited.

NORTH CAROLINA.

Orange Presbytery—The constitutional requirements having been complied with, I hereby call a meeting of Orange Presbytery to meet in the First Presbyterian Church, Greensboro, N. C., January 28, 1919, at 1:30 p. m., to transact the following business:

To act on the resignation of Rev. E. C. Murray, D.D., as pastor of Alamance Church, and on a call for his pastoral services from the St. Paul's Church, Fayetteville Presbytery, and all matters growing out of the same.

Barium Springs, N. C. C. W. Erwin, Moderator.

Charlotte—The pulpit of the Tenth Avenue Church was occupied last Sabbath evening by Rev. Dr. Homer McMillan, of Atlanta, Ga. Dr. McMillan preached an excellent sermon in which he showed conclusively the relation that Home Missions bear to the world. No one knows this great subject better than does Dr. McMillan, who has studied it for years at first hand, and few speakers can present it more interestingly than he.

At the morning service in this church, the pastor, Dr. Sibley, presented the cause of Relief in the Near East, for which a liberal contribution was made by the congregation.

Jackson Springs—The new pastor, Rev. W. L. Wilson, moved here from Hemp on November 12, 1918. Since then two efforts have been made to install him, but both times this was prevented by an epidemic of influenza. Just before Thanksgiving the members of this church gave their pastor a generous pounding at his home, and at Christmas the Elise Church loaded his car with good things.

This field now consists of Jackson Springs, Mt. Hermon, Culdee, Pinehurst, Bensalem, Eagle Springs and Elise.

Owing to the influenza epidemic, the churches have been closed a great deal during the Fall, but we are hopeful that the worst is over, and that work can begin in earnest.

Mt. Pisgah—On December 22 we closed an eight-day meeting at this church. Rev. Wm. Black, Synodical Evangelist, and his singing leader, Mr. Burr, were with us. Brother Black, who is always highly interesting in his preaching, seemed to be at his best in each of the services, and there was marked evidence of the Spirit's gracious presence throughout the meeting. There were about 200 reconsecrations, 150 promised to read the Bible and pray daily, and twelve joined the church on profession of faith.

It was a common remark among the people who attended these services that they had never heard the Gospel preached with such wonderful power and effect, and with such good sense in its application to the labor and problems involved in the advancement of the church.

J. A. C.

Concord Presbytery—The constitutional requirements having been complied with, I hereby call a meeting of Concord Presbytery in the Second Church in Mooresville, January 31, 1919, at 1 p. m., for the transaction of the following business, if the way be clear, viz:

1. To act on the resignation of Rev. F. A. Barnes as pastor of Mooresville Second and Shearer Churches.

2. To act on a call from Burton Memorial Church, Presbytery of Roanoke, for the pastoral services of Rev. F. A. Barnes.

3. To dismiss Rev. F. A. Barnes to the Presbytery of Roanoke.

4. To act on a request of the Trustees of Mitchell for permission to put on a campaign for funds for the college.

5. To change the place of the Spring meeting of Presbytery.

J. M. Clark, Moderator.

Antioch—The church and manse and high school here have recently been the recipients of \$500 from Mrs. Sallie McPhaul's estate to install a lighting system. A Delco system is now being put in. The school received another \$1,000 to pay off an old debt, and Flora Macdonald and Barium Springs will each receive something over \$4,000. This will

leave a balance of \$8,000 to be pro-rated to other causes. Mrs. McPhaul took great pleasure in giving liberally while living to all good causes and before she died she instructed her only sister and near relative to dispose of one of her farms and give the money where in her judgment it would do most good locally and in the church at large. The farm recently was sold for \$18,180, and the amount is being apportioned in such a way that there shall not only be a continual memorial of her, but also a never-ending stream of blessing to others as long as church and schools exist.

J. W. Goodman.

Pinetops Presbyterian Church, organized about eight years ago, now has a membership of seventy-one.

This church usually has a Christmas tree for the Sunday School, but this year we decided to have a "White Christmas," using the attractive Christmas program, "God's Service Star," recommended and furnished by the Committee on Christian Education and Ministerial Relief, with the mite boxes for that cause.

On account of the influenza and the inclement weather our attendance has been small; however, a splendid audience met on Sunday night after Christmas for the exercises.

The church had been beautifully and tastefully decorated by the social committee of our Christian Endeavor; the program was well rendered from beginning to end; \$30 was the contribution for Christian Education and Ministerial Relief, and a splendid offering of "White Gifts" was sent to the Orphans' Home at Barium Springs. N. N., Jr.

Mecklenburg Presbytery—The constitutional requirements having been complied with, the moderator, Rev. C. G. Lynch, has called Mecklenburg Presbytery to meet in the Charlotte First Church, Monday, January 27, 1919, at 2 p. m., to transact the following items of business, if the way be clear:

1. To consider the campaign for Queens College, and take whatever action may be found necessary, and hear Dr. M. E. Melvin, who is to have charge of the campaign.

2. The request of Rev. H. M. Pressly for permission to labor outside our bounds.

3. The request of Rev. W. H. Adams for a certificate of dismission to the Presbytery of Lafayette.

4. The request of Rev. W. C. Wauchope for a certificate of dismission to Concord Presbytery.

A full attendance is desired. John E. Wool, S. C.

Derita, N. C., January 15, 1919.

Albemarle—The banquet given on the evening of January 14 at the Presbyterian Church by the ladies, in honor of the men of the church and a few friends, was a most complete success in every way. At 6:30 o'clock the guests were seated around the great table which was formed in the shape of the capital letter "T." Rev. Geo. W. Cheek, pastor of the church, acted as toastmaster, sitting at the top of the "T" with Capt. W. P. Thompson, the first speaker, at the end of the right wing; A. C. Huneycutt, Esq., the second speaker, at the end of the left wing, and Rev. Q. C. Davis, the last speaker, at the end of the table facing the toastmaster. After a number of courses, tempting to the palate, had been served by the ladies, with excellent music rendered by Misses Mary McDonald and Bert Shermon, Rev. Mr. Cheek arose and presented Captain Thompson, who made a most interesting and helpful address on the subject, "Regularity and Punctuality in Church Attendance." The toastmaster then introduced A. C. Huneycutt, Esq., who proceeded in his usual free-lance manner to talk on the subject of "The Outlook," and closing with a beautiful toast "To the Albemarle Presbyterian Church of the Future." Mr. Huneycutt was followed by Rev. Q. C. Davis, pastor of the First Baptist Church of Albemarle, who spoke on the subject of "The Social Advantages of Church Fellowship." He developed his address in a most interesting manner, paying a high tribute to Presbyterianism, and especially for its stand in the past and its present attitude towards educating the masses. He said the Presbyterians were the best people in the world except the Baptists, and that they were almost as

good as the Baptists, that in fact Presbyterians were just highland Baptists, anyhow.

After the regular program the toastmaster turned the chair over to Wilcox Brightwell, president of the Brotherhood Bible class, who stated that the election of officers for the class for the coming year was in order, and the members present proceeded to elect the following gentlemen: W. J. Cotton, president; L. A. Barrier, vice-president; F. E. Starnes, treasurer; D. R. Morrow, secretary, and A. C. Huneycutt, teacher.

After a toast to the ladies, a rising vote of thanks was taken by all present, the guests cheering heartily as they arose.

The Albemarle Presbyterian Church is in the midst of the biggest boom, under the enthusiastic pastorship of Rev. Mr. Cheek, ever experienced before in its history. Cor.

Adjourned Meeting Fayetteville Presbytery—Fayetteville Presbytery met according to adjournment in the First Church, Fayetteville, January 14, 1919, at 12 o'clock noon, with an attendance of seventeen ministers and fourteen ruling elders. Called to order by the moderator, Rev. J. K. Hall.

Revs. D. McIntyre, of the Presbytery of Oakes (U. S. A.) and A. C. Bridgman, of the Presbytery of Orange, were introduced and asked to sit as corresponding members.

A call from St. Paul's Church for the pastoral services of Rev. E. C. Murray, D.D., of the Presbytery of Orange, was found in order and a committee of two ruling elders of St. Paul's Church was authorized to prosecute said call before Orange Presbytery.

Rev. D. McIntyre, Ph.D., who is supplying Laurel Hill and Smyrna Churches, while their pastor, Dr. Hellier, is overseas in Y. M. C. A. work, presented a certificate of dismission from the Presbytery of Oakes (U. S. A.), to this Presbytery, and, after a satisfactory examination, and signing the obligations required of ministers, was received as a member of this Presbytery and his name enrolled.

The Summerville and Flat Branch Churches, in Rev. G. F. Kirkpatrick's field, were granted permission to increase the pastor's salary from \$225 to \$300 and from \$225 to \$290 per annum respectively.

The commission appointed for the purpose, reported the organization of a church at Bunnlevel, with ten members, on January 5, 1919. One elder and one deacon were elected and the Presbyterial tax fixed at \$1.50.

By increased contributions from the churches towards pastors' salaries and by increased appropriations from Home Mission Funds, on recommendation of the Superintendent of Home Missions, Rev. L. Smith, the salaries of the following groups of churches were increased to \$1,500 and a manse: The group served by Rev. D. L. Jones, consisting of Philippi, Hope Mills, Big Rockfish, Sherwood and Sunnyside; Rev. C. E. Clark's field, consisting of Kenly, Oak Grove, Mizpah, Centre Ridge and Spring Hill; Rev. D. M. McGeachy's field, consisting of Oakland and Spence. The salary of the Chatham County field, which is now seeking a minister, was raised by appropriation, to \$1,450 and a manse. This field has called Rev. R. M. Phillips, who has accepted the call.

Two hundred dollars was appropriated to the field of Rev. J. A. Caligan, and the Committee of Home Missions was directed to endeavor to bring the salary of this field up to the minimum adopted by our Presbytery of \$1,500 and a manse.

Superintendent Rev. L. Smith was authorized to make an effort to bring the salary of Rev. E. E. Washburn's field up to the minimum, if possible.

Action in regard to an increase of salary in Rev. C. L. Wicker's field was postponed until the Spring meeting of Presbytery, as no definite report had been received from the field.

Nothing will be done as to the Smithfield group until a suitable man can be found to supply the field.

Calls from Sherwood and Big Rockfish Churches for the pastoral services of Rev. D. L. Jones, were found in order, placed in his hands, accepted by him and the following or-

ders taken for his installation: At Sherwood, third Sunday in February, at 11 a. m.: Rev. J. A. McMurray to preside and preach, Rev. E. E. Washburn to charge the pastor, and Rev. L. Smith to charge the people, with Ruling Elder A. D. McGill. At Big Rockfish, on the fourth Sabbath of February, at 3:30 p. m.: Rev. W. E. Hill to preside and preach, Rev. J. K. Hall to charge the pastor, and Rev. G. F. Kirkpatrick to charge the people, with Ruling Elder Dr. J. W. McNeill, of Fayetteville.

Increased apportionments in accordance with the Assembly's Progressive Program to raise \$12,000,000 in three years, were adopted. The churches will be informed of the amounts by the group of managers in the campaign.

The appointment, by the Board of Trustees of Flora MacDonald College, of Mr. W. J. Johnston to fill out the unexpired term of Rev. H. J. Mills, deceased, was confirmed by Presbytery.

Rev. J. K. Hall was appointed to fill out the unexpired term of Rev. H. J. Mills, as chairman of the Foreign Mission Committee.

The committee appointed to regroup Galatia and the Church of the Covenant was discharged, and the Home Mission Committee was asked to act with these churches in the effort to secure a pastor.

Adjourned, with prayer, to meet at Ashpole Church in regular Spring session, Tuesday, April 22, 1919, at an hour to be fixed by the stated clerk and the pastor of the church.

E. L. Siler, S. C.

SOUTH CAROLINA.

Piedmont Presbyterian Church is still doing things in the way of improvement. Both the church edifice and manse have recently been repaired and beautifully lighted with electricity. The annual report of the board of deacons shows the church out of debt and growing in the grace of giving.

Albert E. Wallace, Pastor.

Clinton—On December 17 Rev. L. Ross Lynn was installed pastor of the Thornwell Memorial Church, the following commission having charge of the service: Dr. J. B. Green, who presided and preached the sermon; Rev. W. D. Ratchford, who charged the pastor, and Rev. C. T. Squires, who charged the congregation. Mr. Lynn will have the pastoral work of this church in connection with the leadership at the Thornwell Orphanage.

Columbia—President Thornton Whaling, of the Theological Seminary, is teaching a class of Sabbath School workers every Tuesday evening in the Y. M. C. A., basing his instruction upon the International Lessons. Representatives of the various denominations attend the class, and all unite in heartiest praise for the instruction given. Dr. Whaling often suggests several ways in which the lesson might be presented to classes of various sorts, and at the same time he shows the underlying theological teaching of the different passages now being studied.

Columbia—The officers and teachers of the First Presbyterian Sabbath School were delightfully entertained on Thursday evening, January 16, by Dr. and Mrs. Byrd, in the parlors of Chicora College. Delicious refreshments were served by Miss Swygert, head of the domestic science department, assisted by four of her students. Mrs. Byrd is the teacher of the Ladies' Bible Class, which meets in two sections, one held on Sabbath morning and the other on Wednesday afternoon. This organization is the most active of its sort in Columbia, and is one of the most helpful religious organizations.

A. W. B.

Lancaster—The Aid and Missionary Society and the Mamie Frasier Society presented the church with a service flag. The thirty-two stars are a very touching reminder of our brave soldiers who went from our church, and the one gold star tells of the supreme sacrifice of one of our members. Mrs. Leroy Springs also gave a beautiful honor roll on which is inscribed the names, rank and service of each of our sol-

diers. The first Sunday of the new year we had our regular mid-winter communion, and our pastor, Rev. H. R. Murchison, preached. Several members were given a warm welcome. The sermon was a most helpful one on the New Year. The evening service was a special one, the subject, "Beginning Life Again." A special word was addressed to our returned soldiers, telling of the grand Christian work to be done by them in this, the crucial year.—Christian Observer.

Marion—At a recent meeting of the congregation of this church it was decided to install a pipe organ and the deacons were authorized to contract for an organ costing \$2,100. This contract has been signed and the organ is to be installed by April 1.

Pee Dee Presbytery will hold its Spring meeting in this church (D. V.) April 15.

The Ladies' Aid Society is arranging to paint the manse at an early date. Monday before Christmas the members of the church sent a truck load of groceries, fruit, etc., to the manse, giving a genuine surprise to the occupants, and greatly appreciated by the pastor and his family. A son of the manse, twice wounded in France, returned from Europe in time for a full gathering of the family on New Year's Day. The pastor of this church, Rev. J. M. Holladay, D.D., has much to be grateful for.

Kingstree—Rev. J. G. Herndon, of LaGrange, Ga., has accepted a call to the pastorate of the Presbyterian Church here and will remove here with his family in a short while. Mr. Herndon preached for the congregation several weeks ago and made a fine impression on his hearers. He is an excellent preacher and possessed with a pleasing personality. The church has been without a pastor for over a year, when Rev. P. S. McChesney gave up the pastorate to accept a call to Anderson.

Rev. Hugh R. Murchison, of Lancaster, spoke here Sunday night, January 12, in behalf of the Near East sufferers and the campaign which started that day in all parts of the country. He spoke to a union gathering in the Presbyterian Church and the sum of \$650 was raised at the conclusion of his remarks. That morning at the regular service of the Baptist congregation \$150 was raised.

Fort Mill—At a congregational meeting held in the Fort Mill Presbyterian Church, Sunday morning, December 12, a unanimous call was extended to Rev. L. B. McCord, pastor of the Manning (S. C.) church. The meeting was moderated by Rev. Thornton Whaling, D.D., who conducted the morning service. This church has been without a pastor since last July, when Rev. R. K. Timmons resigned to accept the presidency of Stillman Institute, at Tuscaloosa, Ala. The pulpit has been filled, however, almost every Sunday since the departure of Mr. Timmons.

An address was made in the interest of the campaign for funds for relief work in the near east Sunday afternoon by Rev. Thornton Whaling, D.D., of Columbia Theological Seminary. The meeting was not a large one, but those present started the fund with contributions of \$160.

C. S. Link, Cor.

Greenville—A class in the catechisms is graduated each year in the Sabbath School of the Second Church, Greenville, S. C., with appropriate religious exercises. "Train up" (catechise, in the margin) "a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.) Master James Kirksey Sadler recited the Shorter Catechism, and Misses Margaret Norris and Katherine Garlington and Master Ephraim Payson Mallard the Introduction to the Shorter Catechism. In his learned work on the Westminster Assembly, Dr. A. F. Mitchell, of St. Mary's College, St. Andrews, says: "I regard the Shorter Catechism, as in several respects, the most remarkable of their symbolical books, the matured fruit of all their consultations and debates, the quintessence of that system of truth in which they desired to train English-speaking youth, and faithful training in which, I believe, has done more to keep alive

on both sides of the Atlantic reverence for the old theology than all other human instrumentalities whatever." And Carlyle says: "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the first sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: What is the chief end of man? To glorify God and enjoy Him forever." Pages 418 and 453.

Piedmont Presbytery—At a called meeting of Piedmont Presbytery, held on Friday, January 3, at Seneca, S. C., the pastoral relations between Rev. J. C. Bailey and the churches of Liberty, Carmel, Central, and Pickens, were dissolved, and Mr. Bailey was dismissed to Bethel Presbytery, in order that he might accept the pastorate of the church near Rock Hill, S. C., known to very many as "The Ebenezer Church." Mr. Bailey had served this pastorate in Piedmont Presbytery about twelve years, and both the Presbytery and the people of his former churches part from him with the keenest regret. So sincerely does the Presbytery feel his removal, that it adopted the resolution here given, and ordered this resolution to be sent to the stated clerk of Bethel Presbytery, and to the Church papers:

"In dismissing our brother, Rev. J. C. Bailey, to another Presbytery, where God in His providence has called him in the labor of His kingdom, we desire to express and record our grateful appreciation of the more than ten years of faithful and efficient service, as a pastor, preacher, and presbyter within our bounds. As a preacher of the Word, he has obeyed the injunction of the great Apostle, to be instant in season and out of season. Not only in the churches entrusted to his particular care has he been diligent, able and earnest in declaring the Gospel with power, but in other churches of the Presbytery, especially in the weak churches and mission stations has his voice been heard frequently and helpfully. As a presbyter, and conspicuously as the chairman of the Home Missions Committee, his energies have been freely expended, his counsel has been wise, and his administration able.

"We give him up with many regrets—his presence and his help will be missed, but we follow him with our prayers, and our best wishes for even wider and higher usefulness in his new field of labor."
W. H. Mills, S. C.

APPALACHIA.

Sinking Spring Church—Abingdon, Va.—The pastor of this church, Rev. Wesley Baker, writes that during the recent epidemic of influenza, when his church was closed, he found "Uncle Sam's" mail a very useful agency in keeping him in touch with the members of his congregation. On December 10, during the second visit of the influenza, he sent a pastoral letter to 124 families of his congregation, and he says: "A pastor has to use a pastoral letter but once in order to realize its value as a wonderfully potent agency in extending the Kingdom of God." This letter, which is full of sweet comfort and cheer, closes with these verses and message:

"Look up, take hope, the sun still shines,
Though clouds at times obscure it;
The man who cries, and mopes, and pines,
Will add to woe, not cure it.

"Look up, God lives, God loves, God reigns,
Take heart, nor brood on sorrow;
A bit of courage often gives
The strength to meet tomorrow."

"A refreshing meal from the Book, seasoned with prayer, will help us to do this. Allow me to most heartily commend this to you as your daily menu."—Christian Observer.

ARKANSAS.

El Dorado—Rev. Jno. Stanly Thomas has resigned the pastorate of this church to accept a call to the Scotland Church, near Junction City, Ark.



Story and Incident



The Pink Geranium.

IT stood in the florist's window, a paragon of rose-colored splendor, the sinecure of all eyes and the coveted treasure of Martha Lee's heart as she passed to and from her work. Several times she had ventured within the shop and timidly inquired the cost of this queen of rose-colored beauties, but each time found the price prohibitive. The florist called it his "best bloomer." It belonged to a family of "best bloomers," but this particular member had outstripped all former records, and stood a bewildering dash of brilliant color, casting its lovely roseate tints in a halo over the pure white lilies and cream-tinted roses blooming by its side.

All the way from the dingy suburb, where Martha Lee lived, to the big department store where she sold hosiery at a salary of five dollars a week, the transcendent beauty of

this pink geranium haunted her vision. Over and over she counted the meager contents of her purse and numerous expenses for which it was destined, hoping by some unaccountable good fortune there would be two dollars more than was needed—but all in vain.

Martha Lee was a rare little blossom of her own human species. She was dainty and trim in person, accommodating and gracious in manner, and the one great trial of her sixteen years was the necessity of foregoing all that makes life lovely and worth while to a devotee of the beautiful in every form.

She lived with her mother and two little sisters in a poor section of the city, and all she made, added to her mother's limited income from sewing, scarcely provided the household necessities, with vague uncertainties for clothing. Therefore, the possession of a two-dollar pink geranium seemed to Martha only the dream of a disordered mind.

Holly Grove Church—Pine Bluff Presbytery—The pastor gratefully acknowledges the generous kindness of the officers and members of this church in raising his salary from \$750 to \$1,000 per annum. In addition to this he was the recipient of a handsome suit of clothes, fit for a bishop. In addition to this, cash gifts more than paid for a pair of ponies, a buggy and a barn to keep them in and feed them.

God bless my people, for they thus have equipped me to preach at Holly Grove, at Valley Grove, and Poplar Grove, at Marvell and at Postelle, and in the eighty-five miles twice a month to do much pastoral work. God bless my people. Together, we will rejoice in Harvest Time.

Forty-five members added to the baby church of the Presbytery since March 21, 1918.

J. H. Morrison.

GEORGIA.

College Park Church—Rev. Samuel S. Doughtry, pastor of this church for the past two years, has resigned this charge to accept a call to the Presbyterian Church at Frankfort, Ky. Mr. Doughtry has conducted the work at College Park most successfully and his congregation give him up with regret. He takes up his new work February 1.

Savannah—With the coming of the new year our pastor, Rev. W. Moore Scott, enters upon his twelfth year as pastor of the First Presbyterian Church of Savannah, Ga. During these eleven years 691 members have been received into our church, practically half of them on profession and from other denominations. The resident membership has increased over 250 per cent. Reports were made by the benevolent and current expense treasurers on the first Sunday, which showed the church in splendid condition. They both stated that in spite of the long and serious interruption of the "flu" ban covering most of the Fall the church was in the best financial condition in its history. The year was closed with all current expense obligations paid and a nice large balance in bank, while the benevolence report stated that during these first nine months of the church year already more had been contributed to the benevolences than during any entire year in the history of the church, and at the present rate the benevolent quota will be fully reached and this year's contributions alone will exceed the five years preceding the present pastorate. The annual union communion of the Hull Memorial, Independent and First Churches was held in the last named on the evening of the First Sunday administered by the three pastors and sessions, and the offering was given to Presbyterial Home Missions.

Officer First Presbyterian Church.

FLORIDA.

St. Petersburg—On January 12, at the quarterly com-

munion, the pastor, Rev. W. J. Garrison, announced the reception of sixteen members, five on profession and eleven by letter, since the last communion. A new departure has been adopted in having a percenter to lead the singing at all church services. Mr. Thos. G. Makin, of Livingston, Ala., a naturalized Englishman, and formerly a music teacher, conducts the song service, assisted by the choir, with a view of introducing congregational singing in this church. This congregation has recently set a good example to others, and shown its appreciation of its faithful and efficient pastor by increasing his salary thirty per cent. E. J. Young.

TEXAS.

Crockett—This church in the Christmas holidays remembered the pastor with many tokens of kindness, and through the efforts of the deacons have paid up the salary and added one hundred dollars extra. This pastorate has extended through forty-eight years.

Austin—First Southern Church—This church as a thank offering for peace, and at the same time as its Christmas offering unto God, raised in December the outstanding indebtedness on the new Sunday School rooms, and the manse, amounting to \$8,100.

A monthly Sunday School Workers' lunch and conference throughout 1918 proved a pleasant and profitable adventure. A systematic and sustained service was rendered last year to the 5,000 soldiers in and near the city. This included inviting to dinner every soldier who came to our Sunday morning service. The church adopted definite and somewhat detailed goals last September for the six months ending March 31, 1919. In striving to attain these goals, January and February are being used chiefly in a regular-service evangelistic campaign, or as it is called, an enlistment campaign. In these two months, every organization of the church in every service will combine and specialize in an effort to reach the unconverted, and also the unattached Presbyterian residents of our city. "Brethren pray for us" in this endeavor.

VIRGINIA.

Lexington—Sunday morning, December 5, the session received on profession of faith a young married woman and five girls. All but one of these were baptized at the morning service. The next Sunday, December 12, a mature man made his public profession, and was received into full membership.

The deacons' quarterly report for October, November and December was in the pews December 12, showing contributions of \$1,487 for our own expenses, and \$1,510 for benevolences, not including the Sunday School Christmas offering of nearly \$95 for the Lynchburg Orphanage.

A. H.

The settlement home was not a great distance from the Lee cottage, and as Martha passed late one evening she saw through the lighted window a class of girls engaged in all sorts of fancy work. An idea that appealed to her practical little brain took such forceful possession of her as to set her heart in a joyful flutter, and every nerve a-tingle with eagerness. Her tired feet took wings, and she burst in upon her mother like an ecstatic breeze.

"Oh, mother, mother, I have such a splendid idea!" she cried, throwing her arms about Mrs. Lee and kissing her on both cheeks. "Only promise me, mother mine, that I may carry it out and I'll tell you what it is."

"If it is right, dear, I don't suppose I'll care, but I won't promise until I know."

"It's this, mother: You remember I was telling you about that lovely pink geranium at Scherer's, and how very much I wanted it? Well, if you'll let me, I'll go to the settlement night school where they teach fancy work, and in that way I can earn the money to buy my flower."

"Make the money to buy your flower?" repeated Mrs. Lee, unable to follow Martha's rapid reasoning.

"Yes, mother; I can learn to do tatting and embroidery and make things to sell; and then, mother dear, that money will be all my very own; now won't it?"

"Of course it will, girlie," her mother quickly assured her; "but I'm afraid it will be too great a tax on your strength." After more coaxing, however, and assurance of watchful care of her health, Martha set off to the settlement school immediately after supper, and the result of her training was five yards of dainty lace-like tatting, made in two shades, pink and white, which her deft fingers had completed in an incredibly short time, and for which on the morrow she was to receive the munificent sum of \$3.75. At last the impossible was merging into the possible, with a good bonus for further possibilities, which were racing through Martha's head as rapidly as her brain could divide \$3.75 into integral parts.

"Now, let me see," was her mental note, "two dollars for the flower. Glory! It will be mine at last. Then one dollar will buy the white dotted curtain and seventy-five cents the white table cover to set the pot on in front of the window."

With this picture in mind, Martha stopped again on her way home at the florist's window to enjoy the subconscious exaltation that precedes possession of a coveted prize.

"Oh, you beauty! You splendid beauty!" she whispered to the gorgeous plant. "Tomorrow you're going home with Martha Lee."

The tatting was all but finished, only a few stitches to take, and Martha was to deliver it the next morning to her customer and receive her pay. When she entered the kitchen she found Mrs. Lee sitting by the table with her face buried in her arms, sobbing.

"Mother! Mother! What can be the matter?" cried Martha, rushing to Mrs. Lee's side and throwing her arms around her.

"I don't know how I can tell you, girlie," her mother said, raising her head and pressing the young face to her own. "It seems to me I just can't tell you."

"But you must, mother, I want to know. You must tell me," insisted Martha, with womanly firmness.

"Well, it's this: Your Uncle Jim's lost his job, his health is bad, too bad for him to work for a long time, and he and your Aunt Myra will have to come and live with us, for awhile at least. That back shed room will have to be fixed up and papered, and where the money's to come from I can't see unless we use the money from your tatting. I haven't a dollar in the house and they are coming in two or three days."

The color faded from Martha's cheeks, the sparkle from her eye, and in the tense lines of disappointment and care that followed she and her mother were strikingly alike. Her uncle's wife, Aunt Myra, was the terror of Martha's short life. Even from her childhood she had shrunk from her unsparing tongue as if it were one of the plagues of Egypt. And now she was to become a part of her family life, with her incessant fault-finding, scathing criticism and

unforgiving nature. In exchange was the renunciation of the pink geranium and the dainty accessories she had planned to buy. Tears sprang at once to her eyes, but one look at her mother's careworn face made her blink them back with heroic determination.

"Mother, if it were anybody but Aunt Myra it would not be so hard," Martha finally said, trying to steady her voice and not to display her overwhelming disappointment. "She has always been the very limit of meanness with me; and to think of having to live with her nagging tongue day in and day out is like being caged with the seven plagues, leaving out the question of giving up my beautiful flower. Oh, I can't! I just can't!" she sobbed, overcome at last by the disappointment in store.

"You shan't do it, then, dearie, if it hurts so much," soothed Mrs. Lee, patting Martha's brown curls. "We'll manage some way so you can buy your flower. You shan't give it up."

In spite of her mother's reassuring words, an uncomfortable spirit of selfishness dogged Martha's footsteps. Somehow her Bible reading and her prayers failed to soothe and cheer her, as usual. She sensed a hesitancy in repeating the words in the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us." On opening her Bible her eyes fell on the sentence, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Turning quickly on she again read, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

"I'm like Jonah," sighed Martha, "there's no use trying to evade the Lord."

Just as she dropped to sleep her heart's petition was, "Dear Lord, help me to do what is right."

A new little girl faced her mother the next morning at the breakfast table. A new spirit born of sacrifice and renunciation shone in Martha's face, and when she kissed her mother goodbye her parting words were:

"I'll get the paper for Aunt Myra's room myself today, mother, so don't you worry, and we'll fix it up cosy and homelike for her."

Martha's Sunday School teacher, coming in a little later, heard the whole story from Mrs. Lee.

On Martha's return home that evening she and her mother worked until almost midnight papering Aunt Myra's room and hanging the dainty curtains which Martha had planned earlier for her own room, but not a word of regret escaped her lips.

The day of Uncle Jim and Aunt Myra's arrival Martha passed the florist's window to take a parting look at the pink geranium, but regretted that it was missing from its accustomed place.

"It's better not to see it, anyhow," she comforted herself. "I'd want it just as bad as ever if it had been there, so now it's sold I'll have to stop thinking about it."

When Martha reached home her aunt, who had come that day, kissed her warmly and said, "You're a good girl, Martha Lee. Your mother told me how you fixed up my room and how you gave up your pretty flower to use the money for Jim and me. We'll not forget it soon, either, you may be sure. You're a genuine comfort to your mother, too."

These were rare words from Aunt Myra's lips, who did not believe in spoiling people with praise. However, it was not so much her aunt's words as a more gentle and kindly manner that made Martha's spirits rise, and she hoped that after all her aunt would not be so difficult to live with.

Supper was on the table and Martha hurried to her room to remove her hat and smooth her hair. She stood on the threshold in amazement. Her own room had been transformed. In the place of the little set of rickety furniture stood her aunt's best bedroom set, which had been given her as a bridal present. It was newly polished and cleaned and shone like new. In the center of the room was a lovely hand-carved table covered with a snowy linen cloth, which she also recognized as belonging to her aunt; but the cur-

(Continued on page 22)

Marriages and Deaths

Deaths.

IN MEMORIAM.

Mrs. Rebecca Scott Powell.

On June 25, 1896, there was born to Mr. and Mrs. J. L. Scott, Jr., of Graham, N. C., a daughter, Rebecca. As she grew into maidenhood, like Rebecca of old, "the damsel was very fair to look upon." When only about nine years old she was received into the full communion of the Presbyterian Church and her bright and lovable disposition helped to sweeten the bitter waters of earth. On the 29th of December, 1917, she became the wife of Mr. Edward Farrior Powell, a prominent and popular citizen of Whiteville, N. C. In her new home she soon won a warm place in the hearts of all. But the life so full of happiness and promise was not to reach its climax in this world. While visiting her parents she was stricken with influenza and pneumonia, and in a few days, on November 24, 1918, in her twenty-third year, "fell asleep," and with her infant daughter rests under her new-made mound in peaceful Linwood. God has called her. Why? It is not for us to question. The mysteries of His ways still remain unsolved, but some time we shall understand. Only the Gospel of Christ, "bringing life and immortality to light," can illumine the cloud of mystery shadowing that grave. Our grief is alleviated by the sweet thought that the flower of her young womanhood was not killed by an untimely frost, but "Our Beloved went down into His garden to gather lilies," and transplanted this lovely one that it might bloom with fairer beauty and sweet fragrance in a purer clime. E. C. M.

REV. R. L. WALKUP.

At a meeting of the Assembly's Stewardship Committee, held in the office of the late Secretary, at Montreat, N. C., the following resolutions on the death of the beloved Secretary, Rev. Robert Lee Walkup, who was called to his eternal reward on November 26, 1918, were unanimously adopted:

Whereas, It has pleased our loving Heavenly Father, in His mysterious providence, to remove from his life and work on earth to a more blessed habitation, with Him throughout eternity, our beloved brother and co-laborer, Rev. Robert Lee Walkup.

Resolved:

1. That in the death of Mr. Walkup, the Presbyterian Church in the United States has lost a most faithful and earnest servant, the Assembly's Stewardship Committee a most efficient leader in the benevolent work of the Church, and we, its members, personally, a dear and valued friend.

2. That we recognize the fact that Mr. Walkup has in the short time allotted to him for his life-work done a very valuable piece of constructive work in causing the Every Member Canvass to be introduced in so many of our churches and in teaching to so many of our people the real meaning of Stewardship.

3. That while we endeavor, sorrowing, to carry on to its successful completion the work so dear to his heart, we realize that we are enabled to do so because of the sound foundation which has been laid by his constant and arduous efforts.

4. That we desire to express to his bereaved wife and children our deep sympathy for them in their afflictions and we do earnestly pray that the God of all comfort may bless and guide and keep them to the end.

5. That a copy of these resolutions be sent to Mrs. Walkup and to the Missionary Survey and the Church papers for publication.

Henry H. Sweets, Chm.
A. E. Spencer,
Committee.

IN MEMORIAM.

James Edwin Scott.

James Edwin Scott, son of R. W. Scott, prominent citizen and farmer, and Lizzie Hughes Scott, of sainted memory, was born on the Melville farm, near Haw River, N. C., in the bounds of historic old Hawfields, on February 15, 1889, and died of Spanish influenza at Camp Humphrey, Va., October 8, 1918, in the thirtieth year of his age.

"Greater love hath no man than this that a man lay down his life for his friends." No one of the thousands of young men who have made the supreme sacrifice for their country and for humanity did it more unselfishly or willingly than did young Scott. He could have easily secured deferred classification on the grounds of being his father's main dependence on their large livestock, grain and fruit farm, but he could not bear the idea of his brothers and other young men going and his staying at home, no matter how imperative it seemed, and when his name was called, he waived aside all pleas for exemption and said, "Here am I, send me." His battle was soon fought, his sacrifice was soon made, but none the less nobly and heroically than by those who died on the bloody fields of France.

The writer has never known any young man of more unselfish disposition, of finer religious convictions and sensibilities, or of a more consecrated devotion to duty to his God, his church, his family and his community. He was trustworthy, faithful and true in every relation in life. Of none such can it be said they have died in vain, or before

their time, for to such death is but the gateway to the more abundant life hid with Christ in God. "Be thou faithful unto death and I will give thee a crown of life," has no doubt been realized by our departed friend and brother.

Tribute by a Former Pastor.

JOHN A. BLUE.

In the death of Mr. John A. Blue, Eureka Presbyterian Church lost its first, as well as one of its oldest and most beloved members, since the organization of the church.

Mr. Blue was typical of all that is noble in the character of the Scotch. A lover of the truth, his speech, though not given to many words, was plain, to the point, and always upheld the integrity of his heart.

Above all things the life he lived before his fellow man revealed the Christian character of one who had simple faith and trust in his Lord and Master.

As a citizen he was a leader, in his quiet, unassuming way, of every movement for the betterment of the community, and for the progress and development of the county.

As a father and husband he was faithful, by precept and example, in and rearing and training a large family; and his sons and daughters now in the noble and worthy lives they are living, are rising up to "call him blessed."

In early life he made a profession of faith in Christ; and was faithful to every duty in a long and blessed life. By the worthiness of his Christian character he was made elder in Union Presbyterian Church; and discharged the duties of this office faithfully and with zeal for the peace and purity of the church.

When the Eureka Church was organized he felt that it was his duty to cast his lot with the new organization in his town community; and was thereby a charter member and elder in the Eureka Church.

For several years before his death he was a "shut-in" by ill health; and it was during the time of his suffering the beauty of his Christian faith shown so brightly. He never murmured nor complained, but gave God the glory in his pain and affliction.

His beloved wife and devoted children are commended to his Lord and Master whom he loved and served so well. A Friend.

Strong are the mountains, Lord, but stronger Thou!

Where beats the tempest on the hither side,

Beneath their shelter bloom the vine and rose;

So do Thy chosen ones in Thee abide.

—Selected.

Children's Department

BIRTHDAY ALMOST ON CHRISTMAS.

Dear Standard:

I will write my first letter. My aunt takes your nice paper and I enjoy reading the nice stories in it. We have sixteen little red pigs, and I have a little pet chicken; we have nine little white chickens. I have one brother and one sister. My birthday was the 23d of December. I was thirteen. We have prayer meeting every Wednesday night and Sunday School and Christian Endeavor every Sunday night, and preaching every second and fourth Sunday. Our pastor is Rev. J. E. L. Winecoff, and I like him fine. My Sunday School teacher is Mrs. W. E. Boze. I like her fine. I have an uncle in France and one in the Home Guards. I hope that my letter will not reach the waste basket, as I want to surprise my grandmother and grandfather.

Your little unknown friend,
Lauradell Priest.
Elkton, N. C.

HOW EVA EARNED THE MONEY.

Eva and her mother were watching the men in khaki march by. Mamma's eyes filled with sudden tears as the boys, catching sight of the big flag floating from the house, saluted as they passed. They were on their way to the camp, some miles away. It was a familiar sight, but one that never palled. Eva looked at them till they vanished around a corner, and then knit on a little faster. She felt a great respect and admiration for the soldiers. She wanted to do all she could to help, for she understood a good deal about what was necessary to "win the war."

Presently her mother went into the house, and Eva was left alone on the porch. Her face looked troubled. "It's too bad," she said to herself, "when I want to help so much that I can't do anything but knit—and it's such slow work—I can't go fast. If I only had money I'd buy lots of wool for other people to knit, but I haven't, and I can't get any. Oh, I wish I was big enough to teach school, or earn money some way—I'd do anything!" Then Maggie came out to tell her that dinner was ready. She was absent-minded today at the table, once passing the salt when her mother asked for butter, and starting to put vinegar on her strawberries. She was thinking of what some little girls had told her that morning. Ruth Blake had said that Mrs. Crane wanted to get some one to come and read to her for an hour or two every afternoon until her eyes got stronger. The doctor had said she must not use them for a while. And Mrs. Crane would pay twenty cents an hour!

"My! I wish I was a better reader,"

Amy Adams had said, "I'd go there and read to her all day."

"Well, I wouldn't—not if I was the best reader in the world!" Ruth had rejoined, with a toss of her head. "You couldn't get me to, not if she paid me a dollar an hour. Cross old thing! And nobody'd suit her anyway. Doro!y went there and tried it, and so did Mary Cole—but she wouldn't have 'em."

"They aren't very good readers," Amy said impartially.

Mrs. Crane had come from town a few months before to the beautiful stone house a little way from Eva's home. But Mrs. Crane had not made a very favorable impression upon the children of the neighborhood. They said she was cross as a bear, and she scowled at them when she saw them on the street.

But the thought of twenty cents an hour was very tempting to Eva, and she left the table, still thinking of it. Suppose Mrs. Crane had her come for two hours a day for three days a week. In two weeks she would have money enough to get wool for one sweater, and if she wanted her every day all summer—Eva had to get a pencil to figure up, and the result almost staggered her. "I don't know any other way to earn so much money," she murmured, "and I've got to have it. I'll go this afternoon and see her if Mother says I can," and she went slowly into the house. So that afternoon Eva walked through the big stone gateway as calmly as her fast-beating heart would permit, and up onto the wide veranda? Reaching up to the iron knocker she beat a gentle tattoo—so gentle that it was unheeded inside. But a more vigorous appeal sounded so loud that her heart sank. "Oh, I hope it won't make her mad. I!"—and then the door opened, and a tall colored woman appeared. Colored women were rare in that locality, and Eva stared involuntarily at the turbaned head. But the broad smile that overspread the ebony face was so reassuring that Eva's heart slowed down somewhat, allowing her to tell her errand. Mandy disappeared, but was soon back. "Come right in to Miss 'Liza, honey," and Eva followed her dusky guide through the broad hall into a sunny living room, where Mrs. Crane sat, her eyes covered with a green shade. She did not look as sunny as the room, as she pushed the shade up a little, and surveyed Eva from head to foot. "You look pretty young," she said, in such a severe voice that Eva felt apologetic. "Let me hear you read," and she handed her an open book. Eva was an unusually good little reader, but it was hard, in that stern presence, to read paragraph after paragraph of the long words, and she felt that she was just stumbling along—and her voice did not sound natural to herself.

"Now read this," handing her a news-

paper. Patiently and painstakingly Eva read the long article, though she had to spell out some of the hard names in the one about Russia.

"Well, I guess you'll do—you can come," Mrs. Crane presently announced, without giving Eva a chance to express her opinion, but it did not make any difference. Her mind had already been made up.

"You'll have to be here just the time I tell you, and you mustn't ever disappoint me. I can't bear any shilly-shally work. I expect people, young or old, always to keep to their agreements, just as I do to mine. Be on hand tomorrow afternoon, at 2 o'clock, sharp." Then, as if a thought struck her for the first time, she added, as she readjusted her shade, "That is, if you want to come. If not, say so."

And Eva thanked her, and said she wanted to come.

The next afternoon she was in Mrs. Crane's hall as the grandfather's clock pointed to ten minutes to two. "She'll see I'm prompt," she thought with satisfaction.

"You're ten minutes ahead of time," Mrs. Crane said in such a great, big bear's voice that it made Eva quake. Mrs. Crane, seeing that the intended compliment was misunderstood, added, this time in a middle-sized bear's voice: "That's right! Better be ten minutes ahead than one minute behind. Here, drink this lemonade, then we'll find something to read."

Mrs. Crane was not lacking in a sense of humor. The readings weren't all given over to political and Russian articles; she would occasionally point out to be read some funny column over which her deep laugh would be so contagious that Eva would giggle with her. Once she suddenly interrupted a lengthy editorial. "Now let's have some foolishness," and handed Eva a beautifully illustrated book of fairy tales, with Eva's name on the fly leaf. After she had gone Mandy said tenderly to her long-time mistress, "She sho'ly do look lak yo' baby chile, Miss 'Liza, jes' lak yo' said."

Through the long summer Eva "kept to her agreement," cheered by visions of sweaters and helmets that would help keep the soldiers warm when winter came. Even when the mercury soared, or some little picnic was given up, she kept happy, and grew more and more at home in the pretty living room.

And wonder of wonders! One day as she was putting on her hat to go Mrs. Crane suddenly threw her arms around her and kissed her. And Eva wondered for a long time why her eyes were so full of tears.

When the last reading was over Eva almost cried on her way home and that evening she said to her mother as they sat on the porch: "Of course she doesn't



Educational



UNION THEOLOGICAL SEMINARY, RICHMOND.

The midwinter ministers' course on modern isms, modern methods of church work, pulpit delivery and the like has begun with a large attendance, about twenty-five of our ministers and missionaries being already on the ground.

Young men from the army and navy continue to drop in for the regular undergraduate course. One of these is Maj. Walter G. Somerville, a member of the middle class; and one of the picturesque sights on the campus every afternoon is the long lines of students in open formation going through the vigorous setting up exercises of the army under Major Somerville's direction. The blue Covenant flag, with its great white cross, fluttering from the tower of Watts Hall, seems to signalize the return of these young soldiers from the national army and the resumption of their special preparation for their duties as leaders in the army of Christ.

In order that all the students may have full opportunity to attend the Billy Sunday meetings in the City Auditorium and to study the methods of this electrifying preacher and to give their assistance in personal work, the faculty has made a large reduction in the hours of the regular daily schedule for classes.

In the three services on the opening day of the meetings Mr. Sunday preached to 15,000 people, and thousands of others were turned away from the doors because there was no more room. The force of policemen about the building have all they can do to handle the crush of people at the entrances.

On Monday night ex-Secretary of State Wm. J. Bryan gave his address on "Back to God," in the auditorium. He was introduced by Mr. Sunday.

FLORA MACDONALD COLLEGE.

The November number of the National Geographic Magazine, in an article entitled "The Spirit of the Geographic," has this to say: "At the opening of the Autumn term of Flora Macdonald College, Red Springs, N. C., the president wrote to the society saying that the faculty and student body had read with deep interest Carol Corey's article, 'A Day in the Geographic Wards,' and that they

would like to support a bed in one of them. He added that the young lady students, instead of taking the amount from their allowance, proposed to earn the money by doing the work around the college which housemaids had been doing, and thus show the real spirit of their purpose. In response to a letter heartily approving of the plan, their remittances have been coming regularly on the first of each month, and over one of the beds in the Geographic wards in the American Military Hospital No. 1, at Neuilly, a suburb of Paris, there is framed today a neatly printed legend, reading: Bed Maintained by Flora Macdonald College."

So far as we know this is the only college in the United States which has this privilege. Before applying to the National Geographic Society for a bed in their wards, permission was asked of the United States Government to endow a bed at Neuilly, which was refused, with the explanation that this could not be allowed to an individual nor private institution. The Major Vardell Chapter, U. D. C., also contributed to the endowment of the first ward established overseas by the North Carolina Division.

Miss Alla Wright, of Louisville, Ky., who spent the holidays here with her sister, Miss Mabel Wright, who is the violin teacher in the college, gave a very delightful piano recital while in Red Springs. Miss Wright not only teaches in Louisville, but also lectures to the other music teachers there and has standardized music in that city.

Miss Elizabeth Vardell has gone to Crossnore, N. C., where she will have work in Dr. Mary Martin Sloop's school.

The Pink Geranium.

(Continued from page 19)

tains, sofa pillows and other dainty articles prepared by Aunt Myra's housewifely fingers were unseen, for in the center of the table stood the long-coveted pink geranium, exquisite in tint, and voluptuous in bloom, to which a card was attached bearing these words:

"To Martha Lee, from her Sunday School teacher, in recognition of her splendid sacrifice.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Lull Martin, in Presbyterian Advance.

need me any more to read to her, but I want to go and see Mrs. Crane real often, Mamma, because I love her."—Harriet Winton Davis, in Congregationalist.

A SOLDIER'S STOCKING.

Rosabel had knit almost around before she discovered it; then her brow puckered into an impatient frown. What was one dropped stitch, anyhow? She kept right on knitting stubbornly. Isabel's stocking was an inch longer than hers already. She couldn't afford to ravel any out. One little stitch way up in the leg wouldn't matter much; no one could see it.

Perhaps it wouldn't matter at first, but Rosabel knew that it would matter a very great deal after awhile, when the stocking was being worn—that the tiny hole would eat its way clear to the top.

But click, click, click her needles went on, keeping time with Isabel's, and every moment it seemed harder to ravel back to the dropped stitch.

The twins were each knitting a pair of stockings for the soldiers. Grand-

mother, who had come to visit them, was showing them how. They were very proud of being able to do something to help their country in time of need. Already they had finished one stocking and were well started upon the second. They knit an hour each day and it was surprising how fast the stockings grew, but the longer they got the more miserable Rosabel became.

"Won't the soldier who gets these be glad? Won't his toes be nice and warm? I wonder if it is very cold in the trenches?" Isabel said. They had been chatting merrily, but now Rosabel was strangely silent.

"I'm going to write my name on a little slip of paper and put it in the toe of mine," Isabel said proudly. "Isabel Blair, age, twelve years." Don't you think the soldiers would like to know who made them? I'll be so proud of mine."

Rosabel hung her head miserably. Pride in her work was marred by the knowledge of the dropped stitch. When they were finished she pinned her pair together, so the dropped stitch would

not be discovered, and went away where she could not hear grandmother's praises. It seemed almost like telling a lie to accept praise when she knew she did not deserve it.

That night father read to them about the sufferings of the soldiers, of the cold, wet trenches and of the long, frozen marches when their feet left bloody stains upon the snow.

After they had gone to bed Rosabel lay and thought and thought until she could stand it no longer. She got up and went into the sewing room and found her stocking, then she sat down and unravelled it round by round till she came to the dropped stitch, then, after she had knit a little, just to know that she had started right, she went back to bed and went to sleep.

When grandmother knew, she said that that stocking was worth more to Rosabel than it would be to the soldier who was to wear it, for it gave her the opportunity to prove that she had the courage to acknowledge her mistakes and to rectify them, too.—The Child's Gem.

Miscellaneous

THE PRESIDENT'S WELCOME ABROAD.

Every American, whatever his political affiliations, should be proud of the way in which Mr. Wilson has thus far carried himself in Europe and of the depth and genuineness of the popular demonstrations in his honor. His speeches, pertinent to the various occasions on which they were delivered, have not only been phrased in the faultless English of which he is a master, but they have throbbled with genuine appreciation of the warmth of feeling felt for America by those who greeted him. They have rung true to the great ideals which he had already set forth in the state papers that had prepared the way for his coming.

It is worth something at this juncture in human affairs to have the head of the most powerful nation on earth going from land to land and speaking words such as these: "There is only one thing that can bind peoples together and that is common devotion to the right." "Back of us is that imperative yearning of the world to have all disturbing questions quieted, to have all threats against peace silenced, to have just men come together everywhere for a common object." "Friendship is not a mere sentiment. Patriotism is not a mere sentiment. It is based upon a principle, upon the principle that leads a man to give more than he demands." "I believe as this war has drawn nations temporarily together in a combination of physical force, we shall now be drawn together in a combination of moral force that is irresistible. It is moral force as much as physical force that has defeated the effort to subdue the world. Words have cut as deep as swords."

The soil of both America and Europe is fallow for the dropping of seedlike thoughts like these. The man who sows them may come short of applying perfectly the principles involved to all the problems, domestic and foreign, with which he has to do. He may not always act with absolute consistency. But the world respects and honors a man who sets forth in intelligible and appealing language the great new objectives toward which the nations must move if our civilization is ever to become really Christian. That is why the throngs acclaim Mr. Wilson as he passes up the Champs Elysees and along Pall Mall and through the streets of Manchester and Carlisle. They see in him something more than a graceful and polished orator, an eminent scholar and teacher, and a keen, alert American; they see in Mr. Wilson a man who was able to bring Americans of varying shades of opinion into the war practically as one mighty unit. They see also in him one whose eyes were never so fixed upon the absolute necessity of a conclusive victory that he could not see and consecrate him-

self and his fellow countrymen to the tasks of reconstruction.

It looks now as if his Scotch shrewdness had served Mr. Wilson well in going first to France and then to England. Had he gone first to the latter country and perfected his understanding with Lloyd George, he might have been accused of trying to overweight the conference with English and American influence, whereas by going first to the Continent, he has shown an equal readiness to hear what the leaders of French and Italian opinion have to say on the mooted question. It is from them rather than from Lloyd George that opposition is likely to come to Mr. Wilson's belief that all nations should be included in the league and that the formation of such a league should be one of the early and major concerns of the peace conference.

But we do not expect to see dissension at the peace table over the essential items in Mr. Wilson's program. He, as well as others, must be conciliatory and open-minded. The plain people in the lands which the commissioners represent desire not only the consummation of a just and enduring peace, but the substitution of a new international order for the old-time balance of power.

We expect such an outcome from the Paris conference and when it comes, we trust that the reactionary elements in the American Senate will find it prudent to fall in with the desires of forward-looking people the world over. It was the Senate of the United States which,

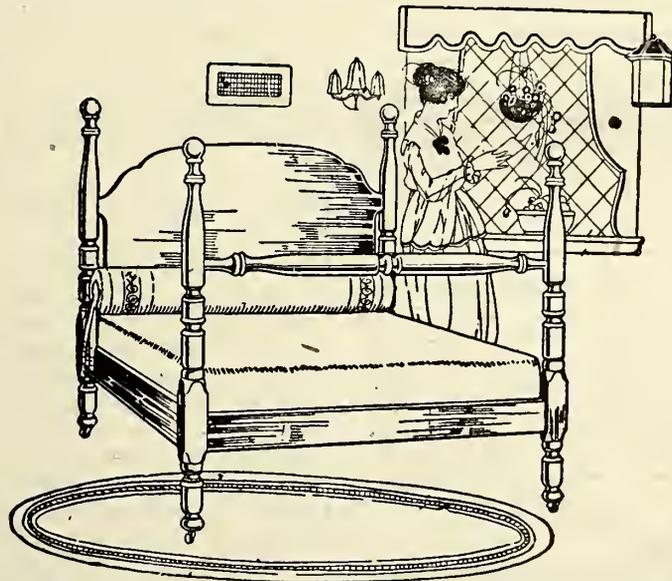
by rejecting the treaties which John Hay so carefully formulated, sent one of the noblest Secretaries of State which America has ever had into his later years with a disappointed and sorrowing heart. We do not believe any such fate is in store for President Wilson.—Congregationalist.

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TO INSURE A SAFE DEMOCRACY.

The very diplomatists who talk so much about the points of the peace settlement are as silent as the grave upon the matter which is as vital to the safety and permanence of democracy as any one of the "fourteen" or "twenty-one" capitulations. We hear much about the freedom of the seas, and the interpretation which this statesman or the other puts upon that high-sounding phrase. But why does no statesman mention freedom of worship, as an indispensable feature in any settlement which is to be worthy of the occasion which calls the nations to the council board? America counts Religious Liberty among her chief blessings, and is sensitive, exceedingly sensitive, toward any influence which menaces it. England gained it long ago, and has taught her children in all lands to prize it, and if need be to die for it. France and Italy have not known it so long as to have forgotten what it means to live where it does not rule. Austria-Hungary has never known it. Under the royal and imperial government which has just been overthrown public worship could not be carried on except in accordance with the customs of one favored Church. In that very city of Trieste, which Italy has redeemed, Methodist preachers have been thrown into prison for conducting public religious services. In several of the Balkan States where the Greek Orthodox Church is by law established the same medieval intolerance still holds sway. Its projection into the new era will threaten the permanence of any free institutions which may be set up. Is it not incumbent upon America and Great Britain, which have profited longest and most from this fundamental principle of democracy, to raise their united voice at the peace table in favor of religious liberty throughout all the lands affected by the treaties of peace?—N. Y. Advocate.

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Keep your body in good general condition. This is not only the best preventive, but determines largely your ability to pull through in case you get the disease.

Avoid excesses that weaken the body and lower resistance, such as overwork, overeating and overdrinking.

Get plenty of rest in bed, adequate sleep, fresh air day and night, and nourishing food. Avoid constipation.

Keep the hands clean at all times, particularly at meals. Keep them away from the nose and mouth.

Direct contact is a great source of infection. Avoid crowds and close contact with masses of people.

Avoid people who cough and sneeze without the use of a handkerchief.

Last and always, keep away from all cases of influenza and colds.

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Do you want a larger salary—or, are you willing to stay in the same old rut the rest of your life? Promotion comes to the trained, the expert. The call of the world today is for business-trained men and women. Enroll at this well equipped school for the training that will soon place you in the front ranks of business. Write for handsome catalogue.

Kings Business College
Raleigh, N. C. and Charlotte, N. C.



TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly on demand. Just so with

GRAY'S OINTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 843 Gray Bldg., Nashville, Tenn., for a free sample.



NEW GIANT KOCHIA

GARDEN NOVELTIES

CHILD'S GIANT KOCHIA, our 1918 novelty, has taken its place everywhere as the greatest floral favorite. It rivals the best Ferns or Palms in decorative effects and is equally valuable for garden or pots, a pyramid of dense feathery green foliage all summer, in fall, a dark claret red till Christmas. Easiest of all plants to grow anywhere. Pkt. 20c.

MATCHLESS LETTUCE. Novel, distinct and absolutely the tenderest and sweetest lettuce grown. Pkt. 10c.

TWO-POUND TOMATO. Largest, heaviest, richest, and most solid Tomato. A perfect marvel. Pkt. 10c.

CHINESE WOOLFLOWERS. The showiest new garden annual for bedding. Nothing like it. Pkt. 10c.

HOW TO COOK VEGETABLES, a booklet giving 608 receipts for cooking, canning and preserving vegetables of all kinds. Will make one's garden crops doubly valuable. 10c.

SPECIAL OFFER

For 20c we will send everything, Kochia, Lettuce, Tomato, Woolflower, vegetable book and catalogue. Order now. Supply limited.

BIG CATALOGUE free. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Roses, Sweet Peas, Asters, Fanatics, Beets, Beans, Cabbage, Onions, Tomatoes, Fed Corn, Potatoes, etc. Free strains and sterling net.



MATCHLESS LETTUCE

JOHN LEWIS CHILDS, INC., Floral Park, N. Y.

Preach Money

God's Money

We Are But Stewards of It

Only a few years ago a man could be a respected member of the church and indulge his appetite for strong drink. He could serve wine to his friends—take a drink when he pleased. Such a man is not counted as a Christian these days—he is a backslider if his name is on the church roll,—he seldom comes to church and should have the prayers of Christians.

Another sin has taken the place of this old sin,—that sin is desire for money, greed, covetousness. This sinner is not classed as a backslider, he is respected in the community, he comes to church regularly and often is found taking up the collection. He contributes largely to the pastor's salary and often dictates the policy of the church. He is the man that says "Our preacher preaches too much about money. When I go to church I want to hear the Gospel,—not everlasting money."

Yet that same man is engrossed six if not seven days in the week with every energy in his being centered on money making.

He hasn't time or inclination to go out on a church canvass for funds to send the Gospel to the Heathen; he hasn't a moment in the week that his pastor can command to do a bit of church work; he is too tired or uninterested to think of going to prayer meeting; he is the fellow that needs just one or two or ten or a hundred thousand more than he has,—then he is going to have more time to give to such things, or maybe he is the fellow who wants just that ten or twenty or a hundred acres tract adjoining his land—when he gets that he will be satisfied.

Maybe he is the man who rides in a Two Thousand Dollar car and gives the Lord a Hundred Dollars a year—a much respected man.

Maybe he is the man who is stinting himself, working sixteen hours a day and saving every cent he can, building a fortune, ambitious, respected, the pride of the community.

These men need to realize that the money they are bending every energy to earn, possess as the chief good in life, is dwarfing their very souls, is stunting their growth. They are bound with shackles, so that unless these shackles are broken and they can realize that the Gold and Silver is the Lord's, that the cattle upon a thousand hills is His, they are hopeless. Greed, covetousness, desire for pleasure, has made of life a dismal failure—children of such parents are started out on life with false ideas.

Preacher:—"If thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Assembly's Stewardship Committee

Montreat, N. C.

LUTHER'S ESTIMATE OF GERMANY.

Martin Luther knew Germany well; this is what he said of it: "The Lord God does with nations as I do with an old rotten hedge: I pluck it up and plant another in its place. In former times it stood well with Germany; but now her people are fallen from virtue, and are become rude and proud, and insolent. Germany is like a brave and gallant horse, highly fed, but without a good rider. Germany is a rich, powerful, and brave country, but she is in sore need of a good head and governor. I often reflect with sorrow how utterly Germany rejects all good counsel in this respect." We wonder what Martin Luther would say of Germany today.—Presbyterian Witness.

160 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be refunded on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

Nine women, representing nine nationalities, sat down to a tea together in an International Institute recently. These institutes conducted by the Young Women's Christian Association, are bringing all the women of different tongues together and uniting them in a common language, in common interests.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

Let us quote you prices on First-Class

PRINTING

Presbyterian Standard Pub. Co., Charlotte, N. C.

MARSH'S HISTORY WORLD WAR

Agents making unbelievable profits with this greatest history, and our side-line. Both outfits for 20c. mailing expense. **MULLIKEN CO., Marietta, Ohio.**

TO WARD OFF PNEUMONIA RUB VIGOROUSLY WITH GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. **SOOTHING AND HEALING.** Ask your druggist. If he can't supply you write **GOWAN MEDICAL COMPANY, CONCORD, N. C.** \$1, 50c, 25c. Pay no more.

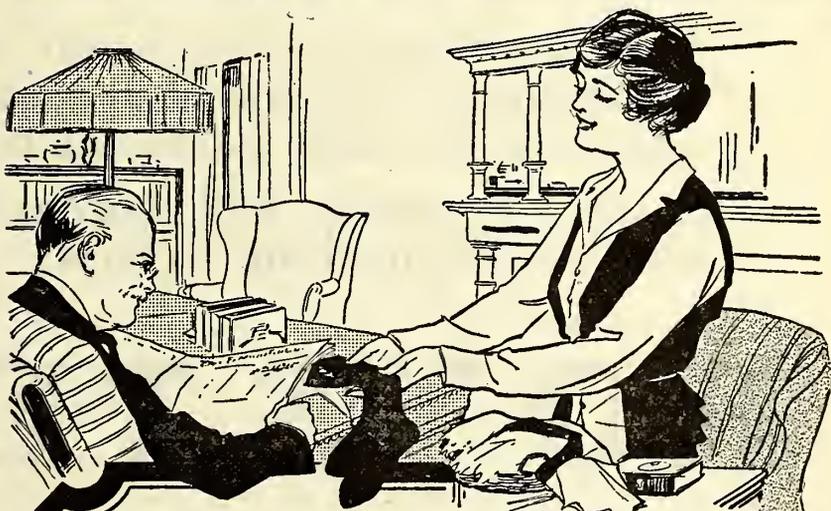
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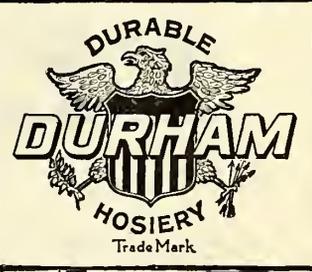
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Stockings that will not fade

People who have been wearing Durable-DURHAM Hosiery know that every pair keeps its original color. The Durham dyes will not fade from wearing or washing.



DURABLE DURHAM HOSIERY
 FOR MEN, WOMEN AND CHILDREN

Made Strongest Where the Wear is Hardest

The quality of the yarn is extra good. Every pair is strongly reinforced at points of hardest wear. Legs are full length; tops are wide and elastic; sizes are correctly marked; toes and soles are smooth, seamless and even.

There is a Durable-DURHAM style for every member of the family, for work, play or dress, for every season of the year.

The prices are 25, 35, 40 and 50 cents per pair.

You should be able to buy Durable-DURHAM Hosiery at any dealers. If you do not find it, write at once to our Sales Department, 88 Leonard St., New York, and we will see that you are supplied.

Free catalog showing all styles mailed on request.

DURHAM HOSIERY MILLS
 Durham, N. C.



TAR HEEL
 A medium weight sock with 3-thread, strongly reinforced heels and toes. Elastic ribbed top securely knit on. Feet and toes are smooth, seamless and even. Black, tan and white.

Price 25c pair

MADE OVER IN FRANCE.

I have never seen the hero of this little story. I do not even know his name. The first I heard of him was months ago in America, when I read something of his career. It was inspiring enough then to hear of that career at a distance; it was far more inspiring to hear of it from the lips of one who knew the man and who is perfectly familiar with his life in France. I pass on to you a little of the story as it came to me.

This man of whom I speak was a New York millionaire. When the war came he felt a desire to have a share in the great struggle. He tried to enlist in the army in one capacity or another, but was refused everywhere on account of his age. At last he tried the Young Men's Christian Association, and, strange to say, the Personnel Board, impressed by his manner, took a chance on him and sent him to France.

When he appeared at Paris headquarters he was closely questioned as to what

he could do and as to his life and qualifications.

"Can you run a moving-picture machine?" he was asked.

"No," was the reply.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write Meridian College, Meridian, Miss.

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Royster's Fertilizers are the life-work of one man: F. S. ROYSTER.

Their excellence is the result of 33 years of continuous effort to perfect a plant food especially for Southern crops and Southern soils.

Is the knowledge and experience of a lifetime worth anything to you? Then ask for

ROYSTER'S FERTILIZER



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Columbia, S. C. Spartanburg, S. C. Atlanta, Ga. Macon, Ga. Columbus, Ga.
Montgomery, Ala. Washington, N. C. Richmond, Va.

"Can you use a typewriter?"

"No; my secretary does all my writing for me."

"Can you entertain a crowd in any way—do you speak in public, sing, or play any musical instrument?"

"No."

"Do you drink?"

"Yes."

"Do you swear?"

"Yes."

"Do you gamble?"

"Yes."

"What can you do?"

"I can drive an automobile."

And he was sent to the front as a truck driver—a swearing, drinking, gambling millionaire in the uniform of a Christian institution driving a truck at the front.

He made good from the start. No labor was too arduous, no weather too cold or damp, no danger too great for this erstwhile idler of New York City. Where there were things to be done or dangers to be faced—there he was found, tireless, cheerful, smiling. And he faced it all because he wanted to help.

One cold day he came into headquarters from one of the bleakest, dreariest, shell-swept regions of France. This is what he said:

"In all my life I never was so cold and so tired and so hungry; and in all my life I never was so happy. Here in France I have been remade—here in France I have found God."

Remade by the things he had suffered for others. Does that not recall the great word spoken of Jesus Christ, "He was made perfect through suffering?" Thousands have had a like experience in France. They came to this land of sorrow—selfish and profane and skeptical of things holy and good; they threw everything—life and all—into the conflict—threw it in just to help, just to serve; and in doing this they found God and a new life. God is ever close to him who does an unselfish deed. God speaks to the man whose life is offered up as a sacrifice for others. The way of self-renunciation is the way to God.—Rev. S. P. Pryor, in Advance.

FIFTY EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.000 now to E. J. Reefer, the poultry expert, 5251 Reefer Bldg., Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.—Adv.

J. M. Belk,
Monroe, N. C.

W. H. Belk,
Charlotte, N. C.

Belk Bros.

Charlotte, N. C.

Department Stores

Clearance Sale of All Our Men's and Boys' OVERCOATS

Men's high-class Overcoats, made by the very best manufacturers, such as Schloss, Hamburger, etc., reduced to \$16.95, \$19.95, \$22.50, \$24.95, \$29.50 and \$34.95.

Men's heavy weight Overcoats in medium and long lengths at less than today's manufacturers' cost. Sales prices, \$7.95, \$8.95, \$9.95, \$12.95 and \$14.95.

School Boys' Overcoats, sizes 8 to 17, reduced to \$3.95, \$6.95, \$8.95 and \$12.95.

Little Boys' sizes, 2½ to 8, reduced to \$2.98, \$3.95, \$4.48, \$6.95, \$8.95.

All Men's and Boys' Mackinaw Coats at special prices.

Men's Suits at Attractive Prices

Schloss and Hamburger Suits, made of all wool fabrics, conservative and young men's models, at \$25.00, \$27.50, \$29.50, \$35.00 and \$39.50.

Belk Suits, made of all wool fabrics, conservative and young men's models, including the new skirt model, at \$15.00, \$16.50, \$18.50, \$22.50, \$25.00 and \$29.50.

Boys' Clothing Department

Be sure and visit our Boys' Clothing Department on balcony. We are showing a great line of Boys' School Suits as well as suits for the little boys, from 2½ to 8, at prices ranging from \$2.98 to \$16.50.

Boys' Hats, 25c, 50c, 75c, 98c and \$1.50.

Boys' Wash Suits, \$1.50 to \$2.98.

Underwear and Sweater Department

Big reduction on all Army Sweaters. Sale price, \$1.95, \$2.95, \$3.95 and \$4.95.

Men's and Boys' Civilian Sweaters, 98c to \$7.50.

Just received, several cases Men's and Boys' Underwear, which should have been delivered last August. These go on sale at old prices. Splendid values in Shirts and Drawers at 98c.

Union Suits, \$1.95. Boys' Union Suits, 98c and \$1.25.

Shirts

100 dozen Men's \$1.50 Percale Shirts. Sale price 98c.

100 dozen Men's \$2.00 Percale and Madras Shirts. Our leader, \$1.50.

One lot men's damaged Shirts. Sale price, 50c.

Men's Flannel Shirts at \$1.50 to \$4.95.

Men's Wool and Cashmere Sox, 50c and 98c.

Men's Wool and Cashmere Gloves, 25c, 50c and 98c.

Lion Collars, 20c.; \$2.25 per dozen

All Military Goods at special prices

BELK BROS.

17 Department Stores 17

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably due in whole or in part to imperfect digestion or imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection, Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement."

If you suffer from Rheumatism, or from any curable disease, accept the guaranteed offer below by signing your name. Clip and mail to the Shivar Spring.

Box 4D, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give t a fair trial, in accordance with instructions contained in booklet you will end, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point

(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

"And this porous plaster," said the fashionable lady, "can you recommend it?"

"Sure. That's what they're all wearing."—Louisville Courier-Journal.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

"THE JOYFUL HOURS OF JESUS."

J. Gibson Lowrie, D.D.

Dr. Lowrie demonstrates how, in spite of the stupendous weight—that of a world's redemption, which pressed upon Him, Jesus possessed as the well-springs of His spiritual sustenance, a joy that was full, abiding and sufficient for the mission He came to earth to fulfill.

PRICES, (\$1.25, NET.

— Order from —

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YOUR FACE?
Is the Complexion Mud-dy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

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Norfolk Southern Railroad
(As information only, not guaranteed)
Passenger Train Schedule.
6:30 A. M.—Leave Charlotte for Raleigh, intermediate points and East.
2:45 P. M.—Arrive Charlotte from Raleigh, intermediate points and East.
For through rates or other information write or apply to any Norfolk Southern Ticket Agent, or
G. B. UNDERWOOD,
Traffic Agent.
Commercial National Bank Bldg.,
Raleigh, N. C.

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HIDES, FURS, JUNK HIGHEST PRICES PAID
DIXIE HIDE & JUNK COMPANY
Dept. A. Lynchburg, Va.
References: Banks of Lynchburg

Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex.	Sunday	Daily Ex.	Sunday
Mixed	Pass.	Pass.	Mixed
No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	8 41 pm	5 00 pm
ar 8 35 am	10 00 am	5 55 pm	lv 3 50 pm
lv 2 10 pm	11 20 am	Ar. Fayetteville Lv.	4 50 pm 1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex.	Sun.	Daily Ex.	Sun.
Mixed		Mixed	
No. 11		No. 12	
Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

W. A. BLUE, General Supt.,
Aberdeen, N. C.

Yes, Preachers and Teachers

are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

The Mutual Building & Loan

will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

WHAT WON THE WAR?

Many things were mentioned as the great power to win the war. Among them were bread, fat, oil, coal, powder, etc. A recent writer says it was the pestilence that won the war. The German troops were so depleted and so weakened they could not meet their foe. The truth is, all of these won the war, and none of them won it. As a means, they were all used and effective. But the power which alone worked through the means was God, and Him alone. Our cause was right and just, and God

is with the right. The true answer then always is, "God won the war." Give Him the glory.

"Who won this war?"

Our tanks, our cannon, and our swords, Say not it was our iron and steel, These could not hold the hordes— 'Twas God!"

—Presbyterian.

Mr. F. S. Royster, President of the F. S. Royster Guano Company, whose advertisement appears in this issue, is a man who has spent his life in the de-

velopment of the fertilizer business, and is as much interested in the human side of it now as when he used to drive around from farm to farm and sell his output himself. He is always glad to hear, personally, from old customers who have used his goods, with accounts of the results they have obtained, and to old or new customers will be glad to give the benefit of his many years' experience or the advice of the technical experts in his employ. If you feel like writing him, just drop a line to F. S. Royster, Norfolk, Va., and he will be glad to hear from you.

STATEMENT
ROYAL ARCANUM
BOSTON, MASS.

Condition December 31, 1917, as Shown by Statement filed.
Amt. Ledger Assets Dec. 31 previous year...\$7,148,702.06
Income — From Members, \$8,026,906.90;
Miscellaneous, \$144,741.22; Total 8,171,648.12
Disbursements—To Members, \$6,892,330.56;
Miscellaneous, \$2,265,613.17; Total 9,195,943.73

ASSETS

Value of Real Estate (less amount of incumbrances)\$ 71,866.55
Value of Bonds and Stocks 3,830,310.58
Deposits in Trust Companies and Banks on interest 974,042.11
Interest and Rents due and accrued 65,238.94
All other Assets, as detailed in statement 1,935,983.31

Total\$6,877,441.49
Less Assets not admitted 1,580,434.90

Total admitted Assets\$5,297,006.59

LIABILITIES.

Death Claims due and unpaid\$ 781,372.63
Salaries, rents, expenses, commissions, etc. ... 1,221.77
All other Liabilities as detailed in statement .. 639.22

Total Liabilities\$ 783,233.62

BUSINESS IN NORTH CAROLINA DURING 1917.

Policies or Certificates in force December 31st of previous year, Number, 2,728; Amount, \$5,408,260.00.
Policies or Certificates issued during the year, Number, 1; Amount, \$1,000.
Policies or Certificates in force December 31, 1917, Number, 2,252; Amount, \$4,476,251.00.
Losses and Claims unpaid December 31st of previous year, Number, 3; Amount, \$3,000.00.
Losses and Claims incurred during the year, Number, 44; Amount, \$101,043.00.
Losses and Claims paid during the year, Number, 39; Amount, \$83,843.50.
Losses and Claims unpaid December 31, 1917, Number, 8; Amount, \$19,672.00.
Premiums and Assessments collected during the year, \$137,947.70.

President, C. A. Williams; Secretary, Sam N. Hoag; Home Office, Boston, Mass.; General Agent for Service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.; Business Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,

INSURANCE DEPARTMENT.

Raleigh, N. C., March 29, 1918.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Royal Arcanum, a Fraternal Order, of Boston, Mass., filed with this Department, showing the condition of said company on the 31st day of December, 1917.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

STATEMENT
WESTERN RECIPROCAL UNDERWRITERS
KANSAS CITY, MO.

Condition December 31, 1917, as Shown by Statement Filed.
Amt. of Ledger Assets Dec. 31 of previous yr...\$137,641.03
Income — From Policyholders, \$184,693.43;
Miscellaneous, \$3,548.98; Total 188,242.41
Disbursements—To Policyholders, \$28,217.66;
Miscellaneous, \$188,863.79; Total 217,081.45

ASSETS

Value of Real Estate\$ 1,350.00
Value of Bonds and Stocks 29,896.40
Cash in Company's Office 3,855.96
Deposited in Trust Companies and Banks on interest 51,390.20
Agents' balances, representing business written subsequent to October 1, 1917 18,479.21
Bills receivable, taken for fire risks 327.58
All other Assets, as detailed in statement 1,621.11

Total\$108,801.99

Total admitted Assets\$108,801.99

LIABILITIES

Net amount of unpaid losses and claims\$ 2,900.00
Unearned Premiums 64,642.70
All other Liabilities, as detailed in Statement .. 302.58

Total amount of all Liabilities except Capital. \$ 67,845.28
Surplus as regards Policyholders\$ 40,956.71

Total Liabilities\$108,801.99

BUSINESS IN NORTH CAROLINA DURING 1917.

Fire Risks written, \$61,810.00; Premiums received, \$844.00.
Losses incurred, Fire, None; Paid, None.

Campbell-Harvey Underwriting Co., Attorney in Fact; Home Office, Kansas City, Mo.; Attorney for Service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,

INSURANCE DEPARTMENT.

Raleigh, N. C., March 7, 1918.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Western Reciprocal Underwriters Company, of Kansas City, Mo., filed with this Department, showing the condition of said Company on the 31st day of December, 1917.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Sparkles

What He Wanted.

General Biddle said at a London garden party:

"The doughboy in France has a lot of trouble with the French language. A doughboy sat on a bench in the Tuileries Gardens one day and thumbed a French phrase-book discontentedly.

"'This here book,' he growled, 'don't tell you what you want to say at all. It tells you how to say the uncle of your mother is sixty-five years old, or the sister of your wife has bought a cow, or the umbrella of your neighbor is in the attic, but I don't want to say nothing of that kind.

"'What I'm after,' said the doughboy, 'is a book that tells you how to say: 'Your face is familiar—ain't we met before?' or 'Gee, them eyes!' or 'Little girl, you sure do look out o' sight in that swimmin' suit!'" —Dallas News.

Noblesse Oblige.

The fire-eating colonel had received a letter which consumed him with rage, but this was his noble reply:

"Sir: My stenographer, being a lady, cannot transcribe what I think of you. I, being a gentleman, cannot think it. But you, being neither, will understand what I mean."—Life.

Sergeant (drilling awkward squad)—"Company! Attention company, lift up your left leg and hold it straight out in front of you!" One of the squad held up his right leg by mistake. This brought his right-hand companion's left leg and his own right leg close together. The officer, seeing this, exclaimed angrily, "And who is that fellow over there holding up both legs?"—Chicago News.

Edward, aged six, was sent to a barber's shop to get his hair cut. The assistant who attended to him had red hair.

"Would you like to have your hair cut like mine?" asked the barber, with a kindly smile.

"No, sir," answered Edward; "cut it some other color, please."—Philadelphia Ledger.

The train was pulling into the station, and as the passengers crowded to get off, the hotel man walked up and down, calling: "King George?" Coming up to an old gentleman from the country, he said, while stooping for the man's bag, "King George, sir?"

"No, sir," replied the old man, "you're mistaken. I'm just plain Abraham McCCarthy."—Harper's.

"There we stood, the tiger and myself, in the thick of the jungle, face to face!" "O Major, how perfectly frightful it must have been for both of you!" —Passing Show.

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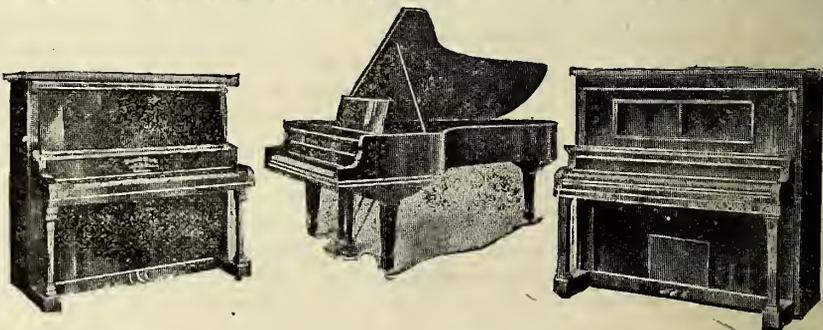
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EDITORS

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"As One Whom His Mother Comforteth"

I'll work and sing and pray and trust,
And then I'll fail, if fail I must,
But God will lift me from the dust
As mothers lift a stumbling child.

Life's lessons may be hard to learn,
His truths I slowly may discern,
But Love each page will slowly turn
As mothers teach the dullest child.

When restless, troubled, fretful, weak,
The comfortings of prayer I'll seek.
Low, tender words I know He'll speak,
As mothers soothe a fevered child.

Though tempted, sore, by grief oppressed,
I'll sink at last upon His breast
And He will lay me down to rest
As mothers lay a weary child.

And when from balmy sleep I rise,
Some sweet, dear friend beyond His skies
Will kiss my brow and lips and eyes
As mothers kiss a waking child.

—*Esma G. Denby, in Presbyterian Advance.*



Editorial



Interchurch World Movement of North America.

THIS is the day of great things. A war of worldwide dimensions made extraordinary demands. Thinking and planning, aims and efforts had to be on a like gigantic scale. Armies were reckoned by millions, money by billions, supplies and munitions in figures correspondingly large. Our minds have become somewhat accustomed to dealing with these large measurements. In our mental processes we handle millions and billions with the same easy familiarity with which we were accustomed to handle hundreds and thousands. The result is that we are not willing to shrink back into our former smallness. We are disposed to insist that the pursuits of peace must furnish scope for the same kind of large thinking and planning, large aims and efforts, with which the war has made us acquainted.

Look at the title, Interchurch World Movement of North America. This means a movement worldwide in its aims, and a movement backed by the combined energies and resources of all the churches of North America. The movement has not been launched as yet, but it is on the way. The keel has been laid, and the whole movement is taking shape.

It originated on the 17th of last month when one hundred and thirty-five representatives of the Home and Foreign Mission Boards and allied agencies met in conference in New York City at the call of the Foreign Board of the Presbyterian Church in the United States. The entire day was spent in considering the matter, and a unanimous conclusion was reached that the time was ripe for inaugurating such a movement. A committee of twenty was appointed to outline a plan to be submitted to the Foreign Mission Conference of North America, the Home Mission Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions.

This committee made its report at a meeting of the Foreign Missions Conference of North America, held January 14-17 at New Haven, Conn. The report has been published and enables us to see just what is proposed. We learn that the purpose of the movement is to unify the Protestant Churches of North America in the performance of their common task, "thus making available the values of spiritual power which come from unity and co-ordinated Christian effort and meeting the unique opportunities of the new era." While the movement is primarily in the interest of Home and Foreign Missions, it is proposed to broaden it so as to cover all agencies related to the missionary enterprise.

The organization of the movement is to include a General Committee of approximately one hundred, an Executive Committee not to exceed fifteen, a Canadian Council, and State and Local Committees. A thorough survey is to be made for the purpose of finding out accurately the needs in all mission fields, at home and abroad, and what the churches should do to meet the needs of the hour and of at least the next five years. This is to be followed by a campaign of publicity and of education for the purpose of arousing the church to the urgency of the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program.

When there has been thorough preparation for it a financial campaign will be launched to secure the funds needed to carry out the world program on an efficient basis. It is expected that this campaign will be launched in the Spring of 1920.

Such in brief is the movement now in its incipiency, awaiting the sanction of the participating bodies. Presumably it will be presented to our next Assembly for its approval.

Certainly it is a bold movement, a long step in the direction of denominational unity. If all the churches of North America can be organized for a united campaign in behalf of common objectives, if they can be induced to pool their contributions, and to agree on the percentage of distribution, it will prove that the denominational lines are fading, and that the day of complete Protestant unification is not far distant.

It is interesting to note that the initiative in this movement was taken by our own Executive Committee of Foreign Missions. Our Church has hitherto had the reputation of extreme conservatism. Its role has been that of bringing up the rear. This looks as if we had suddenly shifted to the front and were leading the van. Possibly the time has come for "the last to be first, and the first last."

The Pooling of Ministerial Assets.

This is undoubtedly the age of specialization—though we do not carry it to the same extreme as the professor who regretted upon his death-bed that he had wasted his life by devoting his time to the study of the Greek prepositions instead of confining his attention to one of them.

The work of a large city church has become so complicated that one man is unable to do it all.

In New York the old First, Madison Square, and University Place Churches have united to form an immense organization to be known as the First Presbyterian Church of New York. They have called to the pastorate two men, Dr. Fosdick, a professor in Union Seminary, as the preacher, and Dr. George Alexander as pastor. Each of these gentlemen is a specialist in his line, so it is expected that their combined efforts will build up a church that shall be a specimen of a model church.

Of course this is not practicable except in a large city, where a demonization is strong; but where it is, it would seem to be a sensible plan. It gives to men an opening for the exercise of their peculiar talent.

There are some men who ought to be kept in the pulpit, because they shine only there. Outside of it they are like a bull in a china shop. Then there are others who excel in pastoral work, but they are misfits in the pulpit. You rarely find the combination.

As the weaker churches in the small towns cannot afford the luxury of a combination parson, they will have to get along in the old way, which is not such a bad way after all, if we may judge it by the product it turns out.

In this great church in New York there will be not only a union of preacher and pastor, but also of Baptist and Presbyterian, which, if successful, will go to prove that under certain circumstances oil and water will mix.

The Assembly's Training School for Lay Workers.

We publish in another column a very interesting article about the Assembly's Training School, which we hope all will read. This is a very young child of the church, as far as years go, but few children have grown faster, or have given more promise of future usefulness.

A faculty of sixteen able teachers, serving without one

cent of pay, and a large class of students, more than the Junior class any Seminary has had for the past five years, make up this school, whose object is to train young men and women not to be preachers, but to be missionaries, Bible teachers in our Schools and Colleges, pastor's assistants, settlement workers, Sunday School workers and Home Mission workers of all kinds.

Dr. Lingle has been acting as president, but though he can come nearer doing several men's work than any man we know, even to his strength there is a limit. He needs relief, and the school needs as president one of our ablest men, who can devote his entire time to building it up and making it the ideal of its founders. In order to do this, they need an endowment of \$60,000, and they are waiting in prayerful expectation for some man whose wealth has been consecrated to the Lord's work, to come to their help.

Such a school in its far-reaching effects is equal to a Seminary, and we are praying that this one may grow to its full proportions.

Time Limit in the Ministry.

A short time ago we were asked by a thoughtful friend why we did not advocate a time limit in the ministry, as our present system was crippling more than one church. We agreed with her that our system was attended with many bad effects, yet just at that time we were not ready to overturn the Presbyterian system of government. We suggested that she put her argument into shape. Recently we received the following brief note, which we present as seed thoughts:

"This Time Limit would lengthen the life of many a minister. It would prize him out of his discouragements and disappointments, and would put him into a new field of hardness and hope and opportunity. He would leave his old field to a man to whom it would be a new field, full of possibilities. Thank the Lord, some of them are learning to shorten their pastorates."

Without proposing a remedy, we are convinced that the writer is correct in her contention that many of our churches are suffering from too long pastorates.

It is true that the session can terminate a pastorate by judicious advice, but few sessions care to incur the odium of the first move, which must be followed by strained relations with the pastor. Then many a pastor knows that he ought to move on, but like Noah's dove, he can find no rest for the sole of his foot, so he has to remain by the bedside of the dying church, though he feels humiliated by the feeling that he is an unwelcome occupant of the pulpit.

We are not proposing any revolutionary move, but we are persuaded that some method should be devised whereby churches and pastors can be fitted to each other, and square pegs put into square holes.

Rev. W. B. Arrowood, D. D.

In the death of Dr. Arrowood, which took place at Sharon, S. C., January 18, the Synod of South Carolina has lost one of its most useful men.

His life may be summed up as follows: Born in Gaston County, N. C., April 1, 1850; A.B. of Davidson College; licensed by Mecklenburg Presbytery, April, 1878; ordained by Montgomery Presbytery, October, 1879; pastor of Walker's Creek Pearisburg and Hoge's Chapel, 1879-1881; evangelist of Concord Presbytery, in Stanley County, N. C., 1882-1888; pastor of Philadelphia and Matthews Churches, Mecklenburg County, N. C., 1888-1890; pastor of Matthews and Sharon, Mecklenburg County, N. C., 1890-1892; pastor of Laurinburg Church, 1892-1899; pas-

tor of Bethel Church, S. C., and also Sharon, S. C., where he was pastor when he died.

Dr. Arrowood was a typical Presbyterian pastor, instructive as a preacher and faithful as a pastor. Possessed of good judgment, a strong mind, and a tender heart, by hard study he became a workman who had no cause to be ashamed. His preaching was always instructive and under his ministrations churches grew in knowledge and grace. Such men form the bone and sinew of our ministry, and give to the ministry a high standing in the estimation of the world.

The funeral services at Sharon, Monday, January 20, were attended by a large concourse of people, including fifteen ministers of all denominations.

Dr. E. E. Gillespie presided, and beautiful testimonials were given by those who knew him best and had labored with him. We know nothing in this life surpassing the life of this country pastor. There, in a quiet way, he labored to bring souls to Christ and to lift his people to a higher plane of spiritual life, so that at his death there were hundreds, over two Synods, who could claim him as their spiritual father.

Though he is now in another world, his influence still lingers and is perpetuated in the life of his son, who is preaching the same Gospel that his father preached, while transformed lives through two States bear witness to the purity of his life and the earnestness of his labors.

The Church Paper Coming Into Its Own.

According to the prophets of the present day, this war is going to turn the church upside down, give us a new brand of religion, and make the mossbacks in theology take a back seat.

Out of the wrecks of the past and the creations of the present, we hope that the Church papers may secure more recognition than pastors seem disposed to give them. We have never been able to follow the line of reasoning that prompts a congregation to organize its membership into classes for the study of missions, both home and foreign, and tax themselves to support a preacher who is to teach them the Bible and train them in building up the church, yet at the same time they neglect the Church paper that combines all of these various kinds of work, and that follows the members into their homes and speaks to them at all times. One would suppose that this important ally would be welcomed and used to the fullest extent. On the contrary, among the stereotyped beliefs of the past is the one that a Church paper is a luxury in a home, and not a necessity, and that even if you do take it, you need not read it. Of course the Church paper is largely to be blamed for this view, because the Church paper of the past was dry reading, and even now there are some that are "nearest of kin" to those of the past. We claim, however, that the modern Church paper is by no means as dry as its ancestors, but on the contrary, some of them will compare in ability and brightness with the best of the secular papers.

We are glad to learn that in the \$3,500,000 drive for benevolences the Stewardship Committee recognized what few pastors do, that a Church paper in every home would be a fine piece of constructive work, and that it would do much to establish on a firm foundation their work.

The Third Presbyterian Church of Fort Wayne, Indiana, has gone even further than our committee. They have decided to put the Church paper into every home in the church, and have made provision in their annual budget to pay for the same. We do not believe that we are oversanguine when we predict that such will, in time, be the policy of every wide-awake church.



Contributed



"God's Plan for Financing His Kingdom."

Doctrinal Sermon Preached Before the Presbytery of Atlanta, at the Fall Meeting, October 9, 1918, by Rev. Robert Ivey, Ph.D., and Published by Request of the Presbytery.

Lev. 27:30: "All the tithe is the Lord's: it is holy unto the Lord."

IN all things pertaining to religion, the matter of any regulation, in the giving of money, is the hardest matter to bring, with any convincing words, to the generality of folks! In the arguments presented for "systematic giving," one finds that the majority of professing Christians, or, at least, a large minority, will say: "Well, even if the Jews tithed by law, why, we are not under law now, but under grace, and we are to give, each, as the "Lord hath prospered us." That is quoting Scripture, but whether correctly, or not, we will try and answer in our study.

Men are fairly easily reached intellectually—the mind: easier reached emotionally—the heart: but are difficult to reach movingly—the will, when it comes to the feet used, in going to church, and especially, the hands, in opening the pocketbook, and handing out money for the Lord's work! In this latter connection, it is well for us all to consider seriously, that startling Scripture, "Money answereth all things;" and applying that to the exercise of giving, it means, for some Christians, that, the small amount of money given to the Lord's work, shows a decided lack of spirituality!

It is a common statement, that the religion of God is the most practical thing in the whole world. And why not, since it is given to regulate life here, for man's best to self, to neighbor, to God; and to prepare man for the life of eternity?

God, in His mighty, sensible wisdom, knew, that regarding the "giving of money," so-called, some people, but not many, at times, needed to be restrained. (II Cor. 8:3-4): but God knew also, that more people needed to be urged in giving!

Under emotional stress, there are people, who, in that stress, would give too much; but, also, in a dry dust lack of heart, there are many, who must be shown clearly, duty and necessity! Hence, God did not leave men to their own choice, in this "grace of giving," any more than in any other grace, but God has marked out His "Law of Giving," showing the minimum, and allowing any maximum, but providing, that the money be separated beforehand, to avoid any excessive, emotional giving!

God has a plan for financing His Kingdom. He did not leave people in the dark regarding this matter! And this plan, of our God, is one of the most vital, in the whole work, of the redemption of the world. And no one, not an unreasoning optimist, believes, that with our self-constituted (on the part of the majority of Christians), method of finance for the Kingdom, that it is possible that the world shall be Christianized for many weary decades yet:—and no one, not even an unreasoning pessimist, but believes, that if all Christians practiced God's plan, and method of finance, for His Kingdom, the world could not be brought to a knowledge of the Christ, within, but a very few decades! The above two facts must be conceded by any careful thinking person.

The world sneers at the profession, of church members in common, of their love for Christ, and of their desire to see His Kingdom established throughout the world: and the world has a right to criticize not a few Christians in this regard. Those who pray, "Thy Kingdom come," but do not adequately provide for its coming, in God's appointed way, are open to just criticism by the world!

And in this respect, both our heavenly Father and the

world occupy the same standpoint of judgment! No matter what one's profession of religion may be, both God, and the world measure one's real interest in this, as in all other subjects, by what one does for it, and one's doing, here, is measured largely, of necessity, by one's contribution of money!

I am not speaking, at all, by way of criticism of any Christian. It is not mine to do that, but the Lord's. And criticism would not be just, at least of many Christians, for there is an excuse for those, that they have either been wrongly, or insufficiently taught regarding this very vital subject of "God's Plan of Financing His Kingdom."

There has been all too little "Thus saith the Lord" about the subject. Most teaching, from the pulpit and elsewhere, has been on the line of "Give, Give," and very little teaching of definite "Payment,"—note what we say, "Definite payment of what we owe."

Free-will offerings must commence after our debt has been paid! And people have been continuously and persistently taught, that they can give money to God! But God says, "The silver and gold are mine." (Hag. 2:8).

And people have been exhorted, and even urged, to be systematically benevolent, in the matter of gifts to God! Think of it! "Systematic benevolence," applied to God Almighty, whose is "the earth, and the fulness thereof." (Ps. 50:12).

The system of thinking, and teaching, so common, has been based on "giving"—everlastingly "giving," and if this thinking and teaching is right, why, the Christian can justly claim the right to give what he pleases, and as he pleases!

Gifts and payment occupy very different standpoints! If one owe a debt, it is a definite amount, and he must pay it when it is due, or be branded as a defaulter; but no man, strictly speaking, owes a gift!

In connection with the above, let us, very seriously note this, that while this is a "giving" age, as never before in the history of the world, yet the Church of God is not getting its rights! Christians are "giving" largely, but not (in largeness) to church work, nor through church channels! We do not criticize the gifts to other objects, for they are most worthy, but it must not be forgotten, that the church is the body of Christ, God's own body, and to God, in Christ, is to be paid that which He directs, in His plan of financing His Kingdom, and that God comes first, and before all else!

Note it carefully, that God's plan of financing His Kingdom is carried out, by the payment of what He demands, and that is the payment of a debt; then, after that, one can give to benevolent objects as he wishes.

We need to stress that, because so many Christians make the plea, that they cannot "give" to the church, because they are giving elsewhere so largely! They are all wrong, soul destroying wrong! God is first, and His demand is for the payment of a debt to Him, and gifts elsewhere come second.

Hence, as we come immediately to our theme, "God's Plan for Financing His Kingdom," we find that it is carried out by the payment of a minimum of one-tenth of our income, to God; and that we may increase to any maximum, to which we in loving, longing desire, may desire to come.

In our study, we find—

First: That the tithe is a universal principle, and not, as many would have it, a Levitical institution. This hardly needs any argument, but one has only to make some research, and he finds that, no matter how old civilization may be, there is always abundant evidence of proportionate giving to God, or to the gods—and almost invariably the tenth.

Away back there in the early dawn of history, we see the tithe, in germ, at least, in the offerings of Cain and Abel. The Council of Seville, we read, viewed Cain's sin, as one of covetousness, in withholding a portion of that which God required. The readings of Gen. 4:7, and of Heb. 11:4, point to this view.

In Gen. 14:20, we read that Abram, returning from vic-

(Continued on page 8)

The Message From Flanders Field

IT is a far cry from a battlefield in Flanders to the Southern Division office of the American Red Cross, but it is an even farther one from the pre-war period in a typical English country home to the tempestuous times of bloodshed and disaster and mud-encrusted months of waiting in a front line trench. Yet all of these vastly different scenes flashed before the mind's eye during a recent interview held with Captain Pickard-Cambridge, M. C. Suffolk Regiment, by a representative of the Southern Division of the Red Cross. Each period of time seemed close at hand as each one was reviewed in clear-cut, incisive and vivid words by Captain Cambridge as he talked quite naturally, perfectly simply, and yet with that indescribable atmosphere which the intense experiences of his life unconsciously created about him.

Captain Cambridge was one of the men selected by the National Publicity Department of the Red Cross at Washington to tour the five States of the Southern Division for the Christmas Roll Call. It was no idle selection, either, for there are few persons more able to convey fittingly the message of Red Cross service than was Captain Cambridge; to him each separate experience of the war was almost a revelation and each one was received in its true spirit of importance, while the philosophy of fighting, the ultimate results which he felt must come to the Allies, and the awful individual experiences which he underwent all combined to create a message whose import he was eager to express.

First of all Captain Cambridge wanted to tell, not his own part in the struggle, but the part of those men who labored not with the incentive and excitement of battle, but in the humbler but equally necessary field of the Red Cross helper. The stretcher bearers who faced enemy shell fire without flinching and who bent beneath the burden of wounded men did not even hasten slow and careful steps for fear of jolting the wounded even though a minute's haste might mean the saving of their own lives. "Not one of these men did I see," exclaimed Captain Cambridge, "but hundreds, all working with the utmost caution for their burdens and the utmost recklessness for their own safety; long lines of them stepping carefully over shell torn roads, and often falling beneath the furious rain of iron which seemed directed upon each one. You've read of the immortal 'Charge of the Light Brigade' at Balaklava? Well, picture the charge of those noble six hundred rained on with shot and shell of which the poet tells us but unable to fight 'nobly and well,' and forced merely to endure and be patient. Such were the Red Cross stretcher bearers; and such, too, were the ambulance drivers. I couple both in mind, somehow, for both faced every danger that was forced upon a soldier and both were denied that immemorial privilege of fighting back again."

"Was the fighting back again any compensation?" was one question asked of Captain Cambridge. "Yes and no," was the reply, "at least to be able to fight back relieved a man's natural instinct at self protection and also satisfied his rage for vengeance, but some sorts of fighting did not suit me." Here the speaker paused, and the pause was pregnant with meaning. A glance at the ribbon of the military cross up on Captain Cambridge's breast told its story so well that it was felt useless to ask further questions, but after a time he spoke again. "I was thinking of the bayoneting," he said, and there came a shadow over the fine young face—"That I could not bear; once only I used the bayonet, and I will never forget the time; the memory of it sickens me as did the act itself; and I vowed to myself that I would fall myself upon a German bayonet rather than use it again upon a German foe—and I don't mean I would let that foe escape, but while my pistol was always ready I dislodged my bayonet from my gun and never used it but that once—it was too awful, too savage, too inhuman, and my traditions and training forbade my indulging in this method of killing. The "Tommy," though, seemed almost to enjoy it, and this was one thing I could never understand."

Captain Cambridge was wounded badly; thirty pieces of shrapnel tore his body in as many different places and his

account of that happening was characteristically simple. "Yes," he replied in answer to the question regarding the manner of his wound, "a shell exploded not ten feet away from me; I was dazed for a time—how long I do not know, but when I regained command of myself I found that first of all my canteen had been struck with a piece of the shell, and I had no water—for many hours of a blistering July day I lay on the field; apparently left for dead, and just having reasoning power enough to remain still, but suffering untold agony of thirst; worse than all the wounds put together—do you wonder I welcomed the Red Cross stretcher bearer who came at nightfall and who gave me water?"

"I suppose you wonder why I was not killed by that close range shell"—and here the voice of the speaker paused and hesitated; then took up its story bravely. "I, too, wondered that for a while and then I remembered; a fellow officer had been beside me when the shell burst; its force was almost spent on him—it blew his body into tiny bits—so small in fact that for a time I did not understand what the many particles of flesh were that covered my own body—then I knew—it was part of my brave comrade's body" "Did such a passing bring you any sense of sorrow or shock, or did you get accustomed to it, as human nerves will get accustomed to so much?" "I did get accustomed to it," said Captain Cambridge, "but—and here is one of the wonderful facts that the war actually created; it robbed us of the terror of death; it made every thinking man who fought for his country absolutely sure that no bullet ever fired by a German or any other foe, no shell, however huge, and no machine gun, however powerful, had power to do ought but destroy a man's body; that imperishable "something" that was the man himself, never was and never could be destroyed. This was almost a miracle for some of us to feel; I cannot explain or describe it, but it was overwhelming; I know as no other earthly experience could ever teach me, that the spirit of man is indestructible and imperishable and this knowledge is the very cornerstone of the victory which is ours. The spirit of man, typified in the stretcher bearer, the ambulance driver, the Red Cross worker, the officer at the head of his men or the humblest private in the ranks, was the spirit that lead to victory and which could not be destroyed."

And this, after all was the message from Flanders Fields to the people of America and of the world—the Red Cross would pass on the message to the people of the whole world if it could—one gallant English officer has expressed it all in that simple sentence—they could not destroy him—the immortal, the imperishable, the dauntless "Spirit" of man.

Arise and Shine.

By Frances R. Jenkins.

"Arise and shine, for thy light is come,
And the glory of the Lord is risen on thee."
America, hold thou on high
The sacred fire that sets men free.

A world woe-laden looks to thee,
Nor looks in vain, dear country mine.
Soon wilt thou compass land and sea,
With torches lit at truth's white shrine.

Then woe to them that build their thrones
On weeping Rachels comfortless,
On stainless womanhood defamed
And pleading childhood's dire distress.

For to a fierce consuming heat
This heavenly light of thine will turn,
And princes in their pride may find
How light scorned yet hath power to burn.

But to those brave unswerving souls
That strike in the dark for God—and pray,
Thou comest as dawn on the mountain tops,
That ushers in His glorious day.

Opening of Davidson College

Y. M. C. A. Secretary--The Chair of English to Be Filled.

DAVIDSON College opened after the Christmas recess with a far larger number of students than was expected after the War Department demobilized the Students' Army Training Corps. Two hundred and eighty have reported so far and there will probably be a few who will come in yet. The old lines of college life, so rudely disturbed by war conditions, have been rapidly and happily relaid, and the student body has quickly readjusted itself to the regular class room work and the free comradeship of the college campus.

The R. O. T. C. has not yet got under way, due to the lack of an army officer, but it is expected that we shall have this officer in a few days and uniforms and guns soon after.

The Y. M. C. A. holds a much larger place in college life than usual. For the first time we have a real Y. M. C. A. college secretary, furnished at no cost to the college by the War Work Council of the Y. M. C. A., with the hope and expectation that it will induce the college to continue the secretaryship when after this term the War Work Council ceases to provide the means. We are fortunate in having as this secretary one of our old students, Rev. Robert W. Miles, of Richmond, Va., who spent several months in France with the army. He has quickly found a warm place in the affection of the students and is doing a splendid work among

and for them. It is most earnestly hoped we can retain him for the future, or at least keep a regular secretary for this work. It would assure this if some one would assume the salary. For the sake of the splendid work that such a man can do among these students it does seem that in the Providence of God some person would agree to make the continuance of this work possible.

The president of the college and the executive committee are quietly searching for the right man to take the Chair of English now vacant in the college. A number of names have been suggested but no decision has been reached. At the proper time the names and testimonials will be submitted to the board of trustees and a selection will be made. Suggestions of good men for this position will be gladly received by President Martin. The organic law of the college requires that all permanent professors shall be members in good standing of some Presbyterian Church. The spirit and genius of the college calls for a man of robust Christian life, not passive but active in Christian service. Of course, he must be a man of high intellectual attainments and broad scholarship and it is desired that he shall have won his doctorate as evidence of his scholarship. He must have had sufficient teaching experience and have proven by such service that he is a success as a teacher and knows how to work successfully with students.

Why Say "Local Causes"

- By Rev. W. C. Clark, D.D.

THERE was general rejoicing when the Assembly discarded the expression "Local Home" Missions and divided all Home Missions into four classes, viz: Congregational, that done within the bounds of the single church; Presbyterial, that done by the united effort of all the churches within the bounds of a given Presbytery; Synodical, that done by the Presbyteries of a Synod in their united capacity as a Synod; and General Assembly's Home Missions, that done by all of our churches through the Executive Committee of Home Missions at Atlanta. Why not loyally conform to this plan and use their terminology?

Instead, in the literature, with which our churches are being flooded, there is still constant use of the terms "Local Home Missions," the "Local Causes," etc.

The great objection to such language is that it is ambiguous and unauthorized. It may mean the mission work done by the single church, by the Presbytery or by the Synod, or by all of these combined, or it may include all the benevolent contributions of either church, Presbytery, or Synod, to any and all causes except the Assembly's causes, or it may mean all the benevolent work (whether for missions, colleges, orphanages or the poor) of the single church.

The writer was recently called to explain this subject to

an intelligent body of ladies, and when he gave the classification authorized by the Assembly and told them there was no such thing as "Local Home Missions," he was told that it was "Local Causes" on their chart and was asked under what head contributions for the poor were to be placed, and was told that the full percentage of each of the Assembly's Causes must be sent out of each dollar, leaving nothing for Presbyterial Home Missions unless it had been taken out beforehand, which may have been done in this case.

There is not only confusion but a belittling of the work done by congregation, Presbytery and Synod by lumping all causes of all of these bodies under one head of "Local Causes" and assigning to them all 40 per cent of the total of benevolent funds. The only fair way is to divide each dollar, not expressly designated, between all the Benevolent Causes. This is what is being done by many churches, but many other churches and individuals are being confused by the use of language not authorized by the Assembly. It is hoped that those issuing the literature may conform to the action of the Assembly and thus avoid confusion in the minds of those who love the church and desire to have all of the Benevolent Causes clearly presented to our people and given their percentage of benevolent contributions.

The General Assembly's Training School, Richmond, Va.

SEVEN new students have applied for admission into the Training School since Christmas. Four of these are on the ground and at work. The other three expect to arrive in a few days. This makes thirty-three new students for the year who are taking full courses of study. It will probably interest the readers of the Standard to know that nine of these new students are from North Carolina and that North Carolina has a larger number of students in the Training School than any other State. The thirty-three new students represent eleven States and one foreign country. Besides the regular students there are quite a number of students who are taking special courses. There are ten members of the Senior class who will be ready to take positions at the close of the Training School on May 8.

A number of young men who are now in the army but hope to be mustered out soon have written saying that they expect to give their lives to definite Christian service and wish to know if they can find courses in the Training School that will fit them for such service. We are happy to say that there are just such courses and that the Training School is prepared to meet the needs of young men who wish to give their lives to definite Christian service as lay workers. It can also be of service to those young men who are mustered out too late to enter a theological seminary and who do not feel quite prepared to enter a seminary, by preparing them to enter a seminary in the Fall. There are excellent courses in the Bible, Personal Work, Sunday School Work, Missions, Social Work, and Christian Doctrine.

Onward or Under.

By Rev. H. B. Searight.

IT is universally agreed by leaders of religious life and thoughts that we are entering a new age. The problems of re-adjustment and reconstruction call for as much, if not more, wisdom and consecration than winning the war. Stupendous opportunities and responsibilities confront the Church of God.

All of the great evangelical denominations are preparing for the new era that lies ahead of us by adopting large and aggressive programs. The Baptists are engaged in a great campaign for Christian Education; the Methodists are raising millions for missions at home and abroad; the Disciples of Christ are in the midst of their Men and Million Drive; and the Northern Presbyterian Church has adopted a progressive program known as the "New Era Movement."

What do we Southern Presbyterians propose to do? Are we preparing in any way to meet the demands of the new age?

The forward-looking men of our last General Assembly, fully realizing the unprecedented opportunities and responsibilities of the times, adopted a \$12,000,000 budget for benevolences for the next three years. The churches are called upon to raise \$3,500,000 for benevolent causes in 1919, \$4,000,000 in 1920 and \$4,500,000 in 1921. This is not an unreasonable or impossible program and we must "put it over." We cannot afford to mark time. Only a live, generous, consecrated, sacrificial church is fit for the tremendous tasks of the hour, and without these manly and Christlike qualities will forfeit the respect of the world and fail to hold the men returning from the front.

In one of the dark crises of the war, when England was called upon to gird herself for greater efforts and sacrifices, Lloyd George, her daring and indomitable leader, made use of this memorable expression, "We must either go on or go under."

This declaration is true of our own beloved church. Other denominations are going forward. Unless we bestir ourselves we shall be left behind, hopelessly outclassed and outdistanced in the laudable contest for the Christian conquest of America and of the world.

What Southern Presbyterian can contemplate such a result with complacency?

The suggestion is intolerable. Our proper place, as an educated, evangelical and liberal church is in the van and not in the rear. We must see to it that our church marches at the head of the column.

There is a rising tide in the religious life of America. The Christian virtues of courage and self-sacrifice have been put into the forefront by the stern demands of the war. Millions have responded to the call of duty, and hazarded their all for the sake of freedom and humanity.

In this sacrifice they have found a strange and Christian joy. The people have been educated to give in a large and lavish way. It is easier to raise money now than at any time in the memory of man. The people will respond to a large appeal and rally to a heroic cause. Let us avail ourselves of the conditions.

"There is a tide in the affairs of men, which taken at the flood, leads on to fortune; Omitted, all the voyage of their life is bound in shallows and in miseries."

"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself." (II Samuel 5:24).

Washington, N. C.

Dear Lord, let me follow in Thy footsteps here that at length I may see Thee face to face at the journey's end. May my work be so faithfully done and my loving faith so steadfastly stand that no pain may be hard to bear, no misunderstanding resented, since they prove me Thy servant. And as I look up to Thee for guidance, let some ray of light shine out from the eternal heaven that I may know my toil shall not be in vain. For Christ's sake. Amen.—Dr. Floyd Tompkins.

Behind the Clouds.

By Kathleen Hay.

"Like a river glorious is God's perfect peace,
Over all victorious in its bright increase;
Perfect, yet it floweth fuller every day,—
Perfect, yet it groweth, deeper all the way."

The war is over, and November the Eleventh will long be remembered by the world as "Peace Day." For thousands it stands apart as the happiest day in their lives, and for thousands the saddest. Around the latter beat hearts aglow with hope and love—their service pins, in blue, are still theirs, and will never, now, be replaced with the gold. The clouds have lifted for them, and the silver lining gleams through. Out from the terrible battlefield, their loved ones will come home to them! "Over there," old women, and men, and tiny children, thread their way, through the ruins, but with joy in their shining eyes—they are traveling home; or to that devastated spot, that memory holds most dear.

Soldiers wave to them; cheer after cheer fills the air, and music, the expression of glad and thankful hearts, peals forth—for Peace has come at last. But to hundreds and hundreds of others, that gladness and joy is missing. Their hearts are bleeding with wounds that cannot be healed. For out there, in the turmoil, amidst the cannon's roar, their loved ones have laid down their lives. The cross on Calvary seems not so dim to them today—nor that scene in the garden of Gethsemane so far away.

Yes, a great earthly peace has come, and "over there," the songs of the birds mingle no longer with the awful roar of war. "Over there," above the wooden crosses, the poppies wave above those who kept the faith so well. And, what of that peace that has come to them, on another, and happier shore?

"Onward, Christian soldiers!

Marching as to war,
With the cross of Jesus
Going on before."

Think of the joy, then, for the Christian soldier, where from the midst of that battle-scarred field of pain, he was called to answer the last great command to go up higher—

"We would see Jesus—this is all we're needing,
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome, day! and farewell, mortal night!"

In this, then, there will come comfort to those who are so sad.

A little while, after their earthly, starless night—goes by, they, too, will lay down the cross, and join their Christian soldier, who has marched on home to God, to answer the greatest of all roll calls! He has found a peace that can never pass away; not temporary, but eternal.

So, out of the darkness, and beyond the starless night, and the mist-clouds, the golden stars are gleaming. . . . And a peace, that for a time, is veiled, awaits the dawn . . . of which the glory, and the beauty of that sunrise, shall be too great for words!

Lyndhurst, S. C.

Systematic Beneficence.

A CORRECTION.

Assembly's progressive goal for 1919-20 (as stated) is \$3,500,000—\$2,100,000 for Assembly Causes, \$1,400,000 for Synodical and Presbyterian Causes.

North Carolina Synod's quota is \$625,000 (instead of \$375,000, as stated)—\$375,000 for Assembly Causes, \$250,000 for Synodical and Presbyterian Causes.

Mecklenburg Presbytery's quota (as stated) is \$114,810—\$68,887 for Assembly Causes, \$45,923 for Synodical and Presbyterian Causes.

Presbytery's Committee.

"God's Plan for Financing His Kingdom."

(Continued from page 4)

tory over four kings, met Melchisedek, king of Salem, and priest of the Most High God, and that Melchisedek blessed Abram, who in turn recognized Melchisedek as priest before God, and gave him tithes.

Jacob, at Bethel (Gen. 28:22) vowed a vow to God: "I will surely give a tithe unto Thee."

And a thing to note is, that these incidents are all pre-Levitical!

History shows us that earliest Egypt gave a tithe of the spoil to the gods, as the price of the god's help, toward victory.

The ancient Chaldeans, also, sought to reward the gods in the same manner.

Of China, we find in their ancient literature the same thing.

And ancient Babylonia, from her tablets shows the giving of tithes for her temple worship.

From these bits of history, which are only a portion of what could be shown, we see that the tithe has been a universal principle among the nations, for carrying on the worship of God, or the gods!

Worship was by sacrifice. We do not know the origin of this sacrifice, but we know that Cain and Abel sacrificed, and from the book of Hebrews we infer that the tithe was used to provide for the sacrifice. We know that sacrifice became a universal thing, and we find, also, that in all nations, the tithe was used to provide for that sacrifice. We do not know the origin of either sacrifice, or tithe, (the worship of God, or means for that worship), but both must have been instituted away back there, by revelation of God; and with sacrifice, went the means for it, the tithe—(both going abroad over the face of the earth, and both surviving, even though the origin of either were forgotten!)

Second: In our study we find that this universal principle became incorporated into, and was made a basis, of the Mosaic system of tithes!

In Leviticus, Numbers and Deuteronomy we find the law of tithes. How long the Jews carried out the Mosaic order, we do not know. As far as we can judge, the sacred use of the tithes was early perverted under the kings, and we know that religion then languished, and nearly died out among the Jews. All along, the prophets cried out against the greed and dishonesty of the people, but in vain. Even the captivity did not burn the sin out of the nation.

The people had been taught to "Honor the Lord with thy substance," but they did not. Malachi declared the people to be "robbing God," but fickle Jewry denied the charge. What Malachi denounced, Nehemiah rectified, for the time, by one bold stroke, restoring the old order. (Neh. 13:12).

The tithe had its ups and its downs, until we come to the New Testament times, when we find the tithe principle religiously observed by the majority of the people, but in a perfunctory way.

Third: In our study we arrive at this conclusion, that the tithe, being a universal principle (though incorporated into the Jewish economy) is not to be counted as abrogated, when the Old Testament economy ended, unless it is so stated, or is implied.

Nowhere is it stated in the New Testament, that the tithe is no longer the Lord's.

Nor can it be shown by any fair inference that the tithe is no longer "Holy unto the Lord."

It is true, that Jesus Christ rebuked the Pharisees, who were tithers, and in connection with the tithe; but it is also true that the Lord did the same thing in connection with prayer!

But tithing was not condemned, any more than prayer. It was the manner, in both, and not the principle!

If Jesus Christ had wanted to do away with the tithe, He certainly could have done so, as He did in other matters, such as divorce!

But our Lord never offered any substitute for the universal

standard, even as He often spoke of money, and of covetousness. And He said, "I came not to destroy the law, but to fulfill."

Fourth: In our study, we come to this truth, that the tithe, not being abrogated when the Old Testament economy ended, it is universally binding in the New Testament economy!

Hence, we have, now, in the tithe, "God's plan for Financing His Kingdom," as the Jews formerly had the same plan, under God.

The voluntary tithe was recognized, and urged on all Christians, until the sixth century, so early writers show us. Then came the general confusion of Church and State, and the evils that followed that monstrous duality, and gradually the tithe lost its voluntary character, and became a sort of enforced tribute. In that, the beautiful thought of voluntary paying unto God, and giving for God, was lost sight of. One of our missionaries tells of a native, a Christian, and a believer in tithing, who went to a friend and tried to persuade him to tithe also. He failed to convince by words, and proceeded to enforce the principle of tithing by brawn, giving the other a beating. That was "zeal without knowledge." One cannot any more make a man tithe than he can make him pray. One might force a man to repeat words, but that is not prayer, neither is enforced payment of one-tenth of one's income tithing, as God means it. Tithing must be voluntary, and from the heart.

And we need to note again, that the payment of money for God's work is not left to the emotions of men, but God has a measure. Here we are led to answer the misrepresentations of some, who claim that Christians ought to pay to God, even their all. And they point to the communism of the early church. True, the early Christians had "all things in common." This was allowed of God, as some other things were allowed. But it certainly was not practical. It did not work. It was voluntary, as the story of Ananias shows us. But difficulties soon arose, and we find neglect of the poor, and collections asked for in Jerusalem by Paul. Hence we judge that this voluntary communism was only a thing allowed, not ordered of God. It proved a failure, and died, while God's appointed method of financing His work stayed.

Now again, a question confronts us, and note it carefully, "Why does not the New Testament say more about the tithe, if it be still the universal obligation?" This question is often pressed.

An answer given, is the answer so often given to the question about Infant Baptism, that all the people to whom the apostles wrote and preached had been accustomed to pay the tithe, and hence there was no particular need to lay emphasis upon what was a universal practice! Such answer would be sufficient, were it not that it seemed to assume that the New Testament is silent on this great question of the tithe. It is not silent. In the seventh chapter of Hebrews, we find one of our most convincing statements. The writer of Hebrews was convincing the people of the incomparable superiority of the priesthood of Jesus Christ to that to which they were so attached.

The Mosaic law gave the Jewish priests the tithe for the support of religion. But the founder of the Jews paid tithes to Melchizedek, and Melchizedek was greater than the priesthood of the Levites, because, in the loins of their father, Abram, the Levites paid tithes to Melchizedek. And Jesus Christ is declared to be a priest "forever," "after the order of Melchizedek," hence Jesus Christ is superior to the order of the Levites.

Melchizedek is represented as "not dying," which betokens that his office as a priest is perpetual. The tribute to the Levitical priesthood was only a temporary thing. They, as a type, were to die. But Jesus Christ, having as His type one that "liveth," lives forever. He is the fulfillment of the type. And, in dealing with that which "has no end," we find the tithes included. Any claim that the Levitical priests had, was only for a time; any claim that Jesus Christ has is perpetual.

Now note it! Our Christ, as a High Priest, forever, is a "Minister of the Sanctuary," is a minister of the "True

Tabernacle, which the Lord pitched, and not man," the church.

And note it (Hebrews 8:3): "Every high priest is ordained to offer gifts, and sacrifices"—(and the tithes made it possible for the Levitical priesthood to do that—"wherefore it is of necessity that This Man (Christ) have somewhat to offer!")

How would He get it?

Remember, He is the Head of the church, always! Then, to carry out His work, He must have the "somewhat" to work with, and that is provided in God's appointed way! It is true that Jesus Christ made the supreme offering of Himself "once for all" for redemption. It is also true that Jesus Christ is the "Head of the Church" and in the work of the church, the support of it, He must have the means!

So we have "God's Plan for Financing His Kingdom!"

And let us remember, the plan makes a minimum, "one-tenth" of one's income. That is an obligation. Also, God provides, in His plan, for a maximum, which is "according to ability," and that is privilege.

To fall below the minimum is to be delinquent, and loses the joy of the true Christian service. It may be ignorance causes this delinquency on the part of many! They may not have been taught correctly. It may be something else. But they lack the joy of life.

Joy ariseth in the awakening of life to the obligation of the minimum, God's minimum! But no person goes into ecstasy in minimum giving, or rather paying! The payment of the minimum is the "must" of life! In Lev. 27:10, God says of His Law of Giving, "Ye shall not alter or change it." But as one reads further, one finds something else shown. "If he change it, it—(the increase) shall be holy." So, a Christian can go from the minimum, of obligation, to the maximum of privilege. The person of wealth, and able to go on to the maximum, is expected of God, as he "freely has received, he shall freely give."

These are days, in which we, as citizens of this commonwealth, have, in loyalty to our country, upheld every vital need: and shall we not, as citizens of the commonwealth of Israel, in loyalty to our country, uphold every vital need? Are we as loyal to our eternal interests as we are loyal to our temporal interests? Does the Kingdom of God engage our heart's loyalty, as the Republic of our present abode? Wise to think it over! Wise to engage as "co-workers with God"—to be fair, and true, and loyal. "If ye know these things, happy are ye, if ye do them."

Atlanta, Ga.

The Blue Bird.

By John Jordan Douglass.

O little bird with dress so blue,
I somehow fall in love with you;
You are the merriest thing a wing,
Sweet harbinger of Spring!

When all the other birds are dumb;
Ere yet the mocking bird has come,
You charm me with your matin lay,
Blue minstrel of the April day.

Your spirit, sweet bird, isn't blue;
You let the merriest songs flow through;
And so, wee warbler, I insist
You are no doleful pessimist!

Wadesboro, N. C.

Evening.

I know the night is near at hand,
The mists lie low on hill and bay,
The Autumn leaves are drifting by,
But I have had the day.

Yes, I have had, dear Lord, the day,
When at Thy call I have the night,
Brief be the twilight as I pass

From light to dark, from dark to light.

Dr. S. Wier Mitchell.

Mrs. Bickett Before the Y. W. C. A. in Asheville.

By Mary Jasper Willis.

It is seldom that an audience has the pleasure of hearing the kind of program that was offered on January 16 by the Asheville Y. W. C. A., under the direction of the president, Mrs. Whitefoord Smith, and her able corps of assistants. The reports given furnished proof of the fine quality of the work and the pressing need for additional funds.

The main feature of the evening, however, was the address of the wife of our governor, Mrs. T. W. Bickett, regarding her recent visit as a Y. W. C. A. worker to our army in France. Few war addresses have been more touching than this narrative that came straight from the heart of an American mother. No mother of a son "over there" could help hoping that her son had felt the pressure of the hand of Mrs. Bickett and heard the loving tones of her voice.

One striking feature of this address was Mrs. Bickett's utter refusal to display herself in a heroic role. She told of her taking the wrong boat at the beginning of her journey, of her sleeping through an air raid which she had greatly desired to witness and of her trip to Chaumont without catching a glimpse of General Pershing. She positively declined to step out into the limelight of her own achievements. The high-water mark of her experience seemed to be an occasion when some officer came to her, saying: "These boys have come back from a charge; very soon they are going out again. Would you like to speak to them?" In her account of how she met these boys and spoke to hundreds of them, some of whom were going to certain death, she seemed to try to sink her own personality in the greatness of her opportunity and her intense longing to put her arms around each one and give him a mother's blessing before he went to the charge. If there were any dry eyes in the assembly, mine were in no condition to take cognizance of their state of moisture!

In listening to Mrs. Bickett, a student of literature was forcibly reminded of some of the great examples of eloquence in the range of English, examples devoid of attempts at oratory or display, powerful with the beauty of yearning love and simple pathos. Two of these that came to mind were the speech of Judah in behalf of his brother Benjamin to Joseph, his unknown brother, and the notable appeal of Jeanie Deans to the queen when pleading for the life of her erring sister, as given by Walter Scott in the Heart of Midlothian. In these as in the addresses of Mrs. Bickett, there were no flights of fancy, no sparkling imagery, no striving for effect, but the power of a loving heart as it lays bare its own throbbing.

The closing appeal to us as Y. W. C. A. workers, following some account of the achievement of the organization that had come under her observation, was that we should rise to our opportunities as our boys had done; that we should send along the chords of our various activities the saving, helping love of womanhood and that we should safeguard the moral character of our young heroes as they come marching back into the every-day vocations of life. This appeal formed a fitting close to an address that had taken us out of ourselves and had brought us into contact with the courage of our boys under suffering and death.

Montreat, N. C.

A Correction.

Mr. Magill, in announcing the "Banner Winning Sunday Schools," makes special mention of Bethel and Ginter Park, in Virginia, and Greenwood, in S. C., as having "led the entire Assembly in the offering for Sunday School Extension." As the contest was based on the per capita offering, is his statement not liable to be misunderstood? If Bethel, for example, had given in proportion to the enrollment as Stamps, Ark., did, her offering would have been \$1,987.38 instead of \$520. With an enrollment equal to about one-eighth of that of Bethel's enrollment, Stamps gave over one-half as much—a per capita of \$3.66.

Is Virginia and South Carolina money better than Arkansas money?



News of the Week



Secretary Glass has announced that there will be only one more Victory Loan, which will be floated probably the last three weeks of April, and will not be over six billions.

King George, of England, has lost his youngest son, Prince John, who was subject to epilepsy.

Paderewski, the pianist-statesman, has been appointed the premier of Poland.

Dean Stacy, the acting president of the University of North Carolina, was stricken suddenly with influenza on Tuesday, January 14, and died the following Tuesday.

It has been decided that the Teutonic "Big Four": Germany, Austria, Bulgaria and Turkey, are to be barred from the Peace Table for the present.

A new political party has been organized in Italy. It is Catholic in its formation and marks the breaking down of tradition. Heretofore the Catholics have kept aloof from politics.

Thomas Settle, of Asheville, N. C., one of the most brilliant lawyers of his State, and an orator of great reputation, died in a hospital on January 20. He was one of the leading Republicans of his State.

A continued labor shortage, with resultant high wages for at least another year, was forecast at a conference between seventy-five men representing the various railroads centering in Chicago and Government and State employment officials.

The recent German elections would indicate that the majority Socialists appear to be the largest party in the Assembly, and that they will hold most of the Cabinet seats.

Assistant Secretary of the Navy Roosevelt says that with the exception of about 3,000 men, the American Navy will be out of European waters by February 1.

Madame Lebaudy, the woman who killed her eccentric husband, the self-styled "Emperor of Sahara," has been acquitted by the Nassau County grand jury.

A fire in the business section of Sanford, N. C., on January 21, did damage amounting to \$50,000.

Reports from twenty-one offices showing more than 135,000 men unemployed were submitted to the House Immigration Committee by Frank Morrison, secretary of the American Federation of Labor, in support of his contention that "there will be bread lines in every industrial center before

May 1." Mr. Morrison appeared in support of legislation to restrict immigration.

On January 21, Robert A. Cooper, of Laurens, was inaugurated as Governor of South Carolina, succeeding Governor Richard I. Manning.

On Tuesday night, January 21, James R. Young, North Carolina insurance commissioner and fire marshal, discussed before a gathering of Charlotte people in the assembly room of the Selwyn Hotel, the whole scope of the fire and life insurance interests of North Carolina and the United States, and devoted special attention to fire prevention and the conservation of lives and property which, through neglect of fire prevention effort and through ignorance and carelessness, now constitute an enormous annual sacrifice of lives and property.

Frank H. Simonds, the famous military critic who opposed President Wilson's trip to Europe, says that he was mistaken in his judgment, and that the English phase alone justified his decision to go.

The South Carolina Railroad Commission refuses to obey Postmaster General Burleson as to changing the telephone rates in that State, contending that he has exceeded his authority in ordering the change.

Littleton College, an institution for girls, under the auspices of the North Carolina Conference of the Methodist Episcopal Church, was destroyed by fire on January 22. No one was injured. The loss, \$50,000, was partly covered by insurance.

The Saunders bill for substituting life imprisonment for the death sentence in capital punishment in North Carolina, came up as a special order and after lengthy discussion, passed with amendment, by Bryant, of Durham, that death sentence does not apply to cases of arson or burglary. This leaves the death sentence for first degree murder and criminal assault.

After a week of spirited debate, the Senate of the United States, by a vote of 53 to 18, passed the administration bill appropriating \$100,000,000 for food relief in Europe and the near East. The fund was requested by President Wilson as a means of checking the westward spread of bolshevism.

President Wilson, in a cablegram to Senator Smith, of South Carolina, in reply to requests from Southern Senators that the embargo on cotton exports be raised, said the matter is now being considered by the associated governments. The message indicated, however, that no definite conclusions had been reached.

The Gospel to the Jews.

Rev. Norman H. Camp, the Lawyer-Evangelist and Bible Teacher of Chicago, has recently accepted the invitation of the Chicago Hebrew Mission to become its superintendent. This mission has been faithfully laboring among the Jewish people for the past thirty-one years in its endeavor to give them the Gospel. Most of the work has been done under the efficient supervision of Mrs. T. C. Rounde. She will remain active in the work as honorary superintendent, treasurer and editor of the Jewish Era, but Mr. Camp will have charge of the activities of the mission in its five centers with its corps of twenty or more workers.

In addition to the preaching of the Gospel in its mission halls, night classes are held for the teaching of English;

meetings are conducted for mothers and for boys and girls, and in the summer time open-air services are held from the Gospel automobile in the different Jewish sections of Chicago.

Through the distribution of Bibles, Testaments and tracts in Yiddish and English, the mission is ministering to the Jews throughout the world, but especially to those in the United States and Canada. A number of Bible conferences will be conducted by Mr. Camp and his associates this year in Chicago and other cities in the interest of the Jewish people.

Any interested persons desiring literature for distribution can obtain it by writing the Chicago Hebrew Mission, 1505 S. Sawyer Ave., Chicago. "Pray for the peace of Jerusalem. They shall prosper that love thee."

Christian Endeavor

By Rev. S. H. Hay.

BIBLE READING:

M., Feb. 3—I Will Choose Life: Deut. 30:11-20.

T., Feb. 4—Follow Jesus: John 10:1-18.

W., Feb. 5—Put Christ First: Luke 9:57-62.

T., Feb. 6—Offer Christ All: II Cor. 8:1-6.

F., Feb. 7—Be Faithful: Matt. 25:14-30.

S., Feb. 8—Be Upright: Col. 1:9-14.

* * *

Topic for Sunday, Feb. 9—"I Will"—What Will I? Heb. 10:5-9, 19-25. Consecration Meeting.

* * *

Jesus kept uppermost and fresh in His mind the purpose to do the Father's will. Lo, I come to do Thy will, He says. The demands might seem to be hard and mysterious, but Jesus would carry them through. He knew that righteousness and final glory lay only in that direction. When the hour arrived for Him to make His body and blood a sin offering for men, He seems almost to have shaken in His purpose as the billows of God rolled over His soul. He staggered in tears and bloody sweat, then steadied Himself and cried, "Thy will be done!" Wonderful Jesus! If only we could be more like Thee, and do the Father's will as Thou didst it!

* * *

What shall I do?

I will love Thee, Lord, with all my heart. I will seek to learn to love Thee, and I will continue to seek until I find.

I will trust Thee. I will depend on Thee to be my Saviour, in this poor life and in the untried world beyond. I will make no other provision, and think of no other, but Thy promises and Thy righteousness and Thyself.

I will surrender my will to Thy will. I will seek to know Thy plan for me—all that I must bear and do—and I will carry it through to completion.

I will hold and affirm that Thou art good, good and wise and just, in spite of all that might ever be argued from my trials or by demons to rebut it.

* * *

What shall I do?

I will love all my fellow men. If some make themselves my enemies I will persistently ignore it. No ugly traits of human nature shall extinguish or even discourage my love. Jesus knew what is in men, but He loved them enough to die for them while they were yet His enemies; and I too will love them tenaciously.

I will forgive men inexhaustibly. Hatred shall not germinate in my heart. Even injuries unconfessed and unrepented for I will forgive, for Christianity cannot live in the atmosphere that I help to make if unforgiveness rankles in my heart.

I will be humble, helpful, self-restrained, and meek. I will be dependable in action, courageous in thought, pure in heart, and true in speech. I will be generous and noble, at whatever cost; and I will rejoice in nobility as an achievement, though none may know of it but God. I will live my whole life for Christ and for Duty.

* * *

What is consecration? Illustrate from the lives of Old and New Testament saints, such as Elijah and Daniel, and Paul and Stephen.

Why ought we to be consecrated? Give three reasons.

How may consecration be achieved? Ask your pastor to help you to prepare an answer to this.

God reasons with man—that is the first article of religion according to Isaiah. Revelation is not magical but rational and moral. Religion is reasonable intercourse between one intelligent being and another. God works upon man first through conscience.—Geo. Adam Smith, D.D.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING FEB. 2, 1919:
PRESBYTERIAL HOME MISSIONS—Acts 1:8.

By Rev. C. D. Waller.

The problems of home mission tasks are ever with us. They are new tasks, old tasks: tasks neglected, tasks attempted half-heartedly, tasks despised, tasks firmly grappled and in the way of being achieved. The desideratum is the Holy Spirit: His power in us to see that these are in fact our tasks, and to set about their doing with calmness, faith and confidence in the adequacy of the appointed means. We need to be convinced that the Gospel is the Power of God unto salvation. Men are trying to thrust a thousand things into the business of saving souls to take the place of the Gospel.

(Continued on page 12)

"THE COMING OF PEACE."

By Elizabeth MacPherson.

Peace comes by way of the battle front;
Covered with blood are her garments white,
And long, long lines of khaki-clad men
Bare their heads to the triumph of right.
She speaks not a word as she gives them her hand,
They have grown to be men—they can understand.

The greedy machine guns' rat-tat-tat,
The hungry cannons' angry roar,
And the murderous threats of the shells all hide
In sullen silence—War is o'er.
To Flanders poppies, with blood-drenched root,
Peace whispers low, "You are bearing fruit."

Crossing the ocean, her luminous eyes
Grow dark with pain as she hears the waves
Trying to sing a cradle song
To the innocent tots in ocean's caves.
She half-turns back—No—that would be sin;
God will settle accounts with the Beast of Berlin.

In the wonderful land of the Western Sun,
Where brass bands and trumpets fill the streets,
Peace speaks as to a little child,
"Would not your music be just as sweet,
If you used the soft pedal, the minor chord,
For the comrades who'll never return from abroad?"
—Raleigh News and Observer.

PRESBYTERIAN WOMEN AND THE NEGRO.

The Southern Presbyterian Women's Home Mission Board has for several years held an annual institute for colored women in Tuscaloosa, Ala., to train leaders in Christian and social work. Some of the courses—in the Bible, sanitation, home management, community work, etc.—are given by prominent white women from various States, some by trained colored women.

The attendance this Fall was from eleven States. So successful has the institute been that the church women are hoping for a wider educational work, and land for it has already been offered at several points. Their Sunday School work is also spreading. They have long led the white women of the South in teaching classes in colored Sunday Schools—a form of Christian work in which the first Mrs. Woodrow Wilson, a Presbyterian girl, engaged during the years preceding her marriage.

Sunday School

By Rev. H. G. Hill, D.D.

THE GIVING OF THE MANNA.

Exodus 16:11-18, 31-35.

February 2, 1919.

Golden Text—Matt. 6:11: "Give Us This Day Our Daily Bread."

Israel, when rescued at the Red Sea, and when they saw their enemies dead upon the seashore, sang a song of thanksgiving and praise. We are told that "They feared the Lord and believed the Lord and His servant Moses." But their goodness was like the morning cloud and early dew, it passed away. Three days later when their supplies were exhausted and they were pressed by hunger they begin to murmur and complain, and to regret that they had left Egypt. In answer to their complaints the Lord promised to provide them with bread in the morning and to satisfy them with flesh in the evening. The manna was given six days in the week for forty years and in the evening the quails were brought round about the camp. Many instructive lessons are found in connection with the giving the manna. The Israelites did not know what it was, and when they saw it said "manna," which means "What is it?"

I. Consider the Nature of the Manna.

They knew it was food provided of God, and that it would sustain their bodies. How it was produced and the processes by which it upheld their physical frames, they did not know any more than man now knows how God makes food from the earth, and the processes by which it nourishes the material body. Jehovah can produce food from the air as well as from the earth, and the processes of nutrition He keeps under His own control. From the Scriptures we learn that the manna fell with the dew and was a small, white, round grain, like coriander seed and pearl, that when ground in mills and baked in cakes "it tasted like wafers made with honey." If left in the sun it melted, and if kept over night ordinarily it bred worms and became offensive. To indicate its excellence it is called "the bread of heaven" and "angel's food." That it was well adapted to Israel's needs is proved by the facts that the nation lived on it forty years, and that the generation reared on it in the wilderness was as vigorous as any in the nation's history. But the scriptural significance of the manna is more interesting than its physical characteristics.

II. The Manna Was a Type of Christ.

Jesus teaches this when He says, "Your fathers did eat manna in the desert and are dead." "I am that bread of life. For the Bread of God is He that came down from heaven and giveth life unto the world." There are many analogies making the manna a vivid type of Christ. Both came from heaven and are unknown to the receivers. "Christ came unto His own and His own received Him not." The manna was given to the Israelites when they were without food and in great extremity. Jesus was sent to mankind when without a Saviour and in great danger of perishing. The manna was suited to all classes and conditions in Israel and Christ is adapted to all ranks and races of mankind. The manna was the only bread of the wilderness, and Jesus is the only Saviour provided of God for the human race. Christ said to the Jews, "If ye believe not that I am He, ye shall die in your sins." Again it is written, "There is no other name given under heaven or among men whereby ye must be saved." The manna was free and accessible to all classes in Israel, and Christ and His salvation can be obtained by all mankind without money and without price.

III. Human Effort Was Needful to Render the Manna Available for Food.

It must be sought daily by each man for himself. It must be pounded in a mortar or ground in mills and baked in

cakes to render it fit for food. We can make no alteration in Christ or in the terms and blessings of His salvation to make it suitable to meet the needs of mankind. But human labors have had much to do in preparing the Saviour for men in informing them as to His character and functions and in publishing to the world His great salvation and urging its acceptance upon every branch of the race and every rational soul. Patriarch and prophet all taught of Him and all the inspired writers from Moses down the ages had for their theme "Jesus and His Salvation." "The testimony of Jesus was the spirit of prophecy." So now the teachers and preachers of Christianity throughout the world are trying to feed a starving world with "Jesus, the Bread of Life." "He that eateth of this Bread shall live forever."

IV. Some Despised and Rejected the Manna and Perished.

They said, "There is no bread and our souls loath this light bread." "And the Lord sent burning fiery serpents and they bit the people so much people of Israel died." If they would not live by God's bread they might die by the serpent's bite. They perished under the judgment of heaven. But if they rejected the manna they would have died slowly anyhow, for there was no other bread provided. The same is true of Christ. If men reject Him, they may die of heaven's signal stroke or by a slow process of decay.

Prayer Meeting.

(Continued from page 11)

But we may never expect the power to do our work except where the Holy Ghost is come upon us. He takes "the things of Jesus and shows them unto us." That is the channel of power. The church is always being seduced to and some other name under heaven whereby men may be saved. Nothing can suffice except an overpowering sense of the present Personality of Jesus; His grace, his abiding, active, all-embracing interest in sinners. We know then that we have power for our work, that we have the Spirit upon us, when the gracious, saving Personality of our Lord is leading, inspiring and compensating us.

Now there are tasks in our home mission enterprises which do not in any way appeal to the flesh. The work is in fact repulsive to him who has not the mind of the Lord, the heart of the Jesus of the cross—Jesus had the spirit of the cross, the self-immolation of the cross, long before the cross appeared; and He has the same spirit now. He does not, and cannot change. But thanks be to God, we can change: and there is the hope. We need not go on living at this poor dying rate: We need not continually cherish class ignorance and prejudice. We may grow larger with the process of the suns. We may become more tender hearted, more genuinely interested in others, more imbued with the spirit of brotherhood.

We may come to see that we are debtors to people out of our class, out of our color, out of our congregation: that Christ has sheep not of this fold: and it is our business to place at His disposal every possible means to bring these sheep into the fold. Every prejudice conquered, every interest widened and intensified, every power placed by us in Christ's hand, will bring new rewards and blessings, both to us and to others.

Now, finally: every Presbytery has its machinery for Home Mission work. Do you know this machinery? Do you know the chairman of your Presbytery's Committee of Home Missions? Have you asked him to come and have a heart to heart talk with you—with your church, your society? Do you realize that this will help both him and your church or society and—you.

Perhaps you are not a member of any society whose object it is to advance home missions in your Presbytery. If there is one near you, why not join it and do all you can to infuse new energy into it. If none exists in your church, why not at once see to it that one is organized; and then by prayer and faithful, energetic, tactful work, make it an instrument of power for evangelizing purpose in your Presbytery.

Home Circle

"GO TO CHURCH OR GET DINNER?"

Ask nine out of every ten women who do not attend Sunday School or Sunday morning service to come to church and help along by their presence, and they will say promptly: "I'd be glad to come. I wish I could, but it's impossible. You see, we don't keep help, and I have to get the dinner." Or, if they keep help, they must make concessions and let the maid have time off on Sunday, so the answer is practically the same.

That vexing Sunday dinner! It has wrought more havoc during the past generation than downright and open opposition to church services. Always it seems so virtuous to give up the privilege of attending divine worship to sacrifice for the family, and always the women have been willing martyrs, for one reason and another.

Now, one does not have to be an advocate of the "bread and butter and a spread" Sunday dinner, to get to the morning service and to Sunday School, but one does have to have enough religion and common sense to do a little planning and to call things by their right names. Also, one must rise early on Sunday morning. It is hard to convince the woman who rises early on Sunday morning for the sake of getting three or four children ready for Sunday School, getting breakfast and washing the dishes, beginning the dinner and getting herself ready with such help, in all her tasks, as her husband can give her—hard to convince her that it really is necessary to stay at home on Sunday morning for the sake of the dinner.

Only a few Sundays ago a teacher in the Bible school, calling attention to the hardships and sufferings endured by the Apostle Paul, remarked that he always wondered what people did when they read that part of the Bible, after saying that it was impossible to get out to morning services. Yet his own wife, with no children to get ready, blandly said it was impossible for her to desert the dinner in favor of the church on Sunday morning.

Some weeks ago a woman who sends four little children to Sunday School—rather, goes with them and her husband, then stays for the morning service—was telling at a little social gathering how she managed the matter of her Sunday dinner. "I always bank the fire so that it will cook slowly," she said, "and I am not afraid to leave the roast, which I have put in the oven early in the morning. Then I put the potatoes to bake at the last minute and never worry about the dinner a bit.

"I have a dessert of cake and fruit or ice cream, made and packed the day before, and it takes me about fifteen minutes to make the gravy and dish up the dinner. The other vegetable I cook early in the morning and warm it over; and I usually have such little things as a salad, gelatine, fruits, nuts, celery and other things, in reason, prepared on Saturday." Whereupon a woman said at once that her family never would be satisfied with warmed over things. They must have everything fresh and wholesome.

As a matter of fact, the Sunday dinner can be good enough for the king and yet not keep the housewife at home to prepare it. Of course, the growing children and the man of the house like to see a beautifully spread table with a dinner a little nicer than on weekdays, but it is not necessary to take all Sunday morning to get it ready. Even a chicken dinner—that idol before which so many women fall prostrate—can be got ready without all the fuss and stew that some people think necessary.

In many families the chicken is started in the early morning and allowed to look after itself over a safe fire until the family gets home, while in others young chicken is cooked after the family returns. Very frequently I have cooked young chicken in forty minutes after coming from church service, but everything was at hand and ready to put on the stove. If a late breakfast is served the family can wait a

few minutes for its dinner. We all help with the dinner in various ways and enjoy being together.

There are women who will do without the comfort and help and inspiration of the morning services rather than go home and change clothes, but there are others who know that dinner an hour late hurts no one and that changing one's frock on getting home is at least not to be compared with the sufferings people endured to make morning services possible for the present generation.

No, the Sunday dinner need not be a vexing problem if all the ladies will go at it in a common sense way. It can be as elaborate as the purse will allow and the ability of the cook permit, but it need not take up an entire morning to prepare it.—Hilda Richmond, in *The Continent*.

Devotional

FAITH'S FUNCTION.

Faith's function is to believe that God is good. We know of a certainty from nature that declares His glory and from His plain historical providences that He is great and glorious. But it is faith that must hold that He is good,—good, yes, to you, in spite of how things seem. This is the very pith and marrow of faith. Let us never doubt God's love. In other words, let our faith never die. Let us be sure that the more grievously He tries us the more greatly He is honoring us to verify His faith in us that we can stand where He knows others would break. Do we think enough about God's faith in us? Stand, dear sorrowing one, beside Abraham and Job, and ring it clear that though He slay you yet will you trust Him and believe that He is good, and that He will show it in the end. This is faith's function, beloved. If faith fails in this it fails in all. If it does this, it does everything—it is victorious.—Bulletin of First Church, Mooresville, N. C.

SECLUSION.

"Enter into thy closet and when thou hast shut thy door, pray." If it is a small door to a small closet for a small man the operation may be easy. To find privacy for a small man with few interruptions involves no great forethought. For a person of ability, however, the problem is intricate. Office hours for patients, calling hours for those who must be visited in their homes, demands of a growing family and pressing public service now—how these exhaust the calendar of a month and make the schedule of a day as complicated as a suburban timetable. "Oh, shut thy door" is not as easy as it looks. The crowd of cares and the careworn must not monopolize the minutes for devotion. It is not waste of time to replenish a storage battery. It is not waste of time to eat a meal leisurely that the doctor himself may be at his best. It is not waste of time to spend a period with God, whose "reward thee openly" means spiritual compensation in power to do, to bear, to achieve in the realm of spirit. "Shut thy door," for no persons can do it for you. It is like your mouth, much at your own disposal. John Mott says: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith."—*Christian Intelligencer*.

REAL RELIGION.

If our religion is clothed in terms of clouds and thick darkness, if it makes us sad and dyspeptic, I beg leave to remind you that we have not yet found real religion. If the minister of a church leaves a wake of sadness behind him, he has not yet been entirely converted to the religion of his Master. Phillips Brooks had a note of joy in his life, as he had in his sermons. During his lifetime this sentence was published in a Boston newspaper: 'Phillips Brooks passed through Pie Alley today, and the place was bathed in sunshine for half an hour.'—From "The Joy Maker," by A. Eugene Bartlett, D.D.

Presbyterian Standard

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 REV. W. L. BOGGS, Circulation Manager.

Church News

ARMENIAN RELIEF.

We are glad to again receive and forward money for this most worthy cause. Received since our last issue:

S. S., Rutherfordton, N. C.	\$35.00
Mrs. Nannie W. Neal	60.00
Cash	6.50
Mrs. M. J. Hughes	1.00
E. B. Neave	10.00
Mrs. J. M. Gardiner	3.50
Mrs. P. H. Johnston	10.00
Mrs. T. H. Gaither	25.00
R. A. Bullock	1.00
Subscriber	1.00

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PERSONAL.

Rev. R. T. Chafer has been granted a two months' furlough from the Army Y. M. C. A. work in which he is engaged. During this time he may be addressed at Crescent City, Fla.

SOUTH CAROLINA.

Rock Hill—Ebenezer Church—Rev. J. C. Bailey, of Liberty, S. C., who was recently called to the pastorate of this church and who accepted the call, has already entered upon his work here.

Charleston—Knox Church—A beautiful Christmas service was held in the Sunday School. Instead of having our usual Christmas tree and receiving presents we had the “White Gift” service. An interesting program was carried out. The gifts of the children and friends amounted in value to about \$50, which was sent on the following day to Thornwell Orphanage. The children seemed to realize as never before that “it is more blessed to give than to receive.” The enrollment of our school as revised is 125. Knox Church also has a good Christian Endeavor Society and a well organized and working Woman's Auxiliary. We are putting on an evangelistic program which will culminate in the coming of Rev. W. H. Miley, D.D., in April. At the quarterly communion the first Sabbath of January three names were read by the pastor as recent additions.—*Christian Observer.*

St. Matthews—Rev. Daniel Iverson resumed his pastorate here January 1. The church kindly gave him leave of absence for the period of the war to do work among the soldiers. Mr. Iverson first served as Presbyterian camp pastor and later accepted the position of camp religious director for the Y. M. C. A. at Camp Greene, N. C., which position he held for the rest of his stay in war work.

During the pastor's absence, Rev. J. R. McGregor, a Senior of Columbia Theological Seminary, supplied the pulpit most acceptably.

It was a very happy crowd that pounded the manse here on New Year's night. Shortly after dusk, quite a large crowd gathered and showered us with many things. Almost all the families of the church were represented in the gathering. All sorts of games were played after the shower and in spite of the fact that many were mature in years, they were all young people in spirit. One of the features of the evening was an impromptu spelling bee.

After the evening of games and fun, short talks were made by different members of the congregation appropriate to the occasion. At the request of the party, the pastor then gave

The Synod's Home Mission Work and the Sunday Schools.

Do you know what our Sunday School work owes to Synodical Home Missions? 186 Sunday Schools have been organized in the Synod's mission work, more than one-third of the total number now in the Synod (485).

Synod directs that a collection be taken in each Sunday School in its bounds, in January, for this work.

What about your school? Will you do it?

SOME FACTS FOR THE YEAR CLOSING OCTOBER 1st

38 men were engaged. They reported 693 additions to the Presbyterian Church on profession, being nearly one-third of the total number in all of the churches of the Synod. 12 Sunday Schools and 3 churches were organized.

A much enlarged work this year.

A. W. C.

CALLED MEETING—MECKLENBURG PRESBYTERY.

Mecklenburg Presbytery in called meeting on Monday, January 27, with an unusually large attendance, empowered the Board of Trustees of Queens College to raise, in the Presbytery outside of Charlotte, the sum of \$50,000 as a minimum, with the understanding that a supplemental canvass will be made in Charlotte.

This amount is to equip Queens College for its work.

Dr. Melvin, with his three associates, Messrs. Beattie, Hunter and Axson, will conduct this canvass. These brethren come with the highest endorsement from those among whom they have labored. Their business address while in Charlotte will be 1218 Realty Bldg.

We trust that they will receive every assistance from pastors and that the church will liberally respond.

some of his experiences in camp. Light refreshments were served by Mrs. Iverson.

We appreciate the many good things given us by the members of the church at this pounding, and also the practical and valuable gifts of the Yuletide season. But more than the gifts, we appreciate the beautiful spirit and love that prompted these gifts. It is a privilege and a pleasure to serve such a congregation as that of the church here.

D. Iverson.

NORTH CAROLINA.

Kings Mountain—This church on January 19 voted to call a pastor for his full time. Heretofore it has been grouped with Bessemer City and Long Creek Churches.

Henderson—The pastor, Rev. R. A. White, is at present delivering a series of lectures, to continue for several Sabbaths, on Church Government. These lectures are primarily for the Men's Bible Class, but the ladies' class and all the officers of the church are attending and getting the benefit of these informing addresses.

Union Mills—Mr. R. F. Tate was ordained and installed elder here on the second Sunday of January, 1919.

This little one-fourth time church continues zealous for the work though, on account of storms and the influenza, deprived of preaching services for six months. They have raised the support of their minister from \$140 to \$200 and added a generous pounding. Two family heads have recently united with this church.

Winston-Salem—During the absence of the pastor, Dr. Lilly, for the past two months, during which time he was ill with influenza-pneumonia and later recuperating in Florida, the pulpit of the First Church was filled by Rev. T. M. McConnell, D.D., of Greensboro, N. C. On the 12th of January Dr. Lilly was able to be back again in his own pulpit. He was greeted by a large congregation.

Rev. E. J. Hertwig, of the Waughtown Church, has also been ill with pneumonia following influenza, and is slowly recovering.

Shelby—On Sunday, January 19, Rev. W. A. Murray was installed pastor of this church by a commission of Kings Mountain Presbytery. Rev. W. S. Wilson, D.D., of Lincolnton, preached the sermon, propounded the constitutional questions and charged the pastor, while Rev. T. E. P. Woods charged the people.

In the evening Mr. Woods preached. In the afternoon Mr. Murray was installed as pastor at Grover, where he preaches once a month. Rev. Dr. Henderlite took the place of Dr. Wilson.

Dr. J. R. Bridges, who was to have preached the sermon at the morning service, by special invitation, was unable to be present.

Davidson—Dr. Richards gave notice Sunday that he would begin with the Wednesday evening prayer meeting of this week the study for some time to come of the Book of Revelation.

In his introductory lecture last Wednesday evening, which was well attended, he gave an outline of a number of views in the interpretation of the difficult book, selecting as the one that seemed to him the most satisfactory, that of the Preterists, who find in the opening verse a key to their interpretation—"things which must shortly come to pass," and who believe that the prophecies were to find at least their first fulfillment in the 240 years immediately following. As no one has ever said the final word of interpretation and there is much to interest and instruct in any of the views set forth, it is felt that Dr. Richards' study with his congregation will give a new meaning to most of us for this last part of the inspired Scriptures.

For several years past Dr. Richards has conducted a course

in the college open to Juniors and Seniors, on Church History and Government. Hereafter this course will alternate with a similar one in character on Christian Evidences.

To Mecklenburg Presbyterial—At the Synodical, Mecklenburg was the only Presbyterial that didn't report an increase over last year's gifts—instead we had a decrease of \$2,208. With a membership numbering 1,663, we contributed \$390 to Assembly's Home Missions, an average of 23½ cents per member.

I know the influenza situation interfered with study classes, but I hope our women studied their text-books at home. If you studied "The Task that Challenges," you will never again be satisfied with giving so little to the most important, the biggest cause there is—Christianizing America! "Why save America from the Kaiser, for the Devil?" We are proud of our country, thankful that God used her, in bringing victory, thus making us more responsible, more necessary than ever before, for the spiritual destiny of the world—the spreading of our Lord's Kingdom. This is the task that challenges all Christians, the accomplishment of which is the only reason for our being on earth.

Biscoe, N. C.

Mrs. Robert N. Page,

Secretary Assembly's Home Missions.

The Synod's Evangelistic Work—Rev. C. Conner Brown, our newly elected third evangelist, closed his first meeting as Synod's Evangelist on Tuesday, the 22nd of January, preaching ten consecutive days at the McNair Memorial Church, at Elrod, in Fayetteville Presbytery.

We wanted him to begin his work in one of our large, prominent churches, in town or country. Perhaps it was pride on the superintendent's part. The Lord did not want it that way. The larger places were all closed to us on account of the influenza. The little church at Elrod was the place of the Master's choice. It is dear to the superintendent because organized through his instrumentality some years ago. The ten days' labor brought under God a genuine revolution to the little church. The membership was about doubled. Sixteen were added, six of them by letter, with some more letters to come. A Sunday School of thirty-five and a Christian Endeavor of twenty-five were organized. The double budget system of finance was introduced and an every member canvass of the little congregation was made. As a result subscription to the pastor's salary was doubled and a liberal provision made for other current expenses and the benevolences. Besides this fine work for themselves, they made the liberal contribution of \$81.76 for the Synod's mission work, to help carry on the same good work somewhere else.

We are grateful to God for the seal of His blessing upon this first work of His servant for the Synod, and our prayer is that he may be used for a rich blessing in all our bounds. All North Carolina Synod welcomes him to the work among us.

At the time of this issue Mr. Brown is assisting Rev. R. A. Lapsley, Jr., of Tarboro, at the Runnymede Mills there.

A. W. C.

ARKANSAS.

The Stamps and Lewisville congregations were very kind to us Christmas, their gifts in monetary value aggregating near \$200.

The annual Every Member Canvass was made in both congregations in December. In the Lewisville canvass effort was made to determine her ability and willingness to attempt to stand alone in the matter of pastor's support. The effort was successful, and now Lewisville, for many years dependent on Stamps, has an ambition to have a resident minister and preaching for three-fourths instead of one-half time. Financially strong, the church is well able to care for herself; but until recently her grace of liberality did not begin to be cultivated and developed.

J. Walter Cobb.

GEORGIA.

Lagrange—Rev. J. G. Herndon, who has been pastor of this church for the past eighteen years, has asked the church to concur with him in a request to dissolve the pastoral relation. Mr. Herndon's leaving Lagrange will be a great loss not only to the church of which he is pastor, but to the community in general.

Waycross—On January 5 the congregation of the First Presbyterian Church held a meeting to consider and act upon the request of their pastor, Rev. R. A. Brown, that they concur with him in his request to Presbytery that the pastoral relation be dissolved. This the congregation declined to do. Mr. Brown has served this congregation as pastor for nearly twenty-three years and was resigning the work in order to accept work for the General Assembly.

Atlanta—North Avenue Presbyterian Church—On last Sabbath the pulpit of this church was occupied by visitors at both services. In the morning Staff Captain Halpin, of the Salvation Army, who was attending a convention in the city, spoke regarding the work. Captain Halpin was one of the pioneers in the trench work of the Salvation Army, and has served eighteen months abroad. Dr. John H. Elliott spoke to an interested audience on "Subterfuges" in the evening.

The ladies of the congregation continue to serve hot supper every Sunday afternoon to 75 to 100 soldiers. The afternoon is spent in song and fellowship and after supper an evening evangelistic service is held in the church auditorium. The soldiers seem intensely interested in these services, and many are accepting Christ and uniting with this church, and then having their letters transferred to their home church.

Cuthbert — Rev. A. H. Atkins, pastor. The pastor preached to a larger congregation last Sabbath than he has for some time. There are two reasons for this: first, several who were sick for some time were there; secondly, some who perhaps were prevented from going to God's house by something else were there. Having a good congregation, the pastor, whether he preached a better sermon or not than he usually does, certainly preached with more fervor and freedom than usually. If people knew how much they help ministers by coming to God's house, they would make a greater effort to get there. But they should go there mainly for their own sake. If they wish a blessing they should put themselves in the way of a blessing. Many who go to God's house in the morning keep their easy and comfortable chairs in the evening. Why is this? They need the evening service as much as the morning service. The preacher needs you more than in the morning, for so many people stay in their homes at night for fear the night air will hurt them. The writer has never yet heard of night air hurting any one. It will help you. Now what will be said next, will not be personal. The thing is not confined to one or two individuals, or to Cuthbert. So many young ladies stay at their homes Sunday evening to entertain young men. When the writer was a young man the custom was for young men to take young ladies to church. But you seldom see young men in the church with young ladies now. My friends, you do yourself, the young men, the people who go to church in the evening, the preacher, and God, a great injustice when you entertain him in your home instead of attending upon the services of God's house with him.

The pastor preached five minutes to the children last Sunday before the usual services and organized a society for children and young people in the afternoon. They seemed to be greatly interested. Some of them promised that they would read the Bible through during this year and that they would attend the morning services. It is a great pity that so few children attend the preaching services. The children of the writer were taken to God's house as soon as they were strong enough to hold up their heads, and were always after that seen in the pew with their mother. But things have unfortunately changed. Why should not children attend upon the services of God's house? Some say that they become weary and that they are done more harm than good.

We do not agree with you. Children as a general thing listen to the sermon more attentively than many grown people. They will become impatient if the sermon is fifty minutes long, but where is the grown person who will not do the same thing. Any child, if it has had any home training, and if it has any intelligence at all, will listen attentively to a thirty-minute sermon, provided it is interesting. God bless all of the children and young people, for they are the hope of the Church of God, and of the State. The preachers are among the best friends the young have. They are better friends to them than the parents of some of them. For such parents do not set them a godly example, and they do not care whether they do right or not. But preachers do set them a godly example and they are anxious for them to do right. Every time they kneel in prayer they pray for the children and young people. Never say anything against a godly minister, for ministers watch for your souls as those who must give account to God. Pastor.

MISSOURI.

Memphis—The influenza epidemic interfered with all departments of church work during the Fall and up to the Sabbath before Christmas. The ban was raised for a few days the middle of November, so the Sabbath School took advantage of the opportunity and held the Rally Day exercises. Though the attendance was scarcely half of what would have been expected, under usual conditions, the offering amounted to \$20. The Christmas exercises, however, had to be given up for the time being. It is hoped that "God's Service Star" may be used in a special service later.

On the last night of the old year a congregational social gathering, in the annex, was enjoyed by almost a hundred people. The attendance was possibly cut in half and the plans for the evening were broken into by a snowstorm which covered the deep snow of the week before with several inches more. There were several present who had not attended our gatherings or services before.

Our service flag has thirty stars on it, only one being a gold star. This number, together with those who entered the army training schools and others who went away in the Fall for regular collegiate work, almost robbed our congregation of young men.

Recently a mid-week prayer service was in the hands of the Ladies' Missionary Society. Their regular program, educational on this occasion, was carried out except that the leader called on men to lead in prayer, and on the pastor, Dr. F. M. Hawley, to make a plea for the Survey. Not long since a Sabbath night service was conducted by the Brotherhood. Both services were largely attended and thoroughly enjoyed.

TENNESSEE.

Murfreesboro—The First Church of this city, Rev. J. Addison Smith, D.D., pastor, welcomed thirteen new members at her January communion, all but two on profession of faith. Cor.

Nashville—On January 19 the pulpit of the First Church was supplied by Rev. W. M. Anderson, Jr., co-pastor with his father of the First Presbyterian Church, Dallas, Texas. Mr. Anderson's father was pastor for many years of this church and his son was given a warm welcome by the congregation, not only on his own account but for the love that they had for his father.

VIRGINIA.

Lexington—Near the close of the Sunday School, Sunday morning, January 19, a Bible was presented to each of two little brothers for perfect recitation of the Shorter Catechism. What made it especially interesting was the fact that the presentation was made by their father, Elder Frank Moore, assistant superintendent of the Sunday School. A. H.

Richmond—First Presbyterian Church—At the commun-



Story and Incident



Zero at Eleven.

By *Private Peat, in "Association Men."*

THERE was a haze of blue smoke in the Y. M. C. A. hut. We were back of the line in France, and it was Sunday. Drill was over. Fatigue for the day was finished. A damp, drizzly fog had turned to a sheer steep of rain. It had stopped our football game, and we had wandered aimlessly back from the field. The Red Triangle hut was lighted inside, though the lanterns were the merest glimmer through the smoke.

We turned in, Bill and I, and found a seat at a bench along the wall.

"I'd better write home," said I, as I accepted Bill's offer of a fag.

"Double blast," said Bill, "not a bloomin' match which isn't damp as —"

"Never moind, myties, 'ave a loight fr' maoine,"—a Cockney—reached over the glowing butt of his fag.

"There's h'agoin' to be a service," he added, but we scarcely heard him. I had swiped some paper from the bundle with the Red Triangle heading, which a husky fellow sitting on my left had spread out on the bench beside him.

There was the murmur of hoarse voices. Now and again a rumbling laugh would echo up to the corrugated iron roof as some one told some joke.

There was a steamy mist rising from drying clothes on warm, wet bodies. We sprawled in ungainly poses over benches and across tables.

Jack Jameson, Alf Sims, Davie Rorke and two others were grouped about the dominoes. A quartette of Scotties were solemnly cogitating in silence over a game of checkers. Davies and McClellan had a chess board between them, and a couple of others had balanced another checker-board on their knees. The table was over-crowded.

Some few were reading. Half a hundred men were drinking cocoa or coffee, and all were smoking.

There was a fellow rattling out "Home Fires" on the piano as a ragtime, and another chap turned "I lo' a lassie" on the gramophone.

An officer walked up the middle passageway. A few of the fellows looked up, but none of the bedlam of noise stopped. No one ceased his amusement of the moment, the piano and the gramophone struggled for mastery of sound.

"Lads, what do you say to a service?"

It was the padre, the officer who had entered so quietly and so without fuss.

"Aye, a service wudna be bad," the Scotties unceremoniously heaped the checkers.

"Been at one Church parade to-dye, blimey if h'l want anuvver," the Cockney protested, but stood at quick attention when the padre sang out—"Any favorite hymn, boys?"

"A psawlm wudna be bad to my way o' thinkin'." Scottie Jameson reared his red hielan' head above the crowd. "What about the twenty-thurrd, sir?"

"Aye, Jameson—The Lord's my Shepherd—"

How did the padre manage never to forget a man's name? The piano player rustled the leaves of a hymn book, but failed in his search. He looked appeal to the padre, and the officer slid on to the rickety music stool.

"The Lord's my Shepherd, I shall not want—"

Weak at first, but how the voices pealed out in the second verse as memory came back and the old words sang of themselves.

"I reckon I koind o' fawncy. 'There's a Green 'ill'," Cockney spoke. We sang it.

"Home, Sweet Home," called out the man from the Worcesters half way through the haze. Not in the hymnal nor yet in the psalter, but deep in the heart.

"Let's pray," said the padre, and he knelt down by the crippled piano. I don't know what he said. "Home, sweet, sweet home—God keep the folks safe!" That is what we prayed.

"Abide with me, sir." It was Cockney again, and he covered his request with a half shamed apologetic cough.

And we sang it.

The padre strolled down the passageway.

"How's the rubber goin', Jameson?"

"Fine, sir!"

"Any progress with the chess, McClellan? Why, man, you'll lose your queen if you don't look out."

"Lend us a mawtch, for the luv o' Mike," Cockney leaned over to me. I had got some matches from the canteen. "This blarsted, bloody smoke gets in me heyes and mykes a fellow do a blinkin' weap!"

Smoke, Cockney? What of the hymn of your choice, old sport? "Abide with me"—what of that?

This is only a picture in rough outline; only a sketch of any Sunday in any month in any year back of the line in France in the Great War.

* * *

"Zero at eleven, lads."

We ran a calloused finger down to the bayonet point. We slanted a half fearful eye at our wrist watch.

"Yes, sir—"

Yes, zero was how we expressed the time set for a charge, for a raid, or for the advance of a bombing party.

"Sye, mytes—my Marierann's burfday comes night after Noo Year's. Mebbe me Blichty'll get me 'ome fer Marierann's burfday." Cockney whistled softly and ran his bayonet across his coat sleeve.

"Zero, there's the whistle lads!"

Softly over—swiftly, picking steps through cut wire—dodging shell holes—dropping to cover as a flare goes up. A five-minute rest lying face flat to the earth. There were

ion service held at this churchon January 19, seven new members were received. Dr. McFaden was assisted in the service by Rev. J. M. Sedgwick, of Marion, Va., who is at the Union Seminary taking the course under Professor Sleeth and enjoying the "Billy" Sunday meetings.

Union Theological Seminary—Richmond—The Billy Sunday meetings continue to be attended by enormous crowds and no class of listeners are more interested in this phenomenal preacher than the students in the Seminary and the thirty ministers and missionaries who are here for the Seminary's mid-winter course on modern isms and practical methods.

One of the visiting ministers, who has twice before attended this course, says that the instructor in public speaking is doing better work this year than ever before and that he has enjoyed Professor Sleeth even more than Mr. Sunday. That is high praise, as he went on to say that he has never heard

a more effective public speaker than Mr. Sunday. Certain it is that Professor Sleeth's work of individual training in the development and use of the voice in the reading of Scripture and the delivery of sermons is of the greatest value not only to candidates for the ministry, but to those who are already in the pastorate, and one of these veterans remarked that, after hearing Professor Sleeth bring out the meaning of a passage, he had resolved never to attempt to read a selection of Scripture in his pulpit again without careful and prolonged study of its meaning beforehand and of the manner and tones by which he could most effectually convey that meaning to the hearers.

The Hon. William J. Bryan's lecture on Back to God, given in the City Auditorium last week to a packed house, was in every sense of the word a great address, perhaps the noblest oration ever heard in this city. The students are deeply interested in the study of these notable speakers and the secrets of their power.

ten of us: the raid to take a machine gun position. Cockney lay next and touching me.

There came a movement ahead. The lieutenant was up and signalling the "come on." We rushed the trench. Plunge—zuck—plunge—zuck! In and out the bayonets flashed, bloody and sharp. Bulky bodies fell on bulk. Groans and shrieks and moanings. The machine gun was ours. We rounded a traverse and Cockney rushed ahead. A shattering "tick-tack-tick" rang out. He splayed his arms, reeled, clutched, fell. A second gun had been concealed in a dug-out entrance.

Cockney reared himself on one arm. A hulking German rushed him, but Cockney got in first, wounded though he was. "Tyke that, an' that, an' that!" he yelled. "Condemn ye—blarst ye—" His voice trailed away into silence.

We got the second gun. It was only a matter of minutes. We gathered up Cockney. His little blue eyes opened as we reached our trench—. "Sye, I got a Blighty fer the Noo Year—Marierann—blarst the bleedin' scoundrels!"

Another silence.

"Sye, Marierann'll be three come dye after Noo Year. She's got the dinkiest wee 'ands—wouldn't like ter 'ave Marierann ter 'ave 'er 'ands cut off syne as little Susette back in Chaunay. Sye, mebbe I'd 'ave a burfdays wiv Marierann.

"Sye,—Marierann—Noo Year—blarst—aw, abide—abide wiv—Marierann!"

The dug-out was very quiet. Scottie spread a sand-bag over Cockney's face.

Marierann would spend a third and many "burfdays" without her Dad. But her Dad had saved her from mutilation by Germans.

Only another picture, folk. Only a sketch in outline as it was of any day, in any week, in any month, in any year, front of the line in France.

* * *

"It is more blessed to give—" Whether the soldier of the Great War gave willingly or unwillingly, whether he were drafted, or where, in the countries where there was no draft law, he enlisted, for fun, for experience, for a trip to Europe, for King, for Country, for Flag, for Mother, or Home—it matters not. The soldier gave his all an offering for the safety of others. Individually we each fought for one particular person, for one thing which embodied a common ideal.

Before we went abroad, take us Canadians as a fair example, we soldiers had no idea for what the fight was. Liberty was nothing to us, because we always have had Liberty. Freedom—freedom was our birthright, we knew nothing else. Love, Right, Justice—all these things were ours by right of the inheritance of our Empire. And then we learned, we knew once and forever why our sacrifice was asked, we knew why we MUST be there and there at once, or be forever outlawed and shamed before men.

We saw the ruined homes of Belgium, the tortured, writhing, naked soul of France. We saw mutilated children, ravished girls, murdered women—we saw a vision. It was to keep such things as these from our homeland that we were there—armed men to kill yet other armed men. It was to shield our mothers, our sisters, our wives from a fate such as this; it was to offer our physical bodies a human sacrifice for right.

With that realization in heart and soul we girded on our weapons and went into the outer darkness.

Earthen trenches, water thickened with mud and blood and ice, rats, lice, vermin unspeakable. Dead men's bones, skulls, skeletons, we lived and ate and moved and slept for weeks and months and years in That.

We became rough—yes, we could eat with the aid of a jackknife, our fingers and the cover of our dixie, or mess kit. We saw neither table cloth nor table napkin. We could go for weeks and forget the sensation of a bath other than a dip in some overflowing shell-hole. We slept on floors, in barns, in stables with a ground-sheet and a blanket. A pillow—pouf! An eiderdown—pouf again. Such things were not.

We swore. Yes; day after day, hour after hour. We

swore when we marched, when we saw a comrade killed, when our breakfast dixie was overturned by a ricocheting piece of shell, when we were wounded, when we were dying.

Are we less refined now than when we went? Are we coarsened, are we unfit to mingle with those who stayed behind? Are we, who offered our lives for their safety—not from egoism, not from a desire for unwarranted honor—are we unfit to touch the hem of the garment of her whom we worshipped from the hell of France's battlefields, as we would worship a saint in Heaven?

Do you know why we have been rough? Do you realize why our speech has been coarse. It is but the armour of our mentality, the veneer which could be scored and scarred and lacerated, and torn by the sights and sounds of diabolicism, and yet leave the clean sweetness of our God-given souls as God would have them, as God Himself, and not His deputies, will judge them.

I say it in no boasting spirit. I have no thought of self—take off the veneer, peel away the tough hide which has been as a mantle over the mentality of your soldier—you will find a spirit cleared, brightened, purified, cleansed, by the fires of patriotism, of honor, of sacrifice, of love. You will find a heart beating high to the realization of all these things for which we fought and won.

THE LONG AGO.

Oh! a wonderful stream is the river Time,
As it runs through the realms of tears,
With a faultless rythm and a musical rhyme,
And a broader sweep and a surge sublime,
And blends with the Ocean of Years.

How the winters are drifting like flakes of snow
And the summers like buds between,
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides in the shadow and sheen.

There is a magical isle up the river Time,
Where the softest of airs are playing;
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the Junes with the roses are saying.

And the name of the isle is the Long Ago,
And we bury our treasures there:
There are brows of beauty and bosoms of snow—
There are heaps of dust, but we loved them so!
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,
And a part of an infant's prayer:
There's a lute unswept, and a harp without strings,
There are broken vows, and pieces of rings,
And the garments that she used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air;
And we sometimes hear, through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remembered for aye be the blessed isle,
All the day of life till night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May that greenwood of soul be in sight.

(We publish this beautiful old poem by request of one of our readers.—Ed.)

Are you where God would have you be? If not, come out, and at once, for you certainly ought not to be there. If you are, then be afraid to complain of circumstances which God has ordained on purpose to work out in you the very image and likeness of His Son.—Mark Guy Pearce.



Educational



DAVIDSON.

Rev. Dr. Richards preached an unusually fine sermon Sunday morning from the text: "The Word of God is quick and powerful and sharper than any two-edged sword." He drew striking illustrations of its power in the training and in the lifework of President Woodrow Wilson, tracing its influence from the mother who as a child was taught in the old church, Carlisle, England.

The sermon closed with a strong and telling appeal to the young men of the college to make themselves effective units in life by going forth armed with and heralds of this Word of God.

The college has begun the new term under most pleasing and promising conditions. The enrollment to date for the Spring term is about 275, a number in excess of what was expected as most likely in view of the upturn wrought by war conditions and the abrupt in-coming of peace. Quite a large number of the members of the various classes, especially those who had secured commissions as lieutenants and had been assigned to duty at other institutions, have returned to Davidson and quite a number of enlisted men.

The organization of the R. O. T. C. is not yet effected, but it is confidently expected that the personnel of the officers in charge will soon be announced and enrollment of members rapidly carried to a finish.

The ladies of the Civic League were privileged to hear an interesting address this week from Rev. A. C. Ormond, recently returned from Y. M. C. A. work in France and who addressed the club by special invitation. It is hoped that the students will be privileged to hear him in the near future.

Miss Margaret Douglas, of the Brazil Mission, spending the winter here as the guest of relatives, has told interestingly of the work, speaking before the Ladies' and Girls' Missionary Societies of the Davidson Church.

J. P. Price is president-elect of the Freshman class; George Cornelson, Jr., vice-president; McDowell Richards, secretary and treasurer. Joseph Miller, of Rock Hill, has been elected president of the student body.

One of the features of commencement will be a memorial service in honor of Davidson men who gave their lives in the service of their country during the late war.

PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY, LOUISVILLE.

The work of the first semester is now drawing to a close. While the first part of this work was interrupted by the epidemic of influenza, both faculty and students have put on a full head of steam and have nearly made up the lost time. The enrollment, cut down by the war service of a number of the regular and prospective students, has been increasing since hostilities ended. Among students enrolled in recent weeks are Messrs. W. A. Alexander, of Hendersonville, N. C., who had just been ordered to report to the Officers' Training School at Camp Zachary Taylor, Louisville; V. A. Anderson, in the S. A. T. C. of the University of Louisville; J. W. Jackson, of Mountain City, Tenn., candidate in the Officers' Training School at Camp Zachary Taylor, and R. L. St. Clair, of Louisville, for some months one of the secretaries of the Y. M. C. A. at Camp Taylor. Other students returning from army service are expected with the opening of the second semester on January 15, special provision having been made by which the work of the semester now closing may be covered.

A number of the students have been organized under Mr. R. R. Murphy, of the Seminary, for special work at Camp Taylor in the line of Bible study. The students report a fine reception on the part of the soldiers, many of whom have just returned from overseas.

The students are having, on successive Tuesday evenings, a fine list of speakers taking up related topics. The most

recent speaker was President Hemphill, who spoke on the subject of "Ministerial Etiquette."

The news that Westminster College, Missouri, has gone over the top in its campaign for \$500,000, for additional endowment, and that the General Education Board of New York had added \$75,000 to that amount, brought enthusiastic satisfaction to the Seminary. The relations of the two institutions have always been of the closest; a number of Westminster alumni are on the roll of the Seminary; and three of the Seminary students gave last Summer to work in Westminster's financial campaign, Messrs. W. A. Alexander, C. E. Guice and B. M. Larson, each of whom did splendid work.

The New Year reception at the Seminary, held in the social room on the evening of the 3rd, was a fine success.

Prof. Henry E. Dosker, of the faculty, is hard at work on the series of lectures he is to deliver at Princeton Theological Seminary at an early date.

Not only the Seminary community, but the whole city of Louisville, is looking forward with great pleasure to the coming in February of Rev. Francis Lindley Patton, D.D., LL.D., former president of Princeton College and later of Princeton Theological Seminary, to deliver his famous series of lectures on the work of the church in the present situation. The lectures, which will be delivered under the auspices of the New Era Movement of the Presbyterian Church in the U. S. A., are scheduled for February 11 to 15 inclusive.

News has been received at the Seminary of the marriage, on December 18, of Dr. Robert A. Webb, and Miss May Barrow, of Birmingham, England. The marriage took place in that city. Dr. Webb, who is the son of Prof. R. A. Webb, of the Seminary faculty, graduated at Johns Hopkins Medical School in April, 1917, and immediately sailed with the Harvard Unit. He was stationed for a number of months in charge of the convalescent hospital at Birmingham, England, but has been for some time past in France.

A. N. I. I. NOTES.

The Albemarle Normal and Industrial Institute passed through the fall without a single case of influenza or indeed of any sickness, but on the return of the pupils after the Christmas holidays there was a sudden outbreak of the epidemic.

There were thirty in bed at one time. Undoubtedly owing to close watchfulness and strict care there was not a single serious case and no complications at all.

The people of the town came to the help of the stricken school so that the work required of those remaining well was reduced to a minimum. Daily food prepared for the sick and well was sent in in rich abundance; and a generous check of \$50 from the Red Cross went far towards meeting the extra expenses of trained nurse and a practical nurse for several days and the frequent visits of the physician.

We certainly learned, as never before, the blessedness of having friends, and we thank God for them.

FLORA MACDONALD COLLEGE.

Since the beginning of the spring term, Flora Macdonald College has had thirteen case of influenza in her household of 275. Of this number not one case was in any way serious, all have now recovered, and the infirmary is empty. While we are very thankful that the disease has been of a mild character among the boarding students, we mourn the death of one of our day pupils, Janie Smith, of Red Springs, who succumbed to influenza-pneumonia after a week's illness. She was a member of the Junior class and college orchestra, a consistent member of the Baptist Church, organist and teacher in the Sunday School of her church; a young lady of great poise and amiability, a faithful student, and the only child

(Continued on page 22)

Marriages and Deaths

Marriages.

Monroe-McMillan—At the manse of the First Presbyterian Church, Fayetteville, N. C., on December 23, 1918, by Rev. W. E. Hill, Mr. Thomas H. Monroe and Miss Lillian Montrose McMillan, both of Manchester, N. C.

Deaths.

Gilliard—Mrs. Harriet Gilliard died January 9, 1919, at her home in Piedmont, S. C. Became a Christian in childhood and died in the faith.

Albert E. Wallace, Pastor.

IN MEMORIAM.

Miss Ola May Alexander.

In the early morning hours of the 9th of January an angel entered the room of Miss Ola Alexander and two passed out to the shining portals of heaven. They went and we called that "death."

There is no death; an angel form
Walks o'er the earth with silent tread,
And bears our best-loved things away,
And then we call them—"dead."

One that stood by her bedside only a few days before she passed away could but be impressed with the deep, unbounded gratitude she expressed to those that had done little acts of kindness for her. We can but wonder what it will be when she meets her Saviour face to face and knows that she is free from sin, and that suffering she bore so patiently for many months here below. We feel constrained to think that she is saying: Eternity will be too short to sing His praises.

Comfort the soldier brother across the sea for whom she was longing for his home-coming, but now, father, mother, brothers, and sisters, she will be watching for your coming on the other shore.

"Sister, thou wast mild and lovely,
Pleasant as the summer breeze,
Gentle as the air of evening,
As it floats among the trees."
Charlotte, N. C.

IN MEMORIAM.

Capt. James M. B. Hunt.

The lamented subject of this tribute was born on May 6, 1842, at the family residence, near the present railroad station of Stovall. Died on November 27, 1918, near Townsville.

At an early age he was left an orphan, when he together with his sister, the late Mrs. Joseph R. Alston, was adopted into the luxurious home of his maternal uncle, the late James Madison Bullock, whose name he bore. As a boy he was possessed of great physical beauty, of

compact body and symmetrical limbs, and soon endeared himself to his childless uncle and aunt, so that his uncle in the overflow of affection called him "Roly Boly Boy." This name followed him through life from that time; he was known only as Boly Hunt, and later with prefix of his official rank as Capt. Boly Hunt. This is mentioned from the fact that it is doubtful if a very large proportion of those he came in contact with had any other knowledge of the true initial letters of his name.

After attending the neighborhood schools he was sent to Oxford to classical high school which was presided over by the late Jas. H. Horner. It was here that he was prepared for entrance into the University of North Carolina, at the term beginning July, 1857. With the coming of the eventful Spring of 1861, when in a few months of completing his four years' course, the tocsin of war sounded, and he left the classic shades of the University and hastened to the defense of his beloved Southland. He enlisted in a local organization which in the course of time became a unit in the Second Army Corps, under the immortal Stonewall Jackson, and which was part and parcel the command of the peerless R. E. Lee. He enlisted as a private, was appointed a non-commissioned officer of the company, and at the close of the war had risen to captain. He was wounded at Malvern Hill, July 1, 1862, at the battle of Gettysburg, July 1, 1863, wounded again, and on the 12th of May, 1864, at the battle of Spotsylvania Court House, he received a very dangerous wound, a minnie ball piercing his right cheek and passing under his ear out of the back of his neck, barely missing the jugular vein. This wound handicapped him for life in that it almost destroyed entirely his sense of hearing. To give in detail his experience of four years would extend this paper to too great a length. On the 19th of October, 1864, at the battle of Fishers' Hill or Cedar Creek, in the valley of Virginia, he was made a prisoner of war and held at Fort Delaware until June 19, 1865. Few men who have been so little in public life were more favorably or extensively known, so that this notice will be read with grief by many, very many, who will concur in the sentiment above expressed, that one of the best and most useful men has fallen.

Captain Hunt was a man of strong cultivated mind, clear in judgment and charitable in feeling, honest in principle and upright in life. As a citizen, neighbor, friend, parent and husband he was a model in all that was excellent, lovely and of good report, but his greatest excellence consisted in his pure exalted Christian character. He was a member of the Presbyterian Church and for forty years a ruling elder in the Nutbush Church. It would be an endless task to

follow his career of usefulness and honor through such a period of years.

He married while a soldier (in 1863) Miss Sarah Ellen Lewis; two sons survived their mother: Joseph E. and Phil L. The latter part of her life made it necessary for Miss Sue Hunt Lewis, on whom devolved the duty of helping her sister to rear the boys; subsequently she became the wife of Captain Hunt. His married life was that of a courtier and his wife the queen, which could not but be attended by other than the most beautiful and far-reaching life of happiness. His wife and her brother, Edward A. Lewis, and the two boys, survive him.

His unostentatious charities which he carefully concealed, well afford a reason for his failure to accumulate a large fortune from his very successful farming attended by fine results. Liberal to a fault, no one, however humble or lofty, was turned away from his charming, hospitable home, which had a widespread celebrity. The mysterious ways of a Divine Providence are past finding out when we seek to unveil the causes and effects to the world of the loss of such an intense lover of his fellow man, for his presence was a grateful addition to any assemblage, great or small. And now after a well spent life in which his happiness was to afford comfort and joy to all within the radius of his circle, his splendid career here is ended only to be transplanted in that sphere above to rest upon the bosom of his Father and his God. For this warrior, accomplished gentleman and friend of humanity, had an unbounded faith in his Redeemer, to whom and through whom he ever appealed for Divine Grace.

"Servant of God well done;
Rest from thy loved employ;
The battle is fought, the victory won—
Enter thy Master's joy."

On the evening of November 28, we sadly laid him to rest under the shadow of the old church where his sainted mother and a long list of loved ones who have gone before, have for more than a century assembled for the worship of Him who has loved us and washed from our sins—in his own blood, and opened up the new and living way whereby we may become heirs together with Him to that crown which is to endure through eternity.

R. A. B.

JOHN J. LEWIS.

Inasmuch as it has pleased the Lord to remove from earth to heaven our beloved friend and fellow officer, John J. Lewis, on November 14, 1918; therefore be it resolved:

1. That we, the session of Belmont Presbyterian Church, of Belmont, N. C., meekly bow to the will of Him who loved us, and gave Himself for us.

2. That we express our high esteem
(Continued on page 23)

Children's Department

BELONGS TO RED CROSS.

Dear Standard:

I'm a little boy eleven years old. I am in the fifth grade at school. My teacher's name is Miss Sallie MacBryde. I like her fine and I think the rest do too. There are seventeen in our grade. I have three Thrift Stamps, and I'm going to get another. I have joined the 1919 Red Cross. I have two sisters, Martha and Virginia. I will close by asking, Who was the most patient man in the world.

Your unknown friend,
Chesley McCaskill.
Maxton, N. C.

A FORD-FULL.

Dear Standard:

I am nine years old and in the third grade at school. I have to walk two miles to school. On bad days papa takes us out in his Ford, and sometimes before we get to the school house we have as many as fifteen children in the car. We have three teachers—Miss Hix Murden, Miss Estha and Miss Lancaster. I have one brother twelve years old and we go hunting and fishing in Black River, which is in sight of our house.

John Jay McFaddin.
Gable, S. C.

A RIDDLE TO SOLVE.

Dear Standard:

I am a little girl fourteen years old. I go to school and am in the eighth grade. Our school has been closed for some time on account of the "flu," but has started again now. My teacher's name is Miss Bryant. I like her fine. I go to Sunday School every Sunday that I can. My father is the superintendent of the Sunday School. I have two brothers and two sisters. One of my sisters is married. The "flu" is breaking out here again, but I hope it will not be as bad as it was before. I take music from Miss Meta Johnson. I like her fine. I will close as I want to surprise my friends. Some one please answer this riddle: Where did Noah hit the first nail in the ark?

Your friend,
Flora McCormic.
Rowland, N. C.

BROTHER HOME FROM FRANCE.

Dear Standard:

I am a little girl thirteen years old. I am in the seventh grade. My teacher is Miss Mary Bryant. I have two sisters and three brothers. I have one brother that just came from France, and he got his discharge about a week ago. I go to Sunday School every Sunday I can. My teacher is Miss Veta Alford. Our pastor died with the influenza. I

take music and I like it fine. I will have to close as I want to surprise my mother.

Your little friend,
Opal McCallum.
Rowland, N. C.

OLD SANTA WAS GOOD.

Dear Standard:

I see so many nice letters from little boys and girls I want to write too. I am a little girl eleven years old and in the sixth grade at school. My teacher's name is Miss Marell, and I like her fine. I have a little pet cat; his name is "Tab." I have one sister and three brothers. Our little baby brother has just begun to walk and is awfully cute. "Old Santa" brought me a sewing box, a story book, some handkerchiefs, a pretty little picture, and plenty of fruit. I go to Sunday School almost every Sunday. I received my beautiful "cross and crown" pin for not missing Sunday School last year. I am certainly proud of it. My father is our pastor and preaches here every Sunday. I will ask the children a question: What great man of God, in Bible times, made the mistake of getting drunk? I hope my letter is not too long to print.

Your little friend,
Evangeline Carr.
Greelyville, S. C.

THE REAL PRINCESS.

Once upon a time, in the kingdom of Far Away, there lived a king and a queen who were very sad because they had no child. At last, however, they decided that, if they could find a little maid who could prove that she would make a real princess, they would adopt her as their daughter.

So word was published throughout the kingdom that at three o'clock on every Monday throughout the year their majesties would receive before them any child who believed that she could be a real princess.

And what lovely children came! Some were short, some were tall; some dark, others fair. Week after week they appeared at the palace gate and were admitted by the gatekeeper to the presence of the king and the queen; and week after week, as they went away, their majesties sadly shook their heads, for they were learning that it is a difficult matter to find a real princess.

But one Monday there appeared at the usual time a little girl of wondrous beauty. When the queen saw her, her heart was glad. "For here," she thought, "must be a real princess. Such a face must indicate a lovely heart."

"Do you think, my child, that you could become a real princess?" asked the queen.

The little maid courtesied and replied: "Yes, Your Majesty."

"And why do you think so?" again asked the queen.

The child smiled until she showed her dimples and snowy white teeth. Then she answered:

"Because, Your Majesty, I like only the best of everything. I must wear silk hose and dainty gowns or I am most unhappy."

The queen's face was now quite sober, as she inquired:

"And how does your father furnish you with such fineries?"

"I have no father," replied the child, with a toss of golden curls and a rustle of silken skirts, "but my mother is the washerwoman for the duchess and so earns much gold."

Then the queen shook her head sadly, and the king signed for the child to be led away, for again they were deeply disappointed.

So it went, until the year was nearly gone. Just as their majesties thought they had found one who would be a real princess, it was discovered that she would not do at all. On the last Monday of the year, greatly discouraged, the king and queen sat as usual in the great reception hall. Although it was long past the hour, no child had come, and they were about to retire when a page rushed forward.

"Your Majesties," he said, "there stands without a child named Wanda who seeks audience with you. But she is ragged and unkempt, and I dare not let her enter."

But the king and queen, unwilling to pass by a single child, bade him admit her. So before them presently appeared the little girl. Her dress was torn and her hands and face were scratched and soiled. Moreover, of all who had come, she seemed most lacking in beauty. But she courtesied low as she entered the great hall and knelt before their majesties.

"I ask pardon," she said sweetly; and they marveled at her voice, which was like the sound of running water. "I should not have been late. But I heard only yesterday of the audience that you have been holding; and my home is far beyond the great forest. But as I hurried through the great woods I found a rabbit caught in the bushes and stopped to free him; and a little farther on I passed the cottage of one who was old and ill, and I could not leave her without help; and then I stopped to help an old man who was gathering fagots for his fire. So at last, after many delays, I reached the palace gates."

She paused an instant, and the queen asked the usual question:

"And why, my child, do you believe that you could become a real princess?"

At this the little maid smiled and the queen caught her breath. Nowhere, she thought, had she seen such beauty. And

yet this was the same child, ragged, dirty, plain.

"I do not think so, Your Majesties," she responded. "But I come to tell you of one who would. She is poor, but very beautiful, and all that a princess should be. To see her is to love her. And though 'twill break my heart to part from her, I would that she might be your choice."

"But who is she?" asked the queen, "And why came she not here to plead her own cause?"

"She is my sister," replied the little maid, "and as she is very lame she could not walk so far. She would not have me come; but I slipped away unnoticed. Oh, Your Majesties, she would indeed make a real princess!"

Then the king and queen bade her rise and approach them. And the queen took her hand and drew her to herself.

"My dear," she said, "we have already found the real princess. She is sweet of voice, and so kind of heart that the love shines through and lights her eyes. She has thought for all in need, which is as it should be with a princess; and she is of a rare unselfishness. But

she may have a sister—a little lame girl, who has perhaps some of the princess' lovely qualities.

"So come you to the palace, little princess, and we will send for your sister, for there is room in our hearts for two."

So to the palace and to the hearts of the king and the queen came Wanda and her sister and filled their lives with sunshine and happiness. For their majesties had made no mistake. They had indeed found the real princess.—By Irene S. Woodcock, in *Youth's Companion*.

ANY WAY YOU PLEASE.

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side

of his head, just as Robbie had done.

"Whistle," said mamma.

Robbie did, and the baby began to whistle, too.

"Stop mocking me!" said Robbie, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can make a cross or a good boy of your little brother, just as you choose. But you must teach him yourself."—*Jewels*.

Guest (to head-waiter)—"Is your name 'Tide'?"

Waiter—"No, sir."

Guest—"Or 'Time'?"

Waiter—"Not at all."

Guest—"Well, it ought to be one of them. You wait on no man."—*Texas Siftings*.

Educational.

(Continued from page 19)

of her widowed mother. Beautiful floral designs were sent to her funeral by the orchestra, the Zetesian Society, and the student body.

Influenza has been epidemic in the town of Red Springs, but we are glad to say that the situation now seems to be improving. The local chapter of the Red Cross has rendered splendid service in preparing and serving meals to the sufferers, especially at the mill village, and in supplying other comforts to the sick. The college girls sent a contribution of \$36 in money and some articles of clothing. Through the sweet generosity of little William McLean, son of Mr. J. Dixon McLean, fruit was sent to the children at the cotton mill. William earned the money himself by selling tea cakes and other toothsome dainties to the school girls.

COLUMBIA THEOLOGICAL SEMINARY.

The first term examinations at Columbia Seminary begin on January 29 and continue for ten days. The second term begins February 11.

Shortly after the opening of the second term, Rev. W. H. Mills, of Clemson College, will give his lectures on Rural Sociology. Mr. Mills is a specialist in this field and these lectures are not only invaluable to the men of the Seminary, but they will attract general interest. The Seminary is most fortunate to secure one of such attainments to present this important subject.

Professor Fulbright, who for some years has been teacher of Elocution in the Seminary, and who has lately been serving the Army Y. M. C. A., will also return to Columbia some time in the Spring and resume his work in the Seminary.

Dr. Thornton Whaling, president of Columbia Seminary, attended a meeting of the executive committee of Davidson College held in Charlotte last week. Dr. Whaling is a member of a number of bodies of such importance as this.

Dr. J. O. Neavis left the city Friday to supply Dr. Vance's pulpit, in Nashville, while the latter is absent on other important work.

Within the past two weeks the students of Columbia Seminary have been deeply saddened by the death of two of their number. There has been a siege of influenza among the men; however, all the sick are quite well again and have resumed their class work.

Dr. Whaling will preach at Woodrow Memorial Church, Columbia, Sunday evening on "The Signs of the Times." Those who know Dr. Whaling's ability as a speaker and his wide information, expect a sermon of unusual power and interest.

PRESBYTERIAN COLLEGE OF SOUTH CAROLINA.

The Presbyterian College of South Carolina opened for the second term January 3. When the S. A. T. C. was demobilized in December there were 148 students in college. The enrollment since Christmas is 113. There will likely be a few additional students coming in later, bringing the enrollment up to 118 or 120.

The college feels greatly encouraged in its opening. It has an excellent class of students. The Senior class, on account of the war, is small. The losses for next year will not be great, so the enrollment next Fall will probably run from 160 to 175.

THE MONTREAT NORMAL SCHOOL.

The Montreat Normal School has had an unusually fine record during the school term, now drawing to its close. Only two weeks were lost on account of the influenza epidemic. The nine cases were very light and were followed by no serious results.

As the number of students is all the time increasing, it is becoming evident that parents are beginning to find out the excellent advantages afforded by this school and the very low rate of charges made. The enrollment now consists of students from five of our Southern States and one distant northwestern State. It is only a matter of time, and that not a long time, until this school, founded by the General Assembly and fostered by nine of our Synods, will become a distinct factor in the educational work of the South.

The three courses, normal training, domestic science and junior-college work are ably maintained. The courses in mathematics are in charge of Miss Anne Webb, of Louisville, daughter of Dr. Webb, of our Theological Seminary in that city.

Basketball and tennis, along with mountain hikes, give ample opportunity for the development of the athletic side of the student body.

M. J. W.

Deaths.

(Continued from page 20)

of his ripe Christian character and value as a servant of God in our church and community.

3. That we extend to the members of his family our deep sympathy and commend them to the God of all grace and comfort.

4. That a copy of these resolutions be spread upon our sessional minutes, a copy sent to his family and the Presbyterian Standard for publication.

Adopted by the Session, December 15, 1918.

Jos. T. Dendy, Moderator.
S. P. Stowe, Clerk.

ROBERT ALEXANDER CHANDLER.

Robert Alexander Chandler, of Mayesville, S. C., was born June 16, 1880, and peacefully fell asleep in Jesus on Sunday afternoon, October 20, 1918, after a brief illness of influenza followed by pneumonia.

He came of pious lineage. His father, R. A. Chandler, was an earnest Christian, and for many years a deacon and the treasurer of the Mayesville Presbyterian Church. His mother, who survives him, was before marriage Miss Minnie Steele, of York, S. C. The atmosphere of this home was permeated by religion. Here the Bible was the First Book, the Incomparable Book, and from infancy he was instructed in the Holy Scriptures and the catechisms of the Church.

It is not strange then that early in life he gave himself to Christ, and united with the Mayesville Presbyterian Church, of which he remained a loyal and faithful member until God called him home. He attended the school in his home town and also at York, S. C. Having completed their courses, he entered the University of South Carolina, from which institution he graduated in 1901.

On August 5, 1908, he was married to Miss Jessie Wallace, of Society Hill, S. C. To them were born four children. Shortly after the death of his father in 1908 he was chosen a deacon and made treasurer of the Mayesville Presbyterian Church, succeeding his father. He retained this position until his death and this church has had but two treasurers, father and son.

Both as a deacon and treasurer he performed his duties conscientiously and well. He was very painstaking and his accounts were neatly and accurately kept, the last entries being made the day he was forced to take his bed. He loved his church and was always in his place on Sunday.

At the death of his father heavy responsibilities fell upon him, the management of a large store and the running of an extensive farm, besides the care of a widowed mother and a younger

sister and brother. So capable was his management that he became one of the largest merchants and planters of the community. He was public spirited and took a deep interest in everything that looked to the building up of the community.

Assisted by his talented, Christian wife, he made his home a model one, and here his virtues shone to best advantage. Kind and gentle yet firm in discipline, he reared his children in the nurture and fear of the Lord. As a true servant of God he was given to hospitality, and delighted in entertaining his friends, especially ministers.

In disposition he was modest and retiring, neither seeking nor craving honors, always ready for every good work, but willing for others to have the glory. It seemed fitting that this servant of Christ should fall asleep on a quiet Sabbath afternoon.

Besides his wife and four small children, he leaves his mother, one sister, Fannie, wife of Rev. F. R. Riddle, of Lowryville, S. C., and one brother, Rev. W. B. Chandler, of Dillon, S. C., to mourn his loss and cherish his memory.

Servant of God, well done.

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy.

Pastor.

JOHN BAXTER ROSS.

The undersigned committee, deacons of Banks Presbyterian Church, do hereby place on record our unbounded admiration and most affectionate regard for our late friend and brother deacon, John Baxter Ross, whom God called to a higher service October 20, 1918.

As one who magnified his office, our brother was faithful to his trust, measuring up to its demands with smiling face and genial manner. This with his promptness and efficiency was one of his valuable assets. He will therefore be greatly missed by his fellow officers, the church, the community and most of all by his family and other loved ones. His memory will long linger with us as an inspiration to greater fidelity in our calling as office bearers now deeply sensible of our great loss. Therefore we resolve:

1. To follow in his footsteps as he followed Christ.

2. To extend our heartfelt sympathy to the wife, children and relatives of our brother and commend them to the grace of God and the comfort of the Holy Ghost, praying that from the heart they may say, "Thy will, O God, not mine, be done."

3. To ask for a page in our sessional record that shall be devoted to his memory.

4. To ask the session to record these resolutions, send a copy to the family and also to our Church papers for publication.

(Signed) J. S. Howie,
S. H. Kell,
F. P. Stephenson,
Committee.

MRS. NEILL McKAY.

Since in His infinite wisdom it has pleased our Heavenly Father to remove from us our dear friend and co-laborer, Mrs. Neill McKay, we, the members of the Katherine McQueen Missionary Society of Union Presbyterian Church, desire to express our love for her, and our great loss in the death of her, who has been for years our leader in the Master's work.

Therefore be it resolved:

First. That we thank God for the gift of such a beautiful life, and bow in reverence and submission to the will of Him whom she served so well, realizing that our loss is her eternal gain.

Second. That while we will miss her in all our undertakings, we rejoice in the heritage of her unwavering faith, and in the examples she set in her church life and in the community where she spent most of her married years.

Third. That we tender our heartfelt sympathy to her bereaved husband, son, daughters, and sisters, and commend them to Him who said: "My grace is sufficient for thee." And that a copy of these resolutions be sent to them, and also that a copy be sent to the Presbyterian Standard and to the Moore County News for publication, and that we will try to be zealous and active ourselves in the work we feel she so much loved.

(Signed)

Miss Margaret McLean, Pres.

Miss Lettie Rowan.

Miss Margaret McLaughlin.

MRS. HATTIE McINTYRE IZARD.

Mrs. Hattie McIntyre Izard, wife of Mr. Walter Izard, died at her home in Durham, N. C., on December 24, 1918, after a brief illness from influenza-pneumonia. She was buried at her husband's old home, in Bedford, Va.

Mrs. Izard was the eldest daughter of Mr. and Mrs. D. D. McIntyre, of Henderson, N. C. She came here when but a young girl, with her parents, and this was her home until her marriage in 1913. After completing her education she taught in the city schools and proved herself very capable.

Early in life she united with the Presbyterian Church and was an active worker in it. She was a teacher in the Sabbath School and had a lively interest in all the church activities.

Her married life was a very happy one. In it she showed unusual care and faithfulness in the religious training of her children.

Besides her husband she leaves two little girls about three and five years old. Also her parents and two sisters and two brothers, all of whom live in Henderson except one.

R. A. White, Pastor.
Henderson, N. C.

Miscellaneous

KILLED IN ACTION.

His story was told me by the one who knew him best, his own mother. She told it bravely, proudly, simply, tenderly, just like a mother proud of her boy; commanding herself to the end when the gush of tears would be no longer restrained. I had never seen the boy or his mother till the message came; but I knew the sisters—shy, modest, fine girls. A friend told me and I went to the house, for I had boys of my own in the army.

They had been so happy just before. The armistice had been signed. The war that had been so cruel was over. The boys would soon be home. Father came home with a smile, bringing a paper with the news. The children laughed and romped. They were all so glad in that home.

When but sixteen years of age he had come home from the city one night much excited. The country was calling for soldiers, soldiers for the expedition into Mexico. Posters and signs were everywhere, calling on men to enlist for the United States army. Many were enlisting. Could he go? "Please, mother, may I enlist?" But she said: "No, you are too young, they would not take you." And he said: "But I must go. I want to enlist. I want to be a soldier." Finally the mother said: "Well, if you must join the army, do not go to the city. They are taking soldiers here. If you go at all go from your home town," thinking to herself, "Our old doctor will examine him. He knows him well and he knows he has a tender eye from a hurt. He will not pass. He is so young." So he went off glad and proud of the chance to be a soldier. In a few hours he returned running and waving a paper and crying, "I'm accepted. I'm going to be a soldier." So father and mother gave consent and he went away, so brave and fine in his new uniform, to a far southern camp, his first time away from home, and they did not see him again for six months.

Then he returned and almost with the first greeting after kissing his mother the great purpose came out. "They're declared war against Germany. I'm going to France to fight the Huns." "No," said mother, "your father and I will never consent for you to make that dreadful trip, so young." "But, mother," said the boy, "I have sisters. They'll never treat them like they do the girls in Belgium and France while I can fight," and so off again without further word to enlist for France. "I can see him now," she said, "rushing when his father came home to throw his arms about his neck and plead for consent to go for the Huns, for sisters and mother and country." So again they sent him to fight for country and mother and sisters.

He went with the machine guns be-

cause he liked horses and mules. He was so kind to animals. No dog in the street but would follow him. Everybody's friend. Only nineteen, six feet two in his stocking feet. "The courage of the whole company," his chums wrote. A beautiful home awaiting after the long battle. Father, mother and sisters waiting proudly for the soldier boy's return. Then eight days after the armistice was signed the message came:

"We deeply regret to inform you that Private Harold Barringer was officially reported killed in action October 12.

"Harris, Adj't Gen."

I saw in his picture, newly made, the manly, beautiful, boyish face above the soldier uniform and I thought: It is the spirit of the American soldier boy. They are so much like that (so young, so brave, with the bravery of youth that reck not the cost) driven not by rigid discipline and force, but by an inward spirit of love and liberty and righteousness. No wonder that German soon learned to fear and dread the American soldier; and also, I thought, one secret of his courage lies in the spirit of the brave Christian mother.—United Presbyterian.

Years need not to be the measure of any man's value, if the man will keep on producing what the world wants and needs.

Never mind how old you are. Remember Edison, Burbank and Ford. Keep on hustling!—Cincinnati Post.

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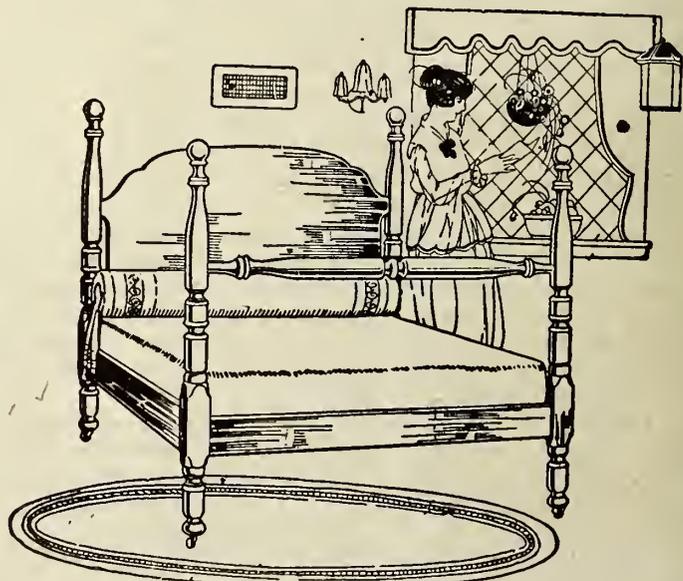
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"Make me an offer."—Boston Transcript.

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We are so absolutely sure that you will be simply delighted with these splendid instruments, with their supreme beauty of design and finish, with their superlative clearness and sweetness of reproduction, with the tremendous saving in price and the convenient terms of payment, that we urge you to let us send the instrument of your choice for a free trial in your home. You can then be sure that you are getting the very best and the very greatest value for your money. You can see the tremendous saving in price and be insured against every possibility of dissatisfaction by the privilege of returning it if you are not delighted with your selection.

Latest Improvements

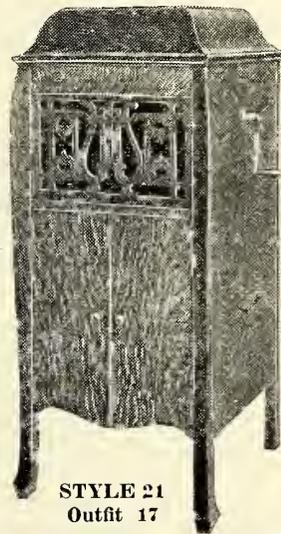
The Ludden & Bates Cabinet Grand Phonographs embody the latest and best mechanical devices and inventions for perfecting the reproduction of musical tones in all of their original and natural sweetness and distinctness.

Every instrument supplied to Club members bears the name and carries the binding guarantee of Ludden & Bates, one of the oldest, largest and most responsible music houses of America.

Convenient Payments

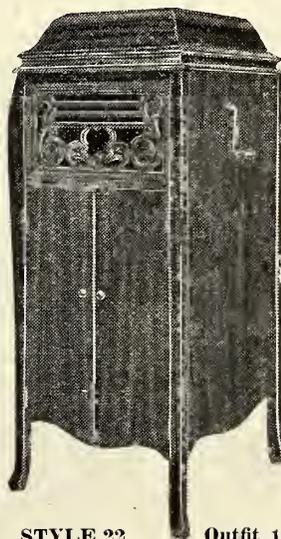
Write for the Club's handsomely illustrated catalogue, which pictures and describes the numerous styles, explains the saving in price to Club members and outlines the convenient plans of payment. Then let us send you the instrument of your choice with a selection of records for a free trial in your own home, so that you may see for yourself how the Club is able to give you the best instruments and records at a tremendous saving in price and on terms to suit your convenience. Address the Managers,

LUDDEN & BATES
Standard Phonograph Club Dept.
Atlanta, Ga.



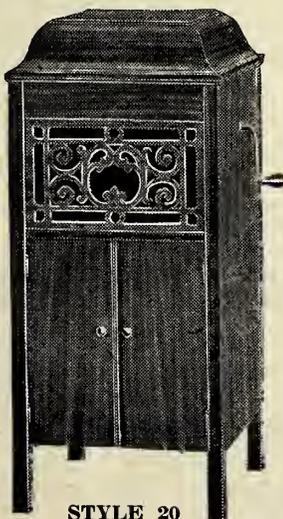
STYLE 21
Outfit 17

Regular Price	\$135.00
10 Double-Faced Records	8.50
	<u>\$143.50</u>
Club Price	\$ 89.50
Saving to You	\$ 54.00



STYLE 22 Outfit 18

Regular Price	\$190.00
10 Double-Faced Records	8.50
	<u>\$198.50</u>
Club Price	\$127.00
Saving to You	\$ 71.50



STYLE 20
Outfit 16

Regular Price	\$110.00
10 Double-Faced Records	8.50
	<u>\$118.50</u>
Club Price	\$ 77.00
Saving to You	\$ 41.50

RED CROSS EAR OF CORN.

Marshall County, Iowa, has gone over the top in every Red Cross drive, and now gives evidence of the spirit indignant to the soil through a Red Cross ear of corn grown on the farm of C. A. Miller, eight miles west of Marshalltown. This freak of nature is an ear of what is known as calico corn, most of the kernels being white mottled with spots of red. In the center of the ear, however, there are two rows of deep red kernels, containing twelve kernels each, while midway alongside of these rows are four deep red kernels, making a perfect cross. By holding the ear of corn a few feet distant from the eye, the red cross stands out as prominently as though painted upon the white cap of a nurse's uniform.

The ear of corn has been presented to F. C. Letts, director of the Department of Supplies at American Red Cross National Headquarters.—Red Cross Bulletin.

450 Revival Sermons and 1,000 Religious Anecdotes. By many of the world's leading preachers, in 3 vols. Price of the 3 books, postage paid, \$1.50. Money back if not pleased. The Co-operative Publishing Co., Kirkwood, Mo.

READY NOW

By mail prepaid, 100 for \$1.00; 500 for \$3.00; 1,000 for \$5.00; all the following plants, assorted as you wish, but not less than 10 of a variety: Cabbage—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Surehead, Late Flat Dutch. Beet—Eclipse, Detroit Dark Red. Lettuce—Big Boston, Wawayhead, Paris White Cos. Onions—Bermuda Red, Chrystal Wax, Southport Red and White Globe, Prize-taker. Cabbage plants, 50c. per 100, by mail prepaid; by express collect, 500 for \$1.50, 1,000 for \$2.50. Cash with order.

ALFRED JOUANNET, Mount Pleasant, S. C.

COUGHS AND COLDS

disappear in a night and leave the chest free, clean and well when GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C.

\$1.00, 50c., 25c.

PAY NO MORE

Frost proof cabbage plants direct from South Carolina growing station, by express, 1000 to 4000, \$2.00 per 1000; 5000 to 8000, \$1.80 per 1000; 10000 and over, \$1.60 per 1000. By parcel post, 500, \$1.35; 1000, \$2.40. Prompt shipment; remit money order or National Bank check.

RALEIGH PLANT CO., RALEIGH, N. C.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.



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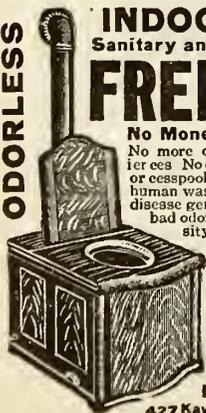
Sanitary and Odorless on ten days

FREE TRIAL

No Money Down—No Deposit
No more outside back yard inconveniences. No chambers to empty. No sewer or cesspool. Chemical process dissolves human waste in water. No trouble. Kills disease germs. Prevents flies, filth and bad odors of outhouse. A real necessity for old, young or invalids. Preserves health.

Costs 1 Cent a Week to Operate per Person.
Place in any room, hall or closet. No trouble to install. Guaranteed sanitary and odorless. Endorsed by thousands of users, doctors, sanitary experts, health boards, etc. **AGENTS WANTED.**

Kawnear Cabinet Co.,
427 Kawnear Bldg., Kansas City, Mo.



NEGRO TROOPS' CONTRIBUTION TO DEMOCRACY.

In his report to the Executive Committee of the Federal Council of Churches at Atlantic City, as Vice-Chairman of the Committee on the Welfare of Negro Troops, Prof. J. R. Hawkins outlined the work of the committee from the time of the passage of the first draft act to the present time. The importance of the work of this committee can be judged from the fact, brought out by Mr. Hawkins, that up to the time of the signing of the armistice over 400,000 negro soldiers had been inducted into the military service of the United States, and more than 130,000 had been sent overseas and had played a conspicuous part in the achievements of the American Expeditionary Forces. And not only the American, but the African negroes contributed patriotically to the fight for world-democracy. The French African colonies had sent about 700,000 soldiers and 300,000 workers into this struggle. These, together with the British negro subjects and the contingent of negro troops from America, made a total of more than 2,000,000 soldiers of African descent who had offered their lives in the cause of freedom and justice for all peoples.

Nor, said Mr. Hawkins, was there any evidence of the slacker spirit in their ranks. In the first draft 36 per cent of the negro draftees were accepted, as against 24 per cent of the white draftees. And among the fighting units at the front there was exhibited the greatest valor and heroism.

In closing his report, Professor Hawkins assured the Executive Committee that the negroes were particularly interested in the work of reconstruction both at home and abroad. He recommended that there be a strong protest at the Peace Conference against allowing the former German colonies in Africa to go back to German control. He recommended rather that they be internationalized and placed under the direction of a strong protectorate, as a means of advancing, not only the welfare of the negro, but the welfare of humanity in general.

GET OFF THE LID.

George III, of England, sat on the lid, and we had the American revolution.

Louis XVI, of France, sat on the lid, and the French revolution followed.

Czar Nicholas II, of Russia, sat on the lid, and Bolshevism was the result.

Kaiser William II, of Germany, sat on the lid, and his dynasty crumbles.

We may sit on the lid until the voiceless masses that dig underneath and lay the foundations of our industrial edifice shake themselves in their ignorance and wrath, and bring down the house with its inmates upon themselves, as did blind Samson of old and the Bolsheviki of today.

President Wilson says: "We want always to hold the force of America to

fight—for what? Not merely for the rights of property or of national ambition, but for the rights of mankind."

Translate that sentiment from the political into the industrial world and make it operative, and we shall have industrial peace with righteousness.—C. E. World.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

MONEY BACK CATARRH TREATMENT

If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs.

The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler, at any druggist's for \$1.15; or direct, all charges prepaid, from Booth's Hyomei Co., Ithaca, N. Y.

Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

"And Many That Were Rich Cast in Much"

We think that because a man gives a Thousand or a Million out of his great wealth he is greatly to be commended and and held in esteem among men!

DOES JESUS?

"What hast thou that thou didst not receive?"

"If I was hungry, I would not tell thee."

"When ye shall have done all of these things which are commanded you, say, We are unprofitable servants."

The longer a man hoards or withholds his wealth from God, the poorer he becomes.

THERE IS NO BLESSING IN HAVING—
THERE IS BLESSING ONLY IN GIVING.

God's arithmetic and ours are different.

We look on what a man gives.

God looks on what he has left after the gift.

Therefore, He said, "This poor widow hath cast more in than all they which have cast into the treasury.

CONSECRATED WEALTH IS A POWER—
UNCONSECRATED WEALTH IS A MENACE

To the Man,
To the Family
To the Church,
To the Community,
To the Nation,
To the World.

Woe is that preacher, who is pastor of a church wherein unconsecrated wealth dictates the policy of the church.

Assembly's Stewardship Committee

Montreat, N. C.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Collection of Geniuses.

There came to our city a Woman who called often at the house where we abide, and she counted herself a friend of Keturah. And I asked of Keturah, saying, Is this Susie person married or single?

And Keturah answered, Both.

And I said, It is just about what I should have expected.

And Keturah said, She hath many of the marks of Genius, and she knoweth many persons who are Geniuses. Yea, and she hath invited us to spend an evening with her and meet a Group of her Friends, all of whom are Geniuses in their way.

So we went, I and Keturah, and we spent an evening in the Flat of Susie. And she trotted out her Geniuses.

And there was a Poetess who wrote Vers Libre so wonderful that it could not be told from Prose. And there was a Musician who played his Violin after a new theory which maintained that Music should have neither Melody nor Harmony nor Key nor Time, but reach the Higher Levels of the Soul through Free Interpretation. And there was an Author, who had writ a Great Book, so profound that no Publisher could understand it or see the need of publishing it. And there was a woman who had a New Teory of Thought-Transmission, and another who would Revolutionize Education by Interpreting Morals in terms of Music, and Music in terms of Color.

And Susie introduced them to us, one by one, and I and Keturah were about the only people there who were not Geniuses. So they began every man and woman of them to tell us their Theories.

And when we came away, we were that weary, we walked not, but ordered a Taxi.

And Keturah said, It was a Great Social Triumph for Susie.

And I answered, Yea.

And Keturah said, And I was Bored.

And I said, So was I, unless there be in the Dictionary some word which meaneth the same and then some.

And I said, Keturah, Thou art no Genius, neither am I. But thou art mighty Good and Wondrous Sensible, and I am a Philosopher, which is, being interpreted, a man with Good Ordinary Common Sense.

And Keturah said, An evening with a Choice Assortment of Geniuses is like unto a Feast in a Pickle Factory.

And I said unto her, God hath need of mighty few Geniuses; and as for a job lot like that we have met, it is of the Lord's mercies that they are not consumed. Let us be thankful that in this world are so large a number of Commonplace Sensible Folk.—Congregationalist.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring, Box 4F, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will

send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point

(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

"FLU" HIT AMERICA HARD-EST.

There have been at least 350,000 deaths from influenza in this country, according to conservative estimates by the public health service. Dr. Woods Hutchison, just returned from Europe, says there were only 600 deaths from the disease in Spain and about 2,000 each in England and France. There were 280,000 cases among the Germans on the western front in February, and it is asserted that the raging of this epidemic delayed the drive of the Hun. Many parts of the United States, over which the epidemic swept a month ago, report a recurrence of the same disease in milder form. Serum developed by Dr. E. C. Rosenow, of the Mayo clinic, is said to have protected a high percentage of those who were vaccinated. The Public Health Association meeting in Chicago this week is studying methods of handling this epidemic.—Continent.

160 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6251 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be refunded on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

COMBINING RIGOR AND SYMPATHY.

It is a good sign of a good spirit in the American people that there has been virtually no protest against the engagement of the United States to feed the German people this winter. Mr. Hoover, who from this war will go down in history as the world's greatest caterer to the hunger of mankind, has gone abroad with the intent of meeting the food needs of America's foes with just the same impartial hand that he has hitherto been dispensing meat and drink to America's friends. Here and there a few voices have complained that this was being too kind to the Hun, but those voices have died away without any popular echo. The significance of this is deeply Christian. It demonstrates that on the side of human sympathy the American heart remains most generously open—under the dominion of a genuinely humane good will. The nation at heart wishes to do good and not ill to its enemies—a very practical fulfillment of the duty to "love one's enemies" which the Sermon on the Mount inculcates.

In this goodly fact Christian Americans can take double satisfaction. It not only proves the absence of rancor and hatred, but it also vindicates America's severity towards Germany in political matters as an honest sense of justice and not an impulse to revenge. To feed Germany in order to save it from starvation, and at the same time to punish it rigidly in order to make sure that it will not be tempted again to violate the rights of neighboring nations, are not incompatible policies. They are, instead, the essential combination of mercy and rigor on which the future peace of the world depends. It is something to thank God for that in this trying time He has enabled America to hold fast to so much of the steadfast and impartial spirit which saves life at one and the same time from weak sentimentality and from embittered vengeance.—Continent.

50 EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.000 now to E. J. Reefer, the poultry expert, 5251 Reefer Bldg., Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.—Adv.

J. M. Belk,
Monroe, N. C.

W. H. Belk,
Charlotte, N. C.

Belk Bros.

Charlotte, N. C.

Department Stores

Clearance Sale of All Our Men's and Boys' OVERCOATS

Men's high-class Overcoats, made by the very best manufacturers, such as Schloss, Hamburger, etc., reduced to \$16.95, \$19.95, \$22.50, \$24.95, \$29.50 and \$34.95.

Men's heavy weight Overcoats in medium and long lengths at less than today's manufacturers' cost. Sales prices, \$7.95, \$8.95, \$9.95, \$12.95 and \$14.95.

School Boys' Overcoats, sizes 8 to 17, reduced to \$3.95, \$6.95, \$8.95 and \$12.95.

Little Boys' sizes, 2½ to 8, reduced to \$2.98, \$3.95, \$4.48, \$6.95, \$8.95.

All Men's and Boys' Mackinaw Coats at special prices.

Men's Suits at Attractive Prices

Schloss and Hamburger Suits, made of all wool fabrics, conservative and young men's models, at \$25.00, \$27.50, \$29.50, \$35.00 and \$39.50.

Belk Suits, made of all wool fabrics, conservative and young men's models, including the new skirt model, at \$15.00, \$16.50, \$18.50, \$22.50, \$25.00 and \$29.50.

Boys' Clothing Department

Be sure and visit our Boys' Clothing Department on balcony. We are showing a great line of Boys' School Suits as well as suits for the little boys, from 2½ to 8, at prices ranging from \$2.98 to \$16.50.

Boys' Hats, 25c, 50c, 75c, 98c and \$1.50.

Boys' Wash Suits, \$1.50 to \$2.98.

Underwear and Sweater Department

Big reduction on all Army Sweaters. Sale price, \$1.95, \$2.95, \$3.95 and \$4.95.

Men's and Boys' Civilian Sweaters, 98c to \$7.50.

Just received, several cases Men's and Boys' Underwear, which should have been delivered last August. These go on sale at old prices. Splendid values in Shirts and Drawers at 98c.

Union Suits, \$1.95. Boys' Union Suits, 98c and \$1.25.

Shirts

100 dozen Men's \$1.50 Percale Shirts. Sale price 98c.

100 dozen Men's \$2.00 Percale and Madras Shirts. Our leader, \$1.50.

One lot men's damaged Shirts. Sale price, 50c.

Men's Flannel Shirts at \$1.50 to \$4.95.

Men's Wool and Cashmere Sox, 50c and 98c.

Men's Wool and Cashmere Gloves, 25c, 50c and 98c.

Lion Collars, 20c.; \$2.25 per dozen
All Military Goods at special prices

BELK BROS.

17 Department Stores 17

AN ACT OF GOD.

It was snowing and blowing and bitterly cold. Only those who had urgent business were out that day. A horse hitched to a delivery wagon stood shivering in front of a house. A car line ran on the block and early in the afternoon a motorman saw the horse waiting there and pitied him. An hour later he made his next trip and the horse was still there. On his return he slowed down his car a little, and peered about for the driver but could see no one.

On the five-thirty trip the motorman was late; for the car was crowded at that hour and there had been many stops. Besides the tracks were covered with the snow. Every man, woman and child in that car was tired, many of them were cross and all of them were cold.

The car turned into the block where the horse had stood all afternoon. There he was, head down, right in the face of the storm! The motorman slowed down his car and in the middle of the block he stopped it. The group of tired, cold humanity inside scarcely stirred. It was only something else to delay them!

But there was one who looking out saw an act of God that day!

She saw the motorman get down out of his car and go to the horse's head and pet him. She saw the poor beast nuzzle his head against the man's shoulder. Then the man stepped back to the wagon and began a hurried search for something. In a moment, to his evident relief, he found a blanket. Quickly he put it over the animal and carefully tucked it under the harness. Then with a farewell pat he ran back to his car.

"Don't care if I am late," she heard him say, "I couldn't let you stand there like that any longer."

And that one who saw went home and telephoned for help for the horse and she got it; and she telephoned the street car company for the name of that motorman and she got that, too. And then she sat down and wrote a story about it and gave his name and praised him. And it was published in the city papers and that man got some of his flowers before he died.—Our Dumb Animals.

BASEBALL AND DEMOCRACY.

One of the great movements with which the statesmen will have to reckon now that the war is over is the democratic drift of the Orient. The American policy in the Philippines, followed by the proclamation of allied principles to fight for the protection of weak nations, has stimulated the imaginations and ambitions of the Asiatic races mightily.

Not long ago a delegation of Dutch officials visited the Philippines. They were lavishly entertained, and one day went to see that great American institution, a baseball game. The contestants were some American soldiers and a nine drawn from the native constabulary. It

happened that the latter won, whereupon the soldiers gave the Filipinos a cheer.

"Do Americans take off their hats to Filipinos and cheer them?" asked the astonished visitors.

"Certainly, when they win; why not?" was the reply.

Shortly after that, the Dutch government made an additional appropriation of five million dollars for popular education in Java.—From "Missions and World Democracy," by Tyler Dennett, in "Asia" magazine for January.

We are carrying in another column the advertising of the F. S. Royster Guano Company and our readers will be interested to know that in 1886 Mr. F. S. Royster started this business and still retains the ownership and control of it, although it has grown to such proportions that it takes 13 large factories to supply the present demand for the Royster Brands. It is rare that such a business is built up by individual effort and the results speak well for the ability and integrity of the manufacturer and for the unvarying merit of the goods. The record of the past is the best guarantee of future results and the success of the Royster goods has always been built upon the success of its users.

"A History of the Christian Church"

Williston Walker.

This is the latest and most satisfactory one-volume history of the Christian Church. Beginning with the great pagan thinkers who prepared the way for Christianity, Dr. Walker traces the growth and development of the Christian Church down to the various sects and leaders of today. Accurate, comprehensive, and unbiased, the book will appeal alike to the general reader and the scholar.

8 vo. 624 pages. With complete Bibliographical Suggestions.

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Is the Complexion **Muddy, Tanned, Freckled?**
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN-SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
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2:45 P. M.—Arrive Charlotte from Raleigh, intermediate points and East.

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Daily	Ex. Sunday	Daily	Ex. Sunday		
Mixed	Pass.	Pass.	Mixed		
No. 22	No. 38	No. 41	No. 21		
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm	5 00 pm	
ar 8 55 am	10 00 am	Rae ford	5 55 pm	lv 3 50 pm	
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm	ar 2 50 pm	
4 00 pm	11 20 am			1 00 pm	

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Mixed		Mixed			
No. 11		No. 12			
Lv. 10 30 am		Ar. 12 40 pm			
Ar. 11 15 am		Wagram		Lv. 12 00 noon	

W. A. BLUE, General Supt.,
Aberdeen, N. C.

Yes, Preachers and Teachers

are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

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will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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THE SIGN OF UNIVERSAL MERCY.

I said that the Russian women were all meek in appearance. There was one exception. A woman of sharp, eager face, as of a zealot, with a gray shawl over her head, seeing me standing near the door, approached me and said in rather sharp voice, speaking in French, "Quelle Croix?" What cross? I did

not at first understand the import of her inquiry, though I realized that she was putting to me an all-important question. "Quelle Croix?" "Grecque ou Latine?" (What cross to you make, that of the Greek Church or of the Latin Church?; that is, from left to right or from right to left?) My answer was "La Croix Rouge," the Red Cross. And that is the answer which the Croix Rouge, the Red Cross, is to make to people of every race and sect. It is the sign of mercy universal, the sign not of Christian faith,

but of human brotherhood. America has given the Red Cross its widest scope and meaning and illustration. And here in Palestine, of all lands in the world, where religious partisanship is most bitter, where the world's alms have been asked for the sake of Christ, Mohammed and Abraham—here above all places is the Red Cross needed to help unite all and to illustrate the best methods of this universal mercy.—From "The Red Cross in Palestine," by John Finley, in "Asia" magazine for January.

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"Well, here is a dog story that can't be beat: My friend Smith had a most intelligent retriever. One night Smith's house caught fire. All was instant confusion. Old Smith and wife flew for the children and bundled out with them in quick order. Alas, one of them had been left behind! But up jumped the dog, rushed into the house and soon reappeared with the missing child. Every one was saved, but Rover dashed through the flames again. What did the dog want? No one knew. Presently the noble animal reappeared, scorched and burned, with—what do you think?"

"Give it up," cried the eager listeners.

"With the fire insurance policy, wrapped in a damp towel, gentlemen!"

In The Army.

General Leonard Wood tells the story of a captain to whom was assigned a new orderly, a fresh recruit.

"Your work will be to clean my boots, buttons, belt, and so forth, shave me, see to my horse, which you must groom thoroughly, and clean the equipment. After that you go to your hut, help to serve the breakfast, and after breakfast lend a hand washing up. At 8 o'clock you go on parade and drill till 12 o'clock—"

"Excuse me, sir," broke in the recruit, "is there anyone else in the army besides me?"—Christian Register.

The Irish drill sergeant was putting a squad of green recruits through the different movements. He gave them "right dress." Try as he would, he couldn't get a straight line. Finally in exasperation he shouted: "What's the mather wid yez? Can't ye line up? That line's as crooked as a corkscrew. All of yez fall out and take a look at it."

—Ex.

Fear of Famine.

Visitor in Asylum—Who is that intelligent-looking giant in the padded cell?

Attendant—A newspaper editor. He worried himself crazy by imagining the Peace Conference would end before the ball season opened, and that, in the interval, he wouldn't be able to find enough news to fill his paper.—Life.

Hibbs—I'd get married if I could find a sensible girl.

Tibbs—I know a nice girl, but I don't think she wants to marry. At least she refused me.

Hibbs—By George! she must be a sensible girl. Introduce me, will you?

—Boston Transcript.

Clerk—"I have some eggs as cheap as 30 cents, ma'am, but I wouldn't guarantee 'em."

Customer—"Well, send me a dozen, please. They'll do to lend the neighbors."—E. L. W., Jr.

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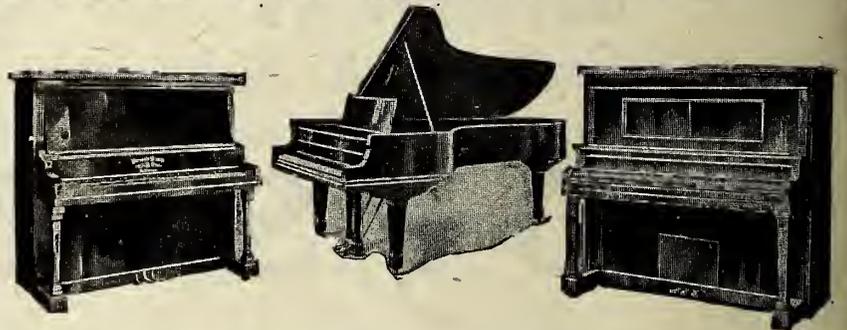
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REV. R. C. REED, D. D.

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NO. 5.

The Shadow of the Cross.

By Rev. L. T. Newland.

When shepherds wond'ring stood
Around that manger bed,
And poured the oil of praise
Upon His sacred head;
Fair Mary's heart was sad.
So soon she felt her loss,
And bowed her head beneath
The shadow of the cross.

The crowd adoring came
To crown Immanuel King.
All praise to David's Son
We glad hosannas bring.
His road was flower strewn;
Full well He weighed the cost,
Yet hastened on to know
The shadow of the cross.

They smote Him with a reed,
And mocked His gentleness;
They spat upon His face.
In purple robes did dress
And led Him forth to die—
O, Jew, bewail your loss,
For on your nation rests
The shadow of the cross.



Editorial



The Synod of Georgia.

(Editorial Correspondence)

ONE year ago, the Synod appointed its next meeting for November 12, 1918, at Albany, Ga., not knowing what may happen on the morrow. When the time arrived, "the pestilence that walketh in darkness" had already entered and taken possession of Albany. The date was changed to December 3. When this date arrived the enemy was still in control. Then the moderator yielded the point as to place, and appointed the meeting for January 28, in the Central Church, Atlanta. Pursuant to this appointment the meeting was held. The docket was abridged, and only matters of pressing importance were considered. An excellent opening sermon was preached by Rev. E. M. Monroe, Jr. He is the son of Rev. E. M. Monroe, Sr., with whom it was our privilege to enjoy fellowship in the Seminary several moons ago. Not meaning to reflect on our quondam school-mate, we may say that this is a case where the stream is threatening to rise higher than the fountain. Monroe, Jr., is at present bishop of the church at Gainesville, Ga. He preached the sermon at the request of his elder, H. H. Dean, the retiring moderator. The Central Church, in which the Synod met, is one of the most elegant and commodious of all our church edifices. One can easily get lost in the maze of its Sunday School rooms. These are all needed, however, as the school, under the efficient leadership of Mr. J. J. Eagan, requires accommodation for nearly a thousand pupils.

The congregation of the Central Church has just called to its pastorate Rev. B. R. Lacy, an army chaplain, now in France. It was a long distance call by cable, but it is expected to be an effectual call. Mr. Lacy is quite a young man, but has given ample proof of the metal of which he is made. He took a Rhodes scholarship and studied at Oxford. At Union Seminary he took the Hoge scholarship, and pursued post-graduate study. Notwithstanding all this he has proven himself a good preacher as co-pastor with Dr. White, at Raleigh, N. C. Rumor has it that he has arranged to maintain permanently quite close relations with Dr. White.

The Central Church, one of the largest and most important of all our churches, has come to believe in the competency of young preachers. This is the third in succession—Theron H. Rice, Dunbar H. Ogden, B. R. Lacy—all young fledglings but recently from the nest. So far the judgment and faith of the church have been amply justified. Rice and Ogden did more than hold the church at the high level already attained, they carried it up to higher activities and developed larger fruitfulness. No fear is felt respecting the prospective pastorate of young Lacy. He has shown that he can be counted on to measure up to the demands of the occasion.

We are not saying much about the Synod. The reason is there is not much to say. The emergency business with which it dealt was merely cut and dried routine work. It did not even give time to hear the eloquent voice of Dr. Jacobs extolling the merits of Oglethorpe. Judge from that the speed-madness which characterized its proceedings. Yet it did give time to one speaker not on the program. It found that it was about to conclude its business before the hour when the good ladies were to spread a generous and toothsome lunch in the basement. Consequently it was very willing to be detained for a bit. The speaker introduced at the opportune moment was Mrs. Shepherd. She was primarily from Tennessee, immediately from Utah, and generally from

all over the wild and woolly West. She was in her element. She had spoken to Synods before. She had helped to put prohibition over in the Western States, she had something to do with swinging Utah to Wilson, and had made her power very distinctly felt in certain other directions. She is now after Mormon scalps, and the way she goes for them is interesting to behold. When she was putting prohibition on the statute books of the Western States, she was working for the Mormons. She discovered that while they were lifting her to the skies in their beautiful eulogies to her face, they were making faces at her behind her back. This seems to have convinced her that the Mormons were a national peril, and so having finished her other job, she turned her batteries on the Mormons. The German 43 millimeters and the French 75s are nothing more than toy pistols. She learned that there were four thousand Mormons in Georgia. She is after them. Her purpose is not to put a momentary quietus on them, but to exterminate them, and she is going to remain till she does it if it takes her six weeks. What she does not know about the Mormons cannot be found in their most secret archives. We heard her for fifteen minutes and learned more than we could tell in an hour. We left her speaking, and have not heard whether the Synod of Georgia has yet adjourned, or whether the good ladies had to hold their lunch over for another day. We should feel sorry for the Mormons if they deserved any sympathy. But they are a filthy, pestilential lot and we do not care how soon Mrs. Shepherd wipes them from the map of the United States. We cheerfully leave them to her mercy.

Dr. Craig renewed his invitation to the Synod to hold its next meeting in his beautiful new church at Albany. The Synod thankfully and unanimously accepted the invitation. The Synod suffered one serious disaster—its faithful and efficient stated clerk, Rev. J. G. Herndon, resigned the office. He leaves the Synod to accept the pastorate of the Kingstree Church, Harmony Presbytery, S. C.

"The Survey" and a Church Paper in Every Home.

The Assembly's Stewardship Committee in their effort to develop the Church in the grace of liberality, has very wisely decided to seek to put a copy of our excellent missionary journal, "The Survey," in every home, and also one of our three Church papers.

The purpose of this canvass is not to develop spasmodic giving, but to make permanent and intelligent givers of our people.

Through the Survey and our Church papers information as to the progress of the Kingdom, both at home and abroad, is regularly set before our people, with the result that they will know what the needs are and where help is most needed.

The placing of these papers in every home is not going to be an easy task, but will require persistent effort. Its success will lie largely in the hands of the pastors, who will find that any exertion on their part will be repaid in the awakened intelligence of their people.

In order to stimulate this effort, we offer to donate to the benevolent causes one-half of all cash from subscriptions to this paper.

The Church will then receive a twofold benefit from this canvass. The people will be enlightened and developed in intelligent giving, and at the same time the benevolent causes will be benefited by receiving large contributions.

The Mistakes of the Y. M. C. A.

That the Y. M. C. A. has been without faults, its most ardent defenders would not claim.

We are not to be classed with the ardent defender class, but only with those who see the good amid some bad, and are willing to accept one and try to overlook the other. We are aware that there are those who condemn the Y. M. C. A. not in toto but only for certain practices, who differ from us only in emphasizing the evils, while we prefer to emphasize the good. We do not, however, wish to be understood as condoning the evil, or even minimizing it, for such is not our position. We see what is wrong and deeply regret it. Yet we contend that the good done far exceeds the evil.

The fairest test to apply would be to imagine what our boys "over there" would have suffered if there had been no Y. M. C. A. If there had been no Y. M. C. A. there would probably have been no K. of C., for one sprang out of the existence of the other.

With no "Y" huts there would have been no wholesome recreation, no place for quiet writing, no refuge from homesickness, and on the battlefield there would have been no one to soothe the dying and at times rescue the wounded.

"But they made mistakes." Of course they did. Even we editors do that, without one-half of the excuse they had. A great war was on. Time was the most important factor, and prevented a careful choice of men, with the result that many wolves arrayed themselves in sheep's clothing. They sold cigarettes and other articles, because the Government requested it, and if they sold at too high a price, it was because the transportation charges were so high. If they sinned in furnishing the boys with cigarettes, so did the Red Cross, and even the good women at home who packed the boxes for the boys in camp were not without sin.

Put down the bad and then the good they have done, and you will find that the good will overbalance the bad.

Instead of picking flaws let the good people get behind this institution and remedy the evils, and make it in peace the power for good that it has shown itself to be in war.

The French Church.

One of the effects of the war has been to arouse Christian sympathy among the Protestant Churches for the weaker churches on the continent. Protestantism in France, though it dates far back in history, has never flourished among the people, but has confined itself to the higher classes. In consequence you will find many of the officials Protestants as well as the scholars in the schools, but among the rank and file Catholicism alone flourishes.

It is now proposed that the British and American Churches unite in an effort to make the French Church more democratic, and persuade them to go after the people.

They were at one time an exclusive sect, something like some Presbyterian Churches we have known, who prided themselves on their exclusiveness, and were unwilling to go after the common people. These French Protestants would receive those who come, but they were unwilling to go out and compel them to come in. The plan now is to hold revival services among the masses, to let dignity go by the board, and to make the people realize that the business of the church is to make disciples of all nations.

If the French Protestants will show the same unconquerable spirit and dash that the French soldier has shown, the Church will soon spread over France, and that it will do so we are confident.

The idea used to be that the French were good only on the offensive, but this war has shown that they can endure as well as charge.

For years Protestantism in France has been content to

defend itself, but now a new day has dawned, and henceforth they are going to carry on an offensive warfare and once more make Protestantism a mighty power in the Republic.

Cleaning Up America.

The war has been a scourge to the world, and figures fail to represent its losses, as words do to picture the ruin wrought. That it has had its compensations, however, we should also remember. It has shaken up society, and revealed to us many of our weaknesses.

For years we were conscious of the prevalence of a disease that was sapping our strength as a people, and planting disease of the most loathsome character in every community. A false modesty closed our mouths, and if we mentioned it, it was in a whisper or behind closed doors.

In the meantime an awful inheritance was handed down to wives and children, followed by blindness, scrofula and oftentimes lunacy.

When the war came on and the Government began to publish the results of the physical examination of recruits, the revelations staggered the country. It was shown that vast numbers of men were afflicted with venereal diseases, far beyond any expectation.

The Government is now trying to remedy this evil, and thus to develop a sound generation for the future. The United States Health service has now a Division of Venereal Diseases, under Gen. Rupert Blue, of the Army, who calls upon the press of the country to help in this campaign.

It is proposed to link the State and National agencies in fighting this great evil.

Silence on this subject has been tried long enough, and the time has come when plainness of speech must be used.

This movement is spreading fast, and the time will soon come when the standing of a city will be measured by what it is doing along this line.

Omaha, Nebraska, has undertaken not only to control the women, but it has a law to curb the disease among men. Houston, Texas, is proudly pointing to its record. It has turned over the municipal farm for a detention home for fallen women, where these unfortunates are treated, and then sent back to their homes. This city has also, with the aid of the Federal health authorities, provided a comfortable home where girls and women go while temporarily detained, other cities are joining in the work, while the Government by its five-mile zone law is protecting the soldiers.

This reform can be helped also by judicious teaching in the home. Laying aside all prudery, parents should inform their children of the possible dangers in life, and the awful consequences attending the violation of nature's laws. Concealing danger has never yet eliminated it, but experience shows that it is always better to face it.

Survey of Home Mission Needs.

Our Home Mission Committee in Atlanta is trying to make an accurate survey of its responsibility in the Home Mission field, so as to be able to estimate the funds needed to finance this work all over the Church. To that end they are sending out a questionnaire to each Home Mission Chairman, including Presbytery, Synod and Assembly.

We know from experience the difficulty of getting such blanks filled out and returned. These brethren are apt to lay this appeal aside intending to answer, but it soon escapes their mind.

We trust that all will act at once, and give the required information. If they will do so in a thorough manner we shall have a very valuable statement of our needs, as these questions are wide in their scope, and cover every department.



Contributed



Union By Federation

By Thornton Whaling, D.D., LL.D., President Columbia Seminary, Columbia, S. C.

MY hand happened to pen the resolution adopted by the Birmingham Assembly of the Southern Presbyterian Church in 1917 recommending this policy to all the Presbyterian and Reformed Churches of America and I also was appointed by the partiality of the moderator on the committee, which has been conferring on this subject for more than a year. I may confess that, for a quarter of a century, I have been studying this subject with some degree of care as the possible solution of the final union of all the branches of the Presbyterian and even of the Reformed Churches.

I. Reasons for Desiring Unity.

There are many reasons for the growing desire for union, which is a marked characteristic of all branches of the church of our day.

The first reason is the growing consciousness of the spiritual oneness of the church as the one body of Christ.

Second: The movements which have resulted in the splendid unity of our country, have their analogue in the church. The demonstration that the world itself is one, made on the blackboard of history by Providence, from 1914 to 1919, heightens this consciousness of spiritual union.

II. Visible Expression of Unity.

This spiritual unity ought to have visible expression. The spectacle of the church "by heresies divided and schisms rent asunder" is not a pleasing one to the eye of faith and love. There ought to be a physical and material embodiment of the unity of the church.

The body of Christ is not a purely immaterial and invisible affair: the visible body ought to utter forth in terms which cannot be gainsaid, the essential oneness of those who are one with the Lord Jesus Christ. You cannot satisfy the heart of the Lord by a divided Kingdom convulsed and torn into warring sects somewhat like the world into numerous and hostile nations.

III. The Two Methods.

There are two methods by which visible unity can be realized, first, by Consolidation, and second, by Federal Union.

1. Consolidation.

First, it is impracticable. It requires identity of type, doctrinal, administrative, disciplinary, and ecclesiastical, of every kind. There can be no such absolute identity with the millions and millions of people constituted as the members of the Presbyterian and Reformed Churches are. The Presbyterians are not all alike. They cannot be made alike, and if they were forced by omnipotence into the same mold, everything valuable in them would be destroyed. Second, this is a low and vicious kind of unity. The mollusk is exactly alike in all its cells, but it is a low grade organism. It can neither walk, nor swim, nor fly, nor breathe; it has no heart; it does nothing worth while. It is the sport of every wind and wave. Third, it requires impossible surrenders. The psalm-singing brethren must learn hymns. The anti-instrumental folk must have organs. Believers in the spirituality of the church must become subordinate to an Assembly, which decided political issues with a swift assurance betraying the profundity of the ecclesiastical nescience on which it is based. According to them woman suffrage must be had. Prohibition is to be divinely enforced and they can tell you where the allegiance of the citizen is due, even though a Supreme Court were in doubt. The greatest disaster to the Presbyterian and Reformed Churches would be the carnival of hypocrisy, which would be necessary to consummate such a union.

2. Federation as an Alternative.

Federation proposes union upon the basis of such agreement as marks the various churches in doctrine, ecclesiastical government, administration and discipline. Our differences are many; agreements are numerous too. The Federal principle allows for these differences and provides for union in the realm of our agreements. First, such Federation is practicable. The psalm-singing brethren may still sing psalms; the anti-instrumental music folk may do without wind or string instruments, and believers in the spirituality of the church may have a Provincial Assembly which has no entangling or political alliances. All the conscientious differences which divide the Presbyterians and Reformed Churches may be just as conscientiously cherished and maintained after Federation as before. Second, this is the highest kind of unity. A supreme illustration is found historically in Federal Empires and especially Federal Republics; the providential divine parable which expounds the method is these United States. Third, it demands no surrenders of the principles of any of the churches. It consists with perfect loyalty at once to the Federal Assembly, which expresses the unity of the whole church and with similar perfect loyalty to the Provincial Assembly which represents the cherished convictions of a particular body.

Conclusion.

Our church is wise in pressing upon the Presbyterian and Reformed Churches of our country, the issue of Federal Union. We know that consolidation is impracticable, hurtful and prejudicial to the highest interests of the Kingdom and to insist upon consolidation as the only method of visible unity is crass obscurantism in which the blind are trying to lead the blind and both fall into the ditch. There ought to be wisdom, grace and love enough in the ecclesiastical statesmanship of our great historic churches to find the way to union in visible and evident forms and that road must lead along the Federal principle illustrated in our great country with its Federal Republic and waiting for application to our long divided, too long sundered churches.

Columbia, S. C.

General Pershing Visits Nurses' Hut.

Miss Willie R. Young, Y. W. C. A. Secretary, who is now doing after-war work at a nurses' hut in France, writes of a visit which General Pershing made to the base hospital.

"The commander-in-chief of the A. E. F. came to see us the other afternoon and stood before our fire and talked and joked with the group as though it were his custom to drop in every afternoon. He invited us to his chateau afterwards, where we had a delightful time. He is truly one of the most simple and sincere and gracious men I have ever met, and an ideal host."

"Since the armistice has been signed we have been the channel through which nurses and doctors for the front have come on their way back to the port of embarkation. Every hour of the day or night, little groups sit around the room comparing their experiences and wondering what was going to happen to them. Streams of blue-clad figures with heavy boots and still heavier packs—always hungry and cold—have followed in. Our new fireplace has been a God-send to dozens of men and women and has called out such remarks as: "This is the first time I have been really warm since I came to France," or, "This is the first home-like spot we have struck in months."

"The Young Women's Christian Association was never so greatly needed as during this trying period. It is seldom that the Association has a chance to complete a piece of work. It is splendid to think that her sticking powers are going to hold."

(It will be of interest to our readers to know that the Miss Young of this little sketch is a Southerner, her home being in Charlotte, N. C., and her father a Presbyterian elder in that city.—Ed.)

How Belgium Faces the Future

Her Courage and Hope as Interpreted by Chaplain Major Blommaert.

By Jasper T. Moses.

CHARGED with a message from Albert, King of the Belgians, to the Christian people of the United States, Maj. Pierre Blommaert, Chief of the Protestant Chaplains' Corps of the Belgian Army, has just concluded a five weeks' speaking tour of our leading cities.

It is noteworthy that Belgium, a nation whose historic faith has been that of the Church of Rome, in her renaissance of liberty, political and intellectual, has sent as her ambassador of gratitude to America a young Protestant Army Chaplain, hero of four years of service to his nation's and humanity's cause, himself embodying in high degree the Belgian spirit of courage and determination, so aptly typified in the lion on the Belgian coat of arms.

A Decorated Chaplain.

Chaplain Blommaert is a stalwart figure, every inch a soldier. He possesses a glittering array of military decora-



Photograph by Underwood & Underwood.

MAJ. PIERRE BLOMMAERT

Chief of Protestant Chaplains' Corps of the Belgian Army.

tions that a major general might well envy. Like a true soldier, the chaplain does not care to talk about the medals and crosses that hang below his service bar whose impressive length tells of his four years of hardships with the brave Belgian army. Of one, however, he was ready enough to speak. It was a silver Maltese cross hanging from a red ribbon and bearing in relief on one side an open Bible and on the other the Belgian escutcheon and motto, "L'Union fait la Force." This is his badge of office with a plain cross of similar design embroidered in silver thread on the coat collar, the insignia of a Protestant chaplain, while his Catholic colleagues wear the Latin cross in gold.

Regarding his other decorations Chaplain Blommaert re-

fused absolutely to speak. He would not even wear them in sitting for his photograph. But some of them are accounted for by an entry from the Belgian military field orders that came with his credentials to the Federal Council of Churches which translated, read as follows:

"August 4, 1917.

"No. 4711. Divisional Chaplain Blommaert, Chief of the Protestant Chaplain's Corps, has been appointed Chevalier de L'Order de Leopold with the privilege of wearing the Palm and the Croix de Guerre, in recognition of the great devotion he has shown in his work both at the front and in the rear, and of his courage and self-denial on the field of combat since the outbreak of hostilities."

The Chaplain's Military Career.

The story of how the young pastor fresh from his theological studies in Switzerland, for which he had given up a promising career in civil engineering, had been mustered into the Belgian army in August, 1914, first as a stretcher bearer, "a Red Cross soldier," as he proudly proclaimed himself, led to the point where he saw the need of his Protestant fellow soldiers for pastoral oversight. Such a thing as a Protestant chaplain had never been dreamed of in the Belgian army until the young theologian made his request to the military authorities.

At first they were not at all inclined to grant so unheard of a thing. "But," said Major Blommaert, illustrating his remark with sledgehammer blows from his clenched fist, "I knocked, and knocked, and kept on knocking. I told the officers that if the request were not granted, I would appeal to the king, and so they consented."

Major Blommaert was given the modest title of "Voluntary Chaplain," but the principle of a Protestant chaplaincy was admitted and the day was won. Now by dint of heroic service and of much constant "knocking" at official doors, he is a Divisional Chaplain with the rank of major and has twelve brother chaplains serving under his direction ministering to the more than 4,000 Protestant soldiers of the Belgian army.

War a Democratic Force in Belgium.

The war, Major Blommaert maintains, has democratized Belgium. In this, America played a leading part, first through her relief work. "When we saw how America gave to us, we were amazed. We did not understand it. She asked us no questions as to our politics or our faith. But because we were starving she gave us bread, and she clothed our freezing little ones. The war broke up old class distinctions. It made people think who had never before been jarred out of the narrow grove of their daily round.

"Pious Catholics learned to their intense astonishment that Free Masons did not have horns, after all. And some free-thinkers and socialists discovered that there were real men among the clergy—ah, Cardinal Mercier, he is a true man and a lover of his people!

"Ignorance is the great fool," said the chaplain, in his broken English, speaking perhaps more forcibly and truly than he realized. "Now that we know each other, now that we know France and England and America, it can never again be with us as it was before. In our fellowship, we have recognized no creed, no class, but we have all been brothers. This gain of the war, for which we paid so cruel a price, must remain for peace. No one shall take it from us.

"And so because of the war and because of the help you Americans gave us, our religion will be more human. While the war has knocked the Wotan-like German 'Gott' off his old pedestal, it has enthroned the God of the merciful, pitying Christ in the hearts of our Belgian people.

To Interpret Belgium to America.

"And so I am here to make Belgium acquainted to Amer-

(Continued on page 8)

What a Church Paper Can Do for Me

By Rev. Walter L. Lingle, D.D.

THE editor has suggested that I write out of my own experience. This will keep this article from being purely theoretical but at the risk of a too frequent use of the first personal pronoun.

I have been trying to imagine what a home would be like without a church paper, and I have not been able to do it, for a church paper has been a part of the very warp and woof of my home life ever since I was a child.

The part of the paper which first interested me was that part which contained

The Letters of the Children and the Annual "Honor Roll" for reciting the Catechisms. This part may seem childish enough to grown-ups, but it has real interest and real inspiration for children. It is worth a good deal to a child to make little friends all over the country, even if they are "unknown friends." It enlarges his world and his interests. It might be well for grown people to keep on reading these little letters. They would help them to know and understand children.

One day as Spurgeon was driving through London he observed a building which had this sign on it: "Home for Incurable Children." He remarked: "That is where I belong." The fact that Spurgeon was incurably a child accounts for his Christ-like character and for his ability to do such a great work among children and young people.

The next department that interested me was the department which carried

Stories for Children.

These stories I read eagerly and they generally had a real inspirational value and left me with a desire to be better and to do better.

The next department that gripped me was the excellent

Summary of Current Events

each week. Some people may not consider this a proper part of a religious paper, but I have always had a great deal of sympathy with the view of Arnold, of Rugby, when he said that he read the papers to see what God was doing in His world. Current history is only the unfolding of God's plan for His world. The church paper by seizing upon the salient topics in current events and writing them up in succinct form gave me my first love for current history and history of all kinds. There are certain church papers which to this day give me the best view of current events as related to the Kingdom of God on earth.

The next department that interested me was

The Religious News.

That is the one department which most interests me now. Here I learned to know by name many of the ministers of our Church and something of what the Lord was doing through them. In this way I learned to know many ministers whom I have since met and many whom I hope to meet in the Father's House. These ministers have meant much to me in the passing years. I feel sure that this association with ministers in the church papers had much to do with turning my own thoughts towards the ministry.

This religious news department helped me to obey more effectually the command of our Lord to lift up our eyes and look on the field, which is the world. It showed me the church at work all over the home land and all over the foreign field. This is a liberal education in itself and brings a great deal of encouragement and inspiration to the individual. When Elijah thought he was working alone he threw himself under the juniper tree and prayed that he might die. One of the first things the Lord did was to assure him that there were seven thousand others who had not bowed the knee to Baal. I have always felt that if Elijah had only had some effective mode of communication with these seven thousand he would never have made his despondent prayer.

After awhile

The Contributed Articles and Editorials

began to interest me and kept me informed as to the great questions which were before our church for discussion and solution, and thus the church paper taught me to do some thinking on these questions for myself.

Perhaps the first of these great questions which interested me was the prolonged controversy over Evolution. I was a boy of fourteen or fifteen when this controversy began and had a very vague idea what it was all about, but I followed the discussions with interest as they were reported in the church papers. In the same way I followed in a general way the discussions of many questions. All of this was a real preparation for my life work. It is well for a boy to keep informed on the great movements in the church and the Kingdom even if he does not fully understand them at the time.

I can now in my own home see the church papers doing for my children what they have done for me. Five church papers come into my home each week. I am trying now to make up my mind to discontinue one of these, but I do not see how I am going to do it. Each one means so much to us. I do not know what the children and their mother would do on Sunday afternoons without the church papers and the Shorter Catechism.

The conclusion of the whole matter is that there ought to be

A Church Paper in Every Christian Home.

You cannot afford to be without it, and it is not fair to your children to let them grow up without it.—Christian Observer.

The Answer.

When you billet is a barnyard and your bed is crawling hay,
When it's raining and you're out of luck and (likely) out of pay,

When the only girl you want to see's a million miles away—
What's the answer, kid?

The answer is the old Y. M. C. A.!

Now don't lose any sleep about our funking any scrap!

For your wise old Uncle Sammy knows the way to treat a chap,

When he's half-the-world from homeland, is to dot the muddy map

With snappy Red Triangles where the U. S. A.'s on tap.

They treat you like you'd ought to be, they treat you like a man;

They don't make no distinctions, and they don't put any ban
On a guy who's never signed his name to no Salvation Plan—
You're good enough for them if you're a good American.
But, believe me, kid, there's times—well, take my case the other day,

When a whiz-bang kind of shook me up and made me wonder—say,

When you have to talk to some one, and you don't know how to pray—

What's the answer, kid?

The answer is the old Y. M. C. A.!

—Lee Wilson Dodd, in Christian World.

Peace On Earth.

Except the Lord send peace on earth,
Like that proclaimed at Jesus' birth,
In vain shall nations peace decree,
Since Christ was born, eyes looked to see
A nation rise, with will to peace,
But born to war, that wars may cease,
Endowed with wisdom from on high,
To see with others, eye to eye,
Happy people; that wills to try.

—D'Elte.

The Set-Up of Beneficence Drive--A Challenge

By Rev. Robert Hill, D.D.

THE Assembly has set the goal for benevolences for the year 1919-20 at three million five hundred thousand dollars. It is a large sum of money, not too large for the varied needs of evangelism, and yet large enough to constitute a worthy challenge to people who for years have been thinking and dealing, not in millions, but in billions. When the armistice was signed the war was costing the United States alone five million dollars a day. So we are asked to give for the preservation of the peace of the world for one year seven-tenths as much as we were spending in war, in one day.

The enormous sums of money called for because of the war were in every instance largely oversubscribed. The people gave; they gave largely; they gave willingly; they hastened to give, because their hearts were in it, and they believed the ideals at stake were important enough for men to make supreme sacrifices for. They gave because they were informed upon the issues involved; and because they were kept informed upon the progress of the gigantic struggle. They gave because they were made to see the devastated territory of Belgium and France; because they were made to behold the appalling outrages of the Unspeakable Turk upon the helpless Armenians, Syrians, and Greeks; because they saw the young men shot in droves, the old men slain with the club and axe, the women passing through the things from which the very soul shrinks to think, the poor babes dying in misery and want. They gave because all that was good in them rose in fierce rebellion against the horrible blasphemy which made the aider and abettor of these outrages claim to be in league with God.

It is always easy to get money from an enlightened Christian people when their sympathies and consciences are aroused, so there is more in the Set-Up of Beneficence Drive than simply raising money. The very first named object of the drive is "To intensify the spiritual life of the church membership," and the second is "Church-wide Evangelism." That is to say, the effort to raise so large a sum is to be accompanied by such a propaganda as will touch the sympathies

and consciences of our people. The other objects of the drive, apart from those concerned with money, concern themselves with education, without which no sympathy can be aroused, or conscience touched.

We have need of a sanctified imagination to picture to ourselves the possibilities of world-service lying easily within our power, wanting only consecration to go to it. We have the money, we have the men and the women, we have the machinery, or can easily find it; we need the vision and the consecration. Those in charge of the drive will help us get the vision; and God will give us the consecration.

The Church of Christ never faced so great a day as this day. The world is being remade. Old things have passed away. All things are being made new. Civilization has just passed through the crucible which has found it wanting in one supreme essential. The material, and the intellectual elements of civilization were present in abundance; but that which gives coherence, meaning, life to them had been neglected. The religious element in civilization had been overlooked indeed, in large measure, deliberately discarded, and a false philosophy substituted. And there never has been, and from the very nature of the case, there never can be an enduring civilization which does not deliberately, and of set purpose acknowledge the overlordship of Jesus Christ. In Him is life, not for individuals only; but also for nations as such, for churches, and society also.

Through the medium of this drive we will find a way to do our share toward the making of wars impossible in the future; and a way to enter more largely and efficiently into the widening field of world evangelism. I believe we have come to the kingdom for just such a time as this; and if we fail now, we may lose our chance forever. God will raise up some other to do what we should have done, and we will lose our crown. But we will not fail. Men and churches sometimes fail in a work because it was too small to be entitled to win out; it did not furnish incentive enough to call out all that was in them. This time we have a call big enough to succeed.

Tyler, Tex.

Two Chinese Christians

By Rev. W. H. Miley, D.D.

THE Church is today studying the subject of missions in China, and some Christians are still prone to ask, "Does the Gospel really mean much to the foreigner? Even when he has professed faith in Christ, does he become a real Christian?" In view of these facts, the following incident will be of interest. It was told by Rev. W. E. Cave, D.D., for eighteen years pastor of the First Church, Paducah, Ky., and I give the incident in his own words, as I remember them: "Two Chinese brothers opened a laundry in Paducah, and some of my members got them into our mission Sunday School. They soon became interested in the Christian religion, and after a time made a profession of faith and were received into the communion of the church. They at once became regular attendants upon the services, gave liberally of their means for the support of the Gospel, and lost no opportunity to speak a word for the Master. In short, they were recognized as among our most faithful members. After about three years, they came to my office one morning, and spoke very tenderly of their love for the Saviour, and of their pleasant associations with the Christians of Paducah. Then, with tears in eye and voice, they said, 'We are going back to China to make our home there,' and handing me their pictures, said, 'Please accept these, we want you to remember us when we are gone, and we would like to have your picture to take with us. And we want to take our church letter with us, and put it in the church when we get there.' Then, handing me an envelope, they said:

'Here is the rest of our subscriptions for the year, and by that time we hope to be in the church in China.'"

What a beautiful example of Christianity! And what a rebuke to many of our American Christians who wander from place to place, never thinking of a church letter, or of doing anything for the Master!

But the incident teaches us another lesson. There are vast throngs of foreigners at our doors, and the story of these Chinamen ought to be a strong appeal for the evangelization of these multitudes. Then, too, before the outbreak of the recent war, it was estimated that 300,000 of these foreigners returned every year to make their home in their native land. If we could lead one-tenth of these to Christ, it would mean that we were sending each year 30,000 native Christians, who, like these two Chinamen, would live and tell the story of the Cross to their own people. Could any investment of men and money bring larger returns?

Davidson, N. C.

"The more thoroughly the Old Testament is studied, the greater is the respect of the student for it. . . . Interpreted historically, in full sympathy with the conditions which influenced it, it is increasingly to the faithful student a revelation of the very heart of God and of His gracious purpose to promote the task of proclaiming His goodness and love to the world until all mankind shall bow at His feet.—Rev. F. K. Sanders.

How Belgium Faces the Future.

(Continued from page 5)

ica. We are like two lovers who marry at first sight and then get to know each other afterwards. We have idealized you Americans. We see your statue of Liberty and we think of all as enlightened by her torch. And yet it is hard to realize how other people live. When I see your libraries and clubs, I say to myself with surprise, 'Why, they are reading books and discussing the same problems in which we are interested!' In your public schools and your teaching profession you are fifty years ahead of us.

"But the war has opened Belgium's door of opportunity. We shall be a stronger people after the war than before. Oh yes, we have lost our thousands of men and our country is laid waste; but the greatness of a nation is not in these material things; it is in its spirit. And the Belgian spirit has never been conquered. Already we have fully organized and all plans are perfected for the restoration of our industries, our commerce and our banking. We shall soon remove all traces of the war, and resume our place as the fifth commercial nation of the world.

Attitude Toward the Germans.

"Strange as it may sound, we find very little hatred in our land toward Germany. We merely dispise the German: He is not worthy of our hatred. They were in Belgium by the thousands before the war, our honored guests. And how did they return our confiding hospitality? Like the treacherous visitor who makes a wax imprint of his host's keyhole so that he may return later to rob and plunder the home that sheltered him. Oh, no, we do not hate the Germans, but they fully realize that for fifty years it will be well that no German shows his face in Belgium.

"Of the many Americans who helped our nation in its hour of calamity, Mr. Brand Whitlock stands foremost in the hearts of Belgians. He is a big, highstanding man who did more for Belgium than any other man could do."

"And my king"—the glow of affectionate pride in the chaplain's voice was deeper tribute even than his words—"my king is a man of the people. He is loved by all who know him, not just by those far away, but by his close associates and by the soldiers who have suffered with him these four bitter years. He and the leaders about him are truly religious, men of high spiritual ideals. When I last saw our commander-in-chief, General Gillain, I dared to speak to him of our sympathy for him in his problems and that we were in prayer for him. 'That is right,' he said, 'Say in prayer, for we need prayer.' And that is the spirit of Belgium's real leaders."

King Albert's Gratitude to America.

King Albert's words of greeting, given to Chaplain Blommaert, in a special interview just before he sailed for America, were:

"To the Christian people of America I express my deep gratitude for all that you have done for my people, for the sympathy you have shown us in the relief of our dire distress and the material assistance you have rendered. But I am especially desirous that you feel my sincere appreciation of the great moral influences that have come from your association with us and the spiritual inspiration which you have given us."

In the execution of his mission to interpret Belgium to the United States, Major Blommaert has concluded a five weeks' speaking tour of our cities from the Lakes to the Atlantic coast. As he left New York on the Baltic, December 30, he took with him a message of love and gratitude to the Belgium Churches from American Christianity as represented by the Federal Council of the Churches of Christ in America. The message in part was as follows:

Message to Belgian Protestants From Federal Council.

"Your brave nation had held 'the frontier of freedom.' We pay tribute to your soldiers, who for years were subjected to the keenest of suffering. We pay tribute to the plain, home-loving men and women who have been so true to the best in them.

"We could not enter fully into the fellowship of your sufferings, for we have been spared the outrages perpetrated on your soil, but we have esteemed it a privilege to enter into the fellowship of your determination and your triumph and now to join most heartily and unitedly with all your people in gratitude to our God and Father for the ending of the war and the coming of peace.

"Our words cannot exaggerate your deeds nor the debt we owe to the Belgian Christians for the spiritual vision and their steadfast endurance, honorable in the sight of God and man. It is now our great joy to congratulate you upon the triumph of your years of struggle and the vindication of your deepest convictions.

"That the spirit of Christ may guide the great Peace Council to form such a Fellowship of Nations as will secure to the smaller and weaker peoples the first consideration in the time of need is our earnest prayer. This will but fulfill the Master's command that the strong bear the burdens of the weak.

"We were rejoiced to receive your stirring message by the hand of Chaplain Blommaert, and we now commission him to carry to you this expression of our faith, our hope and our love in which we are sure our churches join as one.

"By order of the Administrative Committee of the Federal Council of the Churches of Christ in America.

"Albert G. Lawson, Chairman.

"Charles S. Macfarland, General Secy."

Systematic Beneficence--Synod of N. C.

By R. A. Lapsley, Jr., Synodical Manager for N. C.

By no means the least important matter before our Synod at this time is the Campaign for Beneficence. The campaign is well under way in most of the Presbyteries of our Synod. It was impossible to get this matter before the Synod as a whole, but the Synodical Committee of Systematic Beneficence had a meeting in September and carefully considered the whole progressive program. The committee heartily and earnestly endorsed the Assembly's program and accepted the goal of \$3,500,000 for the year 1919-1920.

Of this \$3,500,000, \$2,100,000 is for the Assembly's causes, and every dollar of this amount is needed to enter the many open doors of opportunity. Both at home and abroad, the church is facing the most critical hour of her history, and the world is open to the Gospel as never before. North Carolina's share of this \$3,500,000 is \$625,000. Three-fifths of this, or \$375,000, will go to the Assembly causes, the remaining two-fifths, or \$250,000, will go for our Synodical and Presbyterian causes. There are special needs in our Synodical Home Mission work, in our Schools and Colleges, and at the Orphanage, which call for largely increased gifts.

Six hundred and twenty-five thousand dollars seems like a large amount for our Synod, but it only means a little more than \$12 per member per year. Surely our great Synod ought to give as much as one postage stamp per member per day to carry out the last command of our Master and to give the Gospel to those who know Him not.

In the War Savings Campaign in our State, the Government asked for an average of \$25 from each person, that the world might be made safe for Democracy. This request was not thought unreasonable. Surely we should be willing to give one-half as much to win the world for Jesus Christ.

A call comes to every loyal member of our church to do his part in this campaign. It will not be successful unless we put forth a united effort. As a State, we have given proof beyond any question of our loyalty to our Government. Shall we not now give equal proof as a church of our loyalty to the Kingdom of Heaven?

Tarboro, N. C.

Whoever is conscious of a desire to live better than he has been living, to him Christ comes as truly as He ever came to men who were mending their nets beside the Galilean lake. We make a mistake when we wait for any other call than that.—George Hodges.

The Men From German Prison Camps Know.

Five months in a German prison camp was the ill fortune of Corporal R. Feeney, Fourth Canadian Rifles, a native of Johnston, Pa. His experience at Rastatt confirmed a conviction which explains why he crossed over to Canada and enlisted long before the United States entered the war. Corporal Feeney sat up in bed in one of the big, airy dormitories at Eagle Hut, in London, enjoying a fine cup of coffee that a Y. M. C. A. waitress had brought him with a stack of cakes like those which pleased King George so much when he visited Eagle Hut recently. He drew a long, contented sigh of relief and stretched a bit. As he did so, his shirt-sleeve dropped back, revealing to the "Y" girl some ugly-looking scars. As she shrank from the sight, the corporal said:

"That's what you get when those brutes of Prussian officers are put over the prisoners of war. If ever I meet another Hun I'll fix him properly—war or no war. Hundreds of our boys died of starvation and neglect, and more would have gone the same way if it hadn't been for the Home Relief Committee and the American Y. M. C. A., which did wonderful work in providing food and clothing. Any one who doesn't appreciate the Y. M. C. A., it's safe to say, has never been in a German prison camp."

"America needed no propaganda in Germany during the war. The American prisoners were propagandists enough. They won and held the esteem of their guards and all of the German people with whom they came in contact."

That was the statement of Wayne J. Colahan, 63d Company, 6th Marines, whose home is at 217 Havard street, S. E., Minneapolis, to a delegation of Y. M. C. A. workers who met the prisoners at the Swiss border. They were released from Rastatt prison, Baden, Germany. Colahan was captured in Belleau Wood on June 6.

"We hate you but cannot despise you, was the way one German guard expressed it to me," continued Colahan. The American prisoners throughout were treated better than those of other countries. One reason was that we had a Y. M. C. A. cabinet in each prison which kept us informed of our rights, kept us interested, and secured for us many concessions.

"Virtually all the American prisoners except officers, non-coms and sick, and wounded were put out to work on Kommando—that is, on farms and in factories. At first our men were eager to work out, for the Germans nearly starved us, and we hoped to get better food on the farms. But even the farmers had very little to eat. After the Red Cross rations began arriving we prisoners were much better fed than the majority of the people around us.

"Through the Y. M. C. A. we secured a library, books for study classes, footballs and all sorts of athletic equipment, checkers and similar indoor games and instruments for a twenty-piece band, an eight-piece orchestra and a bugle corps. We had our own newspaper, the Barbed Wireless. The band kept things lively. Every night we had a concert in one of the 'blocks,' as we called the prison barracks."

Rondeau of Any Soldier.

When I come home from Flanders field,
I'll know the taste of every day
The little things we do and say,
The joys an even life can yield;
What potent peace a day can wield,
For I have dreamed on Flanders field
Of grace-notes in Life's scale to play
When I come home.

I've seen the thrush grow mute and sealed
On Flanders field, on Flanders field,
For War does smaller things dismay;
I want to live Life's common way,
I'll know the secret War revealed
When I come home.

—Sergeant Lyon Mearson, in Harper's Weekly.

Book Notices.

"*The Battleship Boys on Sky Patrol*"—By Frank Gee Patchin.

"*The Little Wise Chicken That Knew It All.*"—50 cents.

These two books are from the Publishing House of Altamus Company, Philadelphia, Pa., a house that devotes itself largely to books for the young.

The first is for young boys, and it gives the life of a young officer on a sky patrol, where above the clouds they fought the Huns. Two young men enter a training camp in order to be fitted as fliers in the navy. It is a book that boys will enjoy.

The second named book is for wee folks, and is such a book as children between three and five years old will enjoy hearing read. It is remarkable how soon they learn to recite them from memory.

"*Day After Day*"—35 cents net.

"*Praise and Service*"—10 cents net.

These two books are from the Presbyterian Board of Publication, Philadelphia, Pa.

The first is a Manual of Devotions for individual and family use, and the second is a collection of hymns for use in the home, Sunday School and Church Services.

The book of prayers will be found very useful to those who are not accustomed to public praying.

Forward March—By Angela Morgan, author of "The Hour Has Struck," "Utterances," etc. John Lane Company, Publishers, New York.

Miss Morgan comes to us with the spirit of the new age, breathing in her verse great and tender love for humanity and a strong and earnest plea for justice and righteousness. She has written some very fine things along these lines, as the public knows, as well as a beautiful loyalty to the men who won freedom for the world.

A few lines speak for themselves:

O heroes, streaming up the sky,
Shedding your clay upon the sod,
My soul is richer as you die
And I am closer still to God.

Miss Morgan's style is new, original and stirring. She hopes to see a love for higher beauty and a nobler humanity brought forth out of the terrible war and its sacrifices and sufferings.

E. J. Bryant.

A Visit to Union Theological Seminary.

By Rev. James Russell.

It was my privilege to spend ten days in this school of the prophets. When walking through these beautiful grounds and beholding the elegant buildings provided for these young servants of God, David's song of praise came to me: "How pleasant, how divinely fair, Oh, Lord of Hosts, Thy dwellings are." They are away from the noise and confusion of city life, and when I visited the class rooms I found the reason of their success. Dr. Lingle's class room was filled, and they brought in five chairs to accommodate the class. Such men as Dr. W. W. Moore, Rev. C. C. Hersman and others give this school of the prophets a high standing in the land. Their model Sabbath School is truly a fine work for Christ; 220 children, a collection of \$147 for help in the East. The Bible class talks I heard were worth all my travel to Richmond and back.

I attended the Billy Sunday meetings, but I will say nothing about them as they are well spoken of. I enjoyed the meetings. He uses plain language that all can understand.

My prayer is, May the spirit of Elijah rest on the young men of Union Seminary.

As God desired to gather Jerusalem under the wings of His brooding love long, long ago, so now He desires to gather all the nations of the world as a hen gathers her chickens for nourishing warmth and protection.—Bishop J. W. Diggie.



News of the Week



The Peace Conference has adopted a plan for the League of Nations in accord with the views of President Wilson.

A delegation representing the Working Women of France called upon Mr. Wilson, urging him to advocate the granting of suffrage to women as among other measures of the Peace Conference. He very wisely told them that such was a domestic question and that the conference had no power to dictate to the several States what their internal policy should be.

A reduction of 75 per cent in Trans-Atlantic freight rates on cotton carried in American bottoms, effective immediately, have been announced by the Shipping Board Division of Operations.

With but 31 working days left Congress has not completed a single appropriation bill. The Senate has not passed one of the 14 large supply measures. Leaders of the House and Senate admit now that it will be impossible to put through all of the appropriation bills, and believe that an extraordinary session of the 66th Congress will be necessary before the end of the present fiscal year, June 30.

Collector A. D. Watts warns the business public against many so-called Income Tax Experts, who, he says are not qualified for the work. The Internal Revenue Bureau will give information.

A basis for complete agreement on the war revenue bill was reached late Monday, January 27, by the Senate and House conferees. Senator Simmons, chairman of the Senate managers, announced that virtually all important questions remaining in dispute, including the war excess profits rates, had been agreed upon, and that all possibility of a deadlock and failure of the bill had passed.

The movement among textile workers for the inauguration of a universal eight-hour day in the industry, beginning February 3, was extended to comprise approximately one-half the mill industry in New England.

Representative Heflin, of Alabama, announced in the House that he had asked the Department of Justice to investigate the New York Cotton Exchange, which he charged had violated the cotton futures act "in driving down" the price of cotton from 27 to 24 cents a pound.

The joint finance committee of the House and Senate has unanimously agreed upon the revaluation of North Carolina property for taxation at its real value. The revaluation will not be undertaken for this year, but will be begun at once for listing in May of 1920. In the summer of next year,

after the property is listed, a special session of the General Assembly will be held to lower the tax rate.

The House P. O. Committee has decided that wire control by the Government shall end with this year.

The Legislative Committee at Raleigh, after hearing the appeal of the Textile Committee from the manufacturers, voted against memorializing Congress for a reduction of the War Tax Bill.

A bill has been introduced in the Senate to hold a Constitutional Convention, to be voted upon at the next general election, when 120 delegates to the convention would be elected.

The Peace Conference made a distinct gain when the 19 small powers gave full adhesion to the organization formulated by the five great powers, thus securing a united front of the great and small powers at the outset of the work of the main subjects before the members of the commission.

Dr. J. J. Mott, a former well known North Carolinian, recently died at his home in Virginia. For forty years he was a dominating figure in the Republican party of this State, as well as a successful and enterprising man in the business world. He commanded the respect of friends and foes.

The liquor men propose to contest the ratification of the National Prohibition law by invoking the Referendum in 14 States.

In the Senate of North Carolina a bill has been introduced to provide free text-books for all public school children in the State through the levy of a tax of 10 cents on the \$100 property valuation.

All price control exercised by the Fuel Administration over anthracite and bituminous coal and coke will cease February 1, under a blanket order signed by Fuel Administrator Garfield.

Removal of all restrictions on margins of profit on food-stuffs except cotton seed products and eggs, and cancellation of most license requirements on importers and distributors, effective February 1, were announced by the Food Administration, on authority of a proclamation signed by President Wilson at Paris.

In the North Carolina Legislature a statewide dog law is under discussion with every chance of passing. The bill imposes a tax of \$1 and \$2, payable each October 1, all dogs to wear tax-paid collars and to be restrained on premises at night, with owners liable for any depredations among sheep or otherwise.

SIN AND DEATH.

IN a recent article in his "Correspondence" column of the British Weekly, Prof. David Smith throws light upon the question of the relation of sin to physical death. A correspondent wrote Dr. Smith: "I have often wondered why contact with a corpse should render a person ceremoniously unclean (cf. Num. 6:6). In our own day our dead are regarded with particular tenderness." Dr. Smith's reply is as follows:

The reason is that the Jews regarded death as the consequence and penalty of sin. And this is indeed the doctrine of Scripture (cf. Gen. 2:17); but the Jews misconstrued it. They understood "death" as physical dissolution and supposed that, if man had never sinned, he would never have died. And this notion established itself in Christian theology. It was accounted a heresy by St. Augustine and St. Jerome when Pelagius denied it and maintained that Adam was created mortal and would have died though he had never sinned. Nevertheless it is an untenable notion. Death is no curse entailed by sin, but, as the Stoic philosophers recog-

nized, an ordinance of nature. It is a natural law, and its operation is universal. The leaves and flowers, the birds and beasts, no less than sinful man, obey it. And it is a beneficent ordinance. "Death," says St. Bernard, "is the door of life." It is not destruction but transition into a larger, richer and nobler condition, as our Lord taught when He said: "Except a grain of wheat fall into the earth and die, it abideth by itself alone." (St. John 12:24). This is the Christian conception. It may seem indeed as though St. Paul contradicted it when, in a much debated passage (Rom. v. 12), he affirms that "through one man sin entered into the world and death through sin," and again (I Cor 15:22): "As in Adam all die, so in Christ shall all be made alive;" but what does "death" here signify? If it be merely the dissolution of the body, then his argument breaks down. For Christ does not exempt His people from death in this sense. All still die, believers and unbelievers alike. But in his magnificent argument on the Resurrection of the Body the Apostle affirms the necessity of the dissolution of the physical organism in order to attain to the fuller life which is the goal of redemption (cf. I Cor. 15:36-44); and hence

The Prayer Meeting

TOPIC FOR WEEK BEGINNING FEBRUARY 9:
THE RETURN TO GOD—Is. 2:1-5, 22.

By Rev. C. D. Waller.

Our prophet was an idealist. He had derived from nature a wonderful endowment, and he had "in the year that Uzziah died seen the Lord sitting upon a throne high and lifted up, his train filling the temple."

He had seen the Lord Jehovah: he also saw men and women enervated by the luxury that had come to Jerusalem during, and as a result of the prosperous reigns, and the conquering arms of Uzziah and Jotham. This luxury and effeminacy had been magnified under the hand of Ahaz, who stepped from the harem to the throne in 735 B. C., a petulant and spoiled child, with the mind of an intriguing and superstitious woman. "O my people they which lead thee cause thee to err, and destroy the way of thy paths." "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

The accession of such a king, and the prevalence of national follies and sins were a sure invitation to Jerusalem's enemies to attack her, and the assurance of their success in doing so.

Jerusalem was Isaiah's world. It was more than Athens to Pericles, Rome to Seneca, or Florence to Dante. Not only human history, but the divine activity centered in the holy city. But while Isaiah saw the shame of her people and the doom of the city herself, he also saw that their doom could be averted by returning to Jehovah. Not only so, but

(Continued on page 12)

it is evident that it is not this necessary and beneficent process that he means when he says that "through sin death entered into the world." He means not the physical process but its distressing concomitants. And these have resulted from sin; they are the curse which it has entailed. "This death," says the Puritan theologian William Ames, "the punishment inflicted on man for sin, is the miserable privation of life." And thus the Apostle's meaning is not that if man had never sinned he would have continued for ever on the earth, but that his dissolution would have been, according to the Creator's design, a natural and easy transition, without grief or apprehension, from the lower condition to the higher, like the passage from childhood to manhood or the bursting of the bud into the flower. That this is indeed the Christian conception is attested by the teaching of our Lord. He never spoke of His people's "death." For them there is no "miserable privation of life." He has abolished this (cf. II Tim. 1:10); yet the natural process of dissolution remains, and they must sustain it in order that they may attain the full and perfect life. And this transition He always designated "falling asleep" (cf. St. John 11:11-18). Thus in Christian phraseology "death" never signifies the mere dissolution of the physical organism, but the gloom and terror where-with sin has invested that natural, necessary, and truly beneficent process. It is in this sense that the Apostle employs the term which he affirms that "through sin death entered into the world;" and when he says that "our Saviour Christ Jesus hath abolished death," he means that the natural process has, in the believer's thought, been divested of its alien associations and reconstituted what it was in the Creator's purpose—the perfecting and consummation of life. The process remains, but the terror is gone. In truth our Lord's dealing with death is but an instance of His redemptive ministry, His undoing of the work of sin. Sin creates nothing; it only mars God's creation. Thus, the Scriptures represent work no less than death as a curse which sin has entailed on the race (cf. Gen. 3:19). And Christ removes the curse, not by absolving us from work, but by restoring its primal and proper idea.

And so He has removed the curse of dissolution also—not

Christian Endeavor

By Rev. S. H. Hay.

BIBLE READINGS:

M., Feb. 10—Child and Father: Rom. 8:14-17.
T., Feb. 11—Trusting In Trouble: Ps. 31:1-24.
W., Feb. 12—During Discipline: Heb. 12:4-11.
T., Feb. 13—In Dark Days: Hab. 3:17-19.
F., Feb. 14—Trusting God's Love: Rom. 8:31-39.
S., Feb. 15—Victorious Trust: II Cor. 4:8-18.

* * *

Topic for Sunday, Feb. 16—Our Relation to God. II. Trusting. Ps. 90:1-16.

* * *

Every human father worthy of the name wants his child to trust him. He wants his child to be confident that his father can provide for and protect him, and that he will be faithful and good and wise. The father wants to know that down in the child's heart there is calmness and fearlessness, because his father is living. No worthy father can be quite happy when his child has lost this trust.

God craves such trust from His children. When we do not trust Him we wound His father heart and rob Him of a thing in which He glories. We know that God was gratified when Job said, "Blessed be the name of the Lord. Though He slay me, yet will I trust Him." We are sure the angels applauded, happy that God's heart had been made to rejoice. God would never fail to bring Job through when he had such a trust as that.

* * *

He wants us to trust that He has justified us. He wants us to feel sure that at the great judgment we shall be discharged for the sake of Christ who bore the penalty for us. We must have our plans made and must keep them fresh in mind to tell the great Judge we are relying on His mercy which He promised for Jesus' sake. Our minds should be free from dread, on the ground that He has justified us in accordance with His covenant with Christ.

* * *

God wants us to trust that He has adopted us. We are to rest our minds in the belief that we have been made His children by reason of our brotherhood to His Son Jesus who became man in order to secure for us this privilege. Being now God's children, we are as safe as Jesus was. If we get hungry, it will not hurt us, for at the right time He will feed us. If we are poor, it need not distress us, for He will see to it that poverty shall hurt us no more than it did Christ. If we are friendless, or persecuted, or sorrowful, or even slain by an evil world—what does it matter in the long run? Did not our Brother, the Lord Jesus, suffer all these things and find that God worked through them for His good? We must trust that God will do for us as He did for Jesus through whom we have the adoption.

* * *

We must trust that God will make us holy. Paul was more concerned about being sinful than he was about poverty or peril. But he trusted that God by His Spirit would work in his heart like leaven to eliminate sin and build up a positive righteousness. If we trust God, we too shall grow in Christ's likeness, which is the goal to which our lives are directed.

How may our trust be made stronger? Ask your pastor. Tell of an incident in the life of Jesus, showing His trust in the Father.

Make a list of the words in English (synonyms) that mean practically the same as trust.

Mooresville, N. C.

by cancelling the necessity, but by revealing its true significance, its proper glory. He has given believers a new idea of it, and thus robbed it of its sting.

Sunday School

By Rev. H. G. Hill, D.D.

JETHRO'S COUNSEL.

Exodus 18:12-26.

February 9, 1919.

Golden Text—Gal. 6:2: "Bear ye one another's burdens and so fulfill the law of Christ."

When Jethro, Moses' father-in-law, heard that the Lord had delivered Israel from the Egyptians, he came to visit them in the wilderness, and brought with him Moses' wife and his two sons. Jethro's name signifies excellence, and it seems to have been well applied, for he manifested many admirable qualities. He was the Prince and Priest of Midian, and his gifts appear to accord with his station. Sometimes when men attain exalted position by heredity or popular vote or unrighteous means, their endowments are not in harmony with their station. But it was otherwise with Jethro, and he revealed a wisdom that qualified for service in elevated position. He saw Moses instructing the people, settling questions and administering justice from morning till evening. He remonstrates with him and gives him some excellent advice.

I. Mark Jethro's Counsel.

He advises him to divide the burden of instructing, judging and administering justice among the people. He tells him to appoint others who may share the work with himself, settle minor causes, while the more important matters might be brought to him. He specifies the class of men that should be appointed, both as to intellectual capacity and moral qualities. He affirms that men for these positions should have "ability and should be men fearing God, loving truth and hating covetousness." He suggests to him to invest them with authority within certain limits, and to appoint them "rulers over tens, fifties, hundreds and thousands." He declares that by pursuing this plan he would relieve himself, be longer spared to Israel, and promote the welfare of the nation. Jethro's counsel was obviously wise, and if we had no other evidence, his advice to Moses would prove him a man of rare wisdom.

II. It Was Wise Because the Plan Would Relieve Moses.

Moses' leadership was too valuable to Israel to be needlessly sacrificed on the altar of duty. There were other men in Israel who could share his burdens and lessen his labors. There was no necessity for him to wear himself out prematurely by excessive toil. His assistants could do some things as well as himself and leave him more time for communing with Jehovah and ascertaining His will. Jethro's plan carried into practical effect would moderate his toils, permit him to seek to know Jehovah's will and to do what he could do best.

III. This Counsel Was Wise Because It Promoted a Better Organization of the People.

Israel leaving Egypt was an enfranchised mob recognizing no civil leader but Moses. To appoint rulers of distinct divisions who could settle questions in dispute among its members, promote law, order, justice and obedience among the people. It would habituate them to obedience to properly constituted authority, settle disputes in many cases more promptly than if they had to apply to only one tribunal and accustom many of the people to apply for themselves in individual cases, the principles of truth and justice learned from Moses and derived from Jehovah. Organizing and appointing agents for administering law, settling controversies and securing justice would also tend to combined effort under wise leadership in all industrial pursuits and thus promote a thoroughly organized nationality.

IV. Jethro's Counsel Was Wise Because it Developed and Utilized Talent Among the People.

Talent for leadership, for judging and for achievement is confined to no one class of society, but is widely diffused among the common people. The nation that recognizes that fact and takes steps to develop and use that talent will be best served and best qualified for achieving national greatness. Jethro's plan therefore of seeking among the people, men of ability and moral excellence and qualities for leadership and giving them definite authority over certain divisions of their fellow citizens, was eminently sagacious and beneficial. It indicated who was to perform certain duties, selected the best qualified and by exercise perfected soundness of judgment. Whether, therefore, we consider the relief afforded Moses, or the benefits of thorough organization, or the advantages of developing and using all national talent, Jethro's counsel is to be commended.

V. Moses' Greatness Shown in Adopting This Counsel.

Some men are too conceited to learn and too narrow to admit good ideas from all sources. They are like streams of confined beds that will not receive many tributaries. Continental rivers like the Mississippi or the Amazon admit large contributions from every direction. Thus men of large capacity receive wise counsel from a variety of sources, and employ it for useful purposes. Moses was a man of extraordinary capacity, and manifested his ability by his reception of Divine revelations, by his teachings and his achievements. But he certainly evinced his superior endowments by accepting and acting on Jethro's counsel.

Prayer Meeting.

(Continued from page 11)

he saw that this would be so: "It shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." The idealist has been the butt of ridicule in every age; but Isaiah's idealism is not only beautiful; it springs from a sense of the plentitude of God's grace and power. Hence it is imperishable—it is true.

People will not always turn a deaf ear to the cry: "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob." They will be aroused by the colossal wickedness and moral stupidity of men, by their selfishness and pride. The love and the wisdom and the grace of Jehovah shall lead them to His courts.

Nor will their coming be vain; for "He will teach us of His ways." "Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem."

All true knowledge is useful and valuable. Chemistry, geography, physics—useful knowledge is found in a thousand converging paths that find their center and true glory in the personal knowledge of the true and living God. "Then shall we know, if we follow on to know the Lord." It is His will to teach us, to reveal His glory to our eyes and hearts: and thus to draw us closer to Himself. When Isaiah looked about him, he was conscious of his beloved Jerusalem; but when he fixed his eyes upon God, he felt that his mission was to the whole world. But the cure of souls was, and is, and ever must be a return from sin to God; a renunciation of self and unbelief for a living faith in the saving Jehovah.

And the result of this true faith, of this return to God is seen immediately in a fundamental change in our attitude to one another; in the broadening of our human interests and in unselfish desires for the good of all peoples.

The world is looking on even now with breathless interest while Christian men are trying to fulfill this prophecy; applying to world relations the precepts of the Gospel; seeking to avoid another world agony of blood and tears; and to bring in a blessed era when "He shall judge between the nations, and shall reprove many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Devotional

BE YE HOLY.

Remember that God sees through shams, remember that God does not care for anything except the heart. He will not in the least value you for your professions or for your observances: "As he who hath called you is holy, so be ye holy in all manner of conversation." If you want to make religion lovable, you must make it lovely; if you want men to accept your opinions, enable them, if you can, to respect your character; let men see in you a purer standard than their own, a loftier stature, a kindlier sympathy. The centuries do homage to real goodness; it is fairer than the morning or the evening star; it is the reflection of the life of Christ; it is as "a city on the hill;" it is as a pillar of fire moving over a wilderness of graves.—Canon Farrar.

USELESS WORRY.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings, slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable; and He, who is so watchful, so pitiful, so loving, so forgiving? Why can not we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

ABIDE IN HIM.

Let your will be done with His will, and be glad to be disposed of by Him. He will order all things for you. What can cross your will, when it is one with His will, on which all creation hangs, round which all things revolve? Keep your hearts clear of evil thoughts; for as evil choices estrange the will from His will, so evil thoughts cloud the soul, and hide Him from us. Whatever sets us in opposition to Him makes our will an intolerable torment. So long as we will one thing and He another, we go on piercing ourselves through and through with a perpetual wound; and His will advances moving on in sanctity and majesty, crushing ours into the dust.—H. E. Manning.

LOVE'S SECRET.

Sighing for the opportunities of other men has a tendency to make us blind to our own. A truly Christlike spirit discovers opportunities in discouragement, and hope in what looks unpromising. When men do anything for the advancement of God's work, even the very least thing, they never know where it will end, nor what influences it will set in motion. Love's secret, therefore, is to be always doing things, and looking for things to do, and not to mind because they are little. When God touches them, they immediately become great.—Ex.

I AM HATH SENT ME.

The Lord said to Moses, "Say unto them, 'I Am hath sent me.'" Some one has said that God gave him a blank check and all he had to do was to fill it out from that time on. When he wanted to bring water out of the rock all he had to do was to fill out the check; it was the same when he wanted bread; he had a rich banker. God had taken him into partnership with Himself.—D. L. Moody.

Home Circle

A GOLDEN WEDDING

"Dear Love," he said, that morning long ago,
 "Where Life may lead the wisest cannot know,
 Or through what changing weather.
 If I could choose, no cloud should dim the sky."
 She smiled. "What matter where the road may lie,
 So we two walk together?"

"Dear Heart," he said, when they had journeyed far,
 And the calm radiance of the evening star
 Above the hills was shining,
 "The road was rough, and Life, the master, taught
 Lessons with bitter wisdom sometimes fraught,
 Beyond our hearts' divining.

"Yet good has sometimes come from seeming ill,
 And Love unchanging led us safely still
 Through storms and sunny weather."
 She smiled. "What matter though the road were rough
 The lessons bitter? This was joy enough,
 That we have walked together."

—Emily Huntington Miller, in *The Outlook*.

A MOTHER'S INFLUENCE.

A mother on the green hills of Vermont was holding by the right hand a son, sixteen years old, mad with the love of the sea. And as she stood by the garden gate one morning she said: "Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink liquor."

"And," said he, for he told the story, "I gave the promise, and I went the globe over, to Calcutta and the Mediterranean, San Francisco and the Cape of Good Hope, the North and South poles; I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form at the gate did not rise up before my eyes, and today I am innocent of the taste of liquor."

Was that not sweet evidence of the power of a single word? Yet that is not half; "for," still continued he, "yesterday there came into my counting room a man of forty years. 'Do you know me?' 'No,' I replied. 'Well,' said he, 'I was brought drunk in your presence on shipboard. You were a passenger. They kicked me aside; you took me to your berth and kept me there till I had slept off the intoxication. You then asked me if I had a mother. I said I had never heard a word from her lips. You told me of yours at the garden gate, and today I am master of one of the finest ships in New York harbor, and I come to ask you to come and see me,'"

How far the little candle throws its beam! The mother's words on the green hills of Vermont! God be thanked for the mighty power of a single word!—Wendell Phillips.

HOME RELIGION.

We have known people who had every other kind of religion but home religion. They were good at looking after other people's children, but failed in caring for their own. They were capable in business, helpful in the church, ornamental in society, but failures in the home, and the real reason seemed to be that it required a good deal more grace to be Christian at home than it did to be Christian elsewhere. And yet Christianity was meant to make home happy, and so happy that for all time to come it would remain the earthly type of the heaven which lies beyond the veil.—Christian Guardian.

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ANNOUNCEMENT.

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When change of address is desired, give both the old and the new address.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

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Church News

A Special Offer to the Churches.

During the canvass for the Spring Campaign for Benevolences, under the direction of the Stewardship Committee of the Assembly, it is proposed to put one of our Church papers into every family of each church. In order to encourage this effort, the three papers have agreed to give one-half of every dollar collected from new subscribers to Benevolences.

This will be an opportunity for churches to meet their proportionate part and at the same time to place an assistant pastor in every home.

ARMENIAN RELIEF.

Received for this cause since last issue:

Mrs. D. P. Shaw	\$ 1.00
Limestone Church, Gaffney, S. C.	7.00
Thos Y. Chandler	10.00
G. F. McK.	5.00
Ladies' Benevolent Society, 1st Ch., Concord, N. C. ...	60.00
*Children of Mrs. E. W. Smith	12.50
Mrs. W. B. Coppedge	1.00
Miss Alice Tait	5.00
Cash	3.00
Mesdames L. C. Phillips and J. S. Verner	5.00
S. S. Manchester, N. C.	5.11
Ruth Lamb, Rebecca Waddell, Agnes McFarland and Julian Black	10.89
C. H. Caldwell, for Miss Rebecca Caldwell	50.00

(*This item is of especial interest, the money having been given by four children, Mary Smith, age 12; Eugene, age 9; Anniebelle, age 8; Sidney, age 3, who earned it themselves on their little cotton patch. The dire needs of the little ones in the near East appealed to these children so strongly that the tithe of their cotton money was cheerfully given for its relief.—Ed.)

FOR THE SUFFERING ARMENIANS.

Miss Rebecca Caldwell, a member of Sugar Creek Church, and a former pupil of the editor, was teaching school at Kings Mountain, N. C., when the Lord promoted her to other work in another world.

Her month's salary of \$50.00 was sent to her father, who could think of no use that would meet her wishes better than to give it to the suffering Armenians.

We will send it on its blessed mission with the happy assurance that if the redeemed are cognizant of what is done on earth, there will be joy in heaven.

SYRIAN-ARMENIAN RELIEF.

Dr. J. Y. Joyner has named February 22, Washington's birthday, as the time to launch the campaign in North Carolina for raising \$200,000 as the part allotted to this State for the Relief of the suffering Syrian and Armenian children. There are four million people in these stricken countries, a majority of whom are women and children, who will starve to death unless aid is sent them from other countries. A benevolent society is undertaking to raise \$30,000,000, two million of which is to be raised in this country, and \$200,000 is the amount apportioned this State.

At a meeting of the Executive Committee, of which Dr. Joyner is chairman, I was asked to act as representative of the several denominations in the State. I hope that every Sunday School and every church, if possible, will take a collection for this most worthy object Sunday, February 23. All contributions should be sent to Mr. Joseph G. Brown, Raleigh, who is treasurer of the fund, and who has arranged to transmit all funds by wire, so that they may be immedi-

ately available. We trust all our Sunday Schools, and, so far as it can be done, our churches, will heed this call, and help these starving people.

Raleigh, N. C.

Livingston Johnson.

PERSONALS.

The church at Forney, Tex., formerly connected with our Assembly, has united with the Northern Presbyterian Church of that town.

Rev. R. C. Long, who has been serving as a chaplain in the Army, and stationed at Camp Jackson, S. C., has changed his address to Richwood, W. Va.

Rev. Dr. A. D. P. Gilmour, of Spartanburg, S. C., has been called to the pastorate of the First Church, Danville, Va. He has given no decision, but has the call under consideration.

The many friends of our faithful evangelist, Rev. Letcher Smith, will learn with deep sympathy that his wife, Mrs. Mamie Campbell Smith, died at their home in Fayetteville, N. C., Friday, January 24, of influenza.

Rev. W. W. Arrowood, of the Synod of Appalachia, has been called by the church at Sharon, S. C., to succeed his father, the late Dr. W. B. Arrowood. This is a specimen of apostolic succession that speaks highly for the son.

Rev. U. D. Mooney, D.D., pastor of the Napoleon Avenue Church, New Orleans, will have the sympathy of the church in the death of his wife, which occurred January 17, death being due to pneumonia, following influenza.

The Committee on Home Missions for the Synod of Missouri has elected Rev. W. R. Dobyms, D.D., of St. Joseph, Mo., to succeed Rev. Trigg A. M. Thomas, D.D., as Superintendent of Home Missions and Evangelism for the Synod. Dr. Dobyms has the call under consideration but has not as yet announced his decision in the matter.

Lieut. S. M. Gattis, Jr., in the Raleigh News and Observer, tells how Chaplain B. R. Lacy won the title "Fighting Parson:" "Ben Lacy has been dubbed 'The Fighting Parson.' The other day when Fritz's batteries were extremely naughty he took a reel of wire, a telephone and a telescope and crawled out to a high hill between the lines and from there directed the fire of our batteries. He did this for three days hand running and we demolished several enemy batteries, put their roads practically out of commission and every time a Boche came into view Parson Lacy poured it into them. One particular instance is worth mentioning. He caught sight of a building that looked like a barracks way back of the line. He telephoned back its exact position, being one of the most skilled artillery officers in the outfit, and ordered concentrated fire on it, all guns firing at the same time. When the twelve guns spoke, the building collapsed. Then the parson scattered his fire and took them from all sides as they poured out of the building."

NORTH CAROLINA.

Greensboro—Rev. E. C. Murray, D.D., pastor of Alliance Church, has accepted a call to St. Paul's, N. C., and will move about February 5. Church treasurers will please note that Rev. C. E. Hodgkin, Greensboro, N. C., has been elected to succeed Dr. Murray as treasurer of Orange Presbytery.

Candor Field—Owing to the prevailing epidemic services and work generally have suffered in this field, but conditions are now improving. Rev. Robert S. Arrowood, Jr., son of the pastor here, who has been a chaplain for Camp Lee, has been appointed to Transport Service, and sent to Hoboken. Lieut. John B. Arrowood is still on duty in France, with his squadron.

The church at West End, though suffering from recent

losses in its membership, is still encouraging in the faithfulness and activity of the members.

A.

Charlotte—Pegram Street—On Sunday morning, February 2, a memorial service in honor of their late pastor, Rev. J. H. Dixon, was held in this church. Rev. W. S. Boyce, of the A. R. Presbyterian Church, a personal friend and a neighboring pastor, presided.

Charlotte Second—Rev. Dr. McGeachy, the beloved pastor of this church, has just been presented by the officers of the church, the congregation, and the Men's Benevolent Association, with a handsome Buick automobile. His former car had, from much usage, reached the condition of the "Deacon's One Horse Shay."

Mebane—Owing to the influenza the churches have been closed since last September, except three Sundays in November. On Sunday, January 19, the ban was lifted by the Health Board and the congregation rejoiced to worship again in the church.

Our Rally Day exercises had to be postponed from October 6 until November, and only a part of the original program could be carried out; however, one of the interesting features was the presenting by the pastor of one Bible and sixteen Testaments for reciting the Catechisms. We were delighted to receive notice from the committee that our school won the banner for Orange Presbytery.

Taylorsville—Rev. H. S. Allyn, M.D., Presbyterian missionary in Brazil for twenty-three years, who has been supplying the Taylorsville group of churches during the past year in the absence of their pastor, Dr. L. L. Moore, expects to sail from New York for Brazil about the first of March. Dr. Allyn has been making his home in Statesville for the past several months. His family will leave here Monday for a week's visit to Taylorsville, after which they will go to Richmond, Va., to await the sailing of their steamer, the Uberaba. Dr. Allyn will make farewell visits to his churches on the following dates: Shiloh on the first, Taylorsville on the second and New Salem on the third Sabbaths in February. After his return to Brazil Dr. Allyn's address will be Recife, E. de Pernambuco, care of the American College.—Statesville Landmark.

Concord Presbytery met in Mooresville in called session, January 31, 1919. Present, eight ministers and six ruling elders.

Rev. F. A. Barnes tendered his resignation as pastor of the Mooresville Second and Shearer Churches, and requested a letter of dismissal to the Presbytery of Roanoke. After hearing from the churches, stating that they reluctantly concurred, also numerous expressions of regret from members of Presbytery, his request was granted. Mr. Barnes goes to the Burton Memorial Church, in Danville, Va.

The place of the stated Spring meeting was changed from Concord First to Morganton.

The trustees of Mitchell College were given permission to put on a canvass for \$50,000 for the college.

E. D. Brown, S. C.

The Synod's Evangelistic Work—Influenza has had almost complete sway and a large part of our churches have been closed, and where we could work it was much interfered with. Rev. William Black, under these adverse circumstances, conducted two meetings in January.

At LaGrange, where they have no pastor, thirty persons indicated their acceptance of Christ. Only two of these united with the Presbyterian Church, but they were men of influence and usefulness. Three promised to hold family worship and about 200 to read the Bible and pray daily. \$84.15 was contributed for the Synod's work.

At Southport, Rev. J. W. Young, pastor, under the same adverse circumstances, about forty indicated their acceptance of Christ, of whom seventeen united with the Presbyterian Church. One came by letter. One person promised to hold family worship and about sixty to read the Bible and pray

daily. \$32.50 was contributed for the Synod's Mission Work.
A. W. C.

Deacons' Convention of Kings Mountain Presbytery—The Semi-Annual Convention of the Deacons of this Presbytery is to meet in the First Church of Gastonia, February 11, 12.

There are special reasons why this meeting will be of paramount importance, and it may be made of the very greatest value and benefit to the work of the Presbytery. Every one of our churches should be represented. Let them begin now to look forward to this and see that they have a representative on hand. A strong program is being prepared.

Brethren of the Presbytery, take notice in time. All will be entertained by the Gastonia Church.—Church Bulletin.

Charlotte—The annual joint communion of the Presbyterian Churches of Charlotte was held in the First Church, Sunday afternoon, February 2. The spacious building was well filled, and the services were solemn and impressive.

Rev. Dr. McGeachy presided, and spoke earnestly upon the subject of not resting upon what we have done, but that we should strive to advance to greater things.

Rev. John E. Wool, Rev. C. G. Lynch, Rev. W. R. McCalla, Rev. J. W. Orr, Rev. J. R. Bridges and Rev. Dr. A. S. Johnson took part in the services.

The coming together of such a large body of elders from city and county was a proof of the power of Presbyterianism in this section.

Orange Presbytery met in the First Presbyterian Church, Greensboro, N. C., January 28, 1919, in a called meeting, to consider the dissolution of the pastoral relation between Rev. E. C. Murray, D.D., and the Alamance Church, in view of his acceptance of a call from the St. Paul's Church, in Fayetteville Presbytery.

The following ministers and elders were present: E. C. Murray, D. I. Craig, C. E. Hodgin, S. M. Rankin, H. S. Bradshaw, O. G. Jones, E. F. Lee, G. W. Lee, R. M. Williams, C. P. Coble, T. M. McConnell, C. F. Myers, A. W. Crawford, and Wm. C. Rankin representing the Alamance Church, J. L. Sparks and A. T. Whitsett.

After hearing Dr. Murray at length in regard to the matter, and after hearing Mr. Rankin and a strong paper adopted by the church, most regretfully concurring in the request of their pastor, the Presbytery did dissolve the pastoral relation and granted Dr. Murray a certificate of dismission to Fayetteville Presbytery. Nearly all of the members present made tender and feeling remarks at the prospect of Dr. Murray's departure from us, and the following resolution was adopted:

Resolved: That in dissolving the pastoral relation between Dr. E. C. Murray and the Alamance Church, and in dismissing him to the Fayetteville Presbytery, we do so only because of his earnest request, concurred in by his church, and with the profoundest regret. Dr. Murray has been for many years one of the most useful and valuable members of Orange Presbytery, not only for his wise counsel, his sound judgment, his progressive Christian spirit and his kindly manners, but for his careful, painstaking and most efficient work as treasurer of the Presbytery and other important trusts. He has won the love and esteem of us all. We will greatly miss him. We pray God's richest blessing upon him and upon his family and upon his work as he goes from us and abides in his new field of labor.

Rev. C. E. Hodgin, Greensboro, N. C., was requested to act as treasurer of the Presbytery until the regular meeting of Presbytery in Reidsville, April 15, 1919. Therefore all monies from the churches and all matters concerning the finances should be sent to Rev. C. E. Hodgin.

Stated Clerk.

Charlotte—An elaborate program of church activities during the continuation of the "religious and social emergency" growing out of the demobilization of the American armies was developed for the Presbyterian Churches of Charlotte during the two sessions of the second and last day of confer-

ences on this problem, held here last week. Capt. M. L. Swinehart, furloughed Presbyterian missionary to Korea, and Capt. F. L. Slaymaker, secretary of the Laymen's Missionary Movement of the Presbyterian Church, South, conducted the conferences, which were of a series being conducted for the Laymen's Missionary Movement.

Among the efforts discussed and approved as essential for the welfare of the church and the returned soldiers were the organization of Bible classes, the organization of a church club to remain open throughout the week to the members and their friends; personal individual conferences between the pastor and each soldier as the veteran returns to his home for the mutual understanding of each; and the manner in which the worship in the church should be conducted. Regarding the latter topic, it was declared as of the utmost importance that the sermons be plainly spoken and virile, and evangelistic in nature. The value of congregational singing was stressed, in view of the attention given community singing in army camps. The organization of soldiers' choruses by the various churches was urged.

Regarding employment it was the decision of the conference that the pastor and church officers should exercise themselves in the interest of the war veterans. The more thorough organization of work among boys and the training of men to lead this work was declared of urgent importance. In view of the after-war conditions in foreign missionary fields, especially in the near East, extended discussion was given to the matter of urging returned medical officers to join the ranks of the medical missionaries of the church, in addition to increasing whenever possible the number of religious missionaries and teachers.

Other religious efforts the continuation of which was considered vitally necessary were the group prayer meetings and family worship. Consideration also was given to a plan of co-operation between the white and negro churches.

SOUTH CAROLINA.

Enoree Presbytery—By authority of paragraph 55 of the Form of Church Government, Enoree Presbytery is called to meet in the Second Church, Greenville, S. C., on April 8, at 7:30 p. m.

Columbia—Under the leadership of Mr. John W. Simpson the Sabbath School of the First Presbyterian Church is continuing to prosper. The Ladies' Bible Class raised among their own members in the two sections over \$130 for Armenian and Syrian relief, and inspired by this liberality the Sabbath School was asked to give \$250, but when the offering was received it amounted to over \$300. The total offering of the congregation for this purpose was \$650, and this amount was raised without any pressure and without any sermon on the subject.

Columbia—The Laymen's Missionary Movement will hold a conference in the First Presbyterian Church, Columbia, on Tuesday, February 25, to foster in every congregation in Congaree Presbytery a movement to enlist the interest of returning soldiers in Christian service, and in every other way to conserve the spiritual results of the war.

Capt. F. L. Slaymaker and Captain Swinehart, both of whom were actively engaged in Christian work before they entered the army, will lead in the discussion. The sessions will be held on February 25, at 10:30, at 4, and at 7:30.

Every congregation in the Presbytery should plan at once to be represented by the pastor, by some of the elders and deacons, and by representative laymen. Fuller details will be given in the local press.

Greenville—The annual report of the Second Church, Greenville, for the year ending December 31, 1918, showed a successful year's work despite war conditions. All the organizations of the church have been maintained. Two additional ruling elders, eight additional deacons and three additional trustees have been elected and thirty-five new members have been added to the roll. Ten others have united with the church since the first of this

year. The church has ten elders, fifteen deacons and 400 members. For the nine months of the church year ending December 31, 1918, the Sunday School contributed \$1,383.30 to all causes, being \$504.12 more than was given last year during this period. The deacons of the church made the every members canvass last March and the people subscribed larger amounts for local causes and benevolences than in any previous year. The people presented the pastor with an automobile for a Christmas present. The annual union communion service of the four Presbyterian Churches in Greenville and the Monaghan Church was observed in the Second Church and was largely attended. The Ladies' Working Society, Ladies' Missionary Society and the Young People's Societies have done good work and the outlook for the church and all its organizations for the coming year is promising.

The Andrews and Georgetown Churches, which have so long been grouped together, have been divided, and the Home Mission Committee of the Presbytery of Harmony is putting a man at each place both to work that place and to develop the surrounding country as far as there is opportunity. Rev. H. A. Knox remains at Georgetown while Rev. D. M. Clark gives up the churches of Bethel and Beulah of this Presbytery to take the work at Andrews. He expects to take up the work the first of February. The town of Andrews is a growing town in this part of the State, and it is believed that a resident pastor there with time to devote to the work can accomplish much more. Mr. Clark's churches gave him up for this work with much regret, and only when Mr. Clark and the Presbytery felt that it was the best course to take.

The Easley Presbyterian Sunday School had its first Christmas tree and celebration that our children have ever enjoyed. Instead of making it altogether a receiving tree, it was also a giving one, as the price of admission was one or more oranges, which were later shipped to the Thornwell Orphanage in Clinton. When packed it was found that there were two and one-half boxes, of which our Sunday School is very proud. Preceding the distribution of gifts on the tree, the children from the Primary and Junior departments rendered a most attractive and entertaining little program consisting of drills, songs and recitations. The remembrances were numerous and valuable for each one. Even the Cradle Roll members were provided with big picture books, while the larger children each received, besides personal gifts, a bag of fruit and candy. With the coming of the new year there have also come new Sunday School and church duties. At last all the departments are organized for business and social work from the Willing Workers to the Teachers Study Class. The former provides for the little ones in the Primary and Junior departments, while the Intermediate composes our Christian Endeavor Society. The Study Class meets two nights each month, and on one night we have a social feature, serving light refreshments. So altogether we now feel that we are enjoying a good beginning to a better ending. The opportunity for work is very great.—Christian Observer.

ARKANSAS.

Tates Bluff—The new church building at *Tates Bluff*, Ark., was dedicated by the pastor, Rev. E. M. Munroe, at his last appointment there on the third Sabbath of January. The debt that had been on the church ever since it was built was paid off recently by some of the members who planted a cotton patch and gave the proceeds for that purpose.

E. M. M.

FLORIDA.

DeFuniak Springs—On January 12 we had our communion service for the first quarter of the new year. A large congregation was present and two members were received, one by letter and one on profession of faith.

On January 19 one of the deacons elected some months ago was duly ordained and installed, Col. W. W. Flour-

noy. This church now has an exceptionally fine set of men as elders and deacons.

With some splendid new material recently come into our midst, the outlook for growth and development in the church is now most promising. Daniel J. Currie, Pastor.

GEORGIA.

Griffin—Rev. J. Marion Stafford, of Florence, Ala., has accepted a call to this church, to succeed Rev. W. A. Murray, now of Shelby, N. C. Mr. Stafford has since the entrance of the United States into the war been in the service of his country, being at present director of Army Y. M. C. A. work at a camp near Sardis, Miss. He expects to begin his work at Griffin this month.

Commerce—At the recent special session of the Athens Presbytery, Rev. Jno. A. Simpson, formerly of the Augusta Presbytery, became a member of the Athens Presbytery, after standing the usual examination. One of the oldest ministerial members at this meeting, after Mr. Simpson had successfully passed his examination, declared that it was the most thorough and entirely satisfactory one that he had ever heard in all his ministerial experience. After this examination was concluded, the commission from the Commerce Presbyterian Church, consisting of Cols. Geo. L. Carson and R. L. J. Smith, placed the unanimous call of the Commerce Church in the hands of Mr. Simpson, who accepted same, and thereupon the following commission was appointed to install him as pastor of the Commerce Church: Rev. Sam'l. J. Cartledge, of the Central Church, Athens, Ga., to preside, preach the sermon and propound the usual constitutional questions; Rev. Isaac W. Waddell, D.D., of Marietta, Ga., to charge the pastor, and Ruling Elder Charles Newton, of Athens, to charge the people.

The installation services will take place next Sunday night, at the Presbyterian Church in Commerce, and invitations have been given to the members and pastors of all the sister churches in Commerce, as well as the public generally, to attend same, and a large attendance is confidently expected.

Mr. Simpson comes to the Commerce Church in the prime of life, with a splendid record of the success which he has previously had in winning souls to Christ, and all our people have given him a most cordial and Christian welcome to Commerce.

KENTUCKY.

Covington—Madison Avenue Church—The congregation of this church, of which Dr. I. Cochrane Hunt is the pastor, has recently elected to the board of deacons three splendid men: Messrs. W. S. Gray, Joseph H. Walker and H. C. Lilly, all of whom accepted and were regularly ordained and installed in a very impressive service on last Sunday. The church now has six elders and twelve deacons.

An opportunity, given last Sunday to aid the starving Armenian and Syrian children, met with an instant response of approximately \$200 from the Sunday School, societies and church at large.

At the evening service last Sunday a packed house had the privilege of hearing Madame Angelini of the Waldensian Church of Rome, Italy deliver a most eloquent and inspiring address on the "Part of Italy in the World War, with especial reference to the reconstruction of Italy and the opportunity of the Waldensian Church in this connection."

The congregations are normal again after the influenza epidemic and the church is busily planning a year of constructive development. An unusually large percentage of the young people of the church is attending the evening service each Sabbath.

Cor.

Louisville—Berry Boulevard Church—Rev. William T. McElroy was installed pastor of this church by a commission of Louisville Presbytery on Sunday, January 26, at 3 p. m. Dr. David M. Sweets presided and propounded the constitutional questions; Dr. T. M. Hawes preached a most appro-

priate sermon from the text, "Behold the Lamb of God that taketh away the sin of the world;" Rev. W. H. Hopper delivered the charge to the pastor, and Rev. Alfred A. Higgins the charge to the people. Instead of the usual "charge," Mr. Higgins gave the congregation "credit" for many things. The church has a Sunday School enrollment larger than the church membership; it "went over the top" in "the \$3,000,000 Drive" last year; attendance on church services is more than fifty per cent of membership; the men of the church always form a large part of the congregation; the men have recently made needed repairs on the building, doing the actual work with their own hands; the building itself was erected by voluntary labor of its members, even the women assisting in carrying the material to the workmen. As chairman of the home mission committee Mr. Higgins announced that 100 handsome new opera chairs had been ordered by the committee to replace chairs that were badly worn and out of repair through many years' use. Plans are under way to secure special contributions from a few Bible classes to meet the cost of the chairs. Mr. McElroy has served the church as supply since May 1, 1918, in connection with his work as pastor of the Harvey Browne Memorial Church at St. Matthews, and will continue to devote one-half his time to each of the two churches.

Heidelberg—The work at Beechwood Seminary, the "Christian Endeavor School," is very gratifying. We have better attendance and more hearty co-operation on the part of the parent but there are so many worthy ones who must go neglected because there is no provision for them. In our boarding department we meet the expenses by the money obtained from those who stay at the dormitory, but there are scores of children who will never be able to attend unless parents of other sections who have been blessed more abundantly with this world's goods are willing to give that these might grow. Here is one of many letters coming to us: "Mr. McDuffey:

"Dear Sir: I thought I would write to you about my son going to school down there. Could you furnish work for him to help pay for his schooling? We are not able to pay for all his schooling. We haft to buy our corn. We all got down with the measles last spring and didn't get to make much corn. You have been reckedminded to be a good man by my mother and other friends. Do the best you can for him and we will prais you for it. Yours truly."

This is the kind of appeals we have to turn away. The mountain boys fought alongside yours. Perhaps some of them fell beside yours. If you want to erect a memorial or give a thanks offering, why not establish a scholarship or give toward a much needed school building for the brothers of the lads who fought so nobly with your sons.

LOUISIANA.

Presbytery of New Orleans—Upon a constitutional request I hereby call a special meeting of the Presbytery of New Orleans to be held on Tuesday, February 11, 1919, at 11:30 a. m., in the First Presbyterian Church, New Orleans, for the transaction of the following business:

1. To release Rev. C. O'N. Martindale from his work as evangelist of the Upper Tangipahoa Parish field, to take effect March 1.
2. To grant him a certificate of dismissal to the Presbytery of Enoree, Synod of South Carolina.
3. To transact any other business made necessary by the above action.

J. S. Land, Moderator.

Attest: Louis Voss, Stated Clerk.

MISSISSIPPI.

McComb—Rev. Fred C. Brown, of Tampa, Fla., accepted a call to the pastorate of the Presbyterian Church here.

Meridian—Rev. A. A. Little, D.D., formerly of Atlanta, Ga., has entered upon his work in this city as pastor of the

First Presbyterian Church. He preached on January 16 his first sermon as pastor and was heard by large congregations.

VIRGINIA.

Lexington—In the absence of the pastor, Rev. Thos. Key Young, who was preaching at Hampden-Sidney, his pulpit was occupied at both services, Sunday, January 26, by Rev. Dr. J. R. Howerton. Before the morning service Dr. Howerton moderated a meeting of the session at which we received on profession of faith a young man who is a member of the Bible class taught by Elder H. C. Wise. The public profession was made at the morning service, and Dr. Howerton baptized the new church members. —A. H.

Olivet Presbyterian Church—Notwithstanding the prevalence of influenza among so many families in our congregation during the month of January, the doors of the church have been kept open and the attendance on both the Sunday School and preaching service has been fairly good.

On January 12 our pastor, Rev. W. W. Sprouse, stated to the congregation that the quota assigned Olivet to be raised for the Armenian Relief Fund was \$50, and he made a stirring appeal in behalf of the starving people. His hearers responded with an offering in cash that has amounted up to date to \$164.34.

Staunton Third—Our church membership has only thirty-one names enrolled, but our Sunday School is in a flourishing condition and all church services are well attended.

On January 12 our pastor, Rev. W. W. Sprouse, stated that though we were few in number, he wished us to have a part in the great work of aiding the starving Armenians, and hoped that we would be able to raise the \$25 at least that had been assigned us as our portion. Offerings from the congregation and Sunday School, including \$5 from the C. E. Society of the church, totalled in cash \$110.

On January 18 a congregational meeting was held for the election of an additional deacon. Mr. E. H. Gough was nominated and unanimously elected. —Cor.

Richmond First—An informal social reception was given to the Presbyterian Missionaries and their families now in Richmond at the First Presbyterian Church last week. Quite a number spend part of their furlough here. The influenza has cut short for the present their itinerary, and they have taken advantage of taking a course at the Seminary.

The Woman's Auxiliary discovered that there were about twenty in the city, and so proceeded to get busy. Five were present from Japan, seven from China, and eight from Korea. Twenty minutes were given to each country to illustrate the life of the missionary, which was done with much interest and profit to the large congregation present, the missionaries illustrating their work in their native costumes. Refreshments were served and an evening of getting acquainted with the workers was delightfully enjoyed. A large box had been prepared in which valuable presents had been placed for the missionaries.

Dr. Henry M. Woods recently preached at the First Church and quietly told of some Bible dictionary work that he was doing in Chinese. He was at the meeting presented with a check for \$500 to help in his work, the presentation speech being made by Rev. Dr. James P. Smith. Dr. McFaden, the pastor, presided. The members of the Training School were present in full force and added much to the enjoyment of the evening.

There were present from Japan: Rev. Dr. Wm. Buchanan, Daniel Buchanan, Wm. McIlwaine, Miss Annie McAlpine, and Miss Jean McAlpine.

From China: Dr. H. M. Woods, Miss Lilly Woods, Dr. J. B. Woods, Mrs. J. B. Woods, James Woods, Jr., Wm. Woods, and Miss Elizabeth Woods.

From Korea: Dr. W. D. Reynolds, Mrs. Patsy Bolling Reynolds, Miss Carey Reynolds, Miss Ella Reynolds, Rev. S. D. Winn, Miss Emily Winn, Rev. S. K. Dodson, and Rev. P. S. Crane.



Story and Incident



Mallock, the Atheist.

I HAVE had a sad case this afternoon," said Dr. Ross, as he came into his dining room and threw himself into his easy chair. "Just give me a cup of tea quickly, my dear, I have a consultation at five."

Mrs. Ross put down her knitting. "Have you, John; who is it?"

The doctor lay back in his chair. "You heard of Mallock, the atheist," he said. "Well, he has one daughter, about nine; this afternoon she fell downstairs backwards, injuring her spine very seriously indeed, I am afraid, but I have telegraphed to Sir Spencer Blake, so we shall see what he says about it."

"Poor child!" said Mrs. Ross. "Is she in much pain?"

"No, very little," said the doctor. "And that, to my mind, is one of the worst symptoms. It is pitiable to see her father's distress; it is very evident they are all in all to each other."

"What sort of a man is he?" asked Mrs. Ross. "Of course I have often heard him spoken of. He is a very bad man, is he not?"

"Of course I know very little of him, but his face interests me somehow. He looks like a man who has suffered. I wonder how he came to be an atheist! I must go now. I will tell you about him when I come back."

An hour later he came in again, looking very grave. "Mary, I have come to take you to my little patient. Yes!" as she looked amazed, "poor Mallock's child. It is a case for womanly help and sympathy, if ever there was one. Blake's opinion is that the child probably will not last till morning. I have just told Mallock, and he is in dreadful grief. I told him I should bring you."

Mrs. Ross felt decidedly nervous as they approached the house; she had made a mental picture of "Mallock, the atheist," and the prospect of so soon seeing him was not reassuring. The doctor took her straight upstairs, bade her lay aside her bonnet and mantle in the little dressing room, and then opened the bedroom door. "Well, Mr. Mallock," he said, quietly, "I have brought my wife."

"It is very kind of you and of her," a grave but not unpleasant voice replied, and Mrs. Ross found herself face to face with "Mallock, the atheist." Her first thought was how unlike he was to the idea she had formed of him; he was, as she saw, a dark, grave man, but looking young for his thirty-five years. Her next was how sad and grief-stricken he seemed; Mrs. Ross' kind heart went out to him at once.

"How is my little patient?" she said, clasping his hand. His voice trembled as he tried to answer her, and she turned to the bed where the little fair-haired girl lay.

Mrs. Ross noticed an open book on the bed, and, to her amazement, saw it was a Testament. Involuntarily she glanced at Mr. Mallock.

He answered her look. "It is years since I opened that book, Mrs. Ross, but tonight Daisy asked me to read it to her, and I could not refuse one of her last requests."

"Then she is not—" and Mrs. Ross paused.

"When her mother died she made me promise her that Daisy should have liberty to read if she wished."

Then Daisy's voice broke in. "Will you go on reading, daddy?"

He bent over her tenderly. "I think this lady will read it to you now, Daisy, and I will hold you in my arms again; then, perhaps, you will feel easier."

Daisy gave a contented sigh as she nestled down. "That is nice, daddy." Then, as Mrs. Ross took the book, she said, "About the Good Shepherd, please," adding courteously, "It is very kind of you to read to me."

Mrs. Ross read the parable and another chapter. When she stopped Daisy said: "I like that about the Good Shepherd carrying the little tired lambs best. It is like you holding me, is it not, daddy? It rests me so."

"Does your back hurt you now, my darling?"

"No, daddy, dear, only I am so tired."

A happy thought came to Mrs. Ross. "Would you like me to sing to you, dear?" she asked; "then perhaps you would get to sleep."

"Oh, please do," Daisy said.

Mrs. Ross began in her sweet voice, a little tremulous now, "Loving Shepherd of Thy Sheep."

"Again, please," the little tired voice said, drowsily, when she had finished. Mrs. Ross sang it once more, and then saw that Daisy had fallen asleep. A few minutes more and the doctor came in. He looked at the child, and then sat down opposite his wife.

"Any better?" she queried, softly.

He shook his head and rose as Daisy moved.

"My darling," her father said, tenderly.

At last, toward morning, it was evident the end was near. "Daddy, dear," she murmured, "I think the Good Shepherd will soon come for me, don't you?"

Her father steadied his voice to answer: "I think your pain will soon be over, darling."

She seemed restless. "Sing, please." And once more the old hymn sounded in the sick room; there was a minute's silence, and then Daisy said in a clear voice: "The Good Shepherd will come for you, too, daddy."

They were her last words; a deep-drawn breath told Dr. Ross that Daisy was indeed safe, folded in the arms of the Good Shepherd. Very gently the doctor took her from her father's arms and laid her on the bed, then signed to his wife to leave the room.

* * *

A few days later, when little Daisy had been laid to rest beside her mother, her father came to say good-bye to Mrs. Ross.

"How can I ever thank you," he said, brokenly, "for your kindness to my child?"

Mrs. Ross put out her hands to him, and there were tears in her eyes.

"I shall be far more than repaid for anything I may have done," she said, "if you will make me one promise."

"Anything in the world, dear Mrs. Ross."

"Then will you promise me once more to read the Bible, and at least see if it is not possible for you, too, to enter into the fold of the Good Shepherd?"

He walked away and looked through the window a minute. When he returned, he said, abruptly:

"That is a hard thing, Mrs. Ross. How can I believe in the Good Shepherd? Would such a one have taken my child from me?"

"Whom the Lord loveth he chasteneth," said Mrs. Ross, softly. Then, as he held out his hand to her, "I claim your promise, Mr. Mallock."

"For your sake and little Daisy's, you have it," he replied. "Good-bye, dear Mrs. Ross; never shall I forget your kindness."

"Good-bye and God bless you, Mr. Mallock, and may he bring you to the knowledge of His truth."

The tears were in Mrs. Ross' eyes as she saw him leave the house, and she knelt down and prayed for him that he might, indeed, enter into the fold and become one of the flock of the Good Shepherd.

For a long time it seemed as if her prayer was not to be answered, and then, when hope was almost dead, she had a note. Just the words:

"I have kept my promise, dear friend, and He has opened my eyes. Yours ever grateful. Hugh Mallock."

Two more years passed and then Mrs. Ross heard from him again. This time it was to tell her that, having no kindred or ties in England, he felt himself specially marked out for his Master's service in the mission field, and to ask for her prayers on his behalf.

(Continued on page 22)

Marriages and Deaths

Marriages.

Miller-Boney—At the residence of Mrs. Ellen Boney, Wallace, N. C., January 7, 1919, Sergeant Clarence Mason Miller, of Rock Hill, S. C., and Miss Margret Ellen Boney, of Wallace, N. C., Rev. W. P. M. Currie, officiating.

Finlay-Merritt—At the manse, Piedmont, S. C., Christmas day, by Rev. Albert E. Wallace, Mr. Lloyd Isaac Finlay and Miss Mary Magdalene Merritt, both of Piedmont, S. C.

Harp-Jones—In Archer, Fla., on December 23, 1918, by Rev. T. Peyton Walton, Mr. Joel Walker Harp and Miss Bertha Jones, both of Archer, Fla.

Hurst-Welsh—At the home of the bride's aunt, Mrs. Lula Shannon, in Monroe, N. C., on Thursday evening, September 26, 1918, by Dr. H. E. Gurney, pastor of the Monroe Presbyterian Church, Mr. Roy LeGrand Hurst and Miss Violet Beatrice Welsh, both of Chesterfield, S. C.

Deaths.

Goldsmith—Private John N. Goldsmith died at Camp Hancock, November 29, 1918. He was 24 years old and leaves a wife, father, mother, two brothers, two sisters, to mourn his loss. He was a true soldier and died in the faith. A Christian since childhood.

Albert E. Wallace, Pastor.

Boggs—Charles Jackson Boggs, born at Liberty, S. C., January 7, 1862, died at Pendleton, S. C., January 17, 1919, leaving a widow, one son and two daughters. He was an elder in the Pendleton Church twenty-five years, a man of earnest piety, always interested in religious matters.

Sherrill—William, son of Mr. and Mrs. J. C. Sherrill, Mt. Ulla, N. C., was taken to the Saviour's bosom on Christmas Eve. He was 19 months old. May the Covenant God comfort the bereaved parents. "Of such is the Kingdom of Heaven."

Neil—Thomas Watson Neil, son of the late Capt. A. G. Neil, of Steele Creek, died in Cisco, Texas, January 3, 1919, following a paralytic stroke on November 28, from which he never regained consciousness. Mr. Neil was born August 8, 1847. During the Civil War he fought in the Confederate Army, being a member of Company F, 49th North Carolina Regiment. Thirty-three years ago he removed from North Carolina to Texas, making his home during this time at Cisco. Surviving Mr. Neil are his widow, formerly Miss Emma Watson, of York County, S. C., and two sons.

Smith—Mrs. Mamie Campbell Smith, the beloved wife of Rev. Letcher Smith, fell asleep at their home, Fayetteville, N. C., Friday morning, January 24, after an illness of about two weeks of influenza, followed by pneumonia. A devoted wife, a beautiful, unselfish Christian life has gone from us to receive the everlasting reward from her Lord whom she loved and served.

V. G. Smth.

George—Died at his home in Morriston, Fla., on January 9, 1919, Barnett George, an old and highly respected citizen. He was born in the old Fantville neighborhood, in October, 1866, and was married to Miss Florence McBride, February 3, 1901. For thirty years he was connected with the Seaboard Railroad, of which he was a faithful and trusted employee. For several years he was a great sufferer. His wife and three brothers are left behind and mourn his loss.

T. P. W.

REV. JOHN H. DIXON.

The following resolutions were passed by the Pegram Street Presbyterian Church with reference to the death of their pastor, Rev. John H. Dixon:

Whereas, it hath pleased our Heavenly Father to call so suddenly our beloved pastor, Rev. J. H. Dixon, to lay aside his ministry in the church on earth to enter into his reward in the Church Triumphant; and whereas, we, the congregation of Pegram Street Church, deplore the great loss to our church and community, and whereas, we desire to give some expressions to our love and esteem for him and to our sense of loss, and knowing the great loss our community suffers in his death, we desire to put on record the following resolutions:

1st. That in the death of our pastor we lose a great leader, a loyal and zealous pastor, a firm and strong defender of the faith, one who yearned for the salvation of souls.

2nd. Although feeble in health, he was found active in the Master's cause until the summons came so suddenly and his work was ended in our house of worship in the presence of his congregation.

3rd. The children of our community, with whom he loved to play and to whom he loved to preach, will miss him greatly. His genial spirit always attracted the children and they all loved him.

4th. In his death we recognize the hand of God and bow in humble submission to his will.

5th. That we extend to his bereaved wife our deep sympathy and commend her to the tender compassion of our Lord and Saviour.

6th. That a copy of these resolutions be placed on our Church records, that a copy be sent to the bereaved wife and a

copy to the Presbyterian Standard for publication.

A TRIBUTE.

Rev. Jno. H. Dixon.

The session and members of the Villa Heights A. R. P. Church, of Charlotte, N. C., touched with the deep sorrow which has come upon our community by reason of the death of Rev. John H. Dixon, who for the period of two years ministered as pastor of our neighboring church, Pegram Street Presbyterian Church, deem it fitting to record this memorial of its appreciation:

(1) Rev. Mr. Dixon, during the short period of his ministry, endeared himself, not only to his own congregation, but to the entire community of which we as a congregation form a part.

(2) As a brother minister and pastor he was of that splendid co-operative type and through this method of work as it was conducted by the respective pastors of these two sister denominations the Christian spirit of brotherly kindness was developed and used as a means of grace to the community.

(3) As a minister of the Gospel he was a firm defender of the faith and a faithful advocate of the great cardinal doctrines of salvation. His genial spirit made of him an optimistic herald of the Truth.

(4) As a man among men, a citizen of the community, and a neighbor and friend he was held in the highest esteem.

(5) In his death we recognize the hand of God and bow in humble submission to His unerring will.

(6) As a congregation, pastor and people, we wish to extend our heartfelt sympathy to the stricken wife in her hour of sorrow and loneliness and to the congregation in the great loss it has sustained.

We commend the bereaved wife and the shepherdless congregation to the love of God the Father, the tender compassion of our Lord and Saviour Jesus Christ and to the comfort of the Holy Spirit who has been sent into the world to "give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

(7) We request that a minute of this be placed upon the records of our session book and that a copy of the same be placed in the hands of the bereaved wife and the sorrowing congregation.

W. S. Boyce, Mod.

W. S. Auten,

Mrs. T. H. Miller,

Mrs. W. S. Boyce,

J. M. Howard,

A. B. Price,

Committee.

(Continued on page 23)

Children's Department

PRESBYTERY IN APRIL.

Dear Standard:

I am a little girl eight years old. I go to school and am in the third grade. Miss Josie McNeill is my teacher. I have a pet kitten and its name is Mabel. This is my second letter to you. I go to Sunday School at Ashpole. My mamma is my teacher. My papa takes your paper and I like to read the stories and letters. Presbytery is going to meet at our church in April. I will close.

Your little friend,

Mary Louise McCormac.

Rowland, N. C.

LIKES HER TEACHER.

Dear Standard:

I am a little girl six years old. I am in the first grade at school. Miss McColeman is my teacher. I like her fine. Santa Claus brought me a doll and some tinker toys. I go to Sunday School at Ashpole. Mrs. A. L. Bullock is my teacher. I will close hoping my letter will not reach the waste basket.

Your little friend,

Mildred Treva McCormac.

Rowland, N. C.

A DEAR BABY SISTER.

Dear Standard:

I am a little girl eight years old and am in the third grade. My teacher is Miss Vivian Misenheimer and I like her fine. I have three brothers and one dear little baby sister. Rev. E. D. Brown is our pastor and we love him very much. I go to Sunday School every Sunday I can. I like to read the little letters in the Standard. Why was Moses not allowed to go to the promised land?

Your little friend,

Sarah Sloop.

Mt. Ulla, N. C.

MARY JANE'S BIT.

The hair of Mary Jane, who was Elizabeth's favorite doll, was falling out at an alarming rate. Elizabeth brushed it, shampooed it, and even used father's hair tonic on it. Yet the little ivory brush collected more and more glistening threads of gold and the head of poor Mary Jane became more and more bald. Elizabeth asked her mother whether it would be wise to buy a new wig for her cherished Mary Jane—a wig of real hair; a wig that would curl naturally and that should be brown instead of yellow.

Mother agreed that it would give Mary Jane just the added touch that she most sadly needed in order to become a truly delightful dolly.

But mother also said that, charming as that touch would be, it was an expensive one in time of war. Elizabeth

herself must give it to her almost bald-headed darling, war time or not. Elizabeth could do errands and perform certain new duties that in time would earn enough money to buy the longed-for wig.

So, early and late, Elizabeth worked for her Mary Jane. No matter how tired she was, she always roused herself to go in search of mother's spectacles; no matter how interesting the game, she hunted for the lost needle or pin.

The cents began to rattle in her little bank. When she shook it wildly to and fro, a joyous clatter rang through the house. Whenever Elizabeth was discouraged, whenever errands seemed many and the pay small, the family were awakened by a sudden cickety-click, cickety-clank! At a sound so pleasant sorrows flew away not only from the breast of Elizabeth, but from all those who dwelt within the house; for, after all, there is nothing that swallows up troubles or worries much quicker than glad sounds. Sometimes the sound is a bird; sometimes a brook; sometimes a crackling fire; at times it is music. And sometimes it is only a happy voice. Just try it and see!

Well, the money in the bank grew and grew. The beautiful brown wig, the naturally curly, brown wig, that Elizabeth had already priced, could now be bought. Elizabeth skipped to school with her money tied neatly in a fresh handkerchief to show the girls and boys. Well she knew that when afternoon came the wig would rest for all time on the head of her Mary Jane.

But when the morning exercises were over, a lady rose beside the principal and said: "Children, I have come over here to tell you about your little sisters and brothers in Belgium. I have come to let you know how hungry they are—lost not only from mothers and fathers, but from homes and from all that they once held dear. They were exactly as you are—happy, contented girls and boys. They had comforts and pleasures just as you have. But now—they have nothing and—"

Before the lady could finish Elizabeth rose from her seat, rushed to the platform, and, sobbing, thrust all her money into the hands of the lady and said:

"Oh, give them this!"

The lady's voice sounded queer as she said to Elizabeth: "Will your mother let you give all this money away without asking her permission?"

Not a sound could be heard, except the voice of Elizabeth:

"It's mine! You see, I earned it myself to buy a naturally curly, brown wig for Mary Jane. She's waited all these weeks for it, but I guess she can keep on waiting a little longer!"

Then a strange thing happened. Right there in the school chapel people began to clap their hands. People began to laugh, and some even stamped their feet.

But the best part of all was the next day, when every little boy and every little girl went into the school room with his or her own separate offering for the Belgian children. Some brought ten cents, some brought five, some only a cent. But it was Elizabeth's generous act that started the gifts.

The lady sent Elizabeth a beautiful ribbon, woven of the national colors of Belgium—a ribbon to tie Mary Jane's few remaining golden wisps of hair. Elizabeth has decided to let the ribbon take the place of the once-longed-for wig. For Mary Jane has now taken on a new and altogether distinctive air: a certain added dignity, as if she, too, had done her bit.—Ex.

MARJORIE'S ALMANAC.

Robins in the treetops,
Blossoms in the grass,
Green thing a-growing
Everywhere you pass.
Sudden little breezes,
Showers of silvery dew,
Black bough and bent twig
Budding out anew.
Pine tree and willow tree,
Fringed elm and larch—
Don't you think that May time's
Pleasanter than March?

Apples in the orchard
Mellowing one by one,
Strawberries upturning
Soft cheeks to the sun.
Roses faint with sweetness,
Lilies fair of face,
Drowsy scents and murmurs
Haunting every place,
Lengths of golden sunshine,
Moonlight bright as day—
Don't you think that summer's
Pleasanter than May?

Roger in the corn patch
Whistling Negro songs,
Pussy by the hearthside,
Romping with the tongs.
Chestnuts in the ashes
Bursting through the rind,
Red leaf and gold leaf
Rustling down the wind,
Mother doin' peaches
All the afternoon—
Don't you think that autumn's
Pleasanter than June?

Little fairy snowflakes
Dancing down the flue—
Old Mr. Santa Claus,
What is keeping you?
Twilight and firelight,
Shadows come and go,
Merry chimes of sleigh bells
Tinkling through the snow,
Mother knitting stockings,
Pussy's got the ball—
Don't you think that winter's
Pleasanter than all?

—Thomas Bailey Aldrich.



Educational



Union Theological Seminary, Richmond.

Dr. Campbell Morgan, of London, will be the James Sprunt Lecturer at the Seminary next Fall. His subject will be, "The Ministry of the Word," a subject which he has made peculiarly his own. He will treat it in ten lectures, beginning November 4 and ending November 14.

Dr. Morgan had agreed to deliver these lectures at Union Seminary in 1915 but when the war broke out he asked a postponement, as he felt that he could not leave his people in the time of their distress, and not until now has he been able to fix another date. While pastor of Westminster Chapel, in London, his health began to give down so seriously that he was constrained to give up that onerous charge and rest a while. He was succeeded there by Dr. Jowett, for some years pastor of the Fifth Avenue Presbyterian Church, New York. When Dr. Morgan's health was restored he became pastor of the famous Highbury Quadrant Church, London, his present charge. Many of our ministers who have waited long for the announcement of the time when the great preacher would give these lectures at the Seminary will wish to arrange their other engagements so as to be in Richmond at that time, November 4-14, 1919.

Dr. C. Alphonso Smith, whose James Sprunt Lectures drew such large crowds and excited such widespread interest,

has been prevented from putting the finishing touches on his lectures for publication by pressure of work incident to his removal from the University of Virginia to the United States Naval Academy at Annapolis, but he writes the Seminary that they are at last finished and going through the press. They will appear under the title of Key Note Studies in Key Note Books, and will undoubtedly have a very wide circulation. No series of lectures yet given on this famous foundation have been more interesting and stimulating than these illuminating studies of Scriptural books by a layman and literary expert. The James Sprunt Lectureship is creating year by year a very valuable Christian literature.

On the last Sunday in January our foreign mission fields were unusually well represented at both services in the Seminary Chapel, Mr. William A. McIlwaine, of Kochi, Japan, a member of the Senior class, being the preacher at the morning service, and five of our missionaries in Korea being present at the evening service, when Dr. W. D. Reynolds gave his interesting stereopticon lecture on Korea.

There are between thirty and forty of our ministers and missionaries attending the mid-winter ministers' course at the Seminary. They are enthusiastic in regard to the work, and many of them have already expressed the intention to return next winter for the special courses on modern isms, modern methods of church work, pulpit delivery, and the like.

Mallock, the Atheist.

(Continued from page 19)

He went to the west coast of Africa, and there through his instrumentality many were added to the faith which once he denied, and there in time he sealed his faith with his blood, being cruelly tortured and then put to death by the native chiefs in one of their numerous attacks on the mission station. No stone marks the spot in that far-off land where he who was once Mallock, the atheist, lies, but his memory lives in many a convert's heart, and beneath the palm trees he lies and there, "after life's fitful fever, he sleeps well."—Anne Haynes, in London Sunday School Times.

The World Unsafe.

IN a train running down to a sea beach near one of our Southern cantonments, last Summer, I was crowded into a vestibule end of the car, where a stand of candy, chewing gum and soft drinks further impeded the congested traffic.

The enterprising huckster of these wares was turning—and overturning—the honest penny up and down the aisles with his raucous "ice-cold coco-cola, ten cents a bottle," while the stand was left in charge of a little girl, perhaps seven years old. A slim little maid she was, with that eager, anxious look peculiar to those who share the burdens of bread winning early.

Trade was brisk; it was a hot day and many picnic parties were headed for the beach, interspersed with furloughed soldiers from the camp. Up and down the aisles they moved in their lazy slouch, joking the passengers and one another about the slowness of the trip, and the inexplicable delays.

"Say, Jud, I been on here long enough to need another shave," chuckled a smooth faced chap.

"Jud" looked at his wrist watch; "it's near about time to start back, as per schedule."

One lad was deaf—or pretending to be—and causing great merriment among his comrades by his answers to their shouted questions.

"Say—Eddie—you goin' in bathin'?"

"Huh? wadin'? sure I'm going in wadin'."

"Hey, Eddie, you like swimming?"

"Like wimmen? You're dead right, I do!" etc., etc.

Many of them stopped beside the little vender of soft drinks, and in gentle, jovial sort of way, "had fun with her" over her prices and her wares.

"How about excess profits, sister?" from one brown faced fellow. "If you make so much off of us, you'll get in bad with your Uncle Sam."

"How much those drinking cups? Fifteen cents? Six of us'll buy one and you can c'llect two and a half cents from each one of us—how's that?" said another.

But the little maid was left smiling when the group surged back into the aisle and wedged themselves into odd spaces.

Shrill voiced youngsters had bought all the cherry colas from her, and the chewing gum market was cornered, when I looked up again, to see a slightly different sort of passenger standing over the tray of articles. He was a sallow, sharp-eyed chap, of uncertain nationality, and still more uncertain morality—and he was bullying and bluffing the small girl by turns.

"Aw—yer dippy to ask ten cents for that junk—five's a plenty. See here, I'll give thirty for six of those boxes and those fifteen cent packages—I'll pay a quarter for two."

"No," answered the child, timidly, "my father, he tells me what to charge—no, you can't take 'em for that."

The undesirable citizen lowered his voice, but persisted in his attempt to browbeat the child, whose father was in another car by that time.

I did not hear much of the conversation, but I could see the distress and apprehension on her face, and I was conscious of the usual virtuous indignation at such behaviour.

The young man scooped up a handful of trifles, dumped down a small amount of money, and disregarding her bewildered appeal, turned to go—when he found himself face to face with a silent group of khaki clad boys who had mustered with one impulse in the aisle!

"I guess your arithmetic's rusty," said the foremost, laying a particularly firm hand on the sharper's shoulder, "just shell out the right amount to 'sister' here, or return the goods."

"What you buttin' in for?" demanded the delinquent, red and ruffled.

"I guess its our business to make the world unsafe for scoundrels," drawled a long, loosely knit fellow further back.

"Get busy!" came the preemptory order from the spokesman, and to my unutterable satisfaction, I saw that shabby trickster compelled to return every bit of unlawful property.

The whistle blew for the beach station, and I watched the young defenders of the nation crowd out, laughing and waving their hands to 'sister.' And I thought gratefully how safe are our destinies in the hands of these great-hearted, quick-handed fellows, who propose to make the world unsafe for scoundrels!—Janet E. Bryan, in Presbyterian.

Deaths.*(Continued from page 20)***IN MEMORIAM.***Rebecca Neal Caldwell.*

On January 18, 1919, at 3 o'clock in the afternoon, Miss Rebecca Neal Caldwell

"Saw a hand we did not see,
That beckoned her away;
She heard a voice we did not hear,
That would not let her stay."

Rejoicing she went to meet her Saviour, and on Sabbath afternoon, in the Sugar Creek cemetery, in the beautiful sunshine, a large crowd of sorrowing friends stood by her grave and sang the sweet songs of Zion; her beloved pastor read from Revelation: "He showed me a pure river of water clear as crystal proceeding out of the throne of God and the Lamb," and we felt that at that hour she was walking by the river basking in the sunshine of His love. We laid her to rest by the side of her precious mother (who left her in her school days), and in a long row of Caldwelles, who for five generations had been faithful to Sugar Creek.

Her grave was covered with beautiful flowers, a tribute of love from friends and kindred to whom she was always so loyal; her school children found in her love and faithfulness and grieved at the passing away of their teacher.

She was a granddaughter of J. Milton Caldwell, and in the last months of his life, when so feeble, she ministered so kindly to him.

May her broken-hearted loved ones be able to say:

Darling, we would not call thee back to earth,
Tho' flower and bird and star of hope thou wert;
Nor take from thee thy glorious spirit-birth,
To still the yearnings of a human heart.

RESOLUTIONS OF RESPECT.

Inasmuch as God in His infinite wisdom has removed by death our friend and fellow deacon, Clifton C. Hayes, we, the deacons of the Second Presbyterian Church, Charlotte, N. C., have adopted the following resolutions:

First. That we bow in this, as in all things, to the will of the Most High and remember with gratitude the assurance of His Word, "Precious in the sight of the Lord is the death of His saints."

Second. That we recall with affectionate interest his fellowship in the Gospel and his victory over sin through the grace of Christ.

Third. That we shall cherish his memory and hold in enduring esteem the godly widow and children he has left behind him to carry on his name and his work for the Master.

Fourth. That a copy of these resolutions be spread upon our minute book and another copy furnished his family, and be published in the Presbyterian Standard.

Respectfully submitted,
H. J. Allison,
A. E. McCausland,
John W. Sheppard,
Committee.

IN MEMORIAM.

*Murdock Gilchrist McRae.
Ernest Lathrop Austin.
Arthur James Medlin.*

Whereas, Murdock Gilchrist McRae, born January 26, 1897; Ernest Lathrop Austin, born April 24, 1881, and Arthur James Medlin, born November 1, 1892, three beloved members of Class No. 2 of Maxton Presbyterian Sunday School, who had gladly responded to the need of their country in the great world conflict recently terminated, and while engaged in the service of their county, the first two being in preparation for overseas service and the last named at the front in France, were called to the great Beyond in the providence of the God of Battles, who bringeth glory to Himself and to His kingdom as well through the death of one of His servants as through the life of another, who hath said that no man liveth to himself and no man dieth to himself, whose ways are past finding out, but who doeth all things well, and in whom we live and move and have our being, whose we are and whom we should serve.

Now, therefore, be it resolved by the Maxton Presbyterian Sunday School, assembled on the 29th day of December, 1918, as follows:

That in the passing of these three young soldiers of freedom on October 3, 1918; October 4, 1918, and November 4, 1918, respectively, America has lost three of its worthy sons—soldiers stalwart, brave and true, patriots whose love of country was first and foremost when her honor was assailed, who waited not "to reason why" but went forth to "do or die."

That the town of Maxton has lost three of its highly respected, useful and justly popular citizens.

That the congregation of the Maxton Presbyterian Church notes with deep sadness the vacancies in their accustomed pews and now regards with sorrowful but proud hearts the golden stars adorning its service emblem in memory of these who were shrouded in the folds of its noble counterpart.

That from our Sunday School there have been taken three well loved attendants whose presence is sadly missed, and from Class No. 2 have gone in person but not from memory three whose smiling faces and generous natures were a joy and a help to others.

But be it further resolved, that while we contemplate with profound sorrow

these sacrifices upon their country's altar, we yet recognize how great was the cause in which they died, how high and noble its purposes, and while we cannot always understand God's plans and purposes in the deaths of our friends and loved ones, we yet bow in humble submission to the Divine Will, recognizing our dependence upon Him and His loving kindness toward all His creatures.

Be it further resolved, that these resolutions be spread upon the minute book of our Sunday School and that copies be sent to the Presbyterian Standard and to the Scottish Chief for publication, and that copies be furnished to the respective families of the departed.

G. B. Patterson,
H. C. MacNair,
S. B. McLean,
Committee.

IN MEMORIAM.

"And I heard a voice from heaven saying, blessed are the dead that die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors: and their works do follow them." Rev. 14:13.

Whereas, it hath pleased our Heavenly Father to remove Brother C. C. Nesbitt from his earthly citizenship to his heavenly.

Therefore be it resolved:

1st. That in his death the church has lost its senior elder and one of its most valuable members.

2nd. That the community has lost a loyal citizen, the family a faithful and devoted husband and father, a man strong in the faith.

3rd. As a churchman, citizen, friend, we will miss his wise counsel and advice and the inspiration of his consecrated life for the Master's cause.

4th. In this great hour of sorrow we commend his family to the same source from which he derived strength for every need.

5th. That a copy of these resolutions be spread upon the records of the Piedmont Presbyterian Church, as a memorial, and a copy be sent to the family and that copies also be sent to the Church papers for publication.

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

Adopted by the officers of Piedmont Presbyterian Church, on December 17, 1918.

A. McMahan, Elder,
W. A. Shealy, Deacon,
W. W. Gregory, Deacon,
Albert E. Wallace, Pastor,
Committee.

WANTED—Two Florida towns are in need of a Presbyterian physician. Good openings. Large scope of prosperous country around each town. Address, Lock Box 18, Archer, Fla.

Miscellaneous

WHERE POPPIES GROW IN FLANDERS FIELD

I have often been asked whether it is true that poppies grow where brave men lie sleeping the long sleep in Flanders and in France. Yes, it is true. How wonderful it was to go across a battlefield, say the Somme, all scarred and torn, and see the poppies blooming over the graves of the soldiers, little rows by the roadside, graves in front of shattered and rusty tanks. Some folk talk about restoration of this devastated region. Perhaps. Others think of the buried, unexploded shells and of the sacrilege of driving plows over God's acre of heroes. I have heard it urged that the land be given over to forestation, so that tall and stately trees mark the saddest spot on earth.

But often when my fancy is wayward I picture the battlefields turned into a garden of the brave. I would have sunshine and brightness over the fields where lie the men who did their duty. In my mind's eye I see the flowers of America blossoming and flourishing where the Yankee boys rest. I picture the blooms of Belgium where the Belgians sleep. I see a great stretch of golden fleur-de-lys to mark where Frenchmen died so valiantly. There will be the gorgeousness of the maple where the Canadians lie and the luxuriance of the wattle where the Australians are shoulder to shoulder. I think I see a carpet of vivid green, a mantle of Shamrock over the Irish. And blessed and tearful to my Highland eyes will be the stretches of purple heather, for I know that as I stand among it and the wind plays, I will hear the wail of the pipes which are always to be heard softly over the graves of Scotch soldiers. And I see banks of roses, red and white, a sweet scented monument over the tomb of five hundred thousand Englishmen in France. I know there can be no garden of the brave such as I fancy. Yet I often wish it were so.—Sir John Foster Fraser, in Harper's Magazine.

HATCHED 175 CHICKS.

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your

money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

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Complexion Beautiful

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May Delicious Peach

Ripens with Mayflower and pronounced as far superior in size and flavor by the highest authority on the peach in America. Nothing has ever approached this peach in size and quality, ripening at the same time. Price, 3 to 4 feet, \$1.00 each; 4 feet and up, \$1.25 each. Say what paper you saw this ad. in and we will give you 10c. discount on each MAY DELICIOUS you buy. We own the entire stock of this peach and stock is limited. Reference, Bradstreet or any bank in Greensboro.

JOHN A. YOUNG & SONS, Owners
GREENSBORO NURSERIES, GREENSBORO, N. C.

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We are selling the comfortable, durable rockers as low as \$6.50, and with spring seat and cretonne cushion from \$9.50 up. We have this excellent furniture in complete living-room and sun-parlor suits from \$58.50 to \$150.00, in brown or old ivory finish.

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Charlotte, N. C.

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Without the Expense and Loss of Time
Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for, to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my *friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make *this* offer displaying my *absolute confidence* in the restorative power of Shivar Mineral Water.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to anyone with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, La Grange, Ga.,
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 4 T, Shelton, S. C.

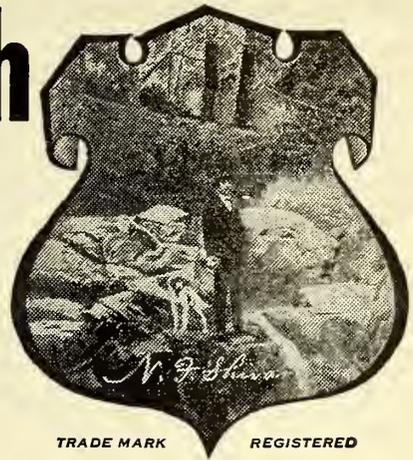
Gentlemen:—I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name _____

P. O. _____

Express Office _____

Please write distinctly.



RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.

BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN, Carlisle, S. C.

RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D., Columbia, S. C.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F., Virgilina, Va.

I had been down with bladder trouble Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D., Wesley, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHENY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE, Lexington, Va.

The Romantic Story of South-land's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1539 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

\$20.00 Daily Distributing Prize Peace Pictures "Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. **CONSOLIDATED PORTRAIT CO.,** Dept. 21, 1034 West Adams Street, Chicago, Ill.

450 Revival Sermons and 1,000 Religious Anecdotes. By many of the world's leading preachers, in 3 vols. Price of the 3 books, postage paid, \$1.50. Money back if not pleased. **The Co-Operative Publishing Co.,** Kirkwood, Mo.

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By mail prepaid, 100 for \$1.00; 500 for \$3.00; 1,000 for \$5.00; all the following plants, assorted as you wish, but not less than 10 of a variety: **Cabbage**—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Surehead, Late Flat Dutch. **Beet**—Eclipse, Detroit Dark Red. **Lettuce**—Big Boston, Wayahead, Paris White Cos. **Onions**—Bermuda Red, Chrystal Wax, Southport Red and White Globe, Prize-taker. **Cabbage plants, 50c. per 100, by mail prepaid; by express collect, 500 for \$1.50, 1,000 for \$2.50. Cash with order.**

ALFRED JOUANNET, Mount Pleasant, S. C.

Frost proof cabbage plants direct from South Carolina growing station, by express, 1000 to 4000, \$2.00 per 1000; 5000 to 8000, \$1.80 per 1000; 10000 and over, \$1.60 per 1000. By parcel post, 500, \$1.35; 1000, \$2.40. Prompt shipment; remit money order or National Bank check.

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Costs 1 Cent a Week
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Place in any room, hall or
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Guaranteed sanitary and
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CUTS AND BRUISES,

burns, stings, sores, boils and the numer-ous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.—Adv.

KEY TO CHEVRONS.

With countless of soldiers and sailors in Pittsburg, much confusion is experi-enced by the various stripes worn by the men on the sleeves of their coats. The stripes and why they are worn are as follows:

- Gold on right arm: Wounded over-seas.
 - Gold on left arm: More than six months' active service in Europe.
 - Silver on left arm: More than six months of home service.
 - Blue on left arm: Overseas service, but less than six months.
 - Red on left arm: Signifies honorable discharge.
- Members of the Pennsylvania regi-ments wear a red keystone on left shoulder.—Pittsburgh Dispatch.

RAISED ENTIRE INCUBATOR HATCH

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatch-
ed 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drink-
ing water will save them from dying off with that dreadful plague, White Diar-
rhoea. Reefer's Ready Relief is the in-
vention of a famous scientist. Send \$1
today to E. J. Reefer, poultry expert,
5252 Poultry Building, Kansas City,
Mo., for a package that will positively
help your baby chicks. Aren't your deli-
cate, downy baby chicks worth saving?
You take no risk. Mr. Reefer will re-
fund every cent of your money if you
are not entirely satisfied, and a million
dollar bank guarantees he will do it.
Send for a \$1 package today, or better
still, send \$2.35 on special discount for
three regular \$1 packages and insure
every hatch you get. Aren't your baby
chicks worth five for a penny? That's
about the cost of Reefer's Ready Relief.
If you don't want to try this bank guar-
anteed chick saver at least write today
for Mr. Reefer's free valuable poultry
book that gives the experience of a man
who has made a fortune out of poultry.
—Adv.

Vapo-Cresolene For Whoop-
ing Cough,
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Don't fail to use Cresolene for the
distressing, and of en fatal affec-
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is a simple, safe, effective and drugless treatment. Vapo-
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Cough and relieves Spasmodic Croup at once. In asthma
it shortens the attack and insures comfortable repose.
The air carrying the antiseptic vapor inspired with
every breath, makes breathing easy, soothes the sore
throat, and stops the cough, assuring restful nights.
Cresolene relieves the bronchial complications of
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Cresolene's best recommendation is its 39 years of
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THE
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STORE

Have You Robbed the Poor of His Blessing?

**You Elders, you Deacons, who have been making the Every Member
Canvass and failing to call on that poor widow or
that poor man with a large family**

You, yes you, are robbing that poor person of a personal blessing.

Every one has a God-given right to show the love he has for our loving, Heavenly Father by sacrificially giving back to the Giver part of His gift.

If there is no desire to give, there is no love.

How can God bless if there is no Love, no Sacrificing Spirit?

Is God unwilling to give to the poor?

Rather is it that the poor have failed to recognize that every good and perfect gift comes from above.

Do they not need to be taught that blessings come with obedience?

May it not be that God has withheld His blessing because there has been no asking?

No fulfillment of the condition that brings the blessing of plenty.

The Prophet Malachi told the Jews they had not because they had failed in fulfilling the condition of blessing.

Obedience to God is the first condition of blessing.

Nowhere in God's word is there a less proportion taught than the tithe.

Surely we cannot set a standard of obedience lower than one-tenth.

You Sunday School Teachers, Ruling Elders, and Deacons, teach your people obedience to God.

That is the basis of all prosperity and of all happiness.

Assembly's Stewardship Committee

Montreat, N. C.

KINGS WHO CONTINUE.

Not all the kings of the earth are to go. Albert, of Belgium, is already venerated as the great national hero, and Victor Emmanuel, of Italy, has fought with his people, suffered with his people, and wept with his people. He is secure in their hearts. George, of Great Britain, has shown himself a patriot and an Englishman and his crown is secure. The Queen of Holland, the kings of Denmark, Norway and Sweden seem untouched by the anti-monarchical upheaval. Alfonso, of Spain, appears as secure on his tipsy throne as he ever has been.—Detroit Free Press.

THE OBJECTS OF THE PRESBYTERIAN STANDARD PIANO CLUB

Briefly stated, the object of the Club is to knock the bottom out of piano prices without knocking the Quality out of the Pianos. Cheap instruments, as ordinarily marketed, are unfortunately cheap in Quality as well as in Price. The difficult problem which confronted the founders of the Club was "How can we supply 'Quality' Pianos to our Club members at 'Cheap' Prices?" The problem would have staggered the average piano dealer who sells pianos in the same old way that his father and grandfather sold them.

The Club has proven a tremendous success because its organizers had faith in the power of the principle of co-operation, intelligently and honorably conducted. They knew that quite a large part of the money paid for pianos represented waste, pure and simple. They therefore, built their plans with a view to cutting out the waste in marketing pianos, for they knew that the piano-buyer was paying for that waste.

If your home needs a good Piano or Player-Piano you can make a tremendous saving by clubbing your order with those of ninety-nine other members in a big wholesale factory transaction which will give you the lowest price and the most convenient terms that are possible under any considerations. Write for your copy of the Club's catalogue, which contains full particulars, descriptions of the numerous styles of instruments and letters of commendation from those who have secured their instruments through the Club in former years. Address the Managers, Ludden & Bates, Presbyterian Standard Piano Club Dept., Atlanta, Ga.

NOTE—In addition to the numerous

styles of new Pianos and Player-Pianos, we are now able to offer Club members some rare bargains in used instruments which have been thoroughly renewed in our Atlanta Repair Factory. Write for special descriptive price list if interested. —Adv.

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Your earning power will depend on what you know. Business trained men and women are always in demand. Our superior courses fit you for the best government and commercial positions, and include instruction on the Burroughs Bookkeeping Machine, which is so largely used today. It is "The New Profession for Women." For information address Burroughs Dept. Virginia Commercial & Shorthand College, Inc. Lynchburg, Va. S. P. Brown, Pres't

Prepare for service, for efficiency, for a successful life, FOR A LARGER SALARY. The call today is for business-trained men and women. Although the largest business college in the South, we cannot supply the entire demand with our graduates. Write today and enroll for a bigger, better life. DRAGON'S BUSINESS COLLEGE, Knoxville, Tenn.

AUTO TOP COVERS 30 x 3 1/2 tires \$15.00. Other sizes in proportion. Easy to Apply. Liberty Tops Tailored to Fit. The best is none too good if your top is worth recovering at all. The top is always the first part to wear out. Don't buy any old makeshift. Get our new catalog with samples and prices of NEW TOPS, TOP COVERS—SEAT COVERS, TIRES and TUBES. Post. Cl. LIBERTY TOP & TIRE CO., CINCINNATI, O.

AVOID INFLUENZA AND PNEUMONIA By Using THE ORIGINAL GOWANS Rub-It-On FOR COLDS-CROUP-PNEUMONIA. Especially good for Inflammation and Congestions. Reduces Fever, Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowans Medical Company, Concord, N. C.

DO YOU WANT PROMOTION? Do you want a larger salary—or, are you willing to stay in the same old rut the rest of your life? Promotion comes to the trained, the expert. The call of the world today is for business-trained men and women. Enroll at this well equipped school for the training that will soon place you in the front ranks of business. Write for handsome catalogue. Kings Business College Raleigh, N. C. and Charlotte, N. C.

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Hyomei THE BREATH of the FOREST THAT KILLS CATARRH GERMS. While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei. Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health. Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit \$1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

Do You Need MONEY? If you are making less than \$150 a month, write me today. I have no "get-rieb-quick" plan. But if you are wide-awake, honest, willing to work with me and give me at least part of your time, I offer you MAN OR WOMAN the Special Agency (local or traveling) for our great line of Household Necessaries. Experience is unnecessary. I will furnish everything, so that lack of capital shall not stand in your way. Hundreds of prosperous men and women who started this way are now making \$150 a month and more. It's your great opportunity—and I won't miss it. Just drop me a post card today for complete particulars FREE. Albert Mills, Mgr. 1116 American Bldg., Cincinnati, O.

THE SPARTACANS.

The German Reds, the radical, terrorist Reds, represent a violent minority, which has no scruples. The essential principle of such a violent minority is to impose itself by force upon the majority. It believes in the machine gun as an argument, believes in it fully as much as any autocracy ever believed in it.

Frequently the violent minorities are better organized than the majorities upon which they seek to impose. Their success, at the outset, frequently depends upon this fact. Majorities frequently are inert, unreceptive, acceptive, slow to move, hard to organize. They subscribe to rules of life which have been automatic. They do not need organization behind these rules because the rules have asserted themselves. They will in the end assert themselves, but in the meanwhile, as in Berlin, terrorists, in the minority, but well organized, many fill streets with machine gun bullets, may seize banks and newspapers, government offices and private property, destroy foundations of social security, and butcher citizens.—Chicago Tribune.

Every man must have to do with death; and in presence of it every man feels his helplessness. . . . Surely we also may say, with Himself, we are glad that He was not with Lazarus in his sickness, that we might have this proof that not even death carries the friends of Christ beyond His reach and power.—Dr. Dod.

A REAL GODSEND.

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable *free* poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

J. M. Belk,
Monroe, N. C.

W. H. Belk,
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Department Stores

Clearance Sale of All Our Men's and Boys' OVERCOATS

Men's high-class Overcoats, made by the very best manufacturers, such as Schloss, Hamburger, etc., reduced to \$16.95, \$19.95, \$22.50, \$24.95, \$29.50 and \$34.95.

Men's heavy weight Overcoats in medium and long lengths at less than today's manufacturers' cost. Sales prices, \$7.95, \$8.95, \$9.95, \$12.95 and \$14.95.

School Boys' Overcoats, sizes 8 to 17, reduced to \$3.95, \$6.95, \$8.95 and \$12.95.

Little Boys' sizes, 2½ to 8, reduced to \$2.98, \$3.95, \$4.48, \$6.95, \$8.95.

All Men's and Boys' Mackinaw Coats at special prices.

Men's Suits at Attractive Prices

Schloss and Hamburger Suits, made of all wool fabrics, conservative and young men's models, at \$25.00, \$27.50, \$29.50, \$35.00 and \$39.50.

Belk Suits, made of all wool fabrics, conservative and young men's models, including the new skirt model, at \$15.00, \$16.50, \$18.50, \$22.50, \$25.00 and \$29.50.

Boys' Clothing Department

Be sure and visit our Boys' Clothing Department on balcony. We are showing a great line of Boys' School Suits as well as suits for the little boys, from 2½ to 8, at prices ranging from \$2.98 to \$16.50.

Boys' Hats, 25c, 50c, 75c, 98c and \$1.50.

Boys' Wash Suits, \$1.50 to \$2.98.

Underwear and Sweater Department

Big reduction on all Army Sweaters. Sale price, \$1.95, \$2.95, \$3.95 and \$4.95.

Men's and Boys' Civilian Sweaters, 98c to \$7.50.

Just received, several cases Men's and Boys' Underwear, which should have been delivered last August. These go on sale at old prices. Splendid values in Shirts and Drawers at 98c.

Union Suits, \$1.95. Boys' Union Suits, 98c and \$1.25.

Shirts

100 dozen Men's \$1.50 Percale Shirts. Sale price 98c.

100 dozen Men's \$2.00 Percale and Madras Shirts. Our leader, \$1.50.

One lot men's damaged Shirts. Sale price, 50c.

Men's Flannel Shirts at \$1.50 to \$4.95.

Men's Wool and Cashmere Sox, 50c and 98c.

Men's Wool and Cashmere Gloves, 25c, 50c and 98c.

Lion Collars, 20c.; \$2.25 per dozen
All Military Goods at special prices

BELK BROS.

17 Department Stores 17

SHE SAVED 200 CHICKS.

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

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A GREAT TRUTH.

A very clever epigram is that which appears in the Liberty Loan circular of the Fifty-Third National Bank of Cincinnati, namely: "This war will demonstrate to the Kaiser that the Ten Commandments were originally engraved on stone and cannot be torn up like a 'scrap of paper.'" This is a great truth very tersely put.—American Israelite.

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"That young fellow will do," said the veteran politician. "He has that faculty of refusing a request in such a manner that the refusal is almost like conferring a favor. He reminds me of a woman who had rejected a persistent suitor.

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"Yes, but she was very gracious about it."

"What did she say?"

"She said she couldn't think of marrying me, but she hoped that I would keep on and prosper, so that some day she might be able to point me out to her husband as the man she might have married."—Continent.

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The man was an interested listener to both of them.

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"I am slimness," said the first.

"I am hair," said the other.—Life.

A Dissipation.

"Don't you hate to think of Lent coming so soon?"

"My dear, what are forty days of Lent after twelve months of Hoover?"—Life.

How It Works.

"What's the disturbance in the market place?"

"It's a mass meeting of the women who've changed their minds since the morning and want to alter their voting papers."—Punch.

"This illness of mine is caused by a germ, the doctor said."

"What did he call it?"

"Really can't tell you. I caught the disease, but not the name."—Boston Transcript.

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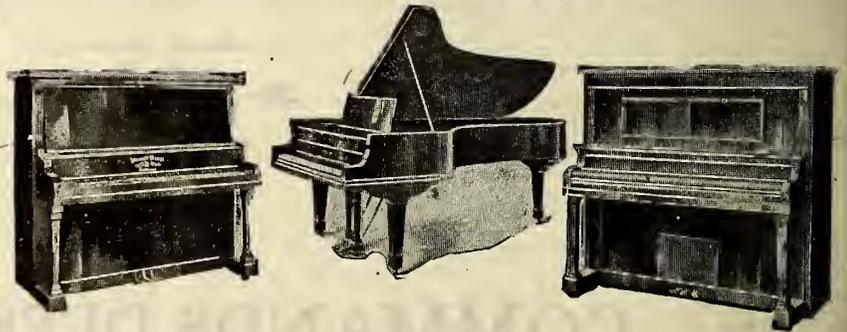
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REV. R. C. REED, D. D.

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NO. 6.

At the Peace Table

Who shall sit at the table, when the terms of peace are made —
The wisest men of the troubled lands in their silver and gold brocade?
Yes, they shall gather in solemn state to speak for each living race.
But who shall speak for the unseen dead that shall come to the council place?

Though you see them not and you hear them not, they shall sit at the table, too;
They shall throng the room where the peace is made and know what it is you do;
The innocent dead from the sea shall rise to stand at the wise man's side,
And over his shoulder a boy shall look—a boy they crucified.

You may guard the doors of that council hall with barriers strong and stout,
But the dead unbidden shall enter there, and never you'll shut them out.
And the man that died in the open boat, and the babe that suffered worse,
Shall sit at the table when peace is made by the side of a martyred nurse.

You may see them not, but they'll all be there: when they speak you may fail to hear;
You may think that you're making your pacts alone, but their spirits will hover near.
And whatever the terms of peace you make with the tyrant whose hands are red,
You must please not only the living there, but must satisfy the dead.

—Edgar A. Guest.



Editorial



"The Trenches Against the Church."

THE Literary Digest of February 1 gives us a combination of rhapsody and diatribe from Dr. Henry Emerson Fosdick, a rhapsody on our Expeditionary Army, and a diatribe against the Church of the Lord Jesus Christ. He considers it a "glorious, ominous fact" that some millions of our soldiers are returning with no great love for that conventional religion in their hearts which is commonly practiced in America today. Had Dr. Harry Emerson Fosdick but known it he might have rejoiced in that "glorious, ominous fact" before these millions of soldiers were sent to France. They were not hurt with any great love for that conventional religion while as yet they were not wearing their country's uniform. It did not require the experience which they have gained from standing in the muddy trenches, or fighting the murderous Huns to enable them to see that the religion current in American churches was not to their taste. A very large proportion of them remained away from the churches, and treated the ordinances of worship with supreme indifference.

The war, however, has not been without its effect—it has "widened the gulf between man and the church," according to Dr. Harry Emerson Fosdick, and this not because "war is brutalizing," but because the soldier has grown more "impatient of sham, intolerant of ineffective words, sick of narrowness and bigotry and of pretensions that are full of wind." Especially has the soldier been rendered invulnerable to all appeals of the Gospel that terminate on him, that voice any concern about his personal welfare either for time or eternity. He has been ennobled by sacrificial service. His sympathies have been enlisted in behalf of others, and his heart has thrilled with lofty altruistic ideals. He can never more have any tolerance for a preachment that warns of hell, or lures to heaven. It is this individualistic narrowness, this everlasting insistence that every sinner's first business is to look out for himself that has completely disgusted the soldier. "How intolerable to those who have caught the devotion of the Army is a certain habitual selfishness in the church's appeal to men!" Thus exclaims Dr. Harry Emerson Fosdick. And to make perfectly clear what he means, he cites the pernicious example of Jonathan Edwards who said: "I make seeking my salvation the main business of my life."

Now just wouldn't it be an awful disaster, presaging the ruin of our country if our returning soldiers should all become infatuated with what Dr. Harry Emerson Fosdick deprecates as "Jonathan Edwards' dominant ideal." Think to what a miserable end Jonathan Edwards was brought by that dominant ideal! Poor fellow, he wasted his splendid talents. He droned along for about twenty years preaching to a small company of villagers, and then they rose up and drove him out. There was no place open to him but the wigwams of the poor benighted redmen. So he spent the brief remainder of his life among them, with the exception of about six months. His misdirected, self-centered life was terminated rather prematurely by smallpox. But what a striking illustration we have here of the truth that "base things of the world, and things that are despised hath God chosen, yea and things which are not, to bring to naught things that are." God chose Jonathan Edwards to be the chief instrument in the greatest religious movement, the mightiest in its transforming power, that belongs to the history of our country. Then somehow or other many men of great distinction have taken it on themselves to put a halo of unusual brightness on the brow of this self-seeker whom Dr. Harry Emerson Fosdick would now point us to as a

warning. In walking through the Hall of Fame connected with the University of New York, one of the first names to greet my eyes was the name of Jonathan Edwards. A committee of one hundred men, selected for their broad and liberal culture, had chosen the name of Jonathan Edwards to shine among the stars of the first magnitude. What is more significant, his name led all the rest. He received eighty-two out of the ninety-seven ballots cast, Henry Ward Beecher coming next with sixty-four. Wonderful is it not that this man, so intent on his own salvation, coming out of the shadows of a far distant past, in the race for enduring fame outstrips the great metropolitan orator, the mighty apostle of freedom and loyalty, even while the latter's voice was lingering like sweet music in the chambers of the mind. Yet another wonderful thing, Jonathan Edwards, while making it the main business of his life to seek the salvation of his soul, wrote books that found their way over the Atlantic ocean, and the great Thomas Chalmers, whose voice startled Scotland out of the apathy of moderatism, said that Edwards' Freedom of the Will had helped him more than any book, excepting the Bible. And the eminent Robert Hall, a predecessor of Dr. Harry Emerson Fosdick in the Baptist ministry, said: "I consider Jonathan Edwards the greatest of the sons of men, not excluding any country or any age since the Apostolic."

Would it not be too terrible to contemplate for two millions of our returning soldiers to take Jonathan Edwards as an example, and to set about making it the main business of their lives to seek the salvation of their souls. Picture them bemoaning their sins and calling on God for mercy. Follow them in thought while like Edwards they rest their hopes on Jesus Christ and then with happy, chastened spirits, living in an atmosphere of prayer, dwelling in the secret place of the Most High and abiding under the shadow of the Almighty, they give themselves daily, in imitation of their Master, to ministering to the needy.

To think that such a reputable journal as the Literary Digest should print stuff like this of Dr. Harry Emerson Fosdick under the head of religion! It is certainly not the Christian religion. It is not respectable Paganism. Worse still to think that a church calling itself the First Presbyterian Church of New York should call to its pulpit a Baptist preacher after this order.

The Morrison Family.

"Historical Sketch of the Morrison Family"—By Lauri Morrison Brown. Printed by Presbyterian Standard Publishing Company, Charlotte, N. C.

Among the old families of North Carolina none stands higher in past achievements than the family of Rev. Dr. Robert Hall Morrison, and for that reason, if for no other, it was proper that his daughter, Mrs. Laura Morrison Brown, should leave to his descendants a record of what he did for the Church and State.

This modest little volume of 51 pages, written in a most pleasing style, begins with the ancestors of Dr. Robert Hall Morrison, who came to North Carolina from Pennsylvania, having descended from ancestors who came from the Isle of Lewis, is Scotland, settling in Cabarrus County, N. C., owning a farm and mill.

Dr. Robert Hall Morrison was one of the great men of North Carolina, not only in Church but in the State. He founded Davidson College, which has meant so much to the Church and has been a great help to the State.

Mrs. Brown faithfully traces his descendants and the collateral branches of the family, showing what a power they have been for good wherever found.

One of the greatest incentives to a young man to live right is the consciousness that he inherits a good name and must keep it good, or, as the French express it, "Noblesse oblige."

One of the Fruits of War.

War has always been fascinating to those of the human race who view it from afar. The blare of trumpets, the waving of banner, the courage and daring of men appeal to us, and we forget the other side of it.

Here in America we comfort ourselves for the suspense we have been in, these many months, by having our sons on the firing line by dwelling upon the benefits they will receive from foreign travel, from the unselfish service they are rendering and the physical benefits from camp life.

All this is a ground of comfort, but now and then comes to the surface some symptom that causes us anxious thought lest war may have had a brutalizing effect upon our young men.

Recently there appeared in one of our papers an account of a seventeen-year-old boy who left the High School and entered the army. He received the highest honors that the French Government can bestow and also Red Cross Honors—a most remarkable record for one so young.

If this were all we would feel that war is a great developer of what is best in man, but lower down in the article where he is describing a charge in face of machine gun fire, this young man says:

"The general order had gone forth to take no prisoners. In front of the woods there were several hay stacks. Just as we were about to go past these stacks two Germans stepped out from each side of the stacks with hands up, and saying 'Kamerad.' I happened to be right in front of one and I struck him through with my bayonet. Another man got the other."

Orders or no orders, when a man stands with uplifted hands crying "Kamerad," to run such a man through with a bayonet is murder, and is following in the footsteps of those we call Huns.

If such is to be the effect of war upon our young men, then we are almost as bad as the Germans. We believe, however, that such cases are exceptional, and that the rank and file of our boys are true to their Christian training.

The Divinity School of the Southwestern Presbyterian University.

As our readers well know, this school has been suspended for some time, owing to lack of funds, and a committee, of which Dr. W. McF. Alexander was chairman, was appointed a year ago to recommend a course of action for the four supporting Synods—Alabama, Mississippi, Louisiana and Tennessee.

This committee in its report recommends that the four Synods decline to accept any one of the propositions from any one of the other Seminaries within our bounds to unite with that Seminary, and that each Synod and its Presbyteries be free to decide where to send their candidates, during the interregnum.

This refusal to unite was based upon the ground that sooner or later, these Synods would require a Seminary within their own bounds.

We have read the address that Dr. Whaling, President of the Columbia Seminary, would have delivered to the Synod of Mississippi of Louisiana, and of Tennessee, had the question come up for consideration.

Believing as we do that it would be better for the training of our young preachers if we could consolidate resources by lessening the numbers of schools and concentrating our efforts in a few, we regret that the Synods concerned did not hear his address, as we do not see how they could have resisted the argument.

He offered, in the name of his Board, the four Synods controlling the Divinity School at Clarksville a major share in the ownership and control of Columbia Seminary, and as reasons for this generous offer he gave the following:

1. There is a solidarity between the Presbyterians of Tennessee and Carolina and the Presbyterians of Mississippi and Georgia.

2. While the financial resources of Columbia Seminary may not be so large as that of other Seminaries, they are in a satisfactory and stable condition.

3. The history of the origin of our Church is peculiarly associated with Columbia Seminary.

4. It is the kind of institution that the Clarksville School really wants, as is shown by the fact that these Synods once voted to consolidate with Columbia Seminary.

5. Columbia is splendidly equipped for service with a full corps of professors, who are specialists in their respective fields.

6. Columbia is nearer Clarksville, both spatially and geographically.

We have given a meagre outline of a strong address.

Pounding the Preacher.

The Church News Column of all the religious papers of our Assembly have been crowded since Christmas with accounts of preachers being pounded by their congregations. These poundings have taken different forms. Some have come in the shape of checks, always a welcome visitor; some in the shape of a suit of clothes, which always are acceptable; and some in the shape of pantry supplies, with turkeys as the center piece. Leaving out of view the real help these donations are to a family, trying to eke out a living on a salary meagre at best, but especially so in these days of high cost of living, we know no act of a people that brings more genuine joy to a pastor than such a visitation.

The question that gives anxious thought to every preacher is whether he has succeeded in gaining the love of his people. He has no way of finding out, and if he be of a sensitive nature he finds enough to arouse his suspicions. When, however, they come, en masse, and give him these extra proofs of their interest in him, it gives him fresh courage to take up his work afresh.

In old times, in certain sections, donation parties were given as a part payment on the salary, and often consisted of useless articles, and as such they carried consternation into the manse, and made the heart of many an overworked wife sink within her.

These are not donations in that sense. They are not intended to take the place of the salary. They are free-will offerings, and as such they bring joy.

Looking back over a ministry of nearly forty years, we can recall many happy experiences in the pastorate, but among the pictures of the past none stand out clearer and bring back happier recollections than the donation parties when love and good will shone in every face.

We hope that the war, which is expected to revolutionize everything connected with the church, will at least leave this custom untouched, in order that coming generations of the children of the manse may have a pleasant childhood to remember in after life, and also in order that future Christians may have frequent opportunities to make easy the burden of the pastor, and to enable him to solve what, at times, is most perplexing of all problems, What shall I eat, and what shall I drink, and wherewithal shall I be clothed?



Contributed



Stewardship

By Rev. Henry E. Gurney, D.D.

THE object of this communication is to set forth two fundamental principles of stewardship:

1. God is the owner of all things.
2. God is the disposer of all things.

The claims of God are by no means rightfully acknowledged in this fallen world. Men, even among those who profess and call themselves Christians, imagine themselves, if not in theory yet in practice, to be the sole proprietors of all they can acquire in the way of worldly possessions. The silver and the gold are appropriated by them without any apparent appreciations of responsibility to God, who, seemingly, "is not in all their thoughts." Whatever is given by them for benevolence is considered a gift made to God, rather than an obligation met. A right conception of the absolute ownership of God would preclude the idea that man gives to God what is his, instead of what is His.

If upon hearing the gospel of the grace of God unsaved man should ask "What must I do to be saved?" upon hearing the truth of the ownership of God, saved man should ask, What must I do to be saved from unfaithfulness in stewardship. "The true light now shineth," however, in many hearts, and men are coming to a knowledge of the truth concerning the two principles of stewardship above stated.

"Order is heaven's first law." These words are not inspired, but they are instructive. Without the application of this law of order in the material world mankind would "Beg in harvest, and have nothing." May it not be that because of the failure of the church to "Let all things be done . . . in order" in matters relating to finance it has had to "beg," and really "have nothing," compared with what it might have had through applying the orderly principles of stewardship. Giving today is more the result of Importunity than Opportunity, of Feeling than Fidelity, of Convenience than Conviction, of Respectability than Responsibility. Such methods are better than none, but withal disorderly.

A full recognition of God's Ownership of all that we have, which is the first principle of stewardship, will put our giving in the orderly place of a sacred obligation, which it is not only our duty, but our blessed privilege to perform. A duty born of obligation, becoming a privilege, merging into worship, for we "worship God with our substance."

"Property is a crime." These are the words of a modern Socialist. False and fallacious as these words are when uttered by those who make war on property rights; and who, for selfish ends seek to overthrow "the powers that be," yet there is a sense in which this maxim is indisputable by a servant of God, for while such an one has property rights that relate to men, he has none whatever that relate to God,

except as a steward. Viewed in the light of divine truth no man can say "That aught of the things which he possesseth is his own." "It is written . . . The earth is the Lord's, and the fullness thereof." In the matter of possessions the Christian's relation to his God is always, and only, that of steward. Of the land of Canaan God said, "Ye shall have it for a possession." He also said, "The land shall not be sold forever, it is Mine." "Every beast of the forest is Mine, and the cattle on a thousand hills." "The silver and the gold are Mine saith the Lord of Hosts." Surely these words denote God's ownership.

In the New Testament the same truth prevails. Whose were the talents? "His goods." To whom were they given? "His servants." For what purpose? To be faithfully used. Did the "goods" pass from his ownership while traveling in the far country? No, he must receive his own with increase. The same responsibility was put upon all the servants, whether they received one, or five, viz: Faithfulness in using another's goods.

It is said that General Foch substituted the word "Renounce" for "Abandon" in one of the terms of the armistice, the same being a much stronger word. In calling His disciples Jesus used a still stronger word, "Except a man Forsake all that he hath, he cannot be my disciple." A man's all is equally precious to him, be it little or much.

Let us beware lest we fail to heed the warning given to ancient Israel, and say, "My power and the might of mine hand hath gotten me this wealth," a thought too often indulged in this day. Let us not bound our vision with this unscriptural view. Let us not contract our thoughts within second causes, but rather look to the Great First Cause, whose the earth is, and the fullness thereof.

The second principle of stewardship, viz: God is the disposer of all things, being a logical sequence of the first principle, needs no lengthy discussion. God being the owner of all things according to the Scriptures, it follows that He is the rightful disposer of all things. "May I not do with mine own what I will?" In this brief passage there is implied both ownership, and the right to dispose of that which is owned. In fact without this right ownership becomes an unreality. That God has never relinquished His sovereign right as Disposer, lies in the fact that there is not a single gift of God to man that He cannot, and may not, withdraw at His pleasure, and that His active or permissive providence has to do with every event of life. There are no happenings with God! The Old Testament history of God's dealing with the race is wonderfully corroborative of this most blessed truth.

The two principles of stewardship herein set forth should constantly remind us that God is Sovereign and man is Subject. That God is Owner and man is Steward. "Moreover it is required of stewards that a man be found faithful." Monroe, N. C.

God's Call to Christian Service

By Rev. W. L. Latham.

IN all Bible history there are many examples of men and women whom God called to special service. Abraham was called from a heathen country (the land of his father) to inhabit the Promised Land. By faith he responded to the call and God blessed him wonderfully.

Moses was called to deliver Israel from Egypt and to lead them through the wilderness to Mt. Sinai, where the Law of God was given to them by Moses as an instrument and Aaron as his mouthpiece.

Joshua was called to lead Israel into Palestine, to get them settled in their God-given home, and to lead them to serving only the true and living Jehovah, who was their guide and

defender and who most graciously provided for all their returning wants.

Esther was called to be queen of the Persian Empire in order that she might be the efficient intercessor for her people the Jews—for at her request the order for all the Jews to be slain (which decree the wicked Haman had passed) was evoked by another decree of the king for all of the Jews to be protected and to even slay their enemies. In God's providence Esther thus saved her people and the nation which was chosen of God for service in the world.

Nehemiah and Ezra were called of God to lead captive Israel back to their fatherland, to rebuild the walls of

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Hospital Work For the Children of France

Extracts From a Letter From Maj. J. W. MacConnell to Friends in Davidson, N. C. and Published by Permission.

I HAVE had recently an interesting trip from my station, Royat-Palace Hotel, to Chavignae. I arranged to go there to operate on some French children who were being cared for by the LaFayette Memorial Fund. It is 82 kilometres from my station, up in the mountains, though it is southeast in direction. I had a nice closed car, a Dodge; took my nurse, Miss Breen, from San Francisco; and a dentist, Lieutenant Giles, to give my ether. We had a beautiful day for the trip—do not think I could ever expect a finer day in January anywhere—the air was cool and it was clear, there was snow on the distant mountains, but none on the road. We reached the Lafayette chateau at 2 p. m.

The drive up there is one of unusual interest, for you pass a number of fortified castles overlooking the river, some of them in good repair, others in ruins, but there is hardly an eminence that is not crowned with an old fortress. Some of these towers are Roman. We passed the Plateau of Vorcingerotix, which I have mentioned before, which has a monument to the old Gaul. We passed also some Roman baths and one fine old Roman bridge, with an excellent arch still in use, built some time B. C. When you see the number of these old castles and the positions they occupy, you have a new idea of the old mediaeval period, when the men were all warriors. Each castle is surrounded by a village which clusters around for protection, and these castles are not built high-piggley, they are each in a commanding position, overlooking a pass or a ford on the river. Today I climbed in an old tower upon a hill by the road, while the driver was mending a puncture, and I looked out from one of the embrasures and was struck with the position—it was one you would select today to command the valley, and the old steps cut in the rock showed how they had had to work to build such a place. . . .

The children were from four to fourteen years old, and mostly boys. All of them had lost their fathers in the war and some of them their mothers also. They were refugees from the devastated districts and some from Paris. One little fellow had refugeeed to Paris after his father had been taken prisoner and his home destroyed, when along comes one of the long range shells from Big Bertha, as they call the long range cannon, and killed his mother and mangled his hand. I took his tonsils and adenoids out, and he was bright as a cricket today when I left. All of them would come and hop up on the table with a smile or a "Merci, monsieur," and take ether better than any lot I ever saw, probably because they had seen so much that they were astonished at nothing. It is hard to realize that many of them had been under active bombardment for a number of times. One of them I remember had been brought out of Amiens in the midst of the active air raid on that city, by an ambulance driver who picked him up and they knew nothing about his people.

This ambulance driver, by the way, deserves a fuller mention. She is a Miss Perry, from Boston, a small woman . . . but with an attractive face, big smiling mouth, is an artist and sculptor, has traveled in Spain and the Balkans and is an interesting woman. She enlisted as a volunteer ambulance driver in the French army, and drove an ambulance along the front for over a year. Think of the energy it must have taken. She had never driven a car, but went to the shops and studied the cars, volunteered, wore the horizon blue uniform of a poilu (wore skirts of course) and drove around Amiens, Arras, and other places with the French and British army. She came down last spring with a double pleurisy and is now really on sick leave from the French army, but is working with these children at Chateau Lafayette. I will "hand it to her," she has the nerve and the energy, and she is not a mannish woman either. She says she was uniformly treated with courtesy by the French soldiers during her stay with them.

The woman in charge of the place is a French woman from Paris, Mmes. LeVerrier, wife of the president of one

of the colleges in Paris. . . . Her accounts of the bombardments of Paris are interesting, and now since the censorship is raised I may tell you some things of interest. The Germans were firing from a distance of about 65 miles and had three guns trained on Paris from three angles. The first shot fell short a few miles, the second went over the city, the third hit in the city, and then they planted them at intervals, searching for the railroad stations, with only a lateral deviation of a few hundred yards. They never succeeded in hitting any of the stations fairly, but landed several in front of the Gare de l'Est, blowing to pieces a lot of the women who sell papers in the little kiosks in front of the station and killing a number of people who were passing in the street cars. One, as you know, hit the church of St. Gervais on Good Friday and killed over 100, mostly women and children; another hit a maternity hospital and killed several young infants and their mothers.

Of course the people thought it was an air raid at first, and when they were told it was a gun 75 miles away refused to believe it, thinking the Germans were about 20 miles from the city and that the officials did not wish to tell them the truth.

The French aviators destroyed one of these guns in three days, another later, but never succeeded in destroying the third. The Boche had several dummy guns which would fire a blank charge at the same time the others fired to deceive the airmen, and I think they deserve great credit for their work. Three of the shots fell in the Seine near the bridge of Boulevard St. Michel.

A Dr. Brown is the only person I have seen who actually saw one of the people intentionally mutilated by the Germans. She dressed this girl's arm, which had been cut off by a German soldier with a scythe blade, below the elbow. . . . One soldier has told me that he saw with his own eyes several French soldiers who had had their heads blown off by a rifle held close to their heads, when they were lying wounded on the ground. This was on an advance, and from the nature of the wounds could not have occurred otherwise. Toward the end the German became much more docile—some of the Americans threw a little "rough stuff" into him, and he quit it.

I occupied the room in which LaFayette was born during my stay at the chateau—it is a tower room, fine view from the window—a circular room with a hardwood floor laid in a big star shape—the design I mean. I had a comfortable, modern bed . . . these French beds are fine—feathers and a down comfort over you. It was not very cold, but we had a big snow night before last up there; snowed over a foot, and up the mountain a little ways about 18 inches. I had my arctics and a pair of good leggings and got along all right. We drove to Le Puy, the radiator pushing the snow out of the way, and it was slow work—about 22 miles. I drove back in a Ford, and I never had a prettier drive. The road winds all around like a snake, the fir trees were loaded with snow, and it was moonlight, and it could not have been more beautiful. . . .

The history of LaFayette is quite interesting and you all may know it, but there are one or two things I will mention. He married at 17 a girl of 14; they raised three children, one boy, George Washington LaFayette, and two girls. He was a hustling fellow—sold off a good big part of his place to finance his trip to America; was 19 at the time—landed at Georgetown, S. C., as you know—was wounded at Brandywine and conducted himself quite well. When he came back he introduced improved stock into this section, and improved farming conditions. He spent five years in prison during the French Revolution, having the misfortune to be rich and a noble, which was about then as now in Russia with the Bolshevik. To interest hunters I will say he was somewhat of a noted hunter in these parts, killing wild boar and wolves in these mountains—quite a man of spirit.

Some Benefits of the Every Member Canvass

By Rev. I. S. McElroy, D.D.

IT was only a few days before his lamented death that I promised our beloved Secretary of the Assembly's Stewardship Committee, Rev. R. L. Walkup, that I would some day in January send him a short article to help forward the great cause he loved so devotedly and served so efficiently. To be helpful even in a small measure to a cause of so great importance and especially under present conditions is a privilege to be held in honor. It will be noted that I was not asked to write about all but only about some of the benefits of the Every Member Canvass, and to do this in a limited space.

The Every Member Canvass has grown in favor in all the churches except perhaps a very few where those in charge failed to prepare for the canvass by instructing the people and calling them to prayer. The unsatisfactory results in these exceptional cases were due, of course, not to the plan but to the failure of the pastor to put it into proper operation. Where the instructions of our General Assembly shall be followed with reasonable care we may confidently count on the following among other benefits:

1. The Every Member Canvass educates the people in the fundamental doctrine of Stewardship. No part of the education of the church is more important than this relation of the believer to our Lord as the Lord's steward holding all that he is and all that he calls his own in trust for the advancement of the Kingdom of Heaven on earth. More sermons are preached on this subject, more explanations are made, more conversations are held, more prayers are offered during the time set apart for the Every Member Canvass than were formerly scattered through a series of years. The subject is brought before every member personally, not only by the pastor and the church papers, but also by fellow members of the same church who ask for offerings for the Lord's work on the basis of the stewardship of His people.

2. It furnishes the people with important and needed information touching the different departments of our church work at home and abroad. They have this information brought before them in attractive and impressive forms. It is often repeated and in so many different ways that even the most indifferent cannot fail to get some idea of the nature and needs of these great causes that represent the aggressive works of the church. This information received during the Every Member Canvass tends to create an appetite in that direction so that the people become a more intelligent congregation

as to the church and its work. Church papers get new subscribers.

3. It stirs the people with the vision of a great task. It brings before them in one large vision the large claims of all the causes included in the program of the church. They see not one small segment but the vast reaches of the whole circle of the mission of the church. They hear the call not for a few hundreds or thousands of dollars but for hundreds of thousands and for millions of dollars. Their souls are stirred by the bigness of the task. Their faith feels the tug of a heroic call and responds with sacrificial liberality. The biggest and best men in the church conducting an Every Member Canvass gives emphasis to the bigness of the task, the heroism of the call, and the reality of the challenge Christ is now making to the love and loyalty of His people. This in itself is a forceful sermon.

4. It arouses the enthusiasm of the people by the contagion of concert in action. The fellowship of a goodly company makes it much easier to do a large, a liberal, and a heroic thing. This is true on the athletic field, in the army, in business circles, and in all the relations of life. When the people understand that all the members of all the churches are listening to these same calls and responding to these same appeals their interest takes on something of the enthusiasm of the soldier when he sees his whole command moving forward in a charge.

5. It exerts a reflex influence on the spiritual life of the church that cannot be easily estimated and yet is of very great value. Indeed this alone would make the Every Member Canvass worth all the time and trouble involved to say nothing of the increase in the offerings of the people. It strengthens the ties that bind in the fellowship of service. It stimulates the feelings of brotherhood in the members of the family of God. It enlarges the outlook on life and broadens the sympathies of a heart in love with Christ. It awakens an interest in all men of all lands and in all the activities of the church through which Christ is rescuing a lost world. It brings the soul into fuller sympathy with Christ as Lord and Saviour and deals a deadly blow to that selfishness which is the tap root of all sin. It makes our religion a reality, the Gospel of Christ a glorious experience and prayer a power when we can pray with the heart and the understanding, "Thy Kingdom come, Thy will be done on earth as in heaven."

The Pastor's Unincreased Salary

THE Presbytery appointed a committee to see about increasing the salaries of insufficiently paid pastors. Let us imagine this committee approaching a farmer and merchant, called here, Far-Mer, and laying the matter before him.

Committee: Good morning, Mr. Far-mer. I've come to see if your church will not increase its pastor's salary.

Far-Mer: Good morning, Mr. Committee. I'm glad to see you, but assure you that you are on a wild goose chase this time.

Committee: I hope not. But why call it a wild goose chase?

Far-Mer: Well, for the simple reason that we pay him promptly in advance every cent promised in the call which was made and accepted ten years ago.

Committee: Then I suppose you sell him his provisions and clothing, furniture, etc., at the prices at which you sold them ten years ago.

Far-Mer: By no means. We get 70 cents for butter now. Used to get 15 and 20 cents. We sell eggs at 60 and 70 cents, which we used to sell at 10 and 15 cents. Breakfast bacon is 65 cents now, and I've sold many a pound at 11 cents. Everything is high. Prices have advanced from 50 to 75 per cent, 100 per cent, 150 per cent, and even more

than that for some commodities. We can't afford to sell at the old prices.

Committee: How do you suppose he can live free from debt or worldly cares and avocations, and pay these prices?

Far-Mer: Well, I don't know. I haven't thought much about it.

Committee: Do you pay your clerks and farm hands the wages of ten years ago and sell them goods at the old prices?

Far-Mer: Why, no. We pay our clerks and farm hands a great deal more than ever before. We have to in simple fairness because things to eat and to wear cost so much more than ever.

Committee: Yet, Mr. Far-Mer, you make your pastor pay these high prices on the old salary, which has never been any too much. How do you reconcile that with simple justice? You virtually confess it would be unjust to clerk and farm hand to have them pay the high prices on the old salary. Not only this, continued Committee, but have you noticed your pastor's Sunday suit—how slick it is. Do you ever give him anything outside of the salary?

Far-Mer: No. O well, the women do send in a little milk or butter sometimes and fresh meat when they kill hogs.

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Consistency

By Rev. A. Walker White.

O H consistency, thou art a jewel."

All students who took the course of Church History under Dr. Thos. E. Peck, will remember with what pathos he uttered these words, from time to time, in the course of his lectures.

Some things, in the work of our church during the past twelve months, have made us feel very much as Dr. Peck must have felt when he used this language.

You take the effort made last year to raise three million dollars for the benevolent work of the church. The committee in charge urged us to instruct our people in God's plan for financing His work. That was the right thing to do beyond all question. Then, as some of us see it, they went right on and undid this foundation work, by giving us a mere man-made plan.

How is that? Why, they said to our congregations, you give so many dollars and so many cents and you will go "over the top." I would ask, What top? For the amount apportioned to some congregations, by this scheme, was not more than some individual members of these congregations would have turned into the Lord's treasury, if they had acted in accordance with God's plan. For God says: "Honor the Lord with thy substance (all of it) and the first fruits of all thine increase." He further says, let every one do this "as God hath prospered him."

The committee's plan of apportionment, as I see it, was not in line with teaching of the Word of God.

Another thing that was done, some of us regard as out of line with God's plan. Every Presbytery was instructed to display at its regular Spring meeting a great chart saying that it was the judgment of the committees that every church that met this man-made apportionment "went over the top," and should be congratulated on her wonderful achievement,

when probably she had not begun to honor God with her substance.

Has not this an appeal to a low motive?

What was the result? Failure to reach the goal. You will remember these committees planned for a great blowing of trumpets by the whole church on a certain Lord's Day in celebration of the fact that we had gone "over the top."

Somehow that day with its blowing of trumpets did not materialize.

Now, for one, I would plead that, in the coming Every Member Canvass, we stick to God's plan all the way through. When we do this, then we can pray with some assurance that God will so move upon the minds and hearts of the people, that not three and a half millions, not five millions, not twelve millions, but funds commensurate with the needs of the work in this great warfare with the power of darkness throughout the world will be hilariously turned into the Lord's treasury, that His name may be glorified in the giving of the Gospel to the whole world in this our own day.

For our church to ask for just twelve millions in three years impresses me as saying: We have not learned some of the great lessons that this awful war should have taught us.

You may ask, What did your church do in the Every Member Canvass last March? That is a fair question, and I would answer: I am here in a Home Mission work, by choice. I could have gone to self-sustaining fields. The needs and the possibilities of this work have constrained me to labor here for twelve years. The Jefferson Church not only increased the pastor's salary, but she made an increase of 50 per cent in her contributions to the benevolent causes. If the church as a whole had averaged that well, we would have had our three millions for benevolence; and in doing this we simply followed God's plan.

Jefferson, S. C.

The Educational Program Overseas

DETAILS of the educational program for the A. E. F. designed to teach the fighters to be anything from architect to bandmaster, together with the division of the work, have been made public following the conference of 200 Y. M. C. A. educational workers in Paris. E. C. Carter, chief secretary in charge of overseas work, outlined the work which the Y. M. C. A. must do for the American forces. He divided the fields in which the work will be done into several classes. The Army of Occupation in Germany has first claim, he said, emphasizing the fact that the Y. M. C. A. must send its best workers to the men on the Rhine. Another important area was the training section, where for the next three months at least conditions should be fairly well settled and where it will be possible to do more intensive work. In the leave areas he said the welfare of soldiers on furlough would be of great importance and the Y. M. C. A. would be called upon to serve many thousands of men.

The great ports of Brest, St. Masaire and Bordeaux are important educational centers, and auditoriums are being erected where from 1,500 to 3,000 men can be gathered at one time. These men are in the ports anywhere from a few hours to a few weeks, but they are to be started homeward with recollections of splendid educational and religious lectures fresh in their minds.

The fifth area would be on the transports going back home, where the soldiers would be well taken care of during their trips, lasting from seven to fifteen days, and where the "Y" must excel in the service given the soldiers.

Mr. Carter emphasized that the last area to be considered was in foreign countries where the work so well begun among foreign soldiers in France must be continued. The Y. M. C. A. has been serving Russians and Poles and British, and this work must go on. "Y" secretaries have already been sent into Portugal with the troops returning to that

country. Mr. Carter said it was generally known that China had sent more than 100,000 laborers to France, but not so well known that about forty Christian Chinese had been serving these men as Y. M. C. A. workers in the great labor camps. India also had furnished the British with two million soldiers and the great work among these men must be continued.

The educational work now rests with the personnel of the Y. M. C. A. Text-books have been prepared in special editions at low price, and the American Library Association is arranging to put a carefully chosen list of reference books into 1,500 "Y" huts.

The schools in the huts are to correspond to the school systems at home. The War Department has prepared a list of over 45,000 possible teachers who are already in the army.

The French and British universities have been most cordial in opening their doors to men in the American army who are fitted to take up their studies in the colleges, and part of the work of the Y. M. C. A. will be to look into the credentials of the soldiers and select those advanced enough to enter the big schools of these countries. It may be necessary to put American instructors into the French universities to teach the Americans how to speak French.

Dr. Moore's Booklet on the Value of the Church.

In answer to inquiries as to where Dr. W. W. Moore's pamphlet on "The Value of the Church," which was published primarily by the National War Council for circulation among the soldiers, can be procured and at what price, we take pleasure in stating that they can be had from Mr. A. R. Howland, Book Agent of Union Seminary, Richmond, Va., at the New York rate, 10 cents a copy, 80 cents a dozen. It has had a very large circulation, the present edition being the 150th thousand.

A Statement

Issued by William H. Anderson, State Supt. Anti-Saloon League of New York.

THE charge now made, in an effort to obscure the real issues, that I criticised Cardinal Gibbons because he opposed prohibition is utterly untrue. For seven years I served as Superintendent of the Anti-Saloon League in Maryland constantly up against both the outspoken and the secret pro-liquor influences of Cardinal Gibbons without ever uttering a word of criticism. So long as the question had not been decided I considered that the American right of free speech permitted the Cardinal to say almost anything he wanted to against prohibition. But when he falsely attacked it after prohibition became the law of the land in a manner likely to arouse a spirit of defiance and nullification, it became necessary to expose the falsity of his premises as published, in order to prevent his utterances from breeding less discreetly phrased statements which attack the sovereignty of the American people.

If Cardinal Gibbons or any other churchman expects to be regarded as upon a pedestal he must stay there himself. Only the truth is sacred. The pretense that religious liberty has

been invaded is no defense unless the facts bear out the claim, which in this case they do not.

I have been very bitterly criticised for suggesting that the Cardinal's utterances were apt to incite lawlessness. Yet at the very hour that I was uttering this warning first in the city of Baltimore and next day in New York, there was being circulated in a prominent Catholic parish, in the magazine published by the church, the utterances of the priest, the Reverend Father John L. Belford, Rector of the Church of the Nativity, Brooklyn, which has been reprinted in the Brooklyn Eagle and numerous other New York City papers. This article says among other incendiary things, about the prohibition amendment:

"It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, breaking it or defying it."

This utterance, if repeated after the amendment becomes operative, might not only bring the reverend gentleman into intimate touch with the Federal Criminal Court, but would

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God's Call to Christian Service.

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Jerusalem, and to proclaim anew to all Israel the Word of God.

Coming to New Testament times, Matthew, Mark, Luke and John were called to write the Record of Christ's life and work here on earth; and John to act as God's scribe in giving to the world the wonderful book of Revelation.

Saul of Tarsus was called to become Paul the Apostle, and become the first world missionary, and to write some of the most inspiring Epistles of all the New Testament.

Later, Martin Luther was called to spread the flames of the Reformation in Germany; Zwingli and Calvin, for southern Europe; John Knox, for Scotland; and Wesley, for England.

Francis McKemie was called to be the "Father of Presbyterianism" in America; and he traversed the country from Massachusetts to South Carolina, striving to supply the people with the Gospel as he believed it.

The Wesleys planted the seeds of Methodism in the United States, and then Francis Asbury was called to the oversight of that great church then in its infancy in this hemisphere.

Time and space does not permit a longer list of examples of God's call to service, and to Christian service. But let the above list suffice to prove that He has called in the past and still does call individuals and nations to service.

And never before has a clearer call come to us of America than that which is extended now, in God's providence, by the present world-wide opportunity for the propagation of the Gospel.

First comes the call for the life service of consecrated young men and women, to preach and teach the Glad Tidings of Great Joy to all mankind. This call comes clearly from all foreign lands for more missionaries of the cross. And it comes with equal clearness for husky, big-hearted, clear-minded, and able-bodied home mission workers in the mountains and among the foreigners all over the Union; and also for workers among the increasing numbers of textile employes, especially in the East here. And, beyond all question of doubt, the momentous problems of the reconstruction period which we are now facing, call for the strongest talent of our land to enter the pulpit and pastoral work. God is calling to you, young man, and to you, young woman; and especially to you who are being favored with and who have had the privilege of a college education. Will you answer: "Here am I, send me."

And God is calling all His people to service of more lib-

eral giving to all causes in His Kingdom. The call comes, in concrete terms, for the money needed to adequately support all the noble, self-denying, diligent and faithful workers in His harvest field. They must be supported or retreat or halt in their labors. And fresh recruits are very much needed.

We have given our billions for the war work in Europe (and we did right). This fact has turned the eyes of the world toward America for gold, for food, and for religion. Thus opening the greatest opportunity for religious service the American people could ever have dreamed of. And to meet this opportunity successfully, all the churches of America must each raise millions of dollars for benevolences and many thousands more than ever before for a more adequate support of the local ministry. And in addition to all the above comes the heart-rending appeal for giving to the support of the increasing hordes of orphans in all our land and throughout the world. It is God's call to you, men of wealth and stewards in His vineyard; it is God's call to all of us, the "sheep of His pasture," to give Him His tenth or more. And we have His promise of blessing upon all who worship Him faithfully with their substance. Can you justly claim that promise? What is your answer to His call?

The time is now here for you to decide how much you will subscribe for all causes of His church and your church during the next ecclesiastical year. Ask Him to show you how much to give. Then turn and behold the needs which His providence presents to you and which call for all we possibly can give. Then give "until it hurts," and God will bless you and prosper you.

Another call to service comes to parents and Sunday School teachers to take their children and to encourage them to go to the church service every Sunday. This is one of the greatest needs of our day—to get children and young people to go to the church service. For, the future church depends upon the interest which the present generation has in it. This call comes both to parents and Sunday School workers, including every superintendent of Sunday Schools.

Finally comes the call to prayer: "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest field." And pray for these laborers. Pray for their support. Pray for all causes of His Kingdom. And, while praying, make a special petition for relief from suffering from the influenza epidemic; and pray for control of and the banishment of the disease from the world; and that it may never return. We prayed for victory in the war and victory surely came in answer to a united prayer of a nation of people. Now let us pray for relief from the present world-wide epidemic or plague of influenza. Peradventure, God will hear and answer our prayer.

Great Falls, S. C.

A Statement.

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put his people outside the pale of the law in case they followed his advice.

This is the very sort of thing which might naturally have been expected to grow out of the Cardinal's utterances and against which we protested. The Cardinal's statement was more adroitly and temperately phrased but it had in it the seed of disturbance which bore quick fruit in the utterance of this particular priest.

Father Belford also said:

"They (the Prohibitionists) hired hundreds of spies, detectives and investigators, put them on the track of every legislator who would not support their iniquitous measure, then when they had crawled through the sewers and strained the cesspools for scandal they produced their vile evidence and bade the victim deliver his vote or accept the infamy of exposure."

The above is an infamous accusation that a large proportion if not the majority of the members of both houses of the New York Legislature are either criminals or horribly immoral, that they are not only susceptible of blackmail but have submitted to blackmail; that they ought to be in the penitentiary or driven in disgrace from public life. This attack is calculated of course further to encourage defiance of law by bringing into contempt those who pass the law and the motive which actuated them. The whole Legislature of New York is slandered by this priest in a manner which if his target was a single individual would expose the Reverend Father to the civil and criminal penalties of the State, and all because the legislators have dared to represent their people and the moral conviction of the State in helping destroy a traffic which is the worst enemy of true Christianity and every clean, honest church.

We now respectfully but insistently call upon Cardinal Gibbons to produce the proof of the charges which he made against the Prohibition Amendment, or admit that he spoke without knowledge, or say that he was misquoted and tell what he actually did say.

This is not and I have never made or contemplated any attack upon the Catholic Church. I know that a large and increasing number of its priests and members are opposed to the liquor traffic and deplore Cardinal Gibbons' attitude which has seemed to line the church up with the liquor traffic. I believe that the great body of the Catholic Church will fall loyally into line and acquiesce in the amendment and that the majority of those who opposed it, when they find that their fears and misgivings were groundless, will in due time frankly say so.

New York City.

The Pastor's Unincreased Salary.

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Committee: How much does it amount to in the year?

Far-Mer: Not a great deal, I imagine.

Committee: Yet you love your pastor? And consider him a good preacher, and treat him with far less consideration than you do your clerks and farm hands. Is not your pastor really worth far more to you in your church and community than can be reckoned in dollars and cents; more than your salary amounts to?

Far-Mer: I've no doubt he is. In fact we can't measure it by dollars and cents.

Committee: Then you acknowledge that he is worth more than you are paying him?

Far-Mer: Yes, I am forced to confess it.

Committee: Then you are getting something for nothing. Is that honest?

Far-Mer: It is not altogether right.

Committee: Here is the situation: To keep your clerks and farm hands from worry and embarrassment, you have greatly increased their salaries; thus, you are kinder to them

than to your pastor, whom you profess to love. On top of this you are getting something for nothing. Is it fair? Is it honest?

Far-Mer: It is neither. I'll double my subscription and take this up with the church next Sunday. I was mistaken. You did not come on a wild goose chase.

"X-RAY."

The Sunday Newspaper---An Inquiry.

Dear Editor:

Having been an interested reader of your valuable paper for many years and greatly profited thereby, believing in the sound doctrine and clear reasoning of the editor and hoping to hear his opinion freely expressed; also that of other leaders (ministers and elders) of our church, I have a question to ask, viz: Why is it a work of necessity to publish seven editions weekly of a daily paper? Why do those who work in printing offices not need one day in seven to rest as well as those that follow other vocations?

I was reared in a good old Scotch-Irish home where it was believed that nothing should be done on the Sabbath except works of necessity and mercy.

Believing it to be wrong to publish a Sunday paper, we do not take it.

Now I am well aware that the Sunday edition is the best. The most interesting articles, most important advertisements, etc., appear in this issue.

Yesterday my little daughter, with a dissatisfied look on her face, said to me: "I wish we took the Sunday paper."

I know that many of our preachers and officers in the church wouldn't think of doing without the Sunday issue, thereby encouraging its publication. Of course they do not think it wrong to publish it or they would not allow it to come into their homes. Am I righteous overmuch? Is there nothing wrong about having seven issues a week, thus allowing the employes no day of rest?

I should be glad to hear the above fully discussed.

If my reasoning has been wrong, then my family and I should be delighted to get the benefit of the Sabbath edition.

An Enquirer.

(The question put by our good friend is one that perplexes many. There is no need of a Sunday edition of a daily paper, and for many years in the past it was never tried.)

We are living in a fast age, and men refuse to wait one day to hear what is going on in the world, so the newspaper publishers, finding the desire for a Sunday edition, satisfied it with profit to themselves and with great detriment to the cause of religion.

There are many Christians who refuse to take the Sunday paper, and there are also others who lay it aside unread till Monday—and then there are others who take it and read it as on other days.

These are questions of casuistry that each one must solve for himself—each man being fully persuaded in his own mind.

"Who art thou that judgest another man's servant? To his own Master he standeth or falleth."—Editor.)

Pray. Yes, go to the God whom you but dimly see, and pray to Him in the darkness, where He seems to sit. Ask Him, as if He were, that He will give you that which, if He is, must come from Him, can come from Him alone. Pray anxiously. Pray passionately, in the simplest of all words, with the simplest of all thoughts. Pray, the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God.—Phillips Brooks.



News of the Week



The War Trade Board has reached an agreement to return to Holland the eighty-seven vessels that were requisitioned by the American Government during the war, as rapidly as they return to American ports. By agreement vessels destroyed have to be replaced either by money or by ships, at the option of the Dutch owners. Liberal rates were to be allowed for their use.

The most sweeping removal of restrictions upon the exportation of foodstuffs made since the signing of the armistice has been announced by the war trade board. Commodities removed from the export conservation list were barley, corn and rye, including flour and meal made from these grains, oats and oat products, brewers' grains, bran and middlings, beans, dried and split peas, sugar and hydrogenated cottonseed oil.

Attention is called to the fact that wheat and wheat flour alone are left on the restricted list.

The House and Senate of the United States have agreed on the oil leasing bill by which 50,000,000 acres of Government owned oil gas coal, phosphate and sodium land will be opened for development.

The Senate of North Carolina tabled by a vote of 19 to 11 a resolution declaring in favor of the Government returning to private ownership the railroads of the country.

Dr. Kemp Plummer Battle, ex-president of the University of North Carolina, professor emeritus of history since 1907, a member of one of the most distinguished families of the State and loved and esteemed by three generations of university students, died at his home at Chapel Hill, N. C., at 5:15 o'clock. He had been confined to his room for the past month, but with the indomitable resolution and pluck characteristic of his whole life he refused to remain in bed until Saturday, when his condition became critical. Heart trouble brought the end. He celebrated his eighty-seventh birthday in December.

Connecticut enjoys the reputation of being the only State up to this time that has failed to ratify the federal prohibition amendment. Forty-four States through their Legislatures have voted for ratification.

Simonds, the celebrated war critic, writing from Paris, says that President Wilson has more power at Paris than Bismark had at the Berlin Congress.

The House bill by Saunders, of Pasquotank, for the abolition of capital punishment, that the House had passed with amendment that it abolish only the death sentence in cases of arson and burglary went down in defeat February 4 by a vote of 27 to 17 in the Senate before an onslaught of Senators, who believed that this is no time for letting up on the safeguards for the homes in North Carolina.

The next day in the House the Mull bill for a State marshal to enforce prohibition laws in the State, was killed by the House vote of 45 to 68, after two hours' debate, during which Mull and other advocates declared North Carolina has more illicit distillers than all the other States in the Union. The State Anti-Saloon League was advocating the bill.

With reference to the price of wheat Congress has taken the following action. While the farmer will be paid the \$2.26 Government guarantee for the 1919 wheat crop, the wheat will be sold to the consumer at a price to be dictated by the law of supply and demand under legislation approved by the House agriculture committee. The Government will lose the difference between the purchase and sale prices.

The bill approved by the committee is a substitute for that presented by the Food Administration and Department of Agriculture. It gives the President discretionary powers to continue the present agency for handling the wheat crop or creates a new one and appropriates \$1,000,000,000 as a revolving fund to carry out the guarantee.

The Civil Service Commission announced that all Civil Service employes who gave up their positions to enter the Army or Navy would be reinstated upon being discharged.

The proposal to erect at Bakers, near Monroe, N. C., the world's largest wireless station, seems to be hopeless, according to recent action of the House.

The House passed without a dissenting vote the McCain bill to remove all State convicts from central prison at Raleigh to the State farm and convert the \$1,500,000 central prison into a hospital to provide quarters for 1,000 insane patients from central hospital.



Educational



UNION THEOLOGICAL SEMINARY, RICHMOND.

Distressing news has been received concerning Rev. Isaac E. Yohannan, of Urumiah, Persia, a graduate of the Seminary in the class of 1901. Mr. Isaac Yonan, writing from Hamadan last September to a friend in Charlotte, N. C., gives a heart-rending account of the flight of a hundred thousand people from Urumiah before the invading Turks and Kurds. One-third of the number perished on the twenty-five days' march to Hamadan, where the survivors were at last cared for by the English. Speaking of certain individuals who were well known in this country, the writer says:

"You may remember Dr. Theodore Mar Yoseph, a Davidson College boy. He died on the road. He, his mother and child all died of starvation and fatigue. You may also know Rev. Isaac Yohannan, a graduate of Union Seminary, his son a graduate of Davidson, now a doctor in the U. S. A., died on the road. His wife, a baby, and the whole family perished. Dr. W. A. Shedd, the American missionary

and consul, who fled with us, died on the road from cholera. We buried him on a mountain side."

Mr. Yohannan was an earnest and devoted Christian and was most highly esteemed in the Seminary.

The presence of eighteen of our friends from foreign fields at the reception given last week to our missionaries and members of their families at the First Presbyterian Church has a significance that our people should not fail to see. The fact that so many of them should be here without any preconcerted arrangement shows that Richmond, the seat of Union Seminary and the Assembly's Training School for Lay Workers, is a natural rendezvous for them, and furnishes additional proof of the need for the Home for Missionaries on furlough which the good women of our Synodicals have planned to establish here. This is a thing that has long been sorely needed in our church. No other one thing we can do would give to our faithful missionaries so much relief of mind and rest of body and renewed efficiency. All our people ought to come to the help of the Synodicals in this good work - Contribu-

(Continued on page 11)

Christian Endeavor

By Rev. S. H. Hay.

BIBLE READING:

M., Feb. 17—Toilers Oppressed: Jas. 5:1-6.
 T., Feb. 18—Toilers Protected: Deut. 24:14, 15.
 W., Feb. 19—Servant and Master: Eph. 6:5-9.
 T., Feb. 20—A Model Master: Acts 10:1-6.
 F., Feb. 21—A Brother in Christ: Philemon.
 S., Feb. 22—Christianity's Brotherhood: Matt. 23:1-12.

* * *

Topic for Sunday, Feb. 23—Christianity and the Toilers of Japan: Matt. 28:19-20. (Missionary Meeting.)

* * *

Japan has in eastern Asia about the relative importance that the United States has in the Americas. "Alone thus far of the Asiatic nations she has proven capable of actually mastering and absorbing the principles of efficiency and progress which lie back of the modern world." She has in the far East a priority so pronounced that she is declaring a sort of Monroe doctrine of the East as the United States has for the West.

Will Japan's influence be for good, or for evil? That depends on whether Japan is willing to become Christian as vigorously as she became civilized. The future security of our planet is bound up with the answer to this question.

* * *

There are difficulties in the way of missionary work in Japan, greater perhaps than in any other pagan country.

Japan is educated and successful and therefore not as receptive as she might be of the help of Christianity. Ninety-eight per cent of the children are in school, which is a record our own country has not equaled.

Perhaps the heart of the difficulty lies in the fact Japan has already shown her capacity to adopt our civilization without accepting Christianity. Many even of the moral principles of the West seem to have been absorbed, without the acceptance of Christ. In obtaining one good part of what we have to give them, the Japanese seem to be hardened against accepting the other better part, which is the Christian religion.

* * *

In spite of all difficulties, Christianity has secured a firm footing in Japan. Hundreds of missionaries are laboring there. The Southern Presbyterian Church has forty-three Americans, and 116 native workers. A great national united evangelistic campaign has just been finished, during which 800,000 people were reached and 27,000 professed converts gained. A number of strong evangelists have developed, chief among whom is the great Kanamori, who goes from city to city preaching his one sermon on the fundamentals of Christianity. It is a two hours' discourse and never fails to register hundreds of decisions for Christ and His service.

* * *

Thoughtful people are wondering what can be done to override difficulties and assure us of success in Japan. The answer seems twofold. Surely one of the necessities is a sufficiency of workers and equipment to man every Japanese town and country district. The other necessity is surely a praying Christendom, a Christendom praying earnestly to God that He will melt the barriers of religious indifference and self-sufficiency in Japan that now impede the spread of Christianity.

* * *

Name ten of our missionaries to Japan.

Name all of our stations in Japan. Consult your pastor, or look on the last page of the Missionary Survey for this.

Give three reasons why we should keep right on working in Japan until our cause triumphs.

Mooresville, N. C.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING FEB. 16, 1919:
 THE DUTY OF BIBLICAL INSTRUCTION.

Deut. 6:6, 7; II Tim. 3:14-15.

By Rev. C. D. Waller.

Our age is one of a thousand interests. There are a thousand pulls upon our time. In the confusion which results, the Bible is often lost sight of.

Then the average man and woman has come to relegate calmly all study of the Bible to "the parson." It's his business. Ours is to listen decently to the best results of his study on Sunday morning, and then dismiss the whole matter for a week.

The duty of Bible study is, however, universal. The age needs to have its thought and its conscience revolutionized on this subject. It was to all Israel that God is speaking in Deut., sixth chapter. He first says: "Thou shalt love the Lord thy God with all thy heart." This is not spoken to Parson Moses; but to all the people. Then next follows this: "And these words which I command thee this day shall be upon thy heart." Ah, here is the secret of the whole matter. If we would only take a heart interest in the Bible, we would read the volume daily, and we would then naturally "bind them for a sign upon our hands, and they would be for frontlets between our eyes. And we would write them upon the door posts of our houses, and upon our gates."

Not literally; but actually. Pershing had done this, and his men knew it. Stonewall Jackson's men knew it also of their general. The children know it of such a father and mother; the people know it of such a pastor. And why
 (Continued on page 12)

Educational.

(Continued from page 10)

tions for the erection of the Home may be sent to Mrs. G. R. Cannon, 306 W. Grace St., Richmond, Va.

Interest in the Billy Sunday meetings continues without abatement. Mr. Pitzer, leader of the men's meetings, addressed the students of the Seminary Saturday on Personal Work. Mr. Rodeheaver, the singer, is also an occasional visitor. Miss Kinney and Miss Saxe, leaders of the work among women, have several times spoken to the young ladies of the Training School.

DAVIDSON.

The current issue of The Davidsonian is a memorial number in honor of the Davidson men who made the supreme sacrifice in the world war. There are seventeen names in the list of brief biographical sketches are given of each man. The list includes those who in camp, whether in this country or overseas, died of disease. The list is as follows:

- J. S. Bachman, '18, died of pneumonia, Norfolk, Va.
- P. R. Brown, ex-'06, died in France.
- T. M. Bulla, '07, chaplain, killed by shrapnel in France.
- R. D. Cranford, ex-'19, killed in France.
- J. M. Douglas, '10, victim of pneumonia, El Paso, Tex.
- S. C. Hart, '12, killed in action.
- S. R. Keesler, Jr., '17, aviator, wounded in action and died in German prison.
- C. D. Montgomery, '09, killed in action.
- T. N. Morton, '18, died of disease after being wounded.
- D. M. Orgain, '18, died of influenza in Norfolk, Va.
- J. C. Paisley, '17, killed in action, while leading his company.
- R. D. Poole, ex-'19, died of meningitis, Camp Jackson.
- E. D. Shaw, '15, aviator in British Air Service, shot down.

(Continued from page 19)

Sunday School

By Rev. H. G. Hill, D.D.

THE TEN COMMANDMENTS.

Exodus 20:1-17.

February 16, 1919.

Golden Text—Luke 10:27: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind: and thy neighbor as thyself."

The Ten Commandments or the Moral Law is the best summary of human duty to God and man to be found on earth. It presents first our duty to Jehovah as the only God as to His mode of worship, as to reverence for His name, and as to what part of our time is to be kept holy to Himself. It next states man's duty to his fellows in social life. It mentions where proper submission to righteous authority should be taught and enforced. It safeguards the four principal interests of society, life, purity, property and truth. It forbids covetousness as the fountain head of all wrongdoing. Jehovah introduces the commandments by affirming that Israel owed their freedom from Egyptian bondage to His interposition in their behalf.

I. Our Duty to Jehovah.

He is our Maker, Preserver and Deliverer.

1st. He commands us to have no other God before Him. He alone is to be regarded and served as God. It forbids all idolatry, whether material or spiritual. In our hearts and lives we are not to put ourselves or any created being or object before the Most High. To worship and serve the creature rather than the Creator has been the tendency of fallen man in all ages.

2nd. We are to offer God a Spiritual Worship. "He is a spirit and must be worshipped in spirit and in truth." It forbids worshipping God by pictures or images, or any material representations. The history of idolatry shows that worshipping a spiritual deity by material means ends in worshipping the images.

3rd. We are commanded to Hallow God's Name. His name or names stand for His personality. His person, however presented or expressed, must be treated with reverence. Hence all words that dishonor the Holy Ghost is a violation of this commandment. Conversational swearing, or false swearing, or the light and frivolous use of Divine names in ordinary speech may be deemed profanity, and "God will not hold him guiltless who taketh His name in vain."

4th. We are to keep one-seventh of our time holy unto the Lord. "Remember the Sabbath day to keep it holy." All connected with us or dependent upon us must do the same. Keeping it holy demands cessation from regular toil or unnecessary work. It does not allow mere idleness or pleasure seeking. It requires worshipping God in the closet, in the home, in the sanctuary, by reading the Scriptures, prayer, praise and attending upon Divine ordinances. The Jewish Sabbath, the seventh day of the week, and the Christian Sabbath, the first day of the week, alike recognize that one-seventh of our time is to be kept holy unto the Lord.

II. Man's Duty to His Fellow.

This grows out of his relations in society. These relations begin in the family. Where society exists there must be righteous authority to enforce law and punish wrongdoing. Hence the Lord places just authority in the family in the hands of parents to train children to submit to righteous laws, and to correct all violations thereof. He requires parents to exercise this authority, and children to "obey their parents in the Lord." He enjoins, "Honor thy father and thy mother," and enforces the command by promised blessings and cogent considerations.

1st. The First Duty of Man in Social Relations is Obedience to Rightful Authority. As man's social relations begin

in the home, and the family is the unit of society, obedience to righteous laws must be enforced there if ever properly learned. The child who is not taught to obey his parents will have to learn to obey the civil magistrate by a bitter experience. I have myself known children who did not obey their parents and who got into the penitentiary before they were taught that rightful authority must be obeyed.

2nd. The next four commandments prescribing man's duty to his fellow, safeguard four important interests of society. The first of these is Life. There can be no safe society where life is not deemed sacred and adequately protected. Hence it is written, "Thou shalt do no murder," "Thou shalt not kill." The killing here forbidden is from evil passion or malice. God Himself commands killing as the penalty for murder, saying, "Whoso sheddeth man's blood by man shall his blood be shed." Yet some men claiming to be wiser and more pitiful than their Maker, would abolish capital punishment.

The second interest of society guarded is Purity in the family. Hence the command, "Thou shalt not commit adultery." Where there is want of fidelity to the marriage relation, society becomes corrupt and may reach the condition of Sodom which Jehovah destroyed with fire and brimstone.

The third interest safeguarded is Property. Therefore God says, "Thou shalt not steal." Violations of this command causes theft, robbery, fraud and gigantic wars of aggression. A fourth social interest protected is Truth. It is enjoined, "Thou shalt not bear false witness." Adherence to truth is the cement of society.

3rd. Covetousness is forbidden as the fountain head of all wrongdoing.

Prayer Meeting.

(Continued from page 11)

should not the greatest of books be a matter of heartfelt interest? Sir Walter Scott asked Mr. Travellian just before his death to bring him the Book. Mr. Travellian asked, "What book?" and the dying novelist replied: "There is but one book—the Bible."

From the standpoint of literature our King James version is, and has been, the mightiest factor in the development of our language. From the standpoint of morals, it has proven a mighty influence for good. From the standpoint of religion it is unrivaled. No other book even approaches it. It contains the actual words and messages of God to His chosen people; it contains mighty prophecies; it contains the memorabilia of Jesus Christ, the Son of God, and the Son of Mary; and the instructions of chosen men of many ages who spake as they were moved by the Holy Spirit.

So that it is God's book; but it is man's Book too. It is man's book, because it is God's book. It is the product of God's heart first of all; but also of His wisdom. It is divinely fitted to teach us how to live, what to believe, how to regulate our whole lives socially, financially, towards God, and towards our neighbor.

Of course then "Thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house," etc. What finer thing could I do for my boy?

In the very nature of the case it is our duty to study the Bible, and to instruct others concerning it. Is not this duty the urgent, compelling thing for us all today? Is not the Bible school crying out agonizingly for teachers who know and love their Bibles? Are not men's lives cheated, and men's hearts a great desert place, because the Bible has been left out of the schedule?

It is a duty writ large: but it is a privilege writ large. If we will interrogate the lives of great men, Gladstone, Lee, Wilson, they would say so. If we would ask the lonely widow who has found God's secret, she would tell us what a privilege it is to read—to study, and to teach this unique Book. In our schools, our universities, our colleges, our homes, it is the call of God and of the age to teach wisely and diligently this Word of God that men may know the Living God and Jesus Christ our Saviour; and imbibe the principles and spirit of right living.

Devotional

THE GUIDE OF THE NIGHT.

While traveling in Canada I had occasion one evening to call on a physician for a friend of mine who was ill. I found the doctor most congenial and companionable, and when he learned that I was from "the States," he insisted on a prolonged conversation.

The route from the home of my friend to that of the doctor was somewhat zigzag, which I had no difficulty in finding in the lingering twilight of that beautiful Canadian evening. But when I emerged from the doctor's office a dense darkness had settled down upon the little hillside village, and I soon became confused and lost. Wandering about for a time, amid hope and fear, I concluded to return to the doctor's office—if I could. After more groping in the darkness I succeeded and asked my new-made friend to give me further direction. But he said: "No; I will do better than that. I will accompany you back to your home." Then he and I went out into the night together and my fears were clean gone. I had no further concern about either the winding pathway or the uncertain footing. We walked happily together until we reached a little hillock, when, pointing directly in front of me, he said: "Do you see that light in the window? Make straight for that. That is your home. Good night!"

I have never seen that friend of the night from that day to this. But I have a Friend who has walked with me in all the dark places of life's uncertain pathway, and often when the twilight had faded, and feelings of fear overtook me, and I felt myself hemmed in by the dense darkness of the night, I found walking by my side this one precious and abiding Friend, and I was comforted and calmed, not only in the consciousness of His mute presence, but stayed and steadied in my onward course to my mansion home beyond by His assuring direction: "Do you see that light in the window? Make straight for that. That is your home!" Thank God for the Guide and thank God for the light in the window!—Rev. J. H. Shirey.

LOVE AND OBEDIENCE.

Conscience points out as duty, and bids us do, a great many things, which are hard and difficult—a real cross. Consequently, we may not want to do them—do them for love's sweet sake.

A father once asked his little boy if he didn't want to go and put some wood under the woodshed for him. The little fellow frankly shook his head. "Don't want to put in the wood for father?" asked the parent, in surprise, for little D— was a mighty helpful little boy. And the little fellow answered: "I don't want to do it, but I'll do it." He had no desire to do what his father asked of him, but he loved his father, and so he said he would do it anyhow—even though he didn't want to.

That is the sort of service and obedience the Master desires from us—to do what He asks us, whether we want to or not. And if we love Him as we ought, we will. He says: "If ye love me, keep my commandments." In the face of every duty, however hard or unpleasant, may we, too, be able to say: "The love of Christ constraineth us."—Presbyterian Witness.

Like the lawyer to whom Jesus told the Parable of the Good Samaritan, we also need the Christ. We need Him on life's high road. We need Him whether we travel up hill or down dale. But, like the priest and the Levite, we sometimes miss Him because we keep to our own side of the road. If we would find Him, as it were by chance, we must look for those who are down on their luck, who are in trouble; we must cross over to them, and there, amid those whom He would save, we shall find Him who alone can save us."—From "Two Ancient Red Cross Tales," by P. W. Wilson.

Home Circle

THE PARABLES OF SAFED THE SAGE.

The Parable of the Lost Affections.

Now there came unto me a Middle Aged Woman; and she said, Hast thou a Philosopher's Stone wherein thou dost look, and tell Unhappy People what to do?

And I told her that I had.

And she seated herself before me, and I looked at the Rings on her left hand and I looked also into the Philosopher's Stone, and I said, Thou art Married.

And she answered and said, I am.

And I looked again, and I said, Thou art unhappy.

And she said, O Safed, thou art indeed a man of Great Discernment.

And I said, Thy husband, who once was most fond, now Tendeth to his Business, and seemeth to thee to be Inconsiderate.

And she gently Sobbed her Assent.

And she said, O Safed, I simply must tell some one! And I have come to thee, for thou art Wise and Sympathetic. My husband once loved me Devotedly; it was Just Too Sweet for Anything, the Way he Loved me. But now I am Losing his Affections.

And she said, O Safed, dost thou not know some Philter, which I may cunningly concoct and give to him, that he may Partake Thereof and Love me Like he Used to?

And I answered, I know a Potent Love Potion, and I can impart it to thee.

And she said, O Safed, Deceive me not, neither keep me Waiting!

And I said, This is the Potion. Go thou to the Market, and there get thee a Beefsteak An Inch Thick, and be sure that it is Tender. Rub it gently with an Onion, and put it in the Broiler, and be sure that the Broiler is Hot. Place it over an Hot Fire and Cook it upon the one side: then turn thou it and Cook it upon the Other Side. And be sure thou cook it Quickly that thou cook the Juice into it and not out.

And she said, I will tell the Maid to do it so.

And I said, Nay, but do it with thine own hands.

And she said, Is that all?

And I said, Sprinkle it lightly with salt, and yet more lightly with Pepper; and place on the top thereof a Good Big Lump of Butter. Then take thou a Great Potato, and Bake it with the Cover on; and when it is baked, open it upon the Top Side, and put therein a Lump of Butter, and some Salt, and sprinkle the edges with Red Paprika. And have on thy Good Dress, which thou mayest cover with a Big Gingham Apron; and when thou seest thy husband coming, slip off thine Apron, and come to table in thy Best Bib and Tucker, and Smile at him while he eateth thy Magic Potion.

And she said, Will that assuredly give me back my husband's affections?

And I said, It is warranted never to fail.

And she said, But what about the High Cost of Living?

And I said, The High Cost of Living is justified by the High Cost of Loving. Beefsteak and Baked Potatoes, though they come high, are cheaper than Divorce and Alimony. Yea, and they yield their Peaceable Fruits.

And she went and concocted the Magic Potion even as I told her. And she administered it to her husband Many Times.

And they lived together Happily Ever After.—Congregationalist.

Our ideals are our visions. Let us idealize our lives and actualize our ideals. The heavenly vision comes in very humble and everyday forms, not in visits of angels of light flashing down from the skies. It comes in the simple guise of duty; the thing which you ought to do today, and which you know that you ought to do. That is the heavenly vision of the moment.—J. G. Greenbough.

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REV. W. W. DAVIDSON.

Rev. W. W. Davidson, a member of Wilmington Presbytery, died of paralysis in Greensboro, N. C., on February 4, 1919, at the age of 61 years. He gave up the active ministry two years ago, because of failing health. Since that time he has preached occasionally, but could not assume the responsibilities of a pastorate.

He was exceptionally fine in scholarship, having graduated at Yale University with the degree of Ph.D. It was most instructive to hear him discuss the different branches of philosophy and the biographies of the various philosophers.

After completing his course at Yale, he served pastorates in Massachusetts and Indiana before returning to his native State. He taught school in Charlotte for two years. His last active ministerial work was at Elizabethtown, in Wilmington Presbytery.

Church News

TREASURERS OF BENEVOLENT CAUSES.

- Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.
- Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.
- Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.
- Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.
- Bible Cause—Wm. Foulke, Bible House, New York.

Staunton Invites the General Assembly to Meet There in 1920.

At a congregational meeting in the First Presbyterian Church, of Staunton, Va., held February 2nd, it was unanimously resolved to invite the General Assembly to hold its 1920 meeting in that church. The church building has been recently renovated and the congregation have erected a new Sabbath School building of the most modern pattern; so this church is prepared to furnish unusual conveniences for the holding of the meeting of the Assembly.

ARMENIAN RELIEF.

Received since our last issue:

Cash	\$ 10.00
Mrs. Z. V. Long	2.50
Mrs. P. McK. Williams	4.55
Mrs. W. R. McLelland	1.00
Mrs. N. W. Gregory	2.00
Citizens of Candor, N. C.	121.00

PERSONAL.

The many friends of Dr. M. E. Melvin, who is conducting the campaign here in behalf of Queens College, will learn with regret that he is seriously ill with pneumonia, following "flu," at the Charlotte Sanatorium. The prayers of God's people will go up in his behalf, that his life so important to the church at large may be spared.

SOUTH CAROLINA.

Reidville Group—Rev. C. O'N. Martindale, of Amite, La., has been called to the Reidville group of churches, in Enoree Presbytery, lately vacated by Rev. J. F. Ligon, and is expected to enter this new field at an early day.

Chester—Our pastor, Rev. J. E. Purcell, Jr., has been indisposed for several days. Rev. Jas. Russell filled his pulpit for him January 25. We are real glad to state that he is very much improved. Friday night, January 31, Dr. D. G. Phillips, of the A. R. P. Church of this city, preached to our congregation, a preparatory sermon, for the coming Sunday, this being the occasion of our mid-winter communion service. There was a large attendance out for this service. Several additions to the membership were read out to the congregation at this time.

Spartanburg—We quote from the Spartanburg Herald, an editorial note about Dr. Gilmour's call to Danville, Va.: "While the people of his own church, the First Presbyterian, will be particularly relieved and delighted to learn that Dr. A. D. P. Gilmour declines the call to go elsewhere, the whole community of Spartanburg will feel like congratulating itself. Dr. Gilmour has been in the city comparatively a brief time, but this period has been sufficient for Spartanburg to learn that in him she has a most valuable citizen, filled with the spirit of service to his fellowmen and

gifted with the ability to serve well in manifold ways. An influence like his can ill be spared and The Herald heartily congratulates the congregation of the First Presbyterian Church and the city of Spartanburg upon the decision of Dr. Gilmour to remain in this field of work."

Upon his return from Danville an immense congregation greeted him, and twenty-seven new members were received, four on profession.

Columbia—Men and women who are interested in the religious welfare of our returning soldiers and sailors and in the religious reconstruction of the world after the war, are invited to attend the conference to be held in the First Presbyterian Church, on February 25, with sessions at 10:30, at 4, and at 8.

This conference will be led by Capt. M. L. Swineheart and Capt. F. L. Slaymaker, both of whom have rendered distinguished services in the army, and have now returned to religious work in which they were actively engaged before the war. These men have made a broad and deep study of the new problems confronting the church, and they will bring to Columbia many new ideas.

Similar conferences are being held under the leadership of Captain Slaymaker and Captain Swineheart in all of the larger cities in the South. They have aroused a new interest in the spiritual welfare of returning soldiers and sailors.

Among the topics to be discussed at the conference are the following: Bible Classes for Men, A Church Club to be Kept Open Throughout the Week, Individual Conferences with Returning Soldiers and Sailors, Changes in Public Worship to Meet Their New Needs, Larger Emphasis Upon Congregational Singing, Organization of Soldiers' Chorus, More Emphasis Upon Work Among Boys, Group Prayer Meetings—Such as Men Have had in Camp, Relations Between White and Negro Churches, and Practical Measures to Insure Employment to All Returning Soldiers and Sailors.

Delegates to this conference are to be elected by the various congregations of Congaree Presbytery. In addition to the delegates from the local congregations it is hoped that large numbers of other members will attend. A cordial invitation is also extended to officers and members from other denominations in Columbia, especially to Men's Bible Classes, for before the war Captain Slaymaker had large experience in religious work among men, especially in conducting Men's Bible Classes.

NORTH CAROLINA.

Morganton—Concord Presbytery at a called meeting in Mooresville, January 31, changed the place of its Spring meeting from Concord, First Church, to Morganton, at the invitation of the Morganton Church.

Charlotte—McGee—Rev. Wm. Black held a meeting at this church during the week of February 2-9. Owing to the sickness of Mr. Black and the weather conditions there were no immediate results.

Charlotte—First Church—In order to aid those whose hearing is defective, the First Church has installed acousticons in a great many of the pews, which will be appreciated by those who have had difficulty in hearing the sermon.

Badin—Rev. T. J. Tate, who has been engaged the past year in Army Y. M. C. A. work, has accepted the call to the church at Badin, N. C., and has begun his work there, under the most encouraging prospects.

Charlotte—Seversville—Rev. T. B. Anderson, former pastor of this church, held a meeting for his old flock last week, much to their pleasure. Mr. Anderson is now at St. Albans, W. Va., where he is most pleasantly situated. West Virginia is a progressive State, and the church will soon catch the same spirit.

Charlotte—The women of this city and community enjoyed a great privilege on last Monday in having Mrs. W.

C. Winsborough, Superintendent of Women's Work for the General Assembly, conduct a conference. All the city churches and many of the ones in the county were represented at this conference, one result of which was the organization of the missionary societies of these churches into a union to be known as the Mecklenburg County Union. In the afternoon Mrs. Winsborough addressed a large audience of women, in the auditorium of the First Church, where the sessions of the conference were held, on Stewardship and the tasks that the church must face in our own country and abroad. It was an informing and at the same time an inspirational address and the appeal to the women present to do their part both in individual and organized effort will no doubt result in much good.

Charlotte—Some time ago we carried in our columns a very interesting article on the Alexander Home of this city in which was shown the splendid work that this institution has done and is still doing for homeless children. It was also shown that the Home is dependent upon voluntary contributions for its support. The past week the hearts of the Board of Managers were gladdened by the gift of \$1,000, an endowment fund presented to the Home by Mr. and Mrs. J. H. Wearn, of Charlotte, the former an elder in the Second Presbyterian Church, in memory of their son, Donald Wearn, who died in France, October last, in the service of his country. The young soldier, hardly more than a lad himself, had a great love for children, and it was to perpetuate this love that the parents decided on this particular form of memorial to his memory.

No doubt very many handsome monuments will be erected in memory of the splendid young men who made the great sacrifice for world freedom overseas, but we doubt if any take a fairer or more enduring form than this one to be invested in the lives and happiness of the little helpless children that this Home rescues and mothers.

Montreat—The war period was especially trying for institutions of the nature of Montreat because of the high price of living, scarcity of labor, and restrictions placed by the Government upon building. It is most encouraging that notwithstanding these adverse conditions Montreat has done well during the war period. It may be of interest to the many friends of the institution, and the thousands who enjoy the advantages afforded by Montreat during the summer season, to know that special preparations will be made this year to provide for the largest attendance in the history of the institution. The last year building was restricted for the above mentioned reasons, and consequently the increasing numbers who come to Montreat annually must be cared for in the boarding houses and hotels. Already arrangements are being made for the better entertainment of the larger numbers who will probably attend the meetings. Considerable improvements will be made on the hotels and a number of attractive improvements have been made on the grounds and parks. Through the generosity of one of our Montreat friends a number of chairs and attractive benches have been provided for the hotel lobbies and verandas.

We have secured a man of fine experience to conduct the store, and we believe the service in this department will be far better this Summer than ever before. The program committee have a larger appropriation allotted to them this year than any previous one, and it is hoped this will secure even a larger and better program than we have had in previous years.

Some of those who have contemplated building on their lots and have postponed doing so on account of the war, would do well to take this matter up now with the contractors, as we believe conditions are more favorable than they have been for several years, and building would not prove unduly expensive at this time.

Rutherfordton—Rev. F. B. Rankin, who has been at Camp Jackson, in the Y. M. C. A. work, has changed his address to Rutherfordton, N. C. He is now District Direc-

tor of "After War Work" with returned soldiers, sailors and marines, under the auspices of the State Committee of Y. M. C. A. He is stationed at Winston-Salem, N. C.

A Card of Thanks—I desire through this medium to express in some sort my gratitude to my brethren and friends for the letters of love and sympathy which they have sent to me in my late great bereavement in the loss of my wife. I regret that I cannot reply to every individual letter, but there is in my heart the appreciation for all that came through those kind messages. With a heart of love and gratitude to these and all who have helped me.

Fayetteville, N. C.

L. Smith.

Winston-Salem—First Church—At a recent meeting of the officers and teachers of the Sunday School it was decided to devote to Christian Education the \$500 Liberty Bond raised by the school in memory of one of its soldier-scholars, Grant Rector, who died in France in July. The fund is to be used as a perpetual memorial in the education of candidates for the ministry, and is to be turned over at once to our Committee in Louisville.

As an example of "hilarious giving" the \$200 contributed by the school for the starving Armenians is to be cited. The tiny tots in the Beginners' department brought more than \$20 and the other classes gave in like generous proportion.

Laurinburg—Two weeks after the recent installation of Rev. C. B. Craig as pastor, the church elected three additional elders and five deacons, giving us a total number of eighteen officers. The selection of these men met with universal favor and we are expecting great things from them.

We have received a number of new members in the past few weeks and are now most earnestly and prayerfully looking forward to the first week in March, when Rev. Wm. Black and Mr. Burr will conduct a meeting here.

Rev. C. E. Clark, of Kenly, N. C., visited us recently and presented the needs of Johnson County Mission Work in a most interesting manner. Some years ago the Laurinburg Church built a tabernacle at a preaching point from which a good church has sprung. After hearing Brother Clark the membership subscribed \$460 for the erection of a needed church building in Johnson County.

We have recently increased our budget 40 per cent to meet the increased apportionment for benevolent causes.

Kenly—On the invitation of the Laurinburg and Laurel Hill Churches, the writer canvassed the two congregations for funds to erect a church building at Center Ridge, a mission point near Kenly, in a thickly populated community in Johnston County, where we have an organization of twenty-seven members.

The writer is not a very good solicitor, and naturally recoils from such a task. But in this case it was a real pleasure, the people being very enthusiastic and liberal. The contributions far exceeded our fondest hopes, the Laurinburg congregation contributing \$482, and the Laurel Hill congregation \$36.50. Only those present at the Laurel Hill Church were solicited, and no house-to-house canvass was made as in Laurinburg.

Mr. E. F. Murray, of the Milton Church, also sent a nice check. We now have \$825 in bank.

We do not know how to thank the good people of these two congregations for their very liberal subscription to this needy and worthy cause. Words fail us. Especially do we wish to thank Mr. W. DeB. McEachin, through whose instrumentality the invitation was extended.

C. E. Clarke.

The Presbytery of Mecklenburg met in called session in the Charlotte, N. C., First Church, Monday, January 27, 1919, at 2 p. m.

There were twenty-three members in attendance.

Corresponding members: Rev. Dr. M. E. Melvin, of Mississippi; Rev. W. M. Hunter, of Atlanta; Rev. A. C. Ormond, of Meridian; Rev. E. E. Hendrix, of Potosi; Rev. Dr. J. H. Henderlite, and Rev. Mr. Gillespie, of Kings

Mountain, Presbyteries. Rev. A. Y. Beatie, of Sedolia Presbytery, U. S. A. Mr. R. K. Axson, a ruling elder of Savannah, Ga., was introduced to Presbytery.

Rev. H. M. Pressly was granted permission to labor outside our bounds till the Spring meeting. He will spend the winter preaching in Florida.

Rev. W. H. Adams was dismissed to the Presbytery of Lafayette. He has taken charge of the work at Springfield, Missouri.

Rev. W. C. Wauchope was dismissed to Concord Presbytery, where he goes to become pastor of the Cannonville and Patterson Mills Churches, at Concord, N. C.

The principle business of the meeting was arranging for the campaign in the interest of Queens College. Rev. Dr. M. E. Melvin, the Assembly's field secretary, and his helpers, were heard with pleasure, after which Presbytery pledged its hearty support to the movement, and adopted the following paper:

"Resolved, That the Board of Trustees of Queens College be authorized to secure at least \$50,000 to complete payment for the present equipment of the college, said subscriptions payable provided the minimum sum of \$50,000 be raised."

John E. Wool S. C.

Derita, N. C.

Charlotte—Westminster—In spite of the flu epidemic the Westminster Church, of which Rev. Bunyan McLeod, Ph.D., is pastor, is making a good record. The congregations are large and the regular activities have been vigorously promoted. Twenty-one new members were received into the church. An intensive campaign for the Every Member Canvass is being planned; also an evangelistic meeting will be held the last of March conducted by Rev. Dr. Frank Arnold, of Kansas City, Mo., and Prof. C. L. Brooks, of Chicago.

Mooresville—A called meeting of Concord Presbytery was held January 31 at the Second Presbyterian Church here, at which time the resignation of Rev. F. A. Barnes, pastor of the church, was accepted, so that he might accept a call to the Burton Memorial Church at Schoolfield, Va. Commissions from the congregation of the Second Church and many members of Presbytery, especially the pastor of Mooresville First Church, expressed regret at Mr. Barnes' leaving Mooresville and Concord Presbytery. Many fine tributes were paid to him as a minister and a citizen.—Landmark.

Statesville—The Iredell County Board of Education paid the following deserved honor to Prof. J. H. Hill, of the Presbyterian Church of Statesville:

The board adopted the following resolution, ordering that a copy be placed on the minutes and a copy sent to Professor Hill today:

"The Board of Education of Iredell County extends its heartiest congratulations and best wishes to Prof. J. H. Hill on his eighty-seventh birthday. Always a man of clear vision and far-seeing mind, we feel that you have been a powerful factor in the progress of Iredell County. At this time we esteem it an especial privilege to assure you of our love and deepest respect. With the heartiest wishes that you may enjoy many returns of this occasion, we are very cordially yours."

North Carolina Synodical Home Missions—Receipts for January, 1919—Albemarle Presbytery: LaGrange (Rev. Wm. B.), \$84.15; Raleigh First, Y. L. Aux., Alb. Supt., \$25; Roanoke Rapids L. Aid Soc., \$2.50; Rocky Mount Dorcas Circle, \$10; Warrenton, \$12.50. Total, \$134.15.

Concord Presbytery: Back Creek, \$9.44; Barium Springs, \$10; Cannonville, \$5; Concord (I), L. M. S., Alb. Supt., \$2; Mocksville W. Soc., \$5; Mooresville First, \$50.02; Old Fort S. S., \$5; Pospect, \$4.30; Rocky River A. P. Miss. Soc., \$2.50; Salisbury First, \$40; Shearer, \$9.92; Shiloh, \$2.31; Statesville First (W. M. S. \$5), \$34.26; Stony Point, \$4.50; Taylorsville L. A. and M. Soc., Alb. Supt. \$1. Total, \$185.25.

Fayetteville Presbytery: Aberdeen, \$10; Bethel, \$4.49;

Big Rockfish, \$18; Bluff, \$9.14; Buffalo (A. W. C.), \$5.21; Centre, \$35.40; Ch. Cov. (W. Aux. \$3.10), \$9.60; Elrod (Rev. C. Conner Brown), \$81.76; Highland, \$43.82; Jonesboro (A. W. C.), \$43.90; Leaflet, 75c; Maxton, \$45.84; Milton, \$10.79; McMillan, \$10; McPherson, \$17.65; Montpelier, \$40; Oakland, \$5; Pittsboro L. Aux., 70c; Pocket, \$1.80; Red Springs (L. M. S. \$6), \$37.30; Rex, \$2.50; Sardis L. H. and F. Miss. Soc., \$5; St. Andrews, \$5.83. Total, \$444.48.

Kings Mountain Presbytery: Belmont W. Aux., Alb. Supt., \$5.50; Gastonia First (W. Aux., Alb. Supt., \$10), \$111; Long Creek L. A. and Miss. Soc., \$5; Rutherfordton, W. Aux., Alb. Supt., \$3.25; Shelby W. Aux., Alb. Supt., \$5; Total, \$129.75.

Mecklenburg Presbytery: Knox, \$6.67; Monroe, \$25; Steele Creek, \$30. Total, \$61.67.

Orange Presbytery: Asheboro W. Aux., Alb. Supt., \$2; Bethel, \$1.50; Blacknall Mem., \$18; Buffalo, \$10; Durham First (W. Aux., Alb. Supt. \$10), \$54; Elmira, \$4; Fairfield, \$3.50; Graham, \$80; Greensboro First, \$24.86; Griens W. Aux., Alb. Supt. \$2; Hillsboro W. Aux., Alb. Supt., \$2; Lexington, \$30.75; Mount Airy, \$20; Piedmont, \$4; Pine Hall, \$1.60; Pleasant Grove, \$1; Reidsville (W. Aux., Alb. Supt. \$1), \$21.75; Shiloh, \$2; Smyrna, \$1.83; Spray Woman Workers, Alb. Supt., \$2.50; Waughtown W. Aux., 75c, S. S. \$5.75), \$7; Winston First, D. C. R., Miss. Soc., \$10. Total, \$304.35.

Wilmington Presbytery: Ch. Cov., \$9.52; Clarkton, \$17.40; Mt. Olive S. S., \$2.88; Southport (Rev. Wm. B.), \$32.50. Total, \$62.30.

Personal: W. S. Clary, Greensboro, \$10.

Total for January, \$1,331.95.

Previously reported, \$2,901.50.

Total Synod to January 31, 1919, \$4,233.45.

A. W. C.

SYNOD OF APPALACHIA.

Knoxville—First Church—The work of this church, which became somewhat disorganized during the pastor's absence in the Army Y. M. C. A. work, has been taken up with a new spirit since the first of the year, and the outlook seems bright for a splendid year of service.

The first Sunday in January was Rally Day. The officers of the church had called on the church members the Sunday before, giving them an invitation to the Sunday services, so that on January 5, the attendance at all the services was large and there was a spirit of real interest. Since then the attendance at the morning church service has grown each Sunday till every available space for chairs is taken, and at the night service there is a large audience. Four hundred and thirty-six partook of the communion at the communion service in January.

The Sunday School too has been booming. A steady increase has been shown each Sunday and the average for the month of January was 100 more than the same month last year.

The prayer meeting service shows a marked increase in attendance and enthusiasm. Beginning with seventy-five the first week in January, there has been a gain of a few each week till almost 125 are attending now. The pastor is teaching the Gospel of Mark, and the people are vitally interested.

At a banquet in January a Men's Club was started and already over 100 membership tickets have been taken. The men are responding in a fine way, and plans are being laid to make it a vital force in the life of our church.

Last week 200 of our women met to consider the reorganization of the Woman's Work. Dr. Flinn, of Atlanta, addressed the meeting, telling of the organization of the women in his church. A constitution was adopted, officers elected, and an organization born which will include every woman in the church in its working and give each woman a chance to use her talents.

On Friday, the 31st, the ladies of the church "pounded" the pastor and his wife at their home, to splendid effect. Each woman brought a glass of jelly or a jar of fruit, so that nearly 300 jars of sweets line the shelves at the manse.

GEORGIA.

Blakely and Arlington Churches have received additions that will greatly strengthen them in courage to endeavor. Arlington is preparing to possess its own place of worship. It has also increased substantially its contribution to the pastor's salary and to benevolences.

Attapulcus was visited recently by influenza, but not fatally. The church services were not materially interfered with. Four-fifths of its school membership organized themselves into a school on Amsterdam. This almost broke up our school, but a determined few continues here. We hope for increased interest on the part of our members to grow thereby.

Donalsonville Church and School are progressing splendidly, both in work and in worship. Two splendid young men made profession of faith the last preaching day of last year. More recently two men and their wives came by letter, which puts our membership up into the eighties.

Rev. J. W. Stokes has declined calls elsewhere recently given him. The work here is important, the people are loyal and active and generous. Constantly is the manse visited by members and others, leaving substantial tokens of esteem. The work in outlying districts is responding to the preaching give in the afternoons of Sabbaths.

TENNESSEE.

Synod of Tennessee—A special meeting of the Synod of Tennessee convened in the First Presbyterian Church, Nashville, at 10 a. m., and a quorum being present, was opened with a brief sermon by the retiring moderator, Rev. E. D. McDougall, D.D.

Rev. Chas. E. Diehl, D.D., was elected moderator, and Rev. Joseph H. Lumpkin, D.D., temporary clerk.

At this meeting, made necessary by the failure of the Synod to hold its regular session in Brownsville in October, only the business necessary to carrying on the Synod's work was transacted.

Dr. E. D. McDougall was appointed the Synod's manager of the General Assembly's \$3,000,000 campaign for benevolences.

Maj. G. W. McCrea, of Memphis, was reappointed as Synod's Trustee for the Southwestern Presbyterian University.

A committee consisting of the moderator, the stated clerk and Rev. C. V. Crabbe, of Brownsville, was appointed to arrange for the regular meeting of the Synod next Fall.

VIRGINIA.

Staunton First—The congregation of the First Church, Staunton, on last Sabbath elected as elders of the church Mr. Francis H. Bear, Dr. Kenneth Bradford, Dr. George H. Thomas and the Hon. H. B. Sproul.

This church has invited the General Assembly of 1920 to meet with them. We feel sure that the invitation will be accepted.

Martinsville—Anderson Memorial Church—Rev. Wm. P. McCorkle, who is closing his twelfth year with this church, announced some weeks ago his purpose to resign at an early date, his resignation to take effect not later than the middle of May. Should he remain that long, he will have completed twelve years. Under his administration the church building has been renovated, and the membership is much stronger, both numerically and financially, than it was twelve years ago. Every child of Presbyterian parents in Martinsville who is old enough to be a member of the church is now a communicant. There are few adults among the Presbyterian element in the community who have not been brought into the fold.

Cor.



Story and Incident



Why the United States Navy is Dry.

Address by the Hon. Josephus Daniels, Secretary of the Navy

BISHOP McDOWELL, introducing Secretary Josephus Daniels at the annual meeting of the Board of Temperance, Prohibition and Public Morals, in Washington, a few days since, said: "He has done the most extraordinary thing in the world, namely, made a dry navy!" The secretary had come before the gathering to tell the story of the navy's going dry. He did it with that off-hand, easy style which gives his oratory such a hold upon his hearers.

Secretary Daniel's Address.

"I was asked to come this morning to explain the reason why the so-called 'dry order' in the navy was issued.

"There were many reasons given for it at the time and the latest reason was suggested about two months ago in a paper in Paris. A friend of mine who was working in a Y. M. C. A. in France sent me a magazine, which purported to give the reason why the dry order was issued. It said that some one asked the Secretary of the Navy why he had issued it, and he replied: 'Well, you know, when I was a young man I was a great soak!' And that I knew the evils of drink from experience! And that therefore I had issued the order to save men from my own fate! And in a footnote there was appended the French for 'wine-bibber,' 'guzzler and drunkard.' I am not able to read French myself, so when the paper came I was not able to understand anything about what they were saying of me, so I sent the magazine to my son, who is at the university and who is studying French and greatly interested in it, and I said, 'Here's an article written by somebody in France about your father. I can't read it. I wish you would translate it and send it to me.' He did so, but wrote a very indignant letter and was greatly incensed that the people of France should be made to believe that his father was a 'guzzler,' and accompanied his letter by a demand on me that I should write to the editor of that paper and threaten him with a libel suit unless he retracted his statement! And I wrote back to the boy and told him that many worse things had been said about me, and some of them true, and as long as the criticisms were as false as that we might let them go to the ground, but in order to please the boy I sent his letter, with a copy of the magazine, to our ambassador in Paris, Mr. Sharp, who had served in Congress and who was an old friend of mine, and told him that, as he knew very well I never replied to any criticism, that I always took the view that a public officer must meet criticism by results or he could not meet it at all, but that since the boy was very much upset about the matter I was transmitting the paper and my son's letter to him for his information, and that if he thought it worth while he might call the matter to the attention of the editor in Paris, which he did, and the editor wrote me a very handsome letter and said that in the next issue he would explain that I was not as great a 'soak' as I was supposed to be!

"Well, of course, the explanation of why the order was issued, is of course, solely because temperance is the only sure method to efficiency. And my ambition was that the navy, whether it be large or whether it be small, no matter what its size, should be the most efficient and most powerful navy that should float!

"But the moving cause of it—I might not have issued it at that time, although I had thought of it ever since I came into the Cabinet, and I had been studying conditions—was the following incident:

"One day there came into my office a splendid gentleman, and he said: 'I want to talk to you about my nephew. You have expelled him from the navy in disgrace and I wish to appeal to you to reinstate him.' His nephew had been drunk on board ship. He had gone ashore to a dinner and made an exhibition of himself and brought disgrace on the service.

He had been tried by court-martial and convicted and sentenced to dishonorable dismissal from the navy. And I said to the gentleman, 'I cannot change the order. I cannot permit men to disgrace the service that way and remain in it.' And then this man, an old Quaker, said to me: 'Sir, this boy is a product of the navy and you have made him what he is, and now you throw him out in disgrace!' And he gave a very deserved and severe lecture upon a service that would make it possible and easy for young men to go into temptation and into drink, and then, when they have fallen, disgrace them for life. It impressed me very much. He explained: 'When this boy's father died he came into my family to live as my own son. We never had a drop of wine, even, on our table. We are strictly temperate in our home, and the boy never tasted a drink until he went to Annapolis, nor until after he graduated, and then he went aboard ship and every dinner there was the wine mess and there was a feeling in the navy that if a man did not take his glass he was not exactly a good fellow, and they nearly all did it, and this boy, following the custom, learned the taste of it, and he liked it; and now he's ruined, and the navy,' said he, 'is responsible for the ruin of that boy, and I charge it to you!'

"And I thought it was a just indictment, and I made up my mind at once that I would issue the order. And that's the reason why the order went through!

"Now, I had no illusions about the order when I signed it. I never dreamed it would be popular in certain circles. I knew, in the first place, that many excellent men, many sober men, many men in the navy who had never in their lives taken more than a glass of wine, and who had never neglected their duties, would resent the order as telling to the world that it was necessary for an order to be issued to make them sober and efficient, and I had respect for their opinions, and when they criticised it and said, 'We don't care anything about it except that it puts a bad impression in the public mind about us,' I could see their point of view.

"But I reflected that there were coming into the service thousands of men, young men, who had not the stamina to resist, and my obligation and duty was to them; and, moreover, there was already in existence in the navy an order that if an enlisted man should so much as bring a bottle of beer on board ship and drink it he was put in the brig, and yet these men under these rules served the drinks to the officers! But I am an old-fashioned sort of an American, who believes that what's good enough for an officer is good enough for the enlisted man! And my observation has been that whiskey and all other alcoholic drinks will make a senator or an admiral just as drunk as they will make a brick mason or an enlisted man.

A Democratic Order.

"So that the order had not only efficiency, which was the primal thing, but it had also democracy behind it, because I would not be secretary of a navy that would say to a young man who was scrubbing the decks, 'If you take a glass of wine you go to the brig,' when he saw the wine being carried to the officers' quarters and heard the drink-inspired sounds of jollity that issued from those quarters. The old method wasn't democracy and it wasn't Americanism.

"Not long after that order was issued you know what happened. I have a rather good collection of the cartoons that followed! And they interested me very much. But the storm was not as great as I expected. I thought that when Congress met some distinguished member would rise in that body and offer a resolution to the effect that I had exceeded my powers in putting prohibition in effect over the vast majority of the world without legislative sanction, because, you know, the water is a much greater part of the world than the land! And I, by one order, had put in effect, so far as America was concerned, prohibition over the greater part of the world! But by the time Congress assembled, instead of the resolution being offered I think even to those who did not approve of prohibition in general it was apparent that the navy had be-

come so efficient that they had no argument against it. And there never was any question raised in Congress about the authority to issue the order, and I think now there is no question anywhere about the wisdom of it.

"Not long ago I was talking with one of the very best admirals in the navy, a brave and courageous and splendid man, and he said: 'You know I must tell you something about that order. My ship was in New York at the time the order was issued and I was going up to Boston to spend a week or two. I had been entertained in Boston by many people, and so I told the steward to stock up my larder, and I had put in the wine and the champagne and the other things along with the food, not because I drink myself; I rarely taste it; a glass of wine at a meal is all I ever take, but when I had guests on the ship I always entertained them as they did me. And so I had spent considerable money for the entertainment and when the order came I distinctly resented it. I felt that you had put upon my liberties and my rights something that was almost an affront, but,' he added, 'I am what they call in the navy a "captain's man." I give orders and expect them to be obeyed, and when the order came from the Secretary of the Navy I obeyed. I said nothing to anybody. I sent for the steward and I said: "Take it all out." I went ahead and have never spoken of the incident to this day, but,' he said, 'I am speaking of it now to you because since then I have come to a higher position in the navy and have had opportunities to observe its operations, and I do not believe there are five per cent of the officers of the navy who would permit liquor to come back if they had the chance!'

For Universal Practice.

"So that order, simply relating to a small portion of our population, has come to be a part of our own navy, and I think the day will come when it will be adopted by all the navies in the world.

"I had this suggestion made from many quarters that there ought to be an exception to the order; that it was all right

and proper, that it should apply without any exceptions to Americans in American ports, but when our ships went abroad and all the officers entertained the captains and admirals of other navies, of course it would not be courteous and proper to people who are accustomed to that kind of entertainment not to entertain them exactly as they entertained us. And on one occasion, when we had a distinguished party from abroad in Washington, who were to be entertained on the *Mayflower*, the suggestion was made that we ought to relax the rule. In China, they said, it would not be popular. Well, I replied that the order had been issued with no exceptions and that I knew enough of the spirit of the people abroad to be certain that they would respect the navy a great deal more if it believed in this principle if it practiced it all over the world than if it observed the rule only at home.

"So that is the simple story of what caused at one time a storm! But I always knew that the great heart of the American people and I always knew that the great Church to which I belonged, which is a temperance Church and a prohibition Church, were behind it, and that I was but doing in my place what you and millions of other Americans were doing in their places, putting the stamp of condemnation on the liquor traffic and upon the evil of drinking wherever we could.

"We are now coming to a day when I trust and believe this evil will be put under ban by law. This is the first war in the history of the world when any nation, as a nation, through government officials, has taken the stand that our government has taken with reference to drink and immorality and when zones were established around all encampments and around all training stations, to protect young men from the temptations that assail them, so that as we end the war and contrast it with all former wars, we find that, compared to those other wars, very few men have been incapacitated by drink, and we have found in war as in peace that efficiency is promoted by temperance, and that you cannot have a strong army unless you have a sober army."—Christian Advocate.

Educational.

(Concluded from page 11)

H. F. Shaw, ex-'18, died in Brooklyn of pneumonia.

F. H. Smith, '16, killed in aeroplane accident, Fort Worth, Texas.

Frank Thompson, ex-'08, killed in action.

J. M. Wearn, ex-'19, died of pneumonia, France.

A campaign is being made this week on the campus for funds for the support of William P. Parker, the Davidson College missionary to Pyengyang, Korea, whose support the students of the college undertook several years ago; rather they made themselves responsible for \$600 towards his support.

The sympathies of the community go out to the family of Mr. M. W. Cranford in the news that has just come this week confirming their fears that the youngest son, Reid D. Cranford, who was wounded in France in July, had died from his wounds on the same day. Ever since the official telegram received last July telling of his hurt, the family has tried in vain till now to get further news, but every effort proved fruitless. The news of his death now hardly causes surprise, but is a painful confirmation of fears. The young fellow was the idol of his home, a boy of many fine qualities and of earnest Christian character. He was a musician of talent and was always heard as a singer in the choir of Sunday School and church with great pleasure.

Marshals-elect in the Phi Society are: O. P. Hart, T. C. Stone, D. W. Roberts, L. B. McKeithen.

The honor roll for the Fall term has just been announced.

Class 1922: J. P. Price, 95.94; J. M. Richards, 95.44.

Class 1921: W. P. Cumming, 95.86.

Class 1920: A. L. Foscutt, 95.80.

Fraternity averages for the year 1917-18: S. A. E., 83.56; Beta Theta Pi, 82.61; K. A., 81.05; K. S., 77.48; T. K. A., 75.83. It is thus seen that the S. A. E. fraternity has won for the preceding year 1917-18 the Pan-Hellenic Belk Fraternity Cup, that goes to the fraternity reaching the highest grade for the year concerned.

The small number of men attaining the coveted grade of at least 95 (honor roll) this past term of course is explained in the fact that most of the students were in the S. A. T. C.

MITCHELL COLLEGE.

The Trustees of Mitchell College, through Dr. C. M. Richards as spokesman, applied to the Presbytery for permission to launch a campaign for \$50,000 for the college. The request was granted without a dissenting vote or a word of opposition. The campaign work will be done by Dr. Melvin and his corps of workers, who are directed by the Assembly's Committee on Christian Education, headquarters at Louisville, Ky.—Statesville Landmark.

FLORA MACDONALD COLLEGE.

Dr. Frederick Henry Koch, professor of dramatic literature at the University of North Carolina, gave a charming lecture at Flora Macdonald College on Monday evening, January 27, his subject being Shakespeare and the People, with special reference to Shakespeare's comedy. Professor Koch delighted and held the close attention of his audience throughout the hour and a half devoted to the discussion, and he proved his dramatic instinct and ability to interpret and impersonate in the two scenes given from *The Taming of a Shrew*.

We are glad to say that Dr. Koch will come to us again in a few weeks to give an illustrated lecture on "Playmakers of the People," which is preliminary to a statewide movement for the organization and formation of a league of Carolina Playmakers, whose prime purpose will be the production of plays dealing with North Carolina life and people and the promotion of such playmaking in North Carolina—a state more richly endowed with folk-lore, of abundance and variety, declares Professor Koch, than any other in the range of his knowledge. He was delighted to find at Red Springs material of promise in the story of Flora Macdonald and the History of the Lowrie Gang.

Marriages and Deaths

Marriages.

Priest-Waddell—At the Chetwynd Hotel, Laurinburg, N. C., on January 13, 1919, Mr. Wm. Priest and Mrs. Emily Waddell, both of Chesterfield County, S. C.

Deaths.

Walters—Mrs. Gola Stanley Walters, aged 26 years, died at Laurinburg, N. C., February 3, 1919. She was a faithful member of the Baptist Church. Surviving her are her husband, child, parents, four brothers and four sisters.

Cheek—On December 26, 1918, at her home in Mebane, N. C., Mrs. Elizabeth Phillips Cheek died after a year of declining health in her seventy-ninth year. She was a charter member of Mebane Church and reflected the glory of her Saviour by her consecrated life.

Boggs—Resolutions of Session of the Pendleton Presbyterian Church: Ruling Elder Charles Jackson Boggs having departed this life, be it resolved:

1. That we place on record our high estimate of his character, his earnest piety and his abiding interest in the work of the church.

2. That a page of our records be dedicated to his memory.

3. That a copy of these resolutions be presented to the family, with the expressed sympathy of the session, and that they be published in the Presbyterian Standard.

IN MEMORIAM.

Mrs. Mary Mebane Lasley.

We, the ladies of the Burlington Presbyterian Church, have met today to honor the memory of our departed friend and co-worker, Mrs. Mary Mebane Lasley, who fell asleep at her home Thursday morning, January 16, 1919. It seems fitting that we should at least give some small expression of our deep sorrow at her death, and our high appreciation of her life. In 1881 she was married to Mr. William Winslow Lasley and had lived all their married life in this town. To their happy union were born four sons. She was quiet and retiring by nature, intellectually strong, a great reader, possessed a retentive memory. Religiously she was a thorough Presbyterian; she knew her Bible and the system of doctrine taught in the Confession of Faith and Catechism. She had served as secretary and treasurer of the Woman's Auxiliary for many years and admirably filled the position. She was always present when health permitted and her supreme aim in her life was loy-

alty to her Master and to her home. She was an unwavering friend and we loved her dearly and will ever miss her interest and her prayers. Yet we thank our Heavenly Father she is free from weakness and suffering.

She was one of the charter members of the Helping Hand Circle of the Kings Daughters and always manifested the true spirit of love and helpfulness. Well it may be said of her, "She wears it not in well-doing." Let us ever treasure her precept and her example. Her sweet memory will remain with us a benediction and an incentive to our work. Only eternity can reveal the good accomplished by her life. We mourn her loss and do hereby tender to the bereaved husband and devoted sons our tender sympathy and commend them to God, who alone can soothe the wound and add the balm of consolation. She was laid to rest in Pine Hill cemetery, where her eldest son, who preceded her to the grave two years ago, sleeps. With her grave covered with the most beautiful flowers, there to await the Resurrection Morn, she rests.

Be it Resolved:

That a copy of these resolutions be sent to the family, the Presbyterian Standard, and a copy be placed on the minutes of the society.

Mrs. Lula M. White.
Mrs. Fannie C. Sellars.

IN MEMORIAM.

Miss Belle Alford.

Whereas, God, in His divine providence, has been pleased to take to Himself, Miss Belle Alford, on September 8, 1918, we, the members of the Auxiliary of Ashpole Church hereby express our heartfelt sorrow at our loss in the following resolutions:

1st. That in her death our society has lost a loyal and faithful member, and Ashpole Church sustained the loss of one of her most zealous workers, one faithful in attendance unless providentially hindered and one who delighted in the service of God.

2nd. That while we acknowledge in her death the great loss to our church and our society, we feel grateful for the long example of her loyalty and unselfishness.

3rd. That a copy of these resolutions be sent to the family, one to the Presbyterian Standard and a page in the minute book be devoted to the memory of this faithful member.

Mrs. W. H. McCallum.
Mrs. W. F. Bullock.
Mrs. Lucia McCallum.

Committee.

IN MEMORIAM.

Little Wharton Medearis, the son of Mr. and Mrs. J. I. Medearis, was born April 30, 1911, and died on Tuesday afternoon, January 21, at his home, 657 Chestnut street, of pneumonia following a severe attack of influenza. This sad death came as a great shock to the family and to their many friends who are deeply touched and grieved with them in their sorrow. On January 22, the funeral services were conducted by the pastor, Rev. E. Frank Lee, assisted by Dr. O. G. Jones. Interment took place in Green Hill cemetery. Surviving the deceased are his father and mother and his little brother, John William, younger than himself.

The sunshine of his smile will no more gladden others here,
But the gates of Paradise have opened wide

To give welcome and a place to the lad of the manly, cherub face.

Long time ago it was said, 'Suffer them to come unto Me,'

And on his childhood's head the Saviour's hand hath rested.

And the place prepared for him was made ready—

The place of life, of smiles, and of never-ending play.

The God of all comfort comfort the hearts of the bereaved and cause them to trust in the covert of His wings.

E. Frank Lee, Pastor.

Greensboro, N. C.

IN MEMORIAM.

Mrs. Nancy Blue Mercer.

Whereas, God in His infinite wisdom has called to her reward, on November 3, 1918, Mrs. Nancy Mercer; therefore, we, the members of the Woman's Auxiliary of Ashpole Presbyterian Church do hereby adopt the following resolutions:

1st. That in her death our Auxiliary has sustained the loss of one whose quiet Christian life has ever been an example of faith and devotion to His cause.

2nd. That we extend our deepest sympathy to her loved ones and commend them to Him who is the Great Comforter.

3rd. That a copy of these resolutions be recorded in our minutes, be published in the Presbyterian Standard and sent to the family.

Mrs. A. L. Bullock.
Mrs. Lizzie McLeod.
Mrs. E. M. Hines.

Children's Department

A "TWIN" LETTER.

Dear Standard:

As all the rest of the little girls and boys are writing, we thought we would write too. We go to school at Laurel Hill; our teacher is Miss Thelma E. Williams. We like her fine. We go to Sunday School every Sunday; our teacher is Mrs. Stokes Williams. We like her. We have a pet dog; his name is Roseland King. We have two brothers and two sisters; one is teaching school at Spray Institute. She spent a week with us Christmas. We live with our uncle. We will be thirteen years old tomorrow. We are twins. This is our first letter to the Standard. We hope it won't reach the waste basket as we want to surprise our uncle.

Your little friends,
Sallie and J. Repton Murphy.
Wallace, N. C.

GETTING IT BACK ON FATHER

Dear Standard:

I am six years old this very day and I am having such a happy birthday with lots of nice presents. Don't you think, I had to go to the hospital a week before Christmas and have my tonsils taken out and I couldn't speak for three days, but I have talked enough to make up for lost time. My uncle, Dr. Campbell, came down from Newton to see the job well done, and he says I was a very brave girl, but then he thinks lots of me anyway. I enjoyed reading my father's sermon in the Standard some time ago, so I thought he might like to read something from me. I hope this won't be very long coming out, 'cause it's so hard to keep a secret, and I do want to surprise father and grandmama. I received a prize for not missing Sunday School all last year. I lost two teeth not long ago and now I have two nice new ones. With best wishes.

Your little friend,
Janie Campbell Lapsley.
Tarboro, N. C.

HUNTS "BRER FOX."

Dear Standard:

I am a little girl ten years old. I go to school at Laurel Hill. I am in the fifth grade. My teacher is Cousin Thelma E. Williams. I have forty little pigs. My father is a fox hunter; he has six dogs. My uncle takes your nice paper and I go to his home and read the little letters and stories in it. I enjoy reading them. Santa brought me a box of stationery and lots of other tricks. I hope my letter won't reach the waste basket as I want to surprise my papa and mamma.

Your little friend,
Serene E. Williams.
Wallace, N. C., R. F. D.

JILL'S DISPOSITION BAD.

Dear Standard:

I am a boy five years old but I will soon be six. I have been going to school some this winter. Mrs. Winecoff is my teacher. She is fine and she has such a pretty little girl named Mary Draughan. We learned the 23rd Psalm and some other verses at school. I have two pretty cats, one named Blacky and one named Jill. Jill catches the most mice, but I like Blacky better because he is more gentle than Jill. I like our pastor, Mr. Goodman, so much. I hope his little baby girl will soon get big enough to play. She is not much good now for she is so little. I wonder if Janie Campbell Lapsley will see my letter.

Your unknown friend,
George Hendon Currie, Jr.
Clarkton, N. C.

HELP FOR ARMENIA.

Dear Standard:

We four members of the Junior class in the Church of the Covenant Sunday School write to thank you for all you have told us of the little homeless, starving children of Armenia and to enclose a check for \$16.00. Five dollars and eleven cents were collected in our Sunday School and we collected or made the rest. Camp Bragg is very near us and some of the soldiers contributed. A great many of them attend our Christian Endeavor meetings. We have no regular church services, as our pastor, Rev. R. A. McLeod, joined the army last Spring as chaplain. Eight of our boys are in the army in France, or in training camps.

Sincerely your little friends,
Ruth Lamb.
Rebecca Waddell.
Agnes McFarland.
Julian Black.

Manchester, N. C.
(The contribution was acknowledged in our last issue.—Ed)

THE HIDDEN NEST.

Cuddledown was a beautiful cat. She had a cold little nose and a warm little tongue and the softest, silkiest fur. When she was cross—and that never happened unless she was teased—she said, "Meow!" very sharply, and she scratched "Meow!" too with her sharp little claws. But when she was happy—and that was nearly always—she sang, "Purr, purr," in the coziest way, as she cuddled down to sleep. So the children called her Cuddledown.

Now Rob and Jenny were very fond of Cuddledown. If they wanted to romp, she was ready for a game with a ball or a string. How she did run and jump! She could out-bounce the ball any time. And no string could twist it-

self into as many knots as she could make. Besides she could untwist herself, while the string couldn't! And if Rob and Jenny preferred to curl upon the window seat with a book, Cuddledown was perfectly happy to curl down between them for a nap.

But of late something had come over Cuddledown. She said, "Purr," as prettily as ever, to be sure, and she ate her food with remarkable relish, being careful to wash her paws and her face afterwards, and to scrub well behind her ears. Oh, Cuddledown was nothing if not thorough! But when Rob and Jenny spoke to her, she seemed to be thinking about something else. And she was much too busy to play! For hours at a time she disappeared, and no calling through the house, or hunting about the grounds could find where she was hidden.

One morning the children were gathering eggs. They visited all the nests, and were coming back past the barn, when they saw a hen hop off the ladder that led to the loft.

"Do you suppose she's made a nest in the hay?" asked Rob.

"We'd better see," said Jenny.

So the children set down their basket and climbed to the hay-mow. It was quiet and sweet-smelling there, and through the high windows the light shone dimly. Rob and Jenny crawled over the hay, looking for a nest. And they found it too!

"What's that funny squeaking?" Jenny asked.

"Perhaps it's a mouse," returned Rob.

The squeaking rose suddenly in a clamor of tiny sounds. And the next minute the children were down on their knees by a cozy hollow filled with four tiny, furry, talkative kittens.

"So that's the secret Cuddledown has been keeping from us," laughed Rob.

"Oh, the cunning, darling things," cried Jenny.

The babies seemed glad to be found. They allowed themselves to be picked up and admired. They even purred a little inside their wee little throats. And how funny it sounded!

"But I don't see why Cuddledown hid them," said Jenny. "She ought to be proud. I should think she'd want to show them to everybody."

The babies squeaked again excitedly. There was a soft rustle in the straw, and Cuddledown appeared. She arched her back, and rubbed her head against Rob and Jenny, and purred so loudly that it was almost like real talking.

"Of course I want people to see them," she probably said. "I was waiting till they were old enough. Aren't they beautiful children?"

To make them even more beautiful, she began scrubbing the babies with her pink tongue. It made a pretty rough wash cloth, but the babies enjoyed it—

all but the ears. For Cuddledown was nothing if not thorough.

"We don't blame you for not wanting to play with an old string," said Rob.

"You must let us help play with your babies," added Jenny.

Cuddledown looked at Rob and Jenny, and purred more loudly than ever.

"That will be delightful," she seemed to say. "You are right about my babies making beautiful playthings. Come as often as you like."

The playthings didn't say anything. You see they were busy falling asleep. But they stayed awake long enough to wink at Rob and Jenny. It's fun having your playthings wink at you!

"That's the nicest nest we ever found," said Rob and Jenny.—Abigail Burton, in *The Presbyterian*.

A PROVIDENTIAL DELAY.

"How long do we stop here, conductor?"

"About an hour, I am afraid, sir; the freight ahead is pretty badly wrecked, and it will take some time to clear the tracks."

The passengers grumbled, as delayed passengers mostly do, but John Pendleton thought it was fun to stay out in the deep woods for an hour. John, being a city boy, thought the woods a fine place.

"Please let me go out, father," said John; "I want to play wild Indian a while."

"Don't get out of the sound of my war whoop, then," said his father; "mind now, keep close to the car."

It was more fun because it was getting dark rapidly, and it was easier to pretend that Indians were hidden behind the trees and panthers and wolves lurking in the shadows. But in a few minutes John was back at the car window.

"Father," he said, "I see a little cabin through the trees; they have just lighted a lamp in it; may I run over to it? I want to see who lives there."

His father consulted his watch. "I can give you thirty minutes," he said; "here, take my watch along, and don't be a minute later than half an hour in getting back."

John dropped the watch into his pocket and sped away through the trees. When he reached the door of the log cabin he stopped for a minute. What excuse had he for knocking at the door?

"I'm real, sure enough thirsty," said the breathless runner. "I'll ask for a drink of water." He rapped loudly.

"Come in," said a voice in tones of surprise, and he opened the door. There was only one person in the cabin, a black boy about John's size, and he was laid up in bed.

It did not take our young traveler long to get his drink, nor to find out that the boy's name was "Jake," that his father was a wood chopper, and that he himself had had his leg broken by a falling tree some weeks before.

"Daddy generally gits home by this time," said Jake, "but I reckon he's gone to de sto' to git some victuals. Mammy

she cooks for de Harrison's, 'bout mile from here, and she don't git home till arter supper."

"You must be lonely," said John. "I don't mind it so much in day time," said Jake, "but that one hour arter it gits dark is wus 'an all de rest."

John felt his heart swell with pity for the poor, bedridden boy. What could he do for him? He had only a few minutes to spend; he had no money in his pocket, but he took out a handsome knife and his silk pocket handkerchief.

"Here, Jake," he said, "keep these to remember me by."

As he passed them over to the bed, the shadow from the little lamp Jake had lighted threw a great picture of his hand on the wall.

"Oh, look here!" cried John, "do you know how to make a wolf's head? Put your two hands together, so, thumbs up; now curl the three first fingers of your left hand a little, only a little, and stretch your fourth finger wide; now, move it up and down—see?"

The lame boy burst into a merry laugh, as the shadow of a wolf's head, with moving jaw, fell upon the white wall.

"Here's another," said John, eagerly, "but it is harder to do. Put your right hand over the left, leaving the first and fourth fingers bent this way for a snout; two fingers of left hand for lower jaw, thumb and other fingers for legs—there!"

Another peal of laughter greeted the shadow of a pig sitting upright.

"Now I must run," said John. "I wish I had some money to give you."

Jake's father came in just then, and looked ready to cry with pleasure; and as John bounded away, he left the lame boy eagerly showing him his new amusement.

"I envy you the chance, my boy," said John's father, as the train moved on, "of lightening that poor creature's weary load."

"Father," said John softly, "maybe that is what God stopped the train for."

"It would be just like Him," answered his father in the same tone.—Parish Visitor.

WASHING DISHES.

When Dolly washes dishes,
She's almost sure to fret.
She splashes water everywhere,
And gets her apron wet.

"Oh, dear!" she says, with clash and pout,
"If I could have my wish,
I'd have a house my every own,
Without a single dish!"

When Betty washes dishes,
A smile is on her lips.
She calls the soapsuds fairy seas,
The dishes, little ships.

"Ah, me!" she says, "if fairy folk
Could give us all our wishes,
What lovely journeys we should make—
I and my pretty dishes!"

—The Mayflower.

Several hundred German boys and girls recently paraded the streets of Berlin and finally massed around the Reichstag building, demanding of the government the abolition of corporal punishment and the right of children to participate in the administration of the government and the schools. A lad of 17 spoke for them, threatening "terrible consequences" if the government did not grant their demands. They demanded the removal of Premier Ebert and Philip Scheidemann. We suppose this will be followed by similar action on the part of those under school age, who will renounce parental authority and demand the right to throw their toys around the floor or keep the parents awake all night, or they may call for government control of the candy factories in order to secure an increased output at nominal prices, or they may call for a pie administration to see that everyone gets the third piece. We may smile at their actions, but we weep over the spirit that produced it.—United Presbyterian.

Heaven's great supply house is thrown wide open to faith, and no man has a right to prescribe any limit to it.—Len G. Broughton.

WANTED — By Stuart Robinson School, in the mountains of Kentucky. The crying need of this growing work is a capable, consecrated, Christian woman to take charge in the kitchen. Opportunity for real lasting service. Christ calling someone. Write Principal, Indian Bottom, Ky.

UNITED STATES RAILROAD ADMINISTRATION NORFOLK SOUTHERN R. R. Passenger Train Schedule Corrected to January 31, 1919. As information only, not guaranteed.

	No. 30.	
Lv. Charlotte	x6:30am	
Ar. Star	9:45am	
Ar. Asheboro	10:50am	
Ar. Aberdeen	3:00am	
Ar. Varina	12:34pm	
Ar. Fayetteville	y4:55pm	
Ar. Raleigh	x1:20pm	x1:20pm
	No. 18.	No. 4.
Ar. Wilson	4:05pm	11:35pm
Ar. Greenville	5:42pm	1:06am
Ar. Washington	6:50pm	2:25am
Ar. Belhaven	8:15pm	
Ar. Elizabeth City		6:00am
Ar. Norfolk		8:10am
Ar. New Bern		4:00am
Ar. Beaufort		11:10am
	xDaily.	
	yDaily except Sunday.	
No. 18—Through coaches to Belhaven, N. C.		
No. 4—Through sleeping car to Norfolk.		
For rates or other information write to or call on		
	G. R. Steele, C. T. A.,	
	Charlotte, N. C.	
	J. T. Helms, D. T. A.,	
	Charlotte, N. C.	
	W. J. Williams, Traf. Agt.	
	Raleigh, N. C.	

Deaths.

(Continued from page 20)

IN MEMORIAM.

Mrs. A. H. McArn.

In the death of Mrs. A. H. McArn, wife of our beloved pastor, on December 15, 1918, the Junior Missionary Society of the Presbyterian Church, Cheraw, S. C., lost not only one of its most loved members, but one of its most zealous and devoted members.

Therefore be it resolved:

That though we sadly miss her, and shall feel our loss keenly in the society and church, yet we know that it is her eternal gain.

That the memory of her love, zeal and faithfulness to the work of our Lord and Master will always be an inspiration to us.

That our loving sympathy be extended to our pastor, the two sons who are serving their country, and the young daughter, in their bereavement.

That a copy of these resolutions be sent to the family, the Church papers, and also be recorded in the minutes of our society.

Mrs. E. C. Matheson,
Mrs. W. M. McCreight,
Mrs. Robert Chapman,
Committee.

Cheraw, S. C.

IN MEMORIAM.

Mrs. J. R. Whitley.

Whereas, our Heavenly Father in His infinite wisdom has called from us our beloved friend and co-worker, Mrs. J. R. Whitley, whose spirit took its flight on December 24, 1918.

Therefore be it resolved:

1. That in her death the Woman's Auxiliary of Elmira Presbyterian Church has lost one of its most faithful members, whose presence will be greatly missed.

2. That though we are deeply grieved by our loss we how in humble submission to Him who doeth all things well.

3. That we extend to her bereaved family our sincere and heartfelt sympathy, commending them to Him who hath said, "My grace is sufficient for thee."

4. That a page of our minutes be set apart for these resolutions. That a copy be sent to her bereaved family and a copy be sent to the Presbyterian Standard for publication.

Mrs. C. A. Donnell,
Mrs. J. T. Miller,
Miss Lowney Durham,
Committee.

CYRUS D. NESBITT.

Cyrus D. Nesbitt was born April 20, 1834, in Greenville County, S. C., and died near Piedmont, S. C., December

16, 1918, at the advanced age of eighty-four.

He was a Confederate Veteran and lieutenant in Company E, Hampton Legion, with the Army of Virginia, in the hardest fighting of the Civil War.

On July 27, 1865, he married Miss Sue Blackely, who survives him, together with the only son and grandson.

He was a successful business man and a progressive farmer.

He was also deeply interested in the church, having served as a deacon in Fairview Presbyterian Church a number of years; later he was an officer in Piedmont Presbyterian Church, first as a deacon and then an elder, from day of organization until the day of his death.

In the removal of Brother Nesbitt's citizenship from earth to heaven, the church has lost a valuable member, the community a loyal citizen, his family a heart as brave and true as love could inspire.

We thank God upon every remembrance of his life and do this day record our deepest appreciation of his good confession, loyal service, royal friendship.

So passed a Christian gentleman, of the old Southern type, courteous, warm-hearted, affectionate, leaving a memory dear to his relatives and friends and a cherished legacy to his descendants.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

Albert E. Wallace, Pastor.

IN MEMORIAM.

Mrs. Rebecca Scott Powell.

Since God, in His divine providence, has taken to His Heavenly Home our beloved sister and co-worker, Mrs. Rebecca Scott Powell, we, the members of the Woman's Auxiliary of the Whiteville Presbyterian Church, wish herein to express our deepest sorrow at her going and though we have suffered a great loss, we bow in submission to the will of our all-wise Father and thank Him for her short stay among us, which was filled with Christian activity and endeavor.

Hers was a life in which the sun shone all the way through, radiating happiness and love, warming and blessing the hearts of all with whom she came in contact.

The memory of her rare and beautiful spirit will ever inspire us to greater service to our King.

Therefore be it resolved:

1. That we commend to the people of the church her faithfulness in service, and her loyalty to God and to her country.

2. That we extend to her loved ones our heartfelt sympathy and commend them to the love of our Father, who beareth all our griefs.

3. That these resolutions be inscribed in the minutes of the Auxiliary and a copy be sent to her husband and to her parents.

Mrs. R. C. Sadler,
Mrs. A. S. Chadbourn,
Mrs. H. H. Horton,
Committee.

KAISER'S ILLNESS
AGGRAVATED BY WORRY

Through the medium of the Associated Press we are informed that William Hohenzollern's illness, which manifests itself principally in the form of chills, is being aggravated by his constant worry, the effects of which are plainly visible in his features and his general physical conditions. The former German emperor looks to be perhaps 15 years older than when he crossed the frontier of Holland. Although he is only about to complete his sixtieth year, his birthday coming at the end of the present month, his appearance suggests a man of 70. He wears a short grayish beard and a drooping mustache, and his hitherto firm flesh is now sagging. The ex-emperor, who had always been accustomed to smoke a considerable of cigars daily, now has become a greater consumer of tobacco than ever. As soon as one cigaret is finished he starts another, his smoking continuing virtually from the moment he arises until he retires. Is there any one thing possible for the Kaiser to do that might start in the heart of life one genuine thrill of compassion for this miserable despairing man? Yes, there is one thing. If the world were to see him truly penitent at Christ's feet crying, "I have sinned; Jesus, Thou Son of David, have mercy on me," then and only then would every Christian man in the world feel the angel of mercy unfold her wings within him. There is just one way in which a Christian can pray for the Kaiser now and that is a prayer that he may be brought to kneel with him who said: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief."—United Presbyterian.

DO THE STARS SHINE ON
YOUR SERVICE FLAG

"Wouldn't it be a good idea for the churches and business houses and homes to put up new service flags or clean the old ones?" queries Maj. John T. Axton, Chaplain of the Port of Debarcation at New York. "Thousands of the men who are coming back home never have seen the stars which stand for them and they will be looking for them. Yet I see hundreds of service flags that are dingy and soiled, especially those out-of-doors." Polish up! The boys are coming home!

The Young Women's Christian Association meets a different problem in every locality. In the large cities, and in the factory districts, it is the problem of the foreign born woman. In the South, it is the problem of the girl in industry, for she has been some years later in arriving than her Northern sister, and conditions have not been quite adjusted. Then, too, in the South, there is the colored girl. She is making good in factory and office, with every tradition demanding that she work, like her forbears, in the cotton field.

Miscellaneous

THE PRESIDENT'S PROCLAMATION

The following proclamation on the death of Theodore Roosevelt was cabled from Paris by President Wilson and issued at the State Department:

"A proclamation to the people of the United States:

"It becomes my sad duty to announce officially the death of Theodore Roosevelt, President of the United States from Sept. 14, 1901, to March 4, 1909, which occurred at his home at Sagamore Hill, Oyster Bay, New York, at 4:15 o'clock in the morning of January 6, 1919. In his death the United States has lost one of its most distinguished and patriotic citizens, who had endeared himself to the people by his strenuous devotion to their interests and to the public interests of his country.

"As president of the Police Board of his native city, as member of the legislature and Governor of His State, as Civil Service Commissioner, as Assistant Secretary of the Navy, as Vice-President, and as President of the United States, he displayed administrative powers of a signal order and conducted the affairs of these various offices with a concentration of effort and a watchful care which permitted no divergence from the line of duty he had definitely set for himself.

"In the war with Spain he displayed singular initiative and energy and distinguished himself among the commanders of the army in the field. As President he awoke the nation to the dangers of private control which lurked in our financial and industrial systems. It was by thus arresting the attention and stimulating the purpose of the country that he opened the way for subsequent necessary and beneficent reforms.

"His private life was characterized by a simplicity, a virtue and an affection worthy of all admiration and emulation by the people of America.

"In testimony of the respect in which his memory is held by the government and people of the United States, I do hereby direct that the flags of the White House and the several departmental buildings be displayed at half-staff for a period of thirty days, and that suitable military and naval honors under orders of the Secretaries of War and the Navy be rendered on the day of the funeral.

"Done this seventh day of January, in the year of our Lord one thousand nine hundred and nineteen, and of the independence of the United States of America the one hundred and forty-third.

"Woodrow Wilson."

WANTED—Two Florida towns are in need of a Presbyterian physician. Good openings. Large scope of prosperous country around each town. Address, Lock Box 18, Archer, Fla.

NAVY SECRETARY THREATENS MARTIAL LAW IN PHILADELPHIA BECAUSE OF VICE CONDITIONS.

Secretary Daniels has informed Mayor Smith, of Philadelphia, that unless the municipal authorities immediately improved vice conditions in Philadelphia steps will be taken by the Government to "give the needed protection to the thousands of young men in uniform who must either visit Philadelphia or be denied the liberty which ought to be given them."

Mr. Daniels' action was taken after a conference with Secretary Baker, at which was considered a report from Lieut.-Col. Charles B. Hatch, the navy representative at Philadelphia, showing that vice conditions are as bad now as they were last spring, when Mayor Smith began a crusade at the request of the Naval Secretary.

After referring to the previous correspondence Secretary Daniels' letter said:

"I am now informed that conditions in Philadelphia have reverted, so far as the protection to soldiers and sailors is concerned, to the old conditions which prevailed prior to my communication to you last spring, and that the change of your policy was made in violation of the promise which you made to me and the representatives of the Navy Department."

HATCHED 175 CHICKS.

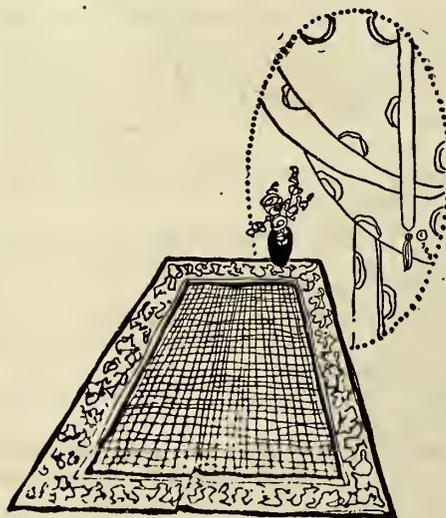
G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.



Free descriptive matter. Southern Bath Tub Company, Dept. R. E. L. Meridian, Miss.

TO OUR OUT-OF-TOWN FRIENDS



The first time you are in Charlotte, we ask the pleasure of showing you a line of exquisite patterns in fine Wilton Rugs.

We are selling the 9 x 12 "Karnak" Wilton at \$121.50 --- the regular \$150.00 quality. We are enabled to make this price on account of large contract buying.

W. T. McCoy & Co.
Charlotte, N. C.

THE HOME OF GOOD RUGS



HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate lining of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

HUSEIN BEN ALI.

The recent death of Husein Ben Ali hardly received the attention it deserves. Husein Ben Ali was the Grand Shereef of Mecca and the King of the Hejaz. A descendant of Mohammed, and the rich man of Mecca, he was opposed to the Turks, repudiated their control, and declared himself King of Arabia. He was promptly recognized by the Allies and rendered valuable service. He helped prevent the German advance in Palestine and Mesopotamia. He helped kill the "holy war" that was proclaimed

against all Christians by the Sultan in Constantinople at the command of the German government. He saw that the proclamation was "made in Germany," and himself claimed to be the head of the Mohammedan religion. He possessed sufficient ability to unite the warring tribes of Arabia, which collectively had long been opposed to the rule of the Turks. He was an Arab who understood much of modern culture and life. His services were mainly in the influence he exerted among the Mohammedans, although his military assistance to the British in the desert countries was of value. He was a good king. He shielded the Mohammedan pilgrims to the cities of Medina and Mecca from the old Turkish extortions. He enforced strict military measures for the first time, and thus eradicated disease, and prevented the spread of plagues and cholera to Europe. He was well informed as to what sanitary measures are. He leaves three sons, all of whom were in sympathy with him and active assistants. To the oldest descends the crown; and he announces that he will vigorously support the cause which his father defended. A firmly-established government at Mecca may mean the return of the Caliphate to the birthplace of Mohammed, and the passing of Constantinople as the religious center of Mohammedanism.—Journal and Messenger.

May Delicious Peach

Ripens with Mayflower and pronounced as far superior in size and flavor by the highest authority on the peach in America. Nothing has ever approached this peach in size and quality, ripening at the same time. Price, 3 to 4 feet, \$1.00 each; 4 feet and up, \$1.25 each. Say what paper you saw this ad. in and we will give you 10c. discount on each MAY DELICIOUS you buy. We own the entire stock of this peach and stock is limited. Reference, Bradstreet or any bank in Greensboro.

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GREENSBORO NURSERIES, GREENSBORO, N. C.

"THE SANITARY" Individual Communion CUPS
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

AVOID INFLUENZA and its dreaded ally, Pneumonia, by using
GOWAN'S Rub-It-On 25c. 50c. \$1.00
FOR COLDS GROUP-PNEUMONIA
The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and hushes the heart. Send for sample. Cowan Medical Co., Concord, N. C.

NO MORE CATARRH

A Guaranteed Treatment That Has Stood the Test of Time.

Catarrh cures come and catarrh cures go, but Hyomei continues to heal catarrh and abolish its disgusting symptoms wherever civilization exists.

Every year the already enormous sales of this really scientific treatment for catarrh grow greater, and the present year should show all records broken.

If you breathe Hyomei daily as directed it will end your catarrh, or it won't cost you a cent.

If you have a hard rubber Hyomei inhaler somewhere around the house, get it out and start it at once to forever rid yourself of catarrh.

Any good druggist will sell you a bottle of Hyomei (liquid), start to breathe it and notice how quickly it clears out the air passages and makes the entire head feel fine.

Hyomei used regularly should end catarrh, coughs, colds, bronchitis or asthma. A complete outfit, including a hard rubber pocket inhaler and bottle of Hyomei, costs but little. No stomach dosing; just breathe it. Soothing and healing the inflamed membrane.



CHILDS' hastaken its place everywhere as the floral favorite. It rivals the best Ferns or Palms in decorative effects and is equally valuable for garden or pots. A pyramid of dense feathery green foliage all summer; in fall, a dark claret red till Christmas. Easiest of all plants to grow anywhere. Pkt. 20c. HOW TO COOK VEGETABLES.

a booklet giving 666 receipts for cooking, canning and preserving vegetables of all kinds, etc. FOR 20 c. we will mail sample packet Kochia seed, Cook Book, New Matchless Lettuce, Two Pound Tomato, and Chinese Woolflower. CATALOG free. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Roses, Sweet Peas, Astors, Pansies, Beets, Beans, Cabbage, Onions, Tomatoes, Corn, etc. Prize strains and sterling novelties. JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

WONDERFUL PHONOGRAPH

FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without th. horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Dear Company—I have just received my E. D. L. Phonograph and must tell you for a fact I am sure more than satisfied with it. Many, many thanks for your honesty. I remain your friend's I do wish, Mrs. Fannie Rogers, Cairo Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the \$3 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address E. D. LIFE, Dept. IT132, 337 W. Madison St., CHICAGO



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SEE ANNOUNCEMENT ON PAGE 31

450 Revival Sermons and 1,000 Religious Anecdotes. By many of the world's leading preachers, in 3 vols. Price of the 3 books, postage paid, \$1.50. Money back if not pleased. The Co-Operative Publishing Co., Kirkwood, Mo.



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Save time, money and potatoes in harvesting. Unusually strong construction insures durability, no breakdowns—no costly repair bills. Meet all conditions under which they are usually worked. Economical, light draft, efficiently do the work for which they are built.

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CHAMPION POTATO MACHINERY COMPANY
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FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

\$20.00 Daily Distributing Prize Peace Pictures
"Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. **CONSOLIDATED PORTRAIT CO.**, Dept. 21, 1034 West Adams Street, Chicago, Ill.

READY NOW

By mail prepaid, 100 for \$1.00; 500 for \$3.00; 1,000 for \$5.00; all the following plants, assorted as you wish, but not less than 10 of a variety: **Cabbage**—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Surehead, Late Flat Dutch. **Beet**—Eclipse, Detroit Dark Red. **Lettuce**—Big Boston, Wayhead, Paris White Cos. **Onions**—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prize-taker. **Cabbage plants**, 50c. per 100, by mail prepaid; by express collect, 500 for \$1.50, 1,000 for \$2.50. Cash with order.

ALFRED JOUANNET, Mount Pleasant, S. C.

ODORLESS

INDOOR TOILET
Sanitary and Odorless on ten days

FREE TRIAL

No Money Down—No Deposit
No more outside back yard inconveniences. No chambers to empty. No sewer or cesspool. Chemical process dissolves human waste in water. No trouble. Kills disease germs. Prevents flies, filth and bad odors of outhouse. A real necessity for old, young or invalids. Preserves health.

Costs 1 Cent a Week to Operate per Person.
Place in any room, hall or closet. No trouble to install. Guaranteed sanitary and odorless. Endorsed by thousands of users, doctors, sanitary experts, health boards, etc. **AGENTS WANTED.**

Kawnear Cabinet Co.,
427 Kawnear Bldg., Kansas City, Mo.

THE DAY BEFORE.

General Foch, it is reported, very frequently says: "The battle is won the day before." By this he means that the condition of the soldiers the day before will decide how they will fight on the day of the battle. The Government and the Y. M. C. A. and other organizations are doing fine work in making and keeping our soldiers fit the "day before," and it is for this reason largely that our men are proving to be such splendid soldiers. This "day before" preparation is just what is needed here at home. In the home, the church, the Sabbath School, the day school, the college, wherever the young are trained, there is opportunity to do fine work in fitting them for the battles of life. It will depend largely upon the physical, mental and spiritual training which they receive whether they shall be victorious or go down in defeat. Parents, pastors, teachers and friends of today will largely be responsible for the results of the battles of tomorrow.—Presbyterian.

One can lead another into all sorts of scrapes by his personal influence. But he can also use personal influence in another way; he can lead toward right and toward God, if he chooses.

**RAISED ENTIRE-
INCUBATOR HATCH**

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantees he will do it. send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry. —Adv.

Resolve to be, not to seem. Resolve to be a producer for the world's physical, mental and spiritual needs, and not merely a consumer of what others have contributed.

WANTED—A change of work by a minister of experience and acknowledged efficiency. Has held his present pastorate for more than ten years, and would like to resign and secure other work in Piedmont North Carolina, South Carolina, Georgia or Alabama. Would take work as supply for not less than six months. Address Pastor, care of Presbyterian Standard, Charlotte, N. C.

Representatives Wanted

Acquainted with the farmer, to sell Nitrogen, the crop and soil improver. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as \$250 per month. Write Sales Manager, Box 363, Savannah, Ga.

CLOTHING For Men and Boys

Wherever **Berry Clothes** are worn they are recommended.

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ASKS THAT

LIBERTY BONDS BE NOT SOLD

You can give them to your

Foreign Mission Committee

receive the income during your life, and the bonds will be held by the Committee.

For full information, write

EDWIN F. WILLIS

P. O. Box 158,

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Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

THE PROGRESSIVE PROGRAM

PRESBYTERIAN CHURCH in the UNITED STATES

THE WORK OF THE DEACON

The Adequate Financing of the Entire Work of the Church
of Jesus

By Personal Practice
By Personal Prayer
By Personal Teaching
By Personal Visiting
By Personal Solicitation

The office of the Deacon is in no sense secondary to the office of the Elder.

The stamp of God's approval was placed upon the office of Deacon, when Stephen was put to death as the first martyr.

All honor to the Deacon; the advancement of the cause of Christ is dependent upon his efficiency.

The personal practice of the Deacon in his contribution to the cause of Christ must be such as every member of the congregation can and should emulate.

The personal prayer life of the Deacon should be an example to the people—his dependence upon God, his interceding for the people should bring him in close touch with the suffering.

The personal teaching of the Deacon should be with the forcefulness of a Stephen. Great boldness is necessary in his office. Meeting with the sin of covetousness, his teaching of the care

God exercises over His children, providing for all their needs, should be clear.

The personal visiting of those in need should show tender sympathy and love for God's suffering ones. The supplying of all their needs should be as unto Christ.

The personal soliciting should be from such firm convictions of man's responsibility and duty to God as His Steward, His Administrator, as to convince men of the duty God requires of them, and bring men to view their possessions from the Scripture standpoint of holding in trust possessions which belong to God.

ASSEMBLY'S STEWARDSHIP COMMITTEE
MONTREAT : : NORTH CAROLINA

EIGHTEENTH AMENDMENT.

Eighteen amendments to the Constitution of the United States have been ratified by the States as follows: First ten amendments, known as the "bill of rights," provided guarantees such as free speech; ratified in nine months. Eleventh amendment established sovereignty of States; ratified in four years. Twelfth amendment, changed method of presidential elections; ratified in one year. Thirteenth amendment, prohibited slavery, ratified in slightly less than a year. Fourteenth amendment, made Negroes citizens; ratified in two years. Fifteenth amendment, enfranchised Negroes, on the same basis as white persons; ratified in one year. Sixteenth amendment, allowed Congress to levy income tax; ratified in three and one-half years. Seventeenth amendment, provided for popular election of Senators; ratified in slightly less than a year. Eighteenth amendment, makes country dry; ratified in two years, four weeks and one day.

The two most important were the 13th, prohibiting slavery, and the 18th, prohibiting the manufacture of intoxicants. Good men had long recognized two giant evils protected by the nation, slavery and drunkard-making. Both are gone.

The adoption of the Prohibition amendment means that one year after the Secretary of State issues a proclamation setting forth that the legislatures of 36 States have ratified it and it has become Article 18 of the Constitution of

A REAL GODSEND.

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable *free* poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

J. M. Belk,
Monroe, N. C.

W. H. Belk,
Charlotte, N. C.

Belk Bros.

Charlotte, N. C.

Department Stores

Clearance Sale of All Our Men's and Boys' OVERCOATS

Men's high-class Overcoats, made by the very best manufacturers, such as Schloss, Hamburger, etc., reduced to \$16.95, \$19.95, \$22.50, \$24.95, \$29.50 and \$34.95.

Men's heavy weight Overcoats in medium and long lengths at less than today's manufacturers' cost. Sales prices, \$7.95, \$8.95, \$9.95, \$12.95 and \$14.95.

School Boys' Overcoats, sizes 8 to 17, reduced to \$3.95, \$6.95, \$8.95 and \$12.95.

Little Boys' sizes, 2½ to 8, reduced to \$2.98, \$3.95, \$4.48, \$6.95, \$8.95.

All Men's and Boys' Mackinaw Coats at special prices.

Men's Suits at Attractive Prices

Schloss and Hamburger Suits, made of all wool fabrics, conservative and young men's models, at \$25.00, \$27.50, \$29.50, \$35.00 and \$39.50.

Belk Suits, made of all wool fabrics, conservative and young men's models, including the new skirt model, at \$15.00, \$16.50, \$18.50, \$22.50, \$25.00 and \$29.50.

Boys' Clothing Department

Be sure and visit our Boys' Clothing Department on balcony. We are showing a great line of Boys' School Suits as well as suits for the little boys, from 2½ to 8, at prices ranging from \$2.98 to \$16.50.

Boys' Hats, 25c, 50c, 75c, 98c and \$1.50.

Boys' Wash Suits, \$1.50 to \$2.98.

Underwear and Sweater Department

Big reduction on all Army Sweaters. Sale price, \$1.95, \$2.95, \$3.95 and \$4.95.

Men's and Boys' Civilian Sweaters, 98c to \$7.50.

Just received, several cases Men's and Boys' Underwear, which should have been delivered last August. These go on sale at old prices. Splendid values in Shirts and Drawers at 98c.

Union Suits, \$1.95. Boys' Union Suits, 98c and \$1.25.

Shirts

100 dozen Men's \$1.50 Percale Shirts. Sale price 98c.

100 dozen Men's \$2.00 Percale and Madras Shirts. Our leader, \$1.50.

One lot men's damaged Shirts. Sale price, 50c.

Men's Flannel Shirts at \$1.50 to \$4.95.

Men's Wool and Cashmere Sox, 50c and 98c.

Men's Wool and Cashmere Gloves, 25c, 50c and 98c.

Lion Collars, 20c.; \$2.25 per dozen
All Military Goods at special prices

BELK BROS.

17 Department Stores 17

the United States, "the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is prohibited."

This ends the liquor traffic absolutely, so far as it has lawfully existed. John Barleycorn has no show whatever under that concise provision. Some years ago an amendment was laid before Congress which simply prohibited the manufacture

of intoxicants "for sale," and bibulous persons prepared to study the arts of distilling and brewing, "solely for their own personal use," but there is no such loophole in this amendment.—Presbyterian Banner.

Those who are thoughtful have concluded that something more than chance is behind the remarkable popularity of Royster's fertilizers.

Those who have investigated, find neither chance nor magic, but simply common-sense appreciation of values.

Those who are prudent are placing their orders now and insisting on being supplied with

ROYSTER'S FERTILIZER



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 Montgomery, Ala. Washington, N. C. Richmond, Va.

Join ^TH ^E Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

JUNIOR RED CROSS.

Junior Red Cross members are to aid in Anti-Tuberculosis Campaign. The prevention of tuberculosis is being actively urged by the National Tuberculosis Association at this time and this organization has enlisted the aid of the Junior Red Cross members for this work.

In order to present and discuss the situation in detail a meeting was recently held in the office of F. M. Darnall, Director of Junior Membership in the Southern Division, and the following representatives of the Tuberculosis Associations of the respective States: Mr. J. P. Kranz, of Tennessee; Miss Katherine Henrickle, of Florida; Miss Blackburn, of South Carolina; Mr. Snow, representing Mr. McBrayer, secretary of the Tuberculosis Association of North Carolina, and Miss Chloe Jackson, of Georgia, representing the Raoul Foundation of that State. In addition Miss Lowe and Miss Dickinson, of the Atlanta organization, and Mr. J. P. Faulkner, of the National Tuberculosis Association, were present.

All of those present urged the co-operation between the teachers and superintendents of the public schools of the division with the Junior Red Cross auxiliaries in the schools and a plan was proposed and accepted by which the Junior Red Cross members should be encouraged to observe health laws which tend to prevent the spread of tuberculosis. This plan comprised an attractive idea

in which the competitive feature was emphasized and it was arranged to supply all Junior Auxiliaries with the needed supplies for the campaign if application is made to the Anti-Saloon Secretaries of the different States.

The plan is termed a "Modern Health Crusade" and it should result in forming health habits in the younger generation which will bear the much needed fruit of universally improved health conditions of the generation of the future. Education in health methods

Cancer Treated Successfully at the Kellam Hospital

The record of Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.

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SHE SAVED 200 CHICKS.

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry. —Adv.

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Norfolk Southern Railroad

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For through rates or other information write or apply to any Norfolk Southern Ticket Agent, or

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will thus be taken directly into the homes of the country and the Southern Division of the Red Cross eagerly welcomes any plan by which this can be generally accomplished.

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are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

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will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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You are cordially invited to take advantage of the great money saving opportunity which is presented to all the readers of this paper by the Presbyterian Standard Piano Club. If your home needs a good piano or player-piano, or if you would like to exchange your old instrument for a new one, we invite you to write for a catalogue and full information.

By clubbing your order with the orders of ninety-nine other Club members in a great factory order for one hundred instruments (eight carloads) you receive your part of the tremendous saving in cost, amounting to about one-third the price of your instrument and totaling a hundred dollars or more on a high-grade piano or player-piano.

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The Club is organized for the economy, convenience and protection of piano buyers. It insures the lowest possible prices, the most convenient terms of payment, and gives you the strongest guarantees of the quality and durability of your instrument. It assures you of present and future satisfaction and protects you against defects of workmanship and materials.

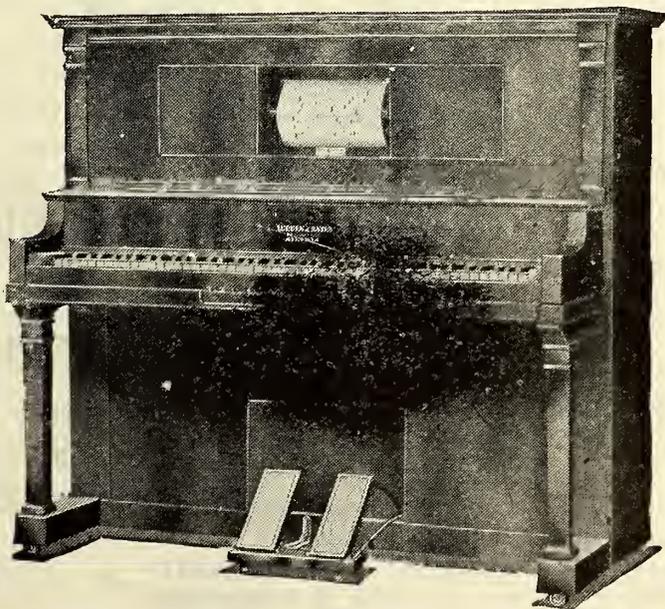
An Old Reliable House

The house of Ludden & Bates, under whose management the Club is directed, was established in 1870. It is known and honored wherever good musical instruments are appreciated. For nearly half a century it has enjoyed the largest patronage throughout the South. Under its administration the Club has served many readers of this paper and in each case has made an appreciative and enthusiastic friend.

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Sparkles

The Doctor.

We're wounded doughboys just returned
 From fighting oversea,
 And mighty glad to see once more
 The land of Liberty,
 And while we're talking of the war
 We want to say we owe
 A debt too big to reckon to
 The good old medico.

O gee! those doctors at the front
 Were just chock full of sand,
 They juggled ether, bandages
 And splints to beat the band.
 When bleeding blesses filled the wards,
 Though shells began to spout
 And bombs to fall, red-soaked and grim,
 Those M.D.'s stuck it out.

My leg was shot to carpet rags,
 My ribs were all stove in,
 I had a bullet in my chest,
 Another in my chin,
 But gosh! the doctor stitched me up
 And fixed me over new;
 There wasn't anything on earth
 That sawbones couldn't do.

The nurses nobly did their part
 To ease our bitter pain,
 But 'twas the doctor made us whole
 And fine as silk again.
 I'm ready any time to put
 My Sunday shirt in hock,
 To start a little fund to buy
 A laurel wreath for doc.
 —Mina Irving, in New York Sun.

Former President Taft, in his younger days, when he was a law reporter, had been studying a case in Somerville, O., and found he couldn't get back to the office that night unless he managed to stop a through express. So he wired to headquarters, "Will you stop the through express at Somerville to take on large party?" The answer came back, "Yes." The express was duly stopped at Somerville. The young law reporter got aboard with his copy, and the conductor said, "Where's that large party I was to take on?"

"I'm it," was the chuckling answer. "That's all."

Rookie—"There's a young lady wants to entertain a soldier from this camp every Tuesday night, sir. She says she will serve cake and hot chocolate and will sing and all that. Shall I go?"

Sergeant—"No. What's her address?"—Boston Transcript.

What is the difference between a cat and a comma?

Answer—A cat has claws at the end of its paws, and a comma means pause at the end of a clause.—Ex.

"Books are wanted for the soldiers, Tommy."

"I got a nice 'rithmetic they kin have."—Kansas City Journal.

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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CHARLOTTE, N. C., FEBRUARY 19, 1919.

NO. 7.

A Song of Trust

Lord, Thou hast been my sunshine,
Through days of toil and care—
The brightness of the moonlight,
In nights of dark despair.
The shadow of a mighty rock
In many a weary land,
A beacon light to lure me on
To that celestial strand.

Through sunny days I wander,
The nights bring thoughts of Thee
From fleeting mist of earthly love
I to Thy bosom flee.
From phantom of earth's friendships
That seek for wealth or fame,
I come to Thee, my Saviour,
And all Thy mercies claim.

And now to Thee, my Father,
My Brother and my Friend,
I lay upon Thine altar,
All things that Thou dost send;
The past with all its pleasures,
The present and its pains,
The future with my hand in Thine
And all that it contains.

—United Presbyterian.



Editorial



Cardinal Gibbons and Prohibition.

THE Venerable Cardinal has sprung a great surprise on the general public by fiercely denouncing prohibition because it deprives the priest of wine for celebrating mass. The Cardinal denounces this deprivation as "striking at the very fundamentals of the Christian religion." It can surprise no one acquainted with the doctrines of the Catholic Church to find the sacrament of the mass referred to as a fundamental of the Christian religion. Jesus said, "Except ye eat the flesh of the Son of Man, and drink His blood ye have no life in you." According to Roman Catholic doctrine, in the sacrament of the mass the communicant fulfills this condition on which his spiritual life depends—he eats the flesh of the Son of Man and drinks His blood. Only in this sacrament can he fulfill this essential condition. Deprive a devout Roman Catholic of the mass and you deprive him of the nourishment on which his soul depends. Not only so, but you deprive him of a sacrifice which expiates his sins, and which can also be used in behalf of his friends and relatives in purgatory. It is, therefore, easily understood that Cardinal Gibbons would feel deeply aggrieved if he believes that prohibition interferes with the celebration of the mass.

The real ground for surprise is that Cardinal Gibbons should believe that the celebration of mass is to be interfered with. The amendment to the Constitution of the United States against which the Cardinal hurls his thunderbolt prohibits the manufacture, sale and transportation of intoxicating liquor "for beverage purposes." This is the full extent of prohibition. What is not expressly forbidden is allowed. Consequently prohibition does not prevent Catholic priests from getting all the wine they want for sacramental purposes. But suppose it did, suppose the Catholic priests could not get one slightest drop of wine, why should they not still be able to celebrate the sacrament of the mass? After consecrating the wine, they never give the laity a taste. How then can it be necessary. If the laity can get the full benefit of the sacrament by simply eating the wafer, why should not the priest be able to get along with the wafer alone? As a matter of fact he is deprived of the cup unless he is one of the celebrants. The "holy mother church declares that although our Redeemer, in the last supper, instituted and delivered to the apostles this sacrament in two species, yet it is to be acknowledged that Christ whole and entire and a true sacrament is received under either species alone; and that therefore as regards the fruit thereof they who receive one species alone are not defrauded of any grace necessary to salvation." After proclaiming this dogma, the august council of Trent proceeds to say: "If any saith that the holy Catholic Church was not induced by just cause and reasons to communicate, under the species of bread only, laymen and also clerics when not consecrating, let him be anathema." In the light of this anathema, how does Cardinal Gibbons dare to say that wine is essential in the celebration of the mass? The holy Catholic Church itself prohibits the wine to all laymen and to all clerics who are not at the time engaged in consecrating the elements. Only the priests who consecrate the bread and the wine are permitted to take the wine. A curse is invoked on all those who say that the wine is necessary to laymen and non-consecrating clerics. Is it essential to the priests who are consecrating the elements? It is not so stated, and there is no conceivable reason why it should be if the dogma is true that Christ whole and entire and a true sacrament is received under the species of bread alone. This is the ground on which the cup is withheld from laymen. In receiving the wafer they receive Christ whole and

entire, and in eating the wafer they eat the flesh of the Son of Man and drink His blood.

Of all Christians under the sun, except the Quakers, the Roman Catholics should be the last to complain, supposing wine to be prohibited. The Quakers discard the use of both bread and wine, and the Roman Catholics discard the use of wine except for the consecrating priest. Cardinal Gibbons had better fall back on "personal liberty." That is the one outstanding and easily understood argument against prohibition. In this day when so much is being said and done for the liberty of weak peoples, this argument should have considerable weight in behalf of weak minorities.

Union Seminary Review.

We have often called attention to this most excellent magazine, published by the professors and students of the Union Theological Seminary, Richmond, Va.

The January number which we have received is one of unusual merit, and we wish very much that it could be read by our ministers in general and also by their people.

It has a series of articles dealing with the changed conditions arising out of the war, and these articles show more thought than the generality of magazine articles do.

The opening article, by Dr. Edward Mack, is rightly placed at the front, for we have rarely read anything more illuminating or that gives a finer bird's-eye view of the political and religious conditions of Europe, resulting from the war. This article alone is worth the price of the book.

Rev. W. T. Thompson, Jr., has a paper on "Religion for Men"—which is written in the same simple and earnest style with which he preaches. As one who has labored among young men in a college town, besides serving six months in two camps, he speaks from experience, and his conclusions deserve earnest attention. Mr. Thompson's rise in the ministry has been remarkable, yet it has not been from force of circumstances, but it has been fully deserved. He is dead in earnest and he knows how to reach men, and in this sentence you have the secret of his success. In his article in the Review he is merely putting in words his own methods of work.

Dr. E. R. Leyburn is another of our young ministers who has been studying men in the camp, having spent six months in war work. He writes on "The Church and Reconstruction," in which he clearly sets forth the changes produced by the war, the dangers threatening the church, and the means by which we are to meet them. This is also an article worth studying, and concerns every pastor in the land.

Dr. Chester, one of our Foreign Mission Secretaries, knows the mission field as few men do, and out of his knowledge of world conditions he sets before us the effect of the war on missions. It is written in his pleasant style, which it is always a pleasure to read after, and by means of it we can see what the church is expected to do to meet these changed conditions.

Rev. S. J. Cartledge writes on what is becoming a familiar theme, "The Second Coming of Christ." As one who has never been able to accept either the Pre- or Post-millennarian doctrine in its entirety, but who has been sitting on the fence these many years, we are ready to move down a bit and give Brother Cartledge sitting room, though he goes toward the Pre view further than we can. We advise the reading of this paper to those who may be interested in a calm and conservative discussion of this much mooted question.

As usual the book reviews are excellent.

The Grace of Economy.

It was characteristic of the Old South to sneer at petty economy and to imagine that wastefulness was a proof of a generous spirit. This spirit was fostered by the natural conditions of Southern life, such as slavery, a fertile soil and absence from the world of business competition.

The New Englander, on the other hand, was by his natural conditions forced to struggle for existence, and to eke out a living from a poor soil and a harsh climate. He was compelled to practice economies of every kind and degree, upon which his Southern neighbor looked with some little contempt.

The Civil War, however, changed these conditions, to some extent, and compelled the Southerner to struggle for a living.

That he has learned well these lessons of adversity and has abandoned some of his false ideas of liberality is shown by the recent report of the War Loan Organization.

According to this report, in the thirteen Southern States the average per capita savings of 1918 showed \$26.73, the per capita war savings being \$6.14.

Since 1914, the total per capita savings in the South increased approximately 45 per cent, while in New England the increase was only 20.3 per cent; in the Eastern States 10.7 per cent, and in the Middle West 39.3 per cent. West Virginia leads the Southern States with a per capita savings of \$68.92, and with a war savings per capita of \$10.25. Its increase since 1914 has been 32.3 per cent. Of the other Southern States Virginia: total per capita savings \$44.89; increase since 1914, 41.1 per cent; per capita war savings, \$5.18. North Carolina: total per capita savings, \$24.24; increase, 40.9 per cent; per capita war savings, \$6.61. South Carolina: total per capita, \$33.49; increase since 1914, 57.7 per cent; per capita war savings, \$3.78.

These figures are very significant, and they give great encouragement for the future. When we consider the climate and other natural advantages, there is every promise that the South will come to the front in material prosperity.

In view of these facts, it is incumbent upon the Church "to lengthen her cords and strengthen her stakes," lest the god of this world blind, not only the minds of them which believe not, but also the minds of those who have been enlightened.

There is nothing more deadening to spiritual life than material prosperity, and there is no better antidote for those who are afflicted by it than to give till they feel it, and then give more.

Human Nature and the Peace Conference.

Human nature is very persistent, and no matter how fair men and nations may profess to be, when their interests are involved, human selfishness will manifest itself. "When self the wavering balance shake, 'tis rarely right adjusted."

At present the Entente Allies are engaged in a love feast, and from the pre-conference professions, one would have looked for harmony and strict justice. At times the Peace Conference seems about to change its name. One is reminded of the old Latin expression, "Lucus a non lucendo." Around this Peace Table are conflicting interests, each member intent on securing for his country all he can.

Our President and his associates are the only ones free from any motives of self interest. Italy and Serbia each wishes to control the eastern Adriatic ports; the Czechs and Poles claim Silesia; Montenegro is resisting inclusion in the proposed Jugo-Slav nation; Rumania is claiming Transylvania; China and Japan are at loggerheads over secret treaties; while France is justly claiming her stolen provinces.

This country through her distinguished representatives

occupies a very exalted position, with the consequent responsibility, and is being rapidly drawn away from her position of exclusion, and made to shoulder much of the responsibility of the world's welfare. However much we may prefer our old attitude, it would seem that Providence has a hand in this state of affairs, so it becomes our duty to seek to know the Lord's will, and then to do it.

Legislative Doings---Wise and Otherwise.

One has only to read the acts of our Legislature, to say nothing about the editorials of our Church papers, to learn that high position by no means carries with it a monopoly of wisdom.

The critical reader will find both in the proceedings of the Legislature as well as in the Standard's editorial column, a combination of ideas, wise and otherwise, that call for charitable judgment and commendation.

The present legislative body at Raleigh seems to be above par, when compared with some in the past, and while in some things attempted they have not shown the wisdom that Solomon should show, on the whole they have thus far done remarkably well. As the good far overbalances the evil, they deserve the thanks of the people.

They have dealt wisely with the question of education, and they appear to favor aid to public institutions for the youth of the State and those afflicted. They recognize the value of good roads and propose to make those who use them most and wear them most bear the expense of their upkeep.

There is one act against which every lover of law and order should protest. We refer to the act passed at the instance of Mr. Stubbs, of Martin, who seems to be the spokesman for the liquor men. Two years ago a law was passed making distilling a felony with a minimum penalty of not less than one year in the penitentiary—a law that was the terror of makers of moonshine whiskey. This Legislature has so far modified that law as to make the first offense a misdemeanor.

Another dangerous change in law was fortunately defeated in the Senate. In this State, arson, burglary, murder in the first degree and rape are hanging offenses. It was proposed to abolish capital punishment, but it was amended by excepting certain offenses—burglary, arson and train-wrecking. When it reached the Senate it was defeated, and the law stands as before.

There are many in this State who are opposed to capital punishment for any offense, and by appealing to those who are swayed by the heart rather than the head, it would seem now and then that the law will be abolished. In the end, however, the sober second thought comes to the front, and men decide that our modern ideas are not as safe as those that have stood the test of time.

We may be wiser than our forefathers, and we may be actuated by more humanitarian motives, but we are not wiser than He who said in the early days of our race, "Whoso sheddeth man's blood, by man shall his blood be shed."

It is astonishing to hear educated men, even editors, say that capital punishment is "a legal inheritance from the dark ages," and that being one of the Mosaic laws it is no more binding than his law against eating swine flesh. We would remind these brethren that the law prescribing the death penalty for murder was given long before Moses, and therefore has nothing to do with the ceremonial law, which was temporary. When the Lord cleansed the earth with a flood, and started His Church anew under Noah, He said, "Whoso sheddeth man's blood, by man shall his blood be shed," and He gave as a reason "for in the image of God made He man." The reason given was a permanent one, and it can never be brushed aside.

Remember God's ways are not as our ways, neither are His thoughts as ours.



Contributed



China and America

By Rev. Egbert W. Smith, D.D.

AT the Mission Station and city where I happened to be when the thrilling news of the armistice and allied victory was flashed around the world, the city officials, obeying orders from above, made a ceremonious visit of congratulation to our missionaries, myself included, at which tea was drunk, speeches made, and a formal paper of felicitations and good wishes on the successful close of the war was read to us by the secretary of the city's official board. I doubt not that something similar occurred in most of the towns throughout China where missionaries of the allied nations are located. Of the celebrations in the great cities like Peking, Canton, Shanghai, you have no doubt seen notices in the papers.

The popularity of America and especially of our great President is one of the outstanding features of the present situation in China. The feeling among China's missionary friends and most intelligent native patriots regarding her political condition and outlook is almost one of despair. Torn between two rival factions; preyed upon by self-seeking rulers in high office and organized robber bands throughout the country; kept divided, as it is here believed, by the intrigues, corrupted by the funds, and menaced by the power, of a neighbor nation; China is looking to America and President Wilson as her chief hope.

I trust she will not look in vain. From one of our missionaries I learn that when President Wilson's personal representative, Mr. Chas. R. Crane, was in China a few weeks ago, he made it very plain that at the Peace Conference the President wishes China to state her just demands without fear, and that he intends to do his utmost to see that China's past wrongs are righted. I am hoping and praying that America will exemplify in her international relations, as well as carry through at the Peace Conference, those principles of justice to weak and strong alike whose repeated enunciation by President Wilson has so captured the hearts and kindled the hopes of Chinese patriots the nation over.

At the first of our Stations that I visited in China, in a city of 125,000, a formal request was sent in to me that I address in our church building students of the government and military schools. I spoke through an interpreter, of course, to an audience of 500 young men that completely filled the floor of the church. I took as my theme the secret of America's prosperity and happiness, showing that our civilization is Bible-based, that all our great leaders today are disciples of Christ, illustrating especially from Woodrow Wilson's home training and habits of prayer and trust in God, and showing that the personal character from lack of which China is suffering in high places and low is the creation of Christ alone.

I never spoke to a more attentive, interested audience, nor one I believe in which I noted a greater number of serious, earnest faces, some of them vivid with intelligence. My address was followed by half a dozen speeches from the officers and teachers of the schools, all of them appreciative in the highest degree and warmly endorsing my message. Most of this, of course, was mere Chinese politeness, but the missionaries told me that such an invitation to me and such speeches from them would a few years ago have appeared a thing unthinkable.

A few nights later in a little country village on a Tuesday night I preached to an audience that filled the building and doors and windows. At the close of the service after the benediction not a person in the audience moved from his seat. After waiting a while my missionary friend said they evidently wanted more. So I preached them another sermon on China's need of Christ, illustrating from America somewhat as above described. This concluded, they still remained.

An opportunity was then given for any one to ask a question. A leading man of the village of strikingly attractive appearance, not a professed Christian, rose and thanked me most warmly for my visit to China. The audience then slowly withdrew, many coming forward to express their appreciation.

At the next Station I was again invited by the Government School to address their students. After ceremonious tea drinking with the officers and teachers of the school, I did my best to show those young men that Christ was the chief need of themselves and of their country, illustrating again from America, and President Wilson, a channel through which at the present moment the truth seems to reach them with a peculiar effectiveness.

At another Station, after preaching in the morning, notice was given that that afternoon my theme would be the secret of America's greatness. At the appointed hour the house was crowded, several dozen standing throughout the whole service.

In a most peculiar and unprecedented way God has given to the United States the ear and heart of China. It is an opportunity and a responsibility without parallel in the history of missions.

Tsing-Kiang-Pu, China, December 28, 1918.

Answering Inquiries.

By Rev. R. P. Smith, D.D.

By courtesy of the Presbyterian Standard we take this method of answering numerous inquiries that have come to us regarding the condition of the orphan children under our care. The newspapers in this section published recently some information about the influenza scourge that has visited the Mountain Orphanage at Balfour, and the Maxwell Orphanage, at Franklin. These pathetic articles stirred the hearts of the people, hence these letters of inquiry.

In all we have had sixty cases of influenza, some of them quite serious, but had only one death. Nora Johnson, eleven years old, died of pneumonia following the treacherous disease. She was from Avery County, and one among the most promising children at Balfour. Thankful to report that most of the stricken ones are well again, and the rest are convalescent. The prospects are favorable for conditions to become normal very soon.

At Balfour there were thirty-six cases in bed at one time. While so many were lying helpless, friends came to the rescue. Some gave personal service, some brought prepared food, while others sent money to help pay the extra bills. We have never seen a greater exhibition of genuine sympathy and kindness. We hereby sincerely thank all who are helping us to provide a home and Christian training for these needy "children of the hills."

Asheville, N. C.

Faith.

If on this night of still white cold,
I can remember May,
New green of tree and underbrush,
A hillside orchard's mounting flush,
The scent of earth and noon's blue hush,
A robin's jaunty way.

If on this bitter night of frost,
I know such things can be,
That lovely May is true—Ah! well,
I shall believe the tales men tell,
Wonders of bliss and asphodel
And immortality.

—Hortense Flexner, in Harper's.

The Interchurch World Movement

By James B. Spillman.

THIS movement, which has been characterized by John R. Mott as "the greatest structure that Protestantism has ever erected," should be of unusual interest to every member of the Southern Presbyterian Church, for it had its origin in the mind of one of our own leaders, Chas. H. Pratt, formerly missionary to Korea, now one of our secretaries of Foreign Missions.

At a meeting of the Foreign Missionary Board, it was Mr. Pratt who suggested the idea and by resolution, a letter was addressed to the various Foreign Mission Boards of all the Protestant Churches of America, asking that an effort be made to co-ordinate the work of Foreign Missions.

The response was instant and unanimous. A meeting was held in New York, December 17, 1918, for the purpose of considering the entire subject. The Foreign Mission Boards of all denominations were represented. Dr. Jas. I. Vance presided and a committee of twenty was appointed to formulate an adequate and workable plan to present to the Foreign Mission Conference, the Home Mission Conference, the Educational Conference, and the Sunday School Conference.

At the meeting of these conferences, January 17, the recommendations were unanimously adopted and a committee of one hundred was formed to inaugurate the Interchurch World Movement.

This committee met at Yonkers, N. Y., on February 5 and 6, in Wallace Lodge, a beautiful building overlooking the Hudson, which was presented to the Northern Methodist Church as a convention hotel.

After hours of prayerful consideration, the nominating committee named as chairman of the general committee, Cyrus H. McCormick, of Chicago; as vice-chairman, N. W. Ayer, of Philadelphia, and as second vice-chairman, Mr. Fred B. Smith.

An executive committee of fifteen was named of which Dr. John R. Mott is the chairman; this committee is empowered to name seven other members.

The executive committee nominated Dr. S. Earle Taylor as general secretary of the Interchurch World Movement. Dr. Taylor is the executive secretary of the Northern Methodist Centenary Movement; his nomination was adopted by a rising vote and the hearty handclapping which greeted his nomination showed instantly and without question the warm personal regard which the members of the general committee felt for him and the confidence which they had in his ability to lead the movement and in his devotion to the cause of our Lord Jesus Christ.

With S. Earle Taylor in the executive chair, with Cyrus McCormick as chairman of the general committee, with John R. Mott as chairman of the executive committee, we can feel that assurance and confidence which comes with the realization of the personal love and fidelity that these men have for the cause of our Lord.

This movement, first of all, is a church movement, a movement started by church men—men who believe that the commission of carrying the Gospel to the world was given by our Lord to the Church. It has no connection, whatever, with any movement which tends toward church union or church federation, and it is composed of the strongest men of the various churches of North America. Charles H. Pratt is on the executive committee, and when all the names are published, it will be seen that many large boards are represented.

The purpose of this movement as set forth is as follows:

"To present a unified program of Christian service and to unite the Protestant Churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated Christian effort and meeting the unique opportunities of the new era."

All the interests of the church are to be included: Foreign Missions, Home Missions, Education, Equipment, Maintenance and Endowment of Schools, Colleges, Semi-

naries and Orphanages, Sabbath School Extension, Ministerial Relief and Endowment—Endowment will be handled by putting a certain per cent of the total into the budget each year until the entire Endowment is raised.

This movement is a world movement, a full survey of the 3,000 counties and 250 large cities of America will be made, giving every detail and showing the need in men and in money of every city and of every county to make Christ known to America. A survey of the unoccupied and the occupied territory in the foreign field will be made also that the "totality of the task" may be known—when this data is complete, these facts will be given to the Christian people of America and an appeal to supply the needed men and money will be made.

This movement is characterized by a deep and fervent love for Jesus Christ and a sincere desire to accomplish His will in the world. This is so marked that it may be said to be a passion with the leaders of this movement.

This movement has been undergirded with prayer and so sure are the leaders, that this meeting at Wallace Lodge will hold a great place in the history of Protestantism that early in the proceedings, stenographic notes of all speeches were ordered to be made in order that men might be able to read every word that was uttered and that they might know the inmost mind of the representatives.

There are now four great church movements: The Northern Methodist Centenary Movement, the Southern Methodist Centenary Movement, the New Era Movement of the Northern Presbyterian Church and the Progressive Program of our own Church. These four denominations have on a financial campaign for \$38,500,000, for this year. The Northern Methodist Church and the New Era Movement have already expressed their willingness to merge their movement into this larger movement.

No one single thing could give more courage and faith to this movement than the raising of the \$3,000,000, set as our goal for the year ending March 31, 1919. The writer is confidently expecting that when all reports are in from the various committees that we shall reach this desired amount.

Columbia, S. C.

Daddy's Comin' Hame.

Noo, Jessie, lay your knittin' doon an' dress your hair sae fine,
An' Rabbie, polish up your shoon an' mak' the buckle shine,
An' get ye in your tartan dressed that bears the Stuart name;
Today my bairns maun look their best, for Daddy's comin' hame.

Wet was his een an' sair his heart when last he kissed us all,
Fu' lang he lingered, loth tae part, yet proudly marched awa';

For wi' the Hielan' laddies true when first the war ca' came.
Thank God, your feyther went an' noo thank God he's comin' hame!

The music o' his merry voice, the magic o' his smile,
That used tae mak' us a' rejoice we've missed a dark lang while;

But we yince mair the bonnie bliss o' voice and smile shall claim,

Ah! ne'er was day sae great as this, for Daddy's comin' hame!

But, bairns, we maun' no greet or grieve if he is changed a wee,

His coat may hae an empty sleeve, his broo may bandaged be;
His step may lack its spring o' yore, but aye his heart's the same,

An' a' his wounds for us he bore, for Scotland, God, an' hame!

—M. H., in Boston Transcript.

Our Church Honored

AMONG the countless calls made upon our generosity by the helpless sufferers in the war-devastated regions of Europe and Asia none has moved the heart more profoundly than the call from our Christian brethren, the Armenians and Syrians of Asia Minor and Palestine.

The reports show that four million Armenians and Syrians were driven from their homes by the barbarous Turkish army and that over one million of them were butchered by the unspeakable Turks or have died of starvation and exposure during the three years in which they have been exiles from their homes. Today there are more than a million and a half of whom 400,000 are orphans, who are still wanderers in deserts and mountains and unless speedily helped they will die of starvation.

An American Committee was organized three years ago to raise a relief fund and provide help for these desperately needy people and although laboring under great handicaps a splendid work has been done.

The Sunday Schools of America were asked to give one million dollars to this relief fund in 1917 and they went well "over the top." In 1918 conditions were growing steadily worse and the Sunday Schools were asked to raise two million dollars. The second goal has been met and passed and the schools of the Southern Presbyterian Church have had a splendid part in raising this great relief fund.

The Sunday School Committee at Richmond through its secretary and superintendent have been tireless in their effort to bring this worthy cause before our schools. The National Relief Committee at New York has shown their appreciation by asking the executive secretary of our committee, Mr. R. E. Magill, to go to Western Asia as a member of a commission of ten to report upon the methods of administering the relief fund and as to the need of continued help from the famine scourged people of these old Bible lands. Only nine churches in the United States and one in Canada were asked to send representatives, so the honor conferred upon our Church is all the more notable.

The commission is expected to sail about March 15 and will be taken by a Government transport to England. The English Government will furnish transportation to Cairo, Egypt, where the commission will begin its work of investigation.

The itinerary will carry them to Port Said, on the Suez Canal, where the first concentration camp of expatriated Armenians has been established. The portion of Palestine and Syria lying between the Suez Canal and Jerusalem will be carefully gone over and it is expected that Easter week will be spent in Jerusalem observing the interesting services with which three types of faith always observe this period. A number of relief stations have already been established in and near Jerusalem and they will be visited in turn, the route taking the party through Damascus and Beirut and through northern Palestine and into Asia Minor. At Aleppo the junction point of the Berlin and Bagdad Railway, where a branch turns south into the holy land, a very large relief work is being done. It is planned to establish relief centers throughout the whole of Asia Minor, and Syria, and about two hundred doctors, nurses, teachers and relief workers are already on the way to these plague stricken countries. Three cargo ships, furnished by the United States Government, have been dispatched with foodstuff, clothing and medical supplies, and others will follow as rapidly as possible. Millions of dollars have been cabled to U. S. Consular agents to meet urgent needs for relief and the American Committee is doing everything within its power to meet the desperate situation.

In Asia Minor the itinerary will carry the commission over the territory covered by Paul in his missionary journeys and the cities of Tarsus, Konia, Adana, will be visited with Constantinople as the final objective. The few railroads of the country were badly wrecked by the contending armies, and the commission will be furnished with Ford cars for a good portion of the 2,000 mile overland trip and the British and French army of occupation will furnish a military escort

where needed. If time permits a few members of the commission will visit the relief stations along the coast of the Black Sea and extend the itinerary as far as the city of Dan, in the Caucasian region.

The war has wrought some strange transformations and maps of the old world will have to be made anew, but the sending of commissions to aid in beginning the reconstruction of a Christian civilization in these ancient lands is indeed a fact of striking significance. Two blessings at least will emerge from this world war, and that is that this generation will see the end of the Turkish nation as a governmental enemy and never again will the fanatical Mohammedans have power to persecute and massacre Christian races.

The task of Christian America is to bring the remnant of these homeless and plague tortured people back to their wrecked villages and plundered homes and supply them with food, clothing and seed and farming implements until they can begin anew their old life of industry and frugality.

Schools and orphanages must be provided for the homeless and helpless children which will furnish mental, religious and vocational training, and hospitals and institutions must be prepared to minister to the multitudes who have been physically and mentally wrecked by the sufferings of the past few years. The Secretary of Publication counts it a high privilege to have even a small part in this mission of mercy, and he hopes to aid in putting before the churches of America a vision that will move them to provide permanently for the needs of these sorely oppressed people as they begin life anew in the historic lands hallowed by the life, words and works of the great Healer and Saviour of suffering humanity.

A Correction.

In the Presbyterian of the South of February 5 appears an article from the Chairman of the Permanent Committee of the Assembly on the Bible and Family Religion, in which he says, "The following Presbyteries (giving their names, nineteen in all) sent no narratives to the Assembly last spring, or, if they did, they failed to arrive." In this appears that of Central Texas Presbytery. So far as this Presbytery is concerned the statement is incorrect. There was a circumstance in connection with preparing the narrative that impressed itself upon my memory. Mrs. Hutton, also, who assists in preparing the Presbyterial reports to the Assembly, distinctly remembers that the narrative was included. These reports are carefully counted as they are being placed in the envelope, and the letter is registered. In this case the registry receipt was received, and soon after a letter came from Dr. Lav, the stated clerk of the Assembly, saying "reports received."

Knowing the author of this article as I do, and being a friend, I'm sure he is incapable of intentionally misstating anything. But before publishing this statement, which is by implication a censure of the stated clerks of these Presbyteries, he should have corresponded with them to ascertain whether his supposition was correct. It is not pleasant for stated clerks, all of whom take pride in correctly reporting their respective Presbyteries to the Assembly, to be publicly and unjustly charged by implication with being negligent. It is hardly probable that nineteen should all have made the identical mistake in sending up their reports to the Assembly. It is far more probable that the Assembly's standing committee in handling so many reports would lose one or more, than that all these Presbyteries should have omitted them. I always bind together all sessional records of the same kind before placing them in the hands of the several committees. If this is done with reports before presenting them to the Assembly it would relieve this condition.

Of course Presbyteries have nothing more to do with reports after they have been received by the stated clerk of the Assembly.

H. C. Hutton, S. C.,
Central Texas Presbytery.

To Managers in Stewardship Campaign

YOUR Committee, called by the Church, to review and advance the work of her executive agencies, to stimulate her benevolent activities, and to recommend means to secure these ends finds a condition of unprecedented encouragement and critical seriousness.

We have heard the united testimony of all your secretaries as to the unusual needs and possibilities of their respective works. We have too, their concurrent testimony as to the large results of the Stewardship Campaign by which the year of world war, famine and pestilence has been made the year of the church's largest gifts.

We are persuaded that through the Stewardship Campaign, in which God has placed upon you the responsibility and privilege of leadership, the church is to find the way to answer the challenge of her opportunities and to provide the means, not only of holding her lines, but of making a great and necessary offensive. We feel constrained to second the efforts you are making and crave the privilege of aiding you in gaining a clearer vision of your task of transmitting that vision to the entire church.

May we note some of the things to give heart and courage in this campaign on which rests both the interests and honor of His Kingdom.

The destructive forces of militarism have cleared the world for the work of the constructive forces of the Gospel. The men who have answered the call to heroic sacrifice for the liberty of the world are open to the appeal to undertake heroic things to give life to the world. Those who have done large things for their country may be enlisted to do large things for Christ.

America is the heart of world life. This heart must be taken for Christ if you would give Him to the world. The feeling of brotherhood for America felt by the dependent peoples of earth open their ears to you to hear the story of your Christ.

Christ left out of the teachings and ideals of school life caused the world war; by putting Him and His teachings into the schools we may make peace permanent.

The training of our people to think in large terms and to act in sacrificial ways for their country will help them to give like thought and service to the church. Their willingness thus to do is evidenced by the responses they have already made, in this year of world stress and trial, increasing their

gifts: To Foreign Missions, \$114,000; to Assembly's Home Missions, \$49,000; to Christian Education, \$20,000; to S. S. Extension, \$20,000. The prosperity of our people is without a parallel. But this prosperity has arisen from the gift of blood and should be used for the saving and betterment of the lives of men.

This letter would be incomplete did we not direct your attention to this condition as both critical and serious.

It is God's providence which has made the open door of the world for the constructive work of the Gospel, the men of heroic mold and sacrificial spirit and the prosperity of the people to meet. By this conjunction He is saying to the church, "Today, if ye will—hear my voice!" Tomorrow will be too late.

Not only are there opportunities which will not wait but the cost of present opportunities is unprecedented. In Foreign Missions alone, the price of silver in China and other Oriental exchange charges, furlough travel expenses, increase in missionaries' salaries and added cost of African missions made necessary by war conditions, have added \$212,000 to this year's apportionment. The demands for the home missionaries are of a like nature.

It is better for all these causes to meet these urgent demands on the basis of the stewardship of life and substance, rather than by expedients, which from their very nature must be temporary.

The Master has placed your campaign in the advance line. As you lead His cause will advance.

(Signed) David Park, Anniston, Ala.
E. W. King, Bristol, Va.
T. C. McRae, Prescott, Ark.
Thos. F. West, Tallahassee, Fla.
J. B. Hutton, Jackson, Miss.
A. D. P. Gilmour, Spartanburg, S. C.
C. R. Nisbit, Kansas City, Mo.
W. M. Everett, Atlanta, Ga.
T. M. Hawes, Louisville, Ky.
U. D. Mooney, Shreveport, La.
E. R. Leyburn, Durham, N. C.
W. H. Raymond, Nashville, Tenn.
F. T. McFadden, Richmond, Va.
E. L. Bell, Lewisburg, W. Va.

Utilizing the Power of Momentum

By Rev. S. H. Hay.

WHEN the three million dollar campaign was launched last spring we came very near deciding against a full use of its machinery in the annual March canvass of our local church. We planned to take an eclectic attitude toward the general campaign, selecting such of its features as seemed adaptable to our local needs and utilizing such momentum as we could get from it for putting through an independent minor campaign of our own.

Among the features that we planned to modify radically was the aim at an increase of 50 per cent. It seemed best to adhere to our own plan, which had been taking form in my mind for some months, to try for an advance of 25 per cent. I confess I felt rather bold in setting as high a goal as that for a congregation that had been thoroughly worked for a decade past, for of course 25 per cent is a good gain ordinarily.

We did enter fully into the general campaign, however, although we had not expected to do it. The campaign leader of our Presbytery pleaded with me so earnestly for co-operation that I could not well withhold it. I must say, I felt at the time that the principal help that could be given him was to comfort him by sharing his defeat.

The results of the campaign in our group were to me amazing. Every one of the six churches of our unit went comfortably over the goal. It is significant too that in this campaign group were churches of almost every sort, college, country, and town, pecunious and impecunious. The cam-

paign set them all a full step forward in benevolences, although some of them were already among the best givers in the Assembly.

I am saying nothing here of benefits derived other than financial. They were numerous and valuable, however, and our gratitude for them is as definite as for the other.

It does seem that there is no end of power exerted by God through the agency of judicious general movements and campaigns in the church. After all, does not the main weakness of our denomination lie in the difficulty we have in getting general movements under way? Our individualism is strength and glory to us in many respects, but maybe it stands a little in our way sometimes when a need arises for uniform adoption of a movement and its details by the whole church. Such times as that do come now and then, though ordinarily it is better for each one of us to do his work in his own way. As I understand you and the church reports, the Assembly is calling for a progressive campaign now, one item being an effort toward a goal of \$12,000,000 for benevolences in three years, \$3,500,000 of this amount to be pledged this March for the church year 1919-20. I learned quite a lesson from the rebuke administered to the poverty of my faith last spring and I am ready to do what I can to persuade our local organization to utilize again this year as fully as possible the momentum offered by a general movement throughout the church.

Mooresville, N. C.

Suggestio Falsi, Suppressio Veri or--the Tithe as Law

By Rev. Chas. E. Raynal, D.D.
(Dr. H. M. Parker, Collaborating).

IT has been a matter of surprise and regret to conservative and orthodox members of the Church that the Presbyterian Standard has lately lent itself to the spread of some such gravely heretical ideas. Several very important departures from our historic positions might be instanced among its recently published articles, but I leave these to those seraphic Doctors whose learning the better fits them as guardians of the weightier matters of the law, and choose one of the lesser offences as more conformable to my station and degree—The Tithe as Law.

I am the more inclined to protest against this particular heresy because our commonwealth and Church have lately been deluged with literature—falsely so-called—upon this subject. Writings of many kinds have been sent abroad, not only through the Church papers, but also through overcrowded freight, express and mail. Various conventions have been appointed with the express purpose of inculcating this idea, and attendance upon these meetings has been made compulsory for most of the ministers of the Synod since most of the ministers have been enjoined to entertain conventions, so many having been appointed. Beyond all this is the even more serious situation we face in the fact that this vast work of propaganda—through Church papers, pamphlets, mails, freights and conventions—is being done by a committee which boldly claims the authority of the General Assembly.

I.

Now the burdens of all these writings is one burden. When one is read, all are comprehended, however diverse their form of statement or mode of dissemination, they all proceed to their predestined conclusion with one argument. First: The tithe is a universal principle coeval in its promulgation with the creation of man. Second: This universal law was recognized by Moses and incorporated in the Levitic system. Third: This law, being universal, was not abrogated when the Old Testament economy ended. Fourth: Being universal and not abrogated in the New Testament dispensations, it is universally binding still.

It is clear that this argument begins with the claim of universality and proceeds to the claim of eternity—unless abrogated. The Tithe is therefore raised to a position equal to that of the Decalogue and must be regarded as co-ordinate with or a part of the moral Law. A sort of first or eleventh commandment.

II.

Against these very gratuitous assumptions, it might be sufficient to oppose the words of Dr. Bridges, of the Westminster Assembly of Divines: "We deny the major and reject the ergo." However, in order that a fair statement of the faith of the Church may be made, the following well known and undisputed facts may be presented:

First: The great majority of the doctors and ministers of the Presbyterian Church, and of all other evangelical bodies, have never believed and do not now believe the tithe to be as above contended—a universal and eternal law.

Second: The General Assembly of the Southern Presbyterian Church, in answer to questions, overtures, and appeals, all and several, has steadfastly represented this great majority opinion in refusing to declare the tithe of binding obligation for the Christian Church. In the year A.D. 1889 the General Assembly submitted the question of the tithe to the Presbyteries with the result that fifty-one, out of sixty-eight reporting, expressed the opinion that the tithe is not binding under the New Testament dispensation, ten regarded it as binding, six declined to express an opinion, and one was on the fence. Repeated subsequent questions and overtures have evoked the same or like result, until in the year 1909 the Assembly handed down an opinion which I shall presently quote.

Third: The New Testament, very clearly does not enjoin the tithe. There are but four direct references to the tithe in all the New Testament if Young's Concordance be

correct. The first of these is in Matthew 23:23, and is found in part as follows: "Woe unto you scribes, Pharisees, hypocrits! for ye tithe." Of mint, anise and cummin they faithfully gave a tenth, but they had "left undone the weightier matters of the law, justice, mercy and faith." The second reference is Luke's record of the same or like words and is found in the 11th chapter and 42nd verse of his Gospel. The third reference is in Luke 18:12, and presents the Pharisee's boastful prayer: "I give tithes of all I get." The fourth reference is in Hebrews the 7th chapter, where record is made of Abraham's gift of a tithe to Melchizedek. It may be noted that Abraham did not give a tithe of his income to Melchizedek. The transaction did not involve Abraham's income at all. A tithe of the spoils of war was paid to Melchizedek, not out of Abraham's share, for Abraham refused any share of the spoils. That tithe came out of the king of Sodom's goods which the young men had taken in war.

These points are capable of considerable expansion and are worthy of even the Standard's valuable space, but, as Dr. Bridges holds brevity to be not only the soul of wit but the chief end of man, they are contracted here to suit his literary canons.

III.

I add several observations of greater or minor importance.

The rite of circumcision has as well founded claim, not only to pre-Mosaic but to pre-Abrahamic universality as the tithe. It is a matter of record that neither was universal, but both were observed among the Arabians, Phoenicians, Carthaginians, Egyptians and others. Like the tithe, circumcision was practiced in the early Christian Church and no objection arose to the Jewish Christian's continuance of the custom until they tried to enjoin it upon the Gentiles. Then Paul opposed Peter to his face for Peter was wrong. Paul's great argument settled forever that controversy. He showed that those who were circumcised were debtors to keep the whole law. The term "falling from grace" had its origin not in any commission of sins against the law, but in Paul's condemnation of those who were returning to the works of the law. Now when these circumcised Judaizing tithers observe the law for themselves we raise no objections whatsoever. Our protest comes only when they would reimpose the works of the law upon a free church. Then with Paul we say to the people: "For freedom did Christ set us free: Stand fast therefore" and "though we or an angel from heaven, preach any other gospel unto you let him be anathema."

Another observation: What we need today above all things is the preaching of fundamental truth. A return by our ministers to the greater doctrines of the Gospel faith is of vastly greater importance than the cheap shibboleths of our time. The one point at which the church can now best serve is not in the endless repetition of the street cries and campaign watchwords of the day—though they be our own—but in the preaching and practice of those high calls of faith which are beyond and above even the most important of our present achievements. A glance at all this vast pother about money, tithing and stewardship reveals how wrongly the emphasis is placed. Leave it—let it alone—hush it up—stop! Let the high sanctions of the Gospel and the great calls of love toward and faith in God be preached. The outpouring of money would follow in due course as one of the many minor results of this greater preaching of duty and service.

Still another observation: The General Assembly while refusing to enforce the tithe, commended the practice of the giving of some definite proportion and pointed out that one-fourth or one-half might just as well be the proportion as one-tenth. But at the same time the Assembly handed down what I conceive to be the best extra-Biblical deliverance upon this subject ever presented to the church, and I quote this as

the fittest possible close to any paper dealing with the title: "But the Assembly, while encouraging, and even enjoining the personal adoption of some definite proportion as a minimum, does not feel authorized to fix that proportion, which, under the Gospel, has been left to the enlightened conscience of the individual, in the exercise of the liberty wherewith Christ has made us free. The Mosaic law prescribed rules; the Gospel promulgates principles, rules are for childhood, principles are for maturity; and the Assembly cannot bring unto bondage to the letter those who, having received the spirit of adoption, are no longer under tutors and governors."

In this brief statement of the undeniable position of our church upon this subject I have passed over many relevant matters, such, for instance, as the fact that there were two tithes that the Judaizers must enforce if they would be consistent—there is even a third tithe, but this tithe of the third year was probably a duplicate of one of the others. It might also be shown that those ecclesiastical communions and national parliaments that have bound the tithe upon the people have not realized the remarkable results which our Judaizers promise. The Catholic Church is the most notable example of the former and the English Establishment the outstanding example of the latter. It is also worthy of consideration that Christ's condemnation of the Pharisees was not based upon their observance of law, for in the law they were eminently correct, but upon their elevation of minor observances to the importance of first principles. This spirit of Pharisaism was the very antithesis of the spirit of Christ. Another practical observation might be found in the fact that the money spent in operating printing presses, buying postage stamps, filling waste baskets, and holding conventions in this vast campaign of propaganda would support several mission stations in China or Kamchatka.

IV.

And now while the Standard cannot be enjoined to stop this broadcast sewing of tares among the corn—for we are under grace, not under law—I earnestly appeal that the Standard safeguard the faith of which it has always been our appointed guardian and which it so completely represents in its editorial utterances. This could be done so efficaciously that all error would be rendered innocuous if Brother Bridges would subtend to the offending articles one of those charming little notes of his which say: "Space is given the above contribution but the editors desire to state that the views therein expressed do not represent the opinion of the Standard."

Statesville, N. C.

(We wish it to be clearly understood that the Standard is an open forum for the discussion of all questions concerning the Church, and that the publication of the views of others by no means implies our endorsement of them. The views of these two charming collaborators happen to coincide with our own, which of course closes the case. Whether our readers agree with them or not, they will enjoy the wit of the article, though it is not the kind of wit of which brevity is said to be the soul.—Editor.)

Systematic Beneficence--Personal Pledges.

Some good churchmen refuse to make personal pledges for the support of the church and the extension of the Gospel on the ground that they can not tell in advance what their income will be. Perhaps farmers have the most plausible excuse for taking this position, though such ignorance of future income is true of many business and of many mechanical trades. Some salaried men refuse to pledge, lest their circumstances change and they prove unable to keep the promise.

Happily such objectors are in a great minority among the loyal supporters of the church and its divinely ordered enterprises. Otherwise it would be impracticable for a church to promise a pastor a stipulated salary, to negotiate a needed loan, to rent a piece of property, or to project any definite plan for missionary or educational work.

As a matter of fact, very few can know certainly what

their resources will be for a year ahead. Crops, markets, prices, customers, positions, and health are all subject to unforeseen fluctuations. Yet very few indeed do not know what they may reasonably count upon as a highly probable minimum of income. Men live by the law of probabilities and make all sorts of personal plans and promises based on reasonable expectations only, not on certainties.

Consequently all of us pledge money in advance to secure various ends that seem worth while. We secure the use of a storeroom or a piece of land and promise to pay the rent. We borrow money and sign up for the interest. We buy goods on credit. We carry life insurance. We enter children in college. We join lodges. We are assessed for taxes.

Is not the support and propagation of our Lord's Gospel as primary an obligation as any of these? Or is it worthy only of the drippings?

If God prospers us beyond our expectations, we are perfectly free to give more than we have pledged; no church treasurer will object.

If unforeseen calamity overtakes us and seriously alters our income, we are equally free to decrease, or cancel our pledge, giving the treasurer notice. Permission to do so is frequently printed on the pledge card. This reasonable privilege is always understood to be a personal right, even when not formally expressed.

Presbytery's Committee.

"Why a Church Paper in Every Home."

(The following letters explain themselves. While they were not sent us by our good reader for publication, we feel that they are too good and bear too strongly on the subject that is being discussed just now so widely in our Church as to the need of a Church paper in every home, for us to withhold them. Surely what this paper has done for this particular family, one of our three Church papers could do for every family in our Church.—Ed.)

THE 1919 LETTER.

Editor Presbyterian Standard, Charlotte, N. C.

Dear Sir: In looking over an old file I find a letter that I wrote you more than a year ago and which had been laid aside to be "touched up" before mailing. I have decided to send it along, however, just as it was written, in spite of the fact that I could write a stronger one now, as the "Standard" is better than ever. My attachment to it could be explained in part by the fact that it, and its predecessor, "The North Carolina Presbyterian," have instructed, comforted and entertained me ever since I can remember, but my wife's unwillingness to give it up cannot be explained solely on sentimental grounds, for she is not a "native born" Presbyterian, having moved her membership from the Lutheran Church after we were married. She discovered, however, that she had to a great extent been a Presbyterian in spirit all her life which is not hard to understand when it is stated that her father's people were originally members of the German Reformed Church.

With very best wishes,

THE 1917 LETTER.

Editor Presbyterian Standard, Charlotte, N. C.

My Dear Sir: Your reference in a recent number of the Standard to the Church officer into whose family several secular newspapers and periodicals were coming and yet who expressed himself as not being able to afford the Church paper reminded me that you might be cheered by the knowledge that there are some who feel they cannot afford to be without your paper. My wife and I have found it a source of great comfort through the past few years which have been ones of great financial stress. We have stopped one paper and periodical after another, and when our subscription to the Standard became so much in arrears that we felt something must be done we looked at each other with the question in our eyes, "What shall we do about it?" My wife settled the question by saying, "That devotional column has meant so much to me the past year or so. We can't give it up." So we didn't, and God helping us, we wont.

With our very best wishes,



News of the Week



On February 6, at Durham, N. C., Joe H. King, one of the best known editorial paragraphers in the South, died at his home, of pneumonia. He was in the editorial chair nearly thirty years.

In a fire in Spartanburg, S. C., February 9, Perry Burnett and daughter, Lila, were burned to death.

A broken steel brake beam catching in guard rails of the Piedmont & Northern Railway trestle near Chick Springs, S. C., was the cause of the wreck recently, Frank W. Shealy, chairman of the State Railroad Commission, announced in a special report on the investigation of the wreck. The wreck, states the report, was not caused by defective roadway or speeding the train. Four persons were killed and a half dozen injured, some of whom may die.

The Boone Highway is to be extended from Reading, Pa., to New York City. J. H. Rich, of Winston-Salem, N. C., chairman of the association, which is operating with federal authority, stated that the western leg of the highway, from the Pacific to Boone's birthplace, already was on the way to completion and that steps would be taken shortly for construction necessary to link it with the Atlantic Coast section.

Though urged by leading men of the State and by the President himself to vote for the Woman's Suffrage Amendment, both Senators Simmons and Overman stood by their guns and refused to yield their convictions, for which all men, without regard to their own views, will honor them.

A temporary establishment of 27,559 officers and 509,909 enlisted men is provided for in the annual army appropriation bill reported to the House by the military committee. The measure carries a total of \$1,117,289,400. The committee said an army of the size recommended would be necessary "during the period of demobilization." Legislation affecting the National Guard is among the features of the bill. A national guard organization of 106,200 men is contemplated. Equipment and supplies would be provided without charge by the War Department from the war stores. The total appropriations for the guard aggregate \$10,173,000. When this measure came up in the House opposition was expressed to a standing army of more than 175,000 men.

At a meeting of the Food Administration representatives recently held in Washington, the cotton oil men asked protection by having an embargo on Oriental edible oils.

In the North Carolina Legislature a new tax bill has been presented. Among other provisions it increases the State tax for schools from 20 cents to 32 cents on the hundred dollars valuation and cuts the regular State tax levy from 23 2-3 cents to 11 2-3 cents; however, five per cent of the 23 2-3 cents levy heretofore has been set aside as a State equalization fund. The tax rates on inheritance are not changed but these taxes are placed more completely in the hands of the State Tax Commission.

In the South Carolina Senate a bill has been introduced providing that heads of farming enterprises in the State be required to file, before June 1, a sworn statement of the number of acres of land under cultivation, the number of animals employed on farms and the division of acreage between cotton and other crops. The bill provides that a tax of \$25 an acre shall be imposed on all lands planted in cotton in excess of ten acres for each animal used.

Representative Godwin is trying to get public buildings at Lumberton, Dunn and Southport, N. C. Lumberton has a site, Southport would erect its building at Fort Johnson.

President Wilson has accepted the resignation of William Graves Sharp as ambassador to France to take effect when a successor qualifies. This was revealed by correspondence between the President and the ambassador, made public at the White House without comment.

The War Revenue Bill has been adopted and now needs only the signature of the President. It levies \$6,000,000,000 in taxes this year, and \$4,000,000,000 yearly thereafter until revised.

The North Carolina Conference for Social Service elected Dr. W. L. Poteat, President. The conference adopted resolutions that endorse the Connor-Saunders child labor bill in the Legislature and the other child welfare and health measures that have been introduced; declared for a general betterment campaign for all the people, normal population as well as the defectives, and endorsed the Lever health bill in Congress.

The conference of cotton growers of North Carolina adopted a resolution declaring for an iron clad 33 1-3 per cent cut in cotton acreage and corresponding attention to reduced fertilizer application; another calling on the Legislature to enact a standard cotton warehousing act that will help in holding cotton and to change the tax billing season as to cotton on hand by growers from May 1 to June 1; and provided for a committee of seven to direct a statewide campaign in cooperation with other cotton states.

In Congress the House has approved the new three-year building program, which declares for a policy of naval expansion unless limitation of world armament be agreed upon at the Peace Conference.

Secretary Glass has asked Congress to give him authority to make the next issue of Liberty bonds more attractive by fixing interest rates and determining exemptions from taxation, according to financial conditions existing when the loan is floated.

Representatives from thirteen townships in Robeson County recently met to take steps to divide the "State of Robeson" into three counties.

Secretary Daniels in an address before the Legislature advocated the consolidation of all State colleges and the giving to women the ballot.

A movement on foot to erect a memorial to the late Edward K. Graham, President of the N. C. State University, has been received with general favor.

Just three months after the armistice, the German National Assembly elected Friedrich Ebert President of the German Republic by a vote of 277 out of 379 votes—a majority of 102. Herr Ebert accepted the election. Count von Posadowsky-Wehner received 49 votes.

The Burgeois proposition for an inter-allied military force to enforce peace was defeated by an overwhelming vote at the meeting of the Society of Nations Commission. The French and Czecho-Slovaks were the only representatives in the affirmative. The draft of the society of nations plans was then unanimously adopted as a whole. The final draft consists of 26 articles.

Is your present experience hard to bear? Yet remember that never again, perhaps, in all your days, will you have another chance of the same. Do not fly the lesson, but have a care that you master it while you have the opportunity.—Edward Carpenter.

Christian Endeavor

By Rev. S. H. Hay.

BIBLE READING:

M., Feb. 24—God's Will Best: Luke 22:39-46.
 T., Feb. 25—The Obedient Son: Heb. 5:1-10.
 W., Feb. 26—Deeds as Well as Words: Matt. 7:15-23.
 T., Feb. 27—One Rule to Obey: Matt. 22:34-40.
 F., Feb. 28—Happiness Through Obedience: John 13:12-17.

S., Mar. 1—Abiding by Obeying: John 15:1-12.

* * *

Topic for Sunday, Mar. 2—Our Relation to God. III.
 Obeying: John 15:12-27. (Consecration Meeting).

* * *

"Ye are my friends, if ye do the things which I command you."

Friendship with Jesus is not the same as other friendships. It is not a friendship between equals. Jesus is God at the same time that He is man, and when we become His friends it is right and necessary that we should do His will in everything. In human friendships we concede to each other on a plan of give and take. But in our friendship with Jesus, He is so much wiser and better than we and has such full authority over us, that we must always do His way. Jesus cannot do our way, for often ours is wrong, and He would rather allow the friendship to lapse than to go with us into sin or folly. If our friendship with Jesus is to abide, we must follow His wise and good desires.

* * *

We ought to make more than we do of the friendship of Jesus. One of the strong young men of the Carolinas told an associate that he never entered fully into the benefits and joy of religion until He got a practical hold on the great idea that he and Jesus were friends. "Jesus is my friend," he said, "and now that I have learned to keep that before my mind, doing His wishes is pleasant and easy."

Our friendships are always a hoist or a drag for our souls. And the friendship with Jesus is the perfect friendship, the most helpful of all, because He is so true and strong. But we must remember to do His will always, or the friendship will dissolve. He may still love us and watch to see what He can do to help us, but he cannot be in fellowship with us if we break the law of His wishes.

* * *

Jesus loves His friends so much that when they break loose from Him and do their own sinful way He sends such blows of trouble upon them that they come willingly back to the safety of His fellowship, to do His will again. One of the best and brightest women in the whole country once said: "I know God loves me. I have no doubt in the world about that. But I have learned that I must not go against His will—I must not disobey. When I do I invariably suffer for it. He seems inexorable about that. And I am sure it is best that He is. I know now that when I sin, the sooner I get back to Him, and the closer I stay to Him, the better it is for my happiness." Was this not merely a fine way of saying that Jesus loved her so much, and was so bent on saving her from what she would get into without His saving friendship, that He compelled her to come back to His friendship whenever she broke away? "Apart from me ye can do nothing."

* * *

Give three reasons why we should obey God.

How can we know what God wants done.

Give a Bible illustration of how God punishes disobedience.

Folks that get weary in well-doing generally haven't done much at it, when you come to hunt-up their records. The weariness is usually at the beginning, and sorts out the workers from the quitters.—Anon.

The Prayer Meeting

TOPIC FOR THE WEEK BEGINNING FEB. 23:
 OUR EDUCATIONAL INSTITUTIONS AND
 STUDENTS—Prov. 8:32-36.

By Rev. C. D. Waller.

Presbyterians believe in education. Therefore many of them send their sons and daughters to distinctively Presbyterian schools; and many of them send their children to other schools. The former, because either they are satisfied with the qualifications of our denominational schools, or they are so loyal as to send them thither regardless of their faculties and equipment. The latter, because they prefer—whether rightly or wrongly as to the qualification of our schools—they prefer a well equipped "non-sectarian" school to a denominational school not well equipped.

(Continued on page 12)

"FREELY YE HAVE RECEIVED, FREELY GIVE."

By Rev. John Van Lear, D.D.

This is one of many principles laid down by Christ of Christian Stewardship. They form concentric things of which this is the central. Christ deals always with fundamentals. He establishes a starting point for our thinking. This principle declares the very nature of His Kingdom of Grace. It is derived from a beneficent God. God is the Great Giver. He never kept anything. He gave His power and wisdom unlimited in creation. He gives His care unstinted in His providence. He gave His only begotten and well-beloved Son in redemption.

It is God-like to give. Miserliness is ungodliness. To withhold and keep for selfish, personal use life or possessions is to sin against the plainest requirement of the Gospel. God enriches Himself by giving. So does every giver. Impoverishment comes to those who keep. "There is that scattereth and tendeth to increase. There is that withholdeth and tendeth to poverty." Free giving can come only from a free spirit. "Freely ye have received, freely give."

Redemption furnishes the motive of giving. The inspiration of giving is within. The true Christian does not need to be coaxed into giving. He does not measure his liabilities by others' gifts. His measure is the freeness with which he has received. All things are yours because you are Christ's and Christ is God's. But yours to distribute, yours to share, yours to reckon with and account for. As a good steward of Jesus Christ from whom you have freely received all things.

The Kingdom furnishes the objects for giving. The church sets forth constructive work in her Educational and Missionary program. She asks the transmutation of gold into character—building for service and into soul-saving in the whitened harvest fields at home and overseas. This program of the Kingdom has first and paramount claim upon Christians and the Lord's money is their Stewardship.

Many sprouts of social service speaking as if the old tree, the church, was dead and passed away, but the church lives, its roots are healthy and flourishing; these very sprouts come from the eternal life of the undying tree and without it would never have been. The surest way to kill the sprouts is to neglect the tree. The Kingdom of God vitalizes all social service. The Lord's money should first go for the spreading of that Tree whose leaves are for the healing of the Nations.

The Gospel of our Lord Jesus Christ alone has promise of social reconstruction and hope of permanent betterment.

The war has left the world as it found it with the age-long problem of sin and men crying with a deeper hunger for God. The church must meet that Cry for Bread not with the stone of man's program, but with the Gospel sufficient for every need. The church has in its purse a large portion of the Three Hundred Billions of American wealth and can amply meet the call next March for \$3,500,000 for her benevolent activities at home and overseas. In the freedom with which we have received let us freely give.

Sunday School

By Rev. H. G. Hill, D.D.

MOSES PRAYING FOR ISRAEL.

Golden Text—Jas. 5:16: "The Effectual fervent prayer of a righteous man availeth much."

Exodus 32:7-14.

February 23, 1919.

Prayer in its most comprehensive sense is an address to Deity, and embraces many forms of expression. It includes adoration, praise, thanksgiving, confession, petition, pleas and intercession. We may pray for ourselves or others. Our present lesson deals with intercessory prayer. Israel had committed a great sin and were in danger of destruction, and Moses intercedes for them. The lesson emphasizes the heinousness of sin, the displeasure it kindles in the Almighty, and the value of intercessory prayer.

I. *The Sin of Israel.*

Moses had been in the mount about forty days and nights communing with Jehovah. During his absence the people declare that "they do not know what has become of him," and urge Aaron to make them gods. They give him their jewels and when he has fashioned a golden calf they fall down and worship it. Aaron proclaims a feast unto Jehovah, but the people pay homage to the calf, which has neither life, motion nor power. They publish what they knew was a lie, "These be thy gods O Israel that brought thee forth out of the land of Egypt." Their sin was apostasy from Jehovah, to worship the work of their own hands. It was the grossest idolatry, substituting a material image for the living God. It was not only apostasy and debasing idolatry, but a sin of shameful ingratitude. Jehovah had only a few weeks before given them a great deliverance in Egypt by marvelous acts of Divine power. At the Red Sea He had displayed His tender mercy and matchless might, and had caused them to triumph over their enemies. More recently He had fed them with meat in the evening and sent them bread from heaven each morning. Within a few days they had witnessed the clouds and darkness, thunders and lightning that proclaimed the presence of Jehovah on Mount Sinai, and had heard the tremendous voice of Jehovah utter the Ten Commandments from the burning mount. Yet despite these manifestations of His existence and majesty they forsook His worship for that of a god of gold. Was ever a people guilty of more flagrant idolatry?

II. *Jehovah's Wrath and Threatening.*

It was not surprising that the holy God, "Who will not give His glory to another or His praise to graven images," should manifest righteous indignation towards these bold and ungrateful idolaters. As they have forsaken Him He disowns them and tells Moses "to get down from the mount, for thy people that thou brought out of Egypt, have corrupted themselves and made a molten calf and worshipped it and have done sacrifice unto it and said these be thy gods O Israel that brought thee out of Egypt." God says to Moses, "Let me alone, don't intercede for them that I may consume them in a moment and I will make of thee a great nation." He declares of Israel that "It is a stiff-necked people, let me alone that my wrath may wax hot against them" for their complete destruction. If Moses had been selfishly ambitious and disposed to exalt himself and his posterity at the expense of ruined Israel, he had only to keep silence. The Almighty had ample justification for destroying Israel and was perfectly able to fulfill His offer to Moses. But Israel's noble leader prefers to intercede for his imperiled people.

III. *Moses' Prayer and Pleas.*

He affirms that Israel was Jehovah's people and that they had been brought out of Egypt not by himself or by human power, but by Divine might. They were the Lord's by

choice and by deliverance, and therefore "His anger should not wax hot against them," notwithstanding their waywardness. He declares that if the Lord destroyed them, it would give occasion for the Egyptians to asperse His name and to say that they perished in the wilderness because Jehovah was not able to put them in possession of the land of Canaan. He pleads God's promises confirmed by an oath to Abraham, Isaac and Jacob as to having a numerous seed, who should inherit the land of Canaan. For these cogent reasons he entreats Jehovah that He would "Turn from His fierce wrath and repent of this evil against Thy people."

IV. *The Effects of Intercessory Prayer.*

Moses' prayer did not change the Lord's purpose, for this is unchangeably the same. It did change the manifestation of His purpose and His dealings with Israel. God's purpose embraced Moses' intercession and a favorable response thereto, but the Lord acted just as men do when they repent or change their mind. Hence it is said, "Jehovah repented of the evil which He thought to do unto His people." Moses' intercession averted Israel's destruction. It secured their pardon, but it did not prevent their chastisement. The nation was chastised for this and other sins. Neither did Moses' prayer save those who despite reproof and warning, persisted in idolatrous and immoral practices. Thousands perished by the sword that very day. Intercessory prayer procures benefits, but there is a limit to its efficacy.

Prayer Meeting.

(Continued from page 11)

The lesson: as a denomination, we must see to it that our schools are thoroughly equipped, both in men and material, for their work.

Here—precisely here—we have fallen short of our duty. Our institutions are financially poor. The professors are too few in number and are poorly paid. I know one college which has done fine work, raised its standards, half paid its noble band of teachers; and is running deeper and deeper in debt because of the failure of the church to appreciate its worth and to support it financially.

It deserves support of all kinds; but especially support in students and money.

"He that sinneth against me wrongeth his own soul." It is not only the idle, careless student to whom these words apply; but they ring out a warning to the church. We sin against Wisdom when we selfishly withhold from our schools and colleges that which might make them adequate for their appointed tasks. These institutions should be so manned and equipped that Presbyterians will not only be persuaded that they can patronize them without detriment to the educational interests of their children, but that they possess advantages nowhere else to be obtained.

Is this impractical? Not at all. Our people have the money in plenty to place our schools and colleges out of the ranks of beggars and incompetents. Our institutions have moral and spiritual qualities which should command respect, and secure willing money and patronage. They have these inestimable advantages: but they are miserably poor. They must have money, and plenty of it, to enable them to fulfill their high functions in the life of our people. It belongs to the genius of Presbyterianism to be liberal where the interests of education are concerned; but some fatal blindness has overtaken us. We have been niggardly where we should have gladly and freely given. Our schools and colleges appeal to deaf ears and to prejudiced hearts.

The result is not only that they are poor, but that others out of the church educate our sons and daughters.

Wonderful has been the devotion, the self-sacrifices and the labors of our devoted men and women in our schools and colleges. It is time for our people to realize this, to appreciate these people at their true value, and to give their money liberally to make these institutions abreast of the times in buildings and equipment and resources.

Then will we count it a privilege indeed to send our sons and daughters to these schools to be trained for their life work.

Devotional

"HE'S NA FAILED ME NOO."

Up on the lone hillside in the Highlands of Scotland, far removed from any other dwelling, there lived, about the middle of the past century, a poor lone widow, who for many a long year had learned to rest, in every difficulty and in all her need, upon Him who has said: "Let thy widows trust in me." It was the depth of winter, and the poor woman's stock, never very abundant, was reduced to its lowest by the difficulty of finding any employment at that season of the year. Unlike the widow in the Hebrew story, she actually found her barrel of meal to fail, and when she had finished the last handful she went to bed, with the hope, no doubt, that she might be more fortunate in earning a few pence on the morrow.

But when the morrow came a terrible snow storm swept over the land, and the lane leading to her little cot was almost blocked with snow. It was quite beyond her slender power to battle with the raging storm, and make her way to some neighbor's house, where at least she would be made welcome to a dish of porridge. There was one Friend only to whom she could apply, and in Him she had the most perfect confidence.

Accordingly she filled her pan with water, and put it on the fire, and put the salt in the water. "Noo," she said to herself, "I'll just gang ben, and ask the Lord for the meal." So she retired into her inner chamber, and there "With praise and thanksgiving she made her wants known unto the Lord." She hadn't been long on her knees when there came a loud knock at the door. "Na, na, Lord!" she exclaimed, "Thou cans' na hae sent the answer sae soon!"

But the knocking continued, and, on her opening the door, a buxom farmer's lass, who lived some little distance off, flung down a sack of meal on the floor, exclaiming: "Father sent ye that; and I think ye may be very grateful to me for bringing it here through all this terrible storm. Whatever possessed my father I don't know, but all the morning he has been dinning into me about that sack of meal, and, snow or no snow, I must be sure and fetch it up to you; but it's been a pretty hard job getting through the storm, I can tell you."

So she was rattling on, when a glance at the old woman fairly overawed and silenced her. There she stood with uplifted hands and eyes bedimmed with tears of grateful praise, as she exclaimed: "He's aye the same, Jeanie! He's aye the same! Many a lang year hae I trusted Him, and I ne'er found Him fail; and He's na failed me noo. Look at you pot on the fire, Jeanie. I put on the water, and I put in the salt, and ne'er a grain o' meal had I in the hoose. Sae I was jist asking the Lord to send me the meal, when I heard ye knock at the door, and noo here comes the meal, jist while I was asking for it."—Ex.

"It doth not yet appear what we shall be." The august spirit of man, proud of his achievements, in the past, is finding new wonders in the world every day. He is doing impossible things all the time. We knew it was impossible to drive a machine in the sky that was heavier than air. We knew it was impossible to send messages through the air without wires. Every age is showing how weak was the reason of the age preceding. These wonders are here and it doth not yet appear what the morrow will bring forth. Our God is a wonder-working God. And this is a prophecy of spiritual wonders. God has wrought wonders in the souls of men, in the great past. They have reached dizzy heights of spiritual exaltation, but there are greater things ahead. "It doth not yet appear what we shall be," however wondrous we are now. We cannot conceive it, but the end is where we shall become perfect in the likeness of Christ, for "when He shall appear we shall be like Him" in whom dwelt all the fulness of the Godhead bodily. Why should you be ashamed of Jesus?—The Methodist Protestant.

Home Circle

DON'T HURRY.

The ancients affirmed that Minerva, the goddess of wisdom, sprang full-armed from the forehead of Jove. Not so came Jesus to His mighty work. Behold Him wrapped in swaddling clothes and lying in a manger! He grows "in wisdom and stature and in favor with God and men." For twelve long years He is "subject unto His parents." He carries the water pitcher to the village well. In the rabbinical school He learns His alphabet and memorizes the acrostic psalms.

Meanwhile the world lies in sin and sorrow. While men are dying without a helper, the Boy of Nazareth calmly awaits His hour, with the shadow of the cross over Him. He knows Himself and He knows His mission; and His omniscience holds Him true to the path marked out for Him.

Is there no lesson here for young people who are preparing for life! "He that believeth shall not make haste." I know of a boy who, fifty years ago, presented himself for admission at college, and was informed that he must take two additional years of preliminary study; and when he cried impatiently, "I can't wait," the answer was: "If you go cross-lots to meet the business of life, you will always regret it." That was wise counsel. Waiting is not loss. Haste makes waste. The rider who cannot pause long enough to tighten the buckle of his surcingle may be unhorsed in battle. He who believes in God and in himself will go deliberately to meet the responsibilities awaiting him.

I remember that after the Chicago fire, when the vaults of banks and business houses were still red-hot, there were some who, in their anxiety to know whether they were solvent or not, pried open their vaults too soon. There was a puff of flame and their wealth vanished into thin air! This is a parable of life. Take time to look before you leap. Fabius is a better soldier than Harry Hotspur. The maxim, "Get rich quick," has landed many a young Napoleon of finance behind the bars of a prison. It is harder to walk than to run; but the tortoise outspeeds the hare before the going down of the sun.—Rev. David James Burrell, D.D., in *The Presbyterian*.

A PEACEMAKER.

A story has been told of a little girl who said to her mother one evening, "I was a peacemaker today."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way? Perhaps we have thought of the work of the peacemakers as the stopping of quarrels rather than their prevention, but comparatively few of us will have occasion actively to separate those who are quarreling and induce them to be friends, and how much better that they should not quarrel at all!

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would fill an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds, and it would be a relief to talk it over with someone—but is it going to make trouble for anybody?

Is it possible that the words that we speak could be misunderstood and distorted and repeated where they would rankle? "Blessed are the peacemakers," even those peacemakers who work only by refraining from doing harm with their tongues.

And what is this blessing that the peace-makers receive? "They shall be called sons of God."—Ex.

My spiritual ends have no independent existence as "mine;" in fact, I only attain them in so far as God is sustaining His ends at the same time.—E. A. Burroughs.

Presbyterian Standard

Church News

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ANNOUNCEMENT.

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

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Collections—The month of February, as a whole, is not assigned to any one cause, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian or Congregational Home Missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery. February 16 to 23 is Self-Denial Week. The Assembly appointed this week as a season of special prayer, preaching and self-denial in the interest of our Foreign Mission Work.

ARMENIAN RELIEF.

Received for this cause since our last issue:

Mrs. H. B. Jennings	\$ 5.00
Eno S. S., Hillsboro, N. C.	2.40
West Avenue S. S., Charlotte, N. C.	40.00
West Avenue C. E. Society, Charlotte	5.00
Woman's Auxiliary, Sanford, N. C.	19.89
Primary Dept., Sanford S. S.	1.11
Walter Allen, Lacy and Ralph Miller	4.00
Sugar Creek Church	21.50
Mrs. Z. G. Smith	5.00
Rev. J. J. Brown	5.00
Miss Mary McArthur	5.00

CALL FOR THE WAR STATISTICS OF OUR CHURCH.

In order to gather the war statistics of the churches in our Assembly, the War Work Council sent out, early in January, questionnaires which were to be filled out and returned to the office of the Council. So far, only three hundred and fifty out of our more than three thousand churches have complied with this request. The object of this questionnaire, which is prepared by the War-Time Commission of the Churches, is to make a permanent record of the work of all the denominations during the war. This record will be valuable both historically and as a basis for further service.

We do not want our church to fail in this matter and it is important that the records reach our office as soon as possible as the War-Time Commission is already calling for a report.

The questionnaires went to all pastors, and to sessions where there was no pastor or where one man served several churches. At the same time, we asked for a list of all in the service from every church. This latter is very important, as the council is planning to send out a volume of welcome to all our returning soldiers and a form of memorial to the families of those who have lost their lives in the service, and this work will be based on these lists of names from our churches.

If your questionnaire did not reach you or has been misplaced, write our office and another will be sent you. If you failed to send your list of names with your questionnaire and it is now available, mail it to us and it will be recorded.

Address all communications to War Work Council, 154 Fifth Avenue, North, Nashville, Tenn.

James I. Vance, Chairman.

PERSONAL.

The many friends of Dr. M. E. Melvin, who has been critically ill at the Charlotte Sanitorium with pneumonia, following influenza, will be glad to learn that the crisis has been passed, and that he is out of immediate danger.

The address of Rev. F. A. Barnes is changed from Mooresville, N. C., to Schoolfield, Va., Box 279. Mr. Barnes, after a very successful pastorate with the Second Church, Mooresville, has entered upon a new field of labor as pastor of the Burton Memorial Church, Schoolfield.

Rev. Thos. W. Lingle, of the faculty of Davidson College, who has been engaged in Y. M. C. A. work in France, has landed in New York, after a stay overseas of well over

a year. Dr. Lingle was among the first of the ministers of our church to volunteer for this important work after the entrance of the United States into the war, his thorough knowledge of the language especially fitting him for the work in France.

Rev. Sol. C. Dickey, D.D., General Secretary of Winona Assembly and Bible Conference, Winona Lake, Ind., has announced two Bible Conferences to be held in Florida soon. The first is to be held in St. Augustine under dates February 23 to March 9. The Billy Sunday evangelistic party will be at the conference for the last five days and conduct the services. The music will be under the direction of Homer Rodeheaver. Nearly all the other members of the party, including Mrs. Sunday, will be present. The second conference will be held at Tampa, March 2 to 16. The Sunday party will be present during the last five days of this conference also, and conduct the services. The schedule of speakers includes Dr. John McNeill, William Jennings Bryan, Camden M. Coburn, Frank N. Palmer, A. T. Robertson, James M. Gray, Mabel Stevens and others. Dr. Dickey is acting pastor of Flagler Memorial Presbyterian Church, St. Augustine, for a period of six months during the absence of the regular pastor of the church.

NORTH CAROLINA.

Charlotte—West Avenue—At a congregational meeting, held February 16, this church made out a call for the pastoral services of Rev. C. C. Anderson, of Hugo, Oklahoma. It is hoped that he will accept, and that he will prove a worthy successor of Rev. H. M. Pressley, who did such excellent work in this church.

Statesville—A group managers' conference, bringing together the managers of the church groups in Concord Presbytery, was held at the First Presbyterian Church Wednesday. About twenty men were present. Rev. R. A. Lapsley, of Tarboro, was present and made interesting talks. The meeting was declared a highly beneficial one.

Charlotte—Rev. William Duncan, pastor of the Presbyterian Church at Covington, Ga., R. F. D., who was recently granted a leave of absence by his congregation in order that he might regain his strength after a serious illness, has been spending the time in Charlotte with relatives. Mr. Duncan will return to his charge at an early date greatly benefited by the rest.

Charlotte—Systematic Beneficence—As a preliminary to the Every Member Canvass in March, a conference will be held in the First Church next Sunday afternoon at 3 o'clock. All elders, deacons, and canvassers in our eleven Charlotte churches are invited and earnestly urged to attend. This is one of fifteen group conferences held throughout the Presbytery, the object being to enlist new churches in the Every Member Canvass plan and to stimulate all to determine to bring Mecklenburg up to the mark in the Assembly's Progressive Campaign for \$3,500,000 for benevolences for the church year 1919-1920.

St. Pauls—Dr. E. C. Murray and family moved here February 7. The Alamance congregation showed them many touching evidences of their affection and regard at parting, and were very kind in moving all the furniture and loading the car. The St. Pauls people too have been lavish in their welcome and entertainment. The manse has been beautifully renovated and the pantry provisioned, and they have done everything possible for the comfort of the pastor's family. The first Sunday evening's service was unique and impressive. As all the town pastors were new men, the three congregations arranged a general welcome service in the Baptist Church. A union choir furnished inspiring music, a layman from each congregation gave an address of welcome, the pastors responded, and Dr. Murray preached an appropriate sermon.

E. C. M.

Davidson—"The Davidsonian" of February 12 says:

"Dr. Myers, of Greensboro, has consented to hold a series of meetings on the hill under the auspices of the Y. M. C. A., giving as his preferable dates the 24th, 25th and 26th. Mr. Miles has written him that these dates will be satisfactory. Although he has not received a reply from Dr. Myers as yet, it is more than probable that he will be on the hill on these days.

"Dr. Myers is a very forceful speaker who has something to say and says it. Those who have heard him will not miss hearing him, and those who have not should not miss hearing him. He will bring with him a quartet composed of two ladies and two gentlemen. Those who have heard the quartet can testify that it will be an additional influence for the success of the meeting."

The Evangelistic Work of the Synod of North Carolina—The Runnymede Mills, at Tarboro—Rev. C. Connor Brown, Evangelist of the Synod, was with Rev. R. A. Lapsley, of Tarboro, at the Runnymede Mills, preaching twice daily for twelve days, January 22-February 5. Mr. Lapsley writes: The meeting from first to last was splendid. Mr. Brown's preaching was clear and forceful. He preaches Christ and His crucifixion—the old Gospel of our fathers. The meeting was felt throughout the whole mill community, and a great deal of good was done. The visible results were thirty-two professions of faith, of whom twenty-eight united with the Presbyterian Church. A contribution of \$30 was made for Synodical Home Missions. This was really a remarkable offering. Ten dollars is the largest offering I have ever known them to make for any cause before. They are all mill people and very poor. It was a signal proof of genuineness of feeling and appreciation.

Immediately upon the close of the Runnymede meeting Mr. Brown began work at another point in Mr. Lapsley's field, where he is engaged at the time of this writing. Already tidings are beginning to come of a similar blessing of God there. Account of the work there will be given later.

A. W. C.

Charlotte—Seversville Church—On Tuesday evening of February 4 a series of services was begun by Rev. Theodore B. Anderson, of St. Albans, W. Va., in the church at Seversville, which lasted over one week. Mr. Anderson formerly preached at Seversville and Hopewell, but two years and a half ago he received a call to his present pastorate. During his four years of service at Seversville he earned the love of his congregation, old and young alike. The parting scene was an effecting one. During his absence he has had the continued love and prayers of his people here. His return therefore was the signal for a demonstration of affection that has, perhaps, never been equalled anywhere. One vied with another in the effort to do him honor, and the whole church was vibrant and pulsing with the magnetism of love. It was a beautiful sight to watch, from the side, the face of each arrival become illumined with a joyous light as hand met hand and heart spoke to heart as in the days bygone. The hearts of many were too full for utterance and so their tears spoke their welcome. The preaching of Mr. Anderson was received with the greatest attention. His style seemed just at little subdued but his sermons seemed to have struck a deeper note even than formerly. The practical side of religion was always dominant in his previous efforts and now all were glad to observe that this was still their prominent feature, linked with a sincere desire to draw men away from sin to God. His sermons on Noah, Joseph and Leah were truly masterpieces, bringing out many new or little known characteristics of the different personages. On Sunday night he preached what was, without doubt, the most prenominal of all his sermons, his subject being "From Whence Cometh Democracy." This is a striking interpretation of the woman clothed with the sun, etc., as recorded in the 12th chapter of the Book of Revelation. The findings are entirely distinct from any yet recorded and are well substantiated by undeniable truths. This sermon is being prepared for publication.

in pamphlet form and will be given to the public as soon as it is copyrighted and printed. A deep and sincere religious feeling pervaded each service. Though there were but few conversions, the spiritual life of the church was deepened and intensified to a remarkable degree. The young people were continually around Mr. Anderson and tender and true were the words of advice and counsel he addressed to them. They showed their appreciation by leading the singing in a manner that was responsive, absorbing and truly soul inspiring. It would be hard to decide which of the two, minister or people, received the greater happiness and blessing. The pain of parting was somewhat lessened by Mr. Anderson's declared intention, God willing, of returning in a year and delivering a series of ten sermons on the visions of Daniel and John showing their relation and fulfillment. The writer of this has seen these and can promise a surprise to Biblical scholars. They are the result of much prayer and study and show decidedly the guiding of the Holy Spirit. The love of former days, between pastor and people, was cemented by this meeting beyond all danger of oblivion or neglect. The meeting was a great one in every way for everyone and of a surety blessings in variety will be the result. R. L.

SOUTH CAROLINA.

Enoree Presbytery will meet in the Second Church, Greenville, S. C., April 8, 1919, at 8 p. m. E. P. Davis, S. C.

Columbia—For unavoidable reasons the conference on work for returning soldiers which was to have been held in the First Church on February 25 has been cancelled by the local workers. Delegates and others in Congaree Presbytery will kindly take notice.

Hodges and Ninety-Six—Rev. J. W. Weathers was installed pastor of the Presbyterian Church at Hodges Sunday morning, February 9, and at Ninety-Six that evening. At Hodges Dr. D. M. Douglas, president of the Presbyterian College of South Carolina, preached the sermon; Rev. J. M. Dallas propounded the constitutional questions and charged the pastor, and Mr. S. C. Hodges, an elder in the Greenwood Church, charged the people. At Ninety-Six, Dr. Douglas preached the sermon and charged the people; Rev. J. M. Dallas propounded the constitutional questions and charged the pastor.

Columbia—At the congregational meeting of the First Presbyterian Church on February 12 the following were elected ruling elders: David Cardwell, S. B. McMaster, J. W. Simpson and J. A. Stoddard; and the following as deacons: William Banks, E. S. Cardwell, S. L. Latimer, Jr., George McCutchen, W. S. Neil, Guy M. Tarrant, and W. A. Taylor. Messrs. Simpson and Stoddard have served as elders elsewhere. Messrs. Cardwell and McMaster have served in the First Church as deacons. Four of the new deacons are young men, and two of them have been soldiers. Mr. Latimer is still in France.

Only two of these men, Messrs. McMaster and E. S. Cardwell, are sons of the First Church. The list includes one railroad official, one merchant, two educators, one office manager, three newspaper men, and three bank men. These men will be ordained and installed at the morning services next Sabbath, and on the following Wednesday after divine worship in the church they will be tendered a reception by the congregation in the Smith Memorial Chapel.

APPALACHIA.

Abingdon—Over One Hundred Thousand Dollars Subscribed for Stonewall Jackson College—The Board of Trustees of Stonewall Jackson College announce that \$101,114.49 have been subscribed for buildings and equipment and that \$61,477.43 of this amount have been paid. The crowded condition of the present buildings and the prospects for larger attendance call loudly for more room and increased facilities. It is earnestly hoped that all unpaid subscriptions may soon be forwarded, as the college needs funds to meet the press-

ing demands for further equipment. The board desires to tender its sincere thanks for the generous support these subscribers have given this important work. J. R. D.

FLORIDA.

Jacksonville—Rev. L. E. McNair, of Jacksonville, has been elected chairman of Home Missions in the Presbytery of Suwanee, in the place of Rev. W. H. Dodge, deceased. All communications should be addressed to him.

Jacksonville—On request of the many who knew and esteemed the late Rev. Dr. William Henry Dodge, the following memorial resolution, passed at the meeting of the city council, is presented in full:

"Jacksonville owes a debt of gratitude to the memory of distinguished men whose lives have graced its memory. To one of these the city wishes to pay its tribute of appreciation and affection. On January 20, 1919, Rev. William Henry Dodge, D.D., a loved and venerated citizen, passed on. He ever gave his best to his people, serving in season and out of season with a zeal born of love for the higher and better things. During the dark days of the yellow fever epidemic in 1888, as well as after the fire of 1901, he labored without thought of himself in Christian activities. He gave much, as he loved much. He was ever considerate, gentle and kindly, going quietly about his Master's business. We loved him for what he was and what he gave. He shed his benevolent presence upon a community thereby enriched. His life inspired by love, lived in unselfishness and crowned by active services for others, will ever be an example and a sweet and fragrant memory.

"Therefore, be it resolved:

"1. That the city of Jacksonville mourns the loss of a most distinguished and beloved citizen and leader.

"2. That there be extended to the family of Dr. Dodge heartfelt sympathy in this hour of their great personal bereavement.

"3. That a page of the minutes of this council be dedicated to Dr. Dodge's memory and these resolutions inscribed thereon; and a copy thereof be sent to Mrs. Dodge."

The resolution was prepared by Councilmen John B. Calahan, W. H. Baker and J. A. Craig.

St. Petersburg—February 9 was a banner day in the attendance at this church. The winter tourist season is nearly at its height, and with the 25,000 visitors now in town, and hundreds arriving daily, the churches are well attended. At the First Presbyterian Church, the pastor, Rev. W. J. Garrison, was greeted by a packed house at the morning service and with a full house in the evening. The church auditorium seats 1,500, and every seat was taken in the morning, with many standing on the lower floor and in the galleries. In addition, chairs placed on the large porch outside were all filled, the occupants not being able to see the minister, but could hear the sermon through the open windows. Dozens left the building because they could find no seats. Such a congregation must inspire any minister, and the pastor rose to the occasion by preaching a masterful sermon, which was eulogized by the hearers on their way homeward. Mr. Arthur Ranous, of Chicago, a famous singer, was present morning and evening and assisted in the musical service.

The prayer meetings are chiefly in the hands of the people. On February 5 the deacons had charge, and on the 12th the elders, with all visiting elders, will conduct the meeting. Later on the superintendents and Sunday School officers and teachers will take charge of the Wednesday evening service. The prayer meetings in this church are very interesting and helpful, with the manifest presence of the Holy Spirit.

Brother Garrison is doing a fine work in this important field, and his people are most loyal and nobly second his efforts. As the result of a stirring address and earnest appeal by the pastor, with an allegorical pageant to emphasize the urgent need, the collection for the Syrian and Armenian Relief Fund amounted to \$840 from this congregation, which, I understand, is far ahead of any other church in town. Edward J. Young.

GEORGIA.

The Synod of Georgia has elected Rev. J. W. Stokes, of Donalsonville, stated clerk and treasurer to succeed Rev. J. G. Herndon, who has removed to South Carolina.

Augusta—Rev. Marvin M. McFerrin has been granted by the Green Street Presbyterian Church, which he serves as pastor, a leave of absence to be spent in Y. M. C. A. work overseas. His permanent address during this time will be 12 Rue d'Aguessear, Paris, France, Y. M. C. A., A. E. F.

Atlanta—North Avenue—Dr. Richard Orme Flinn, pastor of this church, who has been granted a six months' leave of absence to go on a special evangelistic mission for the Y. M. C. A. overseas, has received order to report to New York preparatory to sailing. However, due to pressing matters here, he will be detained until about the first of March, when he expects to sail.

A most interesting regional conference was held in Atlanta February 10-12 on Church Federation and After-the-War Problems, at which representative men from all over the Southeastern division gathered to discuss these vital questions. Mr. Fred B. Smith, of New York City, and Col. Raymond Robins were interesting speakers on the program. This is one of a number of conferences planned for at the convention in Atlantic City in December.

Committees from the five men's Bible classes of the church held two enthusiastic meetings during the last week, and are now organizing an Interlocking Club to promote mutual fellowship, personal interest in the church and those outside the church as well. It is believed that this club will be of great assistance in the church's work.

Dr. Flinn recently returned from Knoxville, Tenn., where he went to aid the Woman's Society of the First Presbyterian Church in the re-organization of their work.

The Missionary Committee of the Woman's Society was in charge of a most interesting all-day missionary meeting, February 17, at which time a new book on Foreign Missions was taken up and discussed.

Grace Titman,
Church Secretary.

Atlanta—Evangelistic Notes—Rev. R. F. Kirkpatrick, D.D., Chairman Sub-Committee on Evangelism. "Rev. Trigg A. M. Thomas, D.D., has just closed a remarkable meeting at Hannibal, Mo. The large auditorium was utterly unable to accommodate the crowds that came, and there were more than 200 conversions. Dr. Thomas has been overwhelmed with invitations to hold meetings, and churches desiring his services should correspond with him at once. His permanent address is 3203 Morrell Ave., Kansas City, Mo.

"Rev. W. H. Miley, D.D., one of the Assembly's Regional Evangelists, is now engaged in an extended campaign in Norfolk Presbytery.

"Rev. R. A. Brown, of Waycross, Ga., has accepted the committee's call to be a Regional Evangelist, and expects to enter upon his duties the first of April. He will labor in Arkansas and Oklahoma. Mr. Brown has had a large and successful pastorate in Waycross, and his people part with him with the greatest reluctance that he may enter this larger field of service.

"The Executive Committee at its February meeting heartily approved the recommendation of the Assembly's Stewardship Committee that the last weeks in March, following the financial drive, be devoted to a special evangelistic effort throughout the church, and ordered that a letter be sent to pastors and sessions urging them to plan for such a campaign in their respective churches. It was suggested that as far as practicable pastors arrange to hold their own meetings, but the committee invites correspondence with those who may desire the services of an evangelist. We have a splendid staff of three general, one regional, and more than eighty volunteer evangelists, and we shall be pleased to assist any church, however limited may be its resources, in securing the services of a suitable evangelist."

KENTUCKY.

Louisville—At a congregational meeting at the close of the morning service on February 2 the congregation of the Highland Presbyterian Church granted their pastor, Rev. T. M. Hawes, D.D., a year's leave of absence, six months or more to be taken beginning March 1, and the remainder a year or two hence. The first part of the leave is to be spent as follows: The month of March in Florida resting, April and May in New York attending lectures at Columbia University and the Bible Teachers' Training School, and the next three months in travel. The second period will cover a long planned trip to the Holy Land. The love and esteem in which Dr. Hawes is held by the people he serves was clearly shown on this occasion by the addresses of appreciation made by a number of the members.

The Presbytery of Louisville held an adjourned meeting February 10 at the Second Presbyterian Church, Louisville.

Rev. John R. Benika and Rev. S. S. Daughtry were received from the Presbyteries of Paducah and Atlanta.

Mr. Benika accepted the call extended him by the South Louisville Presbyterian Church and a commission consisting of Rev. D. M. Sweets, D.D., to preside; Rev. W. Y. Davis to preach the sermon; Rev. A. A. Higgins to charge the people, and Rev. C. H. Prather to charge the pastor, and Ruling Elder Bushrod Taylor was appointed to install him, Sunday, February 23, at 3 p. m.

Mr. Daughtry accepted the call of the Frankfort Presbyterian Church, and he will be installed at an early date by the following commission appointed by the Presbytery: Rev. Dunbar H. Ogden, D.D., to preside and preach the sermon; Rev. W. R. Anderson to charge the pastor; Rev. H. H. Sweets, D.D., to charge the people, and Ruling Elder D. A. McAfee.

At his request, Licentiate Joseph Bartlett was dismissed to the Presbytery of Kings Mountain.

The Anchorage Church was given permission to prosecute a call for pastoral services of Rev. F. A. Clark, of the Presbyterian Church, U. S. A.

In response to a request of certain members of the First Presbyterian Church, Louisville, for the reorganization of the Westminster Presbyterian Church, and to a request from the congregation of the First Church to be dismissed to the Presbytery of Louisville, U. S. A., the following resolutions were adopted by the Presbytery:

Whereas, The Presbytery of Louisville, U. S., has received a request from forty-four persons, the majority being members of the First Presbyterian Church, for the reorganization of the Westminster Church; and Whereas, the Presbytery has received a request from the First Presbyterian Church for dismission to the Presbytery of Louisville, U. S. A., in order to unite with the Warren Memorial Presbyterian Church: Be it Resolved:

(1) That in dealing with this question the Presbytery desires it to be fully understood that the difference in Assembly connection of the First and the Warren Memorial Churches is considered an incidental circumstance and is by no means to be allowed to determine the decision.

(2) That the Presbytery does not feel that it has sufficient information to decide this matter at this time.

(3) That a commission be appointed to confer and advise with the First Presbyterian Church concerning the above matters and to report its findings with recommendations to this Presbytery as promptly as possible.

The following commission was appointed: Rev. A. A. Higgins, chairman; Rev. C. N. Wharton, Rev. C. H. Prather, Rev. W. R. Anderson, Ruling Elder J. J. Davis.

Mr. Thomas Brewster, a member of the Second Church, Louisville, and a student of the Presbyterian Theological Seminary of Kentucky, was received under the care of the Presbytery as a candidate for the Gospel ministry.

The Presbytery adjourned to meet at the call of the moderator.

W. H. Hopper, S. C.



Educational



PEACE INSTITUTE, RALEIGH, N. C.

Peace Institute is continuing thus far in the session (mid-year ends February 16) the best year in the history of the school. The year has been a record breaker in attendance, in health, in college spirit, in class work.

As a result of the Christmas vacation Peace suffered an epidemic of grip or influenza. Our patients were taken sick January 6, and by January 17 our infirmary was empty with the exception of our only pneumonia case, detained longer through abundance of caution. There have been no patients of any kind in the infirmary since the last date. During the epidemic period we had fifty-seven patients. Of this number forty-five had influenza. A report was mailed every night to each parent with information of the daughter's condition. Sufficient help was obtained so that neither faculty nor students had to assist with the nursing. Students did assist in carrying trays.

A Students' Hand-book to be presented to each student by the Student Government Association and the Young Women's Christian Association is now in the press. The Student Government Association is the organization of all the students to develop an efficient system of student government among the students, to preserve the students' honor, and to enforce all the rules of the institute that do not fall within the province of the authorities of the college. An advisory board appointed by the president of the college, consisting of the dean and three other members of the faculty, with the president as chairman, has submitted to it all matters coming up before the council and must approve before action is taken by the council. The executive body of the association is the student council, and is composed of the following officers: President, Miss Mary Steele, Mt. Olive, N. C.; Senior Class President, Miss Lenoir Mercer, Elm City, N. C.; Senior Class Member, Miss Mary Reed Buchanan, Lexington, N. C.; Junior Class President, Miss Margaret Moore, Smitheld, N. C.; Student Representative, Miss Nellie Burgess, Old Trap, N. C. These compose the Executive Committee. Other Council members are the following: President Sophomore Class, Miss Laura Belle French, Statesville, N. C.; President Freshman Class, Miss Fannie Louise Murray, Durham, N. C.; President Specials, Miss Dorothy Aldermas, Wagram, N. C.; President Business Class, Miss Elizabeth Elliott, Thornwall, N. C.; Town Student Club, Miss Isabel Bowen, Raleigh, N. C.; President Y. W. C. A., Miss Isabel Faison, Goldsboro, N. C.; President Athletic Association, Miss Bennie Lee Upchurch, Raeford, N. C.; President Red Cross, Miss Grace McNinch, Charlotte, N. C.

The Seniors attended two weeks ago the Monday reception at the Governor's Mansion given by Mrs. Bickett in honor of the wives of the Legislators. The Juniors attended the next week the Monday reception at the Mansion. Members of Mrs. B. H. Griffin's Sunday School class were her guests Wednesday afternoon at a reception given to the wives of the Legislators and their friends at the Yarbrough Hotel.

A number of students have attended the afternoon sessions of the Legislature this week. They heard the discussions on the Educational bill.

Dr. Florence Meredith, Boston, Mass., delivered last week two lectures on Social Hygiene. She was a guest of the house two evenings for dinner.

A few weeks ago the students had a delightful and instructive Monday afternoon with Col. Fred Olds. They visited a number of the State buildings and also paid a visit to Governor Bickett.

Miss Graham was able to secure Billy Sunday's consent to speak to several women's colleges in Raleigh before he spoke in the Auditorium. Meredith College, St. Mary's School, the Third School and Peace Institute students filled the main auditorium and Sunday School room of the Presbyterian Church.

Mr. Sunday spoke of the inspiration he received from his audience. He in turn inspired his hearers.

This coming week mid-term examinations will be held. All will be relieved when this season has passed.

DAVIDSON.

Junior speaking, supposedly scheduled always for February 22, but usually held at a somewhat later date, will take place March 7 and 8. The class is expected to speak in three sections, with about forty names on the entire program, Friday night, Saturday afternoon and Saturday night. The occasion is expected to be featured as usual by the presence of a goodly number of young ladies and other guests for whose entertainment there will be provided in addition to Junior oratory a concert by the Orchestra and Glee Club and a game of basketball.

It is agreeable news to all here—the announcement that Rev. Dr. Charles Myers, of Greensboro, has accepted an invitation to conduct a series of evangelistic services for the Y. M. C. A. next month. It is expected that Dr. Myers will be here for the 24th, 25th and 26th of March. He has spoken at Davidson several times, including the occasion of his baccalaureate last May, and has always more than pleased his audience.

Announcement is made that Dr. H. M. Marvin, class of '14, a prominent and honor student while here, and making a fine record at Harvard, during his medical course, has an appointment to go to Armenia for service in the medical relief work. He goes at once in company with another physician to take charge of a hospital with 100 beds.

The delay in getting the R. O. T. C. under way here this term has been so long that many on the campus were beginning to wonder if it would materialize at all as an institution, but it seems that in the immediate future the officer in charge will report and start things in motion.

President Martin and Dr. Arbuckle attended the Atlanta meeting of the first of the week that was concerned with the Inter-Church World Movement of North America. They are very much impressed with what they saw and heard and apparently believe that the churches are soon to enter upon a new era of activity and successful evangelism with social uplift and betterment an accompanying feature.

The baseball men are highly pleased with the outlook for a good team, with nine letter men on the campus as a nucleus for an interesting squad. Practice from now on depends simply on the weather as the time for it was called this week.

PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY, LOUISVILLE.

The week beginning February 9 was a very rich one for the faculty and students of the Seminary, as indeed for the Christian people of Louisville. On Tuesday and Wednesday, the 11th and 12th, Dr. Robert E. Speer, of New York, gave three lectures on the Gay Foundation at the Southern Baptist Seminary, the faculty and students of the Presbyterian Seminary, on courteous invitation of the Baptist Seminary, attending in a body. In his first address Dr. Speer spoke on "Our Debt to the Missionary Founders;" in his second, on "The Missionary Motive and Message for Today;" in the third, on "War Aims and Foreign Missions." It goes without saying that all three were masterly addresses.

On Wednesday afternoon, in the Second Presbyterian Church, one block from the Presbyterian Seminary, Capt. F. L. Slaymaker, of the Laymen's Missionary Movement, held a conference for men, and that evening delivered a popular lecture at a union prayer meeting on the general theme: "The Returning Soldiers and Their Training for Christian Service." Both meetings were deeply impressive.

On Thursday, with a noon fellowship luncheon in the Fourth Avenue Presbyterian Church, the conferences of the



Story and Incident



The Perversity of Inanimate Things.

MARION MORTON turned sleepily in bed, half opened her eyes and looked at the clock. Then she was out with a spring.

"However could I have done it?" she exclaimed. "Quarter past eight! Three-quarters of an hour to dress and eat and get to Mrs. Barlow's. No time for a bath this morning. I'll get scolded as it is for being late; she's so particular. Oh dear, I hate to hurry."

She lighted the gas stove in her sitting room and put the water and the coffee on to boil while she dressed.

"I never overslept like that before," she said nervously, searching for more hairpins. "I suppose I did read too late last night, but how could I stop an exciting book like that till I finished it? Oh, I know I have more hairpins somewhere, but these will have to do."

She finished her hair and snatched up her dress. It caught on something on the chair and Marion gave it an impatient pull. It came that time—with a long tear down the side.

"How stupid!" she fretted. "It's the best-looking one I have, and a badly dressed dressmaker isn't a good advertisement."

She threw another dress quickly over her head as she went to see if the coffee was boiling. Two hooks caught her hair and pulled out a long lock.

Marion set her teeth as she repaired the damage to her hair and buttoned her dress. The water was boiling for her egg—there was only one in the cupboard—and she reached for it hastily. Through her fingers it slipped and smashed on the floor.

"The perversity of inanimate things!" she muttered as she mussily gathered up the broken egg. "There isn't another and I've no time for toast. And if I haven't buttoned up my dress wrong from top to bottom!"

She made that right and drank her coffee standing, with a piece of dry bread to accompany it. It was quarter of nine by this time, and the car-ride to Mrs. Barlow's house took quite fifteen minutes.

"I can't make my bed or tidy up," she thought, as she jabbed in her hatpins and threw her thimble, scissors, needles and thread into her bag. "It's a horrid way to leave an apartment, but it can't be helped this time. How I do hate to hurry!"

With a pucker between her eyes she closed her door, remembered she had no carfare, unlocked and closed it again and ran downstairs, her usual happy temper quite on edge. When she reached the street corner her car was gliding out of sight. There would not be another for half an hour.

"There's nothing for it but to walk," she said doggedly, "and it's hot enough to bake a goose as she goes."

It was quarter past nine when Marion rang Mrs. Barlow's door-bell. Mrs. Barlow was in the hall.

"Good morning, Miss Morton," she said; "I'd begun to fear you were going to fail me. I have an appointment at ten, so I will come right upstairs and let you fit me; you'll have to hurry a little, for I must dress afterward."

Marion pulled off her gloves and took out her hatpins and made ready to pin the waist lining on Mrs. Barlow. Her unsteady hands snipped the lady's neck with the scissors, stuck pins into her arms, and did not bring the lining anywhere near a fit.

"Could you hurry a little?" Mrs. Barlow urged.

Marion hurried and spoiled the lining entirely. Mrs. Barlow, annoyed, went off to dress, leaving her seamstress almost in tears. She had no stories this morning for little Irma Barlow, who was one of her most faithful hangers-on. The child forsook her soon, and Marion was left alone with her work.

At 12 o'clock Mrs. Barlow rushed into the room. "Did I leave my diamond ring here?" she exclaimed. "I know I had it on when I came in to be fitted."

Marion dropped her work and began to search, but no ring was forthcoming. Mrs. Barlow went to her room to look and came back without it.

"It must be here somewhere," she insisted, "for I missed the ring the minute I set foot in the automobile and I'd put my gloves on in my room, so it couldn't have dropped in the street. It's a very valuable stone; I must find it."

She fussed and rummaged in an aimless search until luncheon was announced. Marion's lunch was brought to her. She was faint from her slight breakfast and flurried morning and was glad to see something to eat.

"Sure, Mrs. Barlow's in a great taking," said the maid that set down the tray. "I'm sorry for you, Miss Morton. I'm glad it wasn't in my room that the ring was lost."

"What do you mean?" Marion demanded.

"When a lady loses anything she does not blame her own carelessness; she's always ready enough to lay it on any maid or seamstress that's about."

"She'd suspect them of stealing?" asked Marion, wide-eyed.

"Well, now, a three-hundred-dollar ring might be a temptation, and she doesn't stop to think our morals may be as good as hers."

The maid went downstairs again and Marion, unmindful of her lunch, began a feverish search through the room.

"It's cruel," she said. "If Mrs. Barlow should think I took her ring she could ruin my trade. It's a horrible day. Everything has gone wrong, and this is tragedy. Whatever can I do?"

She came back exhausted to her chair. As she sat down

(Continued on page 22)

New Era Movement began, the sessions running through Friday. The moderator of the Northern General Assembly, Dr. J. Frank Smith, of Dallas, Texas, and a number of other speakers of nationwide fame, were heard with keenest interest and delight.

Prof. Henry E. Dosker, of the Seminary faculty, is just finishing his six lectures to be delivered at Princeton Theological Seminary, on the Stone Foundation, March 10 to 15. The general subject will be "The Anabaptists."

UNION THEOLOGICAL SEMINARY,
RICHMOND.

In his address to the students in the Seminary Chapel, Billy Sunday spoke like a machine gun. He is the fastest talker ever heard in Richmond. Going at his high speed he covered in forty-five minutes a great number of topics, such as texts and subjects of sermons, methods of preparation, cul-

tivation of a popular vocabulary, the preacher's religious experience, the necessity of prayer, and the like, giving the men much shrewd counsel. There was nothing really new to them in what he said, but he said it as only Billy Sunday can. The body of the meal was staple food, but it was seasoned to the nth degree with tobasco sauce. The students were delighted with him and he with them. He commented with enthusiasm also on the beautiful chapel and the perfect acoustics. The great auditorium in which he speaks daily is a very trying one. He has not a good voice, and though he manages to make himself heard there, it is only by great effort. Overflowing crowds continue to attend the services. So great is the interest that it has been decided to extend the meetings a week beyond the period at first fixed, and they will continue until March 2. At the meeting in the Seminary chapel Mr. Rodeheaver also spoke, telling the men of his work among the soldiers in France, and singing two solos. He is frequently on the Seminary campus and is a general favorite.

Marriages and Deaths

Deaths.

Abernethy—At her home in Mecklenburg County, January 14, 1919, Mrs. Ola Beaty, wife of Dr. Walker I. Abernethy. She was buried at Hopewell, and with her the infant. This was a very young life and it was a very short period of happy and auspicious married life, and a few months as a member of Hopewell Church, but long enough to make all who knew her and her home, to hope that so useful and cheerful a woman might long be spared to exercise a good and helpful influence in the church and community.

Abernethy—At the Presbyterian Hospital, Charlotte, N. C., February 1, 1919, Margaret Caldwell, daughter of Dr. J. S. and Mrs. Hattie Caldwell Abernethy, age eleven years. She was the joy and hope of the home and an unusually intelligent and ambitious child. She gave her heart to Christ and she loved His service. The memory of her sayings and acts interpret the brief life and tell us that she was only lent to earth and the jewel will be safe and shine still brighter in the keeping of Him whose home is not made with hands and is eternal.

IN MEMORIAM.

Rev. Thomas Luther Haman, D.D.

The home of Stratford and Mary Elizabeth Haman was near Lebanon Church, Hinds County, Mississippi.

On December 7, 1846, A. D., there came into this home a new immortality, which new-born child was to bear the name of Thomas Luther. On that glad day in the country cottage the lines of Sir Wm. Jones might well have been spoken in prophetic voice to the infant son:

"When thou wast born, a naked, helpless child,
Thou only wept while all around thee smiled.
So live, that sinking in thy last long sleep,
Calm thou may'st smile when all around thee weep."

The years of this boyhood were spent on his father's farm in one of the best country communities of the county and State, a community peopled by the Scotch-Irish who had worked their way westward from the Carolinas.

This being long before the day that the public school had appeared in the land, the subject of this sketch took his grammar school studies in a private school near his father's home.

By the time he had reached the age of early adolescence the convulsive shock, known in history as the Civil War, had

come and rent the new Republic of the West in twain. A boy of fourteen, his heart was fired with burning patriotism, when he saw his invaded land gloriously triumphing in the deadly and unequal contest. Before he was sixteen he quietly left his home, fearing that he might not have the privilege of being a volunteer, and joined "Harvey's Scouts," whose virtue and valor were even then lending luster to our historic annals. He was only a child in years and small for his age, yet he measured up to the full stature of that superb manhood which has and ever must make the name "Confederate Soldier" the synonym of patriotism, courage and devotion to duty. The "Baby" Scout, as he was fondly called, won the trust and love of commander and comrade alike and he carried with him their confidence and affection all the days of his life.

When the star of the Confederacy had sunk into eternal night and the flag he loved was furled forever he found his way back through the confusion and desolation of his beloved land to the old home. The farm was destitute of laborers, the father had no hand to help. Yet he promised his son if he would help make the crop to meet the necessities of life that then he should have not only his permission but help to go to college. The son having had the fiber of his manhood toughened and the powers of his soul tested in the school of war, turned from the experiences of the field of battle to seek learning in the schools.

In the fall of 1866 he entered the University of Mississippi at Oxford, and maintained himself there in large measure through his own efforts. The same integrity of character, devotion to duty, fidelity in service which had marked him as a soldier characterized him as a student.

Having successfully completed the course, he graduated from the University in 1870, in a class that was destined to fill a large place in the life of the State and the Church. Among the members of this class were Hon. W. C. Wells, Dr. C. W. Grafton and Bishop Charles B. Galloway. All these were close and lifelong friends, Dr. Haman being the best man at the marriage of Bishop Galloway.

Dr. Haman took his theological course at Columbia Seminary, graduating therefrom in May, 1873.

He accepted a call to the little home mission church at Greenwood, Miss., which was then a very small Delta town. He was ordained by Central Mississippi Presbytery and installed pastor of the Greenwood Church in October, 1873. From 1875 to 1877 he served the Yazoo City Church, resigning from this charge on account of failing health.

After a short rest he accepted a unanimous call to the Shangalo, Hopewell and Salem Churches, and here for well

nigh forty-one years, in his quiet, unobtrusive way, he wrought, as preacher, pastor, citizen and friend, the life work, until Saturday evening, November 2, 1918. It was then, while arranging, as was his custom, for the Sabbath morning worship, that he was suddenly and violently stricken. After a few hours of intense suffering, having called the members of his family that were at home about his bedside, and having spoken to them a few broken words, the Master called him. In the early morning of November 3, 1918, he slipped away into the Sabbath of rest that remaineth for the people of God, leaving the legacy of a spotless name to his family, his church and his friends.

On the Tuesday following, when all the children had gathered around the mother, they followed the silent form down from the manse to the old church to which they had together gone so often in other days. When the church had been reached and I looked from the pulpit where he had been wont to stand all these years and saw the great concourse of young and old, every heart subdued with the hallowed associations of the past and tender offices of the hour, I thought it might be said of him, as Motley said of William the Silent:

"As long as he lived he was the guiding star of a whole brave people, and when he died the little children cried in the streets." From the church they carried him to the hill which overlooks the village and tenderly laid him to rest in the midst of the people who loved him, to await the resurrection of the just. Then the company silently wended their way back to their homes, mourning most of all that they would see the face of the soldier, citizen, prosbyter, preacher, friend no more.

While a short biographical sketch cannot be an adequate memorial of one so worthy, yet a word of commendation or expression of appreciation or the making known the sense of loss we feel may accentuate the worth of the life which was given to his generation in the name of his Master, prolong the savor of his influence and inspire some one to emulate that trust, humility, conviction, devotion and sacrifice. This much at least we owe—

To his family, "sweet solace of his latter days."

To the congregations, which for two-score years were blessed by him as pastor, and which ever honored, trusted and loved him.

To the Home Mission Cause, in which he yielded up his life, as director and servant, often in pain and weariness of body, but ever in joyous and efficient devotion.

To the French Camp Schools, of which he was a founder, and to which he was a wise counsellor and sacrificial friend.

Children's Department

THE "FLU" IS BAD.

Dear Standard:

I am a little girl ten years old and am in the fourth grade at school. My teacher's name is Miss Williamson and I like her fine. I go to Sunday School every Sunday I can, and have recited the Child's Catechism. I have not had the "flu" yet and hope I won't, as it seems to hurt the folks that have had it around here real bad. For my pets I have a pigeon named "Polly," a dog named "Tim" and about ten guineas. As my letter is getting rather long, guess I had better close for this time. Please print my letter as I want to surprise my mother and father.

Your little friend,
Leona Mae Monroe.
Lumber Bridge, N. C.

ANSWERS THE QUESTIONS.

Dear Standard:

There were some questions in last week's paper. I want to try to answer them. No. 1, Who was the most patient man? Answer: Job. No. 2, Where did Noah hit the first nail in the ark? Answer: On the head. No. 3, What great man of God in Bible times made a mistake of getting drunk? Answer: Noah. Santa Claus brought me a doll, two story books, two handkerchiefs and several other things. Love to all the little Standard readers.

Elizabeth Poteat.
Nealsville, N. C.

HER FIRST LETTER.

Dear Standard:

I will write my first letter. We take your nice paper. I enjoy reading the nice stories in it. I am eleven years old. I am in the sixth grade. Miss Audrey is my teacher till dinner, then I have Miss Temptent. I like them fine. I go to Sunday School every Sunday I can. I haven't been in two Sundays because we have the "flu" here. I hope my letter will not reach the waste can as I

To the Southland, whose honor he vindicated on the field, whose ideals he cherished and embodied.

To the Southern Church, whose simplicity of worship, devotion to the Scriptures, spiritual mission and glorying in the Cross he cherished with clear conception, fervid love and sturdy conviction.

Are not the lives of T. L. Haman and C. W. Grafton, soldier boys of the sixties, spent in the country charge, a challenge to our soldiers to give of their best to Christ and the country?

No tribute to this good man could be complete that omitted reference to the

want to surprise my sisters and brothers.

Your unknown friend,
Harriette Cates.
Burlington, N. C.

HE HIT THE NAIL.

Dear Standard:

I am a little boy twelve years old. I go to the Elmira Presbyterian Church. My teacher died with the "flu," so our class hasn't any one yet. I haven't any pets but I've a wheel, and papa has a long sword that my great grandpa used in the Civil War. I hope this wont reach the waste basket. I will close by answering Flora McCormic's riddle: Where did Noah hit the first nail in the ark? He hit it on the head.

Your friend,
Ralph Thomas.
Burlington, N. C.

SURPRISE FOR GRANDDADDY.

Dear Standard:

I am a little Kenly girl. We have a new brick church. Rev. C. E. Clark is our pastor; everybody likes him. I am in the fourth grade at school; Miss Eunice Jerome is my teacher; I think she is fine. I want to surprise my granddaddy.

Your little friend,
Eloise Grady.
Kenly, N. C.

"BUTTER-BALL."

Dear Standard:

I have a cat and dog; my cat's name is Butter-Ball and my dog's name is Don. I had a merry Christmas and Santa Claus brought me a wheel and brought George, my brother, a toy train and candy and nuts. I hope this letter wont go to the trash barrel.

Your friend,
Bennie Dunlap.
Rock Hill, S. C.

Some men yearn for rest who have never been tired. Heaven will be no resting place for the man who has been a slacker in the vineyard of the Lord.

helpmeet whom God gave him and who has walked hand and hand with him down the way of the years, enriching his heart with the wealth of her affection, her home with gentleness and love and the church with her abounding sympathy and faith. She yet abides as a benediction to her home and the church.

Dr. Haman married on the second day of September, 1873, Miss Mary Adelaide Blanding, daughter of Col. J. D. and Mrs. Leonora M. Blanding, of Sumter, S. C., to whom were born the following children: Thos. L. and W. Stratford, of Pittsboro, Miss.; J. Blanding, of Fort Oglethorpe; Mrs. C. J. Gee, of Carrollton, Miss.; Mrs. O. M.

THE RED-HEADED BOY.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher managed to pull them apart.

"Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime, a red head had appeared at an upstairs window; one glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down!" The sharp voice was pitched so as to enter the principal's ear, and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?" The red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands, yes, sir."

"Why do you say 'with your hands'?"

"Because he attacked me first, with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed, because he remembered the fight he had the previous year; and how this red-headed teacher from another grade had walked all the way home with him; and how she had told him that God had made both their heads red; how he had num-

Anderson, of Centreville, Miss., and Misses Mary E. and Adelaide, of Vaiden, Miss.

Dr. Haman's name is a household word in all the churches of the Presbytery. He was the oldest member of the Presbytery in years of service. All his brethren delighted to do him honor. There was none among us more beloved.

The feelings of the writer for him was something more than admiration or esteem. He has long trusted his judgment and confided in his friendship. To have known him was a privilege, to have him regard you as a friend was an honor.

J. B. Hutton.

bered each of those red hairs; how that it did not first happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black drooping head, "how did you attack him first with your tongue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you, because Miss McClain is here. Please, Miss McClain, go out! then you can come back when we holler 'Come.'"

The blue eyes looked beseechingly into the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, professor; but perhaps you don't understand. Why, it's something about red heads. You see Pat is so sensitive on the subject, that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth,"

but the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?"

"Ask him." Pat nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered. "I—that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Miss McClain's eyes rewarded him. She was proud of her pupil.

Pat was on his feet before Ernest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and

spell 'God made it red,' before I fought about it; and I forgot today; but it is the first red-headed fight I've had since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other!—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes—he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one, a pair of eager blue eyes begged to be of service.

The principal watched with interest the developing of the red-headed boy, by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best-behaved grade in school. I've taught it twice," declared one senior to another whom she

The Perversity of Inanimate Things.

(Continued from page 19)

her elbow struck the work basket set too near the edge of the table and sent its contents rolling over the floor.

"That's the last straw," she said in despair. "I might just as well give up and go home, for everything's bound to go wrong today. I can't go, though, till Mrs. Barlow finds her ring, for she'll think I'm going off with it. O dear! Oh dear! It's a labyrinth that I can't get out of. I'm so upset that I shall simply scream if I have to get down and grovel round for all those spools. If I never before believed in the perversity of inanimate things, I'm convinced now."

She looked resentfully for a moment at the scattered spools and tapes and buttons, and then she slid reluctantly to her knees to collect them.

On her knees she paused. "I haven't been here before today," she thought with a little laugh. "I was too late to pray this morning or to look into my Bible. Maybe that's why things have gone wrong. And I needn't have been late if I hadn't read so long last night. I suppose it's intemperate for a working girl to read till one o'clock; it's turning a legitimate pleasure and recreation into a vice. Maybe it isn't too late to do a little praying now."

She leaned her head against the table and the room for a few moments was very quiet. Then, laughing again, she began to pick up buttons.

"The idea of a girl brought up by my mother believing that 'inanimate things' can make inharmony! Don't I know as well as Saint Paul did that the things that are seen are temporal and the unseen are eternal? And the eternal things are the spiritual ones that belong in the kingdom of heaven. When I stay there I always find harmony. It's only when I let hurry and fretfulness into my thoughts that these 'inanimate things' can pester me. 'The law of the Lord is perfect,' and I've been silly enough to believe all this morning in a law of evil, when I know as well as I know my own name that evil is always overcome by good. There is a way out of this mess. That 'law of the Lord' can take care even of things like the ring."

She put the articles into the basket and sat down contentedly to her lunch. Now that the worryment was gone from her mind she tried to ponder connectedly as to the whereabouts of the ring.

"It almost seems as if I'd seen it somewhere," she thought.

Irma, straight from her lunch, pattered upstairs again and peeped in at Marion.

"Can you tell me a story now?" she asked.

"Now I can," laughed Marion. "Was I cross before? Wait till I find my thimble. I haven't had it all the morning; I've been sewing with one from the basket."

"Yours is pretty with green stones in it," Irma said. "I know where it is. I played with it and hung it on a hatpin that stuck in the cushion in the basket."

"Is isn't there now," answered Marion, "for I tipped over the basket and everything fell out. The thimble must have rolled away."

"I'll find it," offered Irma, throwing herself on the floor.

"Irma, what are you doing?" demanded her mother from the doorway. "You'll ruin your frock. Get up."

"I'm finding Miss Morton's thimble. I see it—over under that bureau."

The thimble was back against the wall. Irma could reach it only by stretching her utmost.

"Here it is!" she cried, coming to her feet. "It's got a collar on!"

She laid the thimble in Marion's hand, and without a word Marion stretched it out to Mrs. Barlow. The lost ring was slipped over the thimble as firmly as if it were on a finger.

Mrs. Barlow, with a sheepish smile, took her ring. "I remember now," she said. "The ring is loose for me, and when I came in to be fitted I saw the thimble hanging on a hatpin in the basket and I slipped the ring over it. I never should have thought of it again."

"I'm glad it's found," said Marion.

"So am I," and moved by an impulse toward apology she would not have liked to confess to Marion, she suddenly kissed her. "You don't look quite up to mark today, Miss Morton. Suppose we don't sew any more. I'm going out into the country in the car and perhaps you'd like to come with me for the ride. I'll leave you at your home afterward."

"Oh, how lovely!" Marion said gratefully. What a beautiful day it was turning out!

She smiled at herself in the mirror as she put in carefully the hatpins she had rammed into place in the morning.

"Perhaps now, Marion Morton," she thought, "you are convinced forever that the 'law of the Lord is perfect,' and that if there is any law of perversity it isn't in inanimate things, but in our own fretful minds when we wander out of the kingdom of heaven."—Helen Ward Banks, in *Christian Union Herald*.

met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches to come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior, excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms, and hurried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall, and saw white-faced teachers struggling desperately to control themselves, and the crooked lines of crying girls and excited boys, she hesitated.

"Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red-headed boy.—Christian Instructor.

LINCOLN'S STRONGEST ATTRIBUTE.

The strongest attribute of Lincoln was his power of self-control. When jealousies in the army bred a popular clamor against Grant, while the latter was winning famous victories in the Southwest, Lincoln listened to no word of scandal and, by his silence, rebuked the defamers of the general who afterwards became the admiration of the world. When, in the fevered tumult of passion, an angry North seemed to voice a general demand for the infliction of the death penalty upon Jefferson Davis, Lincoln listened in silence and waited for reason to resume its sway. He was always looking over the heads of the crowd; he was always listening to the still small voice that echoed in the distance, far away from the roar of vehement denunciation.—Ex.

The Young Women's Christian Association is augmenting its activities in housing girls who are engaged in government work in Washington. Hundreds of these girls were victims of the flu. They were taken to hospitals, and when the day of their discharge came there was no place for them to go, except the uncomfortable little room in a boarding house, shared, perhaps, with several other girls. The Young Women's Christian Association came to their rescue by adding a Convalescents' Ward to its Home at Rockville, thirteen miles out from the city. Here the girl is taken and nursed back to health, the only expense being the cost of her meals. As she is paying for a room in the city, it would be too great a tax for her to pay for a room in the Home, too, and this is given her. The Home is located ideally for this purpose, and girls, under the care given them, make a quick recovery.

FOR RENT—Montreat cottage, three rooms. Will rent for one, two, or three months. F. H. Wardlaw, Guthriesville, S. C.

HATCHED 175 CHICKS.

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

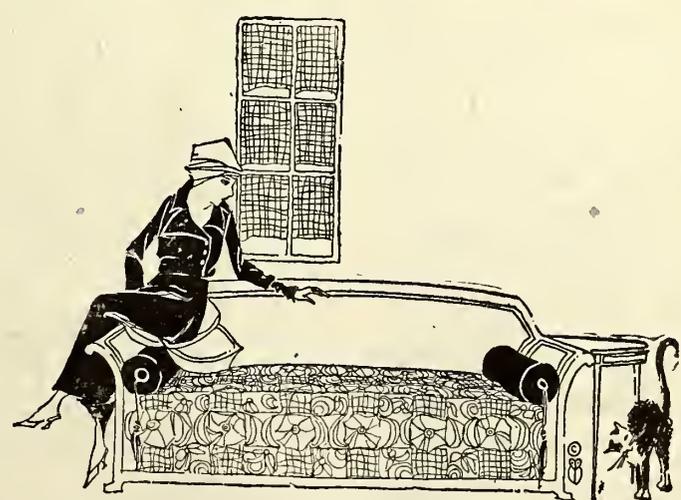
DO YOU WANT PROMOTION?

Do you want a larger salary—or, are you willing to stay in the same old rut the rest of your life? Promotion comes to the trained, the expert. The call of the world today is for business-trained men and women. Enroll at this well equipped school for the training that will soon place you in the front ranks of business. Write for handsome catalogue.

Kings Business College
Raleigh, N. C. and Charlotte, N. C.

Living Room Furniture That Combines Elegance and Comfort

Nothing is prettier or more popular for the living room than a handsome, rich brown mahogany suit with cane seat and back, upholstered in exquisite damask or tapestry. We have just gotten in some new designs in those elegant suits that range in price from \$200.00 to \$415.00. Not cheap furniture, but fine suits at moderate cost.



W. T. McCoy & Co.
Charlotte, N. C.

THE HOME OF GOOD FURNITURE



MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv.

A REAL GODSEND.

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable *free* poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

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Your earning power will depend on what you know. Business trained men and women are always in demand. Our superior courses fit you for the best government and commercial positions, and include instruction on the Burroughs Bookkeeping Machine, which is so largely used today. It is "The New Profession for Women." For information address Burroughs Dept.

Virginia Commercial & Shorthand College, Inc.
Lynchburg, Va. S. P. Brown, Pres't

May Delicious Peach

Ripens with Mayflower and pronounced as far superior in size and flavor by the highest authority on the peach in America. Nothing has ever approached this peach in size and quality, ripening at the same time. Price, 3 to 4 feet, \$1.00 each; 4 feet and up, \$1.25 each. Say what paper you saw this ad. in and we will give you 10c. discount on each MAY DELICIOUS you buy. We own the entire stock of this peach and stock is limited. Reference, Bradstreet or any bank in Greensboro.

JOHN A. YOUNG & SONS, Owners
GREENSBORO NURSERIES, GREENSBORO, N. C.

THE SIN OF IMPURITY.

When God created man in His own image He gave him powers in a finite measure which He Himself possessed in an infinite degree. Among those most sacred was the power to be united with him in calling into existence immortal beings, souls which would never cease to exist. With this gift He associated the greatest honor and the greatest joy and the greatest purity. The desecration of this power He has followed with the most terrible earthly punishment ever visited upon any sin. In the Ten Commandments He makes special provision to forbid it. Throughout the Scriptures it is painted in the most horrible and ugly colors. God has also planted in man a measure of instinct which tends to warn and protect him from it. Notwithstanding all this, sin of impurity has dogged the human race through all its history. Beside being the cause of untold and indescribable and unmentionable misery, it is the sin which has eventually overthrown empires and civilizations. From all other sins there is hope of a nation's, a people's recovery. But when a people or a civilization passes a certain point in this sin, there is no salvation for them; they must go down and out like the Antediluvians, the people of Sodom and Gomorrah, the Greeks and Romans. This sin and crime reaches its most terrible developments among the civilized rather than the savage. Savages are rarely destroyed by it. The civilized perish often.

The events of the recent war revealed the fact that this sin had reached an alarming extent and that the safety of our civilization was threatened. The necessary tests and requirements for the soldier's life revealed the extent to which the evil had gone. During the war the Government used every precaution to check the evil. The tempters were punished and prohibited from proximity to all places where soldiers were located. Violation of the law was severely punished. Since the war, the Federal Government has maintained its diligence. Every means has been used to arouse the people to a due sense of the peril. Every patriot should help obliterate this foul crime, and use every means to oppose and destroy it. When prohibition is secured, this is the next evil to be destroyed, and the attack should be united, vigorous and wise. One of the strongest defenses against this sin is the modesty with which God endued man. When modesty is destroyed, the floodgates of this evil fly open. It cannot therefore be handled promiscuously. Great evil has been done by putting it into the hands of immature or indiscrete persons. In spasms of virtue it has been committed into the care of youth, with great mischief. The proper parties to deal with it are parents, physicians, courts, and other civil and police officers, backed up by public opinion.—Presbyterian.

WHAT WAS HE?

The old caretaker of an Episcopal church sat on a tomb in the cemetery and dismissed as trivial certain changes in the ritual.

"The good old creed keeps the same for all," said he. "Look at me here. I used to be the janitor. The new parson called me the sextant. Dr. Thirdly gave me the name of virgin. And the young man we've got now says I'm the sacrifice."—Ex.

I can not always know and understand
The Master's rule;
I can not always do the tasks he gives
In life's hard school;
But I am learning, with his help, to solve
The one by one,
And when I can not understand to say,
'Thy will be done.'

FOOT TROUBLES

No Need of Them, Says Brooklyn Man,
Who Has Evidently Solved a
Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

WANTED—Two Florida towns are in need of a Presbyterian physician. Good openings. Large scope of prosperous country around each town. Address, Lock Box 18, Archer, Fla.

WANTED — By Stuart Robinson School, in the mountains of Kentucky. The crying need of this growing work is a capable, consecrated, Christian woman to take charge in the kitchen. Opportunity for real lasting service. Christ calling someone. Write Principal, Indian Bottom, Ky.

Corn will out-grow itself
if you use

NitrA-Germ

Use it on soy beans, peas, beans, peanuts. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

CHURCH ENVELOPES. Double and single envelope systems. Samples and prices sent upon request.
Double Envelope Corporation, Roanoke, Va.

For Spring Delivery—Armour River Privet Hedge—All Kinds of Fruit Trees

Ten thousand Armour River Privet, two years old, well branched. All kinds of Fruit Trees, Shade Trees, Budded Pecans, English Walnuts, Evergreens. Write for prices.
GREENVILLE NURSERY CO., Greenville, S. C.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably due in whole or in part to imperfect digestion or imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection, Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved.

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement."

If you suffer from Rheumatism, or from any curable disease, accept the guaranteed offer below by signing your name. Clip and mail to the

Shivar Spring, Box 4D, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month. Name Address Shipping Point

(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

GOVERNMENT DENOUNCES CASHING IN WAR SAVINGS STAMPS.

The Government is denouncing the practice of cashing in War Savings Stamps when there is not the utmost need. If this is to continue, says the official bulletin of the Government, it will not only make poor people poorer but will defeat the purpose of the Government in its efforts to raise the war debt of the nation without further taxing the people.

Unfortunate for North Carolina, many of her citizens have been reported as cashing in their stamps when, according to their word, they did not need the money for the necessities of life. One North Carolina postmaster writes: "Men who are able to hold them come and demand a redemption of their stamps, four and five hundred dollars' worth at a time. One man who pledged to buy twenty stamps bought ten dollars' worth a few days ago and immediately gave notice for their redemption ten days later. As soon as I paid him he then bought ten dollars' worth of stamps more and immediately demanded his pledge card claiming that he had redeemed his pledge."

The Government is advising the owners of stamps to hold on to their securities to the date of their maturity. It urges that they save and economize to meet the needs of the day in order that their stamps may draw their full rate of interest and that the Government may use this money in meeting the heavy debts incurred by the war.

Everything that the Young Women's Christian Association is doing for white women, it is also doing for colored women. It is among the first of all organizations to recognize the valuable contributions the colored race made toward winning the war, and is making in time of peace to industry.

JELL-O Ice Cream Powder

To make the finest ice cream, stir the powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages 25 cents at any grocer's.

THE GENESEE PURE FOOD COMPANY Le Roy, N. Y.

BOOKKEEPING

Shorthand and the commercial branches taught year round. Special summer rates. Catalog free.

GREENSBORO COMMERCIAL SCHOOL Greensboro, N. C.

Prepare

for service, for efficiency, for a successful life, FOR A LARGER SALARY The call today is for business-trained men and women. Although the largest business college in the South, we cannot supply the entire demand with our graduates. Write today and enroll for a bigger, better life. DRAUGION'S BUSINESS COLLEGE, Knoxville, Tenn.

NitrA-Germ

takes the place of fertilizer

with peas, peanuts, beans. Try it. Costs \$2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

Grandmother's Remedy for Croup, Colds, Coughs

It is nothing new to fight croup, coughs, soreness in the chest and colds by external treatment, but sometimes we forget how effective this treatment is.

MOTHER'S JOY Croup and Pneumonia SALVE

is one of the oldest and best-known remedies for the treatment of cold troubles. You just apply it externally, and rub it in, and it will surprise you how quickly it relieves congestion and soreness.

Buy MOTHER'S JOY SALVE from your dealer. 25c. and 50c. jars.

Goose Grease Co. Greensboro N. C.



\$20.00 Daily Distributing Prize Peace Pictures "Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. **CONSOLIDATED PORTRAIT CO.**, Dept. 21, 1034 West Adams Street, Chicago, Ill.

READY NOW

By mail prepaid, 100 for \$1.00; 500 for \$3.00; 1,000 for \$5.00; all the following plants, assorted as you wish, but not less than 10 of a variety: Cabbage—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Surehead, Late Flat Dutch. Beet—Eclipse, Detroit Dark Red. Lettuce—Big Boston, Wayhead, Paris White Cos. Onions—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prize-taker. Cabbage plants, 50c. per 100, by mail prepaid; by express collect, 500 for \$1.50, 1,000 for \$2.50. Cash with order.

ALFRED JOUANNET, Mount Pleasant, S. C.

Representatives Wanted

Acquainted with the farmer, to sell NitrA-germ, the crop and soil improver. See our advertisements in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as \$250 per month. Write Sales Manager, Box 363, Savannah, Ga.

CATARRH VANISHES

Here is One Treatment That All Sufferers Can Rely Upon.

If you want to drive catarrh and all its disgusting symptoms from your system in the shortest possible time, go to your druggist and ask for a Hyomei outfit today.

Breathe Hyomei and let it rid you of catarrh; it gives such quick relief that all who use it for the first time are astonished.

Hyomei is a pure pleasant antiseptic, which is breathed into the lungs over the inflamed membrane; it soothes the sore spots, and heals all inflammation.

Don't suffer another day with catarrh; the disease is dangerous and often ends in consumption. Start the Hyomei treatment today. No stomach dosing, no sprays or douches; just breathe it—that's all. Ask your druggist.

190 bushels of peanuts
to the acre with

NitrA-Germ

Costs \$2.00 per acre, delivered. Try it. Write NitrA-Germ, Savannah, Ga., for Booklet.

It Will Pay

you to consult the house of Allan if interested in **Diamonds, Watches, Jewelry or Silverware.**

The most skilful artists and artisans produce their goods. The quality and price are guaranteed by this firm, whose sixty years of service prove that the past and present generations are well pleased. A catalogue on request.

JAMES ALLAN & CO.,
Department A.,
283 King Street,
CHARLESTON, S. C.

THE HALLMARK STORE

THE LAST DISHONOR.

Britain hated the U-boats, which were simply pirates; but there was one of the German submarines, the U-9, which, so far as known, was not a pirate. This boat had sunk three British cruisers, but it had done so in fair fight with ships of war, and when the list of U-boats to be surrendered to Britain was made out this U-boat was exempted. As a tribute to the valor of a brave foe Admiral Beatty agreed that Germany should retain this boat. But when the long line of U-boats surrendered to the British fleet the U-9 was amongst the number. The German Government had agreed to give the crew of each U-boat \$125 if they delivered their boats safely to Britain, and the crew of U-9 insisted on earning their \$125, and so the U-9 hauled down its flag, not because Britain demanded it, but that its crew might pocket a beggarly \$125. The Cologne "Volks Zeitung" tells the amazing story and says: "Can it really be true? Many a tear would flow in the German Fatherland. So everything is lost, including honor. We could not then sink lower in the estimation of the world. It is impossible." And yet this is the nation which only four short years ago determined to conquer the world, and which not twelve months ago proudly boasted that they would defend the Fatherland "to the last man." "How are the mighty fallen!"—Christian Guardian.

RAISED ENTIRE INCUBATOR HATCH

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantees he will do it. send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry. —Adv.

WANTED—A change of work by a minister of experience and acknowledged efficiency. Has held his present pastorate for more than ten years, and would like to resign and secure other work in Piedmont North Carolina, South Carolina, Georgia or Alabama. Would take work as supply for not less than six months. Address Pastor, care of Presbyterian Standard, Charlotte, N. C.

Frost proof cabbage plants direct from South Carolina growing station, by express, 1000 to 4000, \$2.00 per 1000; 5000 to 8000, \$1.80 per 1000; 10000 and over, \$1.60 per 1000. By parcel post, 500, \$1.35; 1000, \$2.40. Prompt shipment; remit money order or National Bank check.

RALEIGH PLANT CO., RALEIGH, N. C.



Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R P. National Toilet Company Paris, Tenn.



Vapo-Cresolene For Whooping Cough, Spasmodic Croup,

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS. THE YAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

When You Bought Liberty Bonds

You did so that the world might have civil freedom. Why not give your bonds to help make it free from SIN?

The Executive Committee of Foreign Missions

will guarantee you the income during your life. We will hold the bonds until maturity.

For full information, write

EDWIN F. WILLIS

P. O. Box 158,

Nashville, Tenn.

THE PROGRESSIVE PROGRAM

PRESBYTERIAN CHURCH in the UNITED STATES

“Neither said any of them that aught of the things which he possessed was his own.”---Acts 4:32.

The FIRST LESSON the Early Church Learned

Was that what they had---their possessions---must be consecrated to God

Jesus commended only one person about money and that was the widow who gave *all*.

Jesus told the rich young ruler that the one thing he lacked was to give all---consecrate his wealth.

Jesus taught by the parable of the talents that all is the Lord's, and that He would require an accounting of every penny when He comes to judge.

Jesus taught by the parable of the pounds that we are the possessors of nothing, that whatever we have is God's and that He gives to whom He will.

The Lord called for all these early Christians had, they heard the call,—and gave freely, gladly, sacrificially.

The Lord is calling for a great deal more of our money than *we are giving*.

Will we hear the call as did those early Christians?

The Southern Presbyterian Church Needs THREE AND A HALF MILLION DOLLARS

To maintain the Beneficent work of
the Church during the year 1919-1920

ASSEMBLY'S STEWARDSHIP COMMITTEE
MONTREAT : : NORTH CAROLINA

THE MOTHERLESS CHILD.

We have just received a folder from the Economy Home, for the motherless child, Kings Creek, S. C., setting forth the plans of a campaign to raise \$25,000 for the purpose of enlarging the Home. The Home was chartered last fall by the State of South Carolina as an eleemosynary institution, the trustees having purchased the Piedmont Springs property, not far southwest of Kings Mountain Battle Ground, N. C., two miles east of Kings Creek, S. C. They secured Rev. J. H. Spaulding as general manager.

Mr. Spaulding has been conducting a private home of this kind at Patterson Springs, N. C. He claims the distinction of being the first man in the Carolinas to start a home for the motherless child.

We all agree with him in saying that such a home is greatly needed just now. He says that he has applications from West Virginia to Georgia, and that his greatest need is more room. They have their own electric light plant, but only six cottages.

Mr. Spaulding asked us to say to our readers that already eleven banks together with a number of good business men are co-operating in this campaign. It will be appreciated by the trustees and friends of the home if some of our readers will assist in this great work.

There are one thousand women in Washington who live in other women's homes. Some are forced to live, six or seven, in one room. The Young Women's Christian Association is furnishing homes for hundreds of these girls at a nominal price.

BARIUM ROCK WATER RELIEVES WEAK AND NERVOUS PEOPLE.

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-21, Barium Springs, N. C.

J. M. Belk,
Monroe, N. C.

W. H. Belk,
Charlotte, N. C.

Belk Bros.

Charlotte, N. C.

Department Stores

Clearance Sale of All Our Men's and Boys'

OVERCOATS

Men's high-class Overcoats, made by the very best manufacturers, such as Schloss, Hamburger, etc., reduced to \$16.95, \$19.95, \$22.50, \$24.95, \$29.50 and \$34.95.

Men's heavy weight Overcoats in medium and long lengths at less than today's manufacturers' cost. Sales prices, \$7.95, \$8.95, \$9.95, \$12.95 and \$14.95.

School Boys' Overcoats, sizes 8 to 17, reduced to \$3.95, \$6.95, \$8.95 and \$12.95.

Little Boys' sizes, 2½ to 8, reduced to \$2.98, \$3.95, \$4.48, \$6.95, \$8.95.

All Men's and Boys' Mackinaw Coats at special prices.

Men's Suits at Attractive Prices

Schloss and Hamburger Suits, made of all wool fabrics, conservative and young men's models, at \$25.00, \$27.50, \$29.50, \$35.00 and \$39.50.

Belk Suits, made of all wool fabrics, conservative and young men's models, including the new skirt model, at \$15.00, \$16.50, \$18.50, \$22.50, \$25.00 and \$29.50.

Boys' Clothing Department

Be sure and visit our Boys' Clothing Department on balcony. We are showing a great line of Boys' School Suits as well as suits for the little boys, from 2½ to 8, at prices ranging from \$2.98 to \$16.50.

Boys' Hats, 25c, 50c, 75c, 98c and \$1.50.

Boys' Wash Suits, \$1.50 to \$2.98.

Underwear and Sweater Department

Big reduction on all Army Sweaters. Sale price, \$1.95, \$2.95, \$3.95 and \$4.95.

Men's and Boys' Civilian Sweaters, 98c to \$7.50.

Just received, several cases Men's and Boys' Underwear, which should have been delivered last August. These go on sale at old prices. Splendid values in Shirts and Drawers at 98c.

Union Suits, \$1.95. Boys' Union Suits, 98c and \$1.25.

Shirts

100 dozen Men's \$1.50 Percalé Shirts. Sale price 98c.

100 dozen Men's \$2.00 Percalé and Madras Shirts. Our leader, \$1.50.

One lot men's damaged Shirts. Sale price, 50c.

Men's Flannel Shirts at \$1.50 to \$4.95.

Men's Wool and Cashmere Sox, 50c and 98c.

Men's Wool and Cashmere Gloves, 25c, 50c and 98c.

Lion Collars, 20c.; \$2.25 per dozen
All Military Goods at special prices

BELK BROS.

17 Department Stores 17

HOW THE BIBLE MADE AMERICA.

When Hamilton Wright Mabie lectured to the Japanese on American Ideals, he gave his non-Christian hearers this missionary message concerning the secret of American national character as its foundations were laid in the seventeenth century. Of the founders of New England he said:

"Separated as they were from Europe in one of its most brilliant periods of literary expression, they brought with them a heritage of great memories, of heroic histories, of those creations of the imagination which reveal the genius of a race; they were inspired by religious or political convictions deep and vital enough to send them in voluntary exile; or they were driven by the love of adventure to brave all manner of perils on an unexplored continent. They were not, therefore, a company of materialists bent on trade or plunder, who found in trade or conquest an adequate expression of this spirit. For most part they were men and women of exceptional energy, and the spiritual qualities they brought with them had already found expression in literature as well as in action.

"Moreover, they had one classic of the greatest vitalizing power with them. The sixty-six books of history, prophecy, lyric poetry, symbolic fiction, narrative and biography which are bound together in the English Bible had been translated with wonderful skill at the very moment when the English language was a fountain of fresh and vital speech, and had passed into the hands of the English people. Published four years after the founding of Jamestown, this body of literature, which English-speaking peoples call 'The Book,' passed into the hands of people to whom no other book had reached, became so embodied in the English language that it seems an integral part of that language, and was so thoroughly absorbed by the people as a whole that it has largely shaped ethical, political, and social organizations and life wherever the English language is spoken."

IN THE DARNING BASKET.

Mothers who have a family to mend for will find this a very useful hint. Buy a length of fine black and also some white net. Keep it in the workbasket for mending large holes. A big darn in a stocking or in a little pair of woollen combinations is unsightly, but not if done as directed. Cut a piece of net, black net for dark-colored materials and black stockings, white for light-colored garments. The piece should be bigger than the hole to be covered—that is, overlapping it about an inch all round. Tack it in position, then darn in and out of the meshes of the net. You will now have a neat darn which looks almost as if woven. Another advantage is that these net darns last longer than do those minus the net foundation.—Alton (Canada) Free Press.

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Insist on having Durable-DURHAM. Then you are sure of wide, elastic tops and full length legs. All sizes are correctly marked. Feet and toes are smooth, seamless and even. The Durham dyes do not fade from wearing or washing. The prices are 25c, 35c, 40c and 50c per pair. You should be able to buy Durable-DURHAM Hosiery of any dealer.

If you do not find it, write at once to our Sales Department, 88 Leonard St., New York, and we will see that you are supplied.

Free catalog showing all styles mailed on request.

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BANNER
 All year wearing stocking. Medium weight. Soft combed yarn, fine finish. Wide elastic tops. Strongly reinforced heels and toes. Black and white.
 Price 35c pair



IT WAS LINCOLN.

In the autumn of 1830 a traveling book peddler, who afterward became a successful publisher and the head of a firm whose name is well known in the United States, came to the door of a log cabin on a farm in eastern Illinois, and asked for the courtesy of a night's lodging. There was no inn near. The good wife was hospitable but perplexed, "For," said she, "we can feed your beast, but we can't lodge you, unless you are willing to sleep with the hired man."

"Let's have a look at him first," said the peddler.

The woman pointed to the side of the house, where a lank, six-foot man, in ragged but clean clothes, was stretched on the grass, reading a book.

"He'll do," said the stranger. "A man who reads a book as hard as that fellow seems to, has got too much else to think of besides my watch or small change."

The hired man was Abraham Lincoln; and when he was President the two men met in Washington and laughed together over the story of their earlier rencontre. — Northwestern Christian Advocate.

SHE SAVED 200 CHICKS.

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry. —Adv.

"Why did you change your boarding place?"

"My landlady got too enthusiastic about this food conservation."—Baltimore American.

FOUR BALES PER ACRE record of Manley's cotton; resists drouths, winds and disease; doubled yield of other varieties in drouth and weevil section; 40 bolls to pound; over 42 per cent lint; staple 1 1-8 inch; have private gin and culler; no weevils; write for facts and proofs from your own State and special price on seed. E. S. MANLEY, Carnesville, Ga. Adv.

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UNITED STATES RAILROAD ADMINISTRATION

W. G. McADOO, Director General of Railroads
Norfolk Southern Railroad

Passenger Train Schedule Corrected to January 31, 1919. As information only, not guaranteed.

No. 30.		No. 4.	
Lv. Charlotte	x6:30am	x1:20pm	
Ar. Star	9:45am		
Ar. Asheboro	10:50am		
Ar. Aberdeen	3:00am		
Ar. Varina	12:34pm		
Ar. Fayetteville	y4:55pm		
Ar. Raleigh	x1:20pm		
	No. 18.	No. 4.	
Ar. Wilson	4:05pm	11:35pm	
Ar. Greenville	5:42pm	1:06am	
Ar. Washington	6:50pm	2:25am	
Ar. Belhaven	8:15pm		
Ar. Elizabeth City		6:00am	
Ar. Norfolk		8:10am	
Ar. New Bern		4:00am	
Ar. Beaufort		11:10am	
	xDaily.		
	yDaily except Sunday.		
No. 18—Through coaches to Belhaven, N. C.			
No. 4—Through sleeping car to Norfolk.			
For rates or other information write to or call on			
G. R. Steele, C. T. A.,			
Charlotte, N. C.			
J. T. Helms, D. T. A.,			
Charlotte, N. C.			
W. J. Williams, Traf. Agt.			
Raleigh, N. C.			



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Every one who enjoyed JUST DAVID will find even greater enjoyment in this tale of the romantic courtship and marriage of a poor girl and a wealthy young man, of their estrangement, and of the final happy ending brought about by their daughter, for it is a story of every-day men and women, told in a way that will bring it close to every reader's life.

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Between Aberdeen and Fayetteville			
Eastbound		Westbound	
Daily Ex. Sunday		Daily Ex. Sunday	
Mixed	Pass.	Pass.	Mixed
STATIONS			
No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
8 35 am	10 00 am	Rae ford	5 55 pm 1 3 50 pm
1 2 10 pm		Ar. Fayetteville Lv.	4 50 pm 1 00 pm
4 00 pm	11 20 am		

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.		Daily Ex. Sun.	
Mixed		Mixed	
STATIONS			
No. 11		No. 12	
Lv. 10 30 am	Rae ford	Ar. 12 40 pm	
Ar. 11 15 am	Wagram	Lv. 12 00 noon	
W. A. BLUE, General Supt., Aberdeen, N. C.			

Yes, Preachers and Teachers

are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

The Mutual Building & Loan

will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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WHAT PROHIBITION WILL DO

National Prohibition will reduce poverty by at least 25 per cent; prostitution, in greater proportion; crime, in still greater.

It will wipe out the most corrupting influence in city politics, and the most poisonous in business relations. It will break down some of the most serious hindrances to a common national loyalty. It will lift one of the heaviest handicaps to progress from our immigrant groups.

The labor problem will be cleared of one of its most baffling complications, and responsible working-class movements will develop unprecedented intelligence and power.

It will release vast productive energies in a people capable of securing a more equitable distribution of the increased national output.

No such charter of freedom and fulfillment to women and children has ever been written. Taken with all that it implies and promises, we should recog-

nize it as one of the very greatest and most inspiring events in history, and one that may well mark the beginning of a new order of accelerated spiritual evolution.—Written for "The Congregationalist" by Robert A. Woods.

Duty, be it in a small matter or a great, is duty still, the command of heaven, the eldest voice of God. And it is only they who are faithful in a few things, who will be faithful over many things.—Charles Kingsley.

The Worth of a Name to You

Every one realizes how valuable certain names become to their owners; how years of association with quality, reliability and fair dealing have made their good will worth millions of dollars.

Such names, however, are **EQUALLY** valuable to the **PUBLIC**, for goods thus identified may be bought with the confidence that a reputation so valuable, once gained, **MUST** be maintained.

When you put your time, your money and your labor into making a crop, why not protect them by insisting on

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Montgomery, Ala. Washington, N. C. Richmond, Va.

Sparkles

Might Help at That.

Daddy was confined to the house with Spanish influenza, and mother was busy sterilizing the dishes which had come from the sick-room.

"Why do you do that?" asked four-year-old Donald.

"Because, dear, poor Daddy has germs, and the germs get on the dishes, so then I boil them, and that kills the horrid germs."

Donald turned this over in his little mind for several minutes. Then:

"Mother, why don't you boil daddy?"
—Life.

A London wholesale provision house, which prides itself on filling orders correctly, received a letter from a provincial customer recently, complaining bitterly of the very poor quality of the last two lots of eggs supplied.

The reputation of the house for never making an error seemed to be at stake, but the bright mind of the junior partner found a way out of it. He wrote:

"Gentlemen: We are sorry to hear that our consignment did not suit you; there was, however, no mistake on our part. We have looked up your original order, and find that it reads as follows: 'Rush fifty boxes eggs. We want them bad.'"—Tid-Bits.

Up-to-Date Beau.

Ma—"There is one thing about Edith's young man, dear, you don't have to get up every night to send him off."

Pa—"No; thank heaven, one of our girls has picked out a self-starter."—Boston Transcript.

"You seem to have lost your faith in a rabbit's foot."

"Well," replied Mr. Erastus Pinkley, "I done thought it over. An' de more I thought, de more I couldn't figger dat de rabbit wot furnished de foot had been lucky foh his ownse'f."—Washington Star.

Mrs. Johnson—"Sistah Johnson has jest got a divo-ce f'um her husband."

Mrs. Jackson—"You don't say. How much ammonia did the cou't give her?"
—Boston Transcript.

Dentist—"Which tooth is it that troubles you, Sam?"

Pullman Porter—"Lower five, sah."—Boston Transcript.

Grad. — This university certainly takes an interest in a fellow, doesn't it?

Tod—"How's that?"

Grad.—Well, I read that they will be very glad to hear of the death of any of their alumni.—Siren.

The Baby—Googly-googly-goo-goo.
The Mother—Yes, indeed, dear, that's the public library.—Dallas News.

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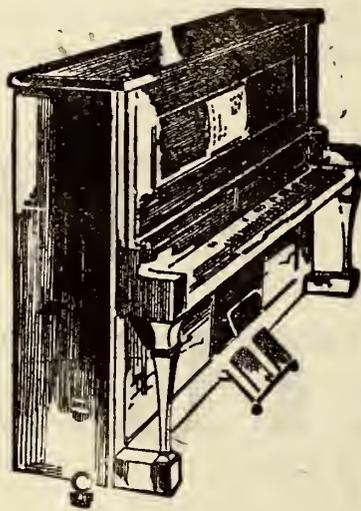
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VOL. LX.

CHARLOTTE, N. C., FEBRUARY 26, 1919.

NO. 8.

SPECIAL OFFER

In order to carry out one of the objectives of the Stewardship Committee, "To place a Church paper in every home," we will donate to the Benevolent Causes one-half of each cash subscription to the Standard.

This amount will be retained by the church obtaining the subscription.



Editorial



Protestants in France and Belgium.

A CALL is sounding forth to the Protestant Churches of America to aid their brethren in France and Belgium to repair the ravages of war. A large and influential committee in New York City is voicing the call, and organizing the effort to secure a proper response. The committee announces that the purpose is "to conserve and develop the Evangelical Churches, institutions and missions of France and Belgium."

The appeal is to all the Evangelical Churches of the United States, regardless of denominational distinctions. The work of reparation and reconstruction is big enough to tax the liberality and resources of all our churches, and it is hoped that denominationalism will in no case draw the purse strings. "Whoso being a Presbyterian and hath this world's goods, and seeth his Methodist, or Baptist brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The same obligation cannot be less when the Methodist or Baptist has the full purse, and the Presbyterian is poverty-stricken.

Protestantism has had a hard time in both France and Belgium. It is just three hundred and sixty-four years since the first Protestant church was organized in France. It was in a private home where a few Protestants had met for worship under cover of darkness. A father and mother wanted an infant baptized. No Protestant preacher was in reach, and so this little company selected a young man who was present, and who had been educated in Geneva under John Calvin. They also elected elders and deacons and thus formed a complete church. Four years from that date there were 2,000 Reformed Churches in France, representing a Reformed membership of about 400,000. Shortly after this a storm of persecution broke forth, civil wars followed, interspersed with massacres, the most noted of which is familiar to all who know anything of history, the massacre of St. Bartholomew. After thirty years of strife, in which the soil of France was wet with the blood of her own children, shed by the hands of her own children, and in which there was widespread ruin of property, of schools and churches, the Protestants were granted their civil and religious rights in the Edict of Nantes. But these rights were soon ignored, and by and by the edict was revoked, and a persistent effort, accompanied by all manner of cruelty, was put forth to exterminate the Protestants. Those who could, fled, and thousands found their way to our young colonies. Those who could not flee, continued to suffer till the French Revolution set them free by overturning the government. By that time they were reduced to a small remnant. But they have illustrated the perseverance of the saints.

When this present war began the Old Huguenot Church had considerable strength, something near a hundred thousand members. Its strength was largely in northern France, in the territory invaded by the Germans. Here were its largest and wealthiest churches. Hence the war has dealt it a peculiarly heavy blow. Not only has it been greatly reduced in membership, but the bulk of its property has been destroyed.

Of all the countries of Europe Belgium has been the most exclusively and most intensely Roman Catholic. In the days of Philip II of Spain, when it separated from the seven northern provinces of the Netherlands, it weeded out all Protestants, and erected a strong legal barrier to keep them out. Not till far along in the Nineteenth Century could

enough Protestants be found in Belgium to organize a church. But once organized it began to grow and by the outbreak of the war, the Protestants numbered about 11,000.

The war opened wide doors of opportunity for Protestantism in both France and Belgium. The soldiers of all faiths and no faiths were ready to give a hospitable reception to the Bible, and Protestantism is the religion of the Bible. These Protestant Churches scattered Bibles far and wide among their fellow countrymen, and then gave themselves to commending its simple worship and saving truths. Consequently these churches occupy a coign of advantage. If only the Protestant Churches of America will stretch forth a generous and sympathetic hand to them, a splendid future is before them.

This New York Committee is asking for \$3,000,000 from all the churches of the United States. All the great churches of this country are represented in France—Lutherans, Baptists, Presbyterians and Methodists.

Our Southern Presbyterian Church is asked for \$100,000. The War Work Council has added this to its budget, and no doubt the General Assembly will sanction it. Let no one shut up his bowels of compassion when this great and urgent need is presented.

Liberality Toward Secular Causes.

The great war has taught men to deal in large ideas and in their giving to give large sums. We have become accustomed to the word billion, though few ever realize its immensity. However, we have floated loans of billions and still are more to follow.

The response of the people to the Government appeals has been wonderful, but that had its compensating features in the shape of money saved and frugal habits formed.

The charitable appeals from the Red Cross, the Men and Women's Christian Associations were different. There was no appeal to selfishness in them and what was given was literally bread cast upon the water with no string attached.

When you add to the sums contributed to these causes the vast amounts given to Belgium, Armenia and Syria, there is nothing in the annals of giving comparable to what has been done.

Such has been the generous eagerness of the people to respond to those frequent appeals that unprincipled men and women have taken advantage of their generosity and with fake enterprises of relief have swindled the public out of many millions.

One of the Government officials has been investigating war charity scandals and has looked into 534 organizations; 384 of these were put out of business.

Between three and four billions were raised for war benefit purposes, of which more than fifty millions were misappropriated. This abuse of the generosity of the American people was only possible because they were eager to help and careless as to the manner in which they helped.

The children of this world may be in their generation wiser than the children of light; but there is no reason why they should be more generous.

The Church today has pitched her demands upon the same large scale, and she is calling, not upon individual churches, but upon individual members to come to her aid and fully equip her for service.

When the world has responded so generously to the appeals, shall the Church fall short?

A Question of Murder.

Recently, in commenting upon the story of a young soldier who said that, in a charge when the command had been given that no prisoners should be taken, he had driven his bayonet through a German who came from behind a hay stack, holding up his hands and crying "Kamarad," we said that this was murder.

An esteemed brother writes us saying that we spoke "unadvisedly with our lips," and that we owe the young man an apology, because it was his duty to obey orders, and that the charge of murder, if any, should have been brought against the officer giving the command.

Our readers will testify that whatever be the faults of this paper, unwillingness to apologize is not one of them; so for this reason we have carefully considered this question of casuistry, lest we should be "an accuser of the brethren."

The premise laid down, "a soldier must obey orders," would seem to clear the young man of the charge of murder, provided that he had received special orders to take no prisoners, the truth of which is by no means established, for often soldiers make orders for themselves and pass them to their fellows as coming from headquarters.

Supposing, however, that there was such a general order, bearing the stamp of authority, the question is, Have I a right to plunge my bayonet into an unresisting man, whose hands are up in the air and who is crying out Kamarad? The best authorities on moral subjects teach us that the voice of conscience must be obeyed above the voice of man, and that if those in authority command us to do an immoral act, it is our duty to disobey such commands, but at the same time to submit to such punishment as our superiors may deem right.

If we grant the premise laid down by our good brother, the captain who sank the Lusitania with the women and babies, was innocent, because he was acting under orders, and those who now propose to punish men in authority among the Germans who committed crimes that cry to heaven, should pass by all except the Kaiser as head of the Government, because all were acting under his orders.

On the whole then, looking at the question from every side, we still think that to plunge a bayonet into an unresisting man offering to surrender by word and by act, was murder, and that no apology is due.

The Second Coming---Pre? or Post?

We have before us two books on this subject, one by Dr. William H. Sunday, better known in the vernacular as "Billy" Sunday, and the other by Dr. James H. Snowden, Professor of Systematic Theology in Western Theological Seminary, Pittsburg, Pa.

One deals with the subject from the premillenarian point of view, while the other is avowedly post-millenarian. One is known all over this country, while the other is scarcely known beyond the confines of his own Church.

One is considered the most popular preacher in America, who by words and antics amuses as well as instructs, and the other is a Seminary professor who is probably more acceptable to an audience of scholars than to a popular audience.

While they differ thus widely in the points indicated, they are both earnest Christian men, thoroughly loyal to the truth, and are honored by their brethren everywhere. Mr. Sunday writes in a style entirely different from that in which he preaches, and while it is entertaining and grips the reader by its intense earnestness, he does not impress one

with his powers as an exegete, but leaves the impression that he would shine brighter in the pulpit than on the forum.

Dr. Snowden gives us the most comprehensive and scholarly treatment of Postmillenarianism since the days of Dr. David Brown, who wrote seventy years ago. He presents us with a broad study of the literature of the subject, giving a list of 120 authors consulted. He writes with an evident desire to learn the truth, and in no instance does he dodge difficulties. The discussion is conducted in a spirit of brotherly kindness and courtesy, so that Premillenarians can read this book without feeling that they have been misrepresented.

It is a book of 279 pages, published by the MacMillan Company, New York, and is priced at \$1.75. No matter what your views are, you should have this book for consultation and study.

A Word For the Occasional Supply.

Scattered over our Church there can be found in nearly every community ministers without charges. Some are teaching, some are editing and some are taking their "ease with dignity." Some, for domestic reasons, cannot accept permanent work, some have passed the dead line, and are "persona non grata" to churches, and others feel called to the teaching or newspaper profession.

They serve a very useful purpose when a vacancy is to be supplied.

Like "imperious Caesar, dead and turned to clay, and used to stop a hole, to keep the wind away," they are often the sole dependence when the pulpit committee is at its wit's end to find a supply.

These brethren are at the mercy of those inviting them, as it is contrary to ministerial etiquette to set a price upon one's services, yet oftentimes they are imposed upon. If so disposed we "could a tale unfold, whose lightest word would harrow up the soul." We could tell the story of a poor man paying his own expenses to a place, leaving his wife alone to look after the furnace, coming back to his home after two days' absence, and receiving only thanks. We could tell about a preacher whose pulpit was supplied by one of these brethren while he preached elsewhere. He received a stipend where he preached, and also his regular salary, while he paid his supply nothing, which goes to prove that dog will sometimes eat dog, the old saying to the contrary notwithstanding.

These brethren should be paid liberally and promptly, and some one should be appointed to see that it is done. Let the committee calculate the expense of the trip and make the usual stipend that much extra.

The editor, although an occasional supply himself, is not speaking for himself. He has always been paid far beyond his deserts, and if at times the honorarium has been poor, the preaching has been equally so, and for that reason he has no complaint. He is only speaking for the downtrodden and the oppressed.

Home Missions in the Sabbath Schools.

March 30 is Home Mission Day in the Sabbath Schools, and Dr. Morris has made special preparations for this day. Such as programs, pageants and lessons for different classes have been prepared. In this way superintendents will be furnished with all the help they need to make the occasion one of great interest to the young. Superintendents would do well to write to the Home Mission Office, Atlanta, Ga., Dr. S. L. Morris, and get a supply of "Our Open Gates," with supplements of Lessons on Foreigners and collection envelopes. These will all be furnished free.



Contributed



The Hero of the Foreign Mission Field

By Rev. Egbert W. Smith, D.D.

I TAKE my hat off to the country evangelist. Indispensable as are the missionary teacher, doctor, city evangelist, yet these are the first to admit that the missionary who in point of cheerfully borne privations, hardships, and dangers, carries forward most nobly the tradition of Pauline heroism, is the man or woman who serves as country evangelist, especially in those regions where railroads are unknown.

As in recent months I have been travelling about with our country evangelists in every imaginable form of conveyance by land or water except pullmans and battleships, and as I have listened to their modest and humorous recital of experiences, I have been continually reminded of Paul's "in journeyings often, in perils of rivers, in perils of robbers, in perils in the wilderness, in labor and travail, in cold and nakedness. Besides those things that are without, there is that which cometh upon me daily, the care of all the churches."

The duty of shepherding, with the slowest and most primitive methods of travel, from fifteen to fifty little groups of believers scattered through a wide and often robber-infested territory, each one surrounded by a dense and dominating heathenism and dependent for comfort and guidance chiefly upon the missionary, is a duty that often drives him forth against the counsels of a prudent self-regard. One of our country evangelists told me he had often been in sound of where the robbers were plundering. They have a pleasant way, you know, of kidnapping a person, and sending a chopped-off finger or two to his friends and kindred, as a gentle reminder to hurry up with the ransom. I believe, though, I would trust our country evangelists, with their physical courage and coolness, their faith in God, their command of the language, and the respect they almost everywhere inspire, to come off scott free even from an encounter with robbers.

Paul doesn't mention "cooties." Our soldiers in France and most certainly our country evangelists of both sexes would never be guilty of such an omission. Oriental inns and homes and boats are usually infested. So numerous and rapacious are they, it is impossible to keep them off. So that the first thing the missionary does on his return from a circuit of his country villages is to boil himself and his clothes.

Neither does Paul mention the total lack of privacy that is one of the hardest things to endure on a country trip. Of course Paul in the Roman Empire was not the object of curiosity that the white foreigner is in a country village in the Orient. The intentness and persistence of the scrutiny focused upon him it is impossible to imagine till one has experienced it. In numerous little villages where the missionary and I stopped to take a meal, at the streetside or in an inn, hundreds gathered about us, the number continually growing, till we were so closely encircled and pressed upon by a dense mass of peering inquisitive faces, that hardly any light or air could get to us. Every bite, every drink, every movement of hand or foot or mouth or knife or fork or handkerchief, was the object of this steadfast and absorbed inspection. It was not in the least hostile or ill-natured. But its intentness and tirelessness I have not words to describe.

Recently, after spending the night in a village, the next morning, while the final arrangements were making for resuming our journey, I thought I would take a few turns in the little courtyard for exercise. In a few minutes I was walking up and down before a swiftly growing crowd of children and grown people, who so gravely scrutinized every movement of my feet, every turn of my head, that I was

irresistibly reminded of how we boys at the circus used to watch the elephant. Every swing of his trunk, every switch of his tail, gave us a thrill. And when I remembered the passionate eagerness with which we saw him pass hay into his mouth with his trunk, I no longer wondered at the emotion with which they watched us strange creatures devouring our strange food with the aid of curiously shaped swords and spears.

Last week, in the tiny room of a village inn, with its dirt floor, its paper-covered window, pierced with various holes, and its framework of four planks to sleep on, as I was preparing for bed by the light of a burning wick in a metal pan of a pattern that has served the Chinese nation for 4,000 years, I was somewhat startled on glancing toward the window to find that through every one of its numerous punctures a bright black eye was gazing fixedly at me.

This relentless and unescapable scrutiny of alien eyes, through the one, two, three, or more, weeks of a country trip, is apt to prove a wearing, nerve-trying experience, especially to missionary men and women of sensitive temperament.

Paul's "perils by rivers" I was sadly reminded of a few weeks ago when a fine young American Baptist missionary, known to and beloved by many of our North Kiangsu men, while endeavoring to cross a river by night in a little boat, was drowned.

Of the "cold" which Paul mentions I also can speak feelingly. Wednesday, the first day of the new year, I celebrated by a wheelbarrow trip of thirty miles, the last half in the face of a violent freezing headwind that searched my very marrow. As I had taken an unaccustomed walk in front of the barrow that morning of ten miles at a swift pace, I could not tell which I enjoyed most in the afternoon, sitting on a barrow and freezing, or limping along in front to keep the blood circulating.

When after such a day's travel the missionary reaches the village he is bound for, does he thaw out before a good fire? Nay, verily! He does not thaw out. There is no fire. Instead of heating their homes or inns or churches, the Chinese simply wear more clothes. The missionary stays cold. Two days ago, travelling with a country evangelist in the unheated room of a canal boat, in order to keep warm I went to bed, getting under the blanket with my coat, shoes, and trousers on, and propping my back against the wall to write a letter. A heavy woolen glove was on my left hand, while I wrote with my right till my fingers got too numb to hold the pen. Then I would put them in my pocket till they thawed out enough to resume writing. Week before last I received from a country evangelist out on a three weeks' trip a letter beginning, "I am writing in a cold room, on a cold table, with cold hands (and feet); so please excuse."

But with his hardships and privations the country evangelist has also his rich rewards. He knows that in the evangelization of a nation his is the absolutely fundamental work. He knows that the human material on which he is privileged to work in the villages and towns that dot his great field is, as a rule, the most sturdy, open-minded, responsive, and promising material that the nation holds, from which will come in the main the future leadership of the native church. It is no accident, nor due to any racial peculiarity, that the vast majority of the Christian ministers of America are drawn, not from cities, but from our rural, town, and village churches.

One week night a few weeks ago I preached in a village to a packed and most attentive congregation which the country evangelist had built up in twelve years from a membership of two to ninety, and which in the last three years has sent fifteen young men to our Boys' Boarding School at the central station, from which they will almost certainly graduate to become ministerial or lay leaders of the native church of the future.

The next morning I took the picture of a woman member
(Continued on page 9)

Union a la Uncle Sam

By Rev. Dunbar H. Ogden, D.D.

MY distinguished friend and former professor, Dr. Thornton Whaling, in his recent article entitled "Union by Federation," says that the road to the union of the Presbyterian and Reformed Churches leads "along the federal principle illustrated in our great country with its federal republic and waiting for application to our long divided, too long sundered Churches": again he writes "the providential, divine parable which expounds the method is these United States." He is pleading for a Federative Union of all the Presbyterian and Reformed Churches as against an Organic Union of the U. S. A. and U. S. Assemblies.

In considering Dr. Whaling's suggestion we must bear in mind that if the example of Uncle Sam be followed the proposed Federal Assembly must have real authority, and that if it is to be effective it must have very large authority.

Furthermore, this Federal Assembly must have the final word in all decisions as to the sphere of authority, even as the United States Supreme Court decides its own jurisdiction. Of course it would be guided by the written constitution, but the difficult task of interpretation and application would belong to it.

If we plead for this kind of Federal Union as against Organic Union, we are simply confusing our thought, for it is a form of Organic Union.

In reference to this Organic Union proposed by Dr. Whaling I submit two considerations: (1) It would be very difficult to secure. (2) It would not meet our deepest and most immediate need.

Read the list of the Presbyterian and Reformed Churches, meditate upon their characteristics as history reveals them. Do you think it an easy task or a possible achievement to secure from these Assemblies the surrender of their absolute autonomy? They would easily enter a non-authoritative council, they have already done so. But if we are to have a "Union a la Uncle Sam," the Federal Assembly must have real authority and not merely advisory powers.

Our deepest and most immediate need is to bring into practical oneness in life and service the kindred Christians in the local communities rather than the maintenance of a truce of God among warring members of the same great family. Our problem is not so much in the Synod of Virginia and the Carolinas, as in Texas, Missouri and Kentucky. Only by the use of the largest authority could the proposed Federal Assembly meet this need, and then only in part.

The practical issue before the Southern Church is our relationship to the U. S. A. Assembly. Geographically and historically we have a peculiar relationship to that body of Christians. We scarcely touch the other Presbyterian and Reformed Churches, but in almost every Synod we are in direct competition with the U. S. A. Church. Historically we are second cousin to the Dutch Reformed folks, first cousin to the U. P.s, but the sister of the U. S. A.s.

I agree most heartily with Dr. Whaling in the opinion that Uncle Sam affords us a shining example that may well be followed in the union of the Presbyterian Churches. I differ with him in the application of the principles illustrated by the United States.

I also agree with him that simon pure Organic Union (I presume that is what he means by consolidation) is undesirable. In the first place it would split our own Church. We are seeking union and not a new division. In addition it would not afford a sound basis of government. In a Church so numerous in membership, so far-reaching in territory, and so diverse in local interest as would result from a reunion of the U. S. A. and U. S. Assemblies, sound principles of government demand that there be provision for local self-direction in its various sections.

If our people can be brought to see that union is not inconsistent with the fullest authority of each Synod over its local affairs, I believe that nine-tenths of the opposition to it will pass away.

What are the barriers between us? Our last Assembly considered the report of the committee on conference. The U. S. A. committee presented a clear-cut, forward-looking basis for definite conference on union, while our own committee took as its task the digging up and magnifying of every possible objection to union.

When in the debate the whole matter was boiled down, this is all that remained:

Our Assembly fears the lenient attitude of the U. S. A. Church toward its relatively few ministers of questionable views. Even Dr. Fraser stated, in his judgment 95 per cent of the Northern ministers are as sound as those of our own Assembly.

Again the U. S. A. Assembly from time to time makes deliverances, not mandatory but advisory, on public and political questions such as prohibition and woman's suffrage.

(By the way, the boundary line of political deliverances seems a wee bit uncertain. Recently Dr. McPheeters has attacked a deliverance of our last Assembly as more political and vicious than the Spring resolutions. Forthwith Dr. Fraser rises to say that he spent many hours over that very paper to keep it clean of such contagion. Verily some of us must turn our faces while we smile.)

Over against these two objections I would suggest two considerations:

(1) Every barrier (and they have in past years been listed by our Assembly to the number of five) has been removed, save these two. Shall we not be encouraged to attempt the removal of these?

(2) The basis of discussion proposed by the U. S. A. committee specifically includes doctrinal soundness and the spirituality of the Church. Is it not the part of wisdom to enter into definite conference on union with the U. S. A. Assembly to ascertain if that great Church will stand by its committee's statement?

Some of us plead for this at the last Assembly. While the vote was about two to one against us, it is rather significant that one out of every three commissioners voted for a definite step toward Organic Union, and that the vote for the enlargement of our conference committee was two to one.

I believe that the Synod is the key to our problem. At present our system is illogical. We jump in our series of representative courts from the Presbytery to the Assembly. The Synod is a sort of useless appendage.

May I illustrate the proposed plan, using the State of Kentucky as an example, in order that the presentation may be concrete, but asking the reader to bear in mind that the same process would be followed in all the States, the same advantages experienced by every border Synod and the same safeguards enjoyed by all our central and eastern Synods.

In Kentucky there are two Synods (U. S. A. and U. S.) of about equal strength. (Incidentally I may remark that competition does not seem here to be the life of trade, for neither of these Synods is doing more than holding its own—woeful words.) The union that some of us advocate would bring into one Synod all the Northern and Southern Presbyterian Churches of Kentucky, and this Synod would be given the largest constitutional authority over its local affairs. A similar union of the U. S. and U. S. A. Presbyterians would be accomplished in every State and similar authority over its local affairs would be given to each Synod.

In every section of the Church the Synod would be lifted into its rightful place of power and efficiency. A new and brighter day would dawn for the border Synods. The Synods at the heart of our Church would remain undisturbed. All of their interests would be safeguarded. Each Synod would have the fullest authority over its local affairs.

The very small Synods, of which we have only a few, could be combined with others in such a way that every Synod would be large enough to meet the new responsibilities laid upon it.

(Continued on page 8)

The Spirit of Stewardship--How to Promote It

By Rev. A. M. Fraser, D.D.

THE spirit of our offerings for religion counts for more than the amount of the offering does. "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." "The Lord loveth a cheerful giver." The proper spirit makes the offering a greater blessing to the giver. It makes it more pleasing to God. It makes it do more good. Christ taught very plainly that the widow's two mites had more purchasing power than all the large gifts of the wealthy. In these days the widow's two mites could buy a tract, which might bring many souls to Christ, and in each of these souls, it might multiply itself a hundredfold, because each soul might bring other souls and gifts to Christ. On the other hand, we can think of many ways in which a very large sum given from an improper motive might be side-tracked and never get anywhere or do any good.

It often happens that a busy, prosperous, public-spirited man, with strong altruistic impulses, will give freely and generously to every cause properly presented to him, but he waits to be approached and then gives almost without thinking of it, either before or after giving. He only asks whether it be a worthy cause and how much he is expected to give. That is not at all a bad thing, but it is far from being the best thing. It is so much better to give some thought to the cause, to think about it till it has taken hold of the judgment and heart and conscience, to pray over it and then to give deliberately, intelligently, out of love for humanity and especially as an act of worship toward God. Happy is the man who can say, "I give this to Jesus Christ as a token of my devotion to Him, to whom I owe all things, and I give it to this particular object, because I believe it will please and glorify him more if I do so."

Now how can one best promote that spirit in his heart? In addition to other means of grace, he can promote this spirit by deciding to adopt "a sliding scale" of offerings, instead of giving a fixed sum every time or every year. Let that sliding scale be regulated by the sliding scale God uses with us. In nearly all cases, God does use a sliding scale with us. He does not adopt a hard and fast rule to give us

the same amount of blessing every year. Would it not be a good plan for a man to let his offerings to God expand or contract in proportion as God's gifts to him expand or contract? That would help to keep him reminded that his means of living come directly from God. If he makes little this year, it may be a hardship to give the fixed sum. If he makes a large amount the next year, and still gives the same fixed sum, he does it so easily that it does not arrest attention and there is nothing in it to compel him to think of the Divine Giver of it all. But if he gives back to God in proportion as God gives to him, the very amount he gives necessarily leads him to think of God as his preserver and benefactor.

All this suggests that we should adopt a definite percentage of our annual income as our minimum of offerings to the Lord. We should resolve never to let our offerings fall below that minimum. We may give more than that, just as much more as our hearts prompt us to give and the needs require, but not less. Thus that minimum will rise and fall as our own income rises and falls, or it will remain stationary if our income is stationary. To do this, we must keep account of what we receive at the hands of a gracious Providence and of what we give back to Him, in order that we may make sure of not falling below our minimum.

In this way, our offerings keep ever fresh before us the fact that all we receive we get from God. So it expresses our devotion and our worship. It always keeps alive our relationship to God and imparts to our offerings that proper spirit which is so large a part of their value.

God once gave to the Israelites a plan that embodied just that advantage. It was the tithing system. The Israelite was required to give to the worship of God one-tenth of his income. Indeed, if God ever approved of our giving less than a tenth, He has not said so in His Word. Statistics compiled by the United States Government show that, if all the members of the Southern Presbyterian Church were to tithe, we would get over \$14,000,000 a year for religious uses.

Staunton, Va.

Systematic Beneficence---Temporal Expenditures Vs. Spiritual Investments.

Rev. Geo. W. Cheek, of Albemarle, whose church trebled its contributions last year, presents to his people the possibilities that lie in small weekly gifts*after this fashion:

WHAT WE PROBABLY DO:

	Per Week	Per Year		Per Year
1 Child spends for candy or soft drinks	5c	\$ 2.60	50 Children	\$ 130.00
1 Girl spends for various pleasures	10c	5.20	20 Girls	104.00
1 Boy spends for cigarettes	20c	10.40	20 Boys	208.00
1 Woman spends for picture shows	30c	15.60	20 Women	312.00
1 Man spends for tobacco (5c per day)	35c	18.20	20 Men	364.00
1 Man spends for cigars (15c per day)	\$1.05	54.60	20 Men	1,092.00
6 People spend	\$2.05	\$106.60	150 People	-2,210.00

WHAT WE PROBABLY COULD DO:

	Per Week	Per Year		Per Year
1 Child could give to Benevolences	1c	\$ 0.52	15 Children	\$ 7.80
1 Child could give to Benevolences	5c	2.60	15 Children	39.00
1 Boy or Girl could give to Benevolences	10c	5.20	10 Boys or Girls	78.00
1 Boy or Girl could give to Benevolences	15c	7.80	25 Boys or Girls	130.00
1 Man or Woman could give to Benevolences	20c	10.40	20 Men or Women	208.00
1 Man or Woman could give to Benevolences	25c	13.00	50 Men or Women	650.00
1 Man or Woman could give to Benevolences	50c	26.00	15 Men or Women	390.00
7 People could give	\$1.26	\$65.52	150 People	\$1,502.80

We spend our money in small installments; why not give it the same way? We promise ourselves the pleasures of these indulgences in advance; why not pledge our Lord the glory of these offerings in advance and for the advantage and advancement of His Gospel and Kingdom.

PRESBYTERY'S COMMITTEE.

The Anti-Tithe Collaborators Called to Account.

By Rev. A. A. McGeachy, D.D.

MR. EDITOR: I rise to remark that Collaborators Raynal and Parker might have put in their time to better account than in persuading people who already have no inclination to do their duty that they are likewise under no obligation to do it.

They might, for instance, have granted that the tithe is a just and equitable measure of Christian liberality and that we ought to give it even though we may not be bound to. They might have allowed that a rule which governed the giving of God's people through some thousands of years was not to be sneezed at by their spiritual descendants. They might even have contended that a Christian now should be ashamed to give less than an old Jew three thousand years ago. But they didn't. They demolished the case of the tithe as law and quit. They rooted out and pulled down and destroyed and threw down, but did not build and plant.

As touching the law their argument was not blameless. The tithe was once law and Christ declared that no law was out of force until it was fulfilled. Some laws like the law of sacrifices, fulfilled in the Great Sacrifice, have passed away. Others can never be fulfilled. We shall never be holy enough to dispense with the Sabbath nor smart enough to run the church without money. Nor can we safely trust untutored impulses.

The collaborators argue the tithe on the plane of circumcision. The reasoning which knocks down one knocks down the other. They feel the same obligation to both forms of sacrifice. Very well, if it pleases the gentlemen. And since the Editor shares their views, the same remark applies to him. It is not for me to abridge the rights or liberties of anybody. Personally I should prefer to give the tithe.

The real trouble with the collaborators is that they don't agree to anything definite, not a tenth, nor a quarter, nor a half. That obliges the church to claim the whole. But the church has been starving on the whole for years, and has been obliged to discount the theory of total consecration to get a little ready money to pay her bills.

It wont work, gentlemen. You've preached us a fine sermon about accentuating the fundamentals, but left off the application. Your whip has no cracker and your oxen wont hear you. You've kicked over the waste basket and scattered the stewardship literature every way for Sunday, but left the litter lying on the floor.

Here, gather up this mess that you've made and tell us what to do. But tell us definitely, not generally. And since you wont allow us to be under law give us at least the recommendations of grace.

Then when we have read the pleasant little formula which the Editor keeps in type we'll shuffle the deck and cut for a new deal.

Charlotte, N. C.

God's Way.

Just to be tender, just to be true;
 Just to be glad the whole day through;
 Just to be merciful, just to be mild;
 Just to be trustful as a child;
 Just to be gentle, and kind, and sweet;
 Just to be helpful with willing feet;
 Just to be cheery when things go wrong;
 Just to drive sadness away with a song;
 Whether the hour is dark or bright,
 Just to be loyal to God and right;
 Just to believe that God knows best,
 Just in His promises ever to rest;
 Just to let love be our daily key—
 This is God's will for you and me.

—Ex.

"He That Goeth Forth and Weepeth Bearing Precious Seed."

A Message of Encouragement to the Missionary and Aid Society.

By Mrs. J. R. Simpson.

(The Woman's Missionary Union of the Presbyterian Church met Monday, and were much encouraged and given new incentive to work by receiving the following letter from a member who cannot attend meetings. It is a wonderful encouragement to know that while we meet together, she is praying for us, and for the success of our work. The society wishes to share with others this beautiful thought, believing that it is a seed of influence which will grow in the hearts of all who read the letter of this consecrated Christian woman. Secretary.)

Monroe, N. C.

AS Paul sent salutations unto his friends and co-laborers, I send my salutations to the Ladies' Missionary and Aid Society.

"Grace be unto you, and peace from God the Father and our Lord Jesus Christ." My heart and my prayers are with you today. I wish to send you this simple message pertaining to your work. The greatest service Christian people can be interested in, is missions. Whether they be home or foreign—for the missions started at home pave the way for work in the foreign field. It matters not where the Word of Christ is carried, plain, or hill or mountain, the result is the same. As Tennyson has beautifully expressed it, "What the sun is to the flowers, Jesus Christ is to me. He is the sun of my soul." All over our country and from lands across the sea, we hear the cry, "Come over and help us." India, Armenia, China, Korea, and other foreign countries, and even Mexico here next to us, are in need.

Literally, these people are physically and spiritually hungry. The world needs money for bread, and witnesses for God. Who can tell what He has done for their souls, and what His Word does for all hungry souls? This multitude of people need our prayers, our missionaries, and ourselves.

We cannot do great things, but we can do our part—a little leaven leavens the whole lump. How fitly this is illustrated in the work of home and foreign missionaries. Their spirit of service, and teachings of Christ's Word, gives the hearer a desire to be physically and spiritually clean, broadens their views of life and lifts their hearts to God. "Behold I have set before thee an open door." The open door represents opportunity—opportunity spells duty—and duty, as Christ in His divine conception said—"I must be about my Father's business." Don't be discouraged, give of your best, great, or small; and as the seed sown in good ground, it will bring forth much fruit. The poor widow dropped her coin in the box; to onlookers it was only a mite, but the Lord looked upon the heart and saw gold in the gift.

"A song my heart has been singing,
 Has been singing the whole day thru;
 'Give to the world the best you have,
 And the best will come back to you.'

"Give with no thought of receiving,
 Save joy that the giver knows;
 Joy at soothing a sorrow,
 Or sharing another's woes.

"Somewhere along life's pathway
 Each kind act has its mate;
 Some turn of the road you'll find it,
 Some time, be it soon or late.

But should it hide in the shadow,
 The best of the best will be,
 To have the Saviour whisper,
 "You did it unto me."

A Fruitful Ministry

By Rev. T. H. Law, D.D.

ABOUT fifty-five years ago a young man completed his course in the Theological Seminary and entered upon his life work in the Gospel ministry. He was small of stature, frail of body, and defective both in sight and hearing. But he had a quick and vigorous mind, was ambitious of learning, and, his father being a minister and professional teacher, he had enjoyed superior advantages of education, graduating with distinction at college, and finishing with success the full course of the seminary.

Immediately upon his graduation he received and accepted a call to a little home mission church, and was ordained and installed the same month as its pastor. He thus began what was to be a long ministry, with hearty consecration to the work, with humble reliance upon Divine grace, and with a burning desire and a determined purpose make himself an efficient and useful pastor.

But the circumstances were very unpropitious and the outlook far from encouraging. It was about the darkest period of the Civil War, when business in the South was sadly broken up, living was hard, and the Confederate cause was manifestly waning. The location of the young minister's church was in a little village, a station on a little run-down one-horse railroad, a most disreputable place, noted for its grogeries, drunkenness and fighting. The Presbyterian Church, the only one in the village, had but a handful of members, untrained in religious work and liberality, and promising the young pastor only a pittance of a salary, which was very irregularly paid. And with the close of the war, followed by the horrible Reconstruction period, lasting ten years, conditions grew worse and worse. Society was unsettled, business was unsuccessful, murders were common, and mobs occurred in this very village, so that the young men and other citizens were driven away, and the prospects grew darker rather than promising. Nevertheless, the young pastor, feeling that the Lord had sent him there, stood his ground, preached faithfully, visited diligently, and tried to do everything in his power against impending discouragements. And during these dark days he began to dream. When I first knew him, while he was but a lad, and used to see him strolling the streets of the city where he resided, I got the impression that he was a dreamer. And so he proved in later life. But he had the marvellous faculty of working out his dreams and making them actual. And so, in these dark days of his early ministry, he dreamed of a large, efficient and influential church, with a handsome and commodious building, in this place; of a public library where his people might have good books to read and improve themselves; of an orphanage to provide for the care and training of the many fatherless little children, so many of whom were left poor and needy as a result of the war; of a college for the proper education of our Presbyterian boys; and of a town, purged of its dens of vice and purified and elevated in its morality and religion, which would be a suitable community for these institutions and an attraction throughout the surrounding territory. And audacious as the project might appear in the circumstances, he actually began to talk and to work for all these things. It was indeed a bold undertaking, and the obstacles were numerous and great. He had no property of his own, and his little, uncertain salary was not sufficient to support him and his family adequately; and his people were mostly poor and unused to liberality, while friends threw cold water on his schemes, and others ridiculed his purposes and condemned his efforts. But with humble faith in God and earnest prayer, persistent planning and laboring, things soon began to take shape and the pastor's dreams to realise. His church grew and doubled again and again in membership, efficiency and contributions. An orphanage was planted, which expanded and expanded until it furnished year by year a happy, Christian home and school to three hundred fatherless children and poured forth a mighty stream of educated boys and girls to fill useful places in life. A college was founded, and with a beautiful campus

studded with elegant buildings, a worthy faculty and numerous students, was filling its noble mission. And the town developed along all proper lines, with railroads, cotton mills, stores, banks, and churches of other denominations.

After fifty-three years of arduous, consecrated, faithful labor in the Master's service, this minister, now become aged, decrepit, blind and deaf, but still full of zeal and energy, after a Sabbath full of work, was suddenly summoned to enter into the joy of his Lord.

And what did he leave behind as the fruits of his life of devoted service? The church of his early love, which he had served as pastor for forty-seven years, housed in an elegant granite structure, with nearly four hundred communicants, a younger pastor and an efficient organization; another church of nearly the same membership composed chiefly of the orphanage inmates, and another church in the country which he had planted and cultivated many years; an orphanage with some 300 inmates, covering 500 acres of land, on which stand about 40 buildings, mostly of granite and cement; the largest Presbyterian orphanage in this country, whose fame has spread all over our land; a college organized and equipped, rendering excellent service to hundreds of young men; a monthly magazine edited by himself and published for many years in the orphanage, with 5,000 subscribers; and a beautiful, prosperous little city, their home, which now carries a fair and honored name all over the State.

Such in brief is the story of the wonderfully fruitful ministry of Dr. William P. Jacobs, of Clinton, S. C., as tenderly, beautifully and impressively related in his Memoir, written by his youngest son, Dr. Thornwell Jacobs, of Oglethorpe University, and published by Revell. And if any one would have his own pious soul stirred within him, or his indolence rebuked, or his faith increased, or his zeal inspired, let him read this book. I have found it more thrilling than a novel and most stimulating in the Lord's work. It is the very book for the laborious home missionary, the struggling and discouraged pastor, the kind-hearted and sympathetic philanthropist, the energetic educator, the public-spirited citizen, and for any young minister who would worthily fulfill his high calling in Christ Jesus.

Spartanburg, S. C.

Union a la Uncle Sam.

(Continued from page 5)

Over these Synods there would be a great National Assembly composed of commissioners from the Synods.

The authority of this Assembly and of its constituent Synods would be clearly defined; the peculiar responsibility of the Assembly being the general work of the Church, such as the Assembly causes with which we are now familiar, while each Synod would control its own local affairs.

This it seems to me would be Union a la Uncle Sam.

I wonder if our brethren in the heart of the Church realize the problem that exists on the border. Shall we work out this problem along the "sloughing off" line in which there is so much of difficulty and heart burning, or shall we as an Assembly face it and solve it now?

I feel sure that the coming years will prove that we who plead for this are not as Dr. Whaling writes, "the blind trying to lead the blind and both falling into the ditch."

Many of the most loyal sons of the Southern Church earnestly hope that our next Assembly will appoint a committee of conference with a similar committee from the U. S. A. Church to work out if possible a basis of union in which the Synod, or perhaps the provincial Assembly (favored by many of our brethren) will conserve local self-government, and in which at the same time there will be real and effective oneness.

Louisville, Ky.

The Secret of Universal Success in a Benevolent Campaign.

By Rev. H. Waddell Pratt.

FUNDAMENTALLY and before, behind and under everything else, prayer is the secret. Believing prayer will overcome more blunders, secure more results, and the results will be more permanent than any other force. This we think the primary cause of any success. There are secondary causes, and we believe from the success of the last campaign in South Carolina Presbytery, which was one of the Presbyteries that subscribed and as the records to date show is paying what she subscribed, that we can point out the secret of our success, and provided prayer has prevailed in any other Presbytery, will secure success in any Presbytery.

The secret is simply this, a fair apportionment to the congregation. And by "fair," we mean not only what those who judge the matter from without think to be fair, but it must appear so to the people of the church as well as to their officers. If they are satisfied it is just in view of the total object to be attained, they will sacrifice to give. If it is unjust, if it is manifestly unfair, prayer can overcome the blunder, and prayer will overcome the blunder before the Lord's work is allowed to suffer, but prayer ought not to overcome a blunder that ought never to be made.

The success of the campaign in South Carolina Presbytery last year was due primarily to a fair apportionment to every church. How was this made? It was made by the concerted action of men in the Presbytery who knew intimately the condition of every church, giving their Presbyterial Manager their advice, and that advice being heeded. There is no other just way to do it. The size of the church, the amounts previously given, the amount paid to pastor's salary, these have their weight. But, if these are used as the basis, hundreds of thousands of dollars will be lost to the benevolent causes through the resulting blunders of unfair apportionment.

The Presbyterian system lends itself remarkably to a great campaign. The General Assembly's Committees can set the goal for the whole church. The treasurers of the four great committees with their intimate knowledge of the Synods as a whole can say what is fair for each Synod. The Synod's Executive Committees of Home Missions, Schools and Colleges and any others that handle gifts from all the churches in the Synod acting in connection with their Committees on Systematic Beneficence can apportion to the Presbyteries. Then comes the real crux of the whole affair, the fair apportionment to a congregation. The manner of accomplishing this is indicated above. This plan has succeeded. It is not any longer experimental. It will succeed anywhere it is tried, because it is thoroughly Presbyterian and because it is common sense.

Abbeville, S. C.

The Hero of the Mission Fields.

(Continued from page 4)

of that little church, with a rarely intelligent, strong and beaming face, the only Christian in her village, who, on her poor little bound feet, had limped seven miles to attend the service. Women like this, sought out and won by the untiring zeal of the country evangelist, in the places where they were dropping and dying in the dark, are the predestined mothers of the prophets and apostles of the new day that is brightening over these far eastern lands.

I have just finished visiting the North Kiangsu Stations, and start tomorrow on those of the Mid-China Mission.

Chinkiang, China, January 15, 1919.

Conceit may puff a man up, but never prop him up.—Ruskin.

God needs every man for some plan.—S. D. Gordon.

A Plea For Plain Business in Church Finance.

By Rev. Samuel M. Glasgow.

THE Financial Strength of a church is not what its members Own but what they will Give. We speak of many churches as Rich Churches. A church is as Rich as its members are Rich Towards God. There is accordingly a growing desire on the part of our membership to know their Money-Duty; how much they ought to set as a minimum obligation to the church, its support and expansion. When the ministry clearly teach, and carefully practice Proportionate Giving, with the Scriptural Tithe as a minimum basis, a great forward step will be accomplished and order will begin to take shape from financial chaos in our Church's life. As a matter of fact, most thoughtful, practical, Christian, business men want to know How Much Money Obligation they owe. The Tithe Scripturally presented and clearly explained standardizes our giving and steadies our entire church work.

The Invincible Alliance.

As an illustration of the Invincible Alliance of Regular and Proportionate Giving, the Tithe paid through the weekly envelope; I recently heard of a church, composed almost exclusively of members of very moderate means, which on the first Sunday after a six week's suspension, due to the influenza epidemic, received as its Sunday offering \$652 instead of the usual sum of \$120 more or less. No frenzied financial gatherings were necessary in that church to meet an utterly unprecedented experience. The Invincible Alliance, faithfully functioning under all conditions, adequately met their needs.

Let God's Money Work for God.

There's a parable with a very solemn warning about a servant that misused His Lord's Money. When once the Tithing system has been adopted in a man's heart he views a Tenth of his Income as Belonging to God in a real and practical sense. He is ready therefore to put it into God's work as it is needed. "Bring ye the Whole Tithe into the Storehouse, that there may be food in My house, saith Jehovah." Let God's Money Work for God. He has entrusted me with His Money to dispense it in His Work. Day and night, at home and abroad, wherever God's children stretch out their hands and cry to Him for His Promised Help, Let God's Money Speed away on Work for God.

Charleston, W. Va.

One may and will understand more about human nature by the study of Christ; but one cannot understand Christ by the study of human nature. Christ is more than man, more than human, more than the theories and thoughts about men and events. We can only understand Christ by and through the exercise of faith. And unless we accept Him in faith we never come to understand Him.—Christian Sun.

A Korean Sunset.

By Rev. L. T. Newland.

All nature hushed and silent lies,
The little noises die away
To watch the Artist tint the skies
With colors of a parting day.
In warmest hues of red and gold
The unseen Artist paints a view,
That waiting stars joy to behold—
Tho daily seen, 'tis ever new.

The mountain's fading outlines throw
An inky shadow on the sky,
While bathed in heaven's reflected glow
The westward looking hillsides lie.
The sighing trees the curfew knell,
The nightingale sweet vesper sings;
While darkness weaves her witching spell
The day flies out on rosy wings.



News of the Week



At the recent Republican Convention held in Greensboro, a demand was made that election reforms be instituted in North Carolina.

By wireless President Wilson nominated Hugh C. Wallace to succeed William Graves Sharp as ambassador to France.

The amount of Federal aid allotted to the State of North Carolina for road building is \$374,000.

War time regulation of coal will end March 1 if the present mild weather continues.

Bishop E. E. Hoss, of the Methodist Episcopal Church, South, had a stroke of paralysis in Oklahoma, February 15.

American and Allied troops operating in north Russia will be withdrawn "at the earliest possible moment that weather conditions in the spring will permit." To facilitate this movement, and to improve lines of communications for the supplying of the forces that have penetrated into the country, President Wilson has approved the sending of two additional-companies of American railway troops to Archangel.

The armistice granted the Germans which expired February 17, has been extended, but under new conditions. While the terms have not been published, it is understood that they provide for continued blockade, and require that all offensive movements against the Poles must stop.

The executive committee of the South Carolina Cotton Association has named February 28 as "cotton acreage reduction pledge day," and announced that Governor Cooper will issue a proclamation making it a general holiday in South Carolina.

After an investigation ordered by Secretary Daniels, arrests have been made on charges of bribery and graft in the personnel of the Third Naval District.

The final armistice conditions which the supreme council is considering will be made public before the end of the month, according to various newspapers, and they will include among the naval conditions the demolition of the forts on Helgoland the Kiel canal, the surrender for purposes of destruction of the German warships now interned, and the opening of the Kiel canal for civil transports. It is stated that Germany will be left with a fleet large enough for defensive purposes.

At the new Orleans meeting, among other steps taken in

behalf of holding up the price of cotton, the following were two of the most important: A program for the reduction of the 1919 acreage planted to cotton and the holding of the present crop for higher prices was embodied in resolutions unanimously passed at the closing session of the conference of growers, bankers, merchants and farmers from all of the cotton producing states. The salient features of the resolutions are:

1. Reduction of the 1919 cotton acreage by one-third as compared with 1918.

2. A pledge not to sell any part of the present crop for other than remunerative prices, and to hold this crop until the demand calls for it at such prices.

Without a record vote, the Senate passed the annual rivers and harbors bill, carrying appropriations of \$33,000,000, or \$6,000,000,000 more than the original house measure. The bill now goes to conference.

President Wilson has returned to this country after an extended visit to Europe. While abroad he was the recipient of every honor the countries visited could offer.

The Tri-State Medical Association, comprising Virginia, North and South Carolina, at this recent meeting in Richmond, Va., elected Dr. Robt. C. Bryan, of Richmond, President, and Dr. A. J. Crowell, of Charlotte, N. C., Vice-President for North Carolina, and Dr. A. R. Taft, of Charleston, S. C., Vice-President for South Carolina, with Dr. Ralph E. Hughes, of Laurens, S. C., Secretary and Treasurer.

The next Victory Loan is limited to seven billions, and Secretary Glass is authorized to fix the rates of interest.

Fifteen of those charged with rioting at Winston-Salem, N. C., November 17, 1918, and attempting to lynch a negro, were tried and convicted. Only one was acquitted. Their sentences ranged from 14 months to six years on the county roads.

A maximum sentence of twenty years in Leavenworth prison was imposed by Federal Judge Landis today on Congressman-elect Victor L. Berger, of Milwaukee, and four other socialist leaders.

On February 20 Premier Clemenceau was shot by a young anarchist. Three of seven shots struck him. His lungs were penetrated, but the latest news is that he is recovering.

On the 21st of February Eisner, Premier of Bavaria, and Auer, Minister of Interior, were both shot. Eisner was killed.

If We But Knew.

If we but knew that through the closing door
Some one we love would enter nevermore,
Would we not hasten with our richest store?
If we but knew!

If we but knew that from the market-place,
Soon we should miss some kind, familiar face,
Would our cold greetings not be touched with grace?
If we but knew!

Dear Jesus, patient, understanding, kind,
We are Thy lost sheep in a winter wind,
Forgive us that we are so wilful, blind!
Teach us to know!

—Annie S. Swan, in *British Weekly*.

Three things are involved in looking to Jesus according to the apostolic injunction—namely: To believe what he hath said, to do what he hath enjoined, and to take what He offereth to give. All this is in the present tense; today is the day of this salvation. Everyone who tests the power of the Gospel can say with the apostle of heroic and loving spirit: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." The loving witnesses are many. Now is the accepted time.—Selected.

"This is the thing which I know, and which, if you labor faithfully, you shall know also—that in Reverence is the chief power and joy of life; Reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvelous in the Powers that cannot die."—Ruskin.

Christian Endeavor

By Rev. S. H. Hay.

- M., Mar. 3—The Drunkard's Woes: Isa. 5:11-25.
 T., Mar. 4—The Drinker Unfaithful: Matt. 24:45-51.
 W., Mar. 5—The Drinker Indifferent: Luke 21:34-38.
 T., Mar. 6—The Drinker Riotous—Rom. 13:10-14.
 F., Mar. 7—The Drinker Barred Out—Gal. 5:19-21.
 S., Mar. 8—The End of a Drinker—I Kings 16:8-10.

* * *

Topic for Sunday, March 9—Lost by Looking: Prov. 23:29-35. (Temperance Meeting).

* * *

The national Congress and the State Legislatures have voted an amendment to the Federal Constitution, providing for nation-wide prohibition. This is a very great victory for the temperance forces, but it does not end the fight. Thousands will yet be destroyed by drink in the United States. The main significance of the legislative victory is to hearten us for a continuance of the fight until the will for drink shall be demolished. From now on the fight will be waged for making prohibition effective by convincing the whole mass of the people that drinking is personally and socially harmful and a sinful breach of the spirit of the nation's law.

* * *

Even when at some future day a full end shall have been made to drunkenness, the noble strife for temperance will not necessarily be ended. For there are other intemperate acts and habits besides that of drinking.

Intemperate speech is every whit as sinful as drunkenness, when that speech takes the form of vulgarity, lying, or profanity. We shall one day stand before the great God for judgment; and He has put us on notice fairly that we shall have to answer then for our words. He particularly warns us that He will not hold him guiltless that taketh His name in vain.

Unbridled lust for money is sinful intemperance. When we give ourselves up to a hot-hearted greed we sell ourselves to the devil for his uses. Once the money lust gains control of us, whether we are poor or rich, we are at the mercy of the devil, who plays maliciously with us as a tiger toys with his victim. Our end is then certain, unless a miraculous deliverance comes from God.

* * *

Unrestrained indulgence in pleasure is grave intemperance. A wise old man said five years ago that the principal menace to the characters and careers of our young people was the rage for pleasure. The war came and changed all of that, and the lives of our young people were called back to deeper emotions and purposes. But the war is over now, and the lure of empty pleasures will be calling again to our youth. Happy in later years will be the youth of today who holds himself down to moderate and safe enjoyment, and who hears above the laughter of his pleasures the calls of duty and of Christ.

* * *

The foundation of a temperate life is a temperate heart. Out of the heart are the issues of life. To keep the heart pure and strong we must keep all the gates well guarded. Especially must eye-gate and ear-gate be held, for these are the main entrance for agents that stir the lusts. A glance at the sparkling cup, attention to a story of forbidden things, a look at an unclean picture—then a horrid outbreak of intemperance that scars and shakes a life.

* * *

What is the Tenth Commandment? Tell how it aims at preventing sins by checking them at the first stage, which is desire.

How does the Holy Spirit help us to be temperate?
 How can we help others to be temperate?

The Prayer Meeting

TOPIC FOR WEEK BEGINNING MARCH 2, 1919:
 SABBATH SCHOOL EXTENSION AND
 PUBLICATION—Luke 18:16.

By Rev. C. D. Waller.

On the famous field of Crecy the Black Prince overcame the King of Bohemia and appropriated his three ostrich feathers encircled by a coronet, and tied together by a ribbon, bearing the motto "Ich dien," "I serve." Since that time this has been the motto of the Princes of Wales.

It would not be an inappropriate motto for our Committee of Publication.

To most of us this publication enterprise of the Church is simply a "concern"—a book house and a publishing house.

But it is this—and much more. It serves; and one line of its service is in Sabbath School Extension.

Our Scripture lesson presents to us one of the greatest canvases that adorn the walls of history, Jesus and the little babes. "And they brought unto Him their babes that He should touch them." We see the indignant disciples rebuking these mothers; and they are turning away in sadness when Jesus calls them unto Him, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

"I serve" was written upon this as upon every action of Jesus. He it was who taught the world the dignity and glory of babyhood and childhood.

(Continued on page 12)

AT THE DOOR.

Lord of this earthly scene,
 I who am parting
 Gladly thy guest have been,
 And wistful starting,
 Give thee my thanks; for though
 The rest were blindness,
 Into the dark I go
 Singing thy kindness.

I sing earth's common things
 Thou'st lordly granted—
 Sunset, and shy wood-springs,
 And dim, foam-haunted
 In-flowing moon-litten tides,
 The Spring's green laughter,
 And lost Love's smile that bides
 All life long after;

Amber of morning walls,
 Dew, and child-fingers
 Whose touch a rose-leaf falls,
 A rose-breath lingers,
 Sidling swift rains of June,
 And strange, far-crying
 Birds in the dark o' the moon
 With summer flying.

Great gifts in grander hymn
 Be others' showing—
 I, in the twilight dim,
 Trembling and going,
 Give thee good-night, good Lord,
 And still thanksgiving
 For all one heart has stored,
 Looking and living.

—William Hervey Woods,
 In February Scribner's.

Sunday School

By Rev. H. G. Hill, D.D.

THE REPORT OF THE SPIES.

Golden Text—I John 5:4: "This is the victory that overcometh the world even our faith."

Num. 14:1-10.

March 2, 1919.

When they reached Kadesh Barnea, near the border of the land of Canaan, Moses sent twelve men, one from each tribe, to examine the land and report. They spent forty days in searching the land, considering its character, its products, its woods, the inhabitants, its cities and the mode in which they lived. They brought with them upon their return specimens of the fruits of the land. There was a majority report by ten and a minority report by two. These reports and their results claim our attention.

I. *The Majority Report.*

Ten men made a false report, inconsistent with itself and dictated not by facts but by their fears and unbelief. They admitted that the "land flowed with milk and honey," but at the same time declared that "it was a land that ate up the inhabitants thereof." They affirmed that the people "lived in cities walled up to heaven," that they saw giants, that the inhabitants were great and stronger than themselves and that in comparison with them "they were as grasshoppers." They asserted that they were utterly unable to take possession of the land and refused to make the effort. They forgot that they were allied to Almighty power and that the unfailing promises of Jehovah guaranteed the exercise thereof. Majorities are not always right, and believing a lie always leads to sorrow and distress.

II. *Caleb and Joshua's Report.*

These men representing Judah and Ephraim were full of faith and truth and manifest a courage and steadfastness that habitually are produced by these graces. They will not "follow a multitude to do evil" nor misrepresent facts at the dictates of craven fear and blind unbelief. They will not dishonor the power and promises of Jehovah. They boldly maintain that it is a "good land, flowing with milk and honey," and their words are attested by the products presented. They declare that "if the Lord delight in them they are well able to take possession of the land." They affirm that "they need not fear the Canaanites, that their defense has departed from them and they would only be bread for them. They urge their brethren to trust Jehovah and not to rebel against Him." Sublime in their trust, heroic in courage and faithful in testimony, Caleb and Joshua secured fitting reward.

III. *The Effects of the Reports.*

These were marked and varied, on the people, the devout in Israel, and Jehovah. The people were distressed and wept. They believed a lie and thought that they and their children were about to become the prey of their enemies. They were rebellious against Jehovah's commands and the authority of Moses. They proposed to "make them a captain and return to Egypt." They rejected Caleb and Joshua's report and advised that they be stoned to death. Moses and Aaron and the devout in Israel fell on their faces, dreading the displeasure of the Almighty. The Lord Himself had His fierce wrath kindled by the unbelief, disobedience and rebellion of the people, and threatened to destroy them, and to make of Moses a nation greater and mightier than they. Through the intercession of Moses, as on a former occasion, Israel was spared and pardoned. But they were not exempted from the temporal consequences of their conduct. Men may be pardoned as to the eternal penalty of sin or have its infliction delayed and yet have in time the chastisement due to their sin. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also

reap." "Sow falsehood and you will reap falsehood," "Sow truth and you will reap truth," "Sow impurity and you will reap defilement."

IV. *Jehovah's Judgments as to These Reports.*

We have plainly recorded what the Lord decided as to these reports and their effects. He condemned the ten false witnesses who had discouraged and led astray their brethren, to instant death. "They died by the plague before the Lord." He commended the conduct of Caleb and Joshua, and declared that they only of all the adults that come out of Egypt should enter and enjoy the land of promise. He granted to Caleb, who wholly followed the Lord, not only to enter Canaan but to have as heritage Hebron, the home of his ancestors. He sentenced the unbelieving people not to see or enter the promised land. When against His prohibition some of them attempted to conquer Canaan, He permitted their enemies to triumph over them. He remanded them to the wilderness for forty years, a year for each day they had searched the land, and declared that their carcasses should perish in the wilderness. He affirmed that He would cause their little ones whom they said "would be a prey" to be trained to inherit the land. "They could not enter in because of unbelief," and many for the same reasons can't enter heaven.

Prayer Meeting.

(Continued from page 11)

Matthew has preserved that other picture when Jesus calls a child to Him, and sets the child before His disciples, saying, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." We can not read these things without seeing how Jesus loved children. "What then shall this child be?" all who love Jesus should be asking this concerning the thousands of children who are growing—growing, but not in the knowledge of Jesus, not in the knowledge of God, not in the knowledge of God's Book.

They are growing—thousands of them, without help from the church, without love from any of Christ's disciples.

Our Sabbath School Extension is the church reaching out a helping, a loving, and guiding hand to these neglected thousands. It is a great work that should make a powerful appeal to every follower of Jesus. The committee has done the best they could with the paltry sums we have entrusted them with for the work. If I mistake not, the profits of the book "concern" yonder in Richmond also are used to supplement our gifts to send men to the neglected children to teach them of Jesus. If the committee has not done all that it might have done, if it has not had the best men and women for this work, it has not been their fault, but ours. As we think of these thousands of unfortunate children, we think of Jesus, His love for them, his yearning for their love; and we ask of each of them: "What shall this child be?" The answer to that question depends largely upon us.

Alas they have no Zacharias and Elizabeth to train them, to read to them the sacred story, to teach them the sacred story, to teach them the ways and words of God.

The writer speaks advisedly when he says that great numbers even of the children of well-to-do people are growing to manhood with no working knowledge of the Bible. No human agency can take the honored place of the Christian home in the proper and adequate instruction of children in God's Word; but the Sunday School is the next best thing; and can be made, with the right kind of teachers, a splendid instrument of Christian enlightenment. "What then shall this child be?" That child away off in the mountains; away off from the railway; or in the crowded sections of our cities? One thing is certain: Christ Jesus does not want them to swell the lawless class; the unbelieving class; the large class of merely worldlings. Their greatest need is—Jesus; and every Southern Presbyterian can pray for these boys and girls, these ignorant men and women; every one of us can love them, as Christ Jesus loves them; and then the committee will overtake its task.

Devotional

THE UNEXHAUSTED GOD.

Unwearied and unspent, God remains the constant factor in the life of the world. The nations of Europe, prostrated by a long war, are like a sick man whose fever has turned, but who has yet to regain the full measure of his strength. America, with its human and material resources far less exhausted, shares, nevertheless, the general unrest of the times.

Civilization is menaced by the revolutionary forces let loose during the last four years. Certain capitalists hail the return of peace chiefly because they think it ushers in unparalleled opportunities for building up personal fortunes. Many working people in all lands are the prey of demagogues, and are being led by them into an attitude of envy, hate and unreasonable antipathy to honest and productive toil. Problems relating to the very basis of popular government, the production and distribution of the goods of life, the orderly conducting of public business, the adjustment of class and race to race, challenge the statesmen of all lands.

Amid all these disturbances and upheavals, God remains calm, adequate, purposeful. He was not a mere spectator of the just ended war; He furnished the impulse for every deed of valor and self-sacrifice. The war with Him at its heart could not end otherwise than it did end. And He alone emerges unexhausted and inexhaustible. "Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary."

The God who sustained and guided us through the war, will make His power and wisdom known in the deliberations, the decisions and the deeds of the days just before us. His interest is not in world affairs only, but in the slightest concern of every child of His.

If bereavement has narrowed the household circle, if the struggle to live decently and honorably is harder than ever it was, if we are the prey of doubt and fear, our God is rich and resourceful. We can have all we want of His strength and serenity. We do not lose Him overnight. "When I awake I am still with Thee." He never fades away into thin air. "Thou compasseth my paths and my lying down."

All the power we can exercise is derived power. "Apart from me, ye can do nothing." We have only a few fleeting earthly years, a limited measure of physical nervous vitality. We easily come to our "wit's end," but that sense of inadequacy is the indispensable condition of realizing the wealth of unseen resources. "I was brought low and He helped me." "When I am weak, then am I strong." All our public problems will resolve themselves aright when kings and presidents, ambassadors and labor leaders seek to know the mind of Christ, the will of God, and then set themselves resolutely to the embodiment of that will in laws and institutions.

Our personal lives can never become thin or weak or dull when we open them from day to day to God's infilling. Nineteen hundred and nineteen, and the years that follow, have in store for us rich surprises. Wonderful things our God will yet bring to pass. He is the first, the last and the constant factor in human life, and He who spared not His own Son, but freely gave Him up for us all, will, with Him, freely give us all things.—Congregationalist and Advance.

FORGIVENESS AND FEAR.

There is forgiveness with God, that He may be feared. Fear in the Bible is not terror. He whose sins are forgiven is not afraid of God, and has no reason to be. Perfect love casteth out such fear. Christian fear is reverence and consecration. David prayed, "Stablish thy word into thy servant who is devoted to thy fear." With him the word meant service or obedience. The forgiveness of sins should be the beginning of a life devoted to the service of God. It will be so with those who appreciate His mercy. They will make known His goodness, that others may unite with them in praising His name.—Sermons for Silent Sabbaths.

Home Circle

TEACHING CHILDREN THE MEANING OF MONEY.

"I want my child to begin so early to lay aside a tenth of his money that when he gets to be a man he will never remember not having done it."

If the teachings of Christian Stewardship had been wisely worked into the Sunday School lessons of a generation ago, there would not today be an army of adult Christians trying to answer the question of whether or not one can dare to be systematic enough and trustful enough to lay the tenth of the income upon God's altar.

So important is this matter that I asked the friend who made the remark at the head of this article to tell me of his method.

"Each week," he replied, "I make to each child an allowance equaling the number of cents that he is years old. From this allowance he is obliged to give one-tenth to the church, or Sunday School, and in addition, all other money which comes into his hands must be also tithed. While he is under ten years old, I give an additional cent, so that he may always have as a minimum a penny for the Sunday School collection from his own funds.

"The principle which I have in mind, in the use of this method, is that he may practice tithing from the very beginning. It will be as natural for him to think of tithing all that he has as it is for him to eat his breakfast in the morning.

"A further principle which I am seeking to inculcate is the habit of saving. For instance, if a child wishes a certain thing, as a watch or a gun, I say, 'Very well, how much money can you pay toward it?' If I think the child's request should be granted, I offer to supplement his savings with an amount which still leaves him somewhat short of the amount necessary to make his purchase. This requires that he continue saving for some period of time. As an incentive to keep my son from spending all his personal funds, I have offered to increase by an equal amount all that he will save for his college education. This he is now investing in War Savings Stamps from time to time."—Men and Money.

USES OF OUR PAST.

We should remember our past lost condition to keep us humble and faithful. We should remember past failures and mistakes, that we may not repeat them. We should remember past mercies, that we may have confidence in new needs or trials in the future. We should remember past comforts, that there may be stars in our sky when night comes again. But while there are these true uses of memory, we should guard against living in the past. We should draw our life's inspiration not from memory, but from hope; not from what is gone, but from what is yet to come. Forgetting the things which are behind, we should reach forward unto those things which are before.—J. R. Miller.

SELF-CONTROL.

No man is at his best when he has lost control of himself, and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go of themselves—"getting mad" and showing it—under provocation! To do so is both to weaken oneself and to uncover that weakness to others. The man who can continue to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—Mazzini.

Presbyterian Standard

Church News

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ANNOUNCEMENT.

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

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Collections—The month of February, as a whole, is not assigned to any one cause, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian or Congregational Home Missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery. February 16 to 23 is Self-Denial Week. The Assembly appointed this week as a season of special prayer, preaching and self-denial in the interest of our Foreign Mission Work.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

ARMENIAN RELIEF.

Received for this cause since our last issue:

A. Lila Riley	\$ 1.00
Mrs. J. M. Wharey	5.00
Mt. Vernon Springs Pres. S. S.	12.50
Midway S. S.	10.00
Whiteville, N. C., Pres. Ch.	21.50
Bells Landing Church, Mobile Presbytery	14.63
Union Mills Presbyterian Church	6.15
Ladies' H. and F. Missionary Society, Sardis Church, Fayetteville Presbytery	21.00
Williams Memorial S. S.	20.00

THE GENERAL ASSEMBLY.

To the Presbyterian Stated Clerks:

Our next General Assembly meets May 15 in Napoleon Avogue Church, New Orleans. And as so much of the convenience and success of its work depends upon the accuracy and promptness of the Stated Clerks of the 87 Presbyteries, I would take occasion at this early date to say a few words to you whose service is most important.

1. As there have been an unusual number of changes in the clerkships this year, I would ask those who have come into office since the last Assembly please to notify me at once so that I may know with whom to communicate.
2. Be sure to procure a new set of blanks for reports this year. The Assembly orders changes nearly every year, so that it is never safe to use old blanks.
3. Take special care to fill out all these blanks according to the directions printed on them, and add up all the columns, using the adding machine if practicable.
4. Mail to me all these reports, and any other documents for the Assembly, as early as possible—at the latest by May 1—so that I may put the printers to work on the statistical tables, and tabulate other reports for the Assembly.
5. See that the Assembly assessment on your Presbytery, as appears on page 269, Minutes of 1918, is paid before the Assembly lest your commissioners be embarrassed about their expenses.
6. A number of clerks have been saving labor for themselves and expense to their Presbyteries by having their statistical tables for their Spring Minutes printed from the Assembly's copy. Any who desire this should inform me when they send their tables, which I will have Band & White, Printers, Spartanburg, S. C., who have the job of the Assembly Minutes this year, to set up promptly, and strike off for you from the Assembly's plates as many copies

as you may order, and mail them to you, charging only for the extra work. Thus, you need prepare but one copy, and will not have to pay for the typesetting.

Spartanburg, S. C. Thos. H. Law, Stated Clerk.

PERSONALS.

The pulpit of the West Avenue Church, Charlotte, was filled Sunday morning by Rev. J. R. Bridges.

Rev. Edgar Tufts, in whose work at Banner Elk the entire Church is interested, has been quite sick for some time. A recent note from him brings the pleasing news that he is now sitting up.

In the absence of Dr. Sibley the pulpit of the Tenth Avenue Church was filled in the morning by Rev. E. N. Orr, D.D., Religious Director at Camp Greene, and Rev. J. E. Wool at the evening service.

The War Department has approved the application for the establishment of a Reserved Officers' Training Corps in the Presbyterian College of South Carolina, Clinton, S. C. Maj. Frederick J. Derohan has been detailed as Professor of Military Science and Tactics. He will arrive in a few days, and the unit will be established at once.

SOUTH CAROLINA.

Columbia—Rev. W. H. Boggs, pastor of Arsenal Hill Church, is drawing fine congregations morning and night. The spirit of the church is growingly hopeful, and there is every prospect of a splendid future.

Anderson—*Central Church*—P. S. McChesney, pastor. The members of this church are rejoicing over the paying off last week of all indebtedness on the church. The debt had grown through the years until the total amount was \$2,750. The full amount was quickly raised, the people apparently finding great pleasure in wiping it out. We are planning to dedicate in the near future.

Chester—*Purity Church*—The congregation of this church last Sabbath elected the following gentlemen to serve as additional members to the session of this church: Messrs. J. E. Craig, J. H. McLure, A. M. Aiken, R. L. Douglas. Instead of nominations for this office by the session, the congregation did the nominating, thus relieving the responsibility of the session in this matter.

Clinton—Thornwell Orphanage has had several cases of small-pox, which has interrupted its work. From "Our Monthly" we clip the following:

"The small-pox situation is both encouraging and discouraging. It is encouraging in that the sick have gotten on finely. The two bad cases have come round all right. The most of the other dozen or so cases have been mild. The discouraging feature is that we have had new cases developing within the last few days. We are tightening down on the quarantine; we hope within a short time to overcome the malady. School was suspended on January 5 on account of the epidemic, but we have been able to resume the work."

The extra expense incurred should open the hearts and purses of its friends to come to its help at this time.

Dr. Lynn and his associates have the sympathy of all.

Columbia—The Presbyterians of Columbia and vicinity held a Sunday School Institute Friday, February 21, with sessions morning, afternoon and evening.

The morning program was as follows: Opening exercises by Rev. W. H. Boggs; Graded Sunday School and Literature, by Rev. W. S. Harden; "The Church's Training School," Rev. A. W. Blackwood; "Sunday School Program," Rev. Daniel Iverson.

The program for the afternoon session was as follows: Opening exercises by Rev. M. F. Daniels; "Stopping the Leak," by Rev. W. H. Boggs; "Sunday School Methods,"

by Rev. Daniel Iverson; Discussion, led by Rev. W. S. Harden.

The evening session began at 7:30 with opening exercises by M. M. Freeman; "Grownups in Sunday School," by F. F. Whilden; "Sunday School and Missions," by Rev. J. O. Reavis, D.D.; "Measuring up Sunday School by Efficiency Charts," by Rev. W. S. Harden.

This institute was arranged by Rev. Daniel Iverson, of St. Matthews, chairman of the Sunday School work of Congaree Presbytery.

Great Falls—The Great Falls Church is now closing one of the most active year's work in all the history of the church. The present pastor entered the work here last May with great enthusiasm and untiring efforts. The membership of the church has increased nearly fifty per cent and progress has been made along all lines of the church work.

The church has recently made an increase of \$300 in the pastor's salary, which is a very substantial expression of love and care for the pastor and his family. The church also expects to give considerably more next year to benevolences than ever before.

NORTH CAROLINA.

To the Societies of Concord Presbyterian Auxiliary—The Presbyterian contingent fee of 15 cents per member is now due, and all societies are requested to send this to Mrs. E. B. Watts, Statesville, N. C., as early as possible.

The Gilwood Bible Study Class gave their pastor, for a Christmas present, an elegant Bible, which was very much appreciated. This class meets from house to house, every Wednesday night, for the study of the Sunday School lesson. The meetings have been very much interfered with recently by the prevalence of the "flu."

Poplar Tent—The ladies of the Poplar Tent congregation, with some assistance from the men, put a new floor in one room of the manse, adding much to its comfort. They contemplate further repairs as the season opens. Also certain members of the congregation presented the pastor and his wife with a splendid pair of Elkin blankets, that they might be warmed, and a pair of pigs, that in due time they might be fed.

Pittsboro—The Presbyterian Church at Pittsboro has extended a call to Rev. R. M. Phillips, pastor of the Presbyterian Church, of Summerville, S. C. The Record states that Mr. Phillips preached a very impressive sermon at Pittsboro on the second Sunday in December and that it is hoped that he will accept the call extended to him. Mr. Phillips' parents live near Sanford, N. C.

The Evangelistic Work of the Synod—McGee-Hoskins—Charlotte—Rev. L. W. Brown, pastor. The meeting here was under many difficulties. Mr. Black was shut out of another point by the influenza. He arranged with the pastor here at the last moment and began at once. Mr. Black was unable to hold some of the services, suffered from an attack of muscular rheumatism throughout, and preached under much difficulty. The last and most important day of the meeting for ingathering it snowed all day. Notwithstanding the difficulties, Mr. Black reports about twenty who indicated their acceptance of Christ. Three united with the Presbyterian Church. Three promised to establish family worship. A contribution of \$40 was made for the mission work of the Synod.

At this writing Mr. Black is at Elizabethtown, in Wilmington Presbytery.

A. W. C.

Pineville—The Presbyterian congregation at Pineville, Rev. Geo. F. Robertson, pastor, worshipped Sunday, February 16, for the first time in their thoroughly renovated and greatly improved auditorium. The church has heavily paneled ceiling, painted cream tint with walls light blue; wainscoting all around and window frames oaken color to corre-

spond with the new oak pews and pulpit. The art windows are of a very simple design, but all the prettier for that. The two old entrance doors have been turned into windows and the double window in the center was turned into a double door, facing the one broad aisle which succeeds the two narrow ones. The new electric lighting of the church is plain and simple, but adds to the beauty of the interior and makes the church light as day.

The pastor begins a meeting Wednesday, February 26th inst., to conclude the Sunday following with the Lord's Supper at the morning service.

This congregation invites all former pastors and members, far and near, to a "Home Coming" the first Sunday in April. There will be at least three services during the day and evening, with dinner on the grounds. Notify the pastor, or Mr. W. A. Barnett, clerk of session, of your coming without fail. Remember the date—April 6.

*Durham—First Church—*Next Thursday, February 20, will mark the seventeenth anniversary of the arrival of our pastor, Dr. Leyburn, and his family, in Durham. These seventeen years have been years of great blessing and growth for our church. A total of 1,029 members have been received during that time, 558 on confession of faith and 471 by letter. From one Presbyterian Church in Durham, with a membership of 429 in 1902, there are now four Presbyterian churches with a combined membership of 970. Although the First Church has lost heavily by deaths and removals, there being only 60 members here now who were members of this church at the beginning of the present pastorate, and although it has set off three colonies into organized churches, it now has 560 resident members and ranked second among the 488 churches of our Synod last year in its gifts to systematic beneficence, and third in the number of new members received during the year. While this is a splendid record, both our pastor and the church are to be congratulated upon the fact that at the end of this period we find our church making greater progress than at any other period of its history, with the future holding out promise for even better results in all departments of our church life.

*Davidson—*Pleasing to Davidsonians is the news coming from Richmond that Rev. Charles King, who graduated here a few years ago and is now taking graduate studies at Union Theological Seminary, Richmond, as the holder of the Moses D. Hoge fellowship, has been called to the pastorate of the Grace Street Presbyterian Church, Richmond. The honor is the more striking in the fact that Mr. King finished the regular seminary course only a year ago. He will have as his running mate and co-pastor another Davidson man, Marion Boggs, who completes his seminary course this spring. Still another Davidson man, Maj. W. G. Sommerville, ex-'16, since the close of the war re-entering the seminary, is in charge of work among the soldiers that is conducted by this church.

The Student Y. M. C. A. anticipates with keen interest the coming next week of Rev. Dr. Chas. F. Myers, of Greensboro, to conduct a series of services in the Association. He will be here from Monday, the 24th inst., through Wednesday. Dr. Myers will be accompanied by Mrs. Myers and with them come a quartet of his church, two ladies and two gentlemen, a group of singers whose reputation has far outgrown the bounds of their own congregation.

Lieutenant Colonel Mueller, recently stationed at Camp Beauregard, accompanied by Mrs. Mueller, has arrived at Davidson and is taking charge of the R. O. T. C., to be formally established in a day or two.

APPALACHIA.

*Notes From Banner Elk—*Owing to a protracted illness that has now extended over a period of nine weeks, Mr. Tufts has declined to accept the offer to become Superintendent of Home Missions for the Appalachian Synod, extended to him by the Synod's Committee. The people with whom and for whom he has labored for over twenty years have been so concerned and so kind during his illness that

he feels that it is his duty as well as pleasure to remain at Banner Elk.

The prospects for a large and useful session of the Lees-McRae Institute at Banner Elk were never brighter. The session will begin on April 10 and close on December 2. Mrs. Jennie P. Lyons, of Rogersville, Tenn., will be principal of the Graded School and Miss Estelle McIver principal of the High School.

The Grandfather Orphanage, under the efficient management of Mr. J. W. Holcomb, who is now filling the place of treasurer as well as superintendent, is in fine shape and growing all the time. There are forty-three children in the two dormitories and others waiting to come.

The Sunday School, under the faithful oversight of Mr. T. H. Stinson, has not failed to meet during the winter, although there has been no preaching in the church since the third Sunday in December. When the Armenian drive was on this Sunday School raised \$67 for this cause.

ARKANSAS.

*Stamps-Lewisville—*After a pastorate of two years I am leaving for Blytheville, Arkansas. During this time forty-six members were added to the church rolls, including a mission church in the country. The most marked development was along the line of Christian liberality. After a year's extensive preparation and a week's intensive preparation, the Assembly's plan of finance was introduced and put into operation. This resulted in bringing the churches from indifferent givers to be among the first in Ouachita Presbytery. Stamps the first year reached the four-dollar standard for foreign missions, and the reports this year will be better still. Another result of the introduction of the E. M. C. was the preparation for a regrouping of the churches, Lewisville and Stamps each to be grouped with weaker churches and have resident pastors and services three-fourths time instead of half time. Pledges were secured for about \$4,000, sufficient to pay a pastor a salary of \$1,500 and furnish a manse in each field. Whether the proposed new grouping becomes effective or not will depend on the zeal of the leaders to overcome the reluctance on the part of Stamps and Lewisville to dissolve a most pleasant partnership which has existed for many years. Lewisville has by making her pledges on that basis indicated her desire for the new arrangement; Stamps has indicated her willingness; the pledges have been made; and Presbytery has approved the plan.

We are leaving the field with much reluctance. Stamps declined to join in a request for a dissolution of the pastoral relation. On our departure the congregation and individuals presented us with a purse of \$240. Fortunate is the preacher whose lot is cast with so kind a people.

J. Walter Cobb.

GEORGIA.

The Presbytery of Macon met in the Central Presbyterian Church of Atlanta on January 29, 1919. Rev. J. E. Wallace was elected moderator. The report of the committee on Systematic Beneficence was adopted. This report recommended the adoption of \$41,990 as Presbytery's share in the Assembly's Progressive Campaign and the apportioning of this sum among the churches. The following per cents were adopted: Foreign Missions, 37 per cent; Assembly Home Missions, 18 per cent; Christian Education and Ministerial Relief, 7 per cent; S. S. Extension, 2 per cent; Bible Cause, 1 per cent; Synod's Home Missions, 5 per cent; Presbytery's Home Missions, 18 per cent; Congregational Home Missions, 3 per cent; Columbia Seminary, 1 per cent; Davidson College, 1 per cent; Nacoochee Institute, 4 per cent; Orphan Homes, 3 per cent.

Dr. E. M. Craig was elected manager of the Presbytery for the campaign for one year.

Resolutions were adopted commending the work of Rev. L. W. Curtis, formerly Superintendent of Home Missions.

Rev. Frank D. Hunt was elected Superintendent and Evangelist of the Presbytery.

Thomasville, Ga., was chosen as the place of the next

stated meeting. Presbytery adjourned to meet Tuesday after the third Sabbath of April (22nd), 1919, at 7:30 p. m.

J. W. Stokes, S. C.

TENNESSEE.

Murfreesboro—Following the request of the Y. M. C. A., the pastor of the First Presbyterian Church, Murfreesboro, had "Father and Boy" day on February 16, the pastor preaching a special sermons to fathers. The ushers and those who took the offering were boys from the Sunday School. At night we had a special service for the returning soldiers. Mr. Blake Carlton, the leader of our large vested choir, spent a year with the soldiers teaching them to sing, and so he delivered the first address on "The Inspiration Music is to Soldiers." Mr. Marshall, of Tennessee College, who spent a year in Y. M. C. A. work, spoke on that subject. Lieut. Howard Hooper, of Murfreesboro, who did such effective work in France, was to have spoken on "How a Soldier Feels When Going Into Battle," but as he was providentially absent Capt. Richard Beard, with four years' experience in the Civil War, spoke on that subject. Corp. Leon Riley, the son of Captain Riley, of Confederate fame, gave us "Some of His Experiences in Camp Life," while Mr. Aaron Weise, a Jew of our city, in the Aviation Corps, gave us a wonderful address. The large congregation was so interested with the services that many came forward at the close to congratulate the speakers. The annual banquet of the Business Men's Bible Class takes place tonight. Mr. James Clayton is the president of the class. Dr. Alvin Lewis, of Tennessee College, formerly an elder in the Presbyterian Church, Bowling Green, Ky., Ph.D. of John's Hopkins, Baltimore, is the teacher. More than one hundred have accepted an invitation to be present. Wish the genial editors of the Presbyterian Standard could be on hand, for they would find the ladies of our church past-masters or past-mistresses in arranging for the "department of the interior."

Cor.

TEXAS.

Big Springs—Rev. J. W. Harrison has accepted a call to this church and will begin his work at once. Mr. Harrison has been religious work secretary at the Base Hospital Y. M. C. A. at Fort Bliss, Tex., for some time.

McAllen—This church has the distinction of being the first self-supporting church to grow out of the Home Mission work done by the Presbytery of Western Texas in the Lower Rio Grande valley. It has recently called to be its pastor Rev. E. B. Paisley, who was religious work director for the Y. M. C. A. at Kelly Field and later a chaplain. Mr. Paisley has entered upon his work here and has been given a most cordial reception.

Laredo—Rev. L. H. Wharton has entered anew upon his work as pastor here, after many months spent in war work in this country and later in work among the soldiers overseas. His congregation was most happy when he returned to take up the work again and are equally happy over his ministry to the men in the army.

VIRGINIA.

Lynchburg—Stewardship Conference—There will be a Laymen's Convention at Lynchburg, Va., at the First Presbyterian Church, March 4 and 5, beginning at 2:30 p. m., Tuesday, and continuing through Wednesday and Wednesday night. Notable men and great platform speakers with deeply spiritual messages have been secured for the occasion. The convention will be for all of Virginia and North Carolina men in preparation for the spring campaign to raise \$3,500,000 for Benevolences for all the great causes of the Southern Presbyterian Church.

It is earnestly hoped that every campaign manager of Synod, and Presbytery, and groups of churches, and all con-

gregational managers from Virginia and North Carolina will make a special and determined effort to be present at the Lynchburg Convention, March 4-5.

Lexington—At the morning service, Sunday, February 16, four persons were received on profession and three by letter.

At a joint meeting of elders and deacons held after the service it was unanimously resolved to accept the sum of \$9,600 apportioned to us as our share to be given to benevolences for the coming fiscal year, and to make on earnest effort to reach that figure, although it exceeds by \$1,100 our allotment for the year just closing.

A. H.

Richmond—Covenant Church—This congregation has extended a hearty call to Rev. Charles L. King to become pastor and to Rev. Marion A. Boggs to become associate pastor of the church. This is the largest Presbyterian church in Richmond.

This call of two men is an unusual action for a church, and what makes it more remarkable is the youthfulness and unusual promise of the two men called.

Mr. King is a Georgian by birth and a graduate of Davidson College and Union Seminary, and at the last named institution he received the Moses D. Hoge Fellowship of post-graduate study, which is the highest honor the Seminary can bestow.

Mr. Boggs is a native of Liberty, S. C., and is a member of the family of that name which has for many generations produced such a large number of able and influential preachers in the Presbyterian Church. He, too, is a graduate of Davidson College.

Dr. Walter Moore and Dr. Walter Lingle gave these young men the highest endorsement.

Rev. J. Calvin Stewart, D.D., was for thirty years the successful pastor, and is now the pastor emeritus, having resigned from the active pastorate about a year ago on account of declining health. He was present at the meeting, giving his approval and benediction to the new plans. He will continue to serve the church by his counsel and in every way that his health will permit.

A SLOGAN FOR THE MARCH DRIVE.

By Rev. R. F. Campbell, D.D.

In the college regattas one of the slogans for the crews used to be

"A long pull,
A strong pull,
And a pull all together!"

This is what we need in the Drive the Church is to make in March to raise \$3,500,000 during the next ecclesiastical year for the beneficent causes.

It must be a long pull. Don't splash the water or "catch a crab," but give the oar full sweep at every pull.

It must be a strong pull. Faint heart never won a race. It is "the laboring oar" that drives the boat forward to its goal.

It must be "a pull all together." One slacker in a crew will bring defeat.

Let us "push off,
And sitting well in order, smite
The sounding furrows."

Let every oarsman do his duty. And, finally, in it all, let us seek God's help.

"For oars alone can ne'er prevail
To reach the wished-for coast;
The breath of Heaven must swell the sail,
Or all our toil is lost!"

Asheville, N. C.

Every shut-in may use the greatest power granted to man by taking part in the ministry of intercession.



Story and Incident



The Entertaining of Tall Pine

A GREAT many years ago, about the time when our great-grandmothers were little girls, a family named Brown lived in a one-story log house in a clearing in the forest about fifty miles from where Toronto was built. The family was composed of Father Brown, Mother Brown and their three children, Betty, Sally and William John, aged eight, five and three years respectively.

Though consisting of only one room, the little house was as cozy and dainty as Mother Brown's skillful hands could arrange it. Pretty hangings, brought from the old country, covered the home-made beds and table; the rough chairs and floor were scoured till they attained a purity of color rivaling old ivory; while dainty, white curtains peeped through the tiny window at the green old forest trees which kept guard about the little cot.

Father Brown, too, had more than done his part, as was evinced by the steadily growing cleared space, and by the stable which sheltered the beginning of his "herd." Altogether the Browns were a very happy family, and they felt they had a great deal for which to be thankful, especially upon this Christmas Eve about which I am going to tell you.

Father had left early the previous morning for the village, fifteen miles distant. It was an open secret that his errand was to purchase Christmas gifts, and also to pick up all the gossip and news possible, the relating of which would while away many of the long evenings ahead.

Mr. Brown had calculated to be home at noon on the day of Christmas Eve, but a storm had arisen during the night of his absence, which circumstance made fast traveling difficult. No uneasiness, therefore, was felt by the family when they gathered together in the house at dusk after the chores and small tasks of the evening were finished and father had not returned.

For economical reasons, and also because the children loved to frolic in the twilight, the hearth shed the only light in the room. Mrs. Brown stirred meditatively at the savory stew in the big kettle swung over the fire, her eyes gazing into the flames, seeing, perhaps, other Christmases long ago in England, when she walked to the chapel between her father and her mother, her young heart beating fast in response to the sweet chimes ringing on the crisp air; or perhaps she was living again the happy hour when the united family gathered about the long table in the dining room to share Christmas joys again. As their mother dreamed in the firelight, Betty and Sally, with baby William John, played quietly among the shadows, keeping in mind mother's conditional promise that she would tell them a long story about when she was a little girl if they behaved themselves now. So you can fancy the homely little room, with its pioneer furnishings, the quaint becurled and pantletted little girls and their tiny brother with the dignified name, the pretty young mother apparently tending the preparation of her stew, and the warm flames casting their ruddy glow over all, mellowing with rich light all darkish nooks and fairly showering with fragrance the tiny Christmas tree, with its gay decorations brought from over the sea. Then a strange thing happened, for the door slowly opened, and the three children who were playing in front of it gazed, mouth agape and eyes wide at the big, dark man who slipped noiselessly in.

With a sense of dead silence suddenly upon her, Mrs. Brown turned quickly about and found herself facing the largest, and no doubt the thinnest, Indian she had ever laid eyes upon. For perhaps a second the little woman stared at her unwelcome visitor, feeling as if each separate hair was standing upright on her head, and as if all the ice she had seen since she came to Canada were packed about her heart.

Only for a second did she pause; then the game little soul bravely stepped forward, offered her hand white-man fashion, and motioned her guest to be seated. Quietly and in the

most matter-of-fact manner, the Indian sat down, his rapidly traveling eyes taking in the glorious little tree, the table set for supper, and the little woman trying to appear brave and dignified in spite of the three babies clinging about her knees. I think his gaze paused longest when it reached the pot containing the savory supper, for he said, "Tall Pine much hungry; three suns and Tall Pine see no meat; much empty."

Mother Brown later said that she thought her latent sense of hospitality saved her then, for she disengaged the little clinging hands from her skirts, and, placing her children on the accustomed bench at the table, poured into a big blue bowl the stew which had been meant for Father Brown; then, with greatest courtesy, she invited the big, gaunt Indian to the table.

Then, seating herself, Mrs. Brown raised her hand, and in a clear voice asked a blessing upon the food they were about to receive, also sending up a silent prayer for protection from this strange intruder, and for wisdom to guide her to act wisely. She motioned for Tall Pine to help himself first, which he did with an almost wolfish eagerness that he tried to conceal with a pathetic sort of dignity.

As she watched the big fellow apply himself to the venison and potatoes before him, eating ravenously, Mrs. Brown's fears began to leave her, for she now realized that the half starved creature had been driven to enter her house by pangs of hunger, and not by some bloodthirsty motive, as she first imagined.

Years later, when Betty was an old lady and she was relating the story of that strange Christmas Eve to a circle of her own grandchildren, she said: "I only wish I had been older, to appreciate that wonderful play of real manners taking place before me. Mother ministered as kindly to the wants of the old Indian as to us. With charming hospitality she placed her best food before him, cordially pressing him to eat. Old Tall Pine sat upright, bearing himself with wonderful dignity, meeting kindness with quiet courtesy, and urging with a fine relaxing of his usual stoical countenance."

When the meal was finally ended Mrs. Brown bade her visitor rest, but Tall Pine was anxious to be on his way; so, going to her Christmas tree, she detached a large handkerchief of flaming red and presented it to the Indian with a few words of Christmas cheer. Then Tall Pine departed as silently as he had come, uttering no word of thanks, but his whole bearing indicating the deepest gratitude and respect.

It was a short time later that Mr. Brown himself returned, to be met with acclamations of delight and incoherent statements concerning their late guest. When the hungry man was finally seated and was consuming what remained of the reheated supper, mother told the whole story, while Betty and Sally surreptitiously examined and felt sundry provoking and knobby parcels without exciting reproof. Father congratulated Mother Brown very warmly on the wise course she had chosen; then, for the time being, the subject became secondary in the pleasures and surprises of Christmas Day.

A few days later, however, as the family sat at dinner, Mr. Brown, raising his eyes to the window, perceived a strange procession coming up his path. It was four Indians, each bearing a small pack. Mr. Brown admitted the odd company, and they filed in, each in turn laying his pack ceremoniously at the feet of the astonished mistress of the house. The man who seemed to be the leader knelt and unfastened each one, then, rising to his feet, addressed Mrs. Brown: "Big Chief Tall Pine gives to little squaw with the quick hands and good heart. Give big chief heap food." And while their hostess was trying to form some words of thanks they filed out again and down the path into the forest, where they were immediately lost to sight.

The packs were quickly examined, and were found to contain the most wonderful furs it had ever been their for-



Educational



PEACE INSTITUTE.

At Peace Institute the mid-year examinations are over and the second half year of work well begun. A number of new students were registered at the beginning of the second semester and the student body, as a whole, shows a fine spirit in meeting its duties and opportunities at this busiest time of the year.

The Lotus must be in the press soon. This annual is published by the Pi Theta Mu and Sigma Phi Kappa Literary Societies. The editorial staff for the present year is: Mary Reid Buchanan, Mary Steele, editors-in-chief; Elizabeth Anderson, business manager; Margaret Moore, Esther Pate, literary editors; Lucille Buchanan, Lenoir Mercer, Elizabeth Elliott, Lucille Belk, associate editors; Quintyne Johnston, Agnes Foy, art editors; Lena Lineberger, Hattie Mae Morisy, advertising editors.

St. Valentine's Day was celebrated by a dinner to which the guests came masked. Mrs. Dewey, of Charlotte, and Mrs. William Grimes were among the guests on this occasion.

Reed Miller gave the first recital of the Peace-St. Mary's Concert Series on Thursday, February 13.

There has also been an interesting series of lectures during the last term.

Dr. George J. Ramsey spoke most helpfully to the students on Success. Dr. J. H. Highsmith spoke on Britain's Part in the War. Mrs. Bickett made a strong and human appeal in her talk to the Y. W. C. A. on her Experiences in France.

Captain and Mrs. Swinehart, of the Korean Mission, visited Peace and won the hearts of everybody by their talks on the work in the East.

The students have also had the privilege of hearing two noteworthy addresses at the Raleigh Auditorium. Major DuPont, of the French Mission to the United States, spoke on Devastated France, and Dr. Henry Morganthau in behalf of the Armenians.

The Hon. A. M. Scales, Senator from Guilford, will speak to the Y. W. C. A. at an early date.

PRESBYTERIAN COLLEGE OF SOUTH CAROLINA.

The Week of Prayer was observed at the Presbyterian College of South Carolina, Clinton, S. C. Dr. Henry H. Sweets preached four times for us on Sunday, February 16. He preached in the morning and evening at the First Pres-

tute to see. Perfect black and grey fox pelts, ermine, wolf and a huge bearskin for a bed comfort. Furs, which even then brought big prices, had been selected by the old chief to repay the little woman.

Some time afterward the Browns learned that Tall Pine had been to a distant fort for trading purposes, and while returning had had the misfortune to have his mount break its leg. As he had only a small amount of ammunition from the fort, he was without means of supplying himself with provisions very soon, and still had many miles to go when he was caught in the storm. When he came in sight of the Brown home he was well-nigh famished, so Tall Pine felt that he owed a great deal to Mrs. Brown for her kind treatment, and I think I hardly need say that a very warm friendship soon existed between Mr. and Mrs. Brown and their dusky friends.

Nowadays it is with the greatest pride that Mrs. Brown's granddaughters point out their handsome fur rugs and tell their story to strangers, while their own small girls roll with delight on the big bearskin before the fire.—The Christian Guardian.

byterian Church, where the students attended, addressed the Y. M. C. A. in the afternoon, after which he preached at the Thornwell Orphanage. His sermons made a profound impression upon the students and were enjoyed by everyone who heard them.

Rev. C. T. Squires, pastor of the First Presbyterian Church in Laurens, conducted services during the week in the college chapel. Mr. Squires has a striking way of presenting his message; he easily got hold of the students and held their attention through the entire services. His preaching was greatly enjoyed by the faculty and students. Practically every student in the college is a professing Christian.

HAMPDEN-SIDNEY.

A long felt need has been partially filled here recently. The students have never had anything that resembled a Y. M. C. A. building or a college center. They have never had a place where they could entertain their families or friends, the visiting teams, or the alumni. The students have been entirely dependent on the faculty in this respect, and they have very naturally felt it. There has been no place for a new student to go, unless taken under the wing of a friend until he could locate himself. But at last there has been a change.

Through the kindness of Mr. Nat Harrison sufficient money was obtained to equip partially the best building on the campus for the use of the students. This building is now known as the Annex. It is the old alumni building, to which a splendid gymnasium has been added.

The building was opened on the evening of the 13th of February with an informal reception. From that time it has been constantly occupied, and it is more and more becoming the center of college activities. The appreciation of the men is evident and sincere.

A very earnest effort has been made to increase the force of the Christian life among the students. The fruits of the effort are not wanting. The strongest men in college are now actively connected with the Y. M. C. A., and a number of them are doing their part to put this phase of college life where it ought to be. Splendid meetings are being held each week revealing the best attendance and interest in some years.

It is easy to feel the effect of the recent acts of the board. Things are looking up. With the Synod of Virginia behind us and with Dr. Eggleston to lead, there is every reason to feel the greatest encouragement about the future. It is this feeling which prevails.

E. G. Gammon.

FROM MY WINDOW.

By Anna B. Payne.

I sleep by the open window,
Where the friendly stars I see;
Where the wind in the trees sings softly
And God looks in on me.

I like to feel He is watching,
In the silent, sweet night air;
With the wind, the trees, and I and mine,
All in His loving care.

And then when the dawn is waking,
So dimly I can not see;
Till it glows with the brightening beauty,
Of the day God sends to me.

This gift of His kind bestowing,
If it bring me joy or care:
May I find the song in its discords,
And strive to keep it fair.

Marriages and Deaths

Marriages.

Monteith-Blythe—At the home of the bride's mother, Mrs. Mattie Blythe, February 19, 1919, by Rev. R. S. Burwell, Mr. Neal Monteith and Miss Ellen L. Blythe, all of Mecklenburg County, N. C.

McCaskill-Bullock—At Hope Mills, N. C., on February 18, 1919, by Rev. D. L. Jones, Mr. W. N. McCaskill and Miss Kate Bullock, both of Cumberland County, N. C.

Deaths.

RESOLUTIONS OF RESPECT.

L. L. Hutchison.

Whereas, it has pleased God to take to Himself the soul of our departed brother, Leonard L. Hutchison, we his fellow deacons, have resolved:

First. That we and the entire church, which he served so well, have sustained a grievous loss.

Second. That he was taken away from us in the prime of his usefulness and from the promise of still greater usefulness in the years to come.

Third. That he was faithful to his obligations, instant in discharging his responsibilities, and loyal always to his Divine Master and ours.

Fourth. That we shall mourn for him and miss him and always cherish his memory in affectionate regard.

Fifth. That we submit humbly to the will of our God in this, as in all things, and commend his wife and little children to His tender mercy and comforting grace.

H. J. Allison,
A. E. McCausland,
John W. Sheppard,
Committee.

The Ushers of the Second Presbyterian Church who were closely associated with Leonard L. Hutchison wish to express their sorrow at his loss, and their sympathy for his family. His death has removed from us, a man, at all times ready to serve his Church and his friends, and whose religious duties gave him genuine pleasure. We who really knew him loved him, and the life he lived should be an inspiration to all of us.

Charlotte, N. C.

IN MEMORIAM.

Mrs. Agnes Jane Cameron.

Mrs. Agnes Jane Cameron, aged 77 years, died at the home of her daughter, Mrs. T. E. Funderburk, Lancaster, S. C., Saturday, February 1. The remains were brought to Laurinburg, Sunday, February 2, and taken to the home of

her son, Mr. Mac Cameron, where funeral services were held Monday morning, Rev. Carl B. Craig, officiating. Mrs. Cameron came to Laurinburg from Rockingham as a young woman and with the exception of the last two years, spent practically her whole life here. She was for thirty-eight years a member of the Laurinburg Presbyterian Church and was faithful and consistent in her church life, a true Christian, a devoted mother and friend of all who knew her. Mrs. Cameron was the widow of the late Archie Cameron, who died in 1912. She is survived by two sons and a daughter—Mr. Mac Cameron, Laurinburg; Mr. Jno. D. Cameron, Rockingham; and Mrs. T. E. Funderburk, Lancaster, S. C.

IN MEMORIAM.

Mrs. D. C. Page.

On January 16, in Wilmington, N. C., Mrs. D. C. Page fell asleep in Jesus. Annie Wright Register was born on December 9, 1893, in Sampson County, N. C.

Sprung from a line of Christian ancestors and reared in a godly home, hers was a beautiful character from childhood.

As a girl she accepted Christ at a meeting held by Rev. William Black, at Immanuel, and united with the Graves Memorial Church, at Clinton, N. C.

On October 10 she was married to Mr. D. C. Page, of Wilmington, N. C., where she and Mr. Page united with the First Presbyterian Church of that city.

Recently they removed to Newport News, Va., and joined the First Presbyterian Church of that city.

On a visit to Wilmington she developed that dread malady the influenza; and in spite of the watchful care of loved ones rapidly became worse. Her immediate family were with her when the end came.

And so ended on earth to begin in heaven a beautiful young life.

The funeral services were held in Clinton, N. C., and were conducted by Rev. George Matthis.

"Not now, but in the coming years,

It may be, in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

IN MEMORIAM.

Mrs. Amanda Currie.

Since in His infinite wisdom it has pleased our Heavenly Father to remove from us our dear friend and co-laborer, Mrs. Amanda Currie, we, the members of Circle No. 3 of the Auxiliary of the

Clarkton Presbyterian Church, desire to express our love for her, and our great loss in the death of her, who has been for years a faithful worker in our church though she was a consistent member of the Methodist Church.

Therefore be it resolved:

First. That we thank God for the gift of such a beautiful life, and bow in reverence and submission to the will of Him whom she served so well, realizing that our loss is her eternal gain.

Second. That while we miss her in our undertakings we rejoice in the heritage of her unwavering faith, and the examples she set in her church life and in the community where she spent her entire married life.

Third. That we tender our heartfelt sympathy to her sons, sisters and brothers, and commend them to Him who said: "My grace is sufficient for thee."

Fourth. That a copy of these resolutions be sent to the family, also to the Presbyterian Standard and to the Bladen Journal, for publication.

(Signed) Mrs. O. L. Clark, Chm.
Mrs. D. M. Smith.
Mrs. E. C. Clark.

IN MEMORIAM.

Mrs. Vermelle McCutchen Lapsley.

One does not often see a community so rich in all that is most characteristic of the Presbyterian faith as that country neighborhood whose social and religious center is old Mount Zion Church, in Harmony Presbytery, in South Carolina. Mrs. Vermelle McCutchen Lapsley was from Mount Zion and was typical of its best. She was a daughter of George McCutchen and Hannah Atkinson Fraser, his wife. A strong natural intellect, a predilection for literary culture, decided tastes, industry, efficiency, a clear sense of right, a passion for kindness, all subdued by divine grace and fashioned in its molds—such was her church, such pre-eminently was her home, and such was she.

She was born April 28, 1868. At the age of twelve years she made a public profession of faith and joined Mount Zion Church. She was graduated from the Sumter Institute in Sumter, S. C., in June, 1885.

Soon after graduation she took up teaching as a life calling and achieved a rare success in it, and continued to teach until her marriage. Wherever she taught the impress of her character and her instruction abides in the lives and homes of her pupils. As she held the best of everything to be the Master's portion, so her best work was in her Sabbath School classes, formerly in Mount Zion Church and more recently in Lebanon Church, near her home in Virginia. Her class of boys in the Leb-

(Continued on page 22)

Children's Department

TAKES LITTLE SISTER TO RIDE.

Dear Standard:

I am a little girl nearly six years old. I never have been to school, so my mother will write for me. I go to Sunday School every Sunday I can. Miss May Stuart is my teacher. We have a picture roll in our class room. I have a little wagon and can pull my little sister, Grace, in it; she can talk some. Will close as this is my first letter, and my sister Katharine is writing too.

Your little friend,
Alice May Blue.

Carthage, N. C.

RECEIVED HER TESTAMENT.

Dear Standard:

I am a little girl eight years old. I am in the third grade at school. My teacher's name is Miss May Stuart. I like her fine. I recited the Child's Catechism last September to my Sunday School teacher, Miss Nellie Graves and received my Testament. On last Sunday my teacher gave me a certificate framed, from the Christian Observer. I was very proud to get both. I have two sisters, Alice May and Grace McNeill. I have been out of school for three weeks on account of the flu. I am taking music and like it fine. My music teacher is Miss Bertie May. Will close by answering Evangeline Carr's question: Noah is the first case of drunkenness on record.

Your little friend,
Katharine Blue.

Carthage, N. C.

A MUSIC STUDENT.

Dear Standard:

I am a little girl nine years old. I go to school and am in the fourth grade. My teacher's name is Miss Meta Godwin. I like her fine. I take music and am in the third grade of music. I must close.

Your little friend,
Roslyn Southerland.

Mt. Olive, N. C.

KNOWS HALF OF CATECHISM.

Dear Standard:

I am a little girl seven years old and am in the second grade. My teacher is Cousin Eva Faison. I like to go to school and Sunday School. My Sunday School teacher is Mrs. A. D. Hicks. I have almost memorized half my catechism. Hope to see my letter in print.

Your friend,
Frances Faison.

Faison, N. C.

MEMBER OF RED CROSS.

Dear Standard:

I'm a little girl nine years old. I go to school and am in the fourth grade. My teacher is Miss Onetah MacMillan. I like her fine. I live three miles from our school, but we have a car and we ride in that to school. I joined the 1919 Red Cross. I have one sister and one brother; their names are Katherine and Lauchlin.

Your little friend,
Margaret McKinnon.

Maxton, N. C.

A FRENCH POODLE.

Dear Standard:

I am going to write my first letter to you. My mother takes your nice paper and I enjoy reading the letters in it. I have a little French poodle; his name is Frenchie, and everywhere I go he will try to follow me. Our pastor is Rev. W. C. Brown and I like him fine. My Sunday School teacher is Mrs. Clyde Upchurch and I like her fine. I hope my letter will not reach the waste basket.

Your little friend,
Marie Blue.

Raeford, N. C.

THE SNOW.

By Cornelia Lafferty.

'Twas winter—

The snow lay on the ground
All was white for miles around.
The cedars were a pretty sight,
The snow had covered them during the night.

The branches and boughs of the pines
also
Were covered with the beautiful snow.

The pines and cedars were evergreens,
Which made them such beautiful, vivid,
eye-pleasing scenes.

And we too can be as white as snow
If we but bathe in that precious flow
Which Jesus gave us long ago.

Brandon, Miss.

(We are sure our little readers will be interested in this pretty poem which was written by a little girl nine years of age, who lives down in sunny Mississippi. Now the children there rarely see a deep snow and when this winter there was a beautiful one seven inches deep, it impressed Cornelia so much that she wrote the poem about it. Older readers will be interested to know that the little girl is a daughter of Rev. J. W. Lafferty, formerly of the Carolinas, now of Mississippi.—Ed.)

"BOBBY'S FAMILY."

By Anna B. Payne.

It was such a beautiful, shiny day that Mrs. Worth decided to take her little son Bobby shopping with her. As they lived three miles in the country, this was quite an adventure for him. Especially so, as there was a new half-dollar in his pocket as beautiful and shining as the day. This was the most money that Bobby had ever earned and he was to spend it for anything he wanted.

When they reached town, and Mrs. Worth was busy with her shopping, Bobby was allowed to go alone to do his spending. My, it was fine to be free and have so much money! The little boy walked slowly down the street looking in all the store windows. Finally a window full of knives lured him in a hardware store. There were so many wonderful things to buy and so much that he wanted, but if he had a knife he could whittle and make boats and do lots of things he liked. The clerk was kind, and showed him many kinds of knives till his little brain was muddled, wondering which to buy.

About this time his attention was caught by a milk bottle sitting on the counter. Of course he had seen milk bottles, but never before had he seen one dressed up in red, white and blue paper. So he forgot the knives long enough to ask about it. The man explained that it was for kind-hearted customers to drop money in and that this same money was to go to France, to buy milk for the starving French children.

Bobby listened carefully, decided he would not buy a knife this time, and went back to his mother.

After they reached home, and dinner was over, Bobby ran out to his favorite spot back of the barn, where he could see all the lovely trees and blue sky, and watch the little clouds chasing each other around.

He lay on his back and shut his eyes. The sun was so warm and he was so very comfortable. All of a sudden, he heard a funny little noise and opened his eyes. Sitting in a circle all around him were a number of little girls and boys, with thin pale faces and dirty, ragged clothes. Bobby was so surprised that he could only look at them.

"Why, who are you," he said at last. "And where did you come from. You weren't here a minute ago."

"We came from France," said one little girl.

"Well, where are your mothers and fathers?" said Bobby. "And why are you so thin and pale and ragged, and why don't you smile and look happy?"

"O," said a little boy just Bobby's size, "all our fathers and mothers were killed in the war. We can't smile be-

cause we are so cold and hungry, and these are all the clothes we have."

Bobby looked at them till he felt like he wanted to cry. All the sad little eyes seemed to be begging him for help. If only his mother was there she would tell him what to do. He was thinking hard when he put his hand in his pocket and felt his new half-dollar.

He pulled it out and looked at it and then at the children. And his face got so bright and happy that all the children smiled.

"O," said Bobby, "I'll tell you what. You haven't any fathers and mothers, so I'll just adopt you and you'll be my family. See how much money I have, and I'm going to make lots more every week, bringing in wood. It shall all belong to you."

As Bobby stopped talking, something nice happened. The smiles that made him feel so happy, grew and grew till they became laughs and the pale little faces became soft and pink. Bobby felt like he was about to burst with joy.

But before he could say anything else, he felt something warm and sticky on his face. He opened his eyes again and all the little children were gone, and there was his collie, Laddie, licking his face.

He lay still for a while, thinking; then jumped up whistling and started for the wood-pile. If he had a family to support, he couldn't be idle any more.

That night Bobby was such a tired little boy that he had to share his secret with his mother. She was very much pleased and most as glad about it as Bobby. She dressed up a milk bottle for him like the one he had seen in the store, and put it on a table in his own room. It was all ready to take care of his money, till he could send it away to his little girls and boys.

When Mrs. Worth tucked Bobby in bed, he whispered to her sleepily, "Mother dear, I'd rather have a family all my own than that biggest knife with five blades."

Raleigh, N. C.

A CONDESCENSION.

Gwendolen Jones was chubby and sweet
And her age was half past three;
And she lived in a house on Wellington
Street,
In the yard with the walnut tree.

Harold Percival Marmaduke Smith
Was almost half past four;
And he said, when they gave him a base-
ball and bat,
That he'd "play with the girls no
more."

Gwendolen Jones she gazed through the
fence;
At an end were all life's joys,
As she saw the friend of her youth de-
part
"To play with the great big boys."

Harold Percival Marmaduke Smith
Up to the field marched he;
But his eye was blacked and his head

was whacked,
And his ball no more did he see.

And the boys called him "baby" because
he cried,
Did Teddy and Willie and Tim;
And they chased him away when he
threatened to tell,
And said they'd "no use for him."

Gwendolen Jones came down to the
fence,
And her face wore a joyful smile,
When Harold Percival Marmaduke said
He'd play with her "once in a while."
—St. Nicholas.

Deaths.

(Continued from page 20)

anon Sabbath School was a marked feature of the work in that church.

April 26, 1905, she was married to Rev. R. A. Lapsley, D.D., editor of the Sabbath School Literature of the Southern Presbyterian Church. She was a devoted wife and mother and a valuable counsellor and co-laborer in editorial work, for which her literary taste, her knowledge of the Bible and her spiritual intuitions eminently fitted her.

Her cheerful, brave endurance for years, of almost constant discomfort, and often of intense suffering, was a marvel to all who knew the facts. Five months before her death, when the physicians could no longer hope against the ravages of disease, they told her frankly that she could not live. "There was never a more serene facing of eternity, 'strong in faith, giving glory to God' than was hers." Nor did that faith waver, nor did she abate in the least her unselfish thoughtfulness of others, through those five months of severe suffering, until the end came, November 8, 1918.

Strength and honor were her clothing. She opened her mouth with wisdom and in her tongue was the law of kindness. Her children arise up and call her blessed, her husband also and he praiseth her. A. M. F.
Staunton, Va.

IN MEMORIAM.

J. H. Walker.

Mr. J. H. Walker died at his home, near Union Ridge, N. C., December 28, 1918. He was born in this same community in February, 1852, and had always been a loyal and zealous friend of the community and its interests. He joined the Methodist Church early in life and served as a steward for several years. About fifteen years ago he moved his membership to Stony Creek Presbyterian Church, where his entire family were members. He is survived by his wife and five children.

He was for some time a faithful and efficient superintendent of the Sunday School at Stony Creek. He was elected ruling elder and served his church and

its interests in this capacity until his death.

Whereas, God has removed him from our midst, bringing sadness to the church and community and grief to his family. Therefore be it resolved:

1. That we bow in submission to the will of our Heavenly Father, knowing that each sorrow has its purpose—and whatever is—is best.

2. That we, fellow members of the session, will miss his wise counsel, faithful services and loyalty to both the duties of the session and the church.

3. That we will miss him in the church. His life of purity, usefulness and love for his fellowmen being shown in his life in church and community activities.

4. That we sorrow in the parting and feel keenly drawn in sympathy towards his immediate family in these sad days and commend them to a loving Heavenly Father who has given no sorrow that heaven cannot heal.

5. That a copy of these resolutions be recorded in the minutes of the session, a copy sent to the family and a copy to the Presbyterian Standard and the Burlington News for publication.

Adopted by the session, February 2, 1919.

J. C. McCulloch,
W. J. Baker,
Committee.

WANTED—First: People to know that the Lees-McRae Institute, Banner Elk, N. C., is a Christian, Industrial School; that the nineteenth session will begin on April 10th and close on December 2nd; that the price of board and tuition in Graded School, or High School, for entire session is \$100. Second: Churches, individuals and societies to know that scholarships in Lees-McRae Institute are needed and will be carefully used in helping to educate worthy girls.

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Miscellaneous

POPPIES IN THE BARBED WIRE.

Albert E. Legg, Chaplain 116th U. S. Engineers, contributed this article to the "Pick and Shovel," the regimental paper which he edits:

They grow luxuriously, these poppies do, in northern France. Every soldier must have noticed them as he passed the fields. A chaplain tells us of seeing their bright hues in the cemeteries, amid the white crosses. He tells us of the millions of yards of barbed wire that had been twisted into an impassable network of spikes for the second line of defense, but which had become a mass of green and scarlet, as if the grass and poppies, growing unchecked, were seeking to hide this ugly and threatening sign of war. This was not camouflage, but nature's genuine attempt to beautify and transform the planting made necessary by the hatred and enmities of men.

The poppy typifies forgetfulness. It is the flower of sleep and pleasant dreamings. As such it may be suggestive of this Christmas time as it comes after the slaughter of years, and wings its message over ruined and devastated acres. Some things can never be forgotten, nor should they. The results that follow untamed ambition and lust must ever be held in the memory of men as a warning, and to those who are guilty must be meted out a punishment to chasten and refine, but the vision of a new future can be made equally if not even more prominent. To plan now for peace and an enduring peace seems possible. This crusade for righteousness and liberty stirs the imagination of the construction builders of good will. The union of the varied peoples, the commingling of society, the comradeship of the individual army and of the armies of the nations, give foundation for the age purpose interpreted by Jesus, "Peace on earth, good will among men."

Other flowers have grown in these days. About the tomb of Lafayette the forget-me-nots have bloomed in a strength hardly expected of this tiny plant. Amid the poppies, though other flowers shall be cultivated, we shall not forget our buried laddies, nor their sacrifice at the "barbed wire." Some remembrance will ever abide with us. It is for us to determine that in their name and in the name of Christ, who led them "west," we shall plant the flowers that have in them joy and healing for the nations. Our task shall be to make the rose of Sharon blossom even in the desert. Yes, the barbed wire is there! It is worse than foolishness to deny the evil intent and act that made it necessary. The earth is scarred by the deep trenches and open craters of the conflict; humanity must ever bear the marks of the wounds, but the poppies will grow, the forget-me-nots bloom in beauty and the rose can, with care, be perfected. This

is the faith of the Christmas season. The hideousness of the present can be covered by the future.

THAT FLU STUFF.

- If you have a tummy-ache,
It's the Flu!
 - If you're weary when you wake,
It's the Flu!
 - Is your memory off the track?
Is your liver out of whack?
Are there pimples on your back?
It's the Flu!
 - Are there spots before your eyes?
It's the Flu!
 - Are you fatter than some guys?
It's the Flu!
 - Do your teeth hurt when you bite?
Do you ever have a fright?
Do you want to sleep at night?
It's the Flu!
 - Are you thirsty when you eat?
It's the Flu!
 - Are you shaky on your feet?
It's the Flu!
 - If you feel a little ill,
Send right off for Dr. Pill,
He will say, despite his skill:
"It's the Flu!"
 - He won't wait to diagnose,
It's the Flu!
 - Hasn't time to change his clothes,
It's the Flu!
 - For two weeks he's had no rest,
Has no time to make a test,
So he'll class you with the rest—
It's the Flu!
- Cincinnati Enquirer.

HATCHED 175 CHICKS.

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

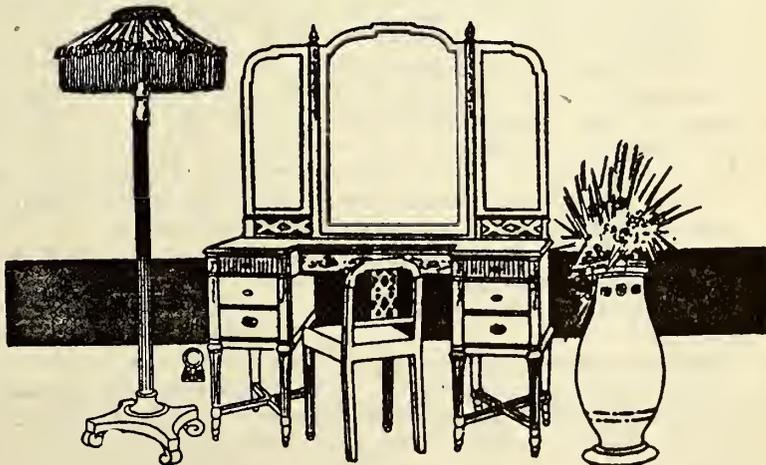
You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

FOR RENT—Montreat cottage, three rooms. Will rent for one, two, or three months. F. H. Wardlaw, Guthrieville, S. C.

**FOR YOUR GUEST ROOM
FOR THE YOUNG LADY'S ROOM**

Our exquisite bed room suits, with vanity dresser, have proven to be the sensation among the furniture buyers this season. Our sales in this line have been phenomenal.

We have these magnificent dressers in mahogany and old ivory and can furnish suit to match in any number of pieces wanted.



W. T. McCoy & Co.
Charlotte, N. C.
THE HOME OF GOOD FURNITURE



LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring,

Box 4F, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will

send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

TARBORO HAS PASTURIZATION PLANT.

Tarboro has the distinction of having the only pasteurization plant in North Carolina. Through the efforts of Dr. K. E. Miller, P. A. Surgeon of the United States Public Health Service, and health officer of Edgecombe County, the citizens of Tarboro are enjoying safe and pasteurized milk, delivered at 17 cents per quart, while other towns in that vicinity are using raw milk at 18 or 20 cents per quart.

While the pasteurizing plant is something new in North Carolina, the benefits to be derived from pasteurized milk are already well known, especially where health education has reached. Its value as a means of saving babies and preventing milk borne infections, such as tuberculosis, scarlet fever and septic sore throat, is coming to be more widely appreciated.

According to Dr. Miller, the process of obtaining pasteurized milk is adaptable to any town. The cost of installing and operating a plant is not a prohibitive feature. The installation, equipment and delivery facilities of the Tarboro plant, with a capacity for handling 450 quarts per day, cost \$1,500, with the operating expenses less than \$150 per month. Two men are employed to operate the plant, one as operator and manager, and the other deliveryman. Milk is purchased at 12 cents and delivered, pasteurized, at 17 cents a quart. At present the plant is handling 175 quarts a day and is self-sustaining. By increasing the supply of milk, the plant could be made a source of revenue for the town.

IMMIGRATION.

The United States has not yet digested all that it swallowed. It is a marvel that it has digested as well as it has. It took a chance of nationalistic cramps and convulsions.

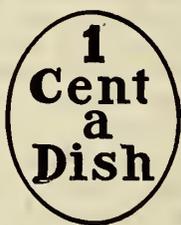
It took the Assyrians, the Germans, some Chinese, the Scandinavians, a few Turks, a great many Irish, both north and south, some Armenians and Persians, a great mass of Slavs, Jugo Slavs and Slovenes, some Laplanders and a

number of Finns, Magyars, Poles, a dash of French, many Canadians and a few English and Scotch, etc., and has fairly well succeeded in shaking them up in the mixer and pouring out Americans.

It has been a real work. Opportunity is lessening in the United States. Adventure is going. We are getting down to established order. The Burnett bill, prohibiting immigration for four years, has been reported to the House of Representatives. It would protect the digestive apparatus of this nation at a time when there may be a gorging of our national stomach.

We believe wise American nationalism would put up the bars.—Chicago Tribune.

ICE CREAM



is one of the luxuries everybody wants, and everybody can have it by using

JELL-O ICE CREAM Powder

Dissolve a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you have two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.



Free descriptive matter. Southern Bath Tub Company, Dept. R. E. L. Meridian, Miss.

Corn will out-grow itself if you use

NitrA-Germ

Use it on soy beans, peas, beans, peanuts. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

May Delicious Peach

Ripens with Mayflower and pronounced as far superior in size and flavor by the highest authority on the peach in America. Nothing has ever approached this peach in size and quality, ripening at the same time. Price, 3 to 4 feet, \$1.00 each; 4 feet and up, \$1.25 each. Say what paper you saw this ad. in and we will give you 10c. discount on each MAY DELICIOUS you buy. We own the entire stock of this peach and stock is limited. Reference, Bradstreet or any bank in Greensboro.

JOHN A. YOUNG & SONS, Owners
GREENSBORO NURSERIES, GREENSBORO, N. C.

A REAL GODSEND.

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable *free* poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

A PARODY.

Apologies to Old Mother Hubbard.

Old Father Scorner went to the corner
To get him a bottle of beer,
But when he got there the shelves were
all bare—

Alas! Prohibition had come.

He went to the shop for a bottle of gin,
But when he got there he couldn't get in.

He ordered some whiskey—for use scientific!

They sent him wood spirits; the smell
was terrific.

He went to a vet, to prescribe for a calf;
Some brandy would — say a pint and
a half.

He found on return the vet, played him
false;

The bottle contained only water and
salts.

He went to the doctor for rum for a
boil,

But Doc. prescribed sulphur and sweet
castor oil.

He went to a druggist without a pre-
scription,

So he couldn't get liquor of any de-
scription.

He sought a blind pig as his only resort;
But when it was raided he landed in
court.

He went to the farm out at Guelph for
a rest;

He thought, when released, Prohibition
was best.

He's glad to be freed from King Alco-
hol's power,

So now he goes thirsty or drinks lemon
sour. —Ex.

**The Tennessee Stave Silo**

Made of Southern Long Leaf Yellow Pine, is a perfect silo. Patent refrigerator type doors, on hinges, always in place. Steel fasteners form easy climbing ladder. No spoiled ensilage. Thousands in use; hundreds of testimonials. Being made in the South, the price is less and freight rates lower. Write for prices, mentioning size.

Get our prices on pine and cypress water tanks and Whirlwind Ensilage Cutters; also Cockrum's Patent Feed Chute.

KNOXVILLE LUMBER & MFG. CO.
Cor. Sou. R. R. & Florida St.
Knoxville, Tennessee

NitrA-Germ

takes the place of fertilizer

with peas, peanuts, beans. Try it.

Costs \$2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

The Prize Contest Prolonged

Through the liberality of friends the Executive Committee of Christian Education and Ministerial Relief was enabled to offer \$50 in prizes for the best programs prepared on the work of this Department of the Church.

On account of the great delay in printing and the interruptions of the war, the armistice, and the spread of the influenza, it has been decided to postpone the close of the contest until March 31, 1919.

1. Each contestant may prepare any number of programs.
2. The programs may be prepared on (1) the entire work of Christian Education and Ministerial Relief; (2) Recruiting for the Ministry and Mission Service; (3) Education for the Ministry and Mission Service; (4) Our Schools, Colleges and Theological Seminaries, and Training Schools; (5) The Student Loan Fund; (6) Ministerial Relief; (7) The Endowment Fund of Ministerial Relief; or (8) "The Three Year Program of the Church for C. E. & M. R."
3. Programs may be prepared for use in Church, Sunday School, Woman's Auxiliaries, or Young People's Societies.
4. The Executive Committee will make use of all suitable programs.
5. Copy must be written on one side of paper only, either with typewriter or in a clear, legible hand.
6. The Programs should be complete—suggesting hymns, scripture reading and methods of developing the theme.
7. Programs should not be too long as only from twenty minutes to an hour are usually given to a meeting.
8. A prize of \$20 is offered for the best program submitted, \$15 for the one receiving the next highest award, \$10 for the next and \$5 for the next.
9. A large box of sample leaflets and programs will be sent, free of cost, to any one who desires to enter the contest. Reference may be made to any of these or quotations therefrom may be incorporated into the programs prepared.
10. Address all requests for this literature and for further information to Henry H. Sweets, Secretary of the Presbyterian Church in the United States for Christian Education and Ministerial Relief, 122 South Fourth Avenue, Louisville, Ky.

Representatives Wanted

Acquainted with the farmer, to sell NitrA-germ, the crop and soil improver. See our advertisements in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as \$250 per month. Write Sales Manager, Box 363, Savannah, Ga.

\$20.00 Daily Distributing Prize Peace Pictures "Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. CONSOLIDATED PORTRAIT CO., Dept. 21, 1034 West Adams Street, Chicago, Ill.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

BANISH CATARRH

Breathe Hyomei for Two Minutes and Relieve Stuffed Up Head.

If you want to get relief from catarrh, cold in the head or from an irritating cough in the shortest time breathe Hyomei.

It should clean out your head in two minutes and allow you to breathe freely.

Hyomei often ends a cold in one day, it will relieve you of disgusting snuffles, hawking, spitting and offensive breath in a week.

Hyomei is made chiefly from a soothing, healing, antiseptic, that comes from the eucalyptus forests of inland Australia where catarrh, asthma and consumption were never known to exist.

Hyomei is pleasant and easy to breathe. Just pour a few drops into the hard rubber inhaler, use as directed and relief is almost certain.

A complete Hyomei outfit, including inhaler and one bottle of Hyomei, costs but little at druggists everywhere. If you already own an inhaler you can get an extra bottle of Hyomei at druggists.

190 bushels of peanuts to the acre with

NitrA-Germ

Costs \$2.00 per acre, delivered. Try it. Write NitrA-Germ, Savannah, Ga., for booklet.

CLOTHING For Men and Boys

Wherever Berry Clothes are worn they are recommended.

Spring Styles Ready.

Our Mail Order Department is serving patrons everywhere.

O. S. Berry & Co.
ESTABLISHED 1879
RICHMOND, VA.

GET ALL YOUR POTATO CROP

Save time, money and potatoes in harvesting. Unusually strong construction insures durability, no breakdowns—no costly repair bills. Meet all conditions under which they are usually worked. Economical, light draft, efficiently do the work for which they are built.

HELP YOU GET BIGGER POTATO PROFITS

Investigate the O. K. Champion Line of Cutters, Planters, Sprayers, Diggers, Sorters. Write today for our illustrated descriptive literature, etc. FREE giving particulars of O. K. Champion line. CHAMPION POTATO MACHINERY COMPANY 213 Chicago Ave., HAMMOND, IND.

THOROUGH PREPARATION.

Good order in the Sunday School is more likely to be secured when the superintendent has prepared all necessary details in advance. If he fidgets his song-book for a number or asks the chorister to do it for him while the school waits, he need not be surprised if some enterprising boys use the interval for pinching or punching each other. But if he has his songs selected, his lesson leaf or Bible correctly indicated for the day, and his announcements noted on a slip of paper, he is master of the situation and keeps every moment occupied. It is well to have all these items written out by Saturday night, because Sunday morning might witness a strained scene in the home and the nervousness might be carried over into the public service. Go into the Sunday School with the consciousness of being thoroughly prepared, and God will recognize such diligence with a blessing.—Western Christian Advocate.

RAISED ENTIRE INCUBATOR HATCH

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantees he will do it. send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry. —Adv.

The word "blighty," which means home to the British soldiers, and which is a word which has been frequently used during the war, is said to come from the word "Belatti," a Hindoo word, signifying the seat of government. It may or may not be the real origin. It matters little what it comes from. But down deep in the hearts of the soldiers is a great and consuming desire to get back home.—The Herald and Presbyter.

WANTED—A change of work by a minister of experience and acknowledged efficiency. Has held his present pastorate for more than ten years, and would like to resign and secure other work in Piedmont North Carolina, South Carolina, Georgia or Alabama. Would take work as supply for not less than six months. Address Pastor, care of Presbyterian Standard, Charlotte, N. C.

Frost proof cabbage plants direct from South Carolina growing station, by express, 1000 to 4000, \$2.00 per 1000; 5000 to 8000, \$1.80 per 1000; 10000 and over, \$1.60 per 1000. By parcel post, 500, \$1.35; 1000, \$2.40. Prompt shipment; remit money order or National Bank check.

RALEIGH PLANT CO., RALEIGH, N. C.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

AVOID INFLUENZA and its dreaded ally, Pneumonia, by using **GOWAN'S Rub-It-On** FOR COLOUS CRUP, PNEUMONIA 25c. 50c. \$1.00
The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. Gowan Medical Co., Concord, N. C.

When You Bought Liberty Bonds

You did so that the world might have civil freedom. Why not give your bonds to help make it free from SIN?

The Executive Committee of Foreign Missions

will guarantee you the income during your life. We will hold the bonds until maturity.

For full information, write

EDWIN F. WILLIS

P. O. Box 158,
Nashville, Tenn.

THE PROGRESSIVE PROGRAM

PRESBYTERIAN CHURCH in the UNITED STATES

The Money You Save---YOU LOSE

The Money You Spend---YOU ENJOY

The Money You Give --- YOU SAVE

"But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The Money You Save

There are men that cramp and save, and hoard. Fear is upon them that they will not be able to meet the pressing financial needs of a growing business. They must increase, multiply, save, in order to have. Have in order to meet growing competition in business, maintain their prestige, keep some competitor from forging ahead. "This night thy soul shall be required of thee, and then whose shall those things be? All lost, or the lawyers."

The Money You Spend

There is enjoyment in the lavish expenditure of money, vying with your neighbors in the extent of your travels, in the fineness of your home, in the magnificence of your wardrobe, in the style in which you are able to maintain your family, in the elegance of your office, in

the extent of your business connection. But this enjoyment is Vanity—an empty show.

The Money You Give

A seed is planted in China, a dollar from this, and that one, has enabled some one to carry the message of Jesus to a soul. That soul is brought to life—and brings another, and that one another and another. Seed time and harvest continue.

A Dollar or so is used to educate a boy, he is brought to life, he brings another to life, and another and another: Seed time and harvest continue.

A Dollar or so is used to plant a church in a neglected field, one and then another and another is brought to the light of God: Seed time and harvest continue year after year.

That which you gave you have saved and you have it, doubled and trebled, again and again.

The Money You Have Represents Power

How Will You Use It?

ASSEMBLY'S STEWARDSHIP COMMITTEE
MONTREAT : : NORTH CAROLINA

"ADVANCED" CHILDREN.

It is matter for regret and genuine alarm that a very large element of the children of this country are too far advanced for their years—not in useful knowledge, but in things which they will necessarily come to know of in later years and should not know of in childhood or even youth. To one who mingles much with children who are habitually on the streets there comes a shock at the very apparent fact that they are by no means guileless or unsophisticated. They are very "knowing," and take good care to impress their elders with their knowingness.

There are scores of boys in Fayetteville, some of them not in their teens, who not only are versed in a good many of the vices of men, but who practice these vices, and are drifting, drifting far from the port of safety and fast being carried on the current which flows to the port of dissipated, corrupt manhood. There are scores of girls in Fayetteville who are advanced beyond their years in woman's ways, and, it is sad to say, in ways which are not admirable and are tending to rob them of the sweet and modest graces of maidenhood that develop into true womanhood.

This subject of "advanced" children is a big one, covering a great deal of ground, and we shall not attempt to treat it. However, we are constrained to say that we believe much of the "advance" (in the wrong direction) of our boys and girls is chargeable to their parents. The parents do not look after them as they should, they give them too much rein. Often they really push them out in the world at a tender age, when they should be shielded from the world. It is to be feared that some of the children are too "advanced" solely because their parents do not care to be "bothered" with them and so turn them loose to get rid of them.

It is contended by those versed in the proper rearing of children that boys and girls under 16 years of age should not be allowed away from home at night unless under the charge of grown persons, and that they (the boys and girls) should have impressed upon them the duty of avoiding (in the day time) strange companions and strange places. Many boys and girls too young to be unattended, nightly roam our streets without guardians or chaperones.

It requires care and trouble to "train up a child in the way he should go," but it is the duty of the parent to so train him, and failure to fulfill this duty will, in later years, almost invariably bring a far heavier burden of care and trouble to the parent while the risk of a worse than misspent life by the child, grown to maturity, is certain.—Fayetteville Observer.

It is not so much the work we are called to do, as the way we do it, that will make our lives worthy of emulation by those who come after us.

J. M. Belk,
Monroe, N. C.

W. H. Belk,
Charlotte, N. C.

Belk Bros.

Charlotte, N. C.

Department Stores

Clearance Sale of All Our Men's and Boys' OVERCOATS

Men's high-class Overcoats, made by the very best manufacturers, such as Schloss, Hamburger, etc., reduced to \$16.95, \$19.95, \$22.50, \$24.95, \$29.50 and \$34.95.

Men's heavy weight Overcoats in medium and long lengths at less than today's manufacturers' cost. Sales prices, \$7.95, \$8.95, \$9.95, \$12.95 and \$14.95.

School Boys' Overcoats, sizes 8 to 17, reduced to \$3.95, \$6.95, \$8.95 and \$12.95.

Little Boys' sizes, 2½ to 8, reduced to \$2.98, \$3.95, \$4.48, \$6.95, \$8.95.

All Men's and Boys' Mackinaw Coats at special prices.

Men's Suits at Attractive Prices

Schloss and Hamburger Suits, made of all wool fabrics, conservative and young men's models, at \$25.00, \$27.50, \$29.50, \$35.00 and \$39.50.

Belk Suits, made of all wool fabrics, conservative and young men's models, including the new skirt model, at \$15.00, \$16.50, \$18.50, \$22.50, \$25.00 and \$29.50.

Boys' Clothing Department

Be sure and visit our Boys' Clothing Department on balcony. We are showing a great line of Boys' School Suits as well as suits for the little boys, from 2½ to 8, at prices ranging from \$2.98 to \$16.50.

Boys' Hats, 25c, 50c, 75c, 98c and \$1.50.

Boys' Wash Suits, \$1.50 to \$2.98.

Underwear and Sweater Department

Big reduction on all Army Sweaters. Sale price, \$1.95, \$2.95, \$3.95 and \$4.95.

Men's and Boys' Civilian Sweaters, 98c to \$7.50.

Just received, several cases Men's and Boys' Underwear, which should have been delivered last August. These go on sale at old prices. Splendid values in Shirts and Drawers at 98c.

Union Suits, \$1.95. Boys' Union Suits, 98c and \$1.25.

Shirts

100 dozen Men's \$1.50 Percale Shirts. Sale price 98c.

100 dozen Men's \$2.00 Percale and Madras Shirts. Our leader, \$1.50.

One lot men's damaged Shirts. Sale price, 50c.

Men's Flannel Shirts at \$1.50 to \$4.95.

Men's Wool and Cashmere Sox, 50c and 98c.

Men's Wool and Cashmere Gloves, 25c, 50c and 98c.

Lion Collars, 20c.; \$2.25 per dozen

All Military Goods at special prices

BELK BROS.

17 Department Stores 17

FORTUNES IN OLD CONFEDERATE ENVELOPES

They may be worth a lot of money. Among the old letters of many Southern folks there are thousands of very rare envelopes and stamps. Many have been found and sold for fortunes. Some as high as \$300. Many have brought upwards of \$50.00. It sounds "fishy," but its true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are stored away and forgotten in old attics.

Look among your old war letters. You are likely to find a fortune. If you find some old Confederate envelopes or stamps bearing the year 1861 and dated or cancelled some time during the spring, summer or early fall of 1861, send them to Mr. Harold C. Brooks, Marshall, Michigan, and he will immediately write you, stating whether they are of value, and if so, will offer you full value for them. He is a private collector of rare stamps and envelopes, and will give you full value for them if they are of value. Send only the complete envelopes and stamps.

The advertising manager of the Presbyterian Standard has known Mr. Brooks for years and you may place full confidence in his integrity. He will advise you frankly and is willing to pay the highest prices for the higher priced ones are the rarest stamps, and he wishes the rarest ones.

In 1861, just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local post offices were allowed to make provisional issues. These stamps and envelopes were issued in 1861 by the postmasters of different cities. In marking the envelopes the cancelling stamps of the post office were frequently employed. It is often difficult to determine whether such a mark was used provisionally or merely indicates postage paid at the time the letter was deposited in the post office. Occasionally, the same mark was used for both purposes. These stamps are the ones that are valuable. The regular issues of the Confederacy are not rare. Look for the local issues. You can identify them. They are known to have been issued by the following towns:

Aberdeen, Miss.; Albany, Ga.; Athens, Ga.; Atlanta, Ga.; Augusta, Ga.; Autaugaville, Ala.; Baton Rouge, La.; Beaumont, Tex.; Bridgeville, Ala.; Charleston, S. C.; Columbia, S. C.; Columbus, Ga.; Danville, Va.; Emory, Va.; Franklin, N. C.; Fredericksburg, Va.; Galatin, Tenn.; Goliad, Tex.; Gonzales, Tex.; Greensboro, Ala.; Greenville, Ala.; Greenwood, Va.; Grove Hill, Ala.; Hallettsville, Tex.; Helen, Tex.; Independence, Tex.; Jetersville, Va.; Jonesboro, Tenn.; Kingston, Tenn.; Knoxville, Tenn.; Le-noir, N. C.; Lexington, Miss.; Livingston, Ala.; Lynchburg, Va.; Macon, Ga.; Marion, Va.; Memphis, Tenn.;

Milledgeville, Ga.; Mobile, Ala.; Montgomery, Ala.; Mt. Lebanon, Tenn.; Nashville, Tenn.; New Orleans, La.; New Smyrna, Fla.; Petersburg, Va.; Pittsylvania C. H., Va.; Pleasant Shade, Va.; Raleigh, N. C.; Rheatown, Tenn.; Richmond, Tex.; Ringgold, Ga.; Salem, N. C.; Salem, Va.; Salisbury, N. C.; Statesville, N. C.; Tellico Plains, Tenn.; Thomasville, Ga.; Tuscumbia, Ala.; Tuscaloosa, Ala.; Uniontown, Ala.; Victoria, Tex.

Possibly other towns had provisional local stamp issues. But the above are all that are known to collectors. Should you find any of these rare local issues, send them to Mr. Brooks. He will offer what he regards them as worth to him, and in case the offer is not satisfactory, will return the envelopes and stamps to the sender. Don't deface nor detach the stamps, but send the complete envelopes. Your search may be a very profitable one for you and a greatly welcomed one for Mr. Brooks.

Most of these were probably what you might call franked envelopes instead of adhesive stamps. Still, there are both envelopes and stamps in this class of postage. The probability is that they were issued at the time the war began to take the place of the Federal issues and before the Confederate Government had time to prepare regular national stamps.

The first regular issue of the Confederate stamps was late in 1861, so that these issues put out by the various cities were in use from the beginning of the war until late in 1861, and consequently,

all would bear the postmark date of the year 1861.

Address Mr. Harold C. Brooks, Marshall, Mich. Adv.

OCTOBER HAS LARGEST DEATH RATE.

That influenza is on the decrease in the State, despite the fact that outbreaks continue to occur in different localities, is seen from a recent report of the Vital Statistics Department of the North Carolina State Board of Health. According to this report, there were 3,923 deaths less in November than in October, and 533 deaths less in December than in November. In other words, the number of deaths decreased from 6,056 in October to 2,133 in November, and to about 1,600 in December. This steady decline is thought to be due partly to the fact that people are becoming more informed as to the ways and means by which the disease is spread, and are perhaps more careful in their practices of personal hygiene which, after all, is a great factor in preventing the disease.

The report issued by the Vital Statistics Department indicates one particular fact in regard to this disease, namely, crowding. Counties and localities having populations closely settled show a greater number of deaths, while counties having populations sparsely settled show a smaller number of deaths. For instance, only four deaths have been reported from Alleghany County, five from Alexander, six from Camden, nine from Polk, twelve from Clay, twelve

Baking Experience is Unnecessary

when you use OCCO-NEE-CHEE Self-Rising Flour. You always get the same good biscuits, waffles, muffins and cake. They just melt in your mouth. OCCO-NEE-CHEE Self-Rising Flour has mixed with it, in the exact proportions, the very best baking powder, soda and salt. There's no guessing the right amount to use. Baking becomes easier and more pleasant.

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Self-Rising Flour

Takes the Guess out of Baking and Saves you Money

It is economical because it saves you from buying extra baking powder, soda and salt. Make your family happy. Bake them some golden-brown biscuits from OCCO-NEE-CHEE Self-Rising Flour.

Look for the Indian Head on the bag. At all grocers.

When you prefer to bake with plain flour buy Peerless—the best.

AUSTIN-HEATON CO., Durham, N. C.



from Dare, thirteen from Graham and seventeen each from Gates, Jones and Tyrrell. Counties having the largest number of deaths are those having thickly settled industrial populations and those having military camps.

FRESH AIR GOOD FOR FACE.

Farm and Fireside, the national farm paper, says:

"It is a mistaken idea that bundling up to the eyes and covering the face with thick veils protects the skin in the winter. The more the face is exposed to the fresh air the better it will be for the complexion, and there is nothing more invigorating and beneficial than a brisk walk during a snow flurry. Never carry an umbrella when it is snowing. The best kind of water to wash your face in is soft rain water, and as snow is only frozen rain water there is surely no reason why it should be injurious to the skin.

"Do not wash your face before going out into the open air, but if cleansing is necessary, apply cold cream and rub it well into the pores, afterward wiping the face with a soft towel. Cleanse the face with cold cream and a good massage cream at least once a week, and apply a lotion to the face, hands, and lips every night before retiring. The lips are more susceptible to cold and chapped more easily than any other part of the face."

SHE SAVED 200 CHICKS.

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

—Adv.

Be thy duty high as an angel's flight,
Fulfill it, and a higher will arise,
Even from its ashes. Duty is infinite,
Receding as the skies.
Were it not wisdom, then, to close our eyes
On duties crowding only to appall?
No; duty is our ladder to the skies,
And climbing not, we fall.
—Leighton.

Cancer Treated Successfully at the Kellam Hospital

The record of Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.

KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

UNITED STATES RAILROAD ADMINISTRATION

W. G. McADOO, Director General of Railroads
Norfolk Southern Railroad

Passenger Train Schedule Corrected to
January 31, 1919. As information
only, not guaranteed.

No. 30.	
Lv. Charlotte	x6:30am
Ar. Star	9:45am
Ar. Asheboro	10:50am
Ar. Aberdeen	3:00am
Ar. Varina	12:34pm
Ar. Fayetteville	y4:55pm
Ar. Raleigh	x1:20pm
No. 18.	
Ar. Wilson	4:05pm
Ar. Greenville	5:42pm
Ar. Washington	6:50pm
Ar. Belhaven	8:15pm
Ar. Elizabeth City	6:00am
Ar. Norfolk	8:10am
Ar. New Bern	4:00am
Ar. Beaufort	11:10am

xDaily.
yDaily except Sunday.
No. 18—Through coaches to Belhaven, N. C.
No. 4—Through sleeping car to Norfolk.
For rates or other information write to or call on
G. R. Steele, C. T. A.,
Charlotte, N. C.
J. T. Helms, D. T. A.,
Charlotte, N. C.
W. J. Williams, Traf. Agt.
Raleigh, N. C.



YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
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Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound	Westbound		
Daily Ex. Sunday	Daily Ex. Sunday		
Mixed	Pass.		
STATIONS			
No. 22	No. 38	No. 41	No. 21
7 30 am	8 10 am	Lv. Aberdeen Ar.	6 41 pm
ar 8 35 am	10 00 am	Rae ford	5 00 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm
4 00 pm	11 20 am		1 00 pm

WAGRAM BRANCH

Southbound	Northbound
Daily Ex. Sun.	Daily Ex. Sun.
Mixed	Mixed
STATIONS	
No. 11	No. 12
Lv. 10 30 am	Rae ford
Ar. 11 15 am	Wagram
	Ar. 12 40 pm
	Lv. 12 00 noon

W. A. BLUE, General Supt.,
Aberdeen, N. C.

Yes, Preachers and Teachers

are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

The Mutual Building & Loan

will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

OUT OF THEIR OWN MOUTHS

Voltaire is credited with the prayer, "Make our enemies loquacious." He probably stole the idea from Job, who prayed, "Oh, that mine adversary would write a book!" The extracts and quotations from German books, speeches and sermons proclaiming the superiority of the German race and its divine call to rule and Germanize the world, with which we are being flooded these days, would indicate that the Allies had been a very prayerful people. If ever there

was a people condemned out of their own mouths, it is the Germans.—United Presbyterian.

As I stand by the cross on the lone mountain's crest,
Looking over the ultimate sea,
In the gloom of the mountain a ship lies at rest,
And one sails away from the lea:
One spreads its white wings on a far-reaching track,
With pennant and sheet flowing free;

One hides in the shadow with sails laid aback—

The ship that is waiting for me!
—Bret Harte.

It is not for us to decide who ought to be grateful to us, and who not; it is not for us to decide who will love us, and who will not. We must do our own part, loving and giving; we shall find of a certitude that we love those most to whom we give most.—Arthur L. Salmon.

ROYSTER'S FERTILIZER



My life's work has been devoted
to the improvement of Southern
Crops and Soils.

F. S. ROYSTER

F. S. ROYSTER GUANO CO.

Norfolk, Va. Baltimore, Md. Toledo, O. Tarboro, N. C. Charlotte, N. C.
Columbia, S. C. Spartanburg, S. C. Atlanta, Ga. Macon, Ga. Columbus, Ga.
Montgomery, Ala. Washington, N. C. Richmond, Va.

Sparkles

The Universal Desire.

"Elmer 'pears to like it pretty well," said the fond mother in the midst of her perusal of a letter from her son at a cantonment. "He says he gets good food and plenty of it, but still he'd like to set down at the table here at home with a thick, juicy steak before him, with cream gravy, well-browned fried potatoes and a lot of other things, and wind up with lemon pie with inch-thick frosting on it."

"Good Scott!" ejaculated her husband in a strangely hushed voice. "So would I!"—Glove and Anchor.

An amateur authoress who had submitted a story to a magazine, after waiting several weeks without hearing from the editor concerning it, finally sent him a note requesting an early decision, as she stated "she had other irons in the fire."

Shortly after came the editor's reply: "Dear madam—I have read your story, and I should advise you to put it with the other irons."—Ex.

An M. P. had addressed a meeting and it was question time. Suddenly a facetious questioner hurled this at him:

"Say, Guv'nor, how do you tell a bad egg?"

The M. P. did not ignore the question. He gave it his careful attention and answered:

"Well, if I had anything to tell a bad egg, my friend, I would break it gently."—Ex.

Significant.

"I shuddered when Tom proposed."

"Was he so awkward?"

"Oh, no; he did it so well."—Boston Transcript.

"I wouldna say M'Tavish canna learn the game," remarked Sandy, as they trudged home from the links; "but it will be deefficult for him."

"Aye," agreed Donald. "At times he will be like to bust, what wi' being re-leegious and tonguetied."—Ex.

The Result.

Dyer—Is Dr. Deum well up in his profession?

Ryer—What he doesn't know about medicine would fill a cemetery.—Judge.

What Everybody Thinks.

"Better consider my course in efficiency training. I can show you how to earn more money than you are getting."

"I do that now."—Louisville Courier-Journal.

The Inspired Composer.

"The doctor felt the patient's pulse and declared that there was no hope."—Boston Transcript.

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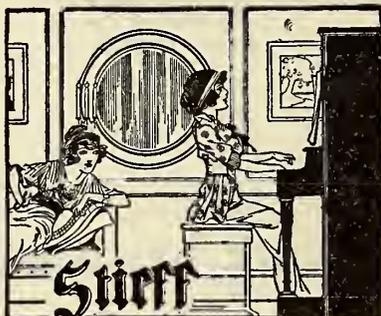
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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., MARCH 5, 1919.

NO. 9.

The Pastor's Assistant

The Church at last is beginning to realize that a Church Paper in every home is the best Assistant a pastor can have.

Each week, the work of the Church, at home and abroad, is brought before the people; and thus they are trained in intelligent membership.

The Stewardship Committee of the General Assembly has made as one of the objectives aimed at, the placing of a Church paper in every home.

In order to make this a success, and at the same time to aid the effort to raise \$3,500,000, the Standard will donate one-half of every cash subscription to be credited to any of the Benevolent Causes of the Church, by the subscriber.

This is a rare opportunity for a church or society to increase their gifts to the Benevolent Causes, and at the same time add to the efficiency of their pastor.

THE PLAN OF WORK

For every cash subscriber, you send \$1.25 with the name of the subscriber to us, and then apply the other one-half to any one of the Benevolent Causes. Renewals of old subscriptions do not come under this offer.

To work this plan, send out couples to canvass your congregation, having a list of members of the church.

Ask the pastor to urge the importance of a paper in every home.

Determine to do this work systematically and thoroughly, giving one or two days to it.

Take copies of the Standard with you, and call attention to its snappy editorials, its readable contributions, its inspiring devotional page, its interesting stories for children, and its "Sparkles" on the last page.



Editorial



Justification.

HOW can a sinner be justified in the sight of God? We could never answer this question without a revelation. God alone knows how to set things right between Him and those who have cast off His authority and set up an independent government with their own will as law. The rebels do not feel that they have done anything very wrong. They have so little regard for God, and so much regard for themselves that it requires no little effort to convince them that they need justification. Indeed, God must intervene, and turn on the light before they can be made to see that their hearts are "deceitful above all things and desperately wicked."

How does God say that a sinner may be justified? What door has He opened through which the guilty criminal may escape? Has He specified any one thing which those who have lost His favor must do in order to regain that favor? What must they do that they may work the works of God, works acceptable and well-pleasing to God? "This is the work of God that they believe on Him whom God hath sent." Trusting in Christ is the one thing, and the only thing which God demands as a condition of restoration to favor. "Therefore we conclude that a man is justified by faith without the deeds of the law." This was Paul's conclusion, and he was an inspired reasoner. Obedience to the law, to God's law, cannot set matters right between the sinner and God. Good works not only cannot justify the sinner, but they cannot contribute anything to his justification, cannot help faith to justify him.

The trouble is that until justified by faith, the sinner cannot do any good works. The tree must first be good, and then the fruit will be good; but as long as the tree is corrupt, the fruit will be corrupt. It may look very beautiful, but it is rotten at the heart. "Though I give all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing." He who has no love to God can never do a good deed, a deed that will have the quality of virtue in God's sight. Our supreme obligation to God is to love Him. Till we have met this obligation in some measure we can do nothing that will please Him.

One cannot love God unless he loves Christ, for Christ is God. "I and my Father are one. He that hath seen me hath seen the Father." The only God we know is the God who was manifested in Christ. If we love that God, we love Jesus Christ. "Every one that loveth him that begat him loveth him also that is begotten of him." In order to know our real attitude toward the invisible God, we have but to consider our attitude toward the visible Christ. If we are not His disciples, not members of his church, not testifying our loyalty to Him before an evil and gainsaying people, not helping Him to win the victory, not wearing His name and confessing Him before men, there is every reason to believe that our hearts are not right toward God. While we are at cross purposes with the Father about His only begotten and well-beloved Son, we cannot commend ourselves to His favor by the most splendid service to our sinful fellowmen; or by the most daring acts of heroism in behalf of our country. We cannot atone for living in rejection of Christ by dying as a patriot in the trenches. We cannot make amends for trampling under foot the blood of the Son of God by shedding our own blood in a worthy cause.

"Therefore by the deeds of the law shall no flesh be justified in His sight." We must have faith, a loving penitent, trust in Christ as our personal Saviour in order to be set right with God. Such a faith identifies us with Christ, so that His

sacrificial death expiates our sins, and His righteousness becomes our righteousness. Faith makes us one with Christ in such sense that all that He suffered we are counted as suffering, we died with Him, and all that He deserves in the way of reward we are counted as deserving. "There is therefore now no condemnation to them who are in Christ Jesus."

Justification by faith alone was a true doctrine in Paul's day, and in Augustine's day, and in Luther's and Calvin's day. It was true before the great war, and doubtless it is just as true since the war in what some are pleased to call the "new era." All must be justified the same way. One grateful father testifies that his noble boy did not have the faith of his childhood shaken by his experiences over sea, that he still "understands that the salvation even of a soldier depends not upon his self-sacrifice, but upon the sacrifice of the Lord Jesus."

The Romanist "Bugaboo."

We have never been able to understand that dread of Romanism that seems to hang as a pall over men. It is equal to a pestilence that walketh in darkness and to the destruction that wasteth at noonday. They live like men who through fear of death are all their life-time in bondage.

They paint our future in lurid colors. Rome like an octopus lays its tentacles upon our Government, controlling the education of our young, or with inquisition powers she lays her hand upon our religious life, and re-enacts the horrors of the middle ages.

They claim that we do not realize the danger, and demand that we be more anti-Romanist than we are.

The United States Census is an important judge, and from it we gather figures that ought to quiet the minds of these perturbed brethren, and lay low the nightmare that disturbs their sleep.

According to these figures in the past decade the Romanists made the smallest percentage gain, less than 11 per cent.

The Baptists head the list with .28 per cent; the Disciples or Christians follow with 25 per cent; the Methodists and Episcopalians come next with 24 per cent; and the Presbyterians with 23 per cent.

In estimating these gains we should remember that they represent actual membership enrolled. The Romanist figures on the other hand embrace the entire family, without regard to enrolled membership.

When we remember that the Romanists comprise vast numbers of our immigrants, it would seem that not only is Rome not making any inroads upon Protestantism, but actually she is not even holding her own.

In view of these facts let us possess our souls with patience, and instead of fighting error, let us quietly promulgate the truth.

Given a fair field and sufficient time, truth always wins.

That Rome would like to seize the hands of government and give the Pope some control over our politics, we have no doubt, and that such is the aim of their leaders, but that there is any danger of their realizing their hopes we have no fear.

We do not mean that we should grow careless, but we mean that men are losing too much sleep over a remote possibility, and are not getting as much pleasure out of living as they should.

There is no more probability of Rome controlling this country than there is of the Kaiser again governing Germany.

The "Progressive Program."

We have good authority for giving to the children of this world credit for superior wisdom when compared with the children of light. This, however, applies only to the affairs of this world.

In these days, however, we find that the children of light are being aroused and are adopting some of the methods of the children of this world. Instead of the haphazard ways of our forefathers, they are trying to run the affairs of the church by business methods, with the result that the church is responding with wonderful enthusiasm.

Last year to our surprise we oversubscribed the amount asked for, and now they have advanced the total to \$3,500,000 and the church is going to reach it.

Four times the Government called upon its loyal citizens to give in the billions, an amount scarcely grasped by any of us, yet each time the country oversubscribed.

We cannot believe that the church members will be less loyal to their church than the citizens of the world.

Not only are we encouraged by these evidences of growing wisdom shown in raising money, but we are also encouraged when we study the eight causes emphasized.

The time was when the Church paper was regarded as a necessary nuisance, to be taken if agreeable and read when there was nothing else to do. Now the Church paper is placed alongside of Home and Foreign Missions, and it is recognized as a valuable factor in family training and mission work—and when the canvass begins, those soliciting will try to place a Church paper in every home.

The leaders are beginning to realize that in the Church paper they have a valuable helper that they have heretofore ignored, and that if they can get each family to take and read the Church paper, every other cause will feel the benefit.

The societies of the church will find their members abreast of the times in regard to church work; the pastor will see in the faces of his audience an intelligent response so often lacking; and when he appeals for the different causes, he will have no need to explain, because all being readers of the Church papers, know full well the progress made and the great importance of the cause.

This month the canvass will begin. Every congregation will be thoroughly worked over, and every effort made to reach the goal. Let each one resolve to give, not what was given last year, but more than that amount if possible. Persuade your friends to take an advance step, not only in giving, but in taking a Church paper, and reading it when they do take it. Form the Church paper habit, and it will soon become second nature.

We must compliment the managers of this campaign upon their business methods and thorough system as evidenced in their letters of instructions to the various chairmen. The average preacher may be a poor business man by reason of lack of opportunity. The Secretaries have the opportunity and they are measuring up to it fully.

The Need of Forbearingness.

Paul in writing to the Philippians urges them to let their moderation be known unto all men, because the time is at hand. The word moderation literally means forbearingness, or the bearing with one another in the spirit of Christian love.

Each day we are the more impressed with the fact that the new conditions arising out of the war will make heavy demands upon the Christian forbearance of the people, else the last state of some men will be worse than the first.

We recently read an extract from a letter written by a negro soldier to a prominent negro in this country, in which

the writer dwelt upon the record that the negro soldiers had made in France, and he closed by saying that they had proved their manhood on the field of battle and had done their part to make the world safe, and that when they returned, they were going to claim rights that had been denied them. Here we have a possible cause of future trouble.

That the negro soldiers have proved their manhood on the field of battle we know, if we can believe testimony, and we also know that nothing would be more natural than for them to feel that they should be treated as men.

That they should have their rights we believe, yet there is a danger when men become conscious of power, and at the same time feel that they have hitherto been defrauded of what was due them, they are apt to magnify their wrongs and to insist upon their rights in a spirit that will provoke bitterness.

The wise men of the negro race see the danger, and they are appealing to the better class of whites to unite with them in securing a better understanding between the races.

This is very necessary, because there are always a certain class of men of both colors who are only happy when they can raise a row.

We shall need to bear and forbear, to join with the better negroes to prevent any clash, and above all we should see that justice is done to the negro in our courts and that his life shall not be exposed to the insane fury of a mob.

The Stewardship Campaign and the Tithe Law.

Two weeks ago we had a contributed article on the Tithe with which the editor expressed sympathy.

This article aroused more than one of our brethren, and caused them to express the fear that the people, being only too glad of an excuse to hold on to their money, would welcome the contention that the tithe of the Old Testament was not obligatory upon those living under the new dispensation.

We would greatly regret it if such should be the case, and nothing we are sure could be farther from the intentions of those expressing these views.

What the writers of the article in question were trying to do, was to protest against the teaching that the old tithe law was equally binding as the Sabbath law and therefore that those who refused to be bound by it were guilty of a violation of one of the moral laws.

It is the duty of the Church in its efforts to develop the believer, to develop him in the grace of giving, but not at the expense of truth.

Let us remember that the tithe was given when men lived under the bondage of the law, while we live under the covenant of grace where all that pertains to worship should be spontaneous.

We have no wish to abrogate the tithe as a measure of giving. If any one wishes to make that the measure of his liberality, then let him adopt it and be assured that it is the measure that God once gave men. The only thing we protest against is that we must adopt it, or else be guilty of violating an express command of God.

Our idea is that the tithe as a matter of convenience should be the minimum, for no one would like to think that a Jew could outgive him. The New Testament rule is to give as the Lord has prospered you, laying by in store.

In the two Epistles to the Corinthians, chapters 16 and 9, Paul lays down the principles of giving, such as giving according to the degree with which God has prospered you; giving bountifully in order to reap bountifully; giving liberally, every man according as he has purpose in his heart; and finally, giving cheerfully for God loveth a cheerful giver.

Follow these New Testament requirements in their spirit, and if you will do so, we need not bother about the tithe, because the people will bring in their offerings till there shall not be room enough to receive them.



Contributed



The Tithe

By Rev. G. F. Bell.

LAST week's anti-tithe article was sponsored first and last by three distinguished and respected names. Nevertheless, one who is helping to sow tithing literature broadcast and freely expects to continue the horrid practice, as occasion offers, convinced in his own mind that he is rendering God service, would like to say a few words in reply.

If it be true that "circumcision has as well-founded a claim to be pre-Mosaic as the tithe," it is equally true that there is as good New Testament evidence for the abrogation of the Sabbath law as for the abrogation of the tithe law.

On the other hand, Jacob seems to have been instinctively taught by the Spirit, when converted, that he who trusts God is also God's trustee, saying: "If God will be with me, and will keep me . . . then . . . I will surely give the tenth unto thee." Other converted men, seeking light and a standard, have reached the same general conclusion not only but also the same specific acknowledgement and expression of trusteeship and tenancy.

The only time Jesus spoke of the tithe, it was at once to condemn it as a substitute for personal integrity and to commend it as good and right per se, the unquoted portion of Mt. 23:23 being: "These ye ought to have done, and not to have left the other undone."

In I Cor. 16:2, "Let each one of you lay by him in store, as he may prosper," Paul taught Christians to practice a definite setting aside of money for the Lord's work in proportion to income. Some sort of ratio between income and offering is implied. Since the new dispensation grew out of the old, the tithe as a minimum would appeal to Paul and his readers as naturally as to Jacob.

It is true that the New Testament doesn't press the tithe upon us as a legal claim. Neither does it so press the Sabbath upon us. But we accept the Sabbath as a moral principle of perpetual value and of perpetual force until the ends it was designed to serve have been fulfilled. And, with Robt. E. Speer, we so accept and proclaim the tithe—a rapidly increasing multitude of us.

Circumcision was both a sanitary measure and a symbol of separation, its effects terminating on the individual. The New Testament deems baptism a sufficient symbol to displace, in a freer age, all the old Old Testament symbols of the perpetual principle of moral separation. Circumcision's sanitary value remains and commends itself to multitudes.

The tithe was both a financial measure and a definite expression of stewardship and service, its effects terminating on the preservation and propagation of truth. The need for symbols diminishes with increasing and clearer revelations of truth. But the need for financial measures to assure truth's preservation and propagation is multiplied. So the tithe's value both as a financial measure and a definite expression of personal consecration remains and commends itself to many earnest Christian hearts.

Let the Christian who believes that he is bought with a price, that it is his chief end to glorify God, and that his whole life should be a living sacrifice, take the vow of poverty, if he will, and dedicate to God all his income over and above life's grimmest necessities.

If he doesn't do that, let him beware lest singing "Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my life, my soul, my all," brand him as a hypocrite. Human nature's selfishness needs a safeguard as much today as of old. An awakened conscience demands a standard to guide it. The triumph of truth in the earth needs as full and as definite a

support as ever. And personal consecration and a sense of God's ownership and primary claim should have as real and definite an expression. General assent is easy; concrete responses reveal our sincerity or the lack of it. An invitation to come and dine sometime may be readily and even gushingly accepted. An invitation to dine tomorrow at twelve discovers whether or not we are in earnest about our professed friendliness. The Christian who heartily echoes Paul's "whom I am, whom also I serve," will not err if he adopts a system to make sure that he is doing at least as much for the fully revealed Gospel amid multiplied modern opportunities as the ancient Jew did to preserve and propagate the Gospel's foreshadowing. God taught His ancient people to be systematic in order to be efficient. Surely He would have His maturer children of today just as efficient and, consequently, just as systematic.

Whether the tithe be a law still in force or not, it has unrepealed scriptural sanction as an effective system and a right principle. Is it not still both a privilege and a standard of minimum financial duty?

As for several tithes, there is another interpretation. See Davis' Bible Dictionary, for example.

As for the Assembly, it has repeatedly recommended most heartily the work of the Stewardship Committee, a vital part of whose propaganda last week's collaborators would now fain hush up. It is to be noted that it also said in 1909: "The General Assembly would by no means discourage the giving of one-tenth of their income by individuals who may conscientiously fix upon this proportion for themselves. Any definite system of giving is vastly better than the far too common haphazard habit of giving." The design of the present propaganda is merely to encourage individual Christians to adopt a definite system of giving and, if they will, to fix upon one-tenth conscientiously as the minimum proportion for themselves. Moreover, the Assembly of 1916 requested the addition of seven new questions to the blank presented to sessions for answer. The seventh question is: "How many tithers in your congregation?" As an affirmative or positive answer to the other questions would be considered a favorable answer, the presumption is that the same is true of this question. Who can doubt that the intended effect was and that the actual effect will be to increase tithing as a conscientious personal practice throughout our church?

Charlotte, N. C.

That \$3,500,000 for Benevolences.

By Rev. J. C. Shive.

Oh brethren! Is the task too big? Let the greatness of Christ's sacrifice for us, and the greatness of God's grace to forgive sin, and the millions of wealth He has poured into our hands be the answer! And let the tremendous needs and ever growing opportunities and demands upon our beloved Church be the answer. If our people will quit talking about "heavy burdens," and quit complaining of the "many calls," and let the tithe be the minimum of their gifts, the \$3,500,000 goal will be reached beyond a doubt, and all the causes will be provided for, and no "special appeals" will ever be necessary.

The spring campaign for benevolences will soon be on. It is to be a simultaneous campaign in all the churches throughout the Southern Presbyterian Church. It is a big movement all together to accomplish a great task. Let every leader get his shoulder to the wheel, and let every campaign manager of every congregation do his utmost and be faithful, and the task will be easily accomplished.

Charlottesville, Va.

There's Another Man

By Rev. W. L. Caldwell, D.D.

OFF the coast of Spain a British rescue vessel came upon a dismasted merchantman drifting before the winds. Drawing up alongside, the rescue party came aboard and after diligent search found a poor fellow wrapped in a blanket and almost frozen. As he was revived from the death stupor, he opened his eyes upon his rescuers, his lips moved, and they heard him faintly say, "There's another man."

It was the first utterance of the saved man. This is the sign of the new birth. The first thought of the regenerate soul is the other man. When Andrew found his Saviour, he first sought out Simon and brought him to Jesus, and Philip in the joy of his new discovery went to look for Nathaniel. This is the spirit of the new life in Christ. It is the law of Christ, written indeed in the Old Testament but so deeply buried under ecclesiastical rubbish and Jewish tradition in Jesus' day that he had to dig it up and call it a "new commandment." "Again a new commandment I give unto you that ye love one another." "Thou shalt love thy neighbor as thyself."

If some quibbler shall ask, "Who is my neighbor?" Jesus will answer him in that beautiful story of the Good Samaritan. My neighbor is my fellow man, whose life in any possible way touches mine. He is the one who may come in the circle of my influence, whether he be across the street or across the sea. Jesus not only taught this, He acted it. He is Himself the Good Samaritan, who seeing His fellowmen bruised and bleeding by life's way, threw himself into the breach, laying down His life for others. He said that He came not to be ministered unto but to minister, and fitting the actions to the words, He took a towel and girded Himself, and with a basin in His hands He washed the disciples' feet.

This is the spirit that is destined to revolutionize the world. It has lit the lamp of the scholar, fired the zeal of the reformer, enabled men to brave the dangers of the deep, the wilds of the forest, the blood-thirst of cannibals, and endure the loathsome diseases, the sin and the shame of heathenism. The pages of history glow with the records of men and women who counted not their lives dear unto themselves that they might reach and save the other man. It is to our shame that so many of us have not followed their noble examples, else long ago the last man would have heard this gospel of the kingdom. We have listened to the siren voices about us and the seducer of spirits has led us into selfish ways and we have not cared for the afflictions of Joseph.

In the days of our peace and prosperity we have waxed callous to the noble ideals of our holy religion. But in these recent days we have gone again to Calvary, and re-learned its sublime lesson of sacrifice for the sake of others. In the stupendous sacrifice that we have been called upon to make in blood and treasure to save the things that we call dear, we have heard again the call of the other man. Much of the dross of our selfishness has been burned out in the heat of war. Our chastened spirits have ~~risen~~ risen to nobler ideals; America has become glorious in the eyes of the world, as with noble aim and lavish hand she reaches out to save the other man. The distress signals from the millions of Europe, broken, bleeding, starving, have enlarged our hearts and again we are revealing the spirit of the Good Samaritan.

But what shall it profit if we save them from starvation, and offer them not the Bread of Life? Will America save them from the first death, and the church let them die the second death? The church's hour has struck, the supreme opportunity of all time is upon us. Will she take advantage of the tide, or will she be taken in the ebb, left high and dry to rot and die? God is calling His church to capitalize this splendid spirit of unselfishness and deepen it into a vital spiritual power for the saving of the world.

Let us wipe the slate and forget the small achievements of the past, they are not worthy to be compared with the things which are in store for us in this new era, if we be

men of vision and of faith. The day of small things is past. God has broadened our horizon. If we have thought in tens, we must think in hundreds, if we have thought in hundreds, we must think in thousands. Money saved is not money earned, if men are saved by money spent. We gave our money to help make the world free, now we will give it to make heaven rejoice. Every Christian community must be permeated with the lofty ideals of Christian altruism. The schools and colleges of our land must be delivered from the baleful influences that have crept in unawares, and the training of our youth must be bounded on four sides and shot through with religion. Leaves of healing must go out from our presses to open the blind eyes and enlarge the vision that we may see the fields white unto the harvest. The Word of God must be placed in every home and an altar reared there to Him who "keepeth Israel." Nor must we be deaf to the S. O. S. cries from afar. The light that shines brightest at home will shine farthest out to the lands beyond the sea.

To do all this there must be a united pull. You may call it a "Drive," if by that you mean to drive out the old spirit of selfishness, but it is rather a "get together and Pull" of all our forces. Our leader is the Prince with the pierced hand, the Lord of Calvary. He has shown us how to make sacrifice, and He beckons the church to follow Him in sacrificial giving, both of life-blood and treasure, on to glorious victory. Our church can give three and a half millions to save the other man and we will. The joy and the thrill of it will be a real revival of religion, giving will become to us a sacrament, the "other man" will be saved, and the name of the Lord and Saviour exalted.

Nashville, Tenn.

A Right Attitude Toward the Budget.

By Rev. R. T. Gillespie, D.D.

There are many elements which enter into a successful every member canvass. Experience has proved that a right attitude toward the budget is one of the most important. At least two things are necessary to produce this. First: The budget must be prepared and placed in the hands of the congregation as one of the first things necessary in their preparation for the canvass. Second: The congregation, as well as the officers, must be led to fully appreciate the necessity of each item. Too much emphasis cannot be laid upon the value of publicity in connection with the church budget.

Take first the budget for current expense, the congregation should be informed of every contemplated expense connected with the administration of the church, and these items should be so carefully considered that every item can be defended by the manager and officers of the congregation against any possible objection that may arise. Thus the expense budget is established on the basis of necessity.

The benevolent budget should receive the same consideration. The congregation should be trained to look upon this as of equal necessity. The authority of the higher courts to plan the benevolent work, and to assign to each congregation its just proportion for the support of this work should at all times be maintained. There may be mistakes. Some apportionments may be too high, but others may be too low. Readjustments can best be made through the experience gained from year to year. Another point to be emphasized is that the success of the big drive is conditioned upon the success of the individual church.

No church, therefore, should say "impossible" till every effort has been made and every resource exhausted to cover the entire budget. The right attitude is the basis of morale, and morale is essential to success.

Lexington, Ky.

The Bible in France

By Pastor Emmanuel Chastand.

WHOEVER truly loves his country must begin now to think about what has been called here in France "l' apres-guerre,"—the after-war conditions of life. What will happen when the land, satiated with blood, shall see her men return to their peaceful occupations? What will be the new order of things? How will social life be affected. What will the soul of tomorrow be like?

For my part, when I reflect upon the future of my country, these words of Christ ring incessantly in my ears: "Seek ye the Kingdom of God and His justice, and all things will be given you."

Ah yes, my land of France is a beautiful land. France is admirable and she is universally admired. But I am forced with pain to admit that she lacks one thing—God—God by whom men and nations are rendered just and morally healthy.

Yet has not France been called in history "the elder daughter of the Roman Church?" Yes, but that title means scarcely more than a state of passive submission to the will of a pontiff rather than a real faithfulness to God.

What then is the religious position of France? For centuries past she has been dominated by the Roman clergy together with the aristocracy. The church has ever used her influence in the service of princes, and princes have ever drawn the sword in the service of the church to stifle every effort toward intellectual emancipation, religious or political.

The French people, by nature religious, have for centuries regarded the clergy with an equal degree of fear and contempt. And each time the people have been in power they have given free rein to their anger. The Revolution was directed against the king and the clergy. The separation of the Church and State was the scisson with a church that was anti-democratic.

"In days past the rites of religion were observed without faith," said Mgr. d'Hulst. The king went to mass; all France attended mass; princes to please the king; the knights to please princes; peasants to please their lords. But from the day that it was permissible to be unbelieving without being burnt alive, unbelief dared show itself openly.

Voltaire, Diderot, Montalembert held up religious things to ridicule to the sound of applause of the republican people. But unbelief was ripe long before their time. It was not possible that the people of France should see the clergy of a church give centuries of proof of an incomparable zeal for hanging, burning, imprisoning or exiling thousands of good Frenchmen whose only crime was that they read the Bible, without their feeling deeply shocked. This fermentation of unbelief is still active for though the Roman Church has no longer the power of open and violent persecution, her tyranny is exercised in the shade, and she seeks by every possible means to dominate men's minds and consciences in the hope of regaining her ancient sovereignty.

At this very time, in this twentieth century, even as the Kaiser, the Pope of Rome represents that old spirit of anti-evangelic and anti-democratic authority, which the war must destroy if we would achieve the emancipation of nations. It is because both are actuated by the same ideas and motives, that in spite of their opposing religions the Kaiser and the Pope have such unlimited indulgence for each other. That is why the Pope is silent in regard to the crimes committed by Germans against the Belgians; why the nobility and the clergy of Spain have leanings toward Germany; why even Canada sent only 35,000 Catholic volunteers while sending forth 400,000 Protestants to defend civilization in its hour of danger.

Yes, this war is the war of the principle of democracy in opposition to the archaic principle of autocracy. Such is the conviction of all the combatants. That is why the Pope is condemned to silence, leaving your President in undisputed possession of the pulpit from which his voice rings out to listening humanity.

That we may be quite sure that we do not exaggerate, let

us read over again together some of the clauses of the bull "Quanta Cura," and of the "Syllabus," promulgated by Pope Pius IX:

"Anathema upon whosoever says that every man has the right to liberty of conscience and worship, and that citizens have full right to manifest and declare aloud and in public their beliefs unrestrained by any ecclesiastical or civil authority.

"Anathema upon whosoever maintains that the church has not the right to exercise coercion by temporal punishment upon those who violate her laws.

"Anathema upon whosoever shall affirm that the Pontiff can and ought to be reconciled to and take part with the progress, the liberalism, and the civilization of modern times."

These are the monstrous principles of popery and these principles proclaimed ex-cathedra by Pius IX in 1864, can be revoked by no Pope without attacking the dogma of papal infallibility.

The figure of the Pope, therefore, looms before us rather as a vision of the middle ages, than a present-day personality, a vision that retreats and fades in the shade of the past, before the powerful resounding voice of the Protestant Wilson. As has been well said in France, "The Pope speaks like a politician, the politician like a prophet."

Since the outbreak of hostilities, the Roman Church has attempted once again to work harm to Protestantism by declaring that this war was the war of Luther against Joan of Arc, of Protestantism against Catholicism. Fain would they have brought against us the odious charge of treason. But at once Protestant England joined us; then the United States, the land of the Bible, took her stand at the side of the Allies. Today the majority of the people ranged against Germany are Protestant.

And now we hope indeed, with your help and your sympathy, that we shall work to win France not merely to a religion, but to Christ, Himself, by means of Protestantism, the only religion consistent with democracy. For let us remember that in France the Roman Church is anti-republican. The French aristocracy, who still dream of a king, and regret the days of Louis XIV, have constantly obtained from Rome the right of persecution directed against republican priests such as the Deputy Abbe Lemire, and have stifled all movements of democratic tendency such as the Sillon.

A few weeks ago a councillor-general assured me: "The church cannot accept democracy." "Her future depends on its acceptance," I replied. "Your church will be democratic or she will cease to exist."

The people of France are by nature intensely democratic. They turn more and more from a clergy whom they see ceaselessly barring before them the road to freedom. Here are some lines of a popular song which describes exactly their state of mind:

"What does a good Republican desire?

To live and die far from the tonsured sire!"

The French people, the vast majority of them ignorant of the Protestant religion, and therefore misinterpreting the Gospel, have insulted even our Saviour Christ. Thousands of workmen have sung:

"Put the Virgin in the stable,
Turn the Christ into the street."

And those masses of workmen and women who more than any other class have need of the great hope, are thrown into irreligion, encouraged by numerous politicians, enemies of the Roman Church. This triumph of irreligion appeared so suddenly at one time that one of our parliamentary ministers was led to make this declaration: "We have extinguished the lights of heaven."

But at that time a sensation of uneasiness weighed heavily upon France. And after the war it will weight yet more heavily upon my country—grown more serious, more thoughtful after passing through so great trials. For

France feels that she lacks something. What? She cannot exactly say. But I answer boldly for her: The Gospel of Christ.

My nation is like the multitudes on whom Jesus had compassion for they are without a shepherd. Up to the present time all her shepherds have become her tyrants. The people distrust all who would guide them. But show them Christ—the Christ of history—the Saviour, and France, I feel certain, will take her stand beneath the banner of Him who gives the freedom which alone is true liberty.

More than a century ago Benjamin Franklin was ambassador of the United States in Paris. One evening he received a visit from several politicians and abbots of the court. Conversation turned upon the Bible, and several of these men mocked at that "pious book" of which Voltaire had predicted the approaching disappearance. Franklin got up, took from the shelves of his library a big volume and said: "I have here a selection of the most celebrated thinkers and prophets of the East. Will you let me read you a chapter?" When he had finished, his listeners expressed their admiration. Imagine their astonishment when Franklin told them that he had been reading an extract from the Bible.

The same ignorance prevails today. Rome prevents the Bible from becoming the book of the people. When a Catholic speaks of the Bible he jeers at it as "the Protestant book." I may add that in many places priests have had burnt the Bibles given by our evangelists. If a copy is asked for at a booksellers, the most frequent answer will be that "we don't know what it is;" or they may perhaps say, "We don't sell bad books."

Now the question of the Bible is a question of life and death for the French democracy. Long ago our great national poet Victor Hugo said: "There ought to be a Bible in every cottage."

It is acknowledged today that French Protestantism constitutes a body of elite in my country. Despite its small numbers, its reduced resources, it has held high, as high as possible, the banner of the Gospel. In moral questions it is Protestantism that has undertaken the campaign against al-

coholism and immorality. In the domain of religion, unknown to the majority of people (for it is only forty-five years since the right of propaganda has been conceded to us) Protestantism has endeavored to spread broadcast the Word of God, and has had the joy of enlightening numbers of souls. An engineer said to me: "I am happy now for I have found the secret of life. Rome had scandalized me by her errors, and her tyranny. Materialism had failed to nourish my soul. I have found, thanks to Protestantism, the Christ my heart needed." This man symbolizes the French people. My nation is weary of cracked cisterns. Her soul is hungry and thirsty. May it be granted us to carry out the Saviour's command: "Ye yourselves, give them food."

A young Catholic priest told me a little while ago how deeply distressed he felt at the attitude of the Pope in the great war. I begged him to trust in Christ alone. He wrote to me from the trenches: "I have received your Testament. What pleasure it gives me! It shall never quit me! May peace, when it comes, give us opportunity for devoting ourselves more than ever before to the cause of Christ and of the nations." This young priest had never before seen a New Testament! Does not this single fact suffice to proclaim the urgent need of evangelising not only atheistic and materialistic France, but Catholic France, for whom the fact of Christ is veiled.

Help us to make France a strong democracy and a Christian people. Your grand democracy still lives by the force of the impulsion and the inspiration of those heroic Puritans who conceived and drew up that sublime Bill of Rights which Lafayette bore to my country. The Puritans among us were the Huguenots, decimated by several centuries of persecution. Yet there remain still seven thousand who have not bowed the knee to Baal, and who bear witness to the divine light of the Gospel.

Join your strength and your means to their efforts. Help us to give this war its most marvelous crown of triumph by making the light of truth to shine. Acting thus you will be working not for France alone, but for the whole world.

The Sunday Newspaper

By Rev. R. E. Henderlite.

DEAR EDITOR: I have been thinking a good deal since reading your answer to the query concerning the Sunday newspaper. I do not think your answer was the right one. It seems to me to leave room for our own pleasure when God has been right explicit concerning what His holy pleasure is in the matter. So if you can kindly find room in your good paper for my remarks on this difference of opinion, here they are:

1. God has set the Sabbath and the family, as Dr. Thomas Peck used to say, "the bulwarks of the church," and no church nor nation has prospered who tampered with them. But it is a notorious fact that America is not living right in regard to either of them. Now you bring the Sunday edition of the paper into your home (and the funny paper for the children comes on that day) and (right from Satan) and (as some one has said) "who is in any frame of mind for church when they are through with it?" And when the Christian reads it his influence is soon lost on the sinner who watches us closely—and his own soul waxes lean.

2. The Sabbath is given, God tells the children of Israel, to be a sign between Him and them. A sign of what? That He is the one true and living God; that He is the Creator, that thus "He makes all things in six days and all very good, and rested the Sabbath day and sanctified it." See fourth commandment. The Sunday edition of the daily paper (or any other secular literature read regularly on the Lord's day) makes a man forget all about God and His covenant, and that He has "a special propriety in the Sabbath day." As some one again has said, the best advertisements

are in it—I suspect the most sensational news. It soon destroys the spirit of prayer. But "My house shall be called a house of prayer for all nations."

3. Surely no one, as we have just argued, will call the Sunday edition a religious paper. We know it is secular to the core. Now God has given us a rule in the 58th chapter of Isaiah, which should settle this, and all other questions of like import. This chapter does not deal with the ceremonial law, but is full of those great spiritual truths which are taught in God's Word; and which feed His people. In concluding the chapter see what He says concerning the Sabbath: "If thou withdraw thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken." (s. 58:13-14).

Now I submit to any prayerful man that this text and the Sunday newspaper do not go together.

Seventy years of captivity was the result of breaking God's holy day—"Till the land enjoyed her Sabbaths." For God said, "Ye have polluted my Sabbaths."

If the Sunday edition of the newspaper and the "funny paper" for the children does not come close to making the family pollute it in this day—why, then I have written in vain.

Swan Quarter, N. C.

An Intensive Study Class

By Mrs. Mary Cheney.

CAN much be gained by big effort crowded into one day? Ask any one of the eighty-five ladies who met together Monday, January 27, for her opinion on the subject. Now that the wisdom of the wisest is being given to the solution of the problem "How to make the world a safe place to dwell in?" we women wish to learn our share of the work, and, to do this best, we must first know the needs of those less favored than we. In accordance with this idea, and also because all the world finds so much to claim the hours of these busy days, the Missionary Societies of Central Church, St. Louis, Mo., decided to try the intensive day, which should be given to a consideration of the Foreign Mission Study Book "Women Workers of the Orient." Ladies known to be gifted with ability to seize leading points were asked to take certain chapters and to give them to us in synopsis. The result was the following program:

Upon arriving at the church, we were met by a hostess dressed in Japanese costume, who asked that each one register—six denominations were in attendance. We were then ushered into a large room prettily decorated with Japanese and Chinese banners and curios. The devotional was conducted by our president, Mrs. Ferguson, but it was made our service by her request that all should unite in the 23rd Psalm, and in our Lord's own prayer. Then followed a brief, but tender talk on importunate, believing prayer.

The study of the book began with "Women of the Home," presented by Mrs. Wear. We went with her to the harems of Moslem lands, saw the toilers of Persia, India, China, and Japan, and realized, as never before, the barrenness of life that knows nothing of the Gospel.

Next came "The Orient, old and the Orient, awake," by Mrs. Wm. Clagett, who gave us a magnificent showing of an Orient which accorded to woman no brain, no virtue, no merit of any kind, no hope for the future, and the same lands today asking for Christian training for their children; Christian mothers for their homes.

The third chapter was taught by Mrs. Waggoner, who sketched the lives of people—Pundita Ramabi, of India, and her efforts for the child widows, and Miss Sing, a girl found and educated by Miss Isabel Thoburn, and who became president of the first woman's college in China.

Lunch followed, served by members of the Young Wom-

en's Missionary Society, dressed as Japanese girls. The tables bore blooming plants, and beautiful Japanese place cards marked the speakers' table. A delightful social hour followed, after which refreshed bodies and rested minds were ready for the exercises of the afternoon. This was opened by a debate—"Resolved, That medical work is a greater factor in the mission field than is the educational." (Affirmative, Mrs. Jno. F. Green; Negative, Mrs. Lindsay). Wit and wisdom; Biblical authority and man's experience played important parts in the interesting arguments of each speaker.

The last chapter of the book, "Women Awake and Working Together," was given by Miss Boulware. The aroused woman; her demands; the results and possibility for the future.

The end of the day came with an address by our own Mrs. Winsborough, who summed up the lessons we had learned by the personal question, "What are we doing to meet all these problems; why have we done our work inadequately, with small enthusiasm and with insufficient workers, insufficiently equipped?" The recent World's War met no failure of response in the calls of the Y. M. C. A.; the Y. W. C. A.; the Red Cross or the Canteen Service. Why does the Lord's work lag? We need a common purpose; a call united, enthusiastic, and a propaganda such as the War Cry gave! This must be a personal call as was that! Here she gave us what we trust may be the jubilee note for the future of the church, by telling of a recent meeting of interdenominational church leaders, held in New York City; the decision reached by this body was: "All hands to the work; a mighty united force of God's people with the determination to provide equipment, workers, all necessary adjuncts for successful accomplishment of our missionary task." To us comes the call, "To your tents O Israel!" Let each one sing—not with lips alone—"I'll do what you want me to do, dear Lord."

Was our day a success? Assuredly yes! A glorious one, enjoyed while it lasted and to bear fruit hereafter, for surely a people whom our Lord has so honored as to make His messengers, the custodians of His work, must hear and heed His call and cannot refuse His great commission, "Feed My Sheep."

Stewardship

By Rev. A. D. McClure, D.D.

THERE can be but one correct opinion concerning the temporal possessions in the hands of the children of God, and that is that they are the property of God, Who is the rightful owner and Who has entrusted them to His children that they may have what is best for them, and those dependent upon them and contribute to the support of the cause of Christ and to relieve the wants of the really needy in their day and opportunity. In his prayer for his son Solomon and his gratitude to God for the liberality of the people in their offerings to build the temple, David, the king, as we read in I Chronicles 29:16, put the truth into the words, "O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own." Only as we acknowledge this and consider ourselves entirely dependent on God for what we are, and have, and as we recognize that God has exalted Christ to His own right hand and given Him all authority in all things, can we do our duty as stewards, and measure up to the claims of Christ upon us in all things. That is the principle that underlies the proper practice of setting apart of one-tenth of our income for Christ and the church. The whole belongs to God and the tenth is a part of that whole for the specific service of Christ. The nine-tenths may not in such view be used selfishly, or for anything

that is not in the service of Christ in business, and the supply of our own real needs and the needs of those dependent upon us. This principle puts a new view of our possessions to very many. It puts a new emphasis on our duty to consider every request for aid and every occasion to take part in the support of every worthy cause. It puts every man, woman and child in a new relation to God and vests the title of all our possessions in God, and makes our possession of anything a sacred trust. If we have little of this world's goods the duty to use this is as great as if we had much. If we have much, the responsibility is only larger, but not more binding. It rather adds to the privilege of having more to use in the service of our Lord and Master. This is no new truth. It is the teaching of God's Word. It is the right way of service in the much, or the little that is entrusted to us. It puts God in His rightful relation to us in what we have. It gives Him the right to say by His prophet Malachi, "Bring ye all the tithes into the storehouse." It exalts our rank from mere bond servants, driven by mere command to dole out a pittance to those things which we cannot escape, to that of being entrusted with riches to be used for our Lord. The proper discharge of this trust in the proper spirit puts us as trustees into the confidence of our Lord Whom we may freely consult and seek to obey in love and trust. It always

The Tithe as a Practice

By R. A. Lapsley, Jr.

(S. K. Phillips and T. P. Allen, Collaborating).

WE have read with genuine regret the article on The Tithe from the pen of Dr. Raynal, of Statesville, Dr. Parker collaborating. It seems to us that coming at this time, at the most critical point in our Benevolent Campaign, such an article will do a great deal of harm. There are many who are all too ready to hide their stinginess behind his arguments.

In his treatment of the tithe, Dr. Raynal is unfair. He gives only one side of the question. To cite a single instance in quoting Matthew 23:23, he is very careful to omit that part of the verse in which the Master commends the Pharisees for their tithing. Jesus said of the tithe which they paid, "These ought ye to have done and not to leave the other undone."

All of Dr. Raynal's arguments are directed against the tithe as a law and not as a practice. We believe that every Christian ought to give not less than one-tenth of his income to the Lord, not as a matter of law but as a matter of loyalty to Jesus Christ. We have therefore taken as one motto of our campaign, "At Least a Tithe for the Lord."

There are two unanswerable arguments for the practice of the tithe.

I.

The first argument is a purely academic one. It deals with the principles of giving. It may be stated in this way.

1. Every Christian should give something to God. Giving is the expression of our love and loyalty to those whom we love. If we really love God, we will want to give Him something. Even Pagans bring their gifts to their shrines and temples. The idea of our giving to God is thoroughly Scriptural—being found in both Old and New Testament. The Macedonian Christians "first gave their own selves unto the Lord" (II Cor. 8:5). The Master Himself said: "Freely ye have received, freely give." (Matt. 10:8).

2. Every Christian should give God some of his money. There are other things that we ought to give Him. We should give Him our love, our faith, our loyalty, our time. But we ought also to give Him definitely and directly some of our money. All of it should be used in a way that will honor Him, but some should be dedicated exclusively to His service. It is indeed a very blessed thing that we can give our money to the God to whom belong "the beasts of the forest and the cattle upon a thousand hills." We should be thankful that God can use the money which we give Him in carrying out His plans for the world and in establishing His Kingdom among men. He could have chosen to do these things without money. He has chosen to do them with it. We are to furnish it, and the Scripture commands us "To honor the Lord with our substance." (Prov. 3:9). And Jesus commended highly a woman who gave her money to the Lord. (Luke 21:4).

3. Every Christian should give God a definite proportion of his income. A Christian whose salary is two thousand dollars a year should not give as much to the Lord as one whose salary is five. The widow who dropped her mite into the treasury was not expected or required to give as much as the rich young ruler. Our giving should be thus in pro-

portion to our means. We may give more than this set proportion should our hearts so prompt us—we ought not to give less. This is clearly taught by the Apostle when he said, "Let every one of you lay by him in store as God hath prospered him." (I Cor. 16:2).

4. Every Christian should give God not less than one-tenth of his income. I believe that every person would agree to the first three principles. The fourth follows inevitably. Should we give God a definite proportion of our income?

Then what should this proportion be? We must answer, not less than the tenth. The proportion will not be the same for all persons. Some can afford to give a larger part than others. We know of some laymen who give to the Lord their whole incomes apart from a small sum set apart for their personal necessities. Every person must face this question for himself, but it seems to us that no person under grace dare offer the Lord less than one-tenth, the proportion that was given by the Jew in the Old Testament. Under the law with its meagre light and with its rigorous requirements, the ancient worshipper of Jehovah cheerfully brought his tithe. Under the Gospel with its fuller light and with its inestimable blessings and privileges, how can we fail to bring to our Saviour less? The Jew brought his tithe to keep up his own forms of worship toward God. We bring our gifts not that we alone may worship Him, but for the most glorious enterprise the world has ever known, for the carrying of His blessed Gospel into all the world.

For these reasons it seems to us that every Christian should gladly and cheerfully bring to Christ not less than one-tenth of his income.

II.

The second argument is a practical one. It is the same kind of argument that Philip used so successfully on Nathaniel when he said, "Come and see." Christ has said, "By their fruits ye shall know them." God has set His seal to the practice of tithing in a most remarkable way.

1. Experience shows that persons who tithe are blessed in it. Tithing almost always brings a temporal blessing. The Laymen Company, of Chicago, has sent questionnaires far and wide, and has only found in rare instances a case of a consistent tither who was not blessed in his business. Out of many letters written to the Sunday School Times on the results of tithing, only one man reported an adverse experience. It is the universal testimony of those who have most carefully observed that tithing as a rule brings a marked blessing upon the business of the man who practices it. And what is yet more important, tithing always brings a spiritual blessing. Tithers are without exception persons of real consecration, of intense loyalty to Christ, and of a truly evangelistic spirit. And they testify that their tithing has drawn them into closer communion with God, and brought to them a joy and satisfaction that they would not be without. These are fruits, the character of which cannot be denied. They are the fruits of grace, and by them God has set His seal to this practice in a way that cannot be ignored.

2. Experience shows that a man who tithes seldom goes back to any other plan of giving. We have known personally many tithers, we have never known one who has done this. There is something about the practice that not only makes converts, but holds them. The teacher of a large men's Bible class in this state, himself an earnest advocate of the tithe, once made this proposition to the members of his class: He said that if any man would try the tithe honestly for a year, and at the end of that time was dissatisfied for any reason with what he had done, that he himself would refund the money which had been given. There was one man in the class who was sceptical, who stated that he intended to take up the proposition, and not only collect his money at the end of the year, but also "show him up." When the year ended he admitted of his own accord, that he would like to

receives a blessing both temporal and spiritual. It is according to the Parable of the Pounds spoken by our Lord as we find it in the eighteenth chapter of the Gospel of Luke. When all the children of God, as the disciples of His Son and the loyal subjects of our Lord Jesus Christ, come to see this, and put it into practice, there will be the beginning of better things for Christ and the church, and the breaking forth of streams of blessing which will bless most of all those who hold everything in trust for God, and seek to use all their powers and possessions for God's glory and the needs of men.

-Wilmington, N. C.



News of the Week



President Wilson reached home from France on February 23, landing in Boston harbor. After making an address on Monday, he proceeded to Washington, where he immediately plunged into work, remaining at his desk till a late hour. On Wednesday he gave a dinner to the members of the Committee on Foreign Relations, at which he explained and defended the League of Nations. He failed, however, to change the views of his Republican critics.

Since his arrival the "League" has been assailed in the Senate by the Republican members, backed by such hybrid Democrats as Reed, of Missouri; Hardwick, of Georgia, and Vardaman, of Mississippi.

The President will leave for return trip on March 5, and will remain in Europe till about first of June.

The N. C. Senate voted February 27, 35 to 12, for the bill to give the women of the State the suffrage in municipal elections and the bill goes to the House, where the indications are that it will have at least rough sailing. An amendment by Senator Scales was adopted to prescribe the same qualifications for voting except payment of poll tax.

The administration bill appropriating \$1,000,000,000 to fulfill the government's guarantee of wheat prices to the farmers for the 1919 crop was passed by the Senate, without material amendment, and now goes to conference.

Representative Frederick H. Gillett, of Massachusetts, was nominated on the first ballot by the Republican caucus tonight as the party candidate for speaker in the next House of Representatives. As Republicans will have a majority in the next House, nomination was regarded by them as equivalent to election.

President Wilson has announced that he will appoint Representative Yates Webb as Federal Judge for North Carolina. It is believed that he will accept after adjournment of Congress.

The Legislature of North Carolina has practically decided to assess all real estate at full market value during this year, and to have a special session of the Legislature in May, 1920, to reduce the tax rate.

Homer S. Cummins, of Connecticut, has been elected chairman of the Democratic National Committee. It was also voted to have a complete reorganization for an aggressive campaign in 1920.

General Faison, brother of Dr. I. W. Faison, of Charlotte, N. C., writes that less than ten per cent of the Thirtieth Division were killed, a remarkable low record, when their fighting experience is considered.

President Wilson told Senators and Representatives from cotton growing States it would be impossible to lift European

embargoes on cotton until after the formal declaration of peace. The President told the cotton Representatives and Senators that, under the terms of the Armistice, Germany's status quo must be maintained, which was a further discouraging indication for the cotton situation. Unless an agreement is reached by the European Allies to remove the embargoes, nothing could be done.

Director General Hines, after conferring with the President, has announced that the Government will not turn the roads back to private management until Congress had more opportunity to consider a permanent program of legislation. This was generally interpreted as meaning that the railroads would be under Government management for at least another year, and probably longer.

Arrest of two additional naval reservists in connection with the investigation of charges of bribery in the Third Naval District was announced by Secretary Daniels. This makes a total of five men now held. They are: Lieutenants Benjamin S. Davis and Benoit James Ellert, Ensign Paul Beck and Chief Boatswains Lloyd G. Casey and Frederick A. Jones.

The Senate has confirmed the nomination of Hugh C. Wallace to be Ambassador to France.

The Senate also adopted the Conference report, authorizing men discharged from the military service to retain their uniforms and allowing them five cents a mile for travel to their homes from places of discharge. The house is expected to take similar action within a few days.

Burglars entered the vault in the office of P. B. Spigner, treasurer for Richland County, S. C., sometime between February 22 and 24 and stole between \$18,000 and \$30,000, practically all of which, it is reported, was in currency. About \$500 in currency and silver and a number of checks were left in the vault.

A resolution presented by Cardinal Gibbons for the Peace Congress to apply to Ireland the doctrine of national self-determination, and that a declaration of principles demanding that if any League of Nations be created, all features which may infringe on the traditional American policy, including the Monroe doctrine, shall be eliminated, were adopted unanimously at the closing session of the convention of the Irish race in America.

Count Arco Valley, the young student who shot to death the Bavarian Premier Eisner, was lynched by an angry crowd.

Tambourines and free-will offering boxes which for more than thirty-five years have been used by the Salvation Army in gathering funds, are to be abandoned, according to a statement issued by Commander Evangeline Booth in announcing plans for a "drive" for \$10,000,000 next May.

collect the money, but could not do so honestly because a year's practice of the tithe had not only convinced him of its value, but had made him an enthusiastic convert to its practice. Such is the way that those who practice the tithe feel about it, and such is the testimony that they bear.

3. Experience shows that the general practice of tithing would solve all of the financial difficulties in the way of the progress of the Kingdom. Every denomination would have an income which would more than cover local needs and worldwide missionary opportunities. This has been the experience of certain churches that have made tithing one of their fundamental principles. Such a church is the Wesley Chapel, of Cincinnati; the Geneva Methodist Church, of New York; the Englewood Christian Church, of Chicago. These churches came up by tithing in a few years from threatened ruin to a sound and solid financial basis, and to largely increased missionary activities. If every member of the Southern Presbyterian Church would give at least a tenth to the Lord, the income of our church would be on the

most conservative estimate not less than fourteen million dollars. This would enable us to pay off the dishonoring debts that rest on so many of our committees and to enter all the doors of opportunity that God has opened before us.

For these practical reasons, we believe that every Christian should give to the Lord not less than one-tenth of his income.

Not only does Dr. Raynal in his article do harm by his attitude toward the tithe, but also by the slur which he casts on the Stewardship Campaign and the Assembly's Progressive Program. Though he mentions neither by name, his meaning is all too clear. We are sure that no minister in our Synod is more heartily in sympathy with the ends aimed at in this campaign. The thing that he objects to is not the objects in view but the means employed. But these means which are in themselves, proper and scriptural, are the only means by which these objects may be obtained. The "outpouring of money" of which he speaks has not as a matter of

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Christian Endeavor

By Rev. S. H. Hay.

- M., Mar. 10—Envy Not Evil-Doers: Ps. 37:1-11.
- T., Mar. 11—Envy, Breeder of Strife: I Cor. 3:1-7.
- W., Mar. 12—The Cure for Envy: I Cor. 13:4-7.
- T., Mar. 13—Moth Food: Matt. 6:19-21.
- F., Mar. 14—Gain Not Godliness: I Tim. 6:1-11.
- S., Mar. 15—Modern Dangers: II Tim. 3:1-5.

* * *

Topic for Sunday, March 16—Envy and Covetousness: Luke 12:13-21.

* * *

Envy is begrudging good fortune to another because you do not enjoy the good fortune yourself. It is an inexcusable, dark, and detestable trait. It is a quality so universally despised that few ever acknowledge themselves guilty of it. It is definite rebellion against God for His distribution of benefits, plus foul malice towards fellow man by reason of his enjoyment of God's favor. It is a sentiment to be gotten rid of the moment you detect its appearance in your heart.

* * *

Simple covetousness is something less than envy. It is at bottom the inordinate longing for more than one has. It is stirred and held at a high pitch of intensity by the sight of others enjoying what we want. It may not be so degraded a sin as envy, but it is every bit as dangerous, as it tends to run into envy and a score of other mortal sins. Paul tells us that the love of money is a root of all evil. Stop!—says the book—Don't let covetousness get a foothold in your life. Thou shalt not covet. Later it will kill the soul as typhus germs kill the body. It is a moral disease, and it must be allowed no headway whatever, not even a start.

* * *

Covetousness is folly. It does not reach exclusively after the things worth while. It yearns mainly for material possessions, while the Lord says the life of a man consisteth not in the abundance of the things which he possesses. No, the life of a man consists in the good he does, the love he feels, the enjoyment he has in the things of the Spirit, the growth achieved in him by the work of the Spirit toward the likeness of Jesus, and the knowledge and experience he has of God and Christ. This is life eternal, to know God and His Son Jesus Christ whom He sent into the world. Covetousness is folly, because it absorbs our interest and energies in things of temporary and lesser worth, in things which the man's real self cannot permanently use and which he must leave behind him as useless lumber when he issues forth from this life into the next. God calls the covetous man of our Bible lesson simply "Fool!"

* * *

There was a man in the South some years ago who lived only for money. Money was his god, and he worshipped it and those that possessed it. A moneyless man was despised in his eyes. When he became old and neared the end a strange sleeplessness and foreboding overtook him. Night and day he walked the floor. The scene became ghastly beyond description. Finally the sleepless old man died. He never found God. The faculties of his soul seemed palsied, and he would not or could not seek Him. His covetous soul had reached the inevitable stage where it was without God and without hope in the world.

* * *

- Tell the story of Achan's covetousness: Josh. 7.
- Tell the story of Haman's envy. See book of Esther.
- Tell the story of Gehazi: II Kings 5.
- What is Christ's rule for a normal and successful life? Matt. 6:33.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING MARCH 9: THE NEED FOR IMPORTUNATE PRAYER.

Lu. 11:5-13, Lu. 18:1-8.

By Rev. C. D. Waller.

Once upon a time His disciples said to Jesus, after He had been praying: "Lord, teach us to pray, as John also taught his disciples." It would be interesting to know exactly what John taught about prayer; but the disciples felt, as we feel, that their Lord's teaching would be incomparably more illuminating and satisfying. Of course they asked and received.

After giving to them in a concrete way the principles of prayer, He spoke our parable of importunacy in prayer; as if to say: "You will find many discouragements and doubts, arising from various causes, that will dampen your ardor, that may even take the heart out of prayer, or cause you to cease to pray altogether.

But behold, how importunacy overcomes even selfishness, hardheartedness, wickedness, and contempt for public opinion and wretchedness. The selfish, sleepy neighbor at length rises and hands out the bread, because otherwise there would be no sleep. The wicked judge at last takes up the cause of the poor widow to be rid of her.

"And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them?"

How much more shall God, our Father in heaven, hearken to our prayers than the selfish neighbor or the wicked judge! This is a perfectly convincing and reassuring argument to all who believe in the God and Father revealed to us by our Lord.

Yet it may be said with sad truth that real prayer is almost a lost art or a lost faith in the cases of thousands of church members.

One reason is the course of nature, so regular, so compelling, so obvious. No matter how loving and good and solicitous and gracious God may be—such is the perhaps subconscious thought of our age—yet nature pursues her inevitable course. Causes, many evident, some inscrutable, inexorably produce effects. The reign of law is all embracing, pitiless, yet on the whole beneficial. Heartless, yet intelligent. So, why pray? Really God has ordained the course of nature, and He will not interfere no matter who cries or

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TEXAS PRESBYTERIAN COLLEGE.

This school has been classed "A Plus" by the Executive Committee of the College Section of the State Teachers' Association. One member of the committee has written the president of the college congratulating the school upon the splendid showing it made in its application. The work of this college has been the very best for many years, but it has this present year completed the requirements in library, physical science equipment and endowment demanded by the senior college grade.

Besides the above equipment, the school has the best equipped domestic economy department in the Southwest. It is entirely electrical and is as complete as could be desired. The college department and academy are entirely separated and under different faculties. The whole school is under student government, which is working to the satisfaction of all concerned. The present school year has been quite satisfactory in spirit and work.

The present campaign for the colleges of this Synod is expected to bring new buildings and increased endowment to T. P. C., and her friends are entering the campaign with earnestness and enthusiasm.

Sunday School

By Rev. H. G. Hill, D.D.

JOSHUA PATRIOT AND LEADER.

Golden Text—Jos. 1:9: "Be Strong and of Good Courage."

Joshua 1:1-9.

March 9, 1919.

Joshua is called a patriot because he did love his country and his people. He loved the land which God had promised to Israel, and in possession of which he was to place them. He loved his countrymen and manifested his affection by many sacrifices, severe trials and vigorous efforts in their behalf. But he was more than a patriot. He was a leader and possessed many qualities essential to leadership among men. He was an independent thinker and did not take his opinions from others. He had a robust will and was capable of moulding others to that will. He was able to stand alone in the path of duty and if needful to be in the minority of one with God. He was courageous when confronted by enemies and dangers and was daunted by no obstacles that stood in the path appointed of God. He had a sublime trust in Jehovah and could ask Him to stay the sun in his course that he might do his duty. Our lesson marks the time when he must enter upon his functions.

I. Jehovah's Commands and Promises to Joshua.

He commands him and Israel to cross the Jordan that the Lord may give them possession of the land of Canaan. He tells him that He will verify His promise to the fathers and to Moses and cause them to inherit the land held by the nations of Canaan. He mentions the boundaries of their heritage extending from Lebanon on the north to the wilderness on the south, and from the great river Euphrates on the east to the Mediterranean Sea on the west. With commands Jehovah gives him encouraging promises. He promises that "No man shall be able to stand before thee all the days of thy life." He engages to be with him whithersoever he went, as He was with Moses. He declares that He would never "fail him nor forsake him. By such assurances does the Lord stimulate Joshua to obey His commands.

II. The Moral Qualities Joshua is Urged to Cherish.

In a leader these are fully as much needed as physical or mental gifts. He is exhorted to be strong in will, in purpose and in action. He is to be strong in the face of hindrances, obstacles and dangers. He is to be strong "in the Lord and in the power of His might." He is to remember that Omnipotence goes with him in accomplishing Jehovah's purposes. No matter if Jordan is at flood, it can be crossed when the Almighty prepares the way. Jericho's walls may be lofty and strong, but they fall without human hands when God is obeyed and His ordered blast is heard. Joshua is urged not only to be strong as a weak leader can't conquer Canaan, but to be "very courageous." He must have a courage that can surmount difficulties and face dangers, and conquer enemies. He must have a courage born of righteous causes, aiming at a God-approved end and conscious of a Divine co-operation. Victory ever perches on the banner of a leader that has the strength and courage of Joshua. The moral excellencies of the leader and the army has more to do with success than physical force or intellectual power.

III. Joshua's Directions as to the Divine Law.

The successful leader of men and important enterprises should not only heed Divine commands and be nerved by Jehovah's promises; he must not only foster essential moral qualities, but he must comply with the conditions upon which the Lord promises His aid and co-working. Hence Jehovah tells Joshua what he must do as to His law if he would make his way prosperous. He says, "This book of the law shall not depart out of thy mouth." You must

speak of it and teach it as the rule of duty. "Thou shalt meditate therein day and night." That it may be understood and remembered it must engage your thoughts continually. You are to observe and do according to all that is written therein. Upon those three things respecting the law of God depend abiding prosperity and success. These directions concerning the Divine law might be well pondered by all leaders in every sphere of Church and State. No satisfying success or prosperity can long exist if it contravenes Jehovah's law.

IV. Joshua Training for Office.

He entered upon his office as successor of Moses at the time of our lesson. No man can fill a lofty and important position without adequate training. Joshua was in training for his responsible office for forty years. Usually a man occupies a subordinate position to fit him for one higher. He learns to serve before he is qualified to rule. Thus Elisha was the servant of Elijah before he became the prophet of Israel. Joshua was the minister of Moses for forty years before he was called to be leader of his people. His intercourse with Moses and the instructions and example of his master constitute part of his training for his functions. He was trained too by varied experiences in the wilderness, prosperity and adversity, peace and war, judgment and mercy. Above all he was trained by revelations of Jehovah's perfections.

Prayer Meeting.

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prays. This thought exercises a wide and determining influence, even upon many who make no pretence to philosophy. But it is not so profound as some think: and in many everyday matters men act as if they are indeed the masters and not the slaves of the order of nature. The orchardist finds his trees threatened by many insect and fungus diseases. Does he say this is the "order of nature," and let them die? The wise orchardist emphatically does not. A child in the home is attacked by disease. Do the parents sit with idle and helpless hands? No, they call in all the skill of experiment and science to combat the disease.

Have we a will power and a resourcefulness that God has not!

We ourselves are constantly transmuted spiritual power into physical force, using our bodies, tongues, arms, legs: Has God not this same power to transmute His will into the realm of the physical? Our power here is limited by our strength; God's power is only limited by His moral purposes. We ourselves also control the laws of nature and make them our servitors. Hence the aeroplane or the balloon rises far into the sky, and the submerged ship rises at the captain's will. We are masters of the law of gravitation. Has man here a resource of power denied to God?

God does not depart from His "plan" to answer prayer. His plan is formed with the prayers of his children as very important and determinative elements.

If God does not answer some prayers or delays the answers to others, perhaps we might well doubt the quality of the prayers rather than the love of God: There are unholy, selfish, unwise, insincere prayers. Again, we ask for things, which require years of training, of service, of suffering, before we may receive them. A boy, hearing his father conversing with an Italian gentleman, asked that he be given the power to do likewise. The answer is obvious: Yes: but years of hard study must intervene: and if he will succeed at last, the first simple request of the child must have the quality of importunity—expressed in years of study.

Let us be both believing and reasonable. Character, like a fruit tree, has roots, body, leaves, flower, fruit. Like the fruit tree, it has many enemies. If we are rooted and grounded in God, the growth will eventuate in fruit—provided we fight the good fight of faith. The fruit tree is always uttering its mute, importunate prayer; and God answers through the carbon-laden air and sunshine. Does He care more for the fruit trees than for us?

Devotional

ABRAHAM LINCOLN AT PRAYER.

Abraham Lincoln learned to pray where most men learn to pray, at his mother's knees. Long after her death, speaking of his mother, he said, "I remember her prayers, and they have always followed me, and they've clung to me all my life."

On that rainy February afternoon when he left his home in Springfield with a task greater than that which rested upon Washington, he said to his neighbors, "Without the assistance of that Divine Being who ever attends me I cannot succeed; with that assistance I cannot fail. Trusting in Him who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I beg you an affectionate farewell."

His wife said that after he had carefully read his first inaugural address to his family he went off by himself and spent a long time in prayer.

Lincoln himself told General Sickles just before the battle of Gettysburg, when everybody seemed panic stricken, "I went to my room one day. I locked the door and got down on my knees before Almighty God and prayed to Him that this was His war, our cause was His cause, but we could not stand another Fredericksburg or Chancellorsville. I then and there made a solemn vow to Almighty God that, if He would stand behind our boys at Gettysburg, I would stand by Him." Not only did he pray himself continually and ask the prayers of others for himself and the cause, but he made this request, that "prayer be made for Divine protection to our soldiers and their leaders in the field who have so often and so gallantly periled their lives in battling with the enemy and for the blessings and comforts from the Father of mercies to the sick, wounded and prisoners and the orphans and widows of those who have fallen in the service of their country."

He confessed that in all the great emergencies in the White House he had prayed. "I have been driven many times upon my knees by the overwhelming conviction that I had nobody else to go to. My own wisdom and that of all about me seemed insufficient for that day."—From "Young Men and Prayer," by Thomas C. Richards, The Pilgrim Press.

GOD'S LOVING KINDNESS.

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting." What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me.—Alexander Maclaren.

A TENEMENT.

John Quincy Adams, at the age of eighty, met a friend upon a Boston street. "Good morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-President's reply, "John Quincy Adams himself is well, quite well; I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundations. Time and seasons have nearly destroyed it. Its roof its pretty well worn out. Its walls are shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon. But he himself is quite well,

quite well." May God give us such a faith.—Fosdick's "Man and the Master."

Home Circle

MUSIC IN THE HOME.

How rich an influence music in the home—the spontaneous singing and playing together in which every grownup and every child takes his part—may be made during the formative period those know best in whose lives it has been a factor. That it has an added and greater value beyond its educational uses and beyond pure pleasure in rhythm and melody is one of the true things made plain in Hamlin Garland's autobiographical "A Son of the Middle Border," in which he recalls the farm home of his childhood and, with the help of his gift of remembering himself the child, places himself and the reader at the child's viewpoint and interprets many aspects of a wholesome home life.

"Our home," he writes, "was a place of song, notwithstanding the severe toil which was demanded of every hand." The pictures of musical evenings around the blazing hearth fire make vivid and real the child's sense of warm companionship, his pleasure in the revelation of a side of adult character hidden during the working day, and the stirring of imagination and a dimly felt emotional life that vibrated to folk song or simple melody of the past. The memory of such an evening, when many of the family were gathered together, has a special charm.

"As the women came in, my father called out, 'Come, Belle, sing "Over the Hills in Legions, Boys!" Dave, get out your fiddle and tune us all up.'

"David tuned up his fiddle, and while he twanged on the strings, mother lifted up her voice in our fine old marching song,

'Cheer up, brothers, as we go,
O'er the mountains, westward ho—'

and we all joined in the jubilant chorus. . . .

"My father's face shone with the light of the explorer, the pioneer. The words of this song appealed to him as the truest poetry. It meant all that was vital and hopeful and buoyant in American life to him—but on my mother's sweet face a wistful expression deepened and in her eyes a reflective shadow lay. . . . To all the pioneer wives of the past that song had meant deprivation, suffering, loneliness, heart-ache.

"From this they passed to another of my father's favorite songs, and it is highly significant to note that even in this choice of songs he generally had his way. . . . They sang 'Minnie Minturn' at his request, and the refrain,

'I have heard the angels' warning,
I have seen the golden shore—'

meant much to me. So did the line,

'But I only hear the drummers
As the armies march away.'

"Aunt Deb was also a soul of decision. She called out, 'No more of these sad tunes,' and struck up 'The Year of Jubilo,' and we all shouted till the walls shook with the exultant words.

"At this point the fire suggested an old English ballad which I loved, and so I piped up, 'Mother, sing "Pile the Wood on Higher!"' and she complied with pleasure, for this was a song of home, of the unbroken fireside circle. . . . We children joined in the chorus:

And we'll pile the wood on higher,
'Then we'll gather round the fire
Let the song and jest go round;
What care we for the storm,
When the fireside is so warm
And pleasure here is found?'

"Never before did this song mean so much to me as at this moment when the winds were actually howling outdoors, and Uncle Frank was in very truth piling the logs higher. It seemed as though my stuffed bosom could hold nothing deeper and finer."—The Continent.

Presbyterian Standard

Church News

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ANNOUNCEMENT.

The label on the paper gives the date to which subscription is paid.
When change of address is desired, give both the old and the new address.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

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TREASURERS OF BENEVOLENT CAUSES.

- Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.
- Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.
- Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.
- Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.
- Bible Cause—Wm. Foulke, Bible House, New York.

ARMENIAN RELIEF.

- Received for this cause since last issue:
- Mrs. J. G. Morrison\$ 4.50
 - Antioch (N. C.) Church 59.25
 - Antioch S. S. 10.00
 - Allendale, N. C., S. S. 3.00
 - Mrs. D. B. Currie 1.00
 - Miss Jennie McArthur 1.00
 - Miss Marion McArthur 1.00
 - R. J. Murphy 10.00
 - Miss Ellie A. Grier 1.00
 - Miss Mattie McLaughlin 1.00
 - Miss Rachel Gilchrist's Pupils 2.44
 - McBee S. C. Presby. S. S. 12.75
 - Mulberry Church 24.90

NORTH CAROLINA.

Meeting of Mecklenburg Presbytery—The regular meeting of Mecklenburg Presbytery will be held at Aquadale, N. C., April 8, at 3 p. m. Jno. E. Wool, S. C.

Marshville—Rev. C. E. White, of Roxboro, N. C., has accepted a call to the church at Morven, N. C., and will begin his work there at an early date.

Charlotte—The pulpit of Pegram Street Church was filled by Rev. J. E. Wool, of Mallard Creek Church last Sabbath. Rev. Leonard Gill preached for the West Avenue Church.

Orange Presbytery will meet in its 298th sessions in the Reidsville Presbyterian Church, Reidsville, N. C., on Tuesday, April 15, 1919, at 8 o'clock p. m. All reports and papers intended for the Presbytery should be in the hands of the stated clerk before the day of meeting. D. I. Craig, S. C.

Burlington—First Church—The following officers have been recently ordained and installed in this church: Elders, R. E. L. Holt, L. B. Whitted, D. H. White; Deacons, W. A. Mebane, Mitchell Clark, G. W. Fogleman, W. L. Burke, J. J. White and J. D. Whitted. The Orange Presbyterial Auxiliary will meet in this church in April.

Notice—To the Presbyteries Comprising the Synod of North Carolina and the Treasurers—The Synod by its action in Raleigh last fall directed that each Presbytery pay one-half of its assessment to the Synod's expense fund, in April, and the other half in October. It is hoped this action will be strictly complied with, as there is no money in the treasury. D. I. Craig, Treas.

To the Women's Auxiliaries of Fayetteville Presbyterial—Unfortunately the supply of mission study books, "Women Workers of the Orient," has been exhausted. I wish to recommend to the societies that have not succeeded in getting these books, to study "Ancient Peoples at New Tasks," by

Collections for March are for Sabbath School Extension and Publication. Treasurer is R. E. Magill, Richmond, Va.

Willard Price. Order these (with leaders' helps) from the Presbyterian Committee of Publication, Richmond, Va., or from Dr. Jno. I. Armstrong, Box 158, Nashville, Tenn.

Mary F. Patterson, Sec. For. Mis.

Charlotte—Second Church—One of the enjoyable affairs of the past week was the dinner which the superintendent of Sabbath School, Dr. R. H. Lafferty, gave to the boys and younger men of the church. It proved a genuine "get together" occasion, where plans to use the Sabbath School for the boys and the boys for the Sabbath School were laid and methods discussed.

Charlotte—Rev. C. C. Anderson, of Hugo, Okla., who recently received a unanimous call to the pastorate of the West Avenue Church of this city, has accepted the call, and will begin his work about April 1.

This church has kept together remarkably well during the vacancy, and has had services twice every Sabbath. They are greatly pleased over the prospect of having a pastor.

Waynesville—In spite of the many interruptions to the work of the church during the past winter the Christian Endeavor Society has kept active all the year in the interest of the soldiers at the U. S. General Hospital No. 18, which is located just a mile from the church. A number of the men attend the services of the church and the Sunday School and one young man from the hospital united with the church on profession of faith. Mrs. Jno. Tull, a member of this church who died in December, remembered the church in her will with a gift of \$75, and the pastor, Rev. W. M. Sikes, with a personal gift of \$25.

Dallas and Hepzibah Churches—Rev. W. S. Hamiter was installed pastor of Dallas Church on Sunday morning, February 16, by a commission appointed by Kings Mountain Presbytery as follows: Rev. J. T. Dendy, to preach; Rev. J. H. Henderlite, D.D., to charge the pastor; and Dr. C. E. Adams, of the Gastonia Church, to charge the people. On the afternoon of the same day Mr. Hamiter was installed at Hepzibah Church by the same commission, Dr. Henderlite preaching the sermon, Mr. Dendy charging the pastor, and Dr. Adams charging the people. Mr. Hamiter will also serve the church at High Shoals. He is receiving a cordial welcome.

Deacons' Convention—The deacons of Kings Mountain Presbytery held their fourteenth semi-annual convention in the First Church, Gastonia, February 11, 12. It was well attended and quite successful. Dr. E. E. Gillespie, of York, S. C., was present and made a very strong address on the Assembly's campaign for the next Church year, and plans were made for the carrying forward of this campaign in the Presbytery. The members of the convention were earnest in their expressions of interest in this work and pledged full co-operation. Excellent addresses were made by Rev. F. A. Drennan, Mr. J. Lee Robinson, of the Gastonia board of deacons, and others. The next meeting of the convention will be held in Olney Church, August 12, 13.

Wallace—Fortunate indeed is the man who has the privilege of ministering to a grateful people. The truthfulness of this fact has been emphasized in the experience of the pastor of the Wallace group of churches as he approaches the end of the fifteenth year of his present pastorate. Only recently the congregation of the Wallace church presented him with an L. C. Smith & Bros' typewriter as an expression of their appreciation, and now the Rockfish congregation has just expressed themselves in the form of a generous pounding consisting of a great variety of things for the pantry. Besides the pastor and his family have received many other tokens of kindness from individuals in the several congregations of the group. For all these things we thank you not only for the intrinsic value of the things presented, but especially for the spirit that prompted the giving. May the Master's richest blessing abide upon each of you.

W. P. M. Currie.

Statesville—Rev. J. M. Clark, D.D., left last week for Black Mountain to attend a meeting of Y. M. C. A. men. Dr. Clark went as representative of the Ministerial Association of Statesville. Army Y. M. C. A. Secretaries, who have seen service in France will attend the meeting and give an account of their various experiences in France.

Dr. J. M. Clark assisted Sunday in the services incident upon the installation of Rev. A. A. MacLean as pastor of the Lenoir Presbyterian Church.

The ladies of the First Presbyterian Church are observing the Week of Prayer for Foreign Missions this week. Prayer meetings will be held at the church each afternoon this week at 4 o'clock and the missions in different countries are being studied.

Gastonia—The seventh annual supper of the Men's Bible class of the First Church, Gastonia, was given Tuesday night, February 11, and proved a most happy and successful occasion. There were nearly two hundred present, including some fifteen or twenty members of the Kings Mountain Deacons' Convention. A number of good speeches were made and a most pleasant evening was spent. This Bible class, taught by Dr. Henderlite, is growing in interest and good work. The attendance has been brought up to over a hundred, and gives promise of continuing to grow. Rev. R. A. Lapsley, D.D., of Richmond, Va., editor-in-chief of the Sabbath School Literature of our Church, filled the pulpit of the Gastonia Church Sunday morning, February 16, and visited a number of mission points among the cotton mills of the town, supported by the Gastonia Church. This work is being vigorously conducted by Rev. George R. Gillespie.

Wilmington—St. Andrews—Dear Standard: Please thank Dr. McGeachy for the wise remarks on what seems a grave mistake of objecting to people paying a tithe of their income to the church and the cause of Christ as a privilege and not a legal requirement, as our brothers in Statesville are opposing. You will be pleased to know that Rev. L. T. Newland and Mrs. Newland, missionaries supported by our church in Korea, have given much pleasure to our people in separate visits and that our people are increasing gifts from the women and Sabbath School classes and the young people's societies to pay the expenses of additional native helpers and scholars in their schools and to give a motorcycle to Mr. Newland for his wide field and many outstations. Our church has lost by death our sexton, James H. Johnson, sexton and trusted friend of the whole church and city for forty years. Our prayer meetings have large increase in attendance and interest these days.

A. D. McC.

Members of Mecklenburg Presbyterial Auxiliary—Dear Friends: My last report to you showed our total collections for the Home for Missionaries on Furlough, \$262.40. Since that report, I have received \$3 from Tenth Avenue, \$20 from Westminster, \$10 from two friends in the Pineville Church, and \$12.60 from the John Moore and Ella Houston Societies at Hopewell. These amounts, with \$2.09 interest, make our bank account stand at \$310.09. In addition to this amount, I received \$20 in War Savings Stamps from a member of the First Church.

Remember our Mecklenburg standard for this cause—\$1.00 per member—and if your church has not sent in \$1.00 for each woman member, let us have some hard work done between now and March 31, so that we may not fall short of our goal.

Yours cordially,

Madeline Orr,

Sec'y of Mission Court Meck. Presby'l Aux.

Rockingham—The pastor of this church, Rev. Z. V. Roberson, returned to Rockingham February 1, after an absence of a little more than four months. During that time he has been in the Army Y. M. C. A. service at Camp Sevier and Camp Jackson.

On the night of February 14 the Woman's Auxiliary of the church gave a reception to all the members of the town and their congregations. A rather unique feature of the re-

ception was the presence in the receiving line of three resident pastors in the uniform of the Y. M. C. A.—the pastor of the Baptist Church, who has just returned from France, and the pastors of the Methodist and Presbyterian Churches, who have been doing work on this side.

The men of the church, on Sunday, February 23, met and organized a Bible class along the lines of standard organized Bible classes and so will try to enlist the men of the town in the work of the Sunday School and in other definite Christian service.

Dr. Wm. J. Martin, of Davidson College, and Mr. N. C. White, of Charlotte, will be the principal speakers in this church, March 2, at a group conference on the Assembly's Progressive Campaign for Benevolences. The group is composed of the churches of Hamlet, Mark's Creek, Roberdel, Cameronian, Brainard and Rockingham.

Winston-Salem—For some time the missionary societies of North Winston Presbyterian Church had been planning a birthday surprise for their pastor, Rev. Geo. W. Lee. On last Tuesday evening, February 18, Mr. Lee was invited out to dinner, and while he was being royally entertained, the ladies and young people of the societies gathered at the church and made ready for the occasion. At the appointed time one of the elders called Mr. Lee over the 'phone, requesting him to meet him at the church on very important business.

All was dark in the church when the pastor arrived, but as he was about to enter the large upper room the lights were turned on and he was greeted by a happy company of more than one hundred and fifty people with their good wishes and gifts. A large birthday cake glowed with candles, the light of which were dim compared to the happy glow in the pastor's face.

After recitations and songs by the children and young people and a solo by Mrs. Thomas Maslin, Dr. D. Clay Lilly made a most pleasing and witty talk.

Delicious ices and cakes were served and a happy social hour followed, at which time Mr. Lee cut the wonderful birthday cake. At the close of the evening Mr. Lee made a splendid talk, expressing his deep appreciation of the love and esteem shown him by his people.

Out of town guests were Mr. Lee's sister, Mrs. Carroll, and daughter, of Salisbury.

Davidson—The outstanding events of interest this week have been of a religious character. Beginning Monday evening and continuing through Wednesday evening the series of services in the Y. M. C. A. attracted to Shearer Hall practically all of the students of the college. The three brief addresses by Rev. Dr. Charles F. Myers, of Greensboro, who spoke on the following subjects—the Fatality of a Wrong Choice, as illustrated in the life of Lot; the Sin of Indifference, and the Jesus' Message to the Backslider—Tell My Disciples and—Peter, were well received by the students and made a telling impression upon them. The singing by the quartet that Dr. Myers brought from his home church was unusually fine and was enjoyed no doubt as much as his own fine sermonic work. In recognition of the fact that the services were not in the church proper, the singers at their pastor's invitation enlivened the first minutes of the hour's service with a number of beautiful and touching negro plantation or camp meeting songs and melodies that evoked loud applause from the students.

Sunday morning the Presbyterian congregation was privileged to hear a very excellent and striking address by Captain Slaymaker, Secretary of the Laymen's Missionary Movement, in which he instituted a most unique comparison between the church "moving like a mighty army" and the Army of the United States in the late World War, a comparison in which unmistakably the church militant suffers. It is to be hoped that for their excitation and awakening the greater effort and zeal, many, very many of the churches of the Assembly may hear this address. In the evening Captain Slaymaker spoke before the College Y. M. C. A., where he was heard with interest similar to that of the morning.

Rev. Dr. Richards, speaking at night to his people in recognition of the Day of Prayer for Schools and Colleges, urged

that real earnest-hearted prayer for the youth of our church by Christian people must to be effective be accompanied by practical work and endeavor to make the schools and colleges such in quality and equipment that the physical, mental and spiritual well being of the young may all alike be properly and efficiently provided for. Prayer is not simply asking, it is seeking, i. e., planning, knocking, i. e., putting to the hands in work.

Charlotte—*Report of Presbyterian Hospital for Year*—It was one year ago last Wednesday, February 26, that the Presbyterian Hospital was remodeled and had its opening for inspection. On the following day the patients from the old hospital were moved out to their new quarters and a very eventful year started.

During the year from March 1, 1918, to March 1, 1919, 2,447 patients were furnished board and nursing in the institution, there were 154 births, 1,164 operations and 101 deaths. Fifty-eight of these deaths occurred in the months of October, November, and December, during the influenza epidemic. During the same months the operations and births were very much decreased in the hospital owing to the large number of influenza cases in the building.

Before the building was occupied many thought that it would be quite a number of years before the building would be filled to its capacity, but by June all of the private rooms in the hospital were occupied and there was a general average during the month of 77 patients per day. But not until the influenza epidemic did the citizens of Charlotte realize what a blessing it was that the building had been converted into a hospital.

During this epidemic it cared for as many as 123 patients at one time and still there was room for quite a number of those who were willing to go in wards or two in a room. Dr. Hudson, city health officer, said not a charity or semi-charity patient in the city of Charlotte who wanted hospital treatment failed to get it. The other hospitals co-operated with the city and Red Cross in caring for these patients, the city and Red Cross paying for one-half of the cost of caring for the charity patients and the hospitals bearing the other half of the cost.

The past year has been a very hard one on hospitals throughout the country, all hospital supplies having advanced to a great extent. The servant question has been a great problem. On account of a large number of nurses going into the Red Cross service, hospitals have been very short of nurses. Especially have the above facts been doubly hard on the Presbyterian Hospital on account of having moved to their new and larger quarters, the demand for nurses and servants having doubled.

The calls for charity have been much larger, but owing to the many calls upon the public for various war benevolences the donations for the charity work at the Presbyterian Hospital have been below the normal amount.

J. R. Alexander.

Wilmington Presbytery—The Beneficent Drive in Wilmington Presbytery is well under way. The Group Managers Conference was held at First Church, Wilmington, in January. Since that time a number of group conferences have been held in the Presbytery. On January 30 a conference was held at Southport for the group known as No. 14 in the campaign. Dr. McClure and Ruling Elder W. M. Cumming and Rev. J. W. Young made talks on the work before us and endeavored to impress upon the congregational managers and others that were present the duty of the church at this hour in the history of the world.

Group No. 13, of which Rev. H. L. Sneed is manager, is composed of four churches. The conference for the group was held at Whiteville, February 11. Dr. J. M. Wells and Rev. D. T. Caldwell, of Wilmington; Rev. W. H. Goodman, of Clarkton, were the speakers. "The Church and the Hour," a strong address by Dr. Wells, was a great feature in the conference. The tithe was presented by Rev. D. T. Caldwell, and this followed in much interest being shown by the men and women at the conference.

The following day, February 12, the same speakers jour-

neyed to White Plains Church, which had been selected as the place for a joint group conference of groups Nos. 11 and 12. A good crowd had gathered for the conference and much interest was shown from the very beginning. The Every Member Canvass which had been in vogue only a short time in some of the churches in those groups, was praised to the sky. Everyone went home feeling that we owed to the Lord more than we had been returning to Him.

February 18 was the date set for the group conference of Group No. 2, of which Rev. J. W. Stork is manager. The day was ideal and the crowd that was waiting at the church showed that a live group manager is at work in that strong group. Rev. D. T. Caldwell was the only visiting speaker, but strong addresses were delivered by the pastors of the churches in the group, Rev. J. W. Stork and Rev. L. E. Wells. The charts showing what the churches did last year attracted no little interest. Dinner was served on the ground while we had recess between the two sessions of the conference.

We can truly say that the conferences so far have been a success and we believe that Wilmington Presbytery will meet her apportionment in the drive. The plans have been made and now the prayers of God's people ought to go up to the throne of grace more often and more earnestly than ever before asking Him to bless our efforts.

D. T. Caldwell, Pres. Manager.

Beulah—On the first Sabbath in February the Beulah Church building was discovered to be on fire, and in about an hour the splendid building was an ash heap with no insurance. While the flames were leaping high the devoted congregation, though heavy hearted, repaired to the school house a few yards away and engaged in their regular service. After this service the congregation named a committee to begin a movement looking towards replacing the building. Beulah has many friends scattered through the country who will hear of this calamity with regret, and doubtless will be eager to lend a helping hand in replacing the building. Any one so desirous will please communicate with Mr. J. P. Belk, of Monroe, N. C. Altogether we have much to encourage and look forward to the next year with hopeful anticipation.

SOUTH CAROLINA.

Chester—Purity Church—Sunday, February 23, this church elected the following gentlemen to serve as additional deacons: Messrs. S. M. Jones, J. L. Williams, R. R. Hafner, J. E. Dunbar, G. R. Dawson, H. R. Woods, R. E. Abell, M.D., W. R. Wallace, M.D.

Chester—There was a pretty exercise at Eastside Presbyterian Church Sabbath, February 23, in commemoration of Mr. W. D. Knox's eighteenth anniversary as superintendent. During this long period, through summer's heat and winter's cold, this faithful servant has been absent from his post of duty only three times—a record for faithfulness and devotion that is rarely equalled.

As tokens of the school's appreciation of his consecration Mr. Knox was presented with a twenty dollar gold-piece and a handsome toilet set, the former being presented most appropriately by Rev. James Russell and the latter by Rev. J. E. Purcell. Mr. M. S. Lewis also spoke a few words in commendation of Mr. Knox's usefulness, his willingness to serve, and his spirit of self-sacrifice. Mr. Knox was deeply affected by the school's display of gratitude in return for his efforts, and in his reply told how pleasant the work had been to him.

Recitations and special music contributed to an interesting afternoon's program.

APPALACHIA.

Montreat—Rev. Anton Ver Hulst, who was recently called from the First Church of Jonesboro, Ark., to the church at Montreat, N. C., has entered upon his work there.

ALABAMA.

Rev. E. L. Renwick is serving Brighton and Fairview Churches, near Birmingham.

The Presbytery of North Alabama is to hold its spring meeting with the Vine Street Church, Birmingham, April 15, at 7:30 p. m.

A special meeting of the Presbytery of North Alabama is to be held March 3 to act on request of South Highlands Church to call Rev. B. J. Bush, of Lexington, Ky.

FLORIDA.

Florida Presbytery—The regular spring meeting of Florida Presbytery will be held in Panama City beginning Tuesday, April 15, at 7:30 p. m. Daniel J. Currie, S. C.

Havana—This church is to enjoy a series of meetings during the latter part of March to be conducted by Rev. F. D. Hunt, Superintendent of Home Missions for Florida Presbytery, and Rev. D. J. Blackwell, of Quincy.

St. Petersburg—Mrs. Swinehart, of our Korean Mission, has given our church and community some very interesting and helpful talks. On the night of the 13th she gave her first lecture. On Saturday night she delivered a lecture in costume to the guests of the Huntington Hotel, one of the largest hotels in town. Sabbath morning she talked to the children at Sabbath School, and in the afternoon held a meeting for the young people of the various churches. On Monday afternoon she addressed the monthly meeting of the Women's Missionary Society. Her winning personality and burning zeal for the work, with the startling facts presented, made a deep impression upon her hearers.

On February 14 Mrs. Steele, president of the Federation of Women's Missionary Societies of America, gave a splendid address. Rev. Dr. W. D. Reynolds, of Chunju, Korea, one of our earliest missionaries in that field, conducted the services February 23, and gave most interesting and remarkable incidents concerning demoniacal possessions among the Koreans. At night he delivered a stereopticon lecture, showing the beautiful scenery of Chosen.

An interdenominational Sunday School rally will be held in this church on Sunday afternoon, March 2, and the afternoon and evening following. All the Sunday Schools in the city will participate. Mr. A. M. Locker, superintendent of field organization for the International Sunday School Association, will be the chief speaker. Rev. Geo. T. Guille, of Moody Bible Institute, Chicago, will begin a Bible Study Conference in this church on March 2 and conduct it until March 9, when Rev. L. S. Chafer, the well known Bible teacher, lecturer and author, will continue it until March 16. There will be three sessions daily, and great good is expected to result from the light thrown upon Scripture by these specialists in the explanation of God's Word. Mr. Chafer was here last year, and the people are delighted at the prospect of his return.

Edward J. Young.

GEORGIA.

Atlanta—J. T. Lupton, of Chattanooga, first vice-president of the board of directors of Oglethorpe University, has donated \$50,000 for a new building on the campus, President Thornwell Jacobs has announced. It is understood a library building will be erected as a memorial to Mr. Lupton's mother.

Atlanta—Central Church—Rev. Dr. T. M. McConnell has been engaged by the Central Church to supply their pulpit till their pastor arrives. Dr. McConnell expects to reach here in time to conduct our prayer service on Wednesday evening, March 5, and will fill our pulpit after that date. Dr. McConnell comes to us highly endorsed by his brother



Educational



QUEENS COLLEGE.

The students at Queens College are closing the second week's work after mid-year examinations. A number of new students were registered at the beginning of the spring term. Our student body is in fine spirits, ever willing and eagerly looking forward to the work ahead of them.

One of the most enjoyable and largely attended events of the season was a recital given by the expression students Monday evening in the college auditorium. The program was most delightful.

Those taking part were Misses Fay Kidd, Augusta Currie, Elizabeth Brown, Claire Reid, Sara Britton, Frances Pitts, Elizabeth Finley, Dorothy Powell, Lavinia Boyer and Minnie B. Doar. The program was closed by a thirty-minute play given under the direction of Miss Lavinia Boyer.

Miss M. Virginia Moss, head of this department, deserves great credit for the splendid work of the year.

ministers and is favorably known by many in our church and community—our people will give him a hearty welcome and support.

Atlanta—North Avenue Presbyterian Church—The pastor of this church, Dr. Richard Orme Flinn, will leave March 4 for New York to sail for overseas service with the Y. M. C. A. The church has been very fortunate in securing Dr. John H. Elliott, of the Northern Presbyterian Church, to be with them for three months.

On Monday night the men of the church were invited to a banquet at the church house to discuss the organization of an Interlocking Club. Something over 100 men were present, and the ideas of all were consulted regarding the work that is to be done. The purpose of this club is to promote fellowship among the men of the church, and as an organized body take part in church work and civic life. Great things are aimed at and hoped for this club.

Mrs. Lula V. Shepherd, of Salt Lake City, Utah, noted lecturer, has given two most interesting talks on the Menace of Mormonism to large audiences in this church. She has a most enlightening message.

Within the last month Misses Sarah Inman Bell, Miss Elizabeth Tuller, and Miss Sue Ray Symmes, have sailed for overseas service with the Y. M. C. A., and are now safely on the other side on their mission of cheer and service.

KENTUCKY.

Georgetown—This church has done itself honor by honoring its pastor with a substantial increase in salary. This is one of many marks of the esteem in which he is held by his congregation that have been bestowed upon him during the past winter.

TEXAS.

Throckmorton and Eliasville—Rev. Tom Cunningham will take charge of Throckmorton and Eliasville Churches March 1.

I have just returned from Eliasville. They have raised in all \$406 for Syrian relief. The basket collection last Sunday was \$193. We also had the communion service delayed by rain last month. It was very much enjoyed by all. We had four additions to the church, one by letter, three upon profession, one baptism.

There is a brighter outlook for this faithful church, as it lies right in the midst of the oil field that is being so wonderfully developed in this section. Several oil wells are in sight of the old town already and more are to be drilled soon.

I go Sunday to help Rev. Chas. Ramsey and his good peo-

We have with us, making quite an addition to our social life, Mrs. A. Y. Beatie, Mrs. R. K. Axon, and Miss Mary Magruder, with an occasional visit from Dr. and Mrs. M. E. Melvin, Rev. A. Y. Beatie and Mr. R. K. Axon. Dr. Melvin is the field secretary of the Assembly, and he, with his helpers, is engaged in a campaign for funds for Queens College. Mecklenburg Presbytery met and pledged its hearty support to the movement, and we, faculty and students, are earnestly wishing, and anxiously waiting, to hear of their complete success.

A very earnest effort is being made to increase the force of the Christian life among the students. The finest and strongest girls in our school are actively connected with the Y. W. C. A., and they do a great part in promoting interest among their comrades. Splendid meetings are held every Sunday evening, and a Bible study on Thursday evenings, each meeting revealing the best attendance and fine interest. The prospects of our school were never better, and there is room to feel encouragement about the future.

ple, at Somerville, Tex., in a meeting for the next fourteen days. We ask the prayers of all God's people for the presence and power of the Holy Spirit.

John E. McLean, Supt. and Evangelist.

Presbytery of Fort Worth—The Presbytery of Fort Worth on February 18 held a called meeting in Broadway Presbyterian Church, Fort Worth. A communication was received from Rev. C. H. Smith, of our mission in Yencheng, China, calling attention to the omission of his name from the roll of the Presbytery ever since the consolidation of Cisco Presbytery with Fort Worth Presbytery. It was found that the omission was due to the fact that the roll of Cisco Presbytery at the time of the consolidation did not show his name. The omission was corrected. Presbytery received a petition and confession from W. J. Harsha, of Kremmling, Colo., deposed by this Presbytery in 1908, and letters and testimonials from a number of persons concerning his character and conduct for several years past. In view of all the facts brought before it, Presbytery, in accordance with the request of the petitioner, respectfully requested the Presbytery of Denver, U. S. A., to take up the case and issue it, and ordered all papers bearing on the case to be transmitted to the stated clerk of the Presbytery of Denver.

C. L. Altfather, S. C.

The Presbytery of Central Texas will meet in the Second Presbyterian Church, Waco, Tuesday, April 15, at 8 p. m. Blanks for sessional reports will be mailed to clerks of sessions early in March. All permanent committees are expected to make reports for the Assembly at the meeting in April.

M. C. Hutton, S. C.

The Presbytery of Central Texas had a called meeting in the First Southern Presbyterian Church, Austin, Tuesday, 18th inst., and transacted the following business:

Rev. Henry L. Paisley was received from the Presbytery of Western Texas after examination and signing the usual obligation. His field is Gatesville-Unity Churches. Rev. Renaldo Avila was granted permission to labor within our bounds until the spring meeting, in April. Rev. W. S. Scott was granted permission to labor outside our bounds until the spring meeting.

The following committee was appointed to prepare a memorial of Dr. Samuel A. King, deceased, to be submitted at the spring meeting: Rev. C. W. Peyton, Rev. C. T. Caldwell, Rev. Thos. W. Currie and Elder R. H. Rogers, of Waco.

The treasurer was directed to pay Rev. W. F. Galbraith \$25 towards the expenses of the \$3,500,000 campaign.

M. C. Hutton, S. C.



Story and Incident



The Waster.

Being the Story of a Man Who Had His Back to the Wall.

THE smithy stood at some distance outside the little border town of Exe, but that did not prevent it being the meeting place of the "heidmen" of the town, as they were known. It was, in fact, their parliament house. Regularly every Monday morning, between nine and ten, the "heidmen" took "a bit daunder," to have a crack with the smith.

On that particular Monday morning the little group comprised, besides the smith, Bailie Cross, the principal grocer and baker in the town; Mr. Jessop, the draper, a small, immaculately neat and very refined man who was generally spoken of as the Englisher; and Adam Grieg, a young farmer; the doctor also was present, but he was there on business, his mare having cast a shoe.

The previous day's sermons had been discussed, and they were in the thick of a political argument when Adam Grieg, who was leaning against the doorpost, said:

"Here comes the Waster, and not sober, though it is Monday morning."

"Oh, he has probably not got over Sabbath night's debauch," said the doctor. "I was at his house on Saturday, his wife's just had another child; the misery of their cottage is indescribable—no fire, no food, the most pitiable bed you can imagine, dirt and want and misery everywhere."

The Waster, a man as tall as the huge smith, but thin and shrunken, and with dirty face and tangled hair and ragged, foul clothes, shambled into the smithy. He took no notice of the other men, but shuffled over to Bailie Cross, and without looking up, he said:

"Len's a saxpence, Bailie."

"What do you want with sixpence, Tammas?"

The Waster hesitated a moment, then said:

"For a dram, Bailie. I'm that dry, ma mooth's fair parched."

"I'll not lend you sixpence, Tammas, but I'll tell you what I will do; I'll give you half a sovereign at this time today fortnight if you will keep sober till then."

"You're a generous man, Bailie!" the doctor said sarcastically. "You know your money's safe; he couldn't keep sober, the drunken brute; there's not enough of the man in him."

The Waster stood quite still, looking at the ground for some minutes. Then he said, "I'll tak' your offer, Bailie. I'll be here at the appointed time. Mebbe I am a drunken brute, Doctor," he said, turning round and looking up for the first time, "but mebbe there's just a spark o' the man left in me for a' that."

He turned away with downcast look, and shuffled along the road in the direction of his home.

That night the doctor called at the Waster's home, and stared with astonishment when he opened the door. What a transformation had taken place. In the grate a huge fire blazed; he went over to the recess bed, and found his patient clean and tidy, and lying on white sheets, covered with warm blankets, instead of dirty straw and old coats upon which she had lain in the morning. In spite of her thin, careworn face she looked almost pretty.

"Whatever has happened, Mrs. Girder?" the doctor asked. "Have the brownies been visiting you?"

"Oh, sir," she said, "I don't know how it has all happened, but about 11 o'clock this morning parcels began to come to the house—groceries and bread, and coals and meat and milk, and bedding and blankets. Oh, it does feel so nice; I had nearly forgotten what a real clean bed feels like. Mrs. Bailie Cross and her lassie came; and they were so clever taking away the old bedding and making me comfortable. And— and Tammas has been at home all day; I don't know what it means, but, there, he's been in his workshop all day since 12

o'clock, hammering away."

"That's fine, Mrs. Girder; I am glad. You were just needing a change, and I am glad, too, that the friends have rallied round to help you. I should like to do something for you, too. I'll get my housekeeper to bring you down some port wine to get up your strength."

The poor woman sat up in her agitation, terror in her face, and cried, "Port wine! O, sir, for pity's sake not wine in this house!"

"Of course, I'm sorry; I didn't think. Don't get excited. Well, we'll find something else. Now you rest and keep quiet. The New Year will soon be here. Who knows? It may be a happy New Year for you yet."

A fortnight later, on Monday morning, the same little company, with the exception of the doctor, had foregathered in the smithy. Once again Adam Grieg broke in on the discussion that was going on, with:

"Here's the Waster again."

He came along the road with a somewhat firmer step than before. He was clean, the clothes he wore were right as to length, but hung loosely on him, as though they had been made for a man of better proportions than he.

Once more he stepped up to Bailie Cross.

"I've come for your half-sovereign, Bailie." He had dropped the Doric, as Scotsmen do on important occasions—when they speak in public or pray, or have something very serious to say.

Then Bailie looked at him long and earnestly, then took a half-sovereign from his pocket and handed it to him.

There was a tense silence in the smithy. The silence was broken by the smith, who said:

"I have been expecting you, Tammas."

Girder took the coin, handed it to the smith, and said:

"Just drive a bit hole through it, Sandy."

The smith did as he was asked, and handed it back to Girder, who threaded a piece of black cord through the hole and fastened the cord to his waistcoat buttonhole. Turning to Bailie Cross, and holding the coin between finger and thumb, he said:

"Bailie, you have bought me with this!" Then, turning to the others, he said:

"I don't know just who I have to thank for the good things that have filled our house for the last fortnight. You, Mr. Jessop, I know, sent the blankets. Well, they have done more than warm the good wife's body; they have warmed her heart. Thanks to you all, I believe she's a well woman this day. I'm not going to make any promises—I mistrust myself too much—but I trust one stronger and wiser than myself. Sandy," he said, turning to the smith, "last Wednesday night I thought I would go into the meeting. I was late, and I stood outside the door. I heard you praying, and I heard you pray for the man who'd got his back to the wall. Go on praying for him, Sandy; he'll need your prayers before he wins through. It's a terrible hard fight."

A sob strangled him; he turned away and fled.

They were strong, hard-headed, practical men who stood in the smithy that day, but there wasn't a dry eye among them as they watched him disappear along the road.

Mr. Jessop, the Englisher, was the only one who spoke:

"Twenty years ago," he said, "I was a drunkard; he's got a fight before him, I know."

* * *

That was a good many years ago. The little town of Exe has not changed much. Bailie Cross has been gathered to his fathers; the elders are there still. There is another Bailie, whose name is Girder. They say he is a wonderful and convincing speaker on the temperance platform and at P. S. A.'s. While he speaks he has a trick of fingering a little gold coin that hangs from his watch chain, and there is a certain phrase which always occurs in his prayers. It is: "Lord, help the men who have got their backs to the wall."—The Christian World.

Marriages and Deaths

Deaths.

Thompson-Rushing—At the manse, in Gurdon, Ark., February 26, 1919, by Rev. E. M. Munroe, D.D., Mr. W. R. Thompson, of Rayville, La., and Miss Margie Rushing, of Gurdon, Ark.

Marriages.

Coit—Mrs. A. M. Coit, aged 73 years, grand-daughter of Prof. Elisha Mitchell, daughter of Dr. J. J. Summerell, widow of Capt. W. H. Coit, peacefully slept January 18, in Statesville, N. C., to awake with the Lord. A Southern lady, a woman of unusual intellectual qualities and high educational attainments, an earnest Christian and Bible student, a faithful friend—her place cannot be filled. Interment in Salisbury.

RICHARD EDGAR WARWICK.

Richard Edgar Warwick was born February 2, 1854, died September 4, 1918.

The following resolutions were passed by the session and deacons of the Laurel Hill Presbyterian Church:

First. That whereas God in His infinite wisdom has removed by death our beloved brother from our midst, that we bow in this as in all things to His sovereign will and say with Abraham of old, "Will not the Judge of all the earth do right?"

Second. That while we deeply feel our sad and untimely loss, yet through our tears we would thank God for directing his footsteps to our community in January, 1890, and permitting him to carry worthily and well the burdens and responsibilities of deacon which were laid upon him since April, 1911.

Third. That we shall cherish his memory, and extend our prayers and sympathy to the bereaved widow and family he has left behind to help maintain the church he loved so well.

Fourth. That a copy of these resolutions be inserted in our minutes and sent to the Presbyterian Standard.

Respectfully submitted,

Rev. D. McIntyre,
Clarence Lytch,

Committee.

RESOLUTIONS OF SYMPATHY.

Mrs. Job Taylor.

Whereas, God in His infinite wisdom and mercy saw fit to remove from our midst our beloved friend and co-worker, Mrs. Job Taylor, therefore be it resolved:

First. That in the death of our friend the community and particularly her church has sustained an irreparable loss and though we sincerely deplore her death and shall miss her more and more as the days go by, we bow with submis-

sion and resignation to the will of Him who doeth all things well.

Second. We realize the omnipotence of God and His power to cut down such a noble woman in the flower of her life, and we trust we may glean inspiration from her gentleness and loveliness of character.

Third. That we extend to her sorely bereaved husband, father and sister and friends our heartfelt sympathy and prayers that God may sustain and comfort them in their sorrow.

Fourth. That these resolutions be sent to the broken-hearted husband, father and sister and a copy be made in the minutes of the Ladies' Aid Society of the Presbyterian Church of Roanoke Rapids, N. C., and a copy be sent to the Presbyterian Standard of Charlotte, N. C., for publication.

Presbyterian Ladies' Aid Society.

Mrs. J. F. Beckwith, Chm.

Mrs. Wm. Homer.

Mrs. Geo. L. Hayes, Jr.

Roanoke Rapids, N. C.

MEMORIAL RESOLUTION.

Mrs. Julia B. Wooten.

In the death of Mrs. Julia Brady Wooten, the Woman's Auxiliary of the First Presbyterian Church of Lumberton, N. C., lost an earnest laborer, one who was faithful in all things and most efficient in the benevolent work of the church.

Whereas, in the providence of God our friend and co-worker has been removed from us, we, the members of the Woman's Auxiliary realize our great loss in her passing and bow in humble submission to His will.

Therefore be it resolved:

First. That we thank our Heavenly Father for her life among us and record our appreciation of her services in the church and community.

Second. That we extend to her bereaved husband and other relatives our sincere sympathy in their great sorrow and commend them to the love of God the Father and to the tender compassion of our Lord and Saviour.

Third. That these resolutions be sent the family, a copy inscribed on the minutes of the Woman's Auxiliary and a copy be sent to the Presbyterian Standard for publication.

Miss Alice Tait.

Mrs. Abner Nash.

Mrs. John D. McAllister.

IN MEMORIAM.

Samuel Sloan Livingstone.

In the early morning hours of January 23 an angel entered the room at James Walker Hospital in which Master Samuel Sloan Livingstone lay and the two passed out to the shining portals of

heaven. He was buried the following day at Bellevue cemetery.

Samuel Sloan was the son of Mr. and Mrs. S. P. Livingstone, 821 Castle St., Wilmington, N. C. His father and mother, three sisters, two brothers and a dear old grandmother are left to mourn his loss. "Dannie," as he was called by the family, was 12 years and 10 months old. He suffered only six days before the Master called him home to rest and be free from all suffering.

He was a bright and lovable child and earned for himself a warm place not only in the hearts of his loved ones, but in the hearts of all those who knew him. He attended Sunday School regularly and as a reward for the same wore on his coat a gold pin showing that he had been faithful as a young student of God's Word. Just a little while before leaving this world he said to his mother, "Let's go home."

May his loved ones find comfort and solace in the words of Jesus their Saviour, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." May they also have the courage of David and the faith that caused him to say of his child, "I shall go to him, but he shall not return to me." His 14-year-old sister has penned several verses. The thought in all of them is like this one:

Dearest "Dannie" thou hast left us,

Aud our loss we deeply feel,

But 'tis God who has bereft us,

He can all our sorrows heal.

D. T. Caldwell, Pastor.

Wilmington, N. C.

IN MEMORIAM.

D. J. McNeill.

David J. McNeill died suddenly at his home, near St. Pauls, N. C., October 4, 1918. Mr. McNeill was born September 30, 1849; was married March 22, 1877, to Minerva McNeill, near Center Presbyterian Church, who with seven children, four boys and three girls, survives him:

No tender yet sad farewell,

From his grieving lips was heard,

So softly he crossed that quiet stream

That it was not by a ripple stirred.

He was spared the pain of parting tears,

He was spared all mortal strife.

'Twas scarcely dying, he only passed

In a moment to endless life.

Weep not for the swift release

From earthly pain and care;

Nor grieve that he reached his home and

rest

'Ere he knew that he was there.

But think of the sweet surprise,

The sudden strange delight

He felt as he met his Saviour's smile

And walked with Him in light.

Children's Department

HAS THE GOLD BADGE.

Dear Standard:

I am a little girl eleven years old. I am in the sixth grade at school. My teacher's name is Miss Add Neill. We all like her fine. I have never written you before. I have three pet cats. I have two pigs and six little chickens. My papa takes your paper. I like to read the letters and stories. I go to Sunday School every Sunday I can. I have gone nearly two years. I have the gold badge. I want to get the wreath to go around it. Our pastor is Mr. Berryhill. We like him fine. I go to the Presbyterian Church. Mrs. C. H. Ferguson is my Sunday School teacher. I am studying the Shorter Catechism. I will close by asking a question: Where is the longest verse in the Bible found?

Your new friend,
Martha E. Jackson.

Clover, S. C.

NO PASTOR NOW.

Dear Standard:

I am a little boy nine years old. I go to school, I am in the fourth grade. My teacher is Miss Gertrude Finger. I go to Sunday School every time I can. My Sunday School teacher is Mr. McGee. We haven't any pastor now, but hope to have one soon. Mr. Garth was our pastor ten years. We miss him very much. I have a little sister seven years old. She is writing, too. I will close by asking: Who was the oldest man?

Your little friend,
Grady Byron Walsh.

Hickory, N. C.

LIKES THE LETTERS.

Dear Standard:

I am a little girl seven years old. I am in the second grade at school. Mrs. H. D. Abernethy is my teacher. I like her fine. I go to Sunday School. Miss Amelia McComb is my teacher and I've been in her class four years; she's a nice teacher. I'll close by asking this question. Who was the strongest man? I like to read the children's letters.

Your little friend,
Marie Louise Walsh.

Hickory, N. C.

SUPERINTENDENT IN FRANCE

Dear Standard:

I am a little girl seven years old. I am in the second grade at school. My teacher is Miss Caldwell. I like her fine. Our superintendent is Mr. Wray; he is "over there" in Y. M. C. A. work. We have a big service flag in our school. It has three red crosses on it, a Y. M. C. A. cross for Mr. Wray, and it has a good many gold stars. I go to Sunday School every Sunday I can, and have

gone two years without missing. Please accept my letter. We have two little pigs.

Your little friend,
Pansy A. McConnell,
Gastonia, N. C.

A LITTLE PRESBYTERIAN.

Dear Standard:

I'm a little girl two and one-half years old. I go to Sunday School at Ashpole. I have one little sister; her name is Ruth Alford. We have a pet dog named Scott. I'm spending a few days at Father Alford's and am having a fine time. I hope this will not reach the waste basket as I want to surprise Daddy and Mother.

Your little friend,
Mary Douglass Bullock.
Rowland, N. C.

FISHING IN THE WATER TROUGH.

Katie's mother had been very sick, so they moved into the country. Their house was an old farmhouse. Close to the barn stood a big wooden pump. A trough was half-full of water that had stood so long it was not fit to drink.

"Maybe there might be fish there," said Katie. So she fastened a crooked pin to a string, tied a nail on to sink it, and waited patiently for the fish to bite.

Brother Will had been to college and knew almost everything; so Katie felt sure he could help her find the fish, for there was water, and only yesterday mother declared that the pretty speckled trout they ate for breakfast lived in the water.

"Yes," said Brother Will, "that trough is brimful of fish, but they are so tiny you could never see them unless I should lend you my microscope. Get your tin pail, and we'll capture a few. What do you see?"

"Noting but some green, shiny stuff." Gazing through the microscope, she found that the green stuff was made up of thousands and thousands of little cells, each one was a fish curled up asleep.

Brother Will stirred the mass with a stick, and the busy creatures darted here, there and everywhere.

They were shaped like a pear and moved with the small end first. Two tiny threads came out of a little peak at the small end, and with these thrashed through the water just like a boy swimming.

"These are berry fish," said Brother Will. "They have a long Latin name, too."

Katie half filled her tin pail with the water that held these odd fish and carried it back to show mother, who set it on the low mantel to watch the changes that would be sure to take place. In

a few days the whole inner part divided in two. Then each half divided again until the inside jelly was cut up into a great many parts. These grew round and made a cluster of berries. Now the outside shell grew very soft and melted away; and then, instead of one green mother fish, there was a whole flock of baby berries that scattered themselves and swam about merrily.

"There is a large family of these berry fish in Greenland," said Brother Will; and instead of living in water, they stay in the snow. They are of a bright red color, and people who have never heard of them say the snow is red."

"But we know better," said Katie, "and I shall always be glad that I went fishing in the old pump trough."—Zion's Herald..

A DEAR LITTLE GIRL.

Her name was Pauline, and she came to visit her Grandma Dexter by the latter's invitation.

"She'll be lonesome here, won't she?" inquired a dear old white-haired lady the day that Pauline arrived.

"No," was Grandma Dexter's smiling answer; "I don't think so. She isn't the kind that gets lonesome. She is different from a good many children."

Grandma Dexter's home was only a boarding house. The boarders, for the greater part, were elderly people, and there were no children. The only child in the house was the little daughter of the cook, and she never ventured farther from the kitchen than the back yard; in fact, none of the boarders knew there was such a child until after Pauline came.

Pauline's coming to the boarding house was like a ray of sunshine after a dark day. She seemed to fit in everywhere. She was hands and feet to her Grandma Dexter as long as she was there, which was a month. It seemed to Mrs. Dexter and to those who saw the child's devotion to her a wonder how she had ever done without her and how she would do without her after she had gone.

Mrs. Dexter was not old, only a little past fifty, but she was greatly afflicted. She could manage to get about a little with the aid of a chair and a cane, but most of her time was spent in her wheel chair. She could use her hands part of the time, but there were many weary days when they were so stiff and painful that they lay idle in her lap.

There was nothing like servitude in the little ministering things Pauline did for her grandmother. And her loving ministry was not entirely confined to Mrs. Dexter. It would be a difficult, if not impossible, task to enumerate the small, loving acts of just one of Pauline's days. They were such as these—

the picking up of an old lady's handkerchief that had been accidentally dropped or the lifting up and gently wrapping about the shoulders of a light shawl that some feeble hands were trying in vain to arrange; the opening of a door for some afflicted one who wanted to pass out or the closing of it if a draft made some one shiver; the bringing of a glass of cool water to some one who needed it and was not able to get it; the unfolding of a paper for weak hands or the reading of items here and there if requested.

One day while Pauline was tossing her ball over the lawn it suddenly disappeared through a thick hedge which divided the front from the back yard. Pauline went in search of her ball. She found it and something else—a small, pale-faced girl leaning on crutches who looked at her wistfully. Pauline instantly lost all interest in her ball.

"I'm Pauline Dexter, who are you?" she said, by way of introduction.

"I'm Katie Runyon, the cook's daughter," was the timid response.

Presently they were talking together as if they had known each other for years, Pauline, naturally, taking the lead. They were sitting near together on an old settee. On the same settee were an old doll, with a broken nose and a torn picture book. Pauline, observing the doll and book, drew her own inferences and a great pity for the crippled child took possession of her.

"Oh," she said to herself, "I must do something for her—I must!" and then aloud to Katie, "Would you like to see my dollie?"

"Indeed I would," Katie said, eagerly.

"Then I'll get it right away," and Pauline disappeared. Presently she was

back with a smile on her face and a doll in her arms. The latter she handed to Katie, who took it shyly and looked at it longingly.

"Oh," she cried, "isn't it beautiful?"

"Yes; I think it is. I love that doll."

"So do I," said Katie, gleefully, touching her pale lips to the doll's yellow hair. "She'd keep the pain away, wouldn't she?"

"What pain?"

"Oh," exclaimed Katie, "the pain that comes on in the night."

"Do you always have pain at night?" asked Pauline.

"Yes, always—in my leg. It hurts and hurts. Oh, how it hurts! And poor mamma has to get out of bed and rub it."

"Why do you say 'poor mamma?' Is she sick?"

"Oh, no; mamma isn't sick. But she has to work so hard she gets tired, and I hate to call her up in the night. That's why I said 'poor mamma.'"

"I'm sorry for you," Pauline said with ready sympathy. "I don't believe I could stand it if my leg should ache every night. You said you thought my dollie could keep the pain away, so she isn't my dollie any more—she's yours."

Katie looked at Pauline wonderingly. Then she held out the doll to her, but it was not taken. Pushing the hand that held it back with gentle insistence, Pauline said:

"It's yours, you know. I must go now, but I'll see you again tomorrow."

Pauline was as good as her word. Consequently, "tomorrow" found her there again. This time she found Katie with face alight sitting on the old settee with the beautiful doll in her arms.

"Oh!" Katie cried at sight of Pauline,

"she (patting the doll gently) slept with me all night. Oh, I love her so (holding the doll close), and I love you, too, for giving her to me. Mamma says you're a 'dear little girl,' and I think so, too."—Mrs. Helen Hall Farley, in Ex.

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Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-21, Barium Springs, N. C.

WANTED—Two Florida towns are in need of a Presbyterian physician. Good openings. Large scope of prosperous country around each town. Address, Lock Box 18, Archer, Fla.

The Tithe as a Practice.

(Continued from page 10)

experience followed from the preaching of "duty and service" alone.

It is said that comparisons are odious, but sometimes they tell the truth, and we cannot refrain after what has been written, from calling attention to these facts:

At a conference of group managers held in Statesville in February, a prominent layman of our Synod made a most impressive and eloquent plea for the practice of the tithe, while a pastor of the largest church in the same Presbytery raised his voice in protest. A study of the Assembly's minutes shows that the church of which this layman is a member gave last year to benevolence, \$15.07 per resident member, while the church of which this minister is the leader, gave to benevolence \$9.04.

There are two churches in our Synod widely separated in distance but very similar in the size and character of their membership. The pastor of the first does not believe in pressing on his people the tithe, and the principles of stewardship. No one who knows him would question for an instant that under his ministry "the high sanction of the Gospel and the great calls of love toward and faith in God" have been faithfully preached. The pastor of the second named not only preaches the same Gospel of love and redemption through Christ, but also presses upon his people the obligation of stewardship and the practice of the tithe. The first church gave last year to benevolence an average of \$9.04 per member, the second gave an average of \$34.40 per member.

There are six churches of our Synod represented by the five men who have been "collaborating" in this discussion of the tithe: Two of these men are known as leaders in our church, are men of experience and scholarship, but they do not believe in, nor preach the tithe. The other three are young men without pretensions towards scholarship or learning, but who believe in and teach the tithe and stewardship. The three churches served by the first two men gave last year to benevolence an average of \$7.53 per member. The three churches served by the last named men gave an average of \$15.16. The highest per capita gift to benevolence among the churches whose pastors preach the tithe was \$22.95, the lowest was \$12.39, while the highest per capita gift among the three churches whose pastors do not preach the tithe was \$9.04.

We call the attention of everyone to this comparison between churches where tithing and stewardship are stressed, and churches where they are not. The comparison might have been continued at great length, and shows in every instance the same result. And in closing we call upon Brothers Raynal and Parker, whose judgment in other respects we admire, and both of whom we highly esteem, to come out and say definitely what proportion they give of their incomes to the Lord, and what proportion they think their people ought to give? We call upon them for some positive and constructive program, instead of the wholly negative and destructive attack which they have brought upon a movement which is stirring our Synod and our Church from one end to the other. We are not as familiar with the Latin as our brethren, but we think the argument is one that may be termed the "*Argumentum ad hominem.*"

Tarboro, N. C.

Miscellaneous

DR. JOWETT ON THE OUT-COME.

Of the many meetings held in London to commemorate the signing of the armistice, few were more impressive than the great gathering of Free Church members that filled big Albert Hall and that was honored by the presence of the King and Queen. It was not only a demonstration of the strength of Non-conformity in the nation's capital, but of the increasingly cordial relations between the Anglican Church and the Free Churches. Their spokesman was Dr. J. H. Jowett, who, by the way, represented Nonconformity at the state dinner in Buckingham Palace, given by the King to President and Mrs. Wilson. At Albert Hall Dr. Jowett made a noteworthy address from which we quote herewith. His comparison of the broken column to the polished shaft is one of his characteristic literary touches.

"We have tenderly remembered our gallant sons who have fallen in the fight. Their sacred dust makes every land in which it rests a Holy Land. Their blood has not been wasted like water spilt upon the desert sand. Their lives have not been broken in the midst of the years. Lives which are consummated in sacrifice can never find their fitting symbol in a broken column; but rather in a polished shaft crowned with fairest lily-work. A finished life is not reckoned by the number of its years, whether they be many or few, but by the accomplishment of its appointed task. Our sons, who have laid down their lives for the race, have finished their course, have passed through sacrifice into the exalted ministry of still larger service.

"We have reached the end of the fight, but we have not reached the goal of the entire campaign. One part of the pilgrimage is over, but we are not yet at the end of the way. And our purpose in this service today is not only to give thanks for the wonderful road we have traveled, but to hallow the next stage of the journey. For four years our people have kept together, and kept rank through conflict and sorrow and tears, and that disciplined moral unity which has been achieved by this prolonged comradeship in service and sorrow, must now be dedicated in still loftier fellowship. The moral strength which has overturned a universal menace must now be consecrated to even greater tasks. The fraternity of destructive warfare must be transformed into a fraternity of constructive peace. The sword must be beaten into a ploughshare, and the spear into the pruning hook, and the moral spirit of the nations must provide a moral climate in which every people will be able to mature its own genius and make its own contribution to the common treasure of the race. "For lo! the winter is past, the rain is over and gone,

and surely the flowers must appear on the earth, and the time of the singing of birds is come."—Congregationalist.

DRY HOTEL BIG SUCCESS.

Probably next to the saloonkeepers and liquor manufacturers the interests that have shown the most concern regarding the financial effects of prohibition are the hotelkeepers in existing wet territory. They should be able to get some consolation from the experience of one of their fraternity whose name would be recognized by many western travelers. Before it seemed likely that a certain northwestern state would close the bars by popular vote he had organized a company to erect a large hotel in one of the leading cities of that section. Prohibition became effective just as the building was completed and ready for business. It seemed a death blow to his hopes of financial success. "The bar brings the profit" was the tradition that he had always accepted. On an eastern trip at this time he dolefully expressed his opinion that he was headed straight for disaster.

However, his dolefulness did not continue. From the day the hotel was opened its business was sufficient to be profitable and presently it became almost phenomenal. The condition has continued, and the man who placed his hope on liquor profits has become, it is asserted, a millionaire without the sale of an ounce of alcohol. Moreover, he himself has abandoned the idea that to be a successful "good fellow" it is necessary to

join in the "social glass" and he is now a teetotaler and considers it a most happy change of habit.—Continued.

HATCHED 175 CHICKS.

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

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Unfortunately, the banana as we know it is usually unripe, and therefore indigestible. Many people believe that when the skin of this fruit begins to discolor it is unfit for use. On the contrary, so long as the pulp inside shows no decay, the exterior discoloration does not affect the food quality. Practical tests have shown that ripe bananas cause no discomfort, even when eaten in large quantities.

Although the banana is not the perfect substitute for the potato, its value is practically the same. Furthermore, the banana offers larger quantities of sugar than can be given otherwise without producing troubles of indigestion.

For its high food value, therefore, and its use in dietetic treatment, the banana has been rightly named "the poor man's fruit."

WANTED—First: People to know that the Lees-McRae Institute, Banner Elk, N. C., is a Christian, Industrial School; that the nineteenth session will begin on April 10th and close on December 2nd; that the price of board and tuition in Graded School, or High School, for entire session is \$100. **Second:** Churches, individuals and societies to know that scholarships in Lees-McRae Institute are needed and will be carefully used in helping to educate worthy girls.

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Every High School Senior should be settling this question now, and parents should stand ready to give every encouragement to securing an affirmative answer. Russia's state is woeful, and it grows largely out of the ignorance of its people. True Democracy will not persist aside from proper education.

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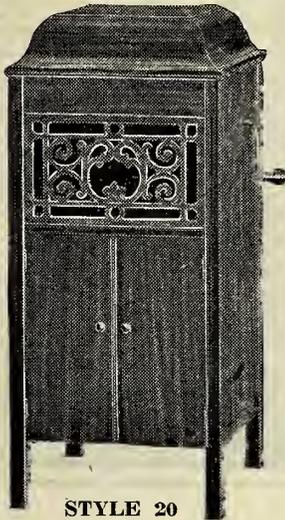
HOW BIRDS HELP US.

Birds do an immense amount of drudgery for man, says the "Farm Journal," if they do now and then reward them-

selves by a dainty tidbit of ripening fruit. A pair of robins have been watched while they carried a thousand earthworms to their brood. Woodpeckers destroy eggs and larvæ which would develop millions of destructive creatures in forests and orchards; and one of the most inevitable foes of the canker worm is the beautiful oriole, were it but allowed to live and hang its swinging cradle to the elm.

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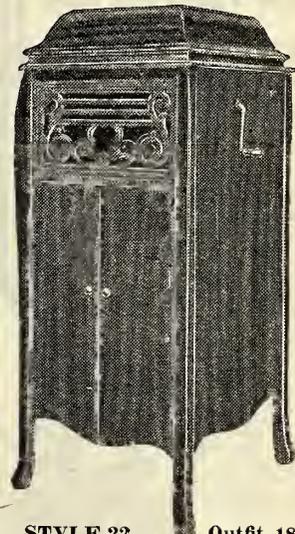
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We agree heartily with Dr. Stone and feel that Mr. Kane has been one of the most useful men in our Presbyterian Church.—Presbyterian Banner.

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17 Department Stores 17

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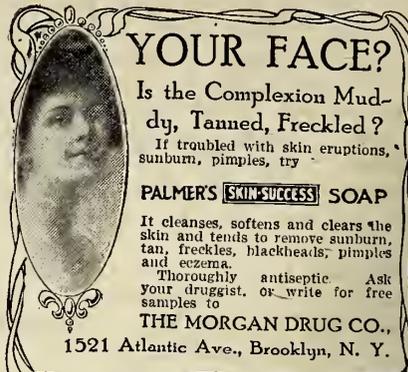
Passenger Train Schedule Corrected to January 31, 1919. As information only, not guaranteed.

	No. 30.	
Lv. Charlotte	.....x6:30am	
Ar. Star	..... 9:45am	
Ar. Asheboro	.....10:50am	
Ar. Aberdeen	..... 3:00am	
Ar. Varina	.....12:34pm	
Ar. Fayetteville	...y4:55pm	
Ar. Raleigh	.....x1:20pm	x1:20pm

	No. 18.	No. 4.
Ar. Wilson	..... 4:05pm	11:35pm
Ar. Greenville	.... 5:42pm	1:06am
Ar. Washington	... 6:50pm	2:25am
Ar. Belhaven	..... 8:15pm	
Ar. Elizabeth City		6:00am
Ar. Norfolk	.....	8:10am
Ar. New Bern	....	4:00am
Ar. Beaufort	.....	11:10a.m

xDaily.
yDaily except Sunday.
No. 18—Through coaches to Belhaven, N. C.
No. 4—Through sleeping car to Norfolk.
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STATIONS					
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7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm	5 00 pm	
ar8 35 am	10 00 am	Rae ford	5 55 pm	lv3 50 pm	
lv2 10 pm		Ar. Fayetteville Lv.	4 50 pm	ar2 50 pm	
4 00 pm	11 20 am			1 00 pm	

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Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

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After a grand review of German troops at Potsdam the Kaiser called out to the officer commanding the Prussian Guard, in a voice loud enough to be heard by all the distinguished guests who were grouped in front of the palace: "Pick me out a hundred men from the Prussian Guard!" Then, taking the arm of King Edward VII, who was there, he said, "Come with me." He escorted King Edward very delicately round the hundred men and then said banteringly, "Well, do you think you could find a hundred men in England to beat them?"

"I don't know so much about that," promptly replied the late king, "but I could easily find fifty who would try."
—The Argonaut.

The American Climate.

Water iced with slivers?
Gracious, hear it blow;
House chock full of shivers—
Gas is burning low.
Cook in kitchen grumbling,
Wife in distress;
Nice old season, yes?

W. R. Rose, in Cleveland Plain Dealer.

Violets a-blooming
In their dewy beds,
Vagrant winds perfuming;
Roses, whites and reds;
Winter's like a lover
With a soft caress;
Blooms the Southlands cover—
Nice old season? Yes!

Judd Mortimer Lewis, in Houston Post.

Intelligent Turk.

The recent Turkish armistice led George Cohan to say:

"The Turk has well been called unspeakable. I met one once at Pera. 'I have seven wives,' he told me, calmly, blowing perfumed clouds from his hooka. 'Merciful powers,' I exclaimed, 'how do you manage to pay their dress-makers' bills?'"

"The unspeakable Turk waved his hand:

"'I married dressmakers, son of an infidel,' he said."—Los Angeles Times.

Noah Identified.

"Why do you sign your name Norah?" asked a teacher of one of the Chinese boys in his class. "Don't you know that Norah is a girl's name?"

"O, no," was the reply. "Norah is the name of the famous American who built the ark."—Lutheran.

During a recent examination of enlisted men in Uncle Sam's navy, this question was asked:

"Name the principal part of a sentence."

The answer was: "Solitary confinement and bread and water."—Everybody's.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., MARCH 12, 1919.

NO. 10.

If I Should Die Tonight.

If I should die tonight,
My friends would look upon my quiet face,
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold tonight.

If I should die tonight,
My friends would call to mind with loving thought,
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be set aside,
And I should be loved and mourned tonight.

If I should die tonight,
E'en hearts estranged would once more turn to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who would war with dumb unconscious clay?
So I might rest forgiven of all tonight.

Oh, friends! I pray tonight,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now;
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn;
Forgive! ah, hearts estranged, I plead!
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight.

—Henry Ward Beecher.



Editorial



The Western Section.

(Editorial Correspondence)

IT becomes our duty once a year to explain what the Western Section is. It is that part of the Alliance of Reformed Churches holding the Presbyterian system which has its habitat in the Western Hemisphere. It is composed of representatives of all the Presbyterian Churches in North and South America. As a rule only representatives of the Churches in the United States and Canada attend.

The meeting was held this year in Chambersburg, Pa., the beautiful little city, which suffered in the days of the Civil War by the careless handling of fire by the Confederate troops. There are no scars remaining to this day, but everywhere are the evidences of a vigorous, healthful and prosperous life.

Chambersburg's greatest glory is Wilson College, over which Rev. Ethelbert D. Warfield, D.D., LL.D., presides with dignity and grace and whose affairs he guides with enlarging success. We have been acquainted with this great college for women for many years, but we knew it only at a distance. This is a case where distance does not lend enchantment to the view. The nearer you come, the greater the enchantment. When we approached near enough to behold the pile of splendid buildings, the enchantment was increased; and when we entered and renewed our fellowship with the genial president, and spent an hour in social contact with the accomplished teachers, and when we looked upon the fresh and beautiful young life as represented by more than two hundred pupils, our experience was like that of the Queen of Sheba in the Court of Solomon.

It was in the elegant and commodious chapel of Wilson College that the Executive Commission of the Western Section was called to order at 8 o'clock, Tuesday evening, February 25, with the President, Rev. G. W. Richards, D.D., in the chair. Dr. Warfield welcomed the delegates to the hospitality of the city and the college in words of cordial greeting. A graceful and fitting response was made by Dr. Richards. The sessions of the section occupied Tuesday evening, Wednesday morning, afternoon and evening. Reports were presented on Missions, Home and Foreign, on Education, on Church History, on Work on the European Continent, on Sabbath Schools and Young People's Work. These reports as usual were very able. The chairmen of the committees who drew them up gave much thought and labor to them, bringing together quite an amount of interesting and valuable information. The reports gave rise to considerable discussion in which there was no little display of extensive and expert knowledge of the various topics brought under survey. A glance at the themes handled so ably reveals the fact that they were great themes, the greatest with which the Church of Christ deals, themes world-wide in their scope, and embracing the highest interests of mankind. What became of these able reports on these all-important themes? They were printed in a blue book and circulated among the members of the body. Is that as far as they go? Yes, only those who heard them, ever have the privilege of reading them. Well then, what good do they do? This question is open for debate. Some of the reports have recommendations attached; these are adopted, but that ends the matter. There is no machinery for giving effect to the recommendations. Occasionally there is a recommendation to offer a suggestion to the supreme judicatories of the constituent bodies. Of course, in such a case, contact is formed with the outside world. But taken all in all, there is more earnest labor wasted; more virtuous energy dissipated; more able speeches

blown into the circumambient atmosphere; and more valuable material relegated to innocuous desuetude, in the meetings of the Western Section than in any other assembly of like able men of which history gives us any information. We meet together, and wrestle manfully with the most prodigious problems of the Kingdom, formulate opinions, argue to conclusions, pass these opinions and conclusions in review with microscopic care, vote upon them and solemnly approve them, and then bury them in eternal silence, "unwept, unhonored and unsung."

If such be the ineffective character of its proceedings, is the Western Section worth while? In this pragmatic age can it justify its continued existence? Undoubtedly. Its prime function is to preserve the continuity of the life of the Pan Presbyterian Alliance. Without the annual meeting of the two sections, the Eastern and Western, during the four years of the interregnum, the Alliance would lead a very precarious life and probably come to a premature end. These annual meetings enlarge the acquaintance, deepen the fellowship and cement the friendship between all the churches represented. They prepare the program and make preparation for the meetings of the Alliance. These meetings of the Western Section do more than is done by any other agency perhaps to bring the Presbyterian Churches of this continent to a better understanding of each other and a more sympathetic estimate of each other's work for the Master. This end is promoted indeed by the able reports and discussions which never get beyond the walls within which the sessions are held.

When the Aberdeen Council adjourned in June, 1913, it was expected the next Council would be held in Pittsburgh in the early fall of 1917. But the next Council has not yet been held. The Aberdeen Council little dreamed that between its closing session and the date for the next Council lay four years of distress unparalleled in extent and intensity in the history of all past ages, involving the death on the battlefield of many millions of the choice young men of the great nations of the world, the crippling for life of other millions, the putting of countless homes under the shadow of abiding sorrow, and the smiting of myriads of hearts with anguish unspeakable. It has been necessary to postpone the assembling of the Council from year to year. It is now hoped that it may be held in the fall of 1920. The Western Section is going forward with preparations to that end.

The Good Name of Our State Vindicated.

When a band of lawless white men in Winston-Salem took the laws into their own hands and tried to lynch a negro charged with the nameless crime, the attempted lynching was heralded from one end of the country to the other, and among some of our Northern exchanges it furnished an opportunity to publish the lawlessness of the South and our blind hatred of the negro.

If we were to publish the resolutions passed and the protests made, it would fill many columns.

No mention was made of the brave defense put up by the officers of the law and the foiling of the attempt, which was one of the bravest efforts on record.

These would-be lynchers have just been tried and fourteen of them were convicted. The sentences imposed ranged from fourteen months to six years on the chaingang.

The encouraging feature of this affair is the approval expressed by the people of the State, which proves what we have always insisted upon, that these lynchings were not

representative of the best people, but were the work of the lowest class.

The Rights of an Editor.

We are by no means the Nestor of the religious press, but we have been editing long enough to have accumulated a large and varied stock of experience, if not of wisdom. We have learned more of human nature during the years of our sojourn in the editor's chair than we had ever dreamed of in our philosophy.

Having had this long experience, we believe that we know our rights as an editor, and knowing, we dare maintain. One inalienable right that goes with the office is the right to decide what shall go into our columns. Some one must have the decision, and no one is better fitted than the editor.

On more than one occasion we have been sharply called to account by zealous advocates of a measure because we admitted articles contrary to what they believed, and it has been intimated that by so doing we have been injuring this cause or that cause.

The strange part of the story is that those holding the view contrary to what is held by our critics charged us with admitting the other view. Thus we are blanked if we do, and blanked if we don't.

We mention this disposition on the part of our brethren, not because it interferes with our peace of mind, or because it offends, but in order to make it clear to all that we propose to admit what our judgment thinks best, and also to give notice that our columns are open to all who wish to discuss church affairs, whether they agree with us or not.

We have a horror of monotony, especially in a church paper. Variety in views adds much to the entertainment of our readers, and we are too old to think that wisdom is going to die with us.

If the brethren feel inclined to pitch into the editor and make him point a moral or adorn a tale, we have no objection. We only ask that they do so in a witty manner. We also ask that they abstain from personalities, for in an argument such is a sign of weakness.

The Stewardship Campaign is of great importance, and everyone wishes it to succeed. Do your best in its behalf, and to the man who follows some other way than yours give credit for the same earnest desire that you claim.

While we assert our rights as an editor, we claim also to be impartial in the practise of those rights. We have given double space to those favoring what we oppose, and we also publish endorsements of the same opposite view.

We believe in the tithes as we do in perfect holiness, as a practice rather than a profession.

In conclusion we beg both sides to look at the question from every point of view, and keep in mind Theodore Tilton's witty distinction between orthodoxy and heterodoxy—"Orthodoxy is my doxy, while heterodoxy is your doxy."

"Billy Sunday" in Richmond.

In another column will be found an account of Billy Sunday's campaign in Richmond, written by Dr. Walter Lingle. Sometimes we publish articles that are so dry that we fear spontaneous combustion, but in laying this article before our readers we have no such fear. It is one of the most readable articles we have handled for a long time, and if our readers enjoy it as much as we have done, they have a treat awaiting them. It is written in that graphic and human style for which Dr. Lingle is famous. It is said at Montreat that Dr. Lingle's notices from the platform are as entertaining as some of the lectures. This was intended as a compliment, but the value of the compliment depends upon the particular lecture taken as a basis of comparison.

Brevity as Literary Capital.

The main object writers have in view in writing for the public is to secure a hearing, because unless you can secure a reading of what you write, you write in vain. Your ideas may be good and your reasoning clear and strong, yet they waste their sweetness on the desert air unless someone will read them.

The average reader of the Church paper takes his literary food in small doses, so that if you wish him to take what you have to say, you must present it in a form that will appeal to his eye. Of course after he begins to read, the merits of the article will do the rest and keep him at it to the end.

In olden times the editorials of the secular papers were long and dry, but men being accustomed to a life of leisure, would read them "from eggs to apples." Now we live in a busy age, and men regard life as too short to spend much of it on one article.

The secular papers that are popular are those in which you find the short editorials. The religious press is bound to follow their example, and many of our contemporaries are doing so.

We have tried, by line upon line, and precept upon precept, here a little, and there a little, to make our contributors realize that they will no more be heard for their much writing than the Pharisees for their much speaking. A few here and there have heeded our advice and have increased the number of their readers wonderfully by cultivating a habit of brevity.

While this is true of some, it is not true of the bulk of our contributors.

A much valued reader recently sent us a clipping, with the advice to publish it for the benefit of these loquacious brethren. We pass it on with the hope that it may do some good.

"Have you had a thought that's happy?

Boil it down.

Make it short and crisp and snappy—

Boil it down.

When your mind its gold has minted,

Down the page your pen has sprinted,

If you want your effort printed,

Boil it down."

Edward Kidder Graham.

The University of North Carolina Record for January, 1919, is devoted to a memorial of the late President Graham.

The memorial meeting was held December 8. Rev. W. D. Moss, pastor of the Presbyterian Church at Chapel Hill, delivered the invocation, which is as touching as it is beautiful. Prof. H. H. Williams' subject was "President Graham as the University Knew Him." Here we have the wonderful impression that he made upon his associates, who at once realized that a new type of man had come to the front, who was to leave his impress upon the young men of the State. How President Graham's work impressed the State is set forth by R. D. W. Connor, President of the Alumni Association and Secretary of the Board of Trustees of the University. His work impressed the State as making the University the heart of the State, functioning in every vital phase of its life, so that each depended upon the other.

Dr. C. Alphonso Smith, head of the Department of English in the United States Naval Academy, was unable to be present, but his paper, "President Graham and the Nation," was read by Dr. J. G. deR. Hamilton.

Dr. Smith's "Appreciation," like all that comes from his pen, is a gem. He waves his wand over English words and at once they group themselves into flawless sentences, pulsating with life and rich in imagery.

As we read these addresses we realize that "a great man is fallen in Israel," and that the State has lost one who though young, had already laid the foundation of a work that was to place the University high among the schools of the land.



Contributed



The Sunday Meetings in Richmond

By Rev. Walter L. Lingle, D.D.

FOR seven weeks Billy Sunday has been preaching from two to four times a day to great crowds in the City Auditorium. The Auditorium holds about 5,000 people, and it has been practically full at every service. Nearly every night hundreds have been turned away for lack of room. On last Sabbath Mr. Sunday preached five times in the Auditorium. After each service the Auditorium was completely cleared and a new crowd brought in, and still there were thousands turned away. At these services thousands have given Mr. Sunday their hands with a resolve to live a better Christian life, or to confess Christ for their first time. Whatever one may think of Mr. Sunday and his methods, he is bound to confess that all of this is very remarkable. It is not often that the city authorities find it necessary to detail a score of special policemen to direct and take care of the crowds who flock to hear a minister preach the old-time religion. It would seem worth while for other ministers to study this man, his message, and his methods. I have been trying to do this ever since Mr. Sunday came to Richmond. Some of my observations may be of interest to some of your readers.

First of all, Mr. Sunday is not an ignorant slang-slinger, who is always murdering the English language, as some people imagine. His illustrations show that he is widely read in history, biography, literature, and science. Slang is a small-part of his stock in store. Usually his language is as pure and chaste English as I ever hear. I have watched closely, but have never heard him make an error in grammar. Newspapers do not and cannot give anyone an adequate impression of Mr. Sunday. You have to hear him. He does use slang and at times he goes too far in this direction, but in doing this he is making an earnest effort to reach the man on the street, who never goes to a church. I heard him preach a great sermon on "Who Was Jesus?" which was absolutely free from slang.

The thing that impresses me most about Mr. Sunday is that he is putting all the energy of his being into his preaching. I have never before seen so much physical energy go into a sermon. He is a great actor and at the same time a nimble athlete. Perhaps he carries this too far at times, but it has a tremendous effect upon his audience. He also puts all his spiritual energy into his sermons. I have never before seen such intense earnestness. How he lives through it all, I cannot understand. Think of preaching five sermons, varying from forty minutes to an hour in length, in one day, to audiences of 5,000 people, and of throwing every ounce of every kind of energy you have into every service. If a minister feels that he is overworked he ought to listen to Mr. Sunday awhile. After listening to Mr. Sunday the minister has an intense desire to throw himself more completely into his sermons and his work than he has ever done before.

Mr. Sunday makes large use of striking illustrations. He knows how to tell a story with great effect. His illustrations are so clear and to the point that he spends very little time in making the application. He leaves the hearer to do that for himself. My observation is that the average minister spends too much time in explaining what he meant for his illustration to illustrate. We might leave a few things to the intelligence of our hearers. Here is a paragraph written in a letter by a boy of eleven and never intended for his father's eyes: "Billy Sunday is fine and very interesting to children because he uses so many illustrations so true to life and that bring out the point so well."

Mr. Sunday preaches a religion of joy and good cheer and

illustrates it in his own life. He has no patience with a smile-if-you-dare type of religion. When he preaches his face is often radiant with a smile. This gives way at times to a look of fury as he pronounces some terrible invective against sin and exhausts his vocabulary of vituperation and then tears around on the platform in speechless rage. No one could imagine fiercer indignation against sin. But as a rule he carries a degree of cheerfulness into the pulpit which is unusual. It seems to me that the minister could learn a good lesson here. The chief criticism which Professor Sleeth, in the department of expression, makes of our seminary students is that they are too sad in the pulpit. He is forever urging them to be serious, but not so sad. On one occasion, a good many years ago, after one of the students had preached, a young lady remarked that she had expected him to close by saying, "These services will be concluded at the cemetery." Mr. Sunday would be a joy to Professor Sleeth's heart. Again it may be remarked that Mr. Sunday, at times, carries this cheerfulness too far and allows it to degenerate into what seems to be levity.

The singing is a great feature of the Sunday meetings. This has been true of nearly all great evangelistic meetings. John Wesley had his brother Charles, Moody had his Sankey, Chapman had his Alexander, and Sunday has Rodeheaver. Mr. Rodeheaver has a wonderfully sweet voice and he knows how to make a crowd sing. The choir was organized by inviting each church in the city to send a certain per cent of its membership to help sing. In this way each church furnished a group of its very best singers for the great choir. The whole congregation of 5,000 people also joined in the singing in a remarkable way. They seldom sang more than two verses of a hymn, but sang a great many hymns. It has occurred to me that ministers and churches and Sunday School superintendents might take notice of this point.

The meetings were informal, at times too informal, but this informality pleased and attracted many people. Is it not possible that our church services have grown too rigid, and formal and inflexible?

Everything in connection with the Sunday meetings was thoroughly organized. Before Mr. Sunday came the city was organized into interdenominational neighborhood prayer meetings. These prayer meetings had much to do with the success of the Sunday campaign. We believe in the power of prayer. In addition to this power, these prayer meetings advertised the meetings in the Auditorium, and put the people in a state of expectancy. They also brought about such a co-operation among denominations as nothing else could have done.

Mr. Sunday has a large group of splendid workers with him. These workers were busy every day in every part of the city, holding smaller meetings among all classes of society. Some were holding noonday meetings in the great industrial plants, some were speaking to high school girls, others were meeting with groups of the first families. I doubt whether the public realizes how much these staff workers contribute to the success of the Auditorium meetings.

Inside the Auditorium everything was thoroughly organized, musicians, ushers, secretaries, personal workers, and all. Think of taking up a collection in a congregation of 5,000 inside of two minutes. Only perfect organization made it possible. Surely the church does not need any further organization in the way of societies, but might it not be possible to organize the general work of the church in a much more effective way?

I could never quite reconcile myself to Mr. Sunday's prayers. They are not like any other prayers that I have ever heard. He strikes one as being too familiar with the Lord and as telling the Lord too much. But after one has given these prayers all the criticism they deserve he is bound to feel that Mr. Sunday is really talking to God. In his

(Continued on page 8)

"Boomerangs and By-Products"

By Rev. Ernest Thompson, D.D.

THE Church that is standing still is dead. Progress is the law of life. The best sort of progress is that which is made along the line of a well defined plan.

An Ambitious Goal and a Systematic Plan.

Our Church has set up an Ambitious Goal and is seeking to reach it by a systematic plan—\$3,500,000 for benevolences in 1919. And it is trying to reach that goal along the rails of regular and systematic giving—every member of every church a contributor, regularly, systematically, cheerfully, and proportionally, liberally, in a word scripturally. Not less than a tithe some of these days from all God's people.

A Boomerang.

This beneficent drive is a boomerang to the pastor: the right sort of a boomerang. My little boy had a boomerang—he threw it and it landed in the top of a tree. He could not locate it because of the leaves; when the leaves had fallen, another boy got it and traded it to still another boy for an apple; this boy sailed it into the top of a still taller tree, where it lodged. The February winds began to blow and the other day my boy, standing beneath the tree, found the boomerang at his feet. After long absence and many vicissitudes, scarred and bereft of paint, the boomerang, according to its nature, had come home.

Brother Pastor, launch this drive and it will come back in blessing at your feet. I have known more than one pastor to have his own salary increased because, forgetting about his own salary, he gave himself to the church's larger program. But if not, there is still the sweet consciousness of the growth of the Master's kingdom.

But the raising of this amount of money in itself, though it resulted in enlarged equipment in Home and Foreign

fields, and an adequate salary for every pastor and mission worker, would not be a great enough goal for our splendid Church.

"By-Products."

Just above us on the river is a salt furnace, which for many years made nothing but salt and was doing a profitable business in a small way. But in recent months they have come to find that what they had been discarding and throwing away was the most valuable part of salt making. In other words, the by-products of salt, calcium chloride and bromide, are of vastly more consequence than the salt itself.

So to the church that faithfully carries out this every member canvass, this beneficence drive, there will come by-products to which the mere amount of money is not to be compared.

Some of these by-products will be a larger vision of the church's responsibility, a better knowledge of its program, a study of the Scriptures to see if these things be so, a more regular attendance on the church services, a deepening of the spiritual life, and a growing spirit of evangelism.

More intelligent church members.

Larger visioned church members.

More scriptural church members.

More liberal church members.

More attending church members.

More spiritual church members.

More evangelistic church members.

Brother Pastor, isn't it worth while? Do not cheat yourself out of these by-products by failing to put yourself wholeheartedly into the plan.

Charleston, W. Va.

Shall the Presbyterian Church Go Over the Top?

By Rev. D. F. Wilkinson.

THE Assembly has asked the Church for \$3,500,000 for benevolence during the year ending April 1, 1920.

Can it be raised? Will it be done? It surely can be; and it surely will be if the Presbyterian people of the Southland are given a fair chance. Let them hear about the program. Let them see the need.

Never has there been a time when Christian people were so willing to do great and noble things for their Lord and their fellowmen as now. Never has there been a time when they recognized so fully as now the great truth of stewardship. Never have they felt so deeply as they do now the responsibility that rests upon them to give the Gospel of Christ to a bleeding, starving world.

Within the past few years many great benevolent and humanitarian enterprises for feeding the hungry, clothing the naked, and ministering to the sick and wounded have been successfully carried out by Christian people. These schemes have required much labor, great sacrifices, enormous gifts of money, but it has all been done with wonderful cheerfulness.

Christian people are getting accustomed to doing large things. They love the sensation of "going over the top." They have successfully equipped and manned many of the benevolent and Christian enterprises in connection with the late war. They are now feeding several million hungry people. They have quit estimating money by the thousands, but rather, by the millions. And they meet the demands gladly. All they require is to be informed of the need.

Our Presbyterian people have had a large and conspicuous part in all this gigantic work and sacrificial giving. They have had fine schooling, and now they are ready to carry on the big things for Christ and His Kingdom. All they need are the facts and the chance to do their part.

All the large evangelical churches are planning to carry out a large program for the immediate future. Some of them are already hard at work. Shall the Presbyterian Church lag behind? Shall she fail while her sister churches succeed all about her? Surely not.

What is necessary for an easy and complete success? Give every member a chance. Tell about the program for the next year. Tell about the needs. Tell what others are doing. Tell him the Presbyterian Church is depending on him to do his fair share in carrying out the program. In nearly every case the response will be gratifying. Now it is a well known fact that the Assembly's Stewardship Committee cannot do this hand to hand work. Laymen's conventions will help, but these reach only a few. Presbyterian Conferences will help, but these do not touch the rank and file. Literature on the subject will help, but many will not read it. What is to be done, then? The pastors of churches can do it. He must do it if it is done. He must instruct his people on the subject. He must organize and supervise the drive in his congregation. If he will, he can. If any congregation with a pastor or stated supply fails to do its fair share in carrying out the present program, most of us will have our idea as to where the blame lies.

Zachary, La.

If the hill back of Nazareth could give forth its secret, if the lake of Galilee could tell what it witnessed, if the desert places around Jerusalem could tell their story, if the Mount of Olives could speak out and tell us what transpired there, they would all tell us more than anything else of the prayer-life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear that made it irresistible.—John R. Mott.

Intensified Church Work

By Rev. J. Ernest Thacker, D.D.

WE began a campaign of intensified Evangelistic Church work in the First Church of Lexington, Ky., on January 5: The purpose is to deepen the spiritual life of church members and to bring the unsaved to Christ. The Sunday night service, each week, is a real decision service, and every person in the congregation is given the opportunity to express his earnest purpose to live a more consecrated, useful Christian life, or to unite with the church by letter, or to accept Jesus Christ as his Saviour. Each member is asked to be a real personal worker—a soul winner—and to keep a prayer list. The Sunday School teachers are asked to make a special effort to lead their scholars to Christ, and both teachers and scholars are asked to go out after others and bring them into their classes, and through the classes into the church.

The results have been a wonderful increase in the spiritual atmosphere of the church: new members have been received each Sunday; the proper meetings have become such a vital force that men are saying, "I used to go to prayer meeting because I thought I ought to go, now I go because I want to go;" the attendance at all services has been greatly increased and the warm, cordial welcome given to all who come is constantly drawing and holding new people.

This work is being done mostly by the people themselves, and not by the acting pastor, and could be done much better by a regular pastor leading his church into intensified, en-

thusiastic evangelistic work. We are hoping to have a series of special services in March, so that by April 1 we may be able to report the best Stewardship and Evangelistic Campaign in the history of the church.

Throughout the Assembly our churches have all been greatly hindered in their work by influenza, and by natural absorption in war work of one kind or another, and if our reports on April 1 are to show commendable results in our work for the Master, it will be necessary to intensify our work along all lines, and especially in Evangelism.

This personal testimony, which I'm sure the brethren will pardon—is written in order to suggest that all our pastors and churches make all their services during the next few weeks intensely evangelistic; that each member be asked and trained to become a real personal worker at once, winning souls for Christ; that each one have a personal prayer list; that the Sunday night service be made an enthusiastic evangelistic service and that each church, as far as possible, have a series of special meetings in March.

This would undoubtedly revitalize and spiritualize our forces, make our great Stewardship movement a real success, win many souls for Christ and bring us to the close of a church year of great blessing, which otherwise, because of so many hindrances, may prove a disappointment.

Do you feel this way about it? Then why not try it?
Norfolk, Va.

Are the Churches in the Synod of South Carolina Soul-Winning Institutions?

By Rev. E. P. Davis, D.D.

A STUDY of the Minutes of the Synod of South Carolina for the year 1918 reveals the facts that we have 293 churches with 30,083 members, and that there were 1,008 accessions by examination during the year. We have some of the best churches, all things considered, in the bounds of the General Assembly. But 98 churches in our Synod with a total membership of 4,789 did not report a single addition by profession of faith during the whole year. Thirteen of the 48 churches in Bethel Presbytery with a total membership of 573; 11 of the 26 churches in Charleston Presbytery with a total membership of 331; 13 of the 30 churches in Congaree Presbytery with a total membership of 470; 11 of the 40 churches in Enoree Presbytery with a total membership of 440; 13 of the 32 churches in Harmony Presbytery with a total membership of 685; 12 of the 37 churches in Pee Dee Presbytery with a total membership of 727; 10 of the 37 churches in Piedmont Presbytery with a total membership of 762, and 15 of the 43 churches in South Carolina Presbytery with a total membership of 801, did not report a single convert for twelve months. These are the facts as furnished by our official records for our information. We cannot know all the reasons for the facts. Some of the churches are small and others had no pastors; but they had ruling elders, deacons and members. Is it not well sometimes to re-state the twofold purpose of the existence and maintenance of the church as the preservation of the truth in its purity, totality and preciousness and the publication of the truth by which the Holy Spirit regenerates, convinces, converts, sanctifies and saves men? But many of these barren churches have more than a hundred members each; and one has 320 members, a pastor, seven elders and eight deacons. Another has 539 members, 10 elders and 19 deacons, and only two joined the church during the year by examination. Is the church measuring up to her high calling? It is true that it is the sovereign prerogative of the Holy Spirit to regenerate the soul. But He has appointed the means of grace to be diligently used by us and the meager

results demonstrate the imperative need of importunate prayer, emphasis on the fundamental truths of the Gospel and personal effort in soul-winning. How much more important and honorable is the work of winning souls from the world than disturbing the church relations of members in other churches and denominations! We do not suppose that the Synod of South Carolina is more unfruitful than other Synods, and we are grateful to God for the great work the churches are doing in giving faithful testimony to the truth, in Christian education, in gifts to all the benevolent causes of the church and in their loyalty to Christ and Presbyterianism. May God graciously revive His work in all our hearts, homes and churches!

Greenville, S. C.

Dr. Hill's Views on the Tithe.

Anything from Dr. Hill's pen must carry weight. We give below his views as expressed in a note to the editor. They may not have been intended for publication, but we venture to publish them, wishing both sides of the question to have a fair hearing.

"I don't think that the recent article in the Standard on "The Tithe" does justice to the subject, nor destroys all influence of the tithe upon Christian giving. I never heard of any one maintaining that the tithe went back to creation. It started with Abram, the father of the chosen people, was practised by Jacob, and was incorporated by Moses as the law for Israel's giving. That it was not a ceremonial law, but had a moral quality.

"If God required the Jews to give one-tenth of their income to maintain His worship among themselves, it would be passing strange if He expected Christian people to give less than a tenth to maintain His worship at home and "preach the Gospel to every creature."

Has Christ Failed in His Mission to the World?

By Rev. A. W. Pitzer, D.D.

WE hear complaint on all sides that Christianity has failed to meet the needs of a perishing world; and that the Church of Christ is sadly behind this "New Era" in the world's history. Those complaints go back to Christ Himself; and it is well for us to know some of the things that He did not come to do.

He did not come on any indefinite and uncertain mission. He knew perfectly all that He had to do, and He gave His life to doing that. He tells us plainly some of the things He did not come to do. In John 6:38, He says: "I came not to do my own will; but the will of Him who sent me." He was no capricious arbitrary Autocrat to do as He pleased; but must speak and do according to the will of His Father, who had sent Him on this mission.

We are hearing now from many sources that, "if Christianity does not end wars, then the church is a failure." Let us turn to the words of Christ, Matt. 10:34: "Think not that I came to send peace on the earth; I came not to send peace, but a sword." Read the context, verses 34 to 40. As His Father sent Him, so He sends His disciples into the world; as He had no mission to put an end to wars; so His church has no such mission. There will be wars and rumors of wars until the end. This is what our Lord says, and we can depend on His word.

Another popular complaint is that the Church, or Christianity, or Christ Himself does not stop the great conflict, now general in all the earth, between labor and capital: "What a failure the Gospel is that it cannot put an end to strikes, lockouts, bombs, dynamites," etc., etc., etc. I fail to find anywhere in the Gospel that our Lord ever undertook to settle such questions: or that He ever sent out His Church on any such mission. He was asked by a citizen to speak to his brother and settle the question of property rights between these two brothers. Jesus refused to arbitrate and said (Luke 12:14): "Man, who made me a judge or divider over you: take heed and keep yourself from covetousness." And yet the "Federal Council" of the churches does not hesitate to appoint a commission to settle all such questions. No wonder that the Church fails, when it attempts to do what our Lord and Head never commanded her to do. Failures have marked the church in all the centuries, when she has tried to do the things which her Lord and Master never told her to do.

If the church of today in this land does not cease to heed and obey the calls and demands of this wicked and godless world; the Risen Lord God Almighty may remove the

candle stand from many churches; as He has taken away the candle stand from the churches of Asia Minor; and from many regions in continental Europe. If anyone wishes to know how great is the darkness in lands in which the Light of the Gospel has been put out and the candle stand removed, let him go at once to Asia Minor, to Germany, to Russia; then he will know how great is the darkness, when the Light is lost.

I am now eighty-four years old, and have seen a number of "New Eras" (so-called), Reforms, and Reconstructions; and have listened to the wonderful promises and prophecies as to what the "New Era" would do for this old sinful world of ours. But all the essential elements of our estate have remained the same, unaltered since the introduction of sin by the Devil, who has been, and now is, the god of this world, the prince of the power of the air. He is busy by night and by day sowing tares; and the tares continue to grow, and will grow, side by side with the growing wheat, until the harvest at the end of age. The Angel of Christ will then gather them out for the burning.

World conditions today are horrible beyond expression; and if men do not believe in a place of torment hereafter, they must believe that there are many places of torment here and now. Jehovah told Jeremiah, His prophet, to take the cup of His wrath and make the nations of the earth drink: Thus saith Jehovah of Hosts, "Evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth, and the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth." (Jer. 25:32-33).

Whatchman, What of the Night?

I believe that Jesus will return to this earth in the same body that rose from the dead; that He will get the victory over Satan and all demons, evil, and over death itself; that He will gather the Jews into their own land given by Jehovah to the Patriarchs; that He will judge the godless and wicked nations; that He will purify this planet with fire; that He will raise the righteous dead and transfigure the living saints; that He will make all things new, even a new heaven and a new earth; and here will He dwell with His Redeemed People. I do not know the exact order of these great events, but I do know that every word of God will be fulfilled.

Come, Lord Jesus.

Salem, Va.

Attendance at Communion.

I have been interested in two reports from our leading congregations giving the number of members partaking of the Lord's Supper. The clerk of the session has been recording the number after each communion. Special attention might be paid to this matter at the spring communion, and your columns might be thrown open by invitation to brief reports giving the number of members of communicants, and of accessions. Such a list would require only one line for each congregation.

The last issue of the United Presbyterian gives such a report from the Bellevue Church, in one of the suburbs of Pittsburgh. Each communicant registered attendance by such a card as Dr. Ogden employs in Louisville. The membership in Bellevue is 554. Of these 310 received communion. This does not include visitors. The analysis of absentees was as follows: In the army, 35; at college, 14; sick, 40; waiting upon the sick, 16; aged, 10; detained by small children, 10; employed on Sabbath, 11; removed to other communities, 22; sorrow in the home, 12; away over Sabbath, 12; absentees unaccounted for, 63. The large number of persons sick is accounted for by the influenza epidemic.

A slight analysis of these figures shows that 65 per cent of the resident members partook of communion, and that

only 13 per cent were absent without a reason known by the pastor. This attendance was not worked up for the occasion, and it was made known by the pastor only through the weekly bulletin. Such a percentage is by no means unusual in the United Presbyterian Church. In fact, I think that in normal times it would be counted rather low, at least in the better churches, such as Bellevue. In the spirit of Christian love it is fair to ask whether the percentage is higher or lower in our better Southern Presbyterian churches, and why?

A. W. B.

The Day's Needs.

Each day I pray, God give me strength anew
To do the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the lie,
To look a cold world bravely in the face,
To cheer for those that pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give—
God give me strength that I may rightly live!

—The Youth's Companion

Ministerial Financial Compensation

By Rev. Henry H. Sweets, D.D., Secretary.

THE General Assembly in session at Durant, Okla., took the following action:

"Whereas, the salaries of our ministers are, as a rule, inadequate for their support, on account of the great increase in the costs of the necessaries of life, bringing on a condition which threatens the increased efficiency and future supply of ministers, we recommend:

"1. That all of the Presbyteries be directed to consider at once practical means of increasing the salaries of the ministers.

"2. That the Presbyterial Committees of Christian Education and Ministerial Relief arrange before the next meeting of Presbytery, if possible, for deputations of laymen to visit the churches in the Presbytery, and confer with, advise and assist the church officers in the matter of increase of salaries.

"3. That the Executive Committee of Christian Education and Ministerial Relief, which has already done so much in this direction, be directed to supervise and further the adoption and putting into operation plans in all the Presbyteries, to remedy the acute situation facing the whole church relative to the adequate support of the ministry."

No clearer presentation of the importance of this subject has come to our attention than that written by Mr. H. P. Ford, Recording Secretary of the Board of Trustees of the Presbyterian Church, U. S. A., who writes as follows:

It is clear to every well-informed person that ministers, as a rule, are not receiving financial compensation in accordance with their necessities and in proportion to the service they are rendering. Some of the reasons why this important matter should receive the thoughtful consideration of every congregation follows:

1st. In intelligence, scholarship, influence and leadership, ministers compare favorably with men of other professions who receive much higher compensation.

2nd. Ministers are at the forefront in all things that make for the best in social, civil and religious circles. No one doubts that the finest things in life are inspired by the teachings of Christian churches and Christian ministers.

3rd. They must be dressed respectably, not only on the Sabbath, but on other days; their homes must be places of gentility and refinement; their children well dressed and educated; and they themselves must keep in touch with the best literature and in the front ranks of all forward movements. And this is demanded of men who in some cases are not paid as much as day laborers!

4th. Some of life's necessities have increased in price from 25 per cent to 200 per cent during the past few years. During that time many ministers have had no increase in their salaries. Recently the United States Government increased the wages of some two million railroad employees over 40 per cent.

5th. It is said that the average salary of ministers in ten leading denominations is less than \$800 per annum. Surely if we expect young men to devote their lives to this high and noble calling it should be made more attractive from a financial point of view!

6th. In 1917, the Synod of Pennsylvania passed a resolution calling for an increase of at least 30 per cent in minister's salaries. The following year it passed a resolution urging a continuance of the effort "until a standard of decency and justice be attained, and our ministers made 'free from worldly cares and avocations' in accordance with the solemn obligations of the people in their call."

7th. The General Assembly of the Presbyterian Church, South, took the following action in 1918: "Whereas, the salaries of our ministers are, as a rule, inadequate for their support, on account of the great increase in the cost of the necessities of life, bringing on a condition which threatens the increased efficiency and future supply of ministers, we recommend, That all the Presbyteries be directed at once to consider practical means of increasing the salaries of ministers; and that they be directed to supervise and further the adoption and putting into operation plans to remedy the acute situation facing the whole Church relative to the adequate support of the ministry."

Louisville, Ky.

A Word to the Sisters.

Most of us have seen in the daily press the notices of the drive in March to collect additional tons of clothing for the destitute millions of Europe. Some of us are wondering whether we have anything left worth giving. But there is a word I would like to say by way of suggestion. Even in my limited knowledge I could mention many homes with trunks of clothing laid away because of tender associations—it does not seem as if you could resolve to part with them, or have them put to use. Perhaps it was your soldier-boy who threw scornfully aside the civilian garb, to don his uniform. Few of these things will be wanted again; your boy has become a stalwart man, and outgrown them. Or perhaps he, in the great conflict has given his life, has laid aside all "these troublesome disguises which we wear," and these things seem doubly sacred to you.

Then there are homes from which mother, or father, or beloved child, are missing, and you have folded away each article of theirs as precious. But, dear friends, is it well? Is it as they would have it, who now walk in white, where no cold can chill, no want come? Or would they have you, for the sake of Him who has received them into heavenly mansions, add in their name these treasured garments to the offerings soon to be sent to the desolate of other lands? Soeur.

"Do not be content to move about in the mere shallows of Christianity. Plunge into its depths. A passion for true holiness is much needed today both by the clergy and the laity. To have as fully as is possible the mind that was in Christ Jesus should be the dominant ambition of every follower of our Lord."

The Sunday Meetings in Richmond.

(Continued from page 4)

prayer he reminds one of an excited boy who has a whole lot of interesting and exciting things to tell his father.

I have been speaking of the human side of these meetings, but it was manifest that the Spirit of God was present, too, and that He was working with power. It is too early to estimate what the permanent results of the Sunday meetings in Richmond will be, but the immediate results are very marked. Many have confessed Christ and the people of Richmond are talking religion in high places and in low places as they have probably never done before.

I could have devoted this paper so finding fault with Mr. Sunday's methods. They are open to criticism. But I cannot help remembering if Mr. Sunday were to conform to my ideals he would be just the kind of preacher that I am and that gives me pause. So I have preferred to dwell on those points which may be suggestive to other ministers. Do not understand that I would, for a moment advise any minister to imitate Mr. Sunday. That would be nothing short of a tragedy. I recall a paragraph in Phillips Brooks' Notes on Preaching, to the effect that if a minister wishes to imitate John the Baptist he might not have so much trouble in getting the camel's hair and locusts and honey. But the minister can learn much from Mr. Sunday without imitating him for a moment. He is preaching the Gospel of Jesus Christ with power and the common people and all classes of people are hearing him gladly. God bless Mr. Sunday and all his workers.

Richmond, Va.

A Supreme Example of Stewardship.

By Rev. Chas. E. Raynal, D.D.
(*Entirely without collaboration*).

Little Joe's Church, at Barium Springs, gave last year the sum of \$1,022 to the benevolent causes.

This church is made up of the orphan children of the Synod of North Carolina. Its membership includes the teachers, matrons and president of the institution and a few friendly farmers. The wide demesne of our rich commonwealth holds no poorer or more humble community.

And yet with what proof of affection have they come with their abundance of joy and deep poverty to abound unto the riches of liberality. Considering the average income of these orphaned charges of the church and the salaries paid by the Synod to their monitors and guardians, have we not here a supreme example of stewardship? Of their own accord they have given according to their power—yea and beyond their power.

Before the liberality of the widow who cast into the treasury all her living when she paid to the Lord two mites, the world has stood for two thousand years with reverent and uncovered head. And is it not true that here again we have one of those sacred evidences of the courage of the poor? Put off the shoes from off thy feet as well as the hat from off thy head, for this is holy ground! The orphan and his destitute protector have cast into the treasury a thousand. The shorn lamb has leaped over a wall. The church mouse has triumphed gloriously.

The pastor of this church is a man so humble that he implicitly obeys his Lord's command not to let his left hand know what his right hand doeth. In sounding the trumpet before him in the synagogue I am quite conscious that I am committing sacrilege. In proclaiming his honor in the marketplace I know that I offend both him and the Lord who loves him. But may the wrath of the Lord rest only on me when all sounders of trumpets receive their reward, and may the Father who seeth in secret recompense him.

Statesville, N. C.

Dr. Ogden's Smile.

By Rev. A. M. Fraser, D.D.

The article by Rev. Dr. Dunbar H. Ogden in the "Presbyterian Standard" of February 26 entitled "Union a la Uncle Sam," has in it two references to myself by name. Each reference seems to contain an argument. So I think I may be permitted to reply:

1. He says, "Even Dr. Fraser stated that in his judgment 95 per cent of the Northern ministers are as sound as those of our own Assembly." In making the statement to which Dr. Ogden refers, I was merely quoting another and not speaking from personal knowledge. Dr. Chapman was my authority for that estimate, and I accepted him as good authority. But even so, Dr. Ogden's quotation of me was not complete, and a partial quotation may be as unfair as a misquotation. After quoting Dr. Chapman's estimate, I went on to make the claim that it is not the percentage of orthodoxy in a church that counts, but the relative influence of the two parties in the councils of the church. I expressed the opinion for myself that the treatment of unorthodoxy was radically different and characteristically different in the two churches.

2. He quotes me as saying that I had spent many hours over the paper sent by the last Assembly to the President. This is a misquotation. It was not intentional, of course, but nevertheless it produces a wrong impression. What I said was that the "committee" had spent several hours on that task. If the disposition of the case had been left to me individually, it would not have taken me many minutes to settle it in a way that Dr. McPheeters would not have objected to and that, doubtless, would have been satisfactory to a majority in our church. By the way, I did not say "many hours" but "several hours."

3. Touching the latter quotation (which shows that he had not read me carefully), he remarks: "Verily some of us must turn our faces while we smile." Now that "smile," at least, does not contain an argument. It does not prove anything whatever in the premises. For does not a smile, like a criticism, tell you as much about the author of it as the object of it? Does not Dr. Ogden's face wear a genial, sunshiny smile all the time? As the champion of brotherliness, of course he could not smile at his brethren any other than a respectful and kindly smile, even though he put the smile in a parenthesis and "turn his face" to smile it.

Staunton, Va.

Federal Union.

By Rev. Thornton Whaling, D.D.

My honored friend and former student, Dr. Dunbar H. Ogden, has written an article admirable in its spirit and thought-provoking in its contents. He suggests, however, a plan which in all its essential features is naked consolidation or the vicious form of Organic Union. The objections to this plan in general are:

First, it is impracticable because the Church will divide before accepting it.

Second, it is a low kind of union, representing colloidal and molluscous combination.

Third, it would require surrenders which ought not to be made.

In addition, these further objections may be urged against Dr. Ogden's proposals:

First, it is provincial, confessedly written from the standpoint of Kentucky. Now, all Kentuckians are interesting, but some of them delightfully ignore the existence of the rest of the world; and though we love them yet we cannot accept their viewpoint as Catholic and Cosmical.

Second, the plan is confused and contradictory. It states that "each Synod would have the fullest authority over its local affairs." If this is meant, we would split the two Presbyterian Churches into fifty isolated fragments: if this is not meant we still have the supreme General Assembly, whose unlimited powers are not eagerly desired by our Church.

Third, his plan, while proposing "Union a la Uncle Sam," violates the analogy both historically and ecclesiastically. There can be no union like our National Union which does not involve the preceding existence of sovereign bodies, who freely decide to enter into a Federal Union by the creation of a Federal Congress or Assembly. The Synods were never sovereign any more than counties within states, and his plan, therefore, in no sense, fits "the providential, divine parable which expounds the method of union."

In closing I would say that brethren in the Church, both North and South, and in still other Churches, are beginning to see that the plan endorsed by two of our General Assemblies, means to create a Federal Assembly of large powers, doctrinal, legislative, administrative and judicial, and while an Assembly whose powers are limited in its constitution like that of the Federal Congress, still the grant of power sought is a large and generous one, the plan involves the union of all Presbyterian and Reformed Churches; the first step is the union of the U. S. and U. S. A. Churches, and it is hoped that a careful study of this plan now in preparation by committees of both the Northern and Southern Churches will lead both of those Churches to see that the proposed union is a real union, integrating into one body the too-long divided Churches.

Columbia, S. C.

Life calls us to a conflict in which all must engage. In this conflict the conditions of successful conquest are always easy. As some one has said: "We have but to toil awhile, endure awhile, believe always, and never turn back." If this is our attitude, and if our faith is fixed unflinchingly in Jesus Christ, we shall come off conquerors through Him that loved us and gave Himself for us.—Christian Observer.



News of the Week



Owing to absence of Democrats, Representative Weaver, of the Tenth District of North Carolina, was unseated, and J. P. Britt was given the seat in the House of Representatives.

The State of Kentucky is seeking to recover from the University of North Carolina something like \$219,350 as an inheritance tax assessment against that portion of the Flagler estate that went to the University, though the law of Kentucky exempts educational institutions from liability for inheritance taxes.

A \$30,000 fire occurred when the finishing and packing buildings and the office of the Lenoir (N. C.) Chair Manufacturing Company were destroyed. The buildings with their entire stock of 15 finished cars of chairs and \$8,000 worth of leather were a complete loss.

A. W. McLean, Democratic National Committeeman from North Carolina, announces that he had recommended Miss Mary Owen Graham, formerly of Charlotte, now of Raleigh, for associate member of the committee from the Tar Heel State.

George H. Bellamy, the Duke of Brunswick, has been confirmed for marshal of the Eastern District. His nomination was sent in last week, rushed along, and put right through. He can now assume his new duties, and a fine marshal he will be.

The House passed the Price bill from the Senate for the establishment of a state system of cotton warehouses and the bill is awaiting third roll-call reading before being enrolled for ratification. It provides for a tax of 25 cents on every bale of cotton ginned in the state.

President Wilson told a delegation from the American Jewish Congress that he was persuaded that the Allied Nations, with the fullest concurrence of the American Government and people, were agreed that in Palestine should be laid the foundation of a Jewish commonwealth.

Secretary Lane's proposal to reclaim waste lands for the returning soldiers failed for lack of time in the Senate.

Congress adjourned, leaving many important bills in the air, owing to filibuster proceedings on the part of Republican Senators, who wished to force the President to call an extra session at once. The President remained firm and appealed to the people of the United States. He has gone to France and will not return till the Peace Conference is over. At the last minute the Senate weakened to the extent of passing the Liberty Loan measure.

COLUMBIA THEOLOGICAL SEMINARY.

Rev. Thornton Whaling, D.D., president of Columbia Seminary, recently returned from a trip to Augusta, Atlanta and Cincinnati, O. In Augusta, Dr. Whaling addressed the soldiers at Camp Hancock. The following extracts from a letter of the camp religious work director to the religious work director of the Southeastern Department will illustrate Dr. Whaling's reception at the camp and the influence of his address: "President Whaling is the best speaker we have had in the camp since I have been here, and his lectures proved very effective. No one has reached the soldiers quite as effectively and intimately as he has."

In Atlanta, Dr. Whaling spoke to the Ministerial Union of that city and, from there went to Cincinnati to attend a conference on the matter of the federal union of the various

By a majority of 84 votes, Greensboro has decided to retain the commission form of government and rejected the managerial form. About 850 votes were cast. Men worked on both sides and not until the votes were counted could anyone be sure of the result. The regular city election will be held two months from now.

A detachment of 25 medical officers and 69 nurses who have served in base hospital No. 6, France, returned on the transport Abangarez. The detachment was commanded by Col. Addison Brenizer, of Charlotte, N. C., and was composed of men and women from Massachusetts and North Carolina.

The nomination of Thomas D. Warren for district attorney failed of confirmation. The President will give him recess appointment.

The House has adopted for North Carolina the Pharr-Matthews statewide road bill for securing the full federal aid in highway construction.

On the last Sunday in March clocks will be advanced one hour.

A tornado which struck Eufaula, Ala., late March 5 caused one known death and property damage estimated in first reports at a half million dollars. Nearly every residence in the city appears to have been damaged and a number of business houses were razed.

The Government has determined to retain control of the railroads, despite failure of Congress to provide funds for the railroad administration, and to have the roads finance themselves for the next few months through private loans on the open market or through advances by the war finance corporation.

The Bryant School Board bill passed the N. C. House by a vote of 67 to 34. A pension bill which passed will give the Confederate Veterans more money.

The North Carolina House by a vote of 54 to 49 killed the Woman Suffrage bill.

The establishment of a district headquarters branch of the Union Carbide Sales Company at Charlotte will bring about 24 families, the heads of which are traveling salesmen who will travel out from this city. Plans for the establishment of the branch here have been practically completed, and this will add another line of products handled through Charlotte.

branches of the Presbyterian Church in the United States. The members of this conference elected Dr. Whaling to present the whole matter to the General Assembly of the Northern Presbyterian Church at its next meeting in Baltimore, and it is true that no minister in the church can do this more forcefully and lucidly than he.

Rev. R. C. Reed, D.D., is absent from the city this week in attendance upon the meetings of the Western Section of the Pan Presbyterian Alliance, which is in session at Chambersburg, Pa.

Chaplain J. Sprole Lyons, Jr., of Atlanta, and alumnus of this institution, who was wounded while on duty with the Thirtieth Division in France, was a recent visitor on the campus. On Friday afternoon at 4:30 he will address the student body on his experiences in France.

Christian Endeavor

By Rev. S. H. Hay.

M., Mar. 17—Building a New Man: Rom. 6:1-11.

T., Mar. 18—The True Start: John 3:1-8.

W., Mar. 19—Building Honesty: Prov. 11:1-11.

T., Mar. 20—Building Integrity: Isa. 33:13-16.

F., Mar. 21—Building Sympathy: Matt. 7:7-12.

S., Mar. 22—Christ, the Model: Col. 3:9-17.

* * *

Topic for Sunday, Mar. 23—The Art of Building Character: I Cor. 3:10-17.

* * *

What is the noblest art of all? Would you name some such art as painting or architecture? The noblest art is the building of character. It is supreme for great and definite reasons: the material is the human soul, the theme is likeness to the Divine Christ, and the finished work is designed for eternity. Statues and pictures will be annihilated by time; but the human character will last forever.

And the art of character building is within the reach of all. Every one of us should be absorbed in its mastery and application. Nothing on earth is more desirable than the power to be and do the things which make for character in the men we meet and touch. And how glorious is the faculty of drawing strength for ourselves from the opportunities and experiences of life! Every other art in comparison to this seems trivial unless it enjoys the right of making contribution to this.

* * *

We must build our character on the true foundation. Likewise, to apply our great art in the lives of others we must somehow induce them to build upon the same. Our Bible lesson tells us this foundation is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ."

The other day, as a pleasant surprise to that great old editor, Henry Watterson, the paper which he used to direct published a special edition in his honor. In this number many eminent men of the world, such as Lloyd George, Balfour, Pershing, Marshall, Daniels, and others paid their tribute to Mr. Watterson's greatness. It was greatness saluting greatness. At bottom it was a tribute to character.

The same week in which this surprise edition of Mr. Watterson's old paper greeted him in his mail in Florida, an article appeared from Mr. Watterson's pen in the Saturday Evening Post. In this Mr. Watterson stated what is really the secret of his powerful character. He made it plain he had long ago become rooted and grounded in Christ. He says: "I retain the spiritual essentials I learned then and there (a revival in the days of his boyhood). I never had a young man's period of disbelief. I found the Sermon on the Mount leading enough for my ethical guidance, in the life and death of the Man of Galilee inspiration enough to fulfill my heart's desire. I have found nothing in life to shake my childlike faith in the simple rescript of Christ and Him crucified."

* * *

To apply the art of character building in the lives of ourselves and others we must be watchful. A certain man in the South seems never to let an event or experience pass without scrutinizing it to see wherein it may be used to make him better. And he seems never to forget his mission and art in dealing with others. Year in and out, hour by hour, he speaks such words and makes such interpretations of life as will lead his associates into Christlike character. Is he not living a great life?

* * *

Why is good character so important?

How can we build on Christ?

What models are worth following?

The Prayer Meeting

TOPIC FOR WEEK BEGINNING MARCH 16:
THE WORD THAT STANDS FOREVER—Is. 40:1-8.

By Rev. C. D. Waller.

Is there anything more variant than words? A word may mean everything or nothing. Idle chatter, or falsehood, or the essence of truth. It depends upon who speaks the word. The prisoner listens with far different emotions to the idle vaporings of the thoughtless onlooker from the solemn words of jury or judge. Both speak words, but of infinitely differing significance and power.

For us, there is the greatest significance and interest in the fact that God has spoken words. God—the infinite Creator and Ruler and Judge. His character is the guarantee of the word He speaks. No fugitive word can He speak, no false word, no word of levity; else He would ipse facto cease to be God.

This Voice is heard in our passage: it speaks characteristic words which echo throughout the whole Bible, and whose tender and compelling accents men have and will hear in their hearts and consciences through the centuries.

First it is the voice of the lover wooing her whom he would persuade to be his bride. And this is a word which can never die, which pulses with the health of perpetual youth. It is the word of Jesus, who Himself is the word of God. "Comfort ye, comfort ye my people, speak ye home to the heart of Jerusalem, and say to her that accomplished is her warfare, that forgiven is her iniquity; that she has received of Jehovah's hand double for all her sins."

This is the word of grace and love to God's people in captivity. Though they are far away, yet they are addressed

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THE FURLOUGHED MISSIONARY.

Ah! the homeland fields are bonny, and the woodlands lush and green,

With the white birch and the fir-tree and the elm—they call their queen.

I love them all and know not which one I love the best,
For I'm at home on furlough and there's home within my breast!

I've longed to see the straight pine on the snowy mountain tops;

I've longed to see the canon, with its red and golden rocks:
But what I've wanted most of all was to see my mother's face,

And to sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,
And sing, "My Country, 'Tis of Thee"—the tides surge in my breast.

For there's not a flag beneath the skies so glorious as our own;

There's not a country in the world like our dear, sweet home.

Ah, the Chinese streets are dirty, and the Chinese people queer;

But after all, they're just like us, and the Master holds them dear.

You ask if I am going back to face the guns again?
Like soldiers home on furlough, my only thought is when!

I'm going back to the trenches to get another shot.
I fight beside my Captain—if I fall it matters not.
So I'm going back to China, and over seas I'll fare,
My home is in the homeland, but my heart's out there.

—Mary Elliot Fitch Tooker, in Woman's Work.

Sunday School

By Rev. H. G. Hill, D.D.

THE CITIES OF REFUGE.

Golden Text—Matt. 5-7: "Blessed are the merciful, for they shall obtain mercy."

Joshua 20:1-9.

March 16, 1919.

The institutions of the Israelites were established under the Divine direction and were designed and adapted to promote their welfare. The separation of the tribe of Levi from their brethren, and the law of the tithe, were intended to provide ministers of religion and education for the nation and to make adequate provision for their support. The prohibited intercourse and intermarriage with the heathen were designed to shield them from idolatry and immoral practices. Their distinctions of meats to be eaten or shunned, while guarding them from the customs of idolaters, were in accord with sanitary laws and promotive of physical health. The appointment of cities of refuge in Canaan according to the command given to Moses, was a measure calculated to maintain social order and well-being.

I. *The Persons These Cities Protected.*

They did not shield from punishment all offenders or all manslayers. They were designed to protect all classes of citizens of Israel and all strangers sojourning with them. They did not protect the sinful murderer. If upon investigation it was found that a person had slain his neighbor deliberately from hatred or malice or any other evil motive, he was surrendered to the "avenger of blood" who was the nearest of kin, to pay the penalty of his crime. Thus life in society was protected from violence and murder. Thus God's law, "Whosoever sheddeth man's blood, by man shall his blood be shed," was upheld. But if upon examination it was found that a man had killed his fellow, unwittingly, unintentionally, by accident, and not from any evil motive, he was to be protected in the city of refuge, and not surrendered to death. The innocent manslayer was shielded from danger, the guilty murderer was consigned to death and society was delivered from needless bloodshed.

II. *The Number and Location of These Cities.*

To make them efficient for accomplishing the ends designed they must be sufficiently numerous and well placed. There were six of them, three on the east of Jordan and three on the west. Each of them was in the territory of a distinct tribe. West of Jordan, one was in Naphtali, one in Ephraim and one in Judah. East of the river, one was in Reuben, one in Gad and one in the half tribe of Manasseh. On both sides of the river there was one in the northern part of the land, one in the central and one in the south. This rendered them accessible to all the inhabitants. They had good roads leading to them and signboards pointing the way. They were all priestly and Levitical cities and therefore had intelligent elders, capable of knowing the law, doing justice and deciding doubtful cases. These arrangements were calculated to convict and punish the guilty, to safeguard the innocent, and to deliver social life from manifold evils inflicted by human passion.

III. *The Sojourn of the Manslayer in the City.*

It was an important practical question to a man and his family, if one had slain his fellow and had reached a city of refuge, how long should he stay there. This matter is not left in doubt. If when his case is submitted to the elders, he does not stay longer than is required to judge his offense; if it is decided that he is a murderer he is immediately given up to meet the award of his deed. If he is declared to be an innocent manslayer, he is not surrendered for punishment at all, but remains in the city in perfect safety. The avenger of blood can't reach him, and he is protected by Divine

decree, power and providence. If it be asked how long he must abide in the refuge, separated from his home, family and friends, the Divine reply is, until "the death of the high priest." He has unintentionally inflicted sorrow and loss upon the slain man's house and aroused resentful feelings. Time must be given to heal sorrows, wounds, to quiet angry passions and to enable the slayer to consider the sacredness of human life and to be more cautious as to acts that may cause its loss. As the death of the high priest was determined by Jehovah, He alone fixed the time for the manslayer who was innocent to abide in the city.

IV. *The Wisdom and Mercy of the Cities of Refuge.*

The appointment of these cities and all the regulations connected with them manifest wisdom. It was wise to have righteous laws for securing justice, protecting the innocent, punishing the guilty, preventing bloodshed and maintaining social order. It revealed wisdom to have the agencies for dealing with different cases, securing delay and deliberation when evil passions had been excited, and for attaining a righteous verdict for every accused person. It showed wisdom so to select the cities of refuge as to make them easily accessible to all persons needing their provisions. Manifesting wisdom, the cities of refuge and the directions concerning them displayed mercy. It showed mercy to the guilty man to give him a fair trial and a deliberate, impartial verdict. It showed mercy to the innocent persons to vindicate his character and to assure him of safety and protection. The measures adopted bestowed mercy upon society by diminishing bloodshed and honoring law and order. Revealing Jehovah's wisdom and mercy, the cities of refuge fostered these in Israel.

Prayer Meeting.

(Continued from page 11)

as already in the holy city; the set period of exile is past; the fatal sins that excited the divine anger are forgiven; and now blessings are to be heaped upon her out of the infinite treasury of God's heart and hand. Now the fact of transcendent moment is this: this is "The Word That Stands Forever." It is a changeless God that speaks. This message issues from his heart and mouth today. It is a Gospel for a world of sinners. The first lesson of the captivity is that sin must and will be punished; but the next lesson is expressed in our passage—a Voice of grace and love. These two voices—one of the tragedy of sin, the other of the unchanging Heart—are the selfsame Voice, no contradiction.

But our passage has yet another unchanging Word.

Perhaps the exiles, like ourselves, are too ready to listen to the word of grace, to comfort our hearts, and to let things take their old course. But God's unchanging Word is more than a message of grace; it is word of preparedness, of ceaseless service, of unbroken devotion to the Lover and Benefactor. "Make straight in the desert a highway for our God." We must hear both voices; we must listen to the wooing voice, and we must obey the call to service. Thus the hidden relation of the soul with God is made fruitful, and our faith is vindicated as the glory of Jehovah is vindicated; for "all flesh together shall see it; for the mouth of the Lord hath spoken."

The last four years have given us another modern proof. Men out of deep convictions appealed to the sword; and the most powerful and ruthless militarism known to history has been beaten and thwarted. But the exiles looked around in vain for a Moses to lead them back to Jerusalem. A voice said, "Cry." "What shall I cry?" "All flesh is grass, all its glory is like a field flower. The grass withers, the flower fades; because (or when) the breath of God blows upon it. Surely the people is grass. The grass withers, the flower fades, but the word of our God shall stand forever." It was this conviction that was the confidence and strength of Israel, that brought back the captivity, that gave hope and heart, that sustained them on the desert way to Zion; and this is also our inspiration and our assurance of hope. Heaven and earth shall pass, but the word of Jehovah endureth forever.

Devotional

INTERCESSION AN ELEMENT IN ALL TRUE PRAYER.

A Good Man's Prayer.

The relation between all men and God, as taught by our Lord, places intercession in the very heart of prayer. When the disciples asked Him how to pray He said: "When ye pray, say, Our Father." That is, make your prayer at the very outstart include all men and, by implication, all needs.

Thinking on these words, a certain good man went alone to pray. Conscious of many personal needs, he rejoiced that a moment of respite had come when he could talk to his Father, who had assured him that even the hairs of his head were numbered, and tell all his needs to God, who had promised to supply them all. He comforted himself that he, an individual unworthy as he knew himself to be, could come undaunted into the very audience chamber of God and tell Him even imperfectly all his wants. Having sympathy with all men, today he felt his own needs insistent, exclusive. He would pray for himself.

An Intrusion.

His lips framed the word, "Father," when he heard at his side a footfall, and, turning, saw kneeling beside him a soldier from the battlefield of France, wounded unto death, who said: "Take me into your prayer." Once more, with doubled meaning, he began, "Father," and once more interrupted. He heard, in a strange tongue, which, nevertheless he understood, the voice of a wretched man from darkest Africa, saying, "Take me in." And they kept coming from every continent, from the islands of the sea, from prisons and palaces, hospitals and asylums, all sorts and conditions of men, they came like doves to their windows, a great multitude whom no man could number, and they said, "Take me in." Then the good man heard again the words of Jesus, "When ye pray, say, Our Father," and knew that even as no man liveth or dieth to himself, so no man can pray for himself alone.

A Changed Prayer.

Once more he opened his lips to pray, but the words he had thought to utter strangely eluded him. A kind of aphasia laid hold upon him. Many of the needs which had seemed to him most insistent were lost, submerged in a new world consciousness and sense of human brotherhood. And, strangest of all, while part of his purposed prayer had sunk into oblivion, other parts stood out with distinct and startling clearness. He had not meant to be forgetful of others, but now he saw, as with new understanding he said "Our Father," that he had been thinking too much of himself alone, unmindful that many of his petitions had quietly assumed for himself a favored relation with God and could not be granted except through the deprivation or active suffering of others. Then he knew the meaning of the words, "Ye ask and receive not because ye ask amiss," and began to understand the brotherhood of man as he whispered "Our Father."

Jesus and Intercession.

The life and teachings of Jesus give intercession a central place. He is the great Intercessor, who gave His life for the world. He lived a crowded life. Few were the moments when He could be alone. If He sought respite from the crowds on the mountain side or in the desert the multitudes pursued Him even there. He could not escape from men because He is the Son of man—of the very substance of humanity, friend and brother of all men. How, then, can prayer in His name be narrow, merely personal, selfish, less than universal?

Prayers of Jesus.

The recorded prayers of Jesus are models of intercession. He prays for Himself, "Father, glorify thou me," but the glory which He asks is to be shared by those who are redeemed through Him. He and they are to be glorified together. Without them He asks nothing for Himself. The men about His cross spoke more truly than they knew when

they said, "He saved others, Himself He cannot save." It was impossible for Him, being what He was, to save Himself alone. Therefore Gethsemane, Calvary and the tomb. The world was ever in His thought.—Rev. Chas. W. McCormick, in N. Y. Advocate.

Home Circle

THE PARABLES OF SAFED THE SAGE.

The Parable of the Doughnut.

Now I entered the Kitchen, and would have passed through. But Keturah was there; so I waited: and she cast Divers Things into a Great Bowl, and did stir them with a Great Spoon.

And I asked her, saying, What hast thou in the Bowl? And she said, Sugar and Spice, and all that's nice.

And I said, That is what God used when He made thee.

And she took the Dough out of the Bowl, when she had stirred it, and she rolled it with a Rolling-Pin; and she cut it into round cakes. And in the midst of every several cake was there an Hole. And a great Caldron hung above the Fire, and there was Fat therein and it boiled furiously.

And Keturah took the round Cakes of Dough, and cast them into the Caldron; and she poked them with a Fork, and she turned them, and when they came forth, behold I knew then what they were. And the smell of them was inviting, and the appearance of them was exceeding good. And Keturah gave me one of the Doughnuts, and Believe Me, they were Some Doughnuts.

And I said, To what purpose is the Hole? If the Doughnut be so good with a part Punched Out, how much better had it been if the Hole also had been Doughnut!

And Keturah answered and said, Thou speakest as a Foolish Man, who is never content with the goodness that is, but always complaineth against God for the lack of the Goodness which he thinketh is not. If there were no Hole in the Doughnut, then were it like unto Ephraim, a cake not turned. For, though the Cake were Fried till the Edges thereof were burnt and hard as thy Philosopher's Stone, yet would there be uncooked Dough in the middle. Yet, thou shouldst then break thy teeth on the outer rim of every Several Doughnut, and the middle part thereof would be Raw Dough.

And I meditated much on what Keturah had told me. And I considered the Empty Spaces in Human life; and the Desolation of its Vacancies; and how men's hearts break over its Blank Interstices. And I pondered in my soul whether God doth not know that save for these our lives would be like unto Ephraim.

And I spake of these things to Keturah, and she said, My lord, I know not the secret of these mysteries. Yet, mine own heart acheth over some of the Empty Places. But say to the sons of men that he who useth not the good things which he hath but complaineth against his God for those he lacketh, is like unto a man who rejecteth a Doughnut because he knoweth not the Mystery of the Hole.—Congregationalist.

So he died for his faith. That is fine—

More than most of us do.

But, stay! can you add to that line

That he lived for it too?

It is easy to die. Men have died

For a wish or a whim—

For bravado or passion or pride.

Was it harder for him?

But to live; every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt,

And the world with contempt—

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the life that he led—

Never mind how he died.

—Ernest Crosby.

Presbyterian Standard

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ANNOUNCEMENT.

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

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Church News

Collections for March are for Sabbath School Extension and Publication. Treasurer is R. E. Magill, Richmond, Va.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

ARMENIAN RELIEF.

In acknowledging receipt of money that we have forwarded for our readers for the needy in the Near East the treasurer of this fund writes:

"For the first time in two years, American food and clothing are being sent directly to the sufferers in the Near East. The advance guard is already in Constantinople.

"Three ships loaded with supplies and a personnel of two hundred and fifty workers, including twenty-five doctors and over sixty nurses, are carrying a message of good will to the starving and destitute peoples in the war-stricken region of Western Asia.

"Your contribution gives your readers a personal share and a peculiar interest in the Mercurus, Pensacola, Western Belle and the ever increasing activities of our committee."

Received for this cause since our last issue:

Sardis (N. C.) S. S.	\$ 5.75
Dacotah Ch. (N. C.)	5.50
Big Rockfish S. S.	2.91
Big Rockfish L. M. S.	2.00
Back Creek Church	42.05
Manchester Ch. of Covenant S. S.	8.20
L. Howland	2.00

PERSONAL.

Rev. T. M. McConnell, D.D., has changed his address temporarily from Greensboro, N. C., to 45 Washington St., Atlanta, Ga. Dr. McConnell will supply the pulpit of Central Church until the return from France of its pastor-elect, Chaplain Ben R. Lacy.

SOUTH CAROLINA.

The Presbytery of Pee Dee will meet in Marion, S. C., April 15, 1919, at 11 a. m. A. H. McArn, S. C.

Westminster Church, Charleston, is being supplied temporarily by Rev. C. R. Hyde, D.D., of Chattanooga, Tenn.

Andrews—The congregation of the Andrews Presbyterian Church gave a "pounding" Saturday evening to their new pastor, Rev. D. M. Clark. Mr. Clark has moved his family into the Avant house, near the church. There is no manse here, as this is the first time this church has had a resident pastor, but the congregation expects to build one in the near future.

Clinton—The executive committee of the Presbyterian College of South Carolina met Monday afternoon, March 3. President Douglas announced to the committee that the college had just received two substantial gifts, one of \$10,000 from Mrs. John S. Kennedy, of New York, and one of \$2,500 from Mrs. Cyrus H. McCormick, of Chicago.

President Douglas is trying to raise \$150,000 for the college, and has in sight about \$100,000. He has been asked by

the National Y. M. C. A. committee to go overseas to engage in religious work, and has the matter under consideration.

Rock Hill—The following paper was adopted by Mr. S. R. Spence's class of 15-year-old boys in the Sabbath School of the Oakland Avenue Church of Rock Hill, S. C., about a year ago:

"We, the undersigned, hereby covenant and agree to contribute as a tithe one-tenth of our earnings and income to religious and benevolent causes. We are prompted to take this obligation because we believe this to be the practical Christian example as taught us in the Holy Scriptures.

"May the God of Heaven help us, and may the love of Jesus Christ sustain us and keep us steadfast in our purpose.

"Herbert Dunlap, Jr., Edward Fewell, Jr., William J. Cherry, Jr., Bob. Sapp, John Roddey, Jos. Chambers."

Charleston—Sunday, March 1, was a notable day in the North Charleston Sunday School, this being its fourth anniversary. This Sunday School was organized on March 1, 1915, by Robert C. Leiby, who was superintendent for over 10 years at the First Presbyterian Church Sunday School. Seeing that there was needed a Sunday School at North Charleston, he resigned and has given his whole time to the work at North Charleston. The work has been greatly blessed and the Sunday School has grown in numbers and influence. At the anniversary meeting a delightful program of recitations and music was carried out.

Charleston—After the morning service at the Second Presbyterian Church last Sunday morning Rev. Dr. Melton Clark asked the men of the congregation to remain for a few minutes as he had a matter to bring before them. Accordingly most of the men remained and began making preparations for the returning men from the army and navy, and for the work of the church. A committee was appointed to nominate officers. The members of the committee are Messrs. John W. Robson, Harry L. Thames, Sr., George A. Lunz and Dr. Melton Clark. There will be another meeting of the men of the church next Sunday morning after the morning service.

Columbia—At the March meeting of the Women's Auxiliary of the First Presbyterian Church the following officers were elected: President, Mrs. George A. Wauchope; first vice-president, Mrs. C. P. Robinson; second vice-president, Mrs. C. C. Wilson; third vice-president, Mrs. R. H. Macdonald; recording secretary, Mrs. R. A. Lancaster; corresponding secretary, Mrs. E. M. Rucker; treasurer, Mrs. J. H. Dudley. The chairmen of the six departments through which the auxiliary works were elected as follows: Mrs. B. M. English, Mrs. J. W. Simpson, Mrs. Hugh MacGlashan, Mrs. J. A. Wilson, Mrs. Henry E. Gooding and Mrs. George W. Waring. Four others are to be chosen from the congregation.

Under the leadership of Mrs. O. Y. Owings the Women's Auxiliary is completing a year of great usefulness, and the prospects for the coming year are even brighter. The Westminster Society, a kindred organization, has become affiliated with the Women's Auxiliary as a co-operating chapter.

Fort Hill Church—Clemson College—At a congregational meeting held February 9 the following additional officers were chosen: Mr. M. E. Bradley, elder; Mr. J. H. McHugh, Mr. L. I. McHugh and D. H. Henry, deacons. These brethren having accepted their respective offices, were duly ordained and installed March 2. There have been several names added to our membership roll during the past few months. There is a total of 130 Presbyterian young men in the college at present, all of whom except about 15 are communicants. The entire number with few exceptions are from the homes of this Synod, and most of them will return to build their own homes within the bounds of their respective State and aid the life of our church in their communities. These facts show the vital importance to our Synod of the work here, and we sincerely hope will bring a ready response to the appeal our church is sending out to remember the S.

C. Synod for aid in removing our heavy indebtedness, which was incurred through an effort by this church to provide space for seating the young men and for giving them an opportunity to worship in the church of their parents. A rule of the college requires attendance at worship every Sunday morning, but there is barely room for all who come.

W. E. D.

Monaghan Presbyterian Church—On March 2, 1919, at 4 p. m., Monaghan Presbyterian Church was opened to the public for worship. Monaghan is a prosperous mill village near Greenville, S. C. The day was inclement, but the house of worship was filled with people who remained through the services that lasted two hours. Mr. J. T. Woodside, of the First Presbyterian Church, Greenville; Mr. E. G. Mallard, Sr., of the Second; Mr. S. C. Templeton, of the Third; Mr. J. C. McCall, of the Fourth, and Mr. A. B. Reid, of Monaghan Church, constituted the building committee. The Victor-Monaghan Company donated the lot that is 80 feet front and 140 back, and subscribed \$800 towards the erection of the house, that cost \$3,350.97. There is a debt of \$400 on the property. Representatives from all four of the churches in Greenville were present, and Rev. J. F. Brown, the minister, prepared an interesting program. A flourishing Sunday School has been maintained for years. Three new members were added by letter and five by profession of faith. The pastors of the Methodist and Baptist churches were present and took part in the services. The music was good and the platform was tastefully decorated. The house of worship has been completed despite war conditions, and is a credit to the Presbyterians and to the mill village. We are grateful to the Home Mission Committee of Enoree Presbytery and to the four churches of Greenville for their encouragement and contributions.

Charleston—"Friendship" was the subject of a splendid address delivered at the Artillery hall by Rev. Melton Clark, pastor of the Second Presbyterian Church, under the auspices of the War Camp Community Service Red Circle Club. This service was the initial service under the auspices of the Red Circle Club.

Before beginning his address Dr. Clark read a scripture from the Bible and offered a handsome pocket Testament to any member in the congregation who would tell from what book the scripture was taken. After a few minutes of thinking, a young sailor replied "St. John," which was correct and he received the Testament. The scripture read was from St. John, 15th chapter and 15th verse, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

In his address, Dr. Clark spoke of the true and mutual friendship which existed among the many enlisted men and stated that a friend was a person who knew all about you and still liked you. Whenever a person knows all your faults, said the speaker, and still loves you, then he is a true friend and so it is with our Saviour who knows all about us and still loves us.

Greenville—First Church—T. W. Sloan, D.D., pastor. Despite the unfavorable conditions caused by the influenza epidemic and other obstacles, the work of the church has gone steadily forward, never probably in its history having been so well organized. There is a place in the Bible School for every member of the church, including organized Baraca, Philathea and Women's classes. The work of the young people is carried on effectively through the Senior, Intermediate and Junior Endeavor Societies, and the women's work through the Auxiliary and Pastor's Aid. The efficiency of much of this work has been increased by the effort of Mrs. E. L. Hughes, who has been serving as church secretary for the past year.

Recently the membership of the session has been increased with the election of three elders, Messrs. L. L. Barr, Avery Patton and Geo. T. Bryan. Five new members have been added to the deacons' board, namely, Messrs. H. T. Mills, F. K. Spratt, H. C. Mims, C. P. Campbell and W. K. Liv-

ingstone, giving the church a session of 18 members, and a deacons' board of 22.

A magnificent baptismal font has just been placed in the auditorium of the church. It is the gift of Mrs. J. E. Beattie, of this city, in memory of her aunt, Mrs. Mary Caroline Speer, who died in 1889. Mrs. Speer was one of the charter members of the First Church, and many of the older members now, remember her as a woman of exceptional piety, devotion and faithfulness.

For the past 18 months the work for the soldiers of Camp Sevier has been carried on uninterruptedly. Because of the location and equipment of this church, it has probably been used by the men more than any other place in Greenville. The camp pastor, Rev. J. R. Cunningham, has for the past year made our church the basis and channel of his activities in the city. Supper has been served the soldiers free of charge every Saturday and Sunday evening. This service is rendered by the different circles of the Auxiliary and the Pastor's Aid Societies. The young people of the church have been untiring in their efforts to make the Saturday evening socials happy and attractive occasions for the soldiers. Programs of readings, music and games are always planned and seem to be much enjoyed. Besides the large rest and writing room kept open all the time for the enlisted men, the front parlor of the church was equipped for the officers. Writing tables, stationery, newest magazines, piano and music and comfortable rockers made it attractive and serviceable.

The church is looking forward to and planning for the return of the 70 men it has sent into the service. Already a few of them are back, and others will be coming soon. The men's work is being organized with these returning soldiers in mind, and a strong effort will be made to enlist them in the activities of the church. A Member.

NORTH CAROLINA.

The Presbytery of Wilmington will meet in regular stated session in the First Presbyterian Church, Wilmington, N. C., Tuesday, April 8, 1919, at 3 p. m.

W. P. M. Currie, S. C.

Charlotte—Rev. John E. Wool preached at Pegram Street Church, Charlotte, N. C., on Sunday, March 2, at which time four deacons were ordained and installed, namely: Messrs. A. T. Alexander, R. E. Williams, V. E. Threat and Audry Alexander.

Union—The many friends of Mrs. George A. Sparrow will be delighted to learn that she is steadily improving after a very severe and serious siege of pneumonia. Your assistant pastor considered it a very pleasant privilege to be able to supply the preparatory communion services for Mr. Sparrow, at the Union Church, the condition of Mrs. Sparrow demanding his constant attendance at the bedside.—"Our Church Record."

Lumber Bridge—A splendid meeting has just closed at Lumber Bridge Church, Rev. A. W. Crawford, Superintendent of Home Missions, doing all the preaching. There were 24 additions to the Presbyterian Church, 21 on profession, two on restatement of their faith in Christ, and one by letter. A collection of \$77 was taken for Synodical Home Missions. One striking thing about the collection was the large number taking part, 104 envelopes having been returned. J. K. Hall.

Davidson—The students were privileged to hear a fine and stirring missionary address by Dr. Charles H. Pratt, formerly of the Korean mission and now connected with the Laymen's Missionary Movement. Among other interesting statements he told his young auditors that twenty thousand men of all professions were needed in foreign fields.

At night he spoke in behalf of the three and a half million drive for benevolences upon which the church will enter soon. This address of Dr. Pratt in the Davidson Church was the fifth talk of the day for him—another evidence of the fact of his abounding zeal in the work of the church.

Greenville—On March 2, at the Presbyterian Church, the Sunday School hour was given to a missionary program which consisted of a play, "The Chinese Hospital," presented by the Presbyterian girls who attend East Carolina Teachers' Training School. The purpose of this play was not for entertainment, but to show the necessity for American Christian workers in the foreign field. It was given in an impressive manner and the memory of the scenes will linger long in the minds of the people. Lillian Gardner.

Pageland Group—This group, consisting of Beulah, Salem and Pageland Churches, has recently purchased a commodious nine-room manse for \$1,600, located in the town of Pageland, near the Presbyterian Church. This purchase insures the permanence of the group and makes it one of the most attractive fields in Union County Presbyterianism. Pageland is beautifully situated on an elevation in the deep white sand with good high schools and railroad facilities, making it an ideal place for the minister and his family to live. Rev. R. S. Latimer is the pastor of this group.

R. J. McIlwain.

Beulah—This congregation had the misfortune to lose its house of worship recently by fire. The building was erected some 25 years ago and was of the best material and workmanship. Fortunately, Mr. S. E. Belk, the senior elder and founder of the church, is still an active man, though a Civil War veteran, and he with other substantial members, make rebuilding a certainty. During the quarter century of the life of this church more than 100 persons have been received into its membership in purely virgin soil for our church. This congregation recently decided to put on the every member canvass, thus putting it in line with the Assembly's progressive plan. R. J. McIlwain.

Synodical Work—Rev. William Black, Evangelist of the Synod, closed a meeting at Elizabethtown, February 23. Twenty-five persons signified their acceptance of Christ. Two united with the church, one by letter. Six persons promised to establish family worship and about seventy-five to read the Bible and pray daily. \$94.12 was contributed for the Synod's mission work.

This church has been without a pastor for more than a year. While the meeting was being held a congregational meeting was held and steps were taken to call a pastor.

At the time of this writing Mr. Black is at Laurinburg. A. W. C.

Dates and Places of Meeting of the North Carolina Presbyterial Auxiliaries—Orange, at Burlington, April 7-9.

Albemarle, Roanoke Rapids, April 9-10.

Fayetteville, at Lillington, April 15-17.

Wilmington, at Wilmington (St. Andrews), April 16-18.

Mecklenburg, at Sharon (Charlotte R.F.D.) April 21-23.

Kings Mountain, at Gastonia, April 22-23.

Concord, at Marion, April 23-24.

Each Presbyterial Secretary is requested to send to the Standard a short notice of her particular Presbyterial, telling hours for opening, special speakers, etc.

Mrs. S. A. Robinson, Gastonia.

Sec'y of Synodical Auxiliaries of N. C.

Concord Presbytery is hereby called to convene in special meeting in the Concord First Church, on Tuesday, March 18, at 1:30 p. m., for the transaction of the following business, if the way be clear, viz:

1. To accept the resignation of Rev. J. E. Robinson as pastor of the Bethpage Church in order that he may become evangelist of Yadkin County.

2. To receive Rev. W. C. Wauchope, and take such action as may be required in order to his becoming pastor of Cannonville and Patterson Mill churches.

J. M. Clark, Moderator.

Washington—Our church has sustained a great loss in the death of Ruling Elder C. M. Brown, which occurred March 3. For forty years he was a faithful and honored elder of

this church, clerk of the session, and servant of the Presbytery and Synod. He was a member of the Home Mission Committee of Albemarle Presbytery, a trustee of Peace Institute, and of Union Seminary, and twice a commissioner to the General Assembly. He loved his church, was deeply interested in all that pertained to the prosperity of our Zion, and gladly gave his time, service and means to advance her interests. His place will be hard to fill.

We are expecting to have Rev. R. G. McLees, of Chatham, Va., with us in a ten days' meeting the last of this month, and are hoping and praying for a great spiritual blessing and a harvest of souls. H. B. S.

Wallace—An all-day group conference on Christian Stewardship was held in the Wallace Presbyterian Church, February 27. There were present five ministers and twenty-nine church officers representing nine churches. Rev. P. L. Clark presided and Rev. D. T. Caldwell, Presbyterian campaign manager, led the discussion. Addresses were made on the following subjects: The Assembly's Progressive Program, by Rev. D. T. Caldwell; The Duty of Regular, Systematic and Cheerful Giving, by Rev. W. M. Baker; The Obligation of Christian Stewardship, by Rev. L. E. Wells; The Church Paper in the Home, by Ruling Elder J. H. Moore; The Every Member Canvass, Why?, Hon. Geo. R. Ward. After these addresses there was a general and free discussion of the advantages and difficulties of the Every Member Canvass, followed by an exemplary canvass conducted by Messrs. Baker and Caldwell. The addresses were entertaining and instructive, but better than that, we believe they will move to action, for the people seemed to hear gladly and the speakers spoke with conviction.

Lumberton—For the last few months our church and Sunday School have been much disturbed by the "flu." On two occasions we have been quarantined. No services for weeks.

Now the boys are coming home we feel especially thankful, for out of the 27 young men that went in response to their country's call, not one from this church was killed though some of them were in the fiercest of the conflict.

Our pastor has been giving us some fine sermons recently. One from the "Five Wise and Five Foolish Virgins" and one from the use of the talents.

Our pastor, Dr. Moorehouse, received a severe "pounding" one night last week, but heavy as it was, his head and heart seem to be all right yet.

The progressive drive for larger benevolence, and a general awakening of the entire sleepy, indifferent church, will be started in this part of Fayetteville Presbytery next week. May the people throughout the entire Synod see that the causes get more of the money God has given us mortals.

M. G. McKenzie.

Lumberton—Dr. G. E. Morehouse, pastor. Congregational Visitation: I have read much and heard much about pastoral visitation and its helpfulness to pastor and people, but at this time I would like to say a word of the great good that may be accomplished by congregational visitation. We have enjoyed several such, and they have warmed our hearts and done us good, and at the same time have united the pastor and people. There are some compensations in the ministry which are of greater value, and overshadow all the things which depress. It is our good fortune to labor among a people who are constantly trying to fulfill that part of the covenant contained in the call to the minister: "Do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and to furnish him with whatever you may see needful for the honor of religion, and for his comfort among you." A large crowd of this congregation, which filled the manse, came in a body on a recent Thursday evening; all of them, old and young, heavy laden with good things such as cheer the heart and bring comfort to the home in these days of high prices. And not only did they bring good things for the pantry, but also certain engraved certificates which are exchangeable at banks and stores for things needful. And in addition to these

things and of equal value and greater comfort they brought hearty good wishes, warm handclasps and words of cheer. It does a minister good when his people thus come to spend the evening and as they clasp his hand say: "We just wanted to come and tell you that we love you."

This congregation has done a splendid work during the present pastorate; there has been perfect harmony in the church, and the pastor and his family have received many kindnesses and marks of appreciation not only by such congregational visitations as mentioned, but from many of the individual members of the congregation, who have by their kindness cheered and helped all the occupants of the manse.

It is a great comfort to labor with such a loyal congregation. G. E. M.

Wilmington—First Church—From the First Church Bulletin we clip the following:

Last Sunday marked the completion of eighteen years of service by Dr. Wells as pastor of this church.

On February 23, 1901, he and his family arrived in Wilmington. On last Thursday evening the elders and deacons of the church joined with him in the celebration of the anniversary.

During the course of the evening a number of inspiring talks were made by some of the church officers. Mr. C. W. Worth spoke on "Looking Backward." Mr. W. M. Cumming spoke on "Our Duty to the World." Dr. J. G. Murphy discussed "Our Mission Duty at Home." Our Senior Elder, Mr. B. F. Hall, spoke on "Soul Winning." Col. Walker Taylor discussed "Our Duty to Newcomers to Our City." Mr. R. M. Sheppard, chairman of the board of deacons, spoke on "Our Coming Every Member Canvass." Mr. M. S. Willard, chairman of our music committee, had as his subject, "Our Ideals as to Music." Dr. J. I. Campbell discussed "Our Church Building."

These talks were all helpful and inspiring.

At the close Dr. Wells spoke on "Looking Forward," telling something of the things yet to be achieved.

It may be of interest to the congregation to give a review of something of what the church has accomplished during these eighteen years of the present pastorate.

The figures, as far as the last year is concerned, are in part approximate.

There have been 1331 additions to the church during that time.

From 360 members in this church and 59 members at Emmanuel, the work has grown until there are now 737 members in this church and about 750 in the churches that have grown out of the work of this church. In some of these, however, St. Andrews Church has done much toward their development.

The two Sunday Schools at the beginning of the pastorate reported 286 members. Last year the schools that have grown out of the work of this church reported 1,425 members.

The church during these eighteen years has given \$205,545 to Foreign Missions. It has given \$161,241 to Home Missions. It has given \$78,000 to the educational work of the church. It has given \$86,068 to other phases of the benevolences of the church. And it has spent \$162,932 on its own local and congregational expenses.

It will thus be seen that it has given \$529,950 to the benevolent work of the church, that is work for others, while spending only \$162,932 on itself.

APPALACHIA.

Concord, Tenn.—Rev. G. W. Belk, of North Carolina, General Assembly Evangelist, is conducting a meeting this week at Cedar Springs Church, assisting the pastor, Rev. J. C. Cowan. The attendance is good and the interest growing.

The Presbytery of Asheville will meet in Montreat Church, in Montreat, N. C., on the 22nd day of April, 1919, at 8 p. m. Send Presbyterial reports to Canton, N. C., by April 1. R. J. Hunter, S. C.

 GEORGIA.

Moultrie—First Church—Rev. J. B. Meacham, pastor, has a Men's Bible Class taught by the pastor that is doing some practical social work. It was the first of the contributors to pay its subscription of \$50 to the Moultrie Chamber of Commerce.

The monthly report of the class which was read Sunday morning showed some interesting figures. The total attendance for February was 182, or an average of 45 each Sunday during the month. The class has a membership of 83 and for several weeks has been growing at the rate of 10 a Sunday.

Every man in Moultrie and the surrounding country with no connection with other schools is being solicited for membership.

They further propose to bring together the man without a job and the job without a man.

 KENTUCKY.

Louisville—During the leave of absence that the congregation have granted their pastor, Dr. Hawes, the pulpit of the Highland Church will be supplied by Dr. J. Gray McAllister.

Louisville—The Stuart Robinson Memorial Church has suffered a great loss in the death of one of its elders and most loyal members, Gen. Bennett H. Young. For more than 50 years General Young was the superintendent of the afternoon Sunday School.

Bowling Green—First Presbyterian Church—Of the 58 boys whose names are on the service flag of the First Church, 18 have returned from the service and are at home again. The pastor of the church, Rev. R. L. Bell, D.D., invited these returned soldier boys, representing all forms of service, to the manse for dinner on Friday evening, and after a most delightful evening in which many amusing incidents and other experiences were told, the boys decided to organize a Soldier's and Sailors' Club, with club room in the church, and with a Bible class and entertainment features in connection with the club. Colonel McCormick (Dr. A. T. McCormick, of the State Board of Health), just honorably discharged and back from Panama, is very much interested in the boys, and has offered to help in every and any way. Judge McKensie Moss made a stirring speech. Robert E. Bell, the son of the pastor, formerly with 492d Aero Squadron, which spent 16 months in active service in France, was also with the boys, and told many incidents of his branch of service. The Soldiers' and Sailors' Club will welcome all other returning soldiers and tie them to the club and to the Sunday School and church also. The pastor was made happy and glad by this happy and splendid conclusion to a most delightful and enjoyable evening.—Christian Observer.

 LOUISIANA.

Pascagoula—Rev. W. P. Chalmers was recently installed as pastor of the First Presbyterian Church of this city. Dr. Watt, of Moss Point, preached a most excellent sermon and delivered the charge to the pastor. Mr. McIntosh, of Moss Point, delivered the charge to the congregation. It was an interesting and instructive service. Special music was rendered. Our people are charmed with our new pastor, who is an ideal preacher in every sense of the word. He preaches the plain Gospel, telling the old, old story in a most attractive manner. There is no doubt that our church will prosper under the leadership of such a man. In fact, new life in the church is very evident already, and the attendance is increasing. We thank God and take courage. The manse has been overhauled and many other improvements made.—A Member, in Christian Observer.

 VIRGINIA.

Lexington—Beginning Sunday morning, February 23, and ending Thursday night, February 27, this church had 14

services, conducted by one of the most original and also one of the most consecrated men we had ever listened to—Rev. Dr. John Robertson, a native Scotchman who has spent many years in America. He has been the pastor of large churches in Glasgow and in London, his Glasgow church growing under his ministry in three years from 105 to 3,000. He has seen service at the hottest front of the British lines, where hundreds of men whom he had baptized or received into his church were killed. The originality of his reading the scripture and of his method of presenting the truth held the close and reverent attention of the large audiences that heard him. For the last four days he conducted a half-hour prayer meeting from 9:30 to 10; then at 4 p. m. he held a service lasting an hour; and a longer service at night. A striking feature was the emphasis he laid upon reading the Old Testament. He carried away with him the grateful appreciation of this church and community; and we hope he left a deep spiritual blessing in many hearts.

A. H.

Union Theological Seminary, Richmond—The announcement of the death of Rev. Dr. A. F. Schauffler, of New York, has brought to our community a sense of keen personal bereavement. On two occasions he had delivered series of special lectures in the seminary. No visitor to the institution ever more completely captivated our students and people. They not only delighted in him as a lecturer, but they loved him personally, and they adopted him as their own. In many of the homes about the campus he was like a member of the family. In recognition of his pre-eminence in the Sunday School world and the great impulse that he gave to this line of work in the seminary the board of trustees has given his name to the model Sunday School laboratory building soon to be erected on our campus—Schauffler Hall. Many of our people throughout the church who did not have the pleasure of hearing his James Sprunt lectures have learned to know him through the volume in which they were published, 'God's Book and God's Boy,' the last of a number of valuable works that he wrote on Bible Study and Sunday School Work. He was for many years a most active member of the International Lesson Committee and for a while its chairman. For 15 years he was superintendent of the New York City Mission and Tract Society and then for 16 years its president.

Dr. Schauffler was born in Constantinople, the son of a missionary. He was educated at Williams College and at Union and Andover Theological Seminaries. His first pastorate was at Brookfield, Mass., and his second at Olivet Chapel, New York City. From this charge he branched out into the large general activities in connection with which he became known throughout the Christian world.

Dr. Schauffler was 74 years old, but he was a man with whom we at the seminary could never associate the idea of old age. He was active to the last and died in the harness, doubtless according to his own wish. The call came to him on February 18. The funeral at Fifth Avenue Presbyterian Church was attended by a vast congregation. We are thankful to have the name of such a servant of God forever associated with our seminary in connection with the special work for the young which he loved.

The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom.—David Starr Jordan.

We mourn under some appointment of life, thinking God is punishing us in it for our sins. As we pray to Him, we learn that we are not being punished, but chastened. We ask that God's anger may be taken away and we forgiven; we see that we are already forgiven, and that we thought was anger was only the fidelity of love.—MacKenna.



Story and Incident



The Story of a Cradle Roll.

THREE babies were born in the same town upon the same day, one in the big house on the avenue, one in the middle-sized house on a common street, and one in the hovel on the edge of a great forest.

Master Bob opened his eyes in a palace. There was a white-capped nurse in attendance. A little bed was ready, whose mattress was of softest down and whose quilts were of silk and blankets of finest wool. He and his mother had everything which money could buy, but money, alone, will not buy happiness.

All day the mother lay in the big bed in that upper room. She heard the tread of feet, and a man hurried in and past her bed to the crib.

She heard him talking in low tones to the nurse. He was leaving without even speaking to her. When she called, "David," he came and bent over the bed, but his breath reeked so of liquor that she turned her head away, murmuring, "Oh, David, you've been drinking again."

He banged the door and was gone, and then the poor little orphan society girl, who had flippantly declared that she did not need the church so long as she had money, buried her face in the pillow and wept. She was all alone in the world—father gone, mother gone, brother and sister. She thought of the sorrow and suffering through which she had passed. She wondered if she had brought the beautiful boy into the world to be what his father was. And when she thought she could not stand it a minute longer, a soft hand touched her forehead and a cheery voice called, "How are you, darling?"

A short little woman with a pug nose and shining hair and blue eyes stood before her in a tailored gown of blue. The little mother recognized her as Mrs. Thomas Booth, one of the most important women in the town. "I heard you had a lovely little boy, and I thought I'd run in and see you."

The little woman was so glad. And somehow it was not long before she had told Mrs. Booth all her joys and fears. Mrs. Booth nodded understandingly. "He's a lovely boy. I don't wonder that you wish to raise him right," she said. "May I come again, and shall I put his name on the Cradle Roll?"

"I'll be glad for you to come. My mother is dead and you may put his name on the Cradle Roll if you like. We're not church folks, but it won't do any harm."

Little Mrs. Booth smiled happily to herself when she went away. Her friends had laughed at the idea of going to these ungodly, wine-drinking people. Other church workers had applied in vain for admittance. She had gained entrance because of a little child.

A month later, she and the minister called at the house on the avenue. The young father felt so important that he promised to attend the men's club meeting, at which a prominent Senator was to speak. He went and was amazed that such a pleasant evening could be spent in innocent amusement, and when he woke next morning without the headache which usually followed nights of dissipation he avoided the sideboard which he patronized quite freely, and, patting his wife's cheek, he said, "I'll have to cut a little of that out if I'm going with church people."

He went to the church on Sabbath morning, and was delighted with the men he met there. And thus passed the year. When Cradle Roll Day drew near Mrs. Booth sent out her invitations, and about a week afterward she followed her visit with a call. She had just rung the bell at the big house on the avenue when the little mother came running to meet her.

"Oh, you blessed angel," she cried, "we're just the happiest folks and it's all because of you. When you came David was drinking, and I was almost wild, but he's been improving right along, and when the Cradle Roll invitation came, what do you think he said? He said, 'We'll go and we'll make the

confession so as to be able to raise him right.' Oh, Mrs. Booth, I am so happy."

Mrs. Booth was happy, too. She followed the little mother into the room that she might see Baby Bob's clothes. The mother was saying, "I want him to be the prettiest baby there," but the Cradle Roll superintendent was thinking, "What if I had not called?"

She left after a while and walked down to the middle-sized house on a common street. A dumpy little brown-eyed woman saw her coming, and waved her flag of truce, a baby's white dress. "I am the happiest woman on earth," she said, when she was in Mrs. Booth's arms. "Bob has a better job, and he said he would join the church tomorrow. Oh, Mrs. Booth, I am so glad!"

Glad? Mrs. Booth could not speak, but after a while she took her basket and walked out of the city and out in the country road. She reached the hovel and saw a woman in a brown calico gown. Her face was brown and spotted as an autumn leaf.

"Are you ready for Cradle Roll Day?" cried Mrs. Booth.

The woman did not turn. "I was just a-thinkin'," she began, in a queer, strained tone, "of how things was when you come. I'd been sick, and I got out of bed and crawled out into the kitchen, and was just a-wonderin' how I'd get enough to cover one more body, even if it was a little one. And I seed you a-comin' in your fine duds. I never thought of you stoppin', but you did, and you asked to put Baby Bill's name on the Cradle Roll. It pleased me, but I made fun, and told you I'd ruther have a bread roll than a Cradle Roll, and you opened that very basket you're carryin' and give me food enough for us all. When you come back and brought that certificate all framed up nice and shiny, I hung it on the wall. Bill come home, and he was so pleased that he fixed some chairs that I'd begged him to for more'n a year, to have mended. He got a job on a farm that week. He commenced going to church, and he said we'd go to church tomorrow and make the confession, every one of us. Oh, Mrs. Booth, I never can thank you for what you did for we'uns."

All these things were to be accomplished on the morrow because of her work. Little Mrs. Booth took from the basket the little white things which she had prepared for Baby Bill.

She hurried away after a while through the velvet dusk which was perfumed with roses and variegated by stars. She reached the top of the hill and looked out across the fields at the big house on the avenue which was ablaze with light, at the middle-sized house on a common street which was lighted by a kerosene blaze, and finally out at the hovel on the edge of the forest where the tapers glittered like fireflies through the night. And as the greatness of the work came upon her, as she thought of the thousands of little ones coming up without Christ in the home or the church, she trembled like a storm-tossed ship upon a troubled sea.

She fell upon her knees to pray, and as she waited there, asking, "Lord, what wilt thou have me to do?" a voice seemed to float up from the valley, saying:

"Hark, 'tis the Shepherd's voice I hear,
Out in the darkness cold and drear,
Calling the lambs lest they go astray
Far from the Shepherd's home away."

And with these words ringing in her ears, she rose from her knees, with a deeper determination than ever before to seek out the little ones and bring them safely into the heavenly fold.—Grace Boteler Sanders, in *American Messenger*.

"Oh, it seams the face and dries the brain
And strains the arm till one's friend is pain
In the fight for man and God.

"But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God."

Marriages and Deaths

Marriages.

Thompson-Oehler—At the home of the bride's father, Mr. Martin Oehler, near Derita, N. C., February 21, 1919, by Rev. John E. Wool, Mr. John C. Thompson, of Charlotte, N. C., and Miss Bessie K. Oehler, of Mecklenburg County, N. C.

Cumming-Anderson—In Richmond, Va., January 4, 1919, by Rev. Wm. Cumming, D.D., father of the groom, assisted by Dr. F. T. McFaden, Lieut. (Dr.) Robert Cumming, of Winchester, Ky., and Miss Pauline Daniel Anderson, of Richmond, Va.

Wiles-Ostrander—In Richmond, Va., January 20, 1919, by Rev. F. T. McFaden, D.D., John Edward Wiles and Kate Ostrander, both of Richmond, Va.

Sanford-Lavender—In Richmond, Va., March 3, 1919, by Rev. F. T. McFaden, D.D., Charles E. Sanford, of Petersburg, Va., and Fannie Ross Lavender, of Richmond, Va.

Deaths.

Schell—Died, at Chipley, Fla., Sunday, February 23, 1919, Joseph P. Schell, in the seventy-third year of his age. Senior elder of the Presbyterian Church, and father of the pastor.

Kasey—Died, in Richmond, Va., February 27, 1919, Mrs. Helen Kasey, widow of Robt. Kasey, in the eighty-third year of her age. A devoted member of the First Presbyterian Church, of Richmond. "Blessed are the dead which die in the Lord."

IN MEMORIAM.

Miss Rebecca Neal Caldwell.

Our hearts are saddened by the death of a dearly loved member, Miss Rebecca Neal Caldwell, which occurred at Kings Mountain, where she was teaching, January 18, 1919.

She was the daughter of Mr. C. H. Caldwell and Mrs. Etta Neal Caldwell, her mother having passed away several years ago. She leaves a father, a step-mother, one sister, Esther, and many friends to mourn their loss, which is her eternal gain. She had been ill only a few days when she contracted pneumonia and peacefully passed to her heavenly home.

The Young Ladies' Missionary Society of Sugar Creek Church desire to express their love for one of its loyal and faithful charter members. She endeared herself to our hearts, and we never found her too tired or too busy to help anyone and we shall greatly miss her. This society having been organized by Rebecca's mother many years ago,

known then as the Busy Bee Society. She had been a member of Sugar Creek Presbyterian Church since childhood; she was also a teacher in the Sabbath School.

We thank God for her beautiful life, which was so fully consecrated and devoted to our Master's work.

Mrs. Lynn Howland,
Miss Mary Hunter,
Miss Mary Orr,
Committee.

IN MEMORIAM.

Mrs. Maggie Kenley.

Whereas, God in His infinite wisdom has called to her reward Mrs. Maggie Kenley, we, the members of the Ladies' Aid Society of McGee Presbyterian Church, do hereby adopt the following resolutions:

1st. That in her death our society has lost one of its most loyal members. We humbly bow in submission, knowing that God doeth all things well.

2nd. That we extend our deepest sympathy to her loved ones and commend them to Him who is the great Comforter.

3rd. That a copy of these resolutions be recorded in our minutes, be published in the Presbyterian Standard and one sent to the family.

Mrs. Z. A. Hovis, President.
Mrs. E. M. McGee, Vice-Pres.
Mrs. J. L. Frazier, Secretary.

IN MEMORIAM.

At 11 o'clock on the 27th day of January, 1919, Mrs. J. A. Wooten's spirit took its flight from this world of toil and sorrow to that home of joy where the angels sing and dwell, where there is no more sickness, sorrow and death.

Mrs. Wooten had been violently ill for ten days from influenza. She leaves a devoted husband here, and a mother and several devoted brothers and sisters in Bladen County to mourn their loss.

Mrs. Wooten had lived for the past four years on a beautiful little farm near this place and we can conscientiously say that we never knew a more devoted, consecrated Christian worker in the church and Sabbath School and among her neighbors and friends. Ever alert to the cry of suffering and sorrow; in the church ever punctual and helpful; in the Sabbath School a ready teacher and trainer for a better and higher life.

In a mission school some two miles from her home she was ever present and especially helpful, and will be long remembered by members of that school.

She seemed to realize with the poet that "life is a span, a fleeting breath." and to try to do her part in life's little race today. It can be well said of her that no soldier ever gave his life with

more devotion to his country than she did to the sick and suffering surrounding her home.

During her last illness she suffered much, but had some bright hours. After telling her husband how she wanted her property on earth placed, she told him of seeing through our eyes her blessed Saviour who was waiting to give her a hearty welcome to that bright, peaceful home over there.

As we looked for the last time on her smiling face, we could but think of that scripture, "How blessed are the dead who die in the Lord, Henceforth do they rest from their labors and their works do follow them."

May my last hours on earth be like hers.
Mack.

IN MEMORIAM.

Miss Mildred Moore.

Miss Mildred Moore died at her home in Atkinson, N. C., on February 11, from influenza-pneumonia. She was the daughter of Mr. Geo. J. Moore, a man prominent in the affairs of the county and church for many years.

Miss Moore was born June 20, 1893, and was therefore twenty-five years and eight months old when she died. She united with Caswell Presbyterian Church on July 30, 1905, at the age of twelve years, and from that time on till her death she took an active part in her church and all that concerned its welfare. Her loyalty to the church and its work was one of the prominent characteristics of her life.

She was educated at East Carolina Teachers' Training School, at Greenville, N. C. Since leaving school she had been engaged in teaching others and was a gifted and successful primary teacher. Seven years she had labored at her chosen profession, three years of which were spent in the Vanceboro Graded School. She was a teacher at the time of her death in the Graded School at Atkinson, her home town. Outside of her church and home her chief interest was in training the little ones, giving her a zest and enthusiasm in her work that will bear fruit in the lives of many of her pupils, whose affection and confidence she won in a great measure.

The burial was in the family burying ground at her father's old homestead, about four miles from Atkinson.

Miss Moore was widely known throughout this and other sections of North Carolina, and friends and relatives from far and near came to pay their last tribute of respect at the burial.

Her church being without a pastor, the funeral services were conducted by Rev. P. L. Clark, pastor of the Burgaw Presbyterian Church.

The surviving members of her family

Children's Department

HER BROTHER WOUNDED.

Dear Standard:

I am a girl eleven years old. I go to school at Pineville. Miss DeLaney is my teacher and I like her fine. I go to Sunday School every day I can. Aunt Fannie Grier is my teacher. Our pastor is Rev. C. W. McCulley. We like him very much. My oldest brother, who was severely wounded in France, came home last week. We were so glad to see him. I have another brother and uncle in service. We are looking for my uncle home from France soon.

Your little friend,
Mary Porter.

Charlotte, N. C., Route 3.

PIG NAMED GRACE.

Dear Standard:

I am a little girl eleven years old. I go to Sunday School every Sunday I can and I am going to get me a new Bible next Sunday. I haven't been to school in some time on account of the "flu," but I hope to start again next Monday. I am in the fourth grade. I have a pet pig; her name is Grace. Hoping that my letter will not reach the waste basket.

Your little friend,
Harriette McCormick.

Laurinburg, N. C.

LOVES HER TEACHER.

Dear Standard:

I am a little girl eight years old. I go to school at Alfordsville. Miss Kate McKenzie is my teacher. I love her dearly. My mother is dead and I live with Cousin Frank and Cousin Sallie Bullock. I go to preaching and Sunday School at Ashpole. My Sunday School teacher is Mrs. McCormac. I love her, too. I study the Child's Catechism. Our pastor, Mr. Mills, had influenza and died. We haven't a pastor now, but hope to have one soon. I want to surprise Cousin Frank and Cousin Sallie, so please don't let this reach the waste basket.

Your friend,
Josephine McCallum.

Rowland, N. C.

are her father and mother, Mr. and Mrs. Geo. J. Moore; three brothers, Murphy, George and Charlie, of Wilmington, Newport News and Atkinson, respectively, and one sister, Miss Estelle Moore, a teacher this year in the Graded School at St. Paul, N. C.

The deceased was called early to her reward; but measured by what her life had wrought, by her beautiful Christian character and her amiable disposition, she was ready for her promotion to her "inheritance incorruptible and undefiled, and that fadeth not away."

ON A VISIT.

Dear Standard:

We are little girls five and three years old. We are visiting our grandparents this week while mother is visiting in Dillon. We are at Uncle Frank's house today, playing with our little cousin, Mary Douglass Bullock. She has a little sister named Ruth Alford. She is at her Grandfather Alford's. We have good times together, even though we disagree sometimes. We go to preaching and Sunday School at Ashpole. Our Sunday School teacher is Aunt Mary Bullock and we love her. We are going to have Presbytery at our church this spring. We want to surprise our mother and daddy, so please print this.

Your little friends,

Sara Lee and Margaret Bracey.

Rowland, N. C.

A SISTER IN TRAINING.

Dear Standard:

I am a little girl eleven years old and am in the fifth grade at school. My teacher's name is Mrs. W. T. Alexander. I like her fine. I have three sisters and two brothers. My oldest sister is in Charlotte taking training for a nurse. Our pastor is Rev. J. E. Wool. I like him fine. I will close by asking a question: Who killed Goliath?

Your friend,
Faye McLaughlin.

Derita, N. C.

A PET CAT.

Dear Standard:

I am a little boy eight years old. I go to school and am in the second grade. I have four sisters and one brother. I have a pet cat; it is black and white. I go to Sunday School and preaching at Mallard Creek. I will close for this time.

Your friend,
Jay McLaughlin.

Derita, N. C.

A YOUNG SCHOLAR.

Dear Standard:

I am a little boy five years old. I have gone to school some and can write my name. I have a little sister 21 months old; she is sweet as can be. Well, I will close, I want to surprise my papa and mamma. Your little friend,

John Kirk McLaughlin.

Derita, N. C.

There is a chord in human nature which responds to a child's cry, and there is something in the Divine nature which is equally touched by prayer.—Spurgeon.

CLEAN HANDS.

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she washed the dishes. But even though she was such a little girl, her hands worked so quickly in the warm suds, and the dishes were so clean as she placed them in the rinsing pan that anyone would have said: "Ah, this is not the first time that Phoebe has washed dishes for her mother. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that anyone would say: "Phoebe certainly likes to help her mother."

"While she was still singing the door opened and her cousin Mabel peeped in.

"Oh, how can you sing when you wash those greasy pans? Ugh, the thought of how your hands must feel makes me creep. I don't wash dishes."

"But," said Phoebe, "today is Saturday and Nora can't do more than the baking. It is mother's busy day, and she needs help," and Phoebe polished until the pan shone.

"Well, I wouldn't do it," Mabel cried, and went away.

When the dishes were all put away on the pantry shelf the small hands did look a little red, but do you think Phoebe cared for that when mother called: "Thank you, dear. You have made the whole morning easier!"

She did not take the kitchen apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said to Nora: "I must try to do it."

Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly and had not seen him since he went away to the far country to be a missionary. Phoebe could not remember the day at all, but mother often told her the story.

In a short time the silver knives and forks and spoons were spread on the kitchen table, and how they began to shine! First, a dab of powder on the soft chamois cloth, then round and round went Phoebe's fingers; not a dark stain escaped her notice.

Suddenly the door opened. "Look at your hands. They're as black as a piece of coal." Mabel had come in. As she spoke she rolled her own dimpled hands in her white apron.

"It'll all come off," laughed Phoebe.

"Well, I wouldn't do that for anyone. I thought you'd be ready to come out to play by this time."

It did take a good deal of scouring to take the stains away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora,



Educational



DAVIDSON.

Clear skies and an air wonderfully suggestive of spring-time gives the Juniors and their guests good reason for hoping that weather conditions will at least remain the same till the oratoricals come to a close Saturday night with their accompanying festivities of concert, basketball and social receptions of varied type. Some 39 names appear on the official program with three sections of oratory.

Following is the list of speakers with their subjects:

C. B. Alexander, Matthews, N. C.: Should the United States Adopt Universal Military Training.

S. H. Askew, Atlanta, Ga.: Bolshevism.

E. R. Boney, Kinston, N. C.: The Selective Draft.

E. N. Booker, Clayton, N. C.: Gas in Modern Warfare.

S. R. Brady, Davidson, N. C.: General Pershing.

H. B. Brown, Little Rock, Ark.: The Price.

J. B. Caldwell, Mt. Ulla, N. C.: League to Enforce Peace.

L. G. Calhoun, Laurinburg, N. C.: The Triumph of Democracy Over Autocracy.

C. L. Cathey, Davidson, N. C.: My Twenty Years at Davidson.

D. M. Chalmers, Charlotte, N. C.: Have a Heart.

R. R. Craig, Pendleton, S. C.: A Great Man of South Carolina.

A. L. Foscue, Mayesville, N. C.: A Look Into the Future.

W. F. Hall, Statesville, N. C.: The Pennies.

H. C. Hamilton, High Point, N. C.: The Third Triumvirate.

W. P. Harris, Henderson, N. C.: The Work of the Tanks in the War.

W. H. Harrell, Doerun, Ga.: English and American Relations.

Robert Kornegay, Mt. Olive, N. C.: Agriculture in the United States.

R. T. Liston, Montevallo, Ala.: The Almighty Dollar.

L. L. McAlister, Greensboro, N. C.: The Crisis.

A. D. McArn, Laurinburg, N. C.: The College Education.

H. R. McConnell, Chester, S. C.: The Ideal Physician.

C. A. McGirt, Poulan, Ga.: Launch Out Into the Deep.

J. E. McQueen, Dunbar, S. C.: How I Won the War in the S. A. T. C.

C. J. Matthews, Wilmington, N. C.: What Shall America's Future Course Be?

S. W. Murphy, Salisbury, N. C.: The Future of the South.

A. M. Inman, York, S. C.: Our Navy Deserves Admiration.

J. G. Richards, Liberty Hill, N. C.: Victorious America.

D. W. Roberts, Wilmington, N. C.: The Crucified Nation.

G. D. Sample, Mebane, N. C.: The Future Aeroplane.

B. E. Shields, Atlanta, Ga.: The Freedom of the Seas.

Hugh Smith, New Madrid, Mo.: America's Imperial Policy.

T. H. Spence, Concord, N. C.: The Orange and the Green.

D. C. Stogner, Roberdell, N. C.: Zionism.

W. B. Sullivan, Concord, Ga.: His Source of Power.

J. P. Taylor, Winston-Salem, N. C.: Woodrow Wilson.

F. A. Thomas, Charlotte, N. C.: Woman Suffrage.

J. D. Wiley, Sparta, Ga.: The Negro Problem.

A. L. Wilson, Jr., Quincy, Fla.: The Lion's Breed.

J. W. Witherspoon, Greensboro, N. C.: The New Labor Party.

"See what the child has done! She is a little treasure!"

The clock on the kitchen mantel warned Nora that dinner time was coming, and she cried: "What shall I do! The vegetables are not ready. The baking and the extra work have made me late."

"I'll peel the potatoes, Nora. Let me." It was Phoebe who spoke.

"You child! They'll stain your hands again."

"Oh, that stain will all come off." Soon Phoebe was seated on the low kitchen stool with a pan in her lap almost as big as herself peeling potatoes so that father's dinner should be ready on time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the queerest girl!" she called.

"Queer girl, indeed!" snorted Nora. "Never a wee bit of help have ye given your mother and she as busy as Phoebe's. Ye ought to be full of shame when you look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself: "I believe he can almost see what I think" Of course this was not quite true, but certainly Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and

happy and rested, and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their two small hands in his big one; side by side they rested; Mabel's soft, dimpled white one, and Phoebe's roughened and red, with here and there a stain. Slowly he said:

"Beautiful hands are those that do Work that is earnest, and brave, and true, Moment by moment the long day through."

"It's a big mistake that loving work makes them ugly, my dears."

The next day, when Uncle Matthew kissed Phoebe good-bye, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and clean and good and beautiful, because they are ready to give loving service."—Ex.

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry van Dyke.

Some theories are like gunpowder—most useful when exploded.

THE CONVALESCENT.

The nicest thing 'bout bein' sick
Is when yer gettin' well,
Then yer mother and yer sisters
They treat you somethin' swell;
They bring you jams and custards
To "tempt yer appetite,"
Then play with you and read to you
From mornin' until night;
They wrap you up in blankets
And put pillows in a chair,
An' set you by the window
So you can get the air.
An' when yer wobblin' 'round a bit,
A-hangin' on to chairs,
They let you put your clothes on
An' help you down the stairs.
So somehow you feel sorry
When you hear your mother say:
"My son, I guess you're well enough
To go to school today."—Ex.

Wasted Patience.

He was a green Scottish lad and one of his duties was to answer the telephone. When first called on to do so, in reply to the usual query, "Are you there?" he nodded assent. Again the question came and again and yet again, and each time the boy gave the answering nod. When the question came for the fifth time, however, the boy, losing his temper, roared through the transmitter: "Man, are ye blin'? I've been noddin' ma heid off for the last half-oor."—Boston Transcript.

Miscellaneous

EATING OURSELVES TO DEATH.

That the average weight of a well-fed population is above the bodily weight best suited to health is distinctly borne out by the mortality investigations of the insurance companies. When men are divided into groups according to their weight the lowest mortality is not found in the groups of average weights but among those men who are from fifteen to thirty pounds underweight. This is not so apparent among young men, but after forty the difference becomes more marked and among men of fifty and upwards the death-rate is ten per cent higher for those of average weight than for those whose weights fall into the group which are fifteen to thirty pounds underweight.

The injury to health and vitality increases with the amount of excess weight carried. This increased mortality from overweight is greatest in the middle period of life. Men from forty to forty-five years of age who weigh sixty-five pounds to eighty pounds above the average have a mortality just about twice as great as men of the same age who are from fifteen to thirty pounds under the average weights—that is, whose bodily frame carries no accumulated fat.

Thus we see that on the average the well-fed American carries at least twenty per cent more avoirdupois than physical efficiency demands; and that an estimate of a ten per cent food waste from overeating is very conservative, indeed. The luxury of being well fed costs our nation more than a billion dollars a year in food waste, while its cost in lives cut short and in impaired working efficiency is a loss which if it could be measured in dollars would amount to several billions per annum.—From "Lose Ten Pounds for Liberty," by Milo Hastings, in Physical Culture.

What only seemed a barrier,
A stepping-stone shall be;
Our God is no long barrier,
A present help is He.
Our plans may be disjointed,
But we may calmly rest;
What God has once appointed
Is better than our best.

O Thou, who makest wars to cease,
In freedom, justice, mercy, peace,
Thy will in all the world be done,
Till earth and heaven at last are one.
In truth and righteousness the same
From age to age, Thy glorious Name,
O King of kings, our strength shall be,
Our joy and song, eternally!

When we go home at night from work for God too tired to pray, we have robbed God of that which He needed most to bring things to pass — W. E. Doughty.

Dedicate the morning's strength and God will be with you in the evening's weariness.

Individual Cups



Every church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

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For Churches and Residences

Memorial Windows

CATALOG AND SPECIAL DESIGNS—GRATIS

F. J. COOLEGGE & SONS, Inc.,

ATLANTA, GA.

DRUGGISTS! VICK'S VAPORUB SHORTAGE OVERCOME AT LAST

The Deal Scheduled for Last November, Which Was Postponed on Account of the Influenza Epidemic, is Now Re-instated—Good During the Month of March.

OVER ONE MILLION JARS OF VAPORUB PRODUCED EACH WEEK.

It is with pride that we announce to the drug trade that the shortage of Vick's VapoRub, which has lasted since last October, is now overcome. Since January 1st, we have been running our laboratory twenty-three and a half hours out of every twenty-four. Last week we shipped the last of our back orders, and retail druggists, therefore, are no longer requested to order in small quantities only.

November Deal Re-Instated.

This deal, which we had expected to put on last November and which had to be postponed on account of the shortage of VapoRub, is re-instated for the month of March. This allows a discount of 10 per cent on shipments from jobbers' stock of quantities of from 1 to 4 gross. Five per cent of this discount is allowed by the jobber and five per cent by us.

We advise the retail druggists to place their orders immediately, so that the jobbers will be able to get prompt shipments to them.

Thanks of the Public Due the Drug Trade During the Influenza Epidemic.

The thanks of the American public are certainly due the entire drug trade—retail, wholesale and manufacturing—for what they accomplished during the recent influenza epidemic. The war caused a shortage of physicians—nurses were almost impossible to obtain—the demand on the drug trade was unexpected and overwhelming, and to this demand they responded nobly. Retail druggists kept open day and night and slept where they dropped behind the prescription counter. Wholesale druggists called their salesmen off the road to help fill orders—hundreds wired us to ship Vick's VapoRub by the quickest route, regardless of expense.

A Tremendous Job to Increase Our Production.

In this emergency we have tried to do our part. We scoured the country for raw materials—our traffic manager spent his days riding freight cars in—we shipped raw materials in carload lots by express and pleaded with manufacturers to increase their deliveries to us.

But it was a slow process. Some of our raw materials are produced only in Japan—supplies in this country were low and shipments required three months to come from the Far East. Then we had to recruit and train skilled labor. We brought our salesmen into the factory and trained them as foremen. We invented new machinery, and managed to install it on Christmas Day, so as not to interfere with our daily production.

143 Jars of VapoRub Every Minute, Day and Night.

By January 1st we had everything ready to put on our night shift, and since then our laboratory has been running day and night. To feed our automatic machines, which drop out one hundred and forty-three jars of VapoRub a minute or one million and eighty thousand weekly, has required a force of 500 people. Our Cafe Department, created for the benefit of these workers, served 7,000 meals during the month of January alone.

13 Million Jars of VapoRub Distributed Since October.

An idea of the work we have accomplished this Fall may be given by our production figures—13,028,976 jars of VapoRub manufactured and distributed since last October—one jar for every two families in the entire United States.

During the influenza epidemic, Vick's VapoRub was used as an external application in connection with the physician's treatment, and thousands of people, unable to obtain a doctor, relied on Vick's almost exclusively.

Literally, millions of families all over the country, from California to Maine, and from the Great Lakes to the Gulf, have found Vick's VapoRub the ideal home remedy for croup and cold troubles.



VICK'S VAPORUB

30¢ 60¢ \$1.20 "YOUR BODYGUARD"

GERMAN LOSSES.

It is perhaps a meaningless work to sum up the losses of Germany when she has practically lost everything. Yet facts and statistics are interesting in themselves and everyone wants to know just how hard the enemy was hit. First and foremost, by far the most important thing of all its that Germany lost the war utterly and completely, and beyond redemption. The next thing lost was the German fleet, battleships, cruisers, destroyers, submarines, all sailing forth from their ports and yielding themselves up to the British to never again hoist the German flag above their decks. The hundreds of millions of dollars spent by the terribly taxed subjects of the Kaiser in order, as he expressed it, to seize the trident of the sea in his mailed fist, have been spent only to add to Britain's already dominant might on the ocean. And Germany has lost men, men in millions. Up to the last of October, according to Berlin reports, 1,600,000 men had been killed, and the lists were even then not up to date. Four million had been wounded and 260,000 reported as missing, a number which can be justly added to the list of the dead, as they are so added in all other countries. Berlin also confesses to the loss of 490,000 prisoners, a confession which probably falls far short of the truth.

The total confessed casualties come to 6,320,000, with the probability that they were over seven millions. One in every seven of the able-bodied in the empire has served as a soldier. The German war debt amounts to 39 billions of dollars, owed almost entirely by the government to the people, and scarcely a dollar of which will ever be received by them. She has lost all her overseas trade, which amounted to three billion dollars before the war, a loss in the four years amounting to 12 or 13 billions. When the war began she owned over four million tons of shipping. Today she owns but half a million tons, and owns even these only on Allied suffrage. She has lost her colonies, which cover one million square miles of territory, in round numbers, and boast of a population of 15,000,000, these almost entirely going to Britain. She loses Alsace and Lorraine, she loses Schleswig, Posen and Silesia and the port of Danzig, and she loses the great iron mines of the two provinces she must return to France. Her figures of production have enormously fallen, and last but not least, she has lost her reputation, lost utterly the respect of the world which she has raided and outraged. Did ever a great nation lose so much in the world before? Surely vaulting ambition overleaped itself and fell on the other side in this case.—Acadian Recorder.

Brain service can be bought. Lip service can be hired. Physical service can be contracted for. But heart service is the kind you pay in the coin of appreciation, kindness and consideration.

NATIONAL PRE-EMINENCE.

The eyes of the world are upon this nation. From the ends of the earth men and nations call upon the United States. President Wilson as our representative is everywhere received with honor and confidence. The Arabs of Hedjas appeal to the American people, because they believe the American nation will be the chief factor in deciding their case. The Prince of these people, speaking in Paris, says: "Even in the furthest part of my country the word has spread that America is the friend of all oppressed and the enemy of all oppressors, that to her all oppressed may come, sure of finding patient ears to listen and strong arms to uphold the weak if the claims are found to be just."

The Bolsheviki of Russia in their extremity cry to President Wilson as their best friend. The Sinn Feiners of Ireland appeal their cause to him. Great Britain, France and Italy are our colleagues; Belgium, Serbia, the Jugoslavs, the Zecho-Slovaks, and the Poles want this nation's counsel and decision. China regards our President "as the greatest man in history, and his decisions are considered irrevocable." This is a position of responsibility and danger. It is God's good providence which has brought us here from the humble beginnings of our nation. It is a stewardship for which we are held responsible. It is an eminence from which the fall would be terrible. We need to remember the pronouncement of our Lord upon Capernaum: "And thou, Capernaum,

which art exalted unto heaven, shalt be brought down to hell." Never was there a time when this nation and the church needed more to put the emphasis upon

FOR RENT—Montreat cottage, three rooms. Will rent for one, two, or three months. F. H. Wardlaw, Guthriesville, S. C.

WANTED—Two Florida towns are in need of a Presbyterian physician. Good openings. Large scope of prosperous country around each town. Address, Lock Box 18, Archer, Fla.

To make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of the finest ice cream, without adding sugar, eggs or anything else.

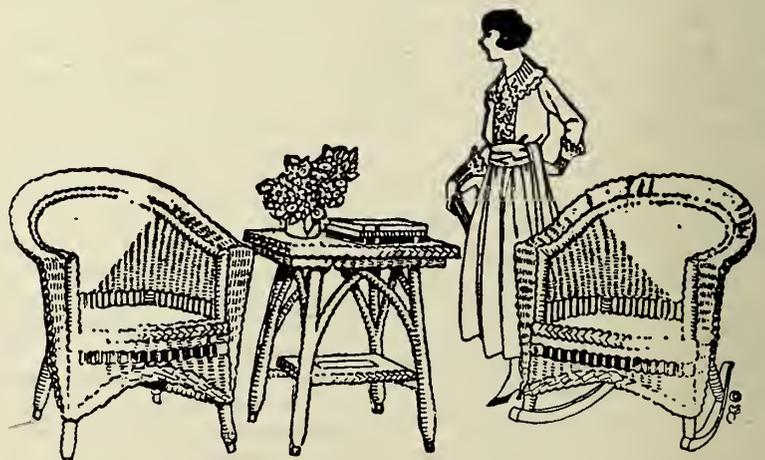
Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Un-flavored.

Two packages for 25 cents at any grocery or general store.

THE GENESEE PURE FOOD COMPANY
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Genuine "Kaltex" Fiber The Furniture That Everybody Likes



We have one of these most popular chairs or rockers to "fit" almost everybody. These chairs are attractive in appearance, very strong of construction, especially comfortable, and can be used with any kind of furniture. These can be had in a great variety of cushions on spring seats from \$9.50 to \$35.00.

W. T. McCoy & Co.
Charlotte, N. C.

THE HOME OF GOOD FURNITURE



the spiritual and moral and to draw near to Christ our Saviour than now. Any stooping to the material and the spirit of self-exaltation is perilous.—The Presbyterian.

A DRY PRESIDENT.

Of all the testimonials to total abstinence and prohibition perhaps none was more unexpected than this from the distinguished gentleman whom the Czecho-Slovaks have made the President of their new republic. His example and counsel will carry great weight in the formative days of the state. Writing to Prof. Irving Fisher, of Yale University, just before his departure for Prague, he said:

"New York, 19 Nov., 1918.

"Prof. Irving Fisher, President, Committee of Sixty on National Prohibition, New Haven, Conn.

"Dear Professor Fisher: I am sailing tomorrow to Europe, and you can imagine that I am not prepared to write a long and elaborate thesis on prohibition; but you will allow me to send through you a short message to my Bohemian and Slovak countrymen, commending them to abstinence, I mean total abstinence. I myself used to drink; but my own experience prompted me to accept the principle of abstinence. I am healthier, I can do much more work and in short I enjoy and use life better than I did when drinking. I hope the War has strengthened the habit of not drinking. I may add that I do not believe in moderate drinking—that is a self deception and I do not believe in stopping drinking gradually—stop at once, that is the only way.

I wish our whole country would be dry! With hearty greetings and best wishes,

"(Signed) "T. G. Masaryk.

"(President Czechoslovak Republic.)"

—N. Y. Advocate.

HATCHED 175 CHICKS.

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

WANTED—First: People to know that the Lees-McRae Institute, Banner Elk, N. C., is a Christian, Industrial School; that the nineteenth session will begin on April 10th and close on December 2nd; that the price of board and tuition in Graded School, or High School, for entire session is \$100. **Second:** Churches, individuals and societies to know that scholarships in Lees-McRae Institute are needed and will be carefully used in helping to educate worthy girls.

Wanted!

Student Nurses to enter training at early date. For information and application, write FOWLE MEMORIAL HOSPITAL, Washington, N. C. Supt. of Nurses

Corn will out-grow itself if you use

NitrA-Germ

Use it on soy beans, peas, beans, peanuts. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

ASHEVILLE SUMMER SCHOOL
OF THE
NORMAL AND COLLEGIATE INSTITUTE
Six Weeks--June 17 to July 29, 1919

First Summer School Session was held in 1918 with 345 teachers in attendance, and 102 others who came for special lectures and courses in food conservation.

The second session will offer exceptional opportunities to those teachers who desire professional improvement.

There will be strong courses for all grades of both elementary and high school teachers.

The faculty will be composed of members of the Normal and Collegiate Institute faculty and of heads of departments in recognized colleges, normal schools, and universities.

Asheville's unexcelled climate and natural scenery provide ideal conditions for real summer study, rest and recreation.

Certificates granted upon completion of the six weeks course will be accepted in North Carolina as satisfying the State Board's requirements for professional study.

Tuition, \$10 for the term.

Board and room in the dormitories, when two or more occupy the same room, \$30 for six weeks.

For announcement, information and reservation, address **President John E. Calfee, Director Normal and Collegiate Institute, Asheville, N. C.**

SHALL I GO TO COLLEGE?

Every High School Senior should be settling this question now, and parents should stand ready to give every encouragement to securing an affirmative answer. Russia's state is woeful, and it grows largely out of the ignorance of its people. True Democracy will not persist aside from proper education.

What Kind of Education is Best For Me? Germany's state is no better than Russia's, and Germany is a nation of largely technically trained people, whose education is materialistic. The heart and core of the educational life of America and England is cultural—the education of the College of Liberal Arts and Sciences.

Shall It Be Christian Education? By all means. Have we not learned from sad experience of late that education without Christianity is dangerous? Think it over.

DAVIDSON COLLEGE is a Christian College of Liberal Arts and Sciences of long established reputation for breadth and thoroughness of courses and development of character. The aim here is to develop the whole man. The R. O. T. C. and supervised athletics develop the body; the class-room work develops the mind; and a Christian faculty and fellowship goes far to develop the spiritual man.

Fifteen units required for entrance. Write for catalog.

THE REGISTRAR

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RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably due in whole or in part to imperfect digestion or imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection, Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement."

If you suffer from Rheumatism, or from any curable disease, accept the guaranteed offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 4D, Shelton, S. C.

Gentlemen:
I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.
Name
Address
Shipping Point
(Please write distinctly) Advt

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

THREE KINDS OF CHURCH MEMBERS.

Some one has remarked that there are three kinds of church members, besides the right kind. And he describes them as "the dead," "the injured" and the "missing." Every pastor finds among his membership all three kinds. The "dead" ones are just dead—that's all. Their names are on the roll—and they have a name to live—but they are dead. The problem of every conscientious pastor is what to do with them. Some of our churches have what they call "dropped lists" for the benefit of these cases of suspended animation. Whether this be the proper course or not, for the present we must leave their names in this ecclesiastical Limbo to wait identification in the case of the resurrection of the persons to whom they belong. They are "dead!"

Ordinarily the "injured" class is much larger than the "dead." In some way they have received a mortal wound. Something the pastor said "hurt" them; or they were not "made enough of" when they attended the meetings; or they have been "sighted" by some members of the Aid Society or the deacons "insulted" them by insisting that they contribute for the support of the church; or they suffered some sort of "undoing" in some one of the numerous "collisions" which seem to be unavoidable in church life. And so they stay away from all the services and spend all their time nursing their wounds—usually making them worse all the time by the wrong kind of treatment. They are a difficult class to "get at." Usually they hold the whole situation at arm's length, and positively refuse to have their "injuries" interfered with.

Then there is the "missing" class! How much perplexity and discouragement they cause the pastor! He goes over his church roll, and his heart leaps for joy and a smile comes upon his face, as he counts the names of the "faithful

few." As for the "dead," he can do nothing more for them than pray; sympathetically he runs over the entire list of the "injured" ones, and resolves that he is going to do his utmost to heal every wound. But what can he do for the missing ones? He has every reason to believe they are alive and in the best of health. He knows they are capable and might be useful. But invariably when he counts on their presence and help they "turn up missing." May God save our churches, as much so as possible, from these three kinds of undesirables.—Baptist Witness.

We gain power out of every duty done. We miss power by every duty left undone. The faithful soul, by doing one duty after another, thus comes at length to have reserves of power that are simply inexplicable to the shirker, who has steadily lost power with every duty shirked.—Great Thoughts.

Truth must prevail over all other considerations.—Gioberti.

ORDER A HYGIENIC FEATHER BED
Right from this ad. Absolutely no risk. Our bank deposit guarantees satisfaction or refund of money without questions. All new feathers; highest grade ticking. Beds, 26-lb., \$10.20; 31-lb., \$11.20; 36-lb., \$12.10; 41-lb., \$12.60. Pair 5-lb. pillows, \$1.80; 7-lb., \$2.40. Heavy wool-nep cotton blankets, pr. double, \$4.95. Others \$1.95, \$3.75 and up to \$9.73 in wool. Others in cotton as low as \$2.28. Send money order, check or registered currency, and say whether to ship by freight or express.
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NitrA-Germ
takes the place of fertilizer
with peas, peanuts, beans. Try it.
Costs \$2.00 per acre, delivered.
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THE PROGRESSIVE PROGRAM

PRESBYTERIAN CHURCH in the UNITED STATES

A HALF DONE JOB

**Satisfies No One---Neither Yourself
Nor Jesus Christ**

The Southern Presbyterian Church Needs \$3,500,000.00

The Southern Presbyterian Church needs for Home and Foreign Missions, Education and Ministerial Relief, Schools, Colleges and Orphanages. Needs this amount for the year beginning April 1, 1919.

No less an amount will satisfy those who are in charge of the work for the Church.

No less an amount will prove our fidelity, loyalty and love for our Lord and show one's desire to advance His cause in the world.

Three and a Half Million is a possible amount, the Southern Presbyterian Church is abundantly able to give this amount.

The Southern Presbyterian Church will subscribe this amount, if you do your part and

Visit Every Member

Give every man, every woman, every boy and every girl a chance, to make a weekly offering to make Jesus known to a lost world. Gather the nickles, the dimes, the quarters, as well as the Hundreds and Thousands and the Three and a Half Million will be raised.

Give Every Member a Chance to Make a Subscription to the Southern Pres- byterian Church

This Three and a Half Million Dollars will be used to maintain and enlarge old work and build, equip and maintain new work in Foreign Fields, consisting of Churches, Sunday Schools, Hospitals and Orphanages for doing evangelistic and benevolent work. It will be used at home to maintain and enlarge old work, build, equip and maintain new work, consisting of Churches, Sunday Schools and Day Schools, Educational and Ministerial Relief, Schools, Colleges, Seminaries and Orphanages, doing evangelistic and benevolent work among Americans, Negroes, Indians, Mexicans and Immigrants, in coal mines and other strategic centers of population; and to furnish a salary to the workers at home and abroad, sufficient to supply their needs and educate their children.

ASSEMBLY'S STEWARDSHIP COMMITTEE

MONTREAT : : NORTH CAROLINA

Our dead are with the undying Love, and moving on with Him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.—Stopford Brooks.

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He flipped its pages carelessly and with an expression of distaste; then his eye caught something familiar; he looked again, asked to be raised on his pillow, and was presently absorbed in the perusal of the manual. Next he began to select dishes described therein that he wanted to have prepared for him as soon as he should be able to eat them, and from that hour he began to improve, life seemed worth living again. In short, the dreams of stuffed tenderloin, boiled onions, hot waffles with sirup, hot doughnuts, and the like gave him the needed incentive.

This is an interesting demonstration of the charms of the cook book, and may have the effect of giving it a new value in the library. Nor need its use be confined to sick people. When love stories and detective mysteries pall on rainy evenings, when "solid" reading does not invite and poetry is a drug, the book of cookery recipes may have its place. Visions of the delicious cakes that mother used to make will come again and menus to be ordered in the future will bring peaceful thoughts. The cook book has unguessed possibilities of entertainment, and should take its place in the same class with the seedman's gorgeous catalogue.—Ex.

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Stories of the work of Dr. Thomas Woodrow, grandfather of the President, have been current in the newspapers since the visit of Mr. Wilson to the early scenes of his ancestor's pastoral work in Carlisle, England. After the grandfather came to this country he was pastor of First Presbyterian Church, Chillicothe, Ohio, and covered a wide parish on horseback. An interesting story was recently related in The New York Times by an old resident of the neighborhood who remembers many incidents told him by those who participated in the earlier history of that part of Ohio.

This incident is attributed to Mrs. Dorothy R. Turney, of Circleville, who

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Lv. Charlotte	x6:30am
Ar. Star	9:45am

Ar. Asheboro	10:50am

Ar. Aberdeen	3:00pm

Ar. Varina	12:34pm
Ar. Fayetteville	y4:55pm
Ar. Raleigh	x1:20pm
No. 18. No. 4.	
Lv. Raleigh	x2:05pm
Ar. Wilson	4:05pm
Ar. Greenville	5:42pm
Ar. Washington	6:50pm
Ar. Belhaven	8:15pm
Ar. Elizabeth City	6:00am
Ar. Norfolk	8:10am

Ar. New Bern	4:00am
Ar. Beaufort	11:10am
xDaily.	
yDaily except Sunday.	

No. 18—Through coaches to Belhaven, N. C.
No. 4—Through sleeping car to Norfolk.

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4 00 pm			1 00 pm

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See the old wreck there in the gutter,
And those tattered clothes that flutter
As the wind blows.

Age and hard times tell their story;
Youth's bright threads of future glory
Gone: poor fellow.

And the friends once faithful whether
It was clear or stormy weather,
Time has thinned those.

Now, alone, a tattered cloak on:
Poor, dilapidated, broken—
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—F. E. Sanford, in Wesleyan (University) Verse.

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He was a very small boy. Paddy was his dog, and Paddy was nearer to his heart than anything on earth. When Paddy met swift and hideous death on the turnpike road the boy's mother trembled to break the news. But it had to be, and when he came home from school she told him simply:

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VOL. LX.

CHARLOTTE, N. C., MARCH 19, 1919.

NO. 11.

A WEEKLY VISITOR

Every Christian should keep abreast of what his church is doing.

The Church paper is his only means of knowing how far the Church is obeying the Lord's commands.

Each week there is laid before the reader a pen picture of the Church at work. He learns what his former pastor is doing in his new field, what old friends have been made church officers, what new methods of church work have been inaugurated.

The entertaining of children on Sunday has always been a problem. The Church paper helps to solve it by giving stories and poetry, and letters from children.

During the month of March we divide the subscription rate of \$2.50, one-half being sent to us and one-half given to one of the benevolent causes.

This is the reason the canvassers are trying to put a Church paper in every home.



Editorial



A Significant Amendment.

THE last Assembly sent down to the Presbyteries for their "advice and consent thereunto" a proposed amendment to our Constitution touching the reception of candidates for the ministry by the Presbytery and its supervision over them during the time of their preparation for preaching. The need of such an amendment is very manifest, as our Book of Church Order is absolutely silent on the subject. The Book knows nothing about candidates till they apply for licensure notwithstanding the fact that previous to making application for licensure most candidates have been the wards or proteges of the Presbyteries for several years. It is quite remarkable that the Church should have consented for so long a time to the existence of such a relation without a law to define its nature, its duties and obligations.

The proposed amendment now before the Presbyteries is the joint work of two committees. The Assembly of 1916 committed the task to a committee composed of all the Professors of Theology in our Seminaries. This committee drafted an amendment which they submitted in their report to the Assembly of 1917. This Assembly appointed another committee, composed of all the Professors of Church History and Polity in our Seminaries, and placed in the hands of this committee the work of the previous committee, in order that an amendment of such importance might receive a yet more thorough consideration. The new committee gave the subject the best thought of which they were capable, modifying in some measure the work of their predecessors.

It may be presumed that an amendment wrought out and worked over with such painstaking care will meet the needs of the Church as well as anything that we are likely to get. The Presbyteries seem to be taking this view of it. A goodly number of Presbyteries have already passed on it and without an exception their verdict has been favorable. This gratifying unanimity gives the assurance that the amendment will become law, and that consequently after the next Assembly, both the candidate and the Presbytery under whose care he has placed himself will know exactly what relation they sustain to each other and what duties and responsibilities they owe to each other.

Perhaps the most significant feature of this amendment is that touching the activities of the candidate while he is pursuing his course of preparation in the Theological Seminary. It is the custom now, and we suppose has ever been the custom, for students in the Seminary, especially those of the middle and senior years, to go out and preach in vacant pulpits on the Sabbath, and also to spend their vacations in supplying churches. This custom has much to commend it. It is a valuable part of the students' training, enabling him to combine practice with theory. It affords him an opportunity of rendering valuable service. Many students during their long vacations have thrown themselves with great zeal into the Lord's work, and with most gratifying results. Souls have been won to Christ and churches greatly revived and strengthened. In the chronic scarcity of ordained ministers, this work of the students comes in as a most valuable adjunct. Furthermore, the student is able by such labors, both during his vacations and during the sessions in the Seminary, to do much toward self-support. Such considerations make it seem eminently desirable that our theological students shall engage in preaching during their course of preparation in the Seminary.

On the other hand, it is manifestly the meaning and intent

of the law of our Church, as expressed in Chapter VI, Section 6, of Form of Government, that no candidate for the ministry shall preach until he is formally licensed by his Presbytery. The meaning of licensure is authorizing the candidate to make trial of his gifts in preaching. The implication is that he has not hitherto made such trial. The prime reason for licensure is that a young man should first be tested before he is entrusted with so grave a responsibility. When licensure is granted it is expressly on the ground that the candidate has "given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, as to his proficiency in divinity and other studies," and as to his soundness in the faith by having "adopted the Confession of Faith and the Catechisms of the Church."

Hitherto our law and our practice have not harmonized, and this fact has been a source of embarrassment. The proposed amendment seeks to harmonize our practices with our law, by authorizing our "theological students to conduct public worship, to expound the Scriptures to the people and to engage in other forms of public work." In other words, the amendment would make legal what our students are doing, and what everybody wants them to do, but avoids the technical word preach, reserving that for the period of licensure.

The Redress of Wrongs.

When a war is sprung upon a peaceable people, it is only reasonable to expect many blunders and some injustice.

This truth, however, ought to palliate in a measure the wrong done, and make those who criticize very charitable in their judgment.

When the war was being waged and every energy of this nation was needed to save the world from threatened ruin, every moment's delay and every effort made to hamper the administration meant the death or maiming of more men than necessary. For this reason those in charge had to act at once and in a decided manner, which meant that much injustice was done. We had no patience with the protests then made against any action, because when a man's life is in danger he has no time to argue points of casuistry. When the life of people is at stake, it is foolish to be raising conscientious objections to war, such as was done. We can understand why a man's conscience would forbid his shooting his fellow man, but cannot understand why conscience would interfere with his doing other war work, such as trench digging, clerical work, etc. Yet we find that many had consciences so tender that they could not use a spade in trench digging, because trenches were a part of warfare.

However, under the rigorous rule of a court-martial many extreme sentences were passed and much injustice was done.

We should, however, remember that when a man's conscience begins to act when danger is near, it raises a suspicion of his sincerity. We have no doubt that the threatened smell of powder revealed to many a man that he had a conscience and made him more obedient to conscience than ever before.

Now that the war is practically over, the authorities are doing all that is possible to right the wrong done, and to restore men to liberty.

There are many societies in the North concerning themselves about this matter, and flooding the editor's desk with letters that are seldom read. We have confidence enough in the Administration to believe that they will do the right without any unsolicited advice.

The Moral Side of Political Questions.

The Continent in a leading editorial calls attention to the protest of a Southern Presbyterian minister against the Federal Council of Churches sending commissioners to the Peace Conference at Paris, instructed to express the hope of Evangelical Christians in America for the formation of a world's society of governments to prevent future wars.

The Continent thus quotes from the protest:

"I object because I firmly believe it is wrong for Churches of Christ to take any part in politics, and this is politics on the most colossal scale, being world's politics."

As a general thing the Continent and the Standard look at questions from a different view-point, and though we admire Brother Best, we can rarely agree with him.

On this question we do agree, and we take pleasure in making it plain why we do. With the first part of the protest we are in full sympathy, as the reading of this paper for years past will show. The Church should have nothing to do with politics; but the question is whether the Federal Council is in this matter having anything to do with politics.

The Council did two things, first through its commissioners it expressed a hope, not a command, nor even advice, but merely a hope. The object of this hope was to prevent future wars. It seems to us that if any action was ever removed from politics, this was. It was in strict line with the Church's work on earth, to establish the reign of the Prince of Peace by making wars impossible.

The work of the Peace Conference has a political side and also a moral side. The political side is the exact kind of League to be constituted, the question of boundaries and other matters pertaining to the various countries involved. The moral side is the prevention of war, the insuring of the world against the awful horrors of the past four years.

If there be any subject on earth with which the Church should have something to do, it would seem that this is one, and so far from being "politics on the most colossal scale," it is morality in the highest sense.

We have an action of our own Assembly in a case very similar to the present one. In 1890 Dr. W. A. Campbell, of East Hanover Presbytery, asked the Assembly to invite the co-operation of the several churches of our own and other countries in an effort to arbitrate international disputes, by petitioning the Civil Governments to take such steps as would make wars impossible. Dr. Moses Hoge and Dr. W. A. Campbell were appointed delegates to a proposed Conference that was to petition the Governments of the world to consent to arbitration in order to avoid war.

Now the Federal Council does not dictate, nor even advise, but merely expresses a hope that there may be formed a world society of governments pledged to prevent future wars. When we consider some of the actions of this Council in the past, we ought to commend them, rather than protest. Our brother "doth protest too much, methinks."

The Discussion of the Tithe.

We have on our table a strong article on the tithe and also offers of other articles on the subject.

We have decided, however, to admit none except those upholding it, as we wish to do nothing to hamper the Stewardship Campaign.

Those advocating the tithe seem unable to grasp the idea that a man may oppose the claim that a tithe is morally binding, and yet recognize it as a method that is reasonable and valuable.

Though we have disclaimed any intention of opposing the tithe as a method of raising money, they refuse to give us that credit, so we shall give all the space possible to those who contend for its binding force, promising ourselves the pleasure of a full and free discussion when all danger of

terfering with the Stewardship Campaign is past. We earnestly advise our readers, whether they believe in its binding force or not, to take the tithe as a minimum and determine to give more than the Jew of old did.

While we have never given, with the tithe as a measure, but as the Lord has prospered us, we found upon balancing accounts this year that we had gone considerably beyond the tithe, trying not to omit the weightier matters of the law.

What we want to do just now, is not to discuss mooted points, but to raise \$3,500,000 for the Lord's work.

Let us act now and talk at our leisure.

"Perilous Times" Have Come.

It is not for us to know the times or the seasons, which the Father hath put in His own power, and for that reason we have no sympathy with the craving, so manifest in these days, to know whether we are nearing the end of the world.

Our great business here is to be ready for that time when it does come, and to be found in our place doing the Lord's work.

Whether in the sense used by Paul in writing to Timothy, we are not prepared to say, but we do know that the times in which we live are full of peril, not only with regard to the war, but especially peril to the souls of men. The home and the church were once the places where men and women and children were protected from error. Children were trained in the catechism and the Bible, and as they grew older, they were carefully guarded against error found in books, and at the fireside, in the family circle, safeguards of every kind were thrown about them. The pulpit was safe, and under its teachings men and women were so filled with the pure Gospel that error could find no lodgement in their minds.

Gradually a great change has crept into our customs. The old ways have been forced to give place before the modern rush. The family altar has almost disappeared, except in some quiet country home. The demands of business have been pushed into a place where it has to wait for a more convenient season.

The catechism is almost as unknown as the extinct dodo, while Scripture instruction has gone to join the other lost arts.

The home has given place to the apartment house, where the husband is only a visitor during hours he can snatch from business, and where the wife rests when she is not attending clubs or playing bridge.

The pulpit is struggling manfully against the rite of unbelief, and many are faithful among the faithless.

On the other hand the old-time Gospel has too often been forced to give place to sermons on social betterment or quasi political deliverances.

These would be harmless enough if no other indictment could be brought; but the pulpit is too often used to spread error, or to tear to pieces the Word of God. Instead of the pure literature the parents once demanded for their children, the public libraries are filled with books dealing with subjects that the young were once supposed to know nothing about.

Then the Sunday newspaper has superceded the Bible and devotional books, with the result that those who do attend church crave the sensational.

The remedy for all these abuses lies in the hands of God's people. They must set their faces steadily against these evils. They must erect once more the family altar and begin anew the teaching of the catechism.

They must watch what their children read, and they must resolve to give more time to the oversight of their sons and daughters. What we need is more old-time family religion, and more sense of responsibility for our fellow men.

We must look not only upon our own things, but also upon the things of others.



Contributed



The Soldier in Peace Times

By Rev. S. W. Moore.

SINCE you were kind enough to give space to my letter of last October concerning our work with the boys over here, I have thought it might interest their parents and friends who are readers of the *Presbyterian Standard* to know how it goes with them in these days of peace. And that thought has prompted this second letter.

Shortly after my letter to you in October our boys again moved up to the front, near Verdun, on the road from Verdun to Metz. They had been there only a few days when they were called out about daylight on Saturday morning, November 9, and from that day until 11 a. m. November 11 they saw fighting and were under heavy shell fire. And may I say that personally I know many sounds far more pleasant than the continual "ping" of shrapnel and the whistle of bullets coming perilously near! Unfortunately some of our splendid boys did not hear the sounds of the ones that made of them the supreme sacrifice. And it was a very sad ceremony to see them laid away on the morning after the signing of the armistice, when the earth was flooded with such glad sunshine and sweet peace had come after four years and more of such horrible strife!

Truly peace never had such a welcome sound as at 11 o'clock on that morning of November 11. For days the roar of the big guns, the rattle of the machine guns, the whirr of airplanes had been continuous. I was walking up the road near Verdun carrying some supplies to the boys, and was just behind the big 75s as they fired the last volley. And then when all at once everything became so quiet and peaceful it was hard to realize that the great war was over!

Our first Sunday after the armistice was spent quietly some distance back from the front. It was a still, cold morning, and the church call, the prettiest in the army, never sounded so clear and sweet to us as it did that Sabbath morning. I think Parsons, our rosy-cheeked, blue-eyed bugler from Tennessee, a fine Christian boy and soldier, put his whole heart into that call, and it seemed to me that with greater eagerness and gladness than ever before the boys answered the call and came trooping into the old chair factory for morning worship. A great company of them, grateful to God for life and health after such dangers as they had passed through. And how they did sing that morning! And what an opportunity to press upon them the claims of the Master! It will be many a day before I will have another such privilege and opportunity as came to me that day. I was glad to be there!

It was at first reported that we would follow up the Germans as they withdrew. But instead we turned our faces southward, and after many days of hard marching we arrived here, at Riel-les-Eaux, a little French village, on the River Ource, some distance from Chaumont, Haute Marne. Here we have been for a little more than two months, and we are very anxious to get home—naturally. We have a fairly comfortable Y. M. C. A. barrack building, and we are trying to make it as homelike and comfortable for the boys as we can. We have moving pictures—good ones, too—once a week. But lectures and other forms of entertainment are difficult to get. The boys get up a good entertainment among themselves each Thursday night. And we have had two or three good concerts and entertainments by visiting soldiers. But the thing that pleases me most, and is the thing of greatest importance, is the interest of the boys in the religious part of the work. We have a fine Sunday School, interesting weekly prayer meeting, and well attended Sunday preaching services. Each company in the battalion has its own Sunday School class and officers, and the superintendents of the company classes take turns in conducting the opening and closing exercises of the entire school. And

they do it well. I am sure it would please the friends and parents of these young men if they could look in upon them some Sunday morning and see nearly every man in the class with his New Testament opened and following with attention and interest the lesson for the day. I hope we are training some good Sunday School superintendents, teachers and workers for the churches back home—and that these will find the men of the churches back at home interested in these spiritual things, so that no damper will be thrown upon their youthful enthusiasm! I am greatly in hopes that the churches at home, especially the men of the churches, will be awake to their opportunities when these young men return from the army. They have been up against the realities of life in the army, and have, I believe, come to realize as never before the value of things spiritual and eternal. When they return to the States I hope they will not find the men at home indifferent to these things. If they do, the effect will be bad. I hope the men at home and the women, too, will realize their opportunity, and use it wisely!

The boys seem to be in remarkably good health and fairly cheerful spirits, everything considered. But they certainly want to get home. Our first six weeks here it rained almost constantly, and the mud was something fierce! If the Prophet Isaiah could have foreseen this incident he would have had to make one exception at least to his exclamation, "How beautiful are the feet of them that preach the gospel of peace and bring good tidings of great joy." For after one had pulled through the mud, and carried much of it with him to the barrack building and mounted the platform to preach, his feet presented anything but a beautiful appearance! However, a rock walk remedied that trouble, and recently everything has been frozen up tight, so we hope we are through with the mud here. We hope to be on our way home before the spring rains begin.

Sunday Newspapers.

From An Ambulance Corps Contributor.

Sir: In the elbow box of my ambulance along with the cigarettes and the brandy I have been carrying George Gissing's "Born in Exile." The latter for me, the other for the wounded poilus. I was on twenty-four-hour duty yesterday at a poste de secours a few yards from the lines. A quiet poste, not many wounded; so in between my runs I snuggled up to a fireplace and let Gissing speak. In chapter V of Part II, I found the following:

"My own experience has been among the lower classes—I don't mean the very poorest, of whom one hears so much nowadays; I never went among them because I had no power of helping them, and the sight of their vileness would only have moved me to unjust hatred. But the people who earn enough for their needs, and whose spiritual guide is the Sunday newspaper—I know them, because for a long time I was obliged to lodge in their houses. Only a consuming fire could purify the places where they dwell. Don't misunderstand me; I am not charging them with what are commonly held vices and crimes, but with the consistent love of everything that is ignoble, with utter deadness to generous impulse, with the fatal habit of low mockery. And these are the people who really direct democratic movement. They set the tone in politics; they are debasing art and literature; even the homes of wealthy people begin to show the effects of their influence. One hears men and women of gentle birth using phrases which originate with shop-boys; one sees them reading print which is addressed to the coarsest million. They crowd to the entertainments which are deliberately adapted to the lowest order of mind. When commercial interest is supreme, how can the tastes of the majority fail to lead and control?"

R. C. Wilson.

Aux Armees, S. S. U. 1, France.—New York Tribune.

Dr. Ogden's Plan

By Rev. E. M. Green, D.D.

WE Kentuckians, who are said to have the reputation of wanting the best of what is going, have congratulated ourselves that one of the churches of our Synod has secured the pastoral services of the distinguished young minister who for the past ten years has served with conspicuous ability the famous old Central Church of Atlanta. We welcome him to our Synod and congratulate the church of Stuart Robinson, John W. Pratt, C. R. Hemphill, Egbert W. Smith and J. M. Vander Meulen on adding to this illustrious list of pastors, the name of Dunbar H. Ogden. We predict for him a successful career in his new and important pastorate, and for the church enlargement and growth.

We have read with interest Dr. Ogden's recent contribution to the somewhat thread-bare subject of church union. We refer to it not to discuss the merits of his proposed plan, but to express regret that coming among us he should have found "so much of difficulty and heartburning." He thinks that his "brethren in the heart of the Church cannot realize the problem that exists on the border." How has he discovered so quickly what we who have lived here many years have never suspected? We know of no "heart burnings," nor of any "difficult problems." Dr. Ogden allows local disturbances here and there too much to affect his judgment of the situation as a whole.

The two Churches, Northern and Southern, have for years, with a perfect understanding of each other, been working harmoniously in the advancement of common interests. Within a square of Dr. Ogden's church stands a splendid monument of this spirit of fraternal co-operation—a theological seminary, second to none in the land as to equipment, its uncompromising orthodoxy, the ability and learning of its faculty and the high grade of theological instruction furnished.

Together these churches have worked with hearty accord in maintaining a Christian college which for a hundred years has been a blessing to the Church and the country, and in this centennial year they are engaged in a united effort to add a half-million of dollars to its endowment. Singly and together they have worked successfully in building up colleges of high grade for young women.

Side by side and shoulder to shoulder they have labored to give the Gospel to the vast mountain population of the State and have established among them, schools, colleges and orphanages.

Before Dr. Ogden came to Kentucky he was invited by the present writer to come to this Synod and witness the practical solution of the union problem, in which he was so interested, in the spirit of Christian unity that prevails, and the hearty co-operation in every good work. He has only to open his eyes to see it.

Dr. Ogden may not be informed as to the peculiar relations of the Southern Assembly to the Synod of Kentucky. When the Synod came in 1867 seeking union with our Assembly, they naturally wanted some guarantee that this Assembly was in substantial agreement with them in the principles and doctrines for which they had been contending for seven years, so that they would have no recurrence of the difficulties from which they had suffered in the past. They presented a paper of remarkable ability, the work of Stuart Robinson's great brain, a paper deserving to be classed with the "Magna Charta" and other great documents of history, setting forth fully the principles and doctrines which they held and for which they had contended, and proposed it as the basis of a covenant for organic union. The Assembly was thrilled by the reading of the paper, accepted the proposed platform and the two bodies entered into solemn covenant forever to hold, maintain and defend these principles and doctrines. Our Church is therefore bound by solemn covenant and pledge never to imperil these great principles and doctrines by union with a Church which has persistently and systematically violated them, nor with any other Church

which will not covenant with her to maintain them forever.

Dr. Ogden charges that our committee on conference at the last Assembly "took as its task the digging up and magnifying of every possible objection to union." Not at all. They presented a formidable array of objections indeed, but by no means all, nor the strongest that could have been stated. On the other hand he claimed that the basis for union proposed by the committee of the Northern Church was "clear cut and forward looking." So it was. It was a fine statement of the platform upon which our Church had been standing for fifty-seven years.

But it was not the platform on which the Cumberland Church was received. It was not the platform on which the great New School body was received. It was not the platform on which they themselves were standing when they offered it to us.

In all this wearisome discussion of church union there is singular, and it may be significant, silence about doctrinal soundness. This is a day in which doctrinal truth is sadly discounted, church union is rated high above church purity and soundness in the faith. Referring to this lamentable fact of which we have painful evidence on every hand, one of the wisest and most observant ministers of our Church said a few days ago that unless this tendency to depreciate truth were checked, unless effort were discouraged of bringing churches together under emotional impulses, regardless of vital and fundamental truth, he would look in the near future for a great apostasy. The Church is the pillar and ground of the truth. If it does not stand for the truth, it is nothing.

Danville, Ky.

Home Mission Day in the Sabbath School --March 30th.

The world war is past, and the Reconstruction Era confronts us. All thoughts turn to the church to lead in solving the problems which stagger us, and all denominations realize that Home Missions must receive new emphasis and a larger place in the interest, study, prayers and gifts of the Lord's people in this epoch-making period.

No phase of Home Missions is more vital to the future of our country and to the Kingdom of Christ than the work among the foreigners within our bounds. Our program for Home Mission Day in the Sabbath School is entitled "Our Open Gates," and deals with this phase of the work. Programs, pageants and envelopes are furnished free to all schools which will observe the day.

For the benefit of those schools which prefer it, we have prepared lessons based on the work conducted by our Home Mission Committee among these foreigners; and these lessons can be used March 30, the Review Sabbath of the quarter. Children and adults can be equally interested by these alternative methods of getting the facts before the Sabbath School.

Will not the superintendents and teachers join with us in this effort to educate the young in missions, and at the same time give them the opportunity to take part in Americanizing and Christianizing these foreigners, dependent on us for the means of grace?
S. L. Morris, Secretary.

He Faileth Not.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry,
Will never close His ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, today, forever!

—Francis Ridley Havergal.

Again the Tithe

By C. R. Harding.

Dear Dr. Editor:

DOUBTLESS everything has been said and written that can be said or written on the subject of the Tithe, so far as these can influence a student who has reached a definite and positive opinion as to duty in the matter. And yet, because the question though so old still seems to be a live and indeed a lively one, if we may judge, for example, by the last issue of the Standard, let the writer say one or two things and ask one or two questions.

Your editorial note on the Tithe Law is interesting to a degree, but to those who take an opposing view some one or two of the statements therein seem strange. You say, "Let us remember that the tithe was given when men lived under the bondage of the law, while we live under the covenant of grace, where all that pertains to worship should be spontaneous. . . ."

"Our idea is that the tithe as a matter of *convenience* (italics mine) should be the minimum, for no one would like to think that a Jew could outgive him. The New Testament rule is to give as the Lord has prospered you, laying by in store."

Any one reading the above would imagine that God's law of old to the Jew, the Ten Commandments was bondage and as a slave and not as a child he should obey them, and as for spontaneity and cheerfulness in obedience to these commandments even down to tithing that was a thing not to be desired or expected under the old dispensation and that spontaneity and generosity were graces to be developed only under the new dispensation.

Again you make the tithe "a matter of convenience" and as a thing by which one might flatter his pride, "for no one would like to think that a Jew could outgive him."

Of course you do not, Mr. Editor, mean for your words to be thus interpreted, though they permit such an interpretation. Not only so, but as you and the whole church know, under the preaching of so many of the ministers of the Christian dispensation through the centuries to the effect that the tithe has no binding force of any sort it is everywhere true in the Christian Church that whether "one would like to think that a Jew could outgive him" or not, the Jew has outgiven him through all these centuries that the church has been playing with this matter of evangelizing the world and falling short of her duty financially because she has allowed the Jew to outgive and has refused to see God's plan in the tithe.

But conceding for argument's sake the fact that the tithe as a practice among God's people is older than the Mosaic law—in practice even among the benighted heathen of early ages—conceding the fact that our Lord certainly did not condemn the practice in His day, even if it be perversely argued that He did not endorse it—conceding the fact that there is no "thus saith the Lord" enjoining the duty, how can reasonable, open-minded, earnest followers of Jesus Christ argue that there is no moral obligation, no imperative duty resting upon them, when world-wide evangelization is the goal, to give at least as much as God commanded the Jew to give, when no such world field was open to him. It seems to me that the greater the task the larger the responsibility. How can a Christian man imagine that God will be pleased with less from him than the Jew, nor how can he imagine with the Bible before him that less than a tithe is a positive affront to God, when he prates about his liberty in Christ Jesus? Or being under grace and not under law and then does less as a son than the Jew as a slave, if you will, was bidden do! It seems to me a Christian stultifies himself in claiming here, that he has a right, if he so wishes, to give less than a tithe.

I suppose you advocates of anti-tithe claim that it is not expressly commanded in the New Testament. But the inference many of us think is undeniable. Practically all of the early Christian Church was formed of converted Jews and proselytes to the old Jewish faith. They knew nothing else

but tithing. The Apostle argued as they that minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar, even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. The former lived under the tithing system, the inference is that the latter, if they are to have a competent living are to live under a like system. And because men have been wise above that which is written and have refused to see and then to follow God's plan for financing the Gospel, the ministry and all things ecclesiastical have suffered want and are still suffering.

How, again, is it that scholars and learned men continue to quote the Apostle Paul's utterance about "Let every one of you lay by him in store, as God has prospered him," an utterance called forth by his desire to have a collection for the poor saints at Jerusalem, as if that advice replaced the tithe?

Some one will say if the Apostle meant "tithe" he could have easily said so. Yes, he could. And he could just as easily given some specific command about the observance of the Fourth Commandment if he had wished, but he did not. On the contrary he wrote (Col. 2:16-7): "Let no man therefore judge you in meat, or in drink, or in respect of a holy day (yearly feast), or of the new moon (monthly feast), or of a Sabbath day (weekly)."

But conservative scholarship still holds to the binding obligation of the Fourth Commandment.

Some things to some minds seem to be unavoidable inferences. The tithe is one of these. If not commanded, and it is not in so many words, surely in the light of all the facts it is a moral obligation as the minimum for a Christian in giving.

Davidson, N. C.

A Voice From Heaven.

I shine in the light of God,
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now,
No breaking heart is here,
No keen or thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain.

I have found the joy of heaven;
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand:
I have learned the song they sing
Whom Jesus hath made free,
And the glorious walls on high still ring
With my new born melody.

Do I forget? Oh, no!
For memory's golden chain
Still binds my heart to the hearts below,
Till they meet and touch again.
Each link is strong, is strong and bright,
And love's elastic flame
Flows freely down, like a river of light,
To this world from which I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the voice of war
And the rage of the conflict die?
Then why should your tears roll down
And your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

The Story of a Wonderful Gift

By Rev. Thornwell Jacobs, D.D.

FOR ten long years Oglethorpe University has been making a brave fight for her beautiful ideal of life. She has appealed to those who love the good, the true, and the beautiful. She has insisted that her buildings, her halls and rooms and equipment should outline in themselves all that her teachers put into their lectures. So the one lone building has stood superb and majestic on Peachtree Road since nineteen-fifteen, the most beautiful, the most efficient and the most expressive academic structure in the South, the massiveness of her walls, the elegance of her adornment and the honesty of her construction bearing witness to the quality of soul that is within her.

And in her dignified silence there was hope; hope that she would draw likeminded spirits to herself; that some day a man or woman would come and seeing how she had breathed her soul into her children, would say, "I also want to take part in this great spiritual adventure. I will build a mate for you."

Five years had passed since a memorable morning in Chattanooga when the now president of the institution was telling the Oglethorpe story to the congregation of the First Presbyterian Church of that city. It was the sixty-sixth pulpit in which this had been done, and he was praying that, like all the others, they would give not less than one thousand dollars to the enterprise. But the Great War was on, the times were perilous, many new needs and calls were insistent in their cries. Then after the service a man with iron gray hair and kindly eyes came forward:

"How much do you want me to give?" he asked.

"From a penny up," was the answer.

"Well, I think I will give you about ten thousand," he said.

Now for years the Oglethorpe representatives had been raising and receiving gifts, but always in small sums: a few dollars, a few cents, never more than two hundred dollars in cash at one time, and so the joke of the remark was all he saw.

"Put it there," he said, laughing.

"How shall I pay it?" the man asked.

"Cash on demand," laughed the Oglethorpe man, carrying on the joke.

The man wrote it down and handed back the paper.

"It is some kindly weak-minded fellow," thought the Oglethorpe Pleader as he showed it to Dr. Bachman, the pastor.

But the Doctor's face was lighting up, and he had taken the man with the iron gray hair and the kindly eyes by the hand and was saying:

"Splendid! Lupton, Splendid!"

That was the first large gift Oglethorpe University ever received, and the spirit of its giving was greater even than the amount. It was the spontaneous generosity of a fine soul who saw an ideal and put its power back of it. It was as if God said: "I will let this dream live in stone and steel. See, I have touched a heart for you, one that can help, now go and set your torch aglow."

When the news of it reached Atlanta it gave new power and faith to all the backers of Oglethorpe. It put a new joy in their hearts and a new will into their efforts. They added their checks to it, larger checks, and by the hand of God the great building rose to her tasks.

And at those tasks she has labored for nearly three years. She has breathed into the souls of her boys the breath of the one beautiful ideal that the world holds. As she was unsurpassed in elegance so she would have her sons unsurpassed in character. Her honesty of construction, her beauty of design, her dignity of posture, her refinement of sentiment, her openness of welcome, her loyalty to the truth, her reverence of her Maker, all these, as a mother, she kept giving to her boys and the man in Chattanooga kept watching her.

And one day—February 6 was the happy date—she saw the Oglethorpe Pleader again. The thing that faith knew would some day happen was come. The beautiful answer to the prayer that would not end was ready. The Founder of all that is good and true and beautiful was about to speak a word to all those who see Him and trudge unceasingly onward in search for His glory.

For it was on that day that Mr. and Mrs. J. T. Lupton gave to Oglethorpe University, in memory of Mr. Lupton's mother, a mate for the beautiful structure that had so long waited its coming.

And the news of their generous gift to set forward the ideal that is building Oglethorpe will, as before, put a new zest and a deepened faith into the hearts of her thousands of friends in Atlanta, not only, but throughout the whole nation as well. Others will follow their leadership in the future as in the past. Out of the shadows of that future (which belong to God) other hands will be stretched forward to help; but of the big-hearted man in Chattanooga and of his lovely generous wife it will ever be said: "Their faith did not follow others and therefore our love shall forever follow them."

A Fine Work.

(Some sixty days ago, we published in the Church papers a request that some church should engage the services of a young colored girl, Eugenia Dennis, who has been working for the past two years at Nacoochee Institute, Ga.

She had been compelled to give up her work there through lack of funds for carrying it on, and her conduct at the Conference for Colored Women, at Tuscaloosa, as well as the splendid recommendation she got from our own white teachers at Nacoochee, made it seem most advisable that her services be retained in some place of usefulness in our church.

The following extract from a letter from her shows the novel and splendid position which came to her as the result of that call. Surely there are many churches in our Assembly that could use a trained, consecrated colored girl along lines similar to these, being followed out by the church at Greensboro.

Mrs. W. C. Winsborough).

"I have waited a while to write you because for the past months my work, at least part of it, was only temporary; now that it is permanent I give you in full my work.

In the slums of Greensboro the white Presbyterians have a mission. Each Sunday afternoon the children of this district and many grown people came to this mission for class work.

There are five white teachers. I am the only colored. There are, however, many children in this district who could come, but have not as yet been interested enough to come out.

During the week I visit the homes of these children and prevail with their parents to let them come to our mission. If their clothes are not sufficient I am to meet the children one afternoon each week, and prepare their clothes, mending or even making, washing and ironing, if need be.

I visit the sick and having had experience in nursing, I am able to give them advice along that line. I go to the homes of the aged and read the Bible to them or even help them with whatever I can, such as mending and the like. Other than this work I have charge of white Presbyterian church rooms, caring for their dining room, kitchen, table linen, and occasionally at some of their meetings I serve refreshments.

I am paid a very good salary, and like my work so well that I would not give it up for anything. The Conference of Tuscaloosa helps me wonderfully, and I plan to meet it the next time. I also have much to thank you for, for it was through you that I am here."

Eugenia Dennis.

An Improbable Charge

THE Rev. Dr. Gosoftly was on the committee (or commission) to install Rev. N. Thusiastic Youngblood as pastor of Flintrock Church. The young minister with his affable wife and their five children, the oldest a boy of high school age, had just been settled in the manse, and with his modern training and ambitious spirit he was ready for the new work that opened before him.

A large congregation was assembled—all rejoicing over the new pastor. The proceedings of the installation were in progress, and when the venerable doctor was called upon to charge the pastor, after felicitating the young minister and the church on the happy occasion and urging upon the new pastor the usual admonitions concerning his own piety in home and study and among his people, the doctor continued:

And I would urge upon you, my brother, to preach the Gospel. These good old Southern Presbyterians can stand it strong. They even can take a good deal of election and predestination and the sovereignty of God, and as these doctrines are in the Book you will not have to leave them out for policy's sake. But perhaps policy might limit some of your applications. For instance, there may be some of your listeners whose eyesight is poor and they have never seen the golden rule, and whose nerves are tender on the subject of money-making. Be gentle with them—a few rude sentences about exorbitant rents and outrageous prices on goods or dividends on stocks that are plain stealing, poor factory conditions that menace life and health of laborers, and a lot of other rant of that order will soon give your audience nervous prostration. Indeed if you searched you would find them prostrate in bed on Sabbath mornings instead of listening to your impractical applications.

Again, you must be cautious about what you say regarding worldly amusements. From the spread of bridge-whist among our churches it would seem that those good old times are returning—so vividly and alluringly depicted by George Eliott and Thackeray—when even the ministers joined their parishioners in those happy social gatherings and sometimes the parsons had to borrow a shilling or two so as to be able to share in the excitement. Of course it brought on the Wesleyan revival, but why rob people of pleasure or emphasize serious things now? The war is over and the Almighty's wrath won't break on our heads for a while at least—so

"On with the dance,

Let joy be unconfined."

And that's another thing. Perhaps you'll find the modern dance is creeping into your homes. Be careful. Do not of-

fend by slashing promiscuously at what prudes call a dangerous exercise. Of course everybody doesn't know that after nearly every dance many of the excited young men wander to the homes of those whose feet lead down to hell—and thus pollute their own lives and run the risk of bringing disease and deformity into the lives of others. The fair daughters of your deacons and elders, whose dishabille and charming eyes have been the innocent causes, are safely received back into the arms of their parents and relate what a perfectly glorious time they have had, their pure eyes blind to present harm and future menace. No, all do not know these things, and if you speak of them you will only offend. You must be careful too about laying too great emphasis on Christian Stewardship. The reticence of the ministry on this subject is without doubt the reason that the Gospel ministry is poorest paid profession; but let others sound the trumpet—not you. Of course your salary, which is hardly adequate now, will shrink as you and your family grow in your requirements. You will need books; you will need to attend conferences; you must dress well in order not to be a reproach to your excellent congregation; your children must be educated. Do not complain. If no call comes to arouse your church to the danger of losing you, don't be impatient. Go to the bank and keep a note of a hundred or so dollars with the cashier. He won't require endorsement. The fat would soon be in the fire if you had to worry your leading men with endorsing your notes. The cashier knows this and he knows you will pay. Character is good collateral. Keep a note in the bank and don't fail to pay your merchants' bills. Don't fret and don't let your wife fret or worry because your salary is insufficient to meet your expenses. Your church is simply helping to answer your prayer to be kept poor and humble.

Indeed, dear brother, all this is part of the reproach of the cross. Remember the Carpenter who redeemed the world received no salary and had no home. Of course that does not exonerate the church, but remember the words of the Psalmist. "I know, O Lord, that Thy judgments are right and that in faithfulness Thou hast afflicted me," and strive on. Spend nerve, brain and time. Use feet and hands. If you are not appreciated now, the day approaches when you will be. Be pastor, witness, preacher, comforter, president, choir-ster, social secretary, presbyter. Be it all, but not for money. The crown is not silver, but is made of rejoicing, a texture not of earth. Glory is waiting and a Master's applause.

Mitrailleur.

The Inter-Church World Movement Approved.

The Interchurch World Movement has received the unqualified and unanimous approval of the responsible representatives of the Conference and Councils of Protestant Churches of America.

The Home Missions Council, Men's and Women's, approved it unanimously. The Foreign Secretaries' Conference, Men's and Women's, do likewise. So do the Educational Council of the Protestant Churches. The Sunday International Conference has acted in like manner.

In addition to this, twelve (12) of the Boards, Home and Foreign, had officially adopted it up to last week.

A general and executive committee has been formed and is at work.

It will be remembered that this work was undertaken in response to a call from Southern Presbyterians to the Boards of Northern America. The object of that call was to see if the time had come, and if plans could be devised for a United Survey, a United Educational Campaign, and a United Financial drive in behalf of the work of the boards and agencies represented.

The General Assembly of our church, and the supreme judicatories of all the churches, will be asked to definitely approve the plans at their coming meetings.

Dr. Chas. H. Pratt, Secretary of the Foreign Mission

Executive Committee at Nashville, Tenn., has been called as Executive Secretary of the Inter Church World Movement. It is understood the committee has agreed to loan him temporarily to this work. Dr. Pratt will move to New York at once.

The Prayer of One Growing Old.

Be with me, Lord! My home is growing still.
As one by one the guests go out the door;
And they who helped me once to do thy will
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace! O Lord, renew
The best of gifts thy best of saints have had;
With the great joy of Christ my heart endure
To share the whole world's tears, and still be glad.

—Christian Century.

Permanent Buildings for Lees-McRae, Banner Elk, N. C.

By Miss Estelle McIver.

THE time has come when Lees-McRae Institute must make preparations for new buildings. The old graded school dormitory and recitation building, containing class rooms, music rooms, and auditorium, are old, dilapidated and inadequate and the work cannot be satisfactorily carried on in them many more years.

They have been added to and patched up on the outside until—well “they look the part.” The inside walls have been re-papered or painted over and over, in the effort to brighten them up a bit, and the floors scrubbed till the splinters on them make “the keeping clean” process a difficult and discouraging task. How many feet have gone back and forth, back and forth over these old floors?

The school building and part of the dormitory have been used for eight months for the last eighteen years, and during that time over 1,500 pairs of feet have gone about the daily routine, here, there and everywhere over every spot!

Where are those girls and boys who were once pupils in these rooms? More than twenty of them are nurses—one of these volunteered with her class to go to the stricken city of Wilmington in the recent epidemic, and by the way, she was the only one of the number who escaped the disease. One is a Red Cross nurse in France. One of the graduates is under appointment for the foreign field.

A number of these girls are teaching in public schools. Many of them are mothers, and are looking to Lees-McRae for the education of their little children. For several years now L. M. I. has had a number of her “grandchildren” in the primary grades, and one “grandchild” boarded in the dormitory last year.

Two of the day pupils are pastors of flourishing churches—another is at Hampden-Sidney—a candidate for the ministry. - Three of these “small boys” are lieutenants of the army. Another a Y. M. C. A. secretary during the closing months of the war.

Does the work pay? Shall it go on?

The school owns valuable property of 250 acres of land, a flour mill and saw mill, and a 100-horse power hydroelectric plant, with a splendid concrete dam.

This institute in the eighteen years of its existence has transformed hundreds of lives and homes. Far reaching possibilities are just ahead.

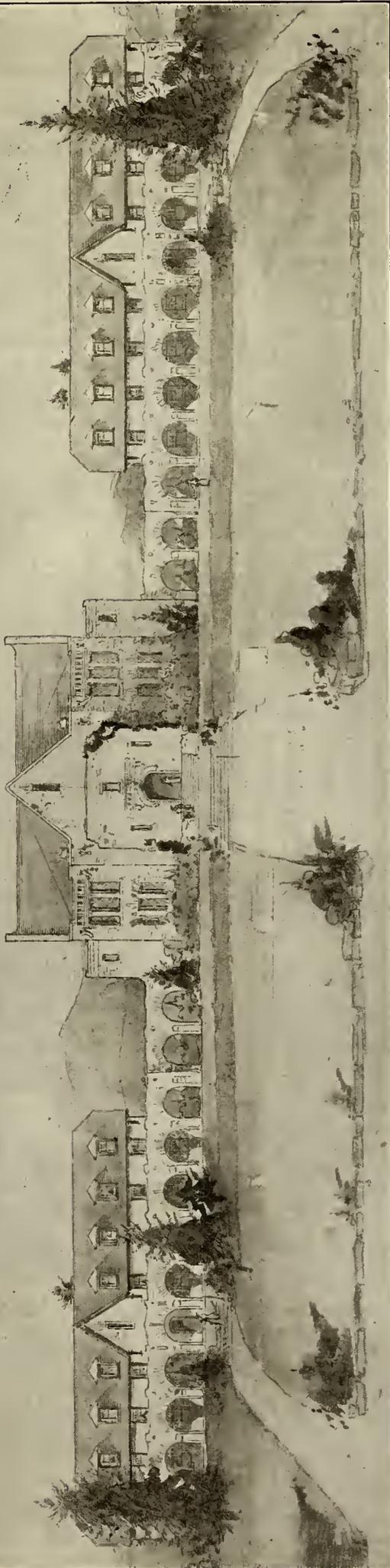
Beautiful plans have been drawn for three buildings to be named for the three States which lie partly in the mountain Synod of Appalachia. The central one is to bear the name of the State in which it stands. This North Carolina building is to be used in common by the graded department and the high school and will contain dining room, kitchen, laundry, auditorium, parlors, offices, etc. This is to have on either side, connected by covered ways, a building which will contain class rooms and bed rooms, needed by the high school and graded school. The whole is to have a central heating plant, the necessity for which is realized by the visitors, although they come to Banner Elk only during the hot (?) months of July and August. The elevation is 4,000 feet.

These buildings are to be made of native stone, and will cost about \$40,000 each. The plan is to build the central one first, as this is most needed. Some sand and rock have already been placed on the site, and some cash is in hand.

The money that is contributed for these different buildings will be placed in the bank at interest and drawn out as needed.

Does not every lover of Christian education want to have a part in this work of erecting buildings for the improvement and education of future generations of the mountains?

The estimated cost of building one ton of rock into these walls is about \$4.00. How many tons will you take? If you are a Virginian send your contribution to Miss F. K. Taylor, 8 Oakenwold Terrace, Staunton, Va. If you are from Tennessee send to Miss Emma Phifer, Jonesboro, Tenn. If you are a good old “Tar Heel” send to Miss Estelle McIver, Gulf, N. C.





News of the Week



Secretaries Baker and Daniels in a statement made public by Jno. R. Mott approved the expenditure of \$205,138,381 in after-the-war welfare work among soldiers of the American and Allied nations.

Field Marshal Sir Douglas Haig has been appointed English commander-in-chief of the home forces to succeed Sir Wm. R. Robertson, who becomes commander-in-chief of the army of the Rhine.

The past week records the death in New York, at the age of 83, of Amelia Barr, at one time a very popular novelist.

American merchant ships are now sailing the seven seas, exchanging American products for the essentials and luxuries of every land.

Secretary Daniels has suspended the building of battleships till he and naval experts return from Europe, where they will look thoroughly into the value of the various types. Mr. Daniels left for France on the 15th inst.

According to Frank W. Morrison, Secretary of the American Federation of Labor, organized labor will refuse to share in the result of price adjustment if the living standards are to be endangered.

Retention within the army of about 200,000 men, obtained originally through the drafts and by transfer from the National Guard, is planned by the War Department in building up the temporary military establishment of the nation.

It is estimated at present that the number of Americans disabled in the war will number 100,000. Of this number 80,000 will be able to return to their old occupations, leaving 20,000 who need retraining for work they can do.

Convictions under the espionage act of Eugene Debs, socialist leader, and Jacob Frohwerk, a newspaper editor of Kansas City, were sustained today by the supreme court in unanimous opinions delivered by Justice Holmes. Both men were sentenced by the lower courts to 10 years' imprisonment.

The bill in the North Carolina Legislature for a constitutional convention was finally killed in the House by an almost unanimous vote, though it had passed the Senate some weeks ago by a large majority.

Herbert Hoover, our Food Administrator, will resign his relief work this summer.

The Bolsheviks attempted to organize in Norfolk, Va., and 15 men, nearly all foreigners, have been arrested.

Nearly 200 sympathizers of the Industrial Workers of the World, including Alexander Chernoff, of Chicago, national organizer of the I. W. W. Movement, were arrested in a raid organized by the local police in Waterbury, Conn.

Solicitor Lamar, of the Post Office Department, has presented information showing that a propaganda against this Government is being conducted with the object in view of establishing a Bolshevik Republic in this country, following the overthrow of the Government by a "Bloody Revolution."

The first death from "sleeping sickness" was reported in New York, March 13. A number of cases have been reported in Europe and a few in this country, but physicians say that as yet there is no cause for alarm.

It is reported that the draft of the Peace Treaty has been completed and that it will be signed this month.

The personnel of the German fleet is to be restricted to 15,000, the Supreme Council has decided.

The number of acts passed and ratified by the North Carolina Legislature was 1,130. The income tax amendment is the only one passed that required a change in the constitution.

The 113th field artillery, commanded by Colonel Cox, which sailed for home March 5, will debark at Newport News instead of New York, it was announced at the War Department. The regiment is expected to land March 18. It is to be sent to Camp Jackson for demobilization.

William Jennings Bryan not only endorses the League of Nations, but pronounces it the greatest step toward peace in a thousand years.

The Victory Loan Campaign will run from April 21 to May 10.

President Wilson's determination to reorganize the Civil Service Commission together with the fact that he had asked for the resignation of two members, Hermon W. Craven and Charles M. Galloway, became known with the announcement at the White House of the appointment of two new commissioners, Martin A. Morrison, of Indiana, and George R. Wales, of Vermont.

Those opposed to the League of Nations have organized, with Senators Reed, Poindexter and Borah as movers, and Henry Watterson as president.

The Government employment offices in the United States have been reduced to 56.

The women conductors of Cleveland, Ohio, are appealing to the War Labor Board against being discharged in order to give place to striking male employes.

The strike of the N. C. and St. Louis Railway clerks has spread to the ticket men, gate men, train callers and others at the Atlanta depots.

President Wilson landed in France March 13, and left for Paris at once. The Peace Conference has been moving on more rapidly, and everything is getting into shape for final action.

Davidson.

At a meeting of the student body in Shearer Hall the question of a memorial in honor of the Davidson men, some 19 in number, that died in the service of their country during the late war, was up for discussion. The suggestion had been made that such a memorial should be something useful and that would serve the living at the same time it should be in honor of the dead, and it was thought by many that a swimming pool in the new gymnasium, that will cost several thousand dollars would be an excellent idea—a becoming tablet being erected to commemorate in whose honor it had been built. A committee of the students was appointed to consider the possibilities in the case and the advisability of undertaking the work, with instructions to report later.

Those who will represent their societies in the approaching commencement—selected from the speakers in the recent Junior Oratoricals—are: (From the Phi. Society): D. M. Chalmers, Charlotte; D. W. Roberts, Wilmington; W. F. Hall, Jr., Statesville. (From the Eu. Society): C. A. McGirt, Poulan, Ga.; H. B. Brown, Little Rock, Ark.; A. L. Wilson, Jr., Quincy, Fla.

The Glee Club, with R. E. Shields as manager, and Charles Vance as assistant manager, is making a short trip this week. The club appears in Queens College, Flora McDonald, Bennettsville and possibly Fayetteville.

Mr. Robert Miles, in charge of the Y. M. C. A., is giving added interest to his work as director in his organization of the "World Forum," whose studies and discussions relating to modern problems of missions as growing more especially out of the war, are attracting the attention of increasing numbers of the students each week.

A visit and lecture or lectures from Dr. Thos. W. Lingle, who returned from France some few weeks ago, are expected for the last of the week. Dr. Lingle will receive a wonderfully cordial and warm greeting by every one in Davidson.

Christian Endeavor

By Rev. S. H. Hay.

M., Mar. 24—A Doubting Conscience: Rom. 14:1-5, 22, 23.

T., Mar. 25—Halting Souls: I Kings 18:20, 21.

W., Mar. 26—Drawn Into Evil: Gen. 3:1-7.

T., Mar. 27—Won Unto Good: John 4:25-42.

F., Mar. 28—Gold or God? Matt. 19:16-22.

S., Mar. 29—Danger of Delay: Heb. 2:1-4.

* * *

Topic for Sun., Mar. 30—On the Fence: Matt. 27:11-26.

* * *

Let us note first that indecision is shameful. Pilate's conduct as recorded in our Bible lesson has received the well deserved scorn of every generation since his day. His memory is covered with eternal contempt. He tried to be neutral in a matter of right and wrong. He attempted to decide both ways at once and to please both Jesus and His traducers. Of course the bold scoundrels took his measure and walked right over him. He was ignored and despised as he deserved to be. When the crisis was past he was found to have failed. Indecision had disgraced him and left him with none so poor as to do him honor. One clear, firm word would have saved the poor wretch from the abyss of shame into which he descended. What an unmitigated shame it was that he could not speak that word!

* * *

Our second note is that indecision is futile and dangerous. It solves no problems, it delivers from no emergencies, it prompts no action, it makes no friends, it opens the way for factionalism and strife, and it makes all bad matters worse. Pilate's indecision made a full botch of the business before him and accomplished precisely the opposite of all he wanted to do. He wanted to save Jesus, and he ended by precipitating what amounted to a lynching. When the full consequences of his indecision arrived, Jesus was dead and Pilate was discredited with both the Jews and the Roman authorities from whom he held his governor's commission.

* * *

Our third note is that indecision is a crime when the question at issue is moral. Every one of us should in all conscience be able to speak straight from the shoulder and clearly in matters of right and wrong. No one has any business being otherwise. There is something tragically wrong with those who lack the power. They are themselves inwardly corrupt. Pilate, who by weakness allowed the crucifixion of Christ, was at heart but little better than the Jews who did the deed. He would have crucified good men if his interests were to be served in it. In the upshot, his indecision on a moral question made him only less guilty than Caiaphas himself of the greatest crime in history. His vain washing of the hands was not the need of the hour. What was needed was a clear-cut decision for Christ. But alas, in his guilty weakness he did not speak it. Shall we allow ourself through indecision to be and do likewise when forced to face moral issues?

* * *

How shall we learn to act promptly in the great crises of life? There is only one way, and that is to form the habit of decision in the lesser questions that arise for settlement every day. When we have learned to act with decision in minor matters, the faculty there acquired will not fail us when we face the larger crises.

* * *

Tell how Elijah urged decision. I Kings 18:20, 21.

Tell how Jesus settled the question when the devil tempted Him. Matt. 4:10.

Tell about Paul's prompt decision when he became convinced that Jesus was Lord. Acts 22:10.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING MARCH 23, 1919:
"WHAT WE OWE AND HOW TO PAY IT."

II Cor. 8:1-15.

By Rev. C. D. Waller.

Mention is made in the last chapter of First Corinthians of the "Collection for the Saints" in Judea. The order for this collection was first given to the Galatian churches. They were all to proceed as follows: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Here we find in principle the answer to: "What we owe and how to pay it." Under the Gospel we are to deal with great living principles. Our debt is commensurate to the love and the self-sacrifice of our Lord, "for ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

This is the sublime ideal which is held before every Christian. Compared with this how paltry and timid is the spirit that is expressed in suggestions or "commandments" of tithes, or "at least a tithe." The ideal is that we owe to Christ such devotion as expresses itself freely and lovingly in such giving as will actually result in financial poverty. Was not this precisely what Jesus commended in the case of
(Continued on page 12)

Shall We Add a Hundred Thousand Dollars to Our Foreign Mission Work?

By Rev. Hugh W. White.

The next General Assembly will have up for consideration plans for federation with other churches, a prominent feature of which plans is the uniting of the agencies for doing mission work. It is not the uniting of the churches on the foreign field—on that there is no question. They unite automatically. But to unite the home boards would raise the cost of maintenance about one-fifth. The missionaries of the Southern Church have always received salaries about a fifth lower than those of the Northern Presbyterian and other churches. Our buildings also are much less expensive, a fifth less would be an easy average. Now if we unite, in the nature of the case there can be no lowering of salaries and expenses. Hence our salaries will all have to be raised—a nice prospect for us missionaries, but what about the home church, which has to foot the bills?

There is another question, even more serious than this. The foreign work, as an educational and civilizing agency, has been a wonderful success, but for the saving of souls, if church membership is the criterion, there is something radically wrong. Missionaries in China at Kuling last summer were amazed to find from the latest figures that after a hundred and ten years' work, at enormous cost, the net results are an average of ten members for each paid worker, Chinese and foreign. For the year 1917, which was the best yet reported, there proved to be about one convert for each paid worker. What the fundamental error is I have tried to show in my little booklet, "Reorganization the Hope of Foreign Missions." (Order from the Presbyterian Committee of Publication or myself). It is the organizing of the work on the basis of western control. The Y. M. C. A. and some other workers have avoided this mistake, and we hope in time our churches will come to see this and correct their policy. But to unite the boards would still further centralize the authority in America, and thus is a retrograde movement. It would be far more to the point to remodel the work on democratic, Presbyterian lines, putting the management on the foreign shore, the home church recognizing that her function is to uphold, not control, the foreign work.
Yencheng, Kiangsu, China.

Sunday School

By Rev. H. G. Hill, D.D.

ISRAEL WARNED AGAINST COMPROMISE.

Golden Text—II Cor. 15:33: "Evil Communications Corrupt Good Manners."

Joshua 23:1-13.

March 23, 1919.

When Joshua assembled the Elders of Israel at Shechem he was near the close of his earthly career, for he lived to be 110 years old. He purposed giving them counsel, encouragement, warning and prophecy as to the results of disobedience. He was well qualified for such functions. He had led a long life of varied and impressive experiences. He had witnessed the plagues of Egypt, the overthrow of Pharaoh's hosts at the Red Sea, the wonderful providences and judgments of the wilderness, and the displays of Divine justice, holiness and power attending the conquest of Canaan. He had rendered to the nation most signal and important services and was entitled to be heard and heeded.

I. Consider Joshua's Counsels to Israel.

He tells them that the "Lord had given them rest from their enemies round about." He assures them that "the Lord had fought for them" and instructed him "to divide to them the nations that remained for an inheritance even to the great sea westward." He affirms that "The Lord your God shall expel them from before you and drive them out of your sight and ye shall possess their land as Jehovah your God hath promised you." He informs them that such results can be realized only by cleaving to Jehovah and obeying His commands.

II. Joshua's Encouragements to Israel.

He urges them to courage in keeping the law. He says, "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses that ye turn not aside therefrom to the right hand or to the left." He persuades them to "cleave unto Jehovah your God as ye have done unto this day." He gives as a reason for so doing, "For the Lord hath driven out from before you great nations and strong, and no man hath been able to stand before you unto this day." He adds, "One man of you shall chase a thousand, for Jehovah your God, He it is that fighteth for you as He hath promised you." He thus encourages them to courage and steadfastness in abiding by Jehovah and His law by pointing them to what the Lord had already done for them, to the evidences of His Almighty power, and to the unfulfilling promises which He had made if they complied with His conditions.

III. Joshua's Warnings to Israel.

They needed not only encouragements to duty but warnings against sin. After his departure they would be tempted by their own hearts and by the heathen nations around them to idolatry and iniquity. Therefore He warns them not to let their love for Jehovah grow cold. He says, "Take good heed therefore unto yourselves that ye love the Lord your God." Just here is the beginning of apostasy, for Israel and ourselves. If we forget Jehovah's supreme excellence the benefits He has bestowed and His paramount claims upon us, and love declines, then are we disposed to forsake Him utterly. He warns them too against entering into any intimate relations or alliances with the impious nations around them. He declares, "If ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them and go in unto them and they to you, know of a certainty that they will be snares to you." He warns them that if they associated with these nations and imitated their ways the Lord would not drive them out before them, and they would not possess their land. "Jehovah your God will no more drive out these nations from before you."

IV. The Results of Disobedience.

Joshua intimates these in the words, "These nations shall be snares and traps unto you and scourges in your sides and thorns in your eyes until ye perish from off this good land which the Lord your God hath given you." Israel on this and other occasions promised obedience but did not comply with their engagements. During Joshua's days and the days of the elders that outlived Joshua who had seen the wonders of the wilderness and the manifestations of Jehovah's power at Jordan and in Canaan the nation adhered to Jehovah and His worship. But neglect of the Mosaic law and of the institutions it established and intercourse and alliances with the heathen nations around them prepared the way for decline of love, for neglect of Jehovah's altar, for gross idolatry and for multiplied Divine judgments. The whole book of Judges is full for four hundred years of Israel's repeated apostacies, of multiplied Divine captivities visited upon them and of successive deliverances granted them in answer to their cries for mercy. Not until the time of David who honored Jehovah did the Lord give them signal victory over their enemies. The captivity of the ten tribes by the Assyrians, the Babylonish captivity inflicted by Nebuchadnezzar, the destruction of Jerusalem by Titus and the Romans, all bear witness to the truth of Joshua's prophecy, "Ye shall perish from the land" if disobedient. Israel outside their own land has been scattered among the nations nearly 2,000 years.

Prayer Meeting.

(Continued from page 11)

the poor widow who cast into the treasury "all the living that she had?" Was it not out of their "deep poverty" and a "great trial of affliction, and abundance of their joy," that the Macedonians "abounded unto the riches of their liberality?"

We know how poor Belgium, and Serbia, and Northern France are today. So with Macedonia. Armies had swept over that devoted land time after time, the civil wars between Caesar and Pompey, between the triumvirs and Brutus and Cassius, and again, between Augustus and Antonius. Nor had the country recovered from the desolations and miseries which succeeded and accompanied its conquest by the Romans; and between those times and the civil contest between Pompey and Caesar, Cylla had disputed the possession of it with the general of Mithridates. As Servius Sulpicius beheld the ruined cities of the Saronic Gulf, he wrote to Cicero, commending patience in the suffering which was caused by the death of his daughter Tullia. Aetolia and Acharnania were barren wastes.

Thebes was only a vanished glory. Epirus a desolation. The mines of Macedonia were owned and operated by the Romans. Taxation was heavy and out of all proportion to the financial condition of the people. Patrae and Corinth—especially the latter—were the only prosperous cities in Greece.

Yet Paul is able to write to the Corinthians of the abounding liberality of these poverty stricken disciples of Jesus Christ.

What do we owe? What is it that we do not owe? How are we to pay? First by constantly keeping in mind the great ideal—Jesus: and by every means,—and especially by divine grace,—embracing this ideal with our whole hearts.

This is a part of the liberty wherewith Christ is seeking to make us free—has made us free, if only we are big enough and bold enough to embrace and to enjoy our freedom. It is a well known fact that the poor have always been more responsive to this ideal than the rich. As riches increase, wants increase. Often the wants increase faster than the riches. Nothing will check this disastrous tendency, and keep the rich from the snares that stand ready to entrap them, except embracing the example of Christ Jesus as their ideal; and having embraced it, to see to it that it is actually expressed in well thought out acts of bestowing their wealth for the glory of God and the good of their own souls.

Devotional

"I JES' LOVE TO P'INT HIM OUT."

Why should a man be required to love Christ? Is it not enough to admire Him as the chiefest among ten thousand? Is it not enough to imitate Him as the ideal man?

A traveler who was being rowed across the Mississippi by an old negro, was surprised to see the boatman drop his oars suddenly and spring to his feet in great excitement, shouting, "Lòok! Look! Dere's de Captain!"

On a sloop coming down the river stood a man leaning against the mast. This was "the captain," at whom the old negro was frantically waving his hat.

The traveler said presently, "Who is this man? And what has he ever done for you?" The answer was, "He's de man dat saved me. I fell into de water an' he jumped in an' flung his arms around me and saved me!" Then he added, "I'd jes' like to slave for him all my life; only my rheumatism's so bad I ain't no good. He runs by here once a month, an' I watch for him; an' I love to p'int him out. Ain't he de kindest-lookin' man you ever saw? I jes' love to p'int him out."

In view of such a natural demonstration of gratitude as this, one is led to wonder how it is that any man who trusts in Christ for salvation should ever fail to love Him.—Rev. David James Burrell, D.D.

WHAT MAKES A GREAT LIFE.

Do not wait to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—for the glory of God, to win His smile of approval, and to do good to men.

It is harder to plod on in obscurity acting thus than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers or now and again a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

SIN.

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the odor of an open sewer with a flash of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanliness of the sin is only daintily concealed. If the holy Lord is to forgive our sin, it must be in some way that will not make light of it. However He may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the night. If the holy Lord made sin less awful by the manner of his forgiveness, what an awful world would this become! It is at the cross of Christ that we see what divine forgiveness hast cost. At the cross the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. Jowett.

Home Circle

THE GRACE OF CHEERFULNESS.

There are some quite good people who wear terribly long faces. No one questions their sincerity of life. They embody most of the virtues but they are sadly lacking in the one very important grace of cheerfulness.

To be a Christian means serious business. There are fierce temptations to be met and hard battles to be fought. There are tremendous issues involved in the work of advancing God's Kingdom. Unless we are on our guard the seriousness is likely to get into our lives to such an extent as to becloud our faces, sour our dispositions and interfere to a very considerable degree with our usefulness.

We may be assured that men will want precious little of our religion if the shadow of gloom is upon it. The efficiency of some church members is hopelessly impaired by their excess of severity, their ultra-puritanical way of looking at things.

Real Christian cheerfulness should wonderfully brighten up the home. The saintly Charles Kingsley wrote to his wife: "I suppose there is no home in England that has more laughter in it than ours." Save us from the chronic grouch, the insufferable crank. One misguided mortal of this sort will spoil completely the home life. Such an individual, professing to be a Christian, should very seriously face the question, Am I really a disciple of the cheerful Christ?

The grace of cheerfulness is greatly needed in the church just now. Instead of mourning with downcast faces the defects and failures of the church, would it not be infinitely better if we should brighten up, let the joy of the Holy Spirit possess us, and take a view of the situation that is brimful of courage and optimism? We do not believe that things are going to the bowwows and that the world is headed toward the abyss. The task facing the church today is a stupendous one, but it is not too big to be accomplished by men and women filled with God's grace of good cheer.

"Rejoice in the Lord always; and again I will say, Rejoice."—United Presbyterian.

AN IDYL OF THE KITCHEN.

A woman plied her tasks the livelong day—
The table spread, the dishes cleared away;
Then sewed and cooked, and spread the cloth once more—
The same dull round completed o'er and o'er.

And yet she did not sigh, but sang instead,
Blithe as the bird that swung above her head,
For whom no bars could cage the spirit bright
Nor mar the glory of the flooding light.

She washed and scoured, yet life was fair to view;
For love was hers, and happy children, too;
And though winged fancies led her forth to roam,
Her thoughts returned and centered in her home.

Lost in a book when household tasks were o'er,
Or in the garden at her kitchen door,
She looked beyond her treadmill rounds to see
Life's beauty over all its drudgery.

—Washington Van Dusen.

LISTENING TIMES.

What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. The great clock bell of Saint Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night. One reason why God so often spoke to His servants in the night was that all was quiet then.—G. H. Knight.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

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Church News

Collections for March are for Sabbath School Extension and Publication. Treasurer is R. E. Magill, Richmond, Va.

IMPORTANT NOTICE.

Recognizing the increasing importance of Woman's work in the Church, the Standard proposes to have a Special Column devoted to the work of the Auxiliaries, both Synodical and Presbyterian, by which the officers can reach the various units without the drudgery of individual letters.

We invite them to make use of this column also in setting before the Church what they are doing.

In order to obtain the full benefit of this column it is necessary that the Standard be put into every home in this Synod.

Not only will these faithful women be helped in their self-denying labors by having the Standard in every home, but the Home Mission Superintendent will be enabled to reach every family with important data from the various fields of the Synod.

We hope that those canvassing in behalf of the Church papers will bear in mind this new feature of the Standard.

CHANGE OF PLACE AND TIME FOR MEETING OF MECKLENBURG PRESBYTERY.

Owing to sickness and inability to finish the church, it will be impossible to hold the spring meeting of Presbytery at Aquadale. Notices are being sent out calling a meeting of Presbytery March 28, at 11 a. m., in the First Church, Charlotte, to change place and date for meeting of Presbytery, and to receive and dismiss ministers.

PERSONAL.

Dr. J. R. Bridges preached in Hickory, morning and evening, last Sunday.

Private J. R. Bridges, Jr., who has been in France since last May, has been ill three weeks with pneumonia. A recent letter gives hopes of speedy recovery.

The pulpit of the Tenth Avenue Church, Charlotte, was occupied by Rev. W. B. Lindsay, of the A. R. F. Church, in the morning, and by Rev. Leonard Gill in the evening, last Sunday.

Rev. C. E. White, of Roxboro, has accepted the call to the Marshville group of churches, subject to the action of his Presbytery.

From a private letter, written by a member of the "Western Section," we learn that our co-editor, Dr. R. C. Reed, was unanimously elected chairman for the year 1919-1920. This is an honor to be appreciated, and it is characteristic of the man that in writing of the proceedings he suppressed this most important item of news. "Let another man praise thee, and not thine own mouth."

Rev. R. C. Anderson and family returned to Montreat the early part of this week. Mr. Anderson is much better and hopes to resume work at once. He has been in Florida.

Rev. and Mrs. Lowry Davis, who have been in this country for some time on furlough, left Greenville, S. C., on March 6 for China to resume their work in the Kashing High School.

Friends far and wide will hear with anxious interest that Dr. W. J. Martin, president of Davidson College, is in Salisbury now expecting to undergo an operation for appendicitis, with possibly other complications. An early and complete recovery is earnestly hoped for him. Mrs. Martin and his former family physician and warm personal friend, Dr. J. P. Munroe, will be in attendance in Salisbury at the Stokes-Whitehead Sanitorium.

NORTH CAROLINA.

The Presbytery of Fayetteville will meet in its 211th stated session, at Ashpole Church, near Rowland, N. C., Tuesday, April 22, 1919, at 8 o'clock p. m.

Eugene L. Siler, S. C.

Charlotte—This city has had the privilege the past 10 days of a series of services conducted by Rev. W. Moore Scott, D.D., pastor of the First Church of Savannah, Ga. The services were held in the First Associate Reformed Presbyterian Church, of which Rev. W. B. Lindsay is pastor, and were largely attended. The interest was good from the first. Dr. Scott is no stranger in Charlotte, having on a former occasion conducted a series of meetings at the Tenth Avenue Presbyterian Church, at which time he made friends who gladly availed themselves of this opportunity of hearing him again. Services were conducted twice daily, those of the afternoon being for the upbuilding of Christian character and those at night being messages of warning and pleading to those out of Christ. There were a number of professions of faith during the meeting. Dr. Scott and Mr. Lindsay were formerly associated in their work in Tennessee, Dr. Scott having been pastor of the Presbyterian Church in Memphis at the same time Mr. Lindsay was pastor of the A. R. P. Church of that city.

April The First!—Just Two More Weeks!—This is the date we trust all our churches and church treasurers are thinking of, and making preparation for just now. The church year closes and treasurers' books everywhere in churches and Presbyteries should be ready to close up business for the year.

The treasurer of Presbyterial Home Missions in Fayetteville Presbytery hopes to close his books without any debt holding over our Home Mission Fund. If all the churches in Fayetteville Presbytery have been careful to send their apportionment for Presbyterial Home Missions, the books will certainly close with no debt. Most of our churches have done nobly this time. Have you and your church done your part? Send your contribution for Presbyterial Home Missions in promptly to Treasurer Dr. J. J. Hill, Red Springs, N. C., and let us have the best financial closing and the best financial report we have had yet.

Old Fort—Rev. W. T. Wadley, pastor.—On a recent Friday evening the occupants of the manse enjoyed a complete surprise party. Before we realized what was taking place the house was filled with Presbyterians, Methodists, Baptists, old and young; every one well armed with that club so often used now-a-days to smite the inner man and thrill him with all sorts of delightful sensations. We were helpless; we could do nothing but run up the white flag and say, Do unto us as may seem good to you.

Two hours were delightfully spent; the young around the piano for a while and then playing a number of innocent games, while the older people chatted with the pastor and his wife. One little two-year-old girl climbed up into the pastor's lap and said: "I brought you a package of catnip tea."

When the members of this mob took their leave of the manse, they were given a cordial invitation to return at any time they might be able to arm themselves with such clubs as they had just pounded us with.

We are just now driving hard as ever we can for our quota of the \$3,500,000 and to put a Church paper and the Missionary Survey into every home where these are not now going. We are sure that these periodicals are indispensable to the growth, fruitfulness and happiness of the church.

W. T. W.

Winston-Salem—The Week of Prayer, February 17-21, was observed with unusual interest by the women of our congregation. During this term our Woman's Auxiliary was formally organized with Mrs. J. H. Suttentfield, of the D. C. Rankin Missionary Society, president; Miss Delphine Carter, of the Ladies' Missionary Society, vice-president; Mrs. W. J. Hamner, of the D. C. Rankin Society, treasurer; Mrs. W. W. Smoak, of the L. M. Society, recording secre-

tary, and Miss Louise Maddrey, of the Calvin H. Wiley Society, corresponding secretary. The auxiliary is divided into eight circles, including the Night Circle and the Calvin H. Wiley Circle of young girls.

Our congregation had the rare privilege March 11 of hearing Dr. S. M. Zwemer and Dr. E. M. Poteat in the interest of the Laymen's Movement. The other denominations united with us and we had a most inspiring meeting.

On March 9 our new Sunday School superintendent, Mr. Thomas Meslin, was installed in office. The session in accepting Mr. Norfleet's resignation, adopted the following resolution:

"The session desires to place on record its high appreciation of the service of Elder George S. Norfleet as superintendent of our Sunday School for the past thirteen years. During all this time he has labored in season and out of season to develop this school and to bring it to its present high degree of efficiency. He has been a leader in every sense of the word. He has perfected its organization and has led it to treble its attendance, and to multiply its benevolent gifts by ten. A steady flow of life has come through the Sunday School into the church. A spirit of unity and enthusiasm has pervaded the life of our Sunday School in these years. A large measure of the interest which each member of this school feels in its general work and progress is the result of the unfailing interest and devotion which he has shown as its superintendent and leader. He has never allowed anything to displace the Sunday School in his life-work, and our school has grown and prospered because of his ability and faithfulness as its leader.

"We are grateful to him that he has borne the burden of this large work through all these years, and the thanks of this session and of all our people are due him for his long and fruitful service in this most vital part of our work.

"May the memory of these happy and useful years be to him a constant benediction through all his life."

N. C. Synodical Home Missions—Receipts for February, 1919—Albemarle Presbytery: Calvary, \$2.11; Cann Mem. W. M. S., Alb. Supt., \$5; Greenville, \$25; Howard Mem. (Rev. C. C. B.), \$30; New Bern, \$30; Olivet (Rev. C. C. B.), \$83.28; Wilson, \$6; Young Mem., \$4.60. Total, \$185.99.

Concord Presbytery: Barium Springs, \$6.26; Bethany, \$1; Hickory, \$20; Kannapolis, \$10; New Salem, \$2.45; Salisbury 2nd, \$5; Siloam S. S., \$3.50. Total, \$48.21.

Fayetteville Presbytery: Bluff W. Aux., Alb. Supt., \$2; Buie's Creek, \$2; Centre Harmony S. S., \$5.17; Ch of Cov. W. Aux., Alb. Supt., \$5; Duke S. S., \$3.66; Dunn L. Aux., Alb. Supt., \$2; Ephesus, \$2; Fayetteville 1st, \$140; Gulf (W. Aux., \$2, W. Aux., Alb. Supt. \$5), \$18.34; Highland W. Aux., \$5; Jackson Springs, \$4.09; Lumber Bridge L. M. S., Alb. Supt., \$13; Manly, \$3.62; Mt. Vernon Springs W. Aux., Alb. Supt., \$3; Parkton, \$25; Philippi, \$5; Spence, \$5; St. Pauls, \$37.40; Union, \$7.60. Total, \$288.88.

Kings Mountain Presbytery: Kings Mt. W. Aux., Alb. Supt., \$9. Total, \$9.

Mecklenburg Presbytery: Banks, \$30; Central Steele Creek, \$20; Charlotte 1st, \$112.50; Cook's Mem., \$15; Hopewell, \$49; Huntersville, \$56.46; Mallard Creek, \$2.50; McGee (Rev. Wm. Black \$40), \$50; Paw Creek, \$25; Pleasant Hill, \$20; Robinson, \$5; Sharon, \$5; St. Paul, \$10; Sugar Creek, \$42.65; Tenth Ave., \$21.60; Wadesboro W. Aux., Alb. Supt., \$1; Westminster, \$25; Williams Mem., \$19.50. Total, \$510.21.

Orange Presbytery: Bethesda, \$8.55; Chapel Hill, \$10; Cross Roads L. M. S., Alb. Supt., \$5; Edgemont, \$3; Effland, 40c; Eno, \$2.19; Glenwood, \$3.50; Greensboro 1st, \$24.88; Griens, \$6; High Point W. Aux., Alb. Supt., \$5; Lexington, \$30.75; Midway, \$11; N. Wilkesboro W. Aux., Alb. Supt., \$11; N. Wilkesboro (Y. W. Aux., Alb. Supt. \$2), \$14.58; N. Winston W. B. C. Miss. Soc., Alb. Supt., \$2; Obids, \$1.45; Westminster (L. A. and M. S., Alb. Supt. \$2), \$32.48; Winston 1st (L. A. and H. M. S., Alb. Supt. \$5), \$55. Total, \$226.78.

Wilmington Presbytery: Chadbourn, \$3.87; Clarkton S. S., 5; Elizabethtown (Rev. Wm. Black), \$94.12; Mt.

Horeb, \$8; Mt. Olive (W. Aux. \$10, Alb. Supt. \$5), \$15; St. Andrews W. Aux., Alb. Supt., \$5. Total, \$130.99.

Personal: Rev. and Mrs. J. M. Clark, Statesville, \$10.

Total for February, \$1,410.06. Previously reported, \$4,233.45. Total Synod to February 28, 1919, \$5,643.51.

A. W. C.

SOUTH CAROLINA.

Piedmont Presbytery will meet at Easley, Tuesday, April 15, at 8:30 p. m. Robert Adams, Acting S. C.

Charleston Presbytery will meet in regular session in Estill, S. C., at 7:30 p. m., April 15, 1919.

Alexander Sprunt, S. C.

Liberty—The church at Liberty last Sabbath called Rev. H. C. Knox, of Georgetown, S. C., and are hopeful he will accept. Rev. W. L. Boggs is supplying the Liberty, S. C., group this month.

To the Ministers and Clerks of Session of Piedmont Presbytery—By request of Dr. Mills, who has gone to France, I am acting as stated clerk until the meeting at Easley. Blanks for sessional reports have been mailed. Please return them to me at Pendleton as soon as they are made out.

Robert Adams.

Pendleton, S. C.

The annual meeting of Harmony Presbyterial Auxiliary will be held in the Indiantown Church, near Kingstree, April 8 and 9, 1919. All auxiliaries are earnestly requested to send delegates; names of delegates should be sent at once to Mrs. Thos M. Cooper, Fowler, S. C. The delegates will be met at Kingstree and taken to the church in automobiles. Lunch will be served on arrival and the opening session will be held at 3 p. m.

(Signed) Miss Bettie Aycock, Rec Sec'y.

Columbia—The Arsenal Hill Presbyterian Church of this city will break a custom reaching back for 30 years and will have an organ in the church and there will be music during the taking of the offerings. A congregational meeting was held in the church Sunday, and by a vote of 88 to 20 the church threw off its old cloak of aversion to instrumental music and decided to "make a joyful noise unto the Lord." The "hymn-hoister" and the tuning fork will be laid on the shelf and the piano and the organ will lead the people in their music worship.

The Arsenal Hill Church was founded by Dr. J. L. Girardeau, one of the South's leading theologians in 1888. Never since that has the church used instruments for music. The late Dr. G. A. Blackburn, son-in-law of Dr. Girardeau, held the same views about instruments in the church, and the wishes of these two pastors prevailed.

At the congregational meeting Sunday there were expressions of love for the two former pastors of the church, both now dead, and it was with no intention of violating customs set by them, but merely to keep the church abreast of the times and in line with the progress of the Presbyterian denomination that the congregation voted to have instrumental music.

J. W. Spillman, A. B. Langley and Dr. W. R. Barron were named a committee to secure the musical instruments necessary.

Columbia—The session of 1918-19 at Columbia Seminary will come to a close on May 7, when there will occur the commencement exercises and delivery of diplomas. The Baccalaureate Sermon will be preached Sunday, May 4, by Rev. J. B. Hutton, D.D., of Jackson, Miss., examinations continuing through May 6.

Rev. Henry Alexander White, D.D., professor of Greek and New Testament Exegesis in the Seminary, has been invited to deliver the Stone Lectures at Princeton Theological

Seminary in 1920. This is a distinct recognition of Dr. White's standing as a teacher and scholar.

A recent visitor on the campus was Rev. Dr. Reynolds, missionary of the Southern Church to Korea. Dr. Reynolds delivered a very interesting illustrated lecture at Chicora College on his work in Korea.

John W. Davis, of Louisiana, a member of the Senior class, recently returned to the seminary much improved after an illness of several months. The students gave him a hearty welcome.

Rev. James O. Reavis, D.D., is conducting a series of meetings this week in Durham, N. C.

President Thornton Whaling preached last Sunday at Woodrow Memorial Church and next Sunday expects to be at the First Presbyterian Church, Laurens.

Prof. George S. Fulbright returned to Columbia last week and for the remaining weeks of the session will be engaged in his valuable work as instructor in expression at Columbia Seminary. For over a year Mr. Fulbright has been with the Y. M. C. A. at Greenville, and Anniston, Ala.

APPALACHIA.

Asheville—The West Asheville Church, organized recently, has only a temporary structure in which to worship. With commendable zeal the congregation is raising funds for the purpose of erecting a nice building. Rev. Paul N. Gresham, the pastor, is proving himself an efficient leader in this work. They are planning to build this coming summer—Appalachian Appeal.

Knoxville—First Church—Rev. W. T. Thompson, Jr., pastor. Sunday, March 2, was quite a memorable day in our church because on that day the largest number of officers in the memory of anyone present was ordained and installed. Messrs. T. J. Deane, Edward Hennegar, Hugh L. Vance and D. C. Webb were installed as elders. Messrs. Ralph W. Brown, F. W. Flenniken, A. R. McCullough, Wm. Rule, Jr., and J. Park Vestal were installed as deacons. We have now 15 elders and 15 deacons, every one on each board being active. Under their fine leadership we look forward to the richest year we have ever had.

For the past month our church has averaged about 150 at prayer meeting. At the last prayer meeting the members were interested to know what the attendance was at other churches in our denomination, and suggested that we inaugurate a "prayer meeting attendance contest" for the month of April, thinking that this might stimulate prayer meeting attendance in some of our churches at the very beginning of the church year. Each week the churches interested might make a return to the Church papers. To make the contest fair to the smaller churches, the standing should be based on the proportion of the resident membership present.

ARKANSAS.

Blytheville—We have been cordially received by the membership of this church. Until the arrival of our household goods, we were entertained in the hospitable home of Mr. S. E. Vail. We are now domiciled in the manse, a beautiful two-story eight-room house on the lot adjoining the church. The manse was erected during the pastorate of my predecessor, Rev. H. H. Orr, and is an evidence of the constructive and substantial work he did during the four years of his pastorate. He has left behind him a very fragrant memory. A beautiful custom prevails here in extending a welcome to a new minister. The other ministers of the town bring their congregations on a Sabbath afternoon, soon after his arrival, and they have a service in his honor. Such a service was held in our honor. It brings one at once into cordial fellowship with the other ministers, and introduces him to the people of the community. Blytheville is a new town and already has a population of about 7,000. It is growing by leaps and bounds. Many people from Mississippi have come here to live, being driven out of the cotton sections by the boll weevil. The church has fine prospects of growth. New members

have been received since our coming, and there are many others who expect to join our fellowship in the near future.

Rev. C. P. Browning, lately pastor of Caruthersville, Mo., is the secretary of the Blytheville Chamber of Commerce. He expects to move his family here soon. He recently preached for us.

J. Walter Cobb.

GEORGIA.

Atlanta—From the "Central Presbyterian Weekly" we take the following:

"Those who were present last Sunday morning and evening heartily agree that the officers of the Central were very fortunate in securing Dr. T. M. McConnell to supply our pulpit for an 'indefinite time.'

"It is generally believed that a minister brings his best for the morning service. Dr. McConnell believes the evening service equally important, and lived up to the theory last Sunday. The morning sermon was eloquent with Gospel truth and logic, and the evening sermon, along evangelical lines, was delivered with such skill as to hold the congregation with unbroken interest from beginning to end.

"He has thrown new life into the Wednesday evening prayer meeting and the increase in attendance last Wednesday was very noticeable.

"It is Dr. McConnell's purpose to do the work of a pastor while here and it is hoped that the people of the church will heartily receive him into their homes and hearts as such, and stand by him in all the work of the church, cheering him with words of approval and strengthening each other by prompt and regular attendance upon all the services."

Savannah—*Hull Memorial Presbyterian Church*—In December, 1915, Rev. A. L. Patterson, D.D., entered upon the pastorate of the Hull Memorial Presbyterian Church. At this time there was a church debt approximating \$6,000 which had been incurred at the time the building was erected. Within a year after the beginning of the present pastorate a Brotherhood was organized with the purpose of reducing this debt each year \$1,000. The response to the call of the Brotherhood was so encouraging that they were able to pay off more than half the debt within the first two years. About four weeks ago a deacon, whom God called to the Church redeemed within a few days, and the pastor conceived the plan of asking for a Liberty Bond offering to complete the payment of this debt. The plan was adopted by the Brotherhood and the pastor announced that Sunday, March 9, had been designated as the day for the offering. There was no effort made other than the simple announcement. But there was a hearty response and the bonds or the equivalent contributed amount to more than \$2,500 and more than enough to wipe out all the debt on the church.

The church, being now entirely free of debt, is looking forward to some real aggressive work. The membership is filled with zeal and purpose and a new hope. There has been an average accession of 45 each year during the pastorate of Dr. Patterson. All departments of the church are well organized. Now that it is free of the burden of debt it is anticipating the privilege of doing a larger work in the benevolences of the church. There has been a steady increase in the offerings during the trying period of the war, notwithstanding there have been many outside calls and the increased cost of living.

Under the consecrated leadership of Dr. Patterson the church faces a bright future. He is untiring in his ministrations both in the church and throughout the city, and enjoys the love and confidence of his people and entire community. He is doing a great work, and as the church is located in the best residential section of the city remote from any other Presbyterian church, every indication points to a much larger membership and greater usefulness in the Master's kingdom.

W. F. S.

KENTUCKY.

Louisville—*Presbyterian Theological Seminary of Ken-*

tucky—The seminary, and, indeed, much of the city, have appreciated the privilege of contact with the Kentucky Student Volunteers in annual convention in Louisville, March 7-9 inclusive, the evening sessions being held at the Baptist Seminary, the Baptist Training School and the Broadway Baptist Church, and the day sessions at the Presbyterian Seminary.

A number of speakers were heard, and none with more interest than Rev. W. H. Sheppard, D.D., former missionary to the Congo. There were 81 delegates present from 10 colleges of the State. New officers were elected as follows: President, Wm. Bell, of Asbury College, Wilmore; Vice-President, C. N. Tomlinson, of Georgetown College; Secretary-Treasurer, J. W. Tapp, State University; Assistant Secretary-Treasurer, Newell Trimble, Kentucky Wesleyan College, Winchester. Several foreign students were present. The reception, given by all the institutions and held at the Presbyterian Seminary, was most enjoyable.

Prof. Henry E. Dosker is absent this week, lecturing at Princeton Seminary.

MISSOURI.

The Presbytery of Upper Missouri will meet in the First Presbyterian Church in St. Joseph, State of Missouri, on the 15th day of April, 1919, at 8 o'clock p. m.

Chas. R. Nisbet, S. C.

910 Harrison St., Kansas City, Mo.

Memphis—The Ladies' Auxiliary assumed the burden of canvassing the congregation in the interest of the Survey and of the Church papers. The church has been placed on the Survey's honor roll. This week the teams are out in the interest of the Church papers.

An attempt is being made, through announcements and appeals in the weekly calendar and in circular letters sent into every home, to prepare the way for and greatly augment the work of the every member canvass.

Of our monthly congregational social in February the editor of the "Reveille," a local paper, himself an officer in a church of another denomination, says:

"At the First Presbyterian Church in this city last Thursday night occurred the monthly social of the congregation of that church. A large crowd was in attendance and all had an enjoyable time. A musical program was rendered in the auditorium, after which refreshments were served in the annex. . . .

"Social meetings such as these have a tendency to hold closer together the membership of a church and are a decided factor in the upbuilding of such a work. Dr. Hawley deserves great praise in bringing together his people in such gatherings, and it would seem from the interest manifested that emulation would be profitable to all pastors."

OKLAHOMA.

The Presbytery of Mangum will meet in stated session in the First Presbyterian Church of Gotebo, Oklahoma, April 15, at 8 p. m., 1919. Sessions are expected to send up records, reports and Presbytery tax of 15 cents a member as reported in 1918 Assembly Minutes.

J. W. Moseley, Jr., S. C.

TENNESSEE.

The Presbytery of Nashville, U. S., will meet in regular spring session in the Presbyterian Church of Shelbyville, on Tuesday, April 15, at 7:30 p. m.

The Presbytery of Nashville, U. S., has been called to meet in the First Presbyterian Church of Nashville at 11:30 a. m., Wednesday, March 26, for the following business:

1. To dismiss Rev. R. Q. Riley to the Presbytery of Waco in order that he may accept a call to the Presbyterian, U. S. A., Church of Hubbard, Tex.
2. To receive Rev. E. D. McDougall, D.D., and to ar-

range for his installation as pastor of the Franklin Church.

3. To receive Rev. E. B. Witherspoon and to arrange for his installation as pastor of Smyrna and Florence Churches.

W. C. Alexander, S. C.

TEXAS.

Austin—First Southern—Rev. W. R. Minter, D.D., pastor. At a congregational meeting on February 23 the First Church unanimously voted to increase the pastor's salary 25 per cent. Plans are also maturing for substantial improvements on the manse. The first of a series of receptions for our returning soldiers was held last week in the Sunday School Annex. On March 11 the Woman's Auxiliary had an all-day meeting, in the church, reviewing intensively "Women Workers of the Orient," followed by lunch and a praise and petition program as arranged by Mrs. Winsborough. The manager of the every member campaign in this church was host to his committee of 39, in a supper on the 12th, followed by a final conference before the canvass. This church expects to raise its quotas. Throughout the month of February a quiet evangelistic campaign was carried on in this church, in which every service or meeting was evangelistic, there being no additional services. There was a large attendance, and God's blessing was manifest, in spiritual awakening and additions to the church.

VIRGINIA.

Presbytery of West Hanover holds next stated meeting at Olivet Church, April 15, 1919, at 8 p. m.

J. C. Painter, S. C.

The Presbytery of Winchester will meet in Opequon Church, Kernstown, Va., on Tuesday, April 22, 1919, at 8 p. m. Those interested will please note the change of time and place.

Jos. A. McMurray, S. C.

Baltimore, Md.—Dickey Memorial Church—At a recent meeting of the congregation, Messrs. Ralph Arnold and Prof. B. E. Fleagle, of Baltimore City College, were elected elders; Messrs. John W. Zimmerman, Harry Arnold, Page Zimmerman and Lloyd Saleers were elected deacons.

Lexington—Sunday morning, March 9, completed the first year of the pastorate of Rev. Thos. K. Young, his first sermon as pastor—not as pastor-elect—having been preached Sunday, March 10, 1918. At the morning service, March 9, Rev. Dr. S. W. Zwemer, missionary to Arabia, preached for us on the great problem of Mohammedanism, "the most difficult problem by far that confronts missionaries anywhere." Dr. Zwemer preached again in the afternoon on "The Challenge of the War." He was followed by Rev. Dr. Poteat, his theme being, "What Are You Going to Do About It?" These two gentlemen were here attending the fourth Conference of the Student Volunteer Union of Virginia for Foreign Missions. The meetings were held in the Lee Memorial Chapel of Washington and Lee University, and were well attended by delegates from a number of institutions.

A. H.

Newport News—Second—This church has had right recently a two week's evangelistic campaign. One of our General Assembly's Evangelists, Rev. W. H. Miley, D.D., most acceptably conducted the services. God has richly blessed and enriched us in spiritual things through the coming of this consecrated and faithful servant. We are deeply indebted to Dr. Miley for his earnest efforts among us, and we thoroughly appreciate the most excellent spirit of the man. His messages were full of the good things of the Gospel of Jesus Christ. Our people are speaking of Dr. Miley as "the Ideal Evangelist." It is believed that the invisible results of the meetings are better and greater than the visible results. In the course of the campaign cards were signed as follows: 23 profession, 88 consecration, and 13 signed cards expressing a desire to unite with the church of their choice in this community. Thus far we have received

20 into the church, 16 by profession and four by letter or reaffirmation. There are others who will come soon.

The last day of the meeting a free-will offering was taken, and amounted to \$100. This offering helps to support the Department of Evangelism under the Executive Committee of Home Missions.

At a recent meeting of the congregation the people and the Presbytery together increased the pastor's salary \$300 per year. The pastor greatly appreciates the increase and the spirit which prompted the deed.

The Laymen's Convention held in Lynchburg was a remarkable meeting in a great many respects. In the first place it had as fine a company of men there as one would want to see—elders and deacons of the fine old Virginia Synod. Then the live, progressive pastors backing their men to the limit as they met to consider together their greater duties to the church in her hour of great need. It bore remarkable testimony to the divine blessing that waits upon the individual or the church that accepts God's plan of finance. It was a tither's meeting pure and simple. While the learned ones discuss as to whether the tithe is binding or not, here were some 300 men the most of whom have been practicing it from two to 25 years, and they were all saying, "O taste and see that it is good." I believe that no open-minded man could sit through that meeting and hear not theory, but years of experience of what making God the preferred creditor has done for hundreds of men; and not feel that tithing as the low limit is where we should all start, then march on to liberality. If such a meeting had been held in every Synod it would have put a spirit of liberality and increase of the sense of God in our common life that nothing I know of could do. Next year let us plan for such a convention in every Synod.

Rev. W. E. Hudson is the one man that more than any other "put it over." For many of us who believe that one more revival is needed and only one more and that when it comes the Kingdom will be nigh even at the doors, namely the revival of the New Testament principles of giving, the convention at Lynchburg was the dawning of a better day.

Chas. H. Pratt.

Union Theological Seminary, Richmond—The speaker to the Society of Missionary Inquiry at its monthly public meeting for March was Dr. Douglass Freeman, an active Christian layman who is editor of the Evening News-Leader and whose remarkable editorials on the war and world diplomacy have been for some time the outstanding feature of Richmond journalism. He spoke with power on the effects of the war on our young soldiers and the church's duty to them as they return to America. On the following evening the society had a stirring address from Rev. Chas. H. Pratt, our field secretary, a graduate of the seminary in the class of 1905. The speaker chosen for the annual address to the society at the approaching commencement is Rev. Henry M. Woods, D.D., of Tsing-Kiang-Pu, China. He has been spending the winter in the seminary community, devoting much of his time to the raising of funds for the publication in Chinese of the International Standard Bible Encyclopedia. Dr. Woods, who was a student in the seminary some 35 years ago, is himself the author of various works in Chinese and one of our most active and useful missionaries.

The Baccalaureate Sermon will be preached on May 4 by Rev. James H. Taylor, D.D., pastor of the Central Church, Washington, D. C., known to many people as the church which President Wilson attends.

Former students, whose course in the seminary was interrupted by the war, continue to drop in as demobilization proceeds. An aviator from beyond seas resumed his place in the Junior class two weeks ago, and another young officer from France, also a member of the Junior class, takes up his work this week where he left off when he entered the army. So that the attendance for the year, which in the first half session was so much reduced by the absence of students who were in the service of the country, bids fair to come pretty close to the normal figure after all, the enrollment now being 62 regulars, not counting the 42 specials and men who have been taking post-graduate work for short periods.



Story and Incident



Peanut Brittle for His Wife.

"My wife and I are not getting along well together and have not been for several years," he said, dropping into the chair beside my desk. "Our likes and dislikes are so different. We do not seem to agree about anything. Oh, it is not that either of us cares for any one else," as he saw the question in my eyes. "I am sure she does not, and I do not believe that she thinks I do, but for some reason or other, we do not get along together. Perhaps it is just temperamental, but I do not see how it can be any other way.

"Of course we have talked it over many, many times during the latter part of the 10 years we have been married. Each time we have promised to do differently, to try to get along better, but the promises do not hold and the plan does not work. Everything I do disturbs her, and everything she does nettles me!"

He arose, and with quick, nervous step paced back and forth the length of my room.

"We are quarreling all the time. Both of us have come to feel that things ought not—must not—go on like this. But can they ever be any different?" He dropped disconsolately into the chair again. "We don't know. Perhaps the only way to have any peace is for us to separate.

"It was so different when we were first married." With chin resting in his hand, he studied the floor. "We were as happy as two persons could be. My income was small. We bought our furniture, a little at a time, as we had the money. We looked forward to every pay day to going out together to buy some new thing for the home—maybe a chair, perhaps a picture, like as not a few dishes. Always we made our plans together and we were very happy in carrying them out.

"Gradually a change came. We began to drift apart. She wanted her way and I wanted mine. We didn't plan together as formerly. Yet through it all we were very careful not to let any of our friends know that anything was wrong or different. In fact, it was a long time before either of us awoke to the fact that our relations were becoming strained, but now things have gone on until we live a regular 'cat and dog' life, jangling and scrapping all the time. We cannot stand it! I do not believe she would care much if I did not come home; and sometimes I feel as though I would not care much if I did not go. It seems to me that the only thing to do is to separate—yet I hesitate. My wife is a fine woman and is not any more to blame than I, but it is just this 'incompatibility of temperament' that makes living together almost a nightmare."

Such was the substance of his story. While he had been speaking I had been thinking. When he finished I picked up a sheet of paper, and drawing two parallel lines on it pushed it over toward him. "That was the way you two went when you were first married, and as long as you went that way you were both happy, weren't you?"

He quickly assented.

I drew two diverging lines below the parallels.

"That is the way you are going now, and you seem to be having anything but a happy time of it."

Then, to see if he had really thought through the situation: "Why not separate and have it over with? Would you not be happier?"

"That's just the trouble. I am afraid I couldn't be happy without her, and I cannot be happy with her!"

"How about her? Perhaps she would be happier without you? Perhaps you ought to think of her and of her happiness as well as of your own; perhaps even more than your own? I am not sure that you have done that, but tell me honestly, do you want a legal separation?"

He looked me straight in the eye and with tears coursing down his cheeks said, "God knows I don't, but I don't know what else to do." After a moment he continued, "I came in to see you hoping that maybe you could suggest something.

Maybe we could find some way of applying what we have learned in psychology so that I can come to understand my wife better and so straighten out our trouble."

"As I understand it, then," I said, "you want to make those diverging lines parallel? That can be done in one of two ways. The direction of both lines can be changed a little, or one can be changed a good deal. Perhaps your wife will be willing to change her path; perhaps not. If not, you must change yours all the more. You must both travel along parallel lines to avoid trouble. You speak of psychology helping you to understand your wife better. That is not the important part. We are all too much inclined to want to apply our knowledge of that subject to the other fellow. What you must learn first is not to know your wife better but to know yourself better.

"The salesman who gives more time to trying to understand his prospect than he does to understanding himself will never be a howling success as a salesman; the husband who spends his time trying to fathom his wife's peculiarities without recognizing that he has some of his own will seldom have a happy home."

"But suppose she won't help?" he interrupted.

"Then you must make the entire shift. Let us assume that your wife will not change her path. Are you willing to go all the way? Do not say you will meet her half way. This cannot be on a fifty-fifty basis. You have talked these things over with her many times but never made any headway. This time you must make your plan and carry it out without consulting her. You must be willing to go all the way! You may not need to, but you must be willing to do so.

"Life is too short to scrap things through, and it is too long to expect always to have your own way. All successful business enterprises are the result of compromises, and all happy homes are, too. Just now you must not ask your wife to make any compromises. You must make them all, for the present at least, until we see where we are going. In the early days of your married life doubtless both of you gave in many times?"

"Yes, often," he answered, "but in recent years neither does so willingly."

"Well, you must not ask her to give in at all!"

"You have learned in our study of psychology something of the impellent energy of an idea. An idea always tends to express itself in bodily activity. Suppose you get into your mind the idea of a happy home and a kind and loving husband. Never mind the loving wife, just now. You are going to do this thing without consulting her. You are going to make your home happy without consulting your wife, without letting her know you intend to do it. To state the extreme—you're going to do it in spite of your wife. In doing it you will make a new man of yourself, and discover a new woman in her.

"You will demonstrate the principle underlying the statement of Jesus when He said men should forgive seventy times seven, for you are going to determine that no matter what your wife may say or do you are not going to take offense. You are just going to forgive, and then forgive, and keep on forgiving until forgiving becomes an essential part of your being. You are going to act as though she was the dearest, kindest, most thoughtful wife in the world.

"Another thing we have learned in the psychology class has a bearing on your problem. We have learned that man, not his surroundings, can be master. We can determine what ideas shall find lodgment in your mind, and thereby determine what ideas shall find expression in your action. Do not let your surroundings determine how you shall act. You are your own master.

"Then think of the fine things you said to your wife when you were first married. They will stand repeating now. You have heard of the fellow who bought chocolates for his

(Continued on page 22)

Marriages and Deaths

Marriages.

Dellinger-Crowell—At the home of the bride's parents, Mr. and Mrs. W. A. Sloop, Mooresville, N. C., February 27, 1919, by Rev. Roy Smith, assisted by Rev. S. H. Hay, Mr. Theron C. Dellinger, of Crossnore, N. C., and Mrs. Lena S. Crowell.

Parker-Johnson—On February 13, 1919, at the home of the bride, Lillington, N. C., Mr. B. A. Parker and Miss Blanche Johnson.

Clark-Shaw—On February 15, 1919, at the manse, in Lillington, N. C., Mr. J. Ed. Clark and Miss Emma Shaw.

Deaths.

IN MEMORIAM.

Miss Mildred Moore.

Our entire community was shocked and saddened when it became known that on February 11, Mildred Moore had passed away, having been ill only a week with that dread disease influenza-pneumonia.

Born of godly parents, she was indeed a child of the covenant. A loyal member of the Presbyterian Church from childhood, ever willing and ready to do her part for the upbuilding of Christ's Kingdom on earth, she will be sadly missed by the members of her church.

Loyal to her Master, devoted to her family, faithful to her friends, and loved by every one, especially by little children, our community has lost one of its loveliest and most lovable young women.

Having been a teacher in the Primary Department of Graded School up to the time of her illness, she won the love, admiration and respect of each child, and to them all she gave her love, her self. Her life will be an inspiration, and her memory will be held in loving remembrance, for it can be truly said of her:

"None knew her, but to love her,
None named her, but to praise."

Mrs. A. R. Black.

Atkinson, N. C.

RESOLUTIONS.

Miss Flora McIver.

"Death lies on her lips like an untimely frost upon the sweetest flower of the field."

On January 27, 1919, the soul of Flora McIver passed into eternity. To our roll call she will never again respond. She will meet us in council no more. We mourn her death, but rejoice for the life she lived, for Flora was a Christian, and in this beautiful faith she lived and died. In the death of this lovely and gifted young woman, the Junior Auxiliary of the Carthage Pres-

byterian Church feels that it has lost one of its most valuable members; therefore be it resolved:

1. That we bow in humble submission to God's will.

2. That our prayers and sympathy be extended to the bereaved family.

3. That a copy of these resolutions be sent to the family; also a copy be recorded in our minutes, one sent to the Moore County News and one to the Presbyterian Standard.

Mrs. S. F. Cole,
Mrs. F. S. Blue,
Mrs. H. F. Seawell,
Committee.

AN APPRECIATION.

Since October 15, 1918, there have been taken from our midst three choice characters—most fair, most useful, most inspiring.

In the loss of Dr. William Angus Ray, Mrs. Effie Ray Hatfield, and dear "Mother Ray," as many outside of her own circle loved to call her, the world has been made greatly poorer. "They were lovely and pleasant in their lives, and in their death they were not divided."

Dr. Ray was taken, in spite of the brave fight his sister, Mrs. Hatfield, waged for him. In two weeks the same destroyer—influenza—felled her, though having most careful treatment.

The mother never murmured, but, on January 28, went to join them in the "Summer Land of Light."

Dr. Ray's life was unusually stainless and chivalrous, and was devoted to every good work in Church and State, and his eminence in his profession was widely established.

Mrs. Hatfield was equally eminent as directress of hospitals. There has never been in Sanford a more devoted and useful life. Her pastor said of her: "Though her death was sad in the extreme, there is something about it noble and appropriate. She went along the same way the Master went, laying down her life in sacrificial service. I know there are many who will rise up and call her blessed. I think of a woman like that who stood and battled with Death for the life of another till she, too, fell a victim, and I know that the God of all goodness and justice was with her, and is gloriously keeping His promise. "The good shepherd layeth down his life for his sheep," and her life was like His, her death like His so far as it could be, and she shares in His reward."

Mrs. Flora Martin Monroe Ray shone brightest in quiet, home ways, as mother and friend, but her "candle" will never grow dim in the many, many hearts who loved her, and to whom she brought cheer and comfort—"alluring to brighter worlds and leading the way."

All echo the Voice of the Spirit—

"Blessed are the dead who die in the Lord . . . their works do follow them."

"Who follows in their train?"

Sanford, N. C. E. P. C.

IN MEMORIAM.

Mrs. Callie M. Glass.

In the early morning hours of January 27 the angel of death entered the home of Mr. G. M. Glass and claimed for his victim Mrs. Callie M. Glass, the wife and mother of this peaceful home.

Mrs. Glass had been in declining health for several years, but was able to perform her household duties, attend church frequently and visit her neighbors, until within the past few months.

While her death has cast a shadow of gloom over the entire community and left her loved ones stricken with grief and sorrow, yet the end did not come as a surprise.

Mrs. Glass was the light and life of her home. Her husband relied on her wise counsel and superior judgment in the regulation of their domestic affairs. He always found in her a willing, efficient helpmeet. Her children turned to her from infancy, ever feeling assured of a mother's sympathy, of a mother's tender love and a wise adjustment of all their childish woes, and as they grew into mature years and went out into homes of their own they were sustained by the influence of a mother's prayers. She was beloved by all her neighbors and acquaintances. Ever lending a helping hand to the needy, dropping a sympathetic tear with the sorrowing, comforting the sick and suffering, with deeds of kindness and cheering words. It has been the writer's privilege to know Mrs. Glass from early girlhood and to be intimately associated with her family for the past 30 years, therefore we feel safe in asserting that all who knew her, loved and admired her sweet, unselfish Christian spirit. She was the daughter of the late R. S. and Isabella Stewart, and joined Bethel Presbyterian Church when a mere girl, thus consecrating her life to the Lord in the days of her youth.

She married G. M. Glass on December 18, 1872. In May of the following year she moved her church membership to Alamance, identifying herself with all of its interests and continuing a consistent, faithful member of this church until her death.

Mrs. Glass loved her church, and her hospitable home was always open to her pastors. Her Bible was the sustaining comfort and guiding principal of her life. On her dying bed she was wont to repeat many of its precious truths and assuring promises. During her last hours her suffering was very acute, but she bore the agonizing pain with meek Christian patience, relying on the redeeming love of her Lord and Saviour.

Children's Department

“TRAILING ARBUTUS” TIME.

Dear Standard:

We have two little calves, the youngest one is a brownish black and the other one is red with a black head. My teacher, several of my friends and I went “trailing arbutus” hunting last Saturday afternoon on a hillside. We have a little biddie that hasn't any mother, so we keep him in a box in the kitchen in the day-time, but at night we bring him in the house and put him in a basket, so that the cat can't get it.

Your little friend,
Flora Monroe,
Council, N. C., R. F. D.

TWO RED MULES.

Dear Standard:

I am a boy ten years old and my teacher's name is Miss Mary Graham Stevens and I like her fine. We have two new mules; one of them is named Jim and the other is Kate, and they are red. I don't want my letter to reach the waste basket.

Your friend,
James C. Monroe.

Councils, N. C.

DOG GOES TO SCHOOL.

Dear Standard:

I am a little girl nine years old. I go to school at Pine Hill. My teacher's name is Miss Ethel Spears. I like her fine. I am in the fourth grade at school. I go to Sunday School every Sunday I can. My teacher's name is Miss Pattie Johnson. We like her fine. I have four sisters; all of them go to school but one; she is too little to go. We have a pet dog; her name is Pat; she goes to school with us sometimes. I will close.

Your little friend,
Janie Stafford.

BROTHER IN THE NAVY.

Dear Standard:

I am a girl of twelve years. I go to

She has laid aside her earthly garments and gone to adorn the robes of righteousness and dwell in the heavenly mansion prepared for her.

Mrs. Glass had spent 68 years in her earthly pilgrimage, and is survived by her aged husband and five children—Mr. C. E. Glass, Mrs. Johnsie Keith, Mrs. Paul Coble, Mrs. Emmet Hines and Miss Lettie Glass; also by one brother, Mr. D. C. Stewart, and one sister, Mrs. W. C. Kirkman, all of Guilford.

Her funeral services were conducted from Alamance Church by her pastor, Rev. E. C. Murray, and her remains laid to rest in the cemetery of this old historical church, amidst a host of sorrowing friends.

W. C. R.

school and am in the sixth grade. My teacher is Miss Katie Lee Matthews. I like her fine. I have a brother in the Navy; he is at Cuba now. I go to Sunday School every Sunday that I can. Our pastor is Mr. George Matthews. I like to read the letters and stories in your paper.

Your unknown friend,
Catherine Powell.

Clinton, N. C.

GRANDDAUGHTER OF A MISSIONARY.

Dear Standard:

I am a little girl nine years old and am in the fifth grade at school. My teacher's name is Miss Marianna McDonald and I like her fine. I have the mumps just now. I go to school every day I can. I have not had the “flu” yet. Ruth has a cat named Tabitha. As I was going from one church to another, near Eagle Springs, on a field nearby there was the biggest aeroplane in the United States. My papa is Rev. W. L. Wilson and my grandfather was Rev. Jonathan Wilson, who was a missionary in Siam for 54 years.

Your little unknown friend,
Mary Wilson.

Jackson Springs, N. C.

ASKS A QUESTION.

Dear Standard:

I am a little girl ten years old. I go to school. Miss Duell Marshall is my teacher. I like her fine. Papa takes your paper and mama reads it to me and my two little brothers. I go to Sunday School at Steel Creek. Mrs. Zoe Byram is my teacher. I will close by asking a question: How many times is eternity found in the Bible?

Your little friend,
Margaret Wingate.

Charlotte, N. C., Route 4.

ELIZABETH'S CHOICE.

This is a true story about a little girl named Elizabeth. She was ten, and she had a sister Lucy, who was eight, and a little sister Frances, who was only four.

They were very nice little girls, and they loved one another dearly. Elizabeth was generous and unselfish, and often sacrificed her own pleasure to make her sisters happy.

Grandma liked to reward Elizabeth for her unselfishness, and so, one day she said to Aunt Daisy:

“I have asked the little girls to come over this morning and get the presents we brought them from Europe. I am going to let Elizabeth choose the one she likes best. I think she deserves a reward for sending Frances driving with Aunt Mary yesterday, in her place. She

was very proud to give up her seat to make her little sister happy.”

The little girls soon arrived, and grandma kissed them and helped to take off their coats and hats. Then she led them into the living room. The three gifts were lying in their boxes on the table; a turquoise ring, a little pearl locket, and a bracelet with tiny clover on it.

“Oh, how lovely!” cried Elizabeth. “Weren't you good to bring us such pretty presents, grandma?”

“Which is for me?” asked Lucy, with shining eyes.

“Me choose, grandma?” said little Frances, with an engaging smile.

“No, dear,” answered grandma, “Elizabeth is to have first choice this time, because she was so good to let you go with Aunt Mary yesterday. Come, Elizabeth, which do you like best?”

Elizabeth clasped her hands and drew a long breath of excitement and rapture.

“They're all so beautiful,” she said. “May I really do just as I like about choosing, grandma?”

“You certainly may, dear; this is your choice.”

Elizabeth looked at the gifts again closely, and touched each with a careful finger, lingering over the locket. Then she glanced at Lucy's wistful face, and at Frances, who was resting her little nose on the edge of the table in her endeavor to see the pretty things.

“Which do you wish you had, Lucy?” Elizabeth asked suddenly.

“Oh, the ring, the ring!” cried Lucy, dancing up and down.

Elizabeth took the ring from its box and handed it to her, and was nearly choked by Lucy's “bear-hug.”

“Which do you like best, Frances?” who stood on tip-toes and waved a fat hand.

“I fink I'd ravver like the bracelet,” she said. Elizabeth clasped it on her chubby arm, and Frances gave her a big, big kiss.

“Then this is mine,” said Elizabeth, joyously, taking up the little pearl locket. “It's just what I wanted, grandma. Thank you a hundred times for it.”

As she kissed grandma, she whispered, “It's lots of fun to have first choice, isn't it?”

Grandma looked at the little sisters dancing for joy, and then at Elizabeth's radiant face, and smiled.

“It is when you are generous,” she said softly.

What do you think of Elizabeth's choice?—Christian Register.

The commonest kind of hypocrisy is the laughing that is done at old jokes.

He who offers God the second place in his life offers Him no place.

Peanut Brittle for His Wife.

sweetheart and afterwards peanut brittle for his wife! A box of chocolates will not harm the situation at any time. If dinner is late, don't mention it. If it is ready on time, compliment your wife on her punctuality. When your plan begins to develop your wife will think something has happened to you—that perhaps you are sick. She may even want to send for the doctor. Maybe for the minister. But just keep on in your new way.

"You are bound to win. You would never give up a hard prospect in the selling game, and I am sure you will not now in this other big game. It will be the greatest thing you have ever done if you can re-establish the old relations with all the joy and happiness."

And so we talked for more than an hour, and when he left me I reached over and took the sheet of paper on which I had drawn the lines. Under the divergent ones I wrote, "Make these parallel."

"May I have the paper?" he asked.

"Wait a moment," and so under the other lines I wrote:

1. Know yourself as a means to knowing others.
2. Master yourself.
3. Ideas always tend to express themselves in action.
4. Your dominant idea is of a happy home and a loving husband.

Nearly a month passed, and I saw him only during class sessions and with no opportunity to refer to the matter of our evening's discussion. Nearly two months later he came in to see me, "to report," as he said.

He had started right in to live up to the new ideal, and

while his wife had been rather snappy and inclined to nag at him as formerly, he had kept himself under control, and, as he said, "really enjoyed the situation." Instead of retorting in kind he took occasion from time to time to tell some jokes and to say some pleasant things, which quite surprised her. So they lived for two or three weeks. Then, one evening after dinner, his wife went to him as he sat before the fireplace, asking, "What in the world has come over you lately?"

"Nothing that I know of. Why?"

"Well, something has. You have not scolded or picked on me for over two weeks."

"Oh! Is that what you mean?" he replied, "that's only a little applied psychology."

She referred to the subject a number of times after that in an inquiring sort of way, for the old frictions were going or gone, and they were both quite happy again. She wanted to know what had caused the change, for she realized that the change began in her husband and not in herself.

About six months after our first evening conversation, my friend told his wife of our chat and of his plan to use psychology to make a "happy home and a loving husband." When he had finished she threw her arms round his neck, kissed him and said, "Psychology is a great subject, isn't it?"

More than a year has passed since he made his new decision. When I saw him recently and inquired about the relations at home, he said, "The last six months have been the happiest we have ever known."

"What about the 'incompatibility of temperament?'" I inquired.

"Huh," he grinned, "there isn't any such thing."—Burt E. Farnsworth, in "Association Men."

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least

TO REGILD THE SUNS.

Herbert Kaufman, in the January Cosmopolitan, writes a stirring editorial upon the conditions brought about by the armistice:

"The war is won. France and Italy have brought Alsace and Trent back to their aching flags; Albert the Great is king again in little Belgium; Serbia the Giant-killer has wrenched her hills from Austrian ogre; Poland is no longer Cinderella in the House of Tyranny; Roumania has cast the Prussian yoke; Czech and Jugo-Slav sit in the Council of Nations; Ferdinand the False cowers in hiding; the sacred dome of St. Sofia is shadowed with Constantine's returning cross, the Hapsburgs are finished; God and Democracy have baffled Wilhelm of Hohenzollern, and defeat has ended his line.

"Justice is satisfied, but mercy is not. After the fighting, the righting. After the conquerors, the constructors. After success, succor.

"The Hun is beaten. But pestilence and privation prey in his crimson wake. Flanders is a blasted, breadless reach; the Holy Lands wail across the world for food and shelter. Defiled women, naked children, resourceless old folk, through a thousand miles of shambles, pray for help and healing."

appreciate the feelings of those who have been relieved of this terrible disease by drinking Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The

Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 4F, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly) Advt.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

Miscellaneous

AMERICAN SILK FOR AN ENGLISH BRIDE.

In the trousseau of Princess Patricia, niece of the late King Edward VII, American products will be conspicuous. Although British authorities have indicated that some items for the wardrobe will come from the Old World, at least \$15,000 worth of silk made in the United States has been purchased by Wallace Revelle, of the firm of Revelle & Rossiter, of London, dressmakers to the royal family. Two trunks full of mole-skin satin, moon-glo crepe, moon-glo satin, fan-ta-si in stripes and black for outdoor wear and printed Pierrette crepe are now on the high seas soon destined to find an enviable home with royalty. Mr. Revelle decided to break precedent and buy material for royal gowns in this country for two reasons: First, he believed he would be unable to get what he wanted in France at this time. And, in the second place, Paris would be too convenient for the imitating competitors of the dressmaking establishment.

Only a part of this silk will be used for the bride. Intimate friends of Princess Patricia, during her residence in Canada, often heard her proudly tell that her uncle had promised her absolute freedom in marriage, assuring her that her wedding need have no diplomatic significance. Public records do not show whether the late king also specifically authorized Princess Patricia to purchase part of her marriage trousseau from the shopkeepers of America, but in silk circles in New York it is surmised that he did.

THE TEST OF TIME.

When an article is without merit public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema and the many forms of skin eruption. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

There is many a golden ladder resting upon the weary pillow of pain where attendant angels make sorrow's midnight beautiful by their coming and going.

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Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it.

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents at grocers'.

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Double Envelope Corporation, Roanoke, Va.

Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and of en fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS
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(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R P. National Toilet Company Paris, Tenn.

DOLLAR DAY
NEXT THURSDAY

Thursday is to be the great Semi-Annual Bargain Feast in Charlotte. As has been our custom heretofore, we will allow an extra 10% discount in addition to our regular 10% cash discount on everything except Columbia Grafonolas, Records and Window Shades.

This big discount means a saving of many, many dollars to furniture buyers and brings hundreds of dollars of business to us on these dollar days.

W. T. McCoy & Co.
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THE HOME OF GOOD FURNITURE



Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

MODERN ENGLISH.

In his talk at the banquet in honor of President Wilson, King George said that the American people "speak the tongue of Shakespeare and Milton." In the main, we do, but have added a few words and phrases that would make Shakespeare and Milton scratch their heads and look around with a nobody-home expression on their faces.—Arkansas Gazette.

HATCHED 175 CHICKS.

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

Were it not for the clouds of today there would be little appreciation of the sunshine of tomorrow.

Wanted!

Student Nurses to enter training at early date. For information and application, write FOWLE MEMORIAL HOSPITAL, Washington, N. C. Supt. of Nurses

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NitrA-Germ

Use it on soy beans, peas, beans, peanuts. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

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Especially good for Inflammation and Conges- 50c.
tions. Reduces Fever, Helps the Heart. Send FOR COLDS, CROUP, PNEUMONIA \$1.00
for Sample. Satisfaction guaranteed. Gowans Medical Company, Concord, N. C.

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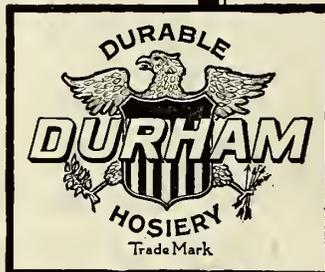
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hosiery that wears



For men and women who work or tramp outdoors—for lively, healthy, romping children—Durable-DURHAM Hosiery is made extra strong. It is reinforced at points of hardest wear—that saves darning and means fewer new pairs to buy.

There are styles for every member of the family, for work and play, for every season of the year. Legs are full length; tops are wide and elastic; sizes are correctly marked; feet and toes are smooth, seamless and even. The Durham dyes are fast so that colors will not fade from wearing or washing. Prices are 25, 35, 40 and 50 cents per pair.

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Made Strongest
Where the Wear is Hardest

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Free Catalog showing all styles mailed on request.



ROVER LAD
A good medium weight substantial stocking for children. Triple reinforced knees. Strongly double reinforced heels and toes. Feet and toes smooth, seamless and even. Black and white.
Price 40c pair

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Durham, N. C.

A REAL GODSEND.

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them

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entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable *free* poultry book that gives the experience of a man who has made a fortune out of poultry.—Adv.

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THE HALLMARK STORE

TO THE HOLDERS OF TREASURY (TAX) CERTIFICATES, SERIES T-2.

United States Treasury Tax Certificates Series T-2 are dated January 16, 1919, and mature on June 17, 1919. They have no coupons attached and the interest is, therefore, payable separately.

These certificates cannot be used for the tax payment due on March 15, as they mature more than 60 days after that date.

United States Treasury Tax Certificates Series T-3 will be dated March 15, 1919, and will mature (Monday), June 16, 1919, the day on which the second installment of income and profit taxes will be due and payable (one day earlier than Series T-2). Moreover, each tax certificate (Series T-3) will have a coupon covering the interests from March 15 to June 16.

As all tax certificates are acceptable by collectors of internal revenue at face value only, those certificates with coupons attached are more convenient, as the holder can, at the proper time, detach the coupon, use his certificate in payment of his tax, and collect the interest separately by presenting his coupon to his bank.

Tax Certificates Series T-2, dated January 16, and without coupons, can be exchanged for Tax Certificates Series T-3, dated March 15, with coupons attached, and when such exchange is made interest will be paid on the Tax Certificates Series T-2, from January 16, 1919, to the date of surrender, March 15, 1919.

Holders of Tax Certificates Series T-2 are requested to present, or send, them to the Federal Reserve Bank of Richmond on, or preferably before, March 15, together with a subscription for a like amount of Certificates of Series T-3. The exchange will be made as of March 15. Interest to March 15 will be remitted, or credited, and certificates of the new series will be delivered, in accordance with the directions of the subscriber. Respectfully,
Federal Reserve Bank of Richmond,
Fiscal Agent for the U. S. Gov.

WANTED—First: People to know that the Lees-McRae Institute, Banner Elk, N. C., is a Christian, Industrial School; that the nineteenth session will begin on April 10th and close on December 2nd; that the price of board and tuition in Graded School, or High School, for entire session is \$100. Second: Churches, individuals and societies to know that scholarships in Lees-McRae Institute are needed and will be carefully used in helping to educate worthy girls.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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takes the place of fertilizer

with peas, peanuts, beans. Try it.
Costs \$2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

Prepare for service, for efficiency, for a successful life,
FOR A LARGER SALARY
The call today is for business-trained men and women. Although the largest business college in the South, we cannot supply the entire demand with our graduates. Write today and enroll for a bigger, better life.
DRACHTON'S BUSINESS COLLEGE, Knoxville, Tenn.

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MOTHER'S JOY Croup and Pneumonia SALVE

It is harmless and soothing. You just rub it in, and can apply it to the tenderest skin without irritating effects.

Keep Mother's Joy Salve on hand for emergency case. Doctors and nurses recommend it. Good druggists sell it. 25¢ and 50¢ jars.

Goose Grease Co.
Greensboro, N. C.



Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

THE PROGRESSIVE PROGRAM

PRESBYTERIAN CHURCH in the UNITED STATES

Finish the Job

Don't Stop

If your Church has *over-subscribed* its quota and only two-thirds of the members have been seen, **DON'T STOP.** See the other third.

If only one-half of the members of your Church and Congregation have subscribed and the others have said, "Come back," **DON'T STOP.** See them again; these are the very ones we must interest.

If three-fourths of your Church have subscribed and one-fourth did not pledge anything, **DON'T STOP.** Send other men to see them. The first may not have presented the matter in the right way. The unproductive ones are ones from whom we will get our surplus. We can project new work, enter new Foreign and Home fields, build new Churches and Schools, provide for the workers and train the recruits with the money these hitherto non-givers will give this year.

Don't Stop Until the Last One Has Subscribed---It is the Lord's Work

"Give and it shall be given unto you, pressed down and running over."

Make it your business to see that your Church Reports:

"Quota Overscribed---Every Member Enlisted." You Will Not Fail!

The urgency of this special effort is enforced by our love for the homeland, our sympathy for the millions for whom Christ died who have never heard that Name that is above every name, our loyalty to His Church, and our obedience to the command of the Lord and Master who is our Saviour and Friend.

There is a place for you in the front line. Do not be a slacker in the Lord's work. You are needed now. Enlist for service now under Jesus Christ the Matchless Leader. Help reach the last man in the last church.

Pray. Work. Rejoice.

ASSEMBLY'S STEWARDSHIP COMMITTEE
MONTREAT : : NORTH CAROLINA

NEVER WENT ANY WAY BUT FORWARD.

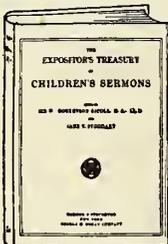
Le Roy R. Fonville, a lawyer of Burlington, N. C., has returned home with one eye sightless. He was with the Marines at Chateau-Thierry and with the Infantry at Soissons and St. Mihiel. While in a trench in the Champagne sector his right eye was blinded by rock particles blown into his face by a shell explosion. The same shellfire killed James A. Birchby, of Pasadena, a "Y" secretary, and wounded another. Not

Children's Sermons

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By Sir W. Robertson Nicoll, M. A., LL.D.

In this greatest of all collections of sermons for Boys and Girls, subjects taken from thirty-five Old and from twenty New Testament books are treated. The arrangement follows the books of the Bible. There are nearly 800 pages in this encyclopedia of Children's Sermonology.



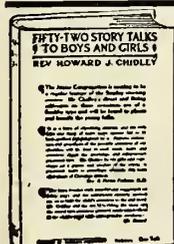
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17 Department Stores 17

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heeding the eye wound Mr. Fonville, who had gone through two months of hard fighting unscathed, continued serving the men, carrying supplies, acting as stretcher-bearer, and looking after hospital work where 1,500 wounded men were served hot coffee, chocolate and cookies in a day. He stayed on duty eight days, till the division was relieved, and then it was too late to save the sight of his eye. Major General Upton gave him a letter showing the high appreciation of his daring work. Concerning his work and sacrifice he has little to say, but he is enthusiastic about the American soldiers.

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SEE ANNOUNCEMENT ON PAGE 31

IF?

If it is good and wise to conserve food in time of war that others may be fed, why not in peace?

If it is good and wise to eliminate waste in time of war, why not in peace?

If it is good and wise to have prohibition in time of war, why not in peace?

If the liquor business wastes foodstuff, decreases individual efficiency and corrupts life in time of war, why not in peace?

If it is good and wise to serve and sacrifice for high spiritual ideals in time of war, why not in peace?

If it is good and wise to clean up vice conditions surrounding our youth in time of war, why not in peace?

If it is good and wise to spend millions to surround our boys with the best influence and environment in time of war, why not in peace?

If it is good and wise to pray and read the Bible in time of war, why not in peace?

If it is good and wise to look after the social welfare of the homes of our boys in time of war, why not in peace?

If it is good and wise to expose, condemn and punish profiteers in time of war, why not in peace?

If it is good and wise to regulate prices in time of war, why not in peace?

If it is good and wise to brand the slacker in time of war, why not in peace?

If it is good and wise to serve the world in time of war, why not in peace?
—Christian Century.

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Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

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W. G. McADOO, Director General of Railroads
Norfolk Southern Railroad

Passenger Train Schedule Corrected to January 31, 1919. As information only, not guaranteed.

No. 30.	
Lv. Charlotte	x6:30am
Ar. Star	9:45am
Ar. Asheboro 10:50am	
Ar. Aberdeen 3:00pm	
Ar. Varina 12:34pm	
Ar. Fayetteville 4:55pm	
Ar. Raleigh 11:20pm	
No. 18. No. 4.	
Lv. Raleigh	x2:05pm
Ar. Wilson	4:05pm
Ar. Greenville	5:42pm
Ar. Washington	6:50pm
Ar. Belhaven	8:15pm
Ar. Elizabeth City	6:00am
Ar. Norfolk	8:10am
Ar. New Bern	4:00am
Ar. Beaufort	11:10a.m.

xDaily.
yDaily except Sunday.
No. 18—Through coaches to Belhaven, N. C.
No. 4—Through sleeping car to Norfolk.
For rates or other information write to or call on
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J. T. Helms, D. T. A.,
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No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
ar 8 55 am	10 00 am	Rae ford	5 55 pm lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm ar 2 50 pm
4 00 pm	11 20 am		1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
No. 11		No. 12	
Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

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Aberdeen, N. C.

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are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

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The Player-Piano has come to stay, for it enables every one, young or old, to perform on the piano, no matter whether they have ever studied music or not. But to play in the best time, with the best expression and with the sweetest tone quality, you must have the Ludden & Bates Self-player Piano. It is really two splendid instruments in one—a regular high grade Piano for use by musicians and a Self-Player Piano for those who do not know one note from another.

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And why shouldn't they be surprised and delighted? They are members of a powerful syndicate—a Club of One Hundred Buyers, and are logically entitled to the lowest price at which a high grade Piano can possibly be sold. The factory recognizes this right by making the lowest possible Factory price. Each Club member is responsible only for his own order—the Management fills up the Club.

In addition we have arranged a safe and convenient plan of payment which Club members say is ideal. It is vastly superior to the old installment plan for it perfectly protects every interest of the Club member and insures him against every disadvantage of the partial payment plan as ordinarily conducted.

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The Club will save you approximately one-third the price, or about one dollar out of three. It positively insures your perfect satisfaction with every detail of the transaction. You must be thoroughly pleased with the Quality, Price and Terms, otherwise the Club will, after thirty days, ask you to return the instrument and on receipt of same will refund whatever you have paid.

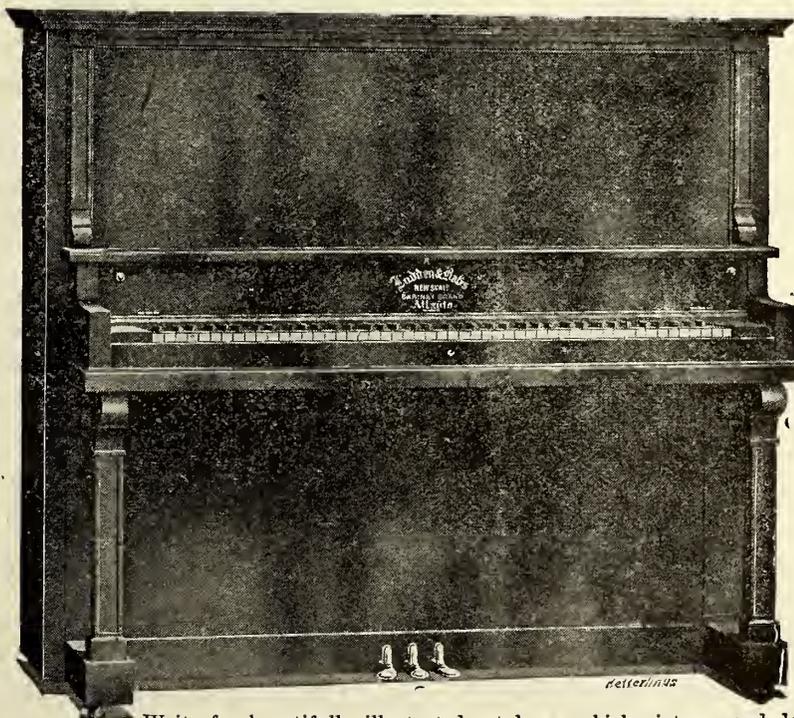
Do not look upon the Club as an experiment, for it passed that stage years ago. Thousands of delighted members are ready to assure you that the Club is the *one perfect solution* of the piano buyer's problem. We have printed hundreds of their letters in a book. Write for a free copy and see what they say. Here are a few samples selected at random:

Typical Letters From Club Members

Cedartown, Ga., Dec. 31, 1912.
Ludden & Bates, Atlanta, Ga.—"The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."
MRS. R. A. SPINKS.

College Grove, Tenn., Feb. 15, 1913.
Ludden & Bates, Atlanta, Ga.—"In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it says they never heard a finer toned one, and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, every one, even those that know nothing about music, can tell the superiority of this Piano over others. Wishing you much success, I am,"
MRS. JORDAN RIGGS.

Columbia, S. C., Dec. 28, 1912.
Ludden & Bates, Atlanta, Ga.—"I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis. Trusting that you have a very prosperous business along this line, I am,"
MRS. AVA JACKSON.



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Sparkles

A Reform School.

I wish that I could make a rule
That every moth must go to school,
And learn from some experienced mole
To make a less conspicuous hole.

—Harper's.

"This is a foine country, Bridget!"
exclaimed Norah, who had but recently
arrived in the United States. "Sure, it's
generous everybody is. I asked at the
postoffice about sindin' money to me
mither, and the young man tells me I kin
get a \$10 money order for tin cints.
Think of that, now!"

Once in a while the choirs get back
at the minister. In a Connecticut
church the other Sunday morning the
minister announced, just after the choir
had sung its anthem, as his text, "Now
when the uproar had ceased." The sing-
ers bided their time patiently and, when
the sermon was over, rose and rendered
in most melodious fashion another an-
them beginning, "Now it is high time to
awake after sleep."—The Congrega-
tionalist.

Applicant for Position—"I have here
a letter of recommendation from my
minister."

Head of Firm—"That's very good as
far as it goes, but we won't need your
services on Sabbaths. Have you any refer-
ences from anybody who knows you
the other six days of the week?"—Ex.

"Why are you so quiet?" he asked.

"There's nothing the matter," she re-
plied.

"But you haven't said a word for
20 minutes."

"Well, I didn't have anything to say."

"Don't you ever say anything when
you have nothing to say?"

"No."

"Angel! Will you be my wife?"—
Ex.

A green little upstart, in a green little
way,
Some chemicals mixed just for fun one
day,
Now the green little grasses tenderly
wave
Over the green little upstart's green lit-
tle grave.—Ex.

Statistics of Value.

Of the 1,094 women who fainted last
year, 1,091 fell into the arms of men,
two fell on the floor, and the other one
into a kitchen sink.—Ex.

Man wants but little here below
He's not hard to please,
But woman (bless her little heart)
Wants everything she sees.—Ex.

She—"I'm going to marry a doctor,
so that I can be well for nothing."

He—"Why not marry a minister, so
that you can be good for nothing?"

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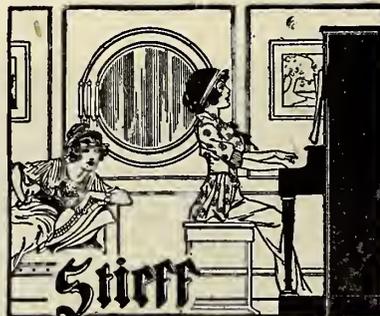
—CHARLOTTE, N. C.—

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., APRIL 2, 1919.

NO. 13.

Because He Knows.

Through rocky gorge, up root-cleft steep
The shepherd ofttimes leads his sheep.
No wish has he to swell their woes—
He urges on because he knows
That just upon the other side
The springing fields are stretching wide.
But to his flock, the pastures green,
The bloom, the streams, are all unseen.

By rough, bleak paths, through wind-swept waves,
O'er moorlands lone, past hallowed graves
God sometimes leads, because He knows
Beyond these weary ways there grows
A greener, richer pastureland
Provided by His gracious hand.
Our holden eyes see not afar
The fruitage rare, so blind we are!

Anne Porter Johnson, in Continent.



Editorial



Yet One Other Amendment.

WHEN a candidate for the ministry applies to Presbytery for licensure, our Book prescribes an examination covering the usual course of studies that make up the curriculum of our first-class colleges and the course of theological studies embraced in our seminary curriculum. The license which the Presbytery confers testifies that the holder has stood a satisfactory examination on all these subjects, and the license to preach the Gospel wherever in the providence of God the candidate may be called is granted expressly on the ground that the examination has been held and proven satisfactory to the Presbytery.

In a short while the licentiate returns to Presbytery with a call from some church asking him to undertake the pastorate. On the basis of the call the licentiate asks to be ordained. The Presbytery grants the request and examines him with a view to ordination. It begins this examination just where it began the other, with experimental religion; it proceeds over substantially the same ground; and comes out at the same point precisely as in the former examination. Why this duplicate examination? The book says that this examination is that the "Presbytery may be fully satisfied of his qualification for the sacred office." But this was exactly the reason for his former examination. The Presbytery gave him a license on the ground that he had satisfied itself of his fitness for the sacred office, in so far at least as such an examination could furnish proof of fitness. When the licentiate comes before Presbytery for ordination he holds in his possession an official document, signed and sealed by the Presbytery, testifying that he has passed the religious, the literary, and the theological test of fitness to preach. The Presbytery absolutely ignores its own official testimony, and proceeds to subject the licentiate a second time to substantially the same test. Probably the examinations are not over three months apart. Frequently they are not over three weeks apart. After formally and officially declaring its satisfaction with the candidate's fitness to preach, why should the Presbytery seek satisfaction again in the course of three weeks? The candidate has not had time to forget anything that he knew or to acquire any new views on the subjects under consideration.

The Book intimates that if both these examinations are conducted by the same Presbytery the second one need not be as thorough as would be proper if it were conducted by a different Presbytery from that which conducted the first examination. But the Book outlines only the one examination for ordination whether conducted by the same Presbytery that licensed or by a different one. Nor does it make any recognition in either case of the license which the applicant for ordination holds. It deals with him as if he were a rank stranger, and assumes him to be guilty till it proves him innocent. Utterly regardless of the fact that only three weeks ago it declared him fit to preach the Gospel, it proceeds to examine him on experimental religion, as if in doubt of his conversion. The Presbytery would seem to have a very short memory, or to have discovered some suspicious evidence touching the licentiate's character.

Do our presbyteries as a rule pass the licentiate through the elaborate examination for ordination prescribed in the Book? Is it not the rule for this second examination to be farcical, or to use a milder term, to be merely pro forma? It is so obviously superfluous and tautological that the gravest and most sober minded presbyters find it impossible to treat it with any large measure of respect. It is quite common, we think, to ask the licentiate if he has changed his views,

since his recent licensure, touching any of the subjects proposed for examination. When he gives an answer in the negative, the examination is sustained as satisfactory by a unanimous smile.

Why should our Book require any such examination for ordination? Is there any logical basis for it? Is it not, on the contrary, totally illogical? What is our doctrine of vocation to office? It is threefold, the man's own conscience, the concurring judgment of the lawful court of Christ's house, i. e., as respects our Church, the Presbytery, and the manifest approbation of God's people. A young man says, "I feel called of God to preach the Gospel." The Presbytery says, "If God has called you, He has endowed you with the requisite gifts and graces. We will examine you in reference to these." When the Presbytery is satisfied touching his gifts, properly trained and developed, and touching his piety, it expresses this satisfaction by giving him a license to preach. Two stages of the call are now passed, the testimony of two of the parties has been given. The young man testifies to his conscientious belief that it is his duty to preach. The Presbytery after carefully examining his gifts and graces testifies that it is satisfied. Only one thing remains—the manifest approbation of God's people. If he is called to preach, some congregation has been called to hear him preach. The Presbytery sends him forth with its license to secure the testimony of this third and last witness. He returns with this testimony in the shape of a call. What ought the Presbytery to do? What is the logical thing to do? To consider the case ended. To accept the verdict. We have all the evidence we demanded, all that we can have, to prove that the young man is called of God to preach. What then should we do? Ordain him without further question. To put him on trial again, and subject him a second time to the same religious, literary and theological test, is manifestly illogical. It is not surprising that it results in a farce. Our Book needs a general overhauling.

The Day of Big Things.

Man is an imitative animal, a trait that no doubt first suggested the supposed descent from the monkey. It shows itself in childhood, and does not leave even in mature age, as evinced in the fashions, whether followed by man or woman.

While this tendency may be a sign of weakness when carried too far, it is at times productive of much good.

This great war through which we have passed has surpassed all previous experience in war, whether we consider the number engaged, the variety of weapons used, the ingenuity displayed, and the awful toll of human life. Everything was on a big scale, and in order to meet the expense of these big things, the government had to float loans on a proportionate scale, asking and obtaining sums too vast for the average mind to grasp.

The churches began to imitate the secular government, and placed their estimates far in excess of any that they had dared to ask, and the encouraging feature of it all is the fact that the contagion of big giving has reached the people, and from every quarter we are hearing of the success of the different canvasses, whether in our own church or in those of other denominations.

The Baptists, who outnumber nearly all of the other denominations, have started out to raise \$6,000,000, and unless they do discredit to their past history they will succeed.

The Congregationalists, who do not figure largely in the South, but are strong in the North, have set out to raise a "Pilgrim Memorial Fund" of \$5,000,000.

The Disciples of Christ, better known in the South as Campbellites or Christian, have already finished their work of raising \$6,300,000.

The Presbyterians, who are always strong on giving money, propose to raise the sum of \$13,000,000.

The Methodists propose to raise a Centennial Fund to celebrate the 100th anniversary of the Home and Foreign work.

Some have placed \$85,000,000, while others modestly write down \$100,000,000 as their limit, all to be raised in five years. These are immense sums, almost staggering, yet they will be raised, for the people have grown accustomed to big sums, and they think in big figures.

If the tendency to imitate will help us to raise these vast sums for the Lord's work, we ought to be reconciled to having one trait in common with the monkeys, even if it does give men an argument to prove our descent from these amusing creatures.

Church Union.

There are some questions that will not down, especially if they are questions into which conscience can be dragged. Luther once said, that in God's name all mischief began, which of course is an extreme position.

It is plain, however, that when a man's conscience is aroused, whether it be an enlightened or unenlightened conscience, he is going to give neither himself nor others any rest till he does what conscience says should be done.

The conscience of many are worried over the apparent divisions, not only in our own denomination, but in the Protestant Churches generally. They construe Christ's prayer for unity to be an organic as well as a spiritual unity, and they are convinced that as long as the body of Christ is divided, the Church will not prevail. There may be others who are fascinated by the idea of bigness, of being able to point to a great National Presbyterian Church extending from Maine to Texas, and from the Atlantic to the shores of the Pacific.

They long to be able to point to this great Church, and thereby impress the country with the greatness of Presbyterianism.

In our own Church there are many in the border Synods who see the friction of two churches in one field, the waste of the Lord's money and the waste of the strength of the Lord's people, and they naturally desire union.

Our dear brother, Joseph A. Vance, was so carried away with the idea of union that he wanted to unite all churches—and during his absence in France the committee of which he is chairman recently held a meeting in Detroit, and took steps toward union.

On this committee are representatives of the Presbyterian, Methodist, Baptist, Congregational and Disciple Churches.

We are going to accept union when it is plainly the Lord's will, though we are still praying and laboring for the coming together of all churches in the spirit of Christian fellowship and union.

We would have more hopes of a permanent union in the future if we could see the same desire and energy shown in an effort to be of the same mind, being of one accord, as is shown in securing an external union. Our brethren seem to forget that even after we are bound together under one name, we are going to be different in our ideas and standards, and that it will take more grace to preserve peace when we are together than when we are apart.

However, we have our eyes fastened upon the pillar of fire by night and cloud by day. When that moves forward, we expect to follow, but we do not propose to hurry up matters.

The Aftermath of War.

The Peace Conference faces problems more difficult than the winning of battles, and the end is not yet.

The fathers and mothers of the boys who have been in France find themselves dreading the possible revelations of changes in their ideas and habits, produced by the customs of the country where they have been living. Their fears have arisen especially in connection with the drinking habits of France and the abundance of wine in every-day use. When they read that wine is used by the French families at meals very much as we use water, they fear lest their sons may return as wine bibbers. Then when they read of the thousands upon thousands of cigarettes that have been sent over and distributed by the semi-religious organizations, and see the soldiers in our own camps, always smoking, they do not see how their sons can resist the example set.

If they believe one-half of what certain wise men write about the change in the religious views of the soldiers, they must expect their boys who went out believing in the old-fashioned religion and trusting the old-fashioned God of their mothers, to return with no religion at all, or else with a kind that differs from any ever seen on sea or land.

These are not pleasant anticipations and the pictures our imaginations produce do not tend to peace of mind, so it may be wiser to think of the other side of the possible results of this war.

Instead then of dwelling upon what the people of France do to our boys, suppose that we dwell upon the possible influence of our boys upon them and their customs. The Scripture gives the assurance that good can overcome evil, so let us hope that our good habits and ways may overcome the evil over there.

We read, for example, that the French and Belgians were everywhere impressed with the fine physique of our men, their strong bodies, heavy frames, clear skin, buoyant spirits, good humor, and prowess in battle. Those men must think and they must reason that there is a cause for all these things, and when they learn that our nation is a temperate nation, that we have outlawed liquor, and that the military laws forbid the use of drinks of any kind, they must be impressed by the good results of such a life, and thus the leaven of prohibition will be planted and in time will work. Before many years the temperance wave will sweep over Europe as it has swept over this country.

Any movement that appeals to the conscience, if once started, can never be stopped. When we consider the spiritual results, why should we conclude that in the struggle the devil must necessarily come out ahead?

Among those millions of men who went over there were many men of many minds. Some were distinctly irreligious, and they no doubt are more so. Some were indifferent, caring little about such things, and they no doubt were injured spiritually. But then on the other hand there were hundreds of active Christians—young men who were strong in faith and aggressive in Christian work at home, who were not likely to lose their aggressiveness in a foreign land, when the need for it was so great.

Turn such men loose among the French and Belgians, and even if they cannot speak to be understood, their example will speak louder than words, and will leave an impress that in time may transform the community in which they were.

This may seem to some a view too optimistic, but we have great confidence in the power of good, and we are not yet ready to believe that the world is not growing better.

The aftermath is mixed, we have to confess, but we believe that in the end, when all the results are worked out, the good will overbalance the evil. At least it is a much pleasanter picture to draw.



Contributed



Work Among the Overseas Soldiers

*A Letter From Dr. Jas. I. Vance to the First Church,
Nashville, Tenn.*

THIS week, I am here at Chaumont, the headquarters of the American Expeditionary Force, preaching every night in a large Y. M. C. A. hall, to a big crowd of attentive, homesick American soldiers. A stone's throw from my hotel is the Hotel de Ville, on the steps of which a few weeks ago President Wilson and General Pershing reviewed the American Army. I have seen both of these great leaders since coming to France, General Pershing in Brest the day we landed, when he made a brief address to our group, and President Wilson, as he was leaving his hotel for the Peace Conference.

The statement made me at home that the church is facing its greatest opportunity with the soldiers has been strongly confirmed. My brother and I are part of an outfit of thirty preachers and singers, going from division to division of the army and holding for a week with each division, nightly meetings at which the simple Gospel is preached. The men are billeted in various towns of an area, so that it is not possible to reach all of them with a single service. Hence a preacher and his singer are sent to a unit to give the message to the same group night after night for the entire week. This intensive work is having splendid results. Last week I was at Ancy de France, the headquarters of the Eightieth or Blue Ridge Division. It was an experience never to be forgotten. The hut was packed night after night, 50 to 150 soldiers standing patiently throughout each service and listening with an eagerness to the old story that made it easy to preach. I have never had such attention. Sunday morning I administered the communion to a hundred soldiers, and it was worth coming to France for this service alone. I wish you could have seen the light in the faces of these boys, as they reverently took from me, each one of them, the emblems of our Saviour's passion. Several of them expressed the intention of studying for the ministry when they go home, and there were several others who had entered the army from the Theological Seminaries and who will go back to complete their preparation. Perhaps there were twenty men in these two classes at Ancy. In addition to this, my brother and I, at the request of the Paris office, are holding conferences with enlisted men, army officers, Y. M. C. A. secretaries and army chaplains to ascertain the views of these men on the church and the religious outlook after the war. The conferences held thus far do not indicate that these men want any radical change. They believe in the church and its mission. They express themselves as done forever with sectarianism and intolerance, but when you question them you find they do not mean by this a surrender of convictions or the creation of an institution in which Christian and Jew, Protestant and Catholic shall pool their beliefs and pull out of the pool a religious molly coddle.

The criticisms of the Y. M. C. A. which were being heard on every hand, when I sailed from America, I have found to be both ungenerous and unjust. That the "Y" has made mistakes, its best friends admit; and that among the 6,000 men it has sent overseas, were some who should never have been sent and who have grievously misrepresented the association, is not strange; but it is not fair to pass wholesale condemnation on an organization for these isolated instances. The doughboy is now criticising everything, and he wants to get home, but he is at bottom a fair chap, and when he gets home and looks back and tries to place the praise where it belongs, the "Y" will hold the center of the stage. It is doing a tremendous work, in the face of almost insurpassable obstacles. With 40 per cent of supplies and 30 per cent of transportation, it has done 60 per cent of its job. Wherever you go you find the "Y" and its men and buildings. It has

not given away, except in the front trenches, cigarettes, for it was not allowed to do so by the army authorities; but it has done better than give cigarettes; it has given buildings, and it is the only organization that has done this on any considerable scale. Night before last at Dijon I saw a great building, formerly a famous house of prostitution, that has been taken over by the "Y," cleaned and fumigated from top to bottom, furnished with up-to-date shower baths and all modern conveniences and capable of furnishing beds for 250 soldiers at a franc a night. This is what you find wherever you go. The best eating places, where food is abundant and prices reasonable, are the "Y" joints.

The statement that the "Y" men were not in the front trenches can best be answered by a short and ugly word. More than 40 of them have lost their lives in the service.

Any one who tells you that the "Y" has failed in its work overseas is either misinformed or vicious. The association deserves your most generous and enthusiastic support.

We go from here to the Eighty-first Division, the Wild Cat Division, to which my son Crowell belongs. I have already seen him twice and hope to be assigned to work in his unit next week.

From there we go to the Army of Occupation along the Rhine.

I am not seeing as many of our church boys as I had hoped, for the Thirtieth Division, to which most of them belong, was ordered home just as I reached Paris. I rejoice, however, at their good fortune.

I am planning to sail about the 1st of April, and if all goes well, hope to be with you for the second Sunday in that month. I know you are remembering me in your prayers, for I feel it in the work I am trying to do.

With love to all my dear people, I remain

Devotedly, your pastor,

Address: Chaumont, France.

James I. Vance.

Dr. C. I. Scofield Honored.

We are all familiar with the subtle insinuation that a writer who believes the Bible in its entirety cannot justifiably lay claim to a place of dignity among scholars. This insinuation has been a favorite weapon of the destructive critics of the Bible.

In view of this fact it is gratifying to learn that the literary labors of a Southern scholar, whose writings have been confined to Biblical subjects, have been recognized recently by the French Academy as announced in the following news item:

Dr. C. I. Scofield has recently been paid the distinguished honor of being elected a member of the Societe Academique D'Histoire Internationale of France. His diploma of membership was signed at Paris, February 6, 1919, by Le President, officer de La Legion D'Honneur, Vicomte De Faria, and countersigned by Secretary General, officer de l'Instruction Publique.

The Academie Francaise was founded in 1635 for the purpose of refining the French language and its style. Originally it was limited to forty members, and a place among them was eagerly sought after as one of the highest honors which could be attained by an author. After several changes in plan and scope during the succeeding years the Academie consists at present of four classes, namely, Science, limited to 63 members; Languages, 37 members; History and Antiquities, 38 members; Arts, 40 members.

Dr. Scofield's election places him among the 38 "immortals" of the third class, and is as high an honor as can come to a literary man. Also the Doctor has been notified that he will shortly receive a gold medal from the Academie in recognition of his literary and historical writings.

This is all the more remarkable in view of the fact that all of Dr. Scofield's labors have been confined to the subjects recorded in the "History and Antiquities" of the one Book. Crescent City, Fla.

R. T. C.

Dr. Green and Union

By Rev. D. H. Ogden, D.D.

IT has been my good fortune to count as my warmest friends many of the grand old men of the church. Among them is Dr. Green, to whom I am bound by strong personal ties. His article of last week entitled "Dr. Ogden's Plan," is written in that kindly spirit which marks his life and has so greatly endeared him to his brethren.

He does not discuss the "Synodical Plan of Union"—I wish that he had—but addresses himself to the following paragraph in one of my recent articles: "I wonder if our brethren in the heart of the church realize the problem that exists on the border. Shall we work out this problem along the 'sloughing off' line in which there is so much of difficulty and heartburning, or shall we as an Assembly face it and solve it now?"

In commenting upon this paragraph, Dr. Green writes: "How has Dr. Ogden discovered so quickly what we who have lived here so many years have never suspected? We know of no 'heartburnings' nor of any 'difficult problems.'"

Let us bear in mind just what I said: First that there is a problem on the border, and second that there is difficulty and heartburning in solving it along the sloughing off line.

In my former article I stated clearly that I was using Kentucky as an illustration in order to make the presentation concrete, and for that purpose alone. Dr. Green cites, and I gladly recognize, the fine joint work of the U. S. A. and U. S. Synods of Kentucky in a few specific causes, notably the Theological Seminary. This effective service rendered by these two Synods in those spheres wherein they have bound themselves into definite oneness for the doing of a special task does not refute my contention. On the contrary, it is an added illustration of the desirability of seeking to work out a plan by which the full, united strength of the Presbyterians of every section of the land shall be brought to bear upon all the work of the Kingdom.

Dr. Green bids me open my eyes and witness the practical solution of the union problem. When I do as he bids me, I see three things:

1. The Problem of the Border. Here we have overlapping Synods and Presbyteries and not infrequently congregations. There is friendly relationship but there is not constructive oneness, save in a few specific cases where an organic bond has been wrought out through which the spirit of unity may function.

The problem of the border arises from the lack of an organic bond that would enable the spirit of oneness to function in the full sweep of the work of the Kingdom.

2. The Sloughing Off Solution. I said that in the effort to solve the problem of the border by the "sloughing off" method there was difficulty and heartburning. If an important church or a Presbytery decides upon transfer from one Assembly to the other in order to solve a local problem, there is invariably the condition that I have indicated. Christian men and women may succeed in keeping out bitterness and church courts may try to act in an absolutely fair way, but the problem is extremely difficult. When I lift up my eyes as Dr. Green suggests I see this truth illustrated.

3. An Organic Bond. As I look to the Seminary I see one of the ablest and soundest theological schools in all the land, and I realize that the good will of the two Kentucky Synods could never have brought this institution into being unless there had been an organic bond established for the doing of this great task. If the Presbyterians of the border are sufficiently one in spirit and doctrine to unite in the training of the men who are to proclaim the Gospel, surely they are sufficiently one to unite in all the other tasks of the church. We simply need an organic bond to lift into fine efficiency the forces which divided are so much less effective.

It is natural that our younger men should feel more keenly the problem of a divided church and that from them should come suggestions for reunion. It is greatly to be de-

sired that these suggestions be so sane as to merit the approval of the older men.

The plan that I have suggested, if adopted, would immediately gather into one Synod all the U. S. A. and U. S. Presbyterians in each state or definite territory. Each Synod would be given full authority over its purely local affairs. Over these Synods there would be a National General Assembly composed of commissioners from the Synods. This Assembly would have direct charge of all the general work of the church.

Thus we would safeguard the principle of local self government, create an organic bond by which the Presbyterian forces of a given territory would be brought unitedly to bear upon the entire work of the Kingdom, and bring into real and effective oneness the Presbyterianism of America.

Dr. Green admits that the basis for union proposed by the U. S. A. committee is "clear cut and forward looking." Of it he says: "It was a fine statement of the platform upon which our church has been standing for fifty-seven years."

The crux of the matter is simply this: Will the U. S. A. Church stand true to the proposals of its committee, and if so can we work out the details of union in a satisfactory way?

This is not the hour in which to build elaborate and ineffective ecclesiastical machinery. It is the hour for definite conference with the U. S. A. Church in the effort to find a simple and effective method of union.

The Synodical plan will make our system logical; it will give an effective oneness; it will safeguard local self government.

The Statement of Dr. Ogden.

By Rev. Jno. M. Wells, D.D.

I have just read the article of Dr. Ogden in the paper of March 26.

As to whether his so-called confessions are really in Dr. Whaling's article, I leave for Dr. Whaling to say. He is abundantly able to take care of himself, and will doubtless show that the so-called confessions are the creation of a vivid fancy. But lest some should be prejudiced against the plan of Federal Union under consideration by the committee of the Churches U. S. and U. S. A. by Dr. Ogden's alleged "three significant confessions," I desire as chairman of the committee of our Church to make this statement: Not one of the three alleged confessions is correct.

1st. It is not a fact that the Federal Union proposed is "Organic Union" in the current sense in which that term is in use in our church.

2nd. It is not a fact that "our Assembly will be asked to surrender in large measure its autonomy."

3rd. It is not a fact that "the union contemplated is to embrace at present only the U. S. A. and U. S. Assemblies."

Beyond this emphatic denial I do not care at this time to go into the discussion of the Plan of Federal Union. Meanwhile I make the reasonable request that the reader suspend judgment on the plan until the committee can complete and publish the full text.

Let me assure the Church that the "Plan" now gives promise of being one that will commend itself to the great majority of our Church. If opposed at all it will probably be opposed by a few extremists on either side—by those who are unalterably opposed to any change whatever at one extreme, and by those who will be satisfied with nothing less than to be swallowed up in Organic Union at the other. When the Plan of Federal Union really comes before the Church for discussion, those who favor it will be ready to discuss it with Dr. Ogden.

Wilmington, N. C.

A New Dress, Please

A NEW dress, Madame, please," cried Germaine, a tiny refugee, but too young to remember all that word conveyed, as she thrust her eager little face before the busy lady who sat at her desk in the Faubourg St. Honore in Paris, passing out help to an endless stream of people who, humbly presented their record card which showed that they were a worthy refugee family, investigated by a Red Cross worker, that they were poor, oh! very poor, and badly in need of clothing.

"Germaine" was one of a family group; mother, little boy and girl. Their clothing was ragged, the little boy's feet were almost bare through the worn cloth espadrilles. Germaine held out her tiny skirt, torn, thin, wet with February rain. A visible shade came over the face of the woman at the desk. Her fingers wrote rapidly. "Germaine Bolle, one pair of shoes, two pairs of stockings, two flannel petticoats, two pairs of drawers. But—but I'm afraid—Miss Jenkins," she interrupted herself hurriedly in English. "See if you can possibly find a little girl's dress for me. I know they haven't been sending us any from the Red Cross, but maybe—this child does want a new one so," and she wrote out the list for the boy, putting in two extra pairs of stockings because he would be the worker of the family.

Then the three, clutching their slips of paper with the writing on them that meant warmth and comfort, moved slowly down to the rooms crowded with bundles of clothing gathered from the work rooms and homes of America.

Past the desk moved other groups. First two old, old women, with a little boy. Their cards showed that they had been twice evacuated in two years and that the little boy was a child they had found! They needed aprons and good warm petticoats and he needed shoes and trousers.

Then two young boys, in a nondescript bundle of garments came in, one with a horribly distorted face, bandaged; the other had such a cold on his lungs that he only wheezed when he talked. They had been prisoners in Germany and had walked in from far beyond Nancy—many, many miles.

Three girls were next; pretty, young, charming girls with refined and cultured manners. They spoke French with a pretty, clicking accent but their cards showed they were Serbians and their history indicated wealthy and educated parents. But they were grateful for the stiff unbleached muslin underwear and the flannel blouses which was all the Vestiaire could give them.

All day long the procession went by the desk, out into the clothing rooms and then again across the room and out the other door. Always the groups about the desk had that air of holding their breath and that look of patient waiting in

the eyes. Always, at that outer door they paused, with that instinctive mannerliness of the French, turned and murmured to the room, "Bon jour, Madames. Thank you Madames." And then they would smile, the old people vaguely, the younger women with renewed courage, and the children—often the children giggled and chuckled and pointed to their wonderful new shoes and their miraculous warm capes and sometimes forgot to say "Thank you," because they were so happy.

For months and months the Red Cross has kept these distributing places supplied, but the stream seems absolutely endless, and the need grows with the passing months. As is well known, the fabric mills of France and of Belgium as well as of other allied countries have been destroyed, and the people are destitute. Not only can they not afford to buy clothing, but there is no clothing to buy, and nothing to make it from. The Red Cross is appealing to the people of America to supply this acute need which is said to be a greater need today even than of food.

The week of March 24 to 31 was set aside by the Red Cross for this campaign, but this week the need is just as urgent; not money is being asked but clothing; the sort of clothing that thousands of American families send to rummage sales each year or put away in camphor and never use again! These clothes are needed to reconstruct the people of the war torn countries. To be properly clothed means to retain or regain a certain amount of self-respect. It is a sanitary measure, too, for the European springs and summers are cool; the people are devitalized by four years of war; their resistance is low and unless they are adequately protected against the weather there will be untold suffering and death.

The American people, who responded so generously to every war-time appeal made to them by the Red Cross, will not fail to answer to this call now. The fear of increased high prices on clothing in America has passed. We are making our own dye stuffs; we are turning out woolen goods equal to the best ever "made in Germany," and with no army demands upon us, our civilian population will profit by our newly acquired industries and our people will soon be over-clothed again. From our surplus will we not give, and give generously?

The Red Cross stands ready to act for us—our part is just to give, and we cannot, must not fail to act the part that history, tradition, reputation and past precedent has made so peculiarly our own.

(Call up your local Red Cross and find out where to send such clothing as you can spare.)

Meeting of Laymen's Missionary Movement

THE Executive Committee of the Laymen's Missionary Movement of the Southern Presbyterian Church, will hold its regular Bi-annual Convention in Atlanta, Ga., June 10-12, 1919.

This announcement will be received with great interest and pleasure by many of our people all over the church, and it is confidently expected that this convention will be one of the most important and largely attended of any that have ever been held.

The movement regrets very much that it has not been able to make this announcement earlier, particularly as so many parties have been inquiring to know when the convention was to be held. Last fall the "flu" conditions were such all over the land that it was impossible then to arrange for the convention in February, 1919, the usual time for holding the convention as the movement had no assurance that the authorities would even permit them to hold the convention when February came, and so it was necessary to pass over the regular time.

When the executive committee met early in the year and canvassed the situation no suitable time seemed available this spring, except perhaps the last week in April, but that was crowding in the convention between the meetings of the

Spring Presbyteries and the Assembly, and a number of the executive committee did not think it would be wise to hold the convention at that time, so after carefully considering every available date, June 10 to 12 seemed the most feasible and best time. This date comes before our real hot weather sets in and before our people break up for their summer vacations and after the closing of schools, and although the convention does not come at the usual time, it seems it is certainly the best date that could possibly have been selected under all the circumstances.

The invitation extended by the Presbyterians of Atlanta to the movement to hold its convention has been most enthusiastic and hearty.

A strong local organization has been perfected in Atlanta with the following officers, which will insure that everything will be done on the part of the hosts of the convention:

General Chairman, Judge Edgar Watkins; Vice-Chairman, Dr. Marion McH. Hull; Chairman Finance Committee, Mr. J. K. Ottley; Chairman Entertainment Committee, Mr. M. L. Thrower; Chairman Registration, Mr. James Morton; Chairman Reception, Mr. George Winship.

Simultaneously with the men's convention, the Laymen's Missionary Movement has invited the Woman's Auxiliary to

Using the Sunday Trains

Dear Standard:

Will you kindly allow me space in your valuable columns to say a few words?

The Student Volunteer Union of North Carolina met for its annual conference at Guilford College, March 14-16. These were days of privilege, full of interest and inspiration for the 125 delegates present as well as the college in which the conference was held. I am sure that each one of the 17 institutions represented will reap a blessing from this gathering.

The object of this letter is to present to your readers a matter that the writer and others consider to be one of the disappointing features of the conference. The writer was, during the past year, treasurer of the union. He is himself very young, and yet he wishes to state some views on the subject, held by himself and other members of the union.

A proper conception of the matter in hand requires a brief bit of history. In the spring of 1918 the Davidson Volunteer Band protested against a proposed plan which was to close the 1918 conference on Sabbath afternoon, in order that delegates might use the Sabbath trains and not miss any of Monday's work. The conference closed, and at the request of a few who remained over for the night a special service was planned. Flora Macdonald, Queens and Davidson delegations stayed, together with a few individual delegates.

If the writer's memory is correct, he wrote to the president-elect and made known his disappointment over the matter, also saying that he hoped it would not happen again. Be that as it may, there was no mention made in regard to this until Friday, March 14. Had the writer known of the plans for the conference earlier he would most certainly have protested. He did not know definitely that such was the plan until he arrived at Guilford.

Friday afternoon the matter was presented to the president of the union, and it was virtually agreed to submit the matter to the popular vote of the Union. This was postponed until a meeting of the leaders of the conference and officers of the union was held, and here it was definitely decided to put the matter to vote, the morning session Saturday being the logical time. This was not done until Saturday afternoon, at which time the writer presented the case, in substance, as follows: "The principles for which the Volunteer Union stands are too high for us to subject ourselves to the criticism of the world. It would be wrong for the union to close Sabbath afternoon, for it would be virtually saying to every delegate, 'Go use the Sabbath trains, and the good will of the union goes with you.' In the light of Bible teaching this is lowering our standards. In addition to this it is trying to appropriate a part of God's one-seventh to our own use and not sacrificing some of our six sevenths as we should."

It was acknowledged that the principle set forward was right and the argument for breaking the principle was that more delegates could attend if they knew that they would

not miss any of Monday's classes. It was brought out further that Mr. Sharp, of the Student Volunteer Movement, had consented to the plan in 1918 rather than have the conference lose a few delegates. The whole series of arguments may be stated and answered as follows:

1. The law of Sabbath observance is acknowledged by all concerned to be right.

2. There will be time saved for Monday's classes by traveling Sabbath afternoon. It seems to the writer that one making this argument loses sight of the spirit of the fourth commandment and also of Is. 58:13-14. We ought to be willing to sacrifice a little of our time rather than want to use God's one-seventh for our benefit.

3. As to the number of students in attendance it may be said that it depends upon the presence of the Holy Spirit and not on the number of delegates to make a meeting a success. "To obey is better than sacrifice, and to hearken than the fat of rams." "For them that honor me, I will honor."

4. It cannot be said that Guilford was unwilling to have the delegates remain over. However delicate a question this may have been, it was openly demonstrated that Guilford was beyond criticism as a host and was ready to have the delegates stay on through the Sabbath.

5. In spite of Mr. Sharp's consent to the program in 1918 it must be remembered that tentative programs suggested by the movement have a plan for a Sabbath evening service and that the leaders of the movement are opposed to closing in the afternoon.

6. It may be added in the last place that experience shows that an evening service adds greatly to the success of the conference, giving the desirable climatic effect.

In spite of these facts the conference in repeating last year's action has not only broken a precedent, but has established a program that violates the spirit and the letter of the fourth commandment.

The foregoing is offered as facts and these facts are not apologized for, for no apology is needed. The formal closing session of the conference was held at Guilford Sabbath afternoon at 1:30. An extra session of the conference was arranged for the evening. Greensboro College for Women, Queens College, Flora Macdonald College and Davidson College remained over by delegations.

The writer would not for a moment seek to injure the reputation of our union, yet he feels that the union has gone astray in this important matter. The writer is young and feels his lack of experience, yet he feels justified in calling for older men in North Carolina to use their influence actively to prevent such from occurring again.

May God's richest blessing rest upon the work represented by all those who are seeking to serve Him in foreign lands. May He also guide and guard us now lest we go astray.

Yours sincerely,

Union Seminary, Richmond, Va. R. E. McClure.

P. S.—This is a matter of interdenominational interest. Other papers desiring to copy have my permission.

participate with them in holding a great woman's convention. This invitation has been accepted on the part of the Woman's Auxiliary, and Mrs. Winnsborough has wired the executive committee that they will most heartily join in.

It is confidently expected that this additional feature will add much to the convention through the church and it will give opportunity for the movement to present the great work of our church not only to the men but to the women as well, and in view of the tremendous part that the latter have taken in recent years, this feature of the convention becomes not only desirable but a most important adjunct to the great Laymen's Conventions that have been held in the past.

In our next issue further details will be given as to speakers, themes, and other important information that our people will desire to know at once.

In the meantime, let all of our churches and organizations begin to plan to be represented at this Laymen's Convention.

The importance of the Church at this time in the history

of the world makes it imperative that our people take advantage of this wonderful opportunity to plan how they may have a real part in making the work of the church felt as never before around the world.

For further information write the Laymen's Missionary Movement, Box 334, Athens, Ga.

The Eternal "If."

"If I just had a chance!" There are chances a-plenty

Right close to your finger-tips, day after day;

For each opportunity seized there are twenty

Overlooked and permitted to wander away.

And while we are waiting for some one offer,

Ways for winning success by some "push-button" plan,

With the splendid rewards she is eager to proffer,

Opportunity sighs: "If I just had a man!"

—Nixon Waterman, in *New Success*.

"And the Sword of the Spirit"---Eph. 6:17

By Rev. J. E. L. Winecoff.

IN the Presbyterian Standard of March 5, 1919, under the heading, "The Romanist Bugaboo," there are three sentences which are specially to be noticed:

1. "We have never been able to understand that dread of Romanism that seems to hang like a pall over men."
2. "Instead of fighting error, let us quietly promulgate the truth;" and
3. "There is no more probability of Rome controlling this country, than there is of the Kaiser again ruling Germany."

As to the first, can any one who knows Romanism in history and in present-day purposes and influence, view the question with perfect complacency? Has not Romanism been a shackle on the feet of progress the world over, one of the greatest hindrances to the true evangelization of the world? And if Protestantism had had the hold on Europe that Romanism has held for centuries, hindering the study of the pure Bible and the preaching of the true Gospel, should we have had the terrible world war through which we have passed? Then, if Romanism, by hindering the development of people in true Christian ideals, caused great wars in the past, may it not do so in the future? Or do we think that Romanism has changed its heart, its spirit, its doctrines, or its purposes of world dominion? If so, we would like for some one to present the proof.

As to the third (skipping the second, for the present), it would be a more nearly accurate comparison, to say that there is no more probability of Rome controlling this country than there was of the Kaiser ruling the world. The Kaiser did not succeed in ruling the world, but what havoc he wrought in the earth, in his effort to do it! The Pope wants to rule the world as bad as the Kaiser ever did; and through his subjects, he is working as persistently, as cunningly and as effectively, to that end, as the Kaiser ever did. Today the Kaiser is overthrown, and is no longer a menace, and if the world had gotten its eyes open and felt a little alarmed a few years earlier, it might have been spared that awful war. But the Pope is still in his strength, and the world is asleep as to his purpose and menace, refusing to be alarmed or disturbed about his workings; and unless the people can be awakened in time, what evils may be wrought in our own land through his emissaries.

The most alarming, and we may say, uncanny, phase of this question, is the stolid indifference of the large majority of so-called Protestant people, and the growing number of apologists of Romanism among people who have their names

on the roll of Protestant churches. Many refuse to believe the truth about Romanism, and are impatient and resentful towards any efforts to expose Rome's errors; and under the watchguard of Protestant apologists, Romanism feels more and more secure in her footing, and grows more and more bold.

What if Roman Catholics have not been gaining numbers as fast as some others? Romanism does not have to gain a majority, to rule. It is a common saying, among people who know whereof they speak, "Give the Catholics one-third of the population of any town, and they will run the town." Where they have any strength, they co-operate with effective organizations, to run things, and then proceed to do it; and in many of the largest cities in our country they are already in the saddle. That is because the Protestants are asleep, or intimidated. Wake them up!

But the Standard says, "Instead of fighting error, let us quietly promulgate the truth." That will not wake up the world; and that is not the way Christ and the Apostles did it. They boldly and uncompromisingly attacked error, and exhorted the rest of us to do likewise. No one was ever more severe on teachers of false doctrines than Christ was on the Chief Priests and Scribes, "who taught for doctrines the commandments of men;" and the language of Paul is, "Reprove, rebuke, exhort with all long-suffering and doctrine." So, he said, "Put on the whole armour of God . . . and take . . . the sword of the Spirit, which is the Word of God." Armour and a sword mean war; and a sword means offensive fighting.

The Standard says, "Given a fair field and sufficient time, the truth always wins." Yes; but truth must take the field, with armour and sword. If error is ever overthrown, truth must become more aggressive. Nothing is more aggressive and pertinacious than error. It can be dislodged only by truth wielded manfully. Truth has had the time, and the field has been open for centuries, but truth has not yet won, because truth often stayed off the field.

It has been pointed out that Scotland became the most Protestant country in the world, because John Knox, unlike some other reformers, believed in and practised aggressive war of truth against Roman Catholic errors; and if the world is to be saved from the continental blights of Romanism, we must be followers of John Knox, and Paul, and Christ, in making war on pernicious errors of religion wherever we find them. "Take the Sword of the Spirit, which is the Word of God."

A Young People's Conference

By Rev. J. G. Garth, Chairman Synod's Committee.

TWO years ago North Carolina Synod authorized its committee on Young People's Work to hold a conference on work and spiritual life for the young people of our churches. Just about the time arrangements were being made by the committee, the Montreat Y. P. Conference was also in the making, and it was agreed that the Synodical Conference should give way to the Montreat Conference, which was done for two years. Excellent conferences have been held at Montreat, and our young people have in a measure shared in it. But it is the conviction of many who are anxious to see our young people's work carried to a high state of efficiency in our Synod, that this can only be done by conference work among our own young people. The Synod at Fayetteville in 1917 actually ordered that it be the policy to organize the young people so that they might work as a unit and have a Young People's Union of Synod, and a Synodical Conference would be a powerful factor to this end. Several other denominations have such state organizations

that prove the efficiency of such a plan. Our own Women's Auxiliary is another illustration.

And so it is the plan to have representatives from all our Young People's Societies and Sunday Schools come together for seven days and be under one roof for that period, studying missions, the Bible, our work in the various phases of it, hearing inspirational addresses, conferring, conversing, singing and worshipping together. Certainly this will not only stimulate Christian life and service, but also unify and give purpose to the work of the young people throughout the Synod.

The Synod's Committee has voted to hold this conference in the coming month of June, either the first or second week, and they have selected Queens College, Charlotte, as the place it will be held. The only cost will be the railroad fare, and a fee of \$10.00, which will include conference fee, board and room for six days.

The conference will be under the auspices of Synod's Committee of Young People's work, and the similar committee of the Woman's Synodical Auxiliary.

Presenting Christ to German Prisoners of War.

(The following sermon by Rev. W. S. Golden, was preached on Christmas Day to German prisoners, back of the lines, a German being the interpreter. Mr. Golden is the pastor of the church at Sanford, N. C., but has been engaged in War Work for several months and is still overseas.)

I have been asked to speak this morning especially about the words found in Luke, chapter 2, verse 11. The words are: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

What is a Saviour? I can tell you best by means of a story, which is true. During the great Civil War in America a man was drafted for the army. He did not want to go, and so he hired another man to go in his place, as his substitute. The law allowed him to have a substitute. So it came to pass that this man went to war in the other man's place, and was killed in battle. The body was never found, but the man who lived built a monument for the dead man and put on it these words: "He died for me." Jesus died for you and me, and that is what we mean by speaking of Him as our Saviour.

You and I ought to have kept the law of God, but we have not, so Jesus our Saviour has kept it for us. We have sinned, and sin deserves to be punished, but Jesus our Saviour has taken the punishment in our places. As Isaiah says: "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." He suffered in our place, and today and every day He asks God for His sake to pardon you and me. So I have tried to tell you what a Saviour is. I am sure that most of you already know, but we all need to be reminded again and again.

Look closely to what the words say: "Unto you is born this day a Saviour." For whom is the Saviour born? For you. If you have sinned, remember today that a Saviour was born for you. If your friends have been unkind, remember that you have a friend in heaven who will never treat you unjustly. If you are poor or sick or discouraged, this is the day to make your spirit glad by remembering that God was born on earth, to suffer and serve for you and be your Saviour. No man should feel poor who has all the wealth and power of God to look forward to. You have, if you desire it.

Christ was born for you.

But it may be useless for you.

Unless you believe in Him and try to serve Him, for you it is the same as if he never had been born. The only good you get from Him is that by His influence in the life of other people, He has made the world a better place to live in. But before many years are gone, we shall be gone from this world, into another world where He is All and in All, the King of kings, or into a world where He is not honored by any one, where there is no mercy nor love nor goodness, but only sin and the sorrows which sin produces.

If we choose, we may spend our years where there is war and oppression and sorrow and pain. If we choose we may spend our years where there is love and light and peace and joy and God. Jesus was born and lived and died and rose again that you might go from this world of sin at last to the kingdom of peace, with God and those who have followed the Saviour.

If at last you have no Saviour and no heaven, and I should ask you why, you could not answer, "I did not know," for I have told you, and you have heard it many times. You could not say, "I didn't understand," for you are not required to understand. Jesus said that we must come as little children. You cannot expect to understand God and eternity just yet. You cannot say, "I was poor and tired and did not have time to be religious," for He said: "Come unto me

all ye that labor and are heavy laden and I will give you rest."

For many men no Saviour is born, they have no Saviour. The reason they are lost, without God and without hope, is this, and only this: "He came unto His own and His own received Him not." When you return to those you love they will welcome you. But if they closed the door and would not let you in, they would treat you like millions have treated the Saviour. They have refused to have His friendship or to try to do His will, to believe the words that He said.

For you a Saviour is born, but He will not, and I cannot, compel you to accept Him. Today, He is just waiting for you. Today men everywhere are trying to be happy, and some are trying to make others happy. What is the reason? Because a Saviour is born, and His life and death and resurrection have given hope to the world. He is your Saviour if you are His believing child.

A Help for the Delegate to the Presbyterial.

The day of statistical reports from delegates to the Presbyterial is past. These reports are made by the Secretary of the Presbyterial. The delegate is expected to bring a concise, newsy, interesting narrative report of what her society has done during the past year. It is not always easy to prepare this kind of a report, and East Hanover Presbyterial has prepared a blank containing the following questions, the answers to which make an interesting narrative report.

Narrative Report to East Hanover Presbyterial.

(To be read at the Presbyterial by your delegate)

Name of Church.

Name of Societies.

1. In what are you most successful?
2. What suggestions can you make that might aid other workers?
3. What are the most interesting things you have done this year?
4. What is your greatest need?
5. How much has your society contributed during the past year for the support of Superintendent of Home Missions and Sabbath School Extension in East Hanover Presbyterial?
6. What plans are you using for developing stewardship and spirituality?
7. How much will your society contribute during the coming year to the Home for Returned Missionaries?

Mrs. W. C. Winsborough.

Little Whiteface and Your April Program.

Africa is the subject for study during April, and no more fascinating subject could be considered.

This year we are especially fortunate in having a wonderfully interesting "human document" to add interest to the study of both grown-ups and children.

Mrs. Motte Martin is known not only in our Church but throughout Missionaries' Circles in America as a writer of rare charm as well as a speaker of convincing power. Nothing that has come from her facile pen is more attractive than her new book, "Little White Face and His Brownie Friends." This is the story of Motte, Jr., and was written as the introduction states, "In real sure enough Brownie land," which some people call Africa, 1,200 miles from the mouth of the Congo River.

Although the booklet is dedicated to the boys and girls, those of larger growth will find it none the less interesting.

Every family in our Church should have a copy of this book. Price, 40 cents per copy. Order from the Presbyterian Standard Publishing Company, Charlotte, N. C. Order at once and have it ready for your April meeting and for the enjoyment of the children of the family for months to come.

Mrs. W. C. Winsborough.



News of the Week



The South Carolina University trustees decline to remove Dr. Currell, the President, in response to a request from the students.

It is reported that the progress on the Peace Treaty is such that Congress may be called to meet by May 15.

Allied troops in the past few days have occupied the greater part of Hungary, with the exception of Budapest and the surrounding districts, for the purpose of suppressing plundering of bolshevik gangs and restoring order, according to a dispatch from Vienna to the Exchange Telegraph Company by way of Copenhagen.

Bishop James H. McCoy, of the Methodist Episcopal Church, South, died at his home in Birmingham, Ala., after a long illness. Bishop McCoy was regarded as one of the greatest orators and ablest scholars of his denomination.

Governor Manning and Mrs. Manning have gone to Europe. He will attend a meeting of the Peace League in Paris, study the cotton seed oil situation abroad, and visit the grave of his son who was killed in action, and at the same time visit his other sons still in service.

Clerks of the Nashville, Chattanooga and St. Louis railroad, who went on strike two weeks ago demanding discharge of the federal auditor of the road returned to work Monday, local Chairman E. M. McGhee announces. It was stated that clerks throughout the entire system also would go back to their post at the same time.

The Government of Hungary has broken off with the Entente and joined the Russian Soviet. This is giving much concern to the Allied Governments.

The London Observer says that Wilson's position, "No League, No Peace Long," is right. It says that the President's stand for that method is one of the strongest things in his career.

General Pershing has settled the controversy as to whom to give credit for breaking the Hinderburg line by awarding that honor to the Thirtieth Division.

Raleigh last week accorded a great welcome to the men of the 113th Artillery. It is estimated that 200,000 people greeted them.

Under automatic control, an airplane capable of carrying a heavy load and without any human being aboard to guide it, has made a trip of more than a hundred miles and landed within a very short distance of the point it was sent to reach.

Defending the military service bill in the House of Commons, Winston Spencer Churchill, Secretary of War, declared the whole of Egypt was in a virtual state of insurrec-

tion. The position was so dangerous, he added, that the government had to appeal to men on the point of demobilization to return and save their comrades from being murdered.

Following a sudden drop in temperature a heavy snow-storm prevailed in western Maryland last week. Fruit buds are almost ready to blossom and growers in the fruit belt fear the buds were frozen.

Attorney General Manning rules that section six of the cotton storage warehouse act of the recent Legislature of North Carolina is unconstitutional in that the tax of 25 cents a bale on all cotton ginned is in violation of the constitution, but that the State Board of Agriculture must proceed with administering the other provisions of the act, including election of a state warehouse superintendent, who is to give \$100,000 bond.

By a vote of 128 to 27, the Baltimore conference, in session in Staunton, Va., concurred in the action of the General Assembly in granting women the right to hold office in the Methodist Episcopal Church, South.

Governor Bickett has appointed the Mount Mitchell Park Commission, naming Former Governor Locke Craig, Charles A. Webb and Dr. George T. Winston, all of Asheville; E. J. Watson, of Burnsville, and Dr. J. S. Holmes, Chapel Hill, who is State Forester.

Governor Bickett has also appointed as State Highway Commissioners: Lieut. Frank Page, Aberdeen, chairman; John E. Cameron, Kinston; James K. Norfleet, Winston-Salem, and James J. Stikeleather, of Asheville. Their terms of office begin April 1, on which date they are to meet in Raleigh for organization. Chairman Lieutenant Page, who is just from overseas, will be the highway commissioner, devoting his entire time to the service at a salary of \$5,000.

According to a dispatch to Montreal, Canada, half of the inhabitants of Northern Labrador died during the winter, as victims of smallpox, measles and influenza. It is estimated that only 400 inhabitants from Grooswater Bay to Nain are left alive, the dispatches say, but the full extent of the calamity will not be known until the opening of navigation in the summer.

General Pershing has reported to the War Department there are still 5,500 officers and men of the expeditionary forces listed as missing. This total compares with the British official figures of 161,800 missing, and the French of 290,000.

President Wilson has issued a statement that the revised Covenant of the League of Nations is now practically completed. The delay in the conference has not been due to time devoted to work on the League of Nations, as revision of the Covenant has been done at night.

THE IMMENSITY OF AFRICA.

IT is difficult to realize how large an open door God has placed before the Church in Africa. There is room enough on the lower end of the continent for the whole of the United States with her 85,000,000 of people; Europe with her many states and hundreds of millions can be placed on one side of Central Africa; China with her 400,000,000 could be accommodated on the other half of Central Africa, and there is plenty of room for all India, with her 300,000,000, and England and Wales, Scotland and Ireland in the lower Valleys of the Nile and along the coasts of the Mediterranean.

PEACE.

If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear can not hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning-flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

—Charles Francis Richardson.

The Prayer Meeting

By Rev. S. H. Hay.

- M., Apr. 7—Sabbath Deeds of Mercy: John 5:1-16.
- T., Apr. 8—Sabbath Visions: Rev. 1:9-18.
- W., Apr. 9—Sabbath Gifts: I Cor. 16:1-4.
- T., Apr. 10—Sabbath Worship: Isa. 58:13, 14.
- F., Apr. 11—Sabbath Preaching: Acts 13:14, 42-52.
- S., Apr. 12—Sabbath Rest: Exod. 16:15-31.

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Topic for Sun., Apr. 13—How to Give God's Day to Godlike Deeds: Exod. 20:8-11.

* * *

What does it mean to keep the Sabbath holy? It means keep it separate to God. We address ourselves for six days to the labor of the world, but on the seventh day we turn our energies restfully to the things of God and the Spirit. The change is often abrupt.

Though separated to God, the Sabbath is in the interests of men. There are secular powers in men which will wear and break without a rest for one full day in seven, and there are tender and fugitive instincts of the Spirit which will surely die unless given undisturbed opportunity one day in seven to come forth into the sunshine and grow. Without the Sabbath the whole man therefore must perish. And with the perishing of the man the glory of his Creator would seem to be dimmed. It is an impious crime to break the Sabbath.

* * *

We must keep our thoughts separated unto God. Resolutely must we drive out on the Sabbath all planning for work or pleasure. Isaiah says we must not think our own thoughts on that day. They are all to be challenged at the threshold of the mind when they assert themselves and attempt to crowd in. "Go back," we sternly call to them. "the mind is a holy place today; the separate things of God are there, and they must not be disturbed." The daily newspaper, the secular magazine, the novel and the history, must lie untouched for the day; and the Book of God and religious papers and books which deal with Him and His work must be read instead. Our thoughts are key to behaviour. If we control the thoughts there will be no trouble about the conduct.

Our speech must be separate to God. Isaiah says we must not speak our own words on the Sabbath. Words of levity, words of business, words about week-day pleasures—all these must be left behind with Saturday and begun again on Monday, and Sunday's talk must be only of God and His ways and work. What is God doing in your heart? How have His Providences affected you? How fares your soul, and your brother's? How goes it with the work of the church? What think you of God's character and His Book? What duties does God match to the hour for you to perform? Will the Lord come soon to the world? And what are the signs of His coming? Only to these and kindred topics must our conversation turn on the Sabbath.

* * *

Our deeds on the Sabbath must be separate. The acts permissible and required are those of necessity, mercy and religion. There can arise no need for a catalogue to describe them. Form within the heart a solid purpose to keep the Sabbath holy, and the Spirit of Jesus will make plain every hour the things we must do or refrain from.

* * *

Give your reasons for believing Jesus did not abolish the Sabbath. Consult your pastor about this.

Name four modern ways in which the Sabbath is commonly broken.

Name three parties injured when we break the Sabbath.

Christian Endeavor

TOPIC FOR WEEK BEGINNING APRIL 6, 1919:
THE SAVING AND PRESERVING POWER OF
THE CHURCH—Matt. 5:13.

By Rev. C. D. Waller.

Does not this verse reveal to us the effect of Christians individually upon the world, rather than that of the church? Does not history teach us that frequently the church has frightfully suffered from moral evil, "That rotting inward slowly moulders all?"

Was not this the case when Luther posted his famous theses? When Calvin and Knox lived and wrought for Christ? When the Wesleys preached and sang? Christ did not say: "Ye may be, if you choose, the salt of the world," but "Ye are the salt of the earth," just as directly He says: "Ye are the light of the world." We think that He meant to emphasize the fact that every believer, by virtue of his faith in God, his love to God and his fellows, and his joy and hope, is of necessity salt—is of necessity light.

So that the preserving and saving power of the believer is his because he is a believer. The mere nominal Christian is neither salt nor light. Unfortunately—so at least it seems—the church is composed, as an outward body, of believers and unbelievers. The latter have been, are, and must ever be a source of weakness and decay in the body of the church. But believers are the salt—the conserving, purifying, sweetening influence in both church and society at large. When God called Abram out of his father's house, He said to him: "I will bless thee . . . and be thou a blessing." He was first to become a blessed believer and the friend of God, and then he was to be salt—a blessing to others. His influence upon others was to powerfully preserve them from corruption and sweeten their lives. The Christian cannot—absolutely cannot live to himself. The very genius and

(Continued on page 12)

PRIZE CONTESTS ON LIVE TOPICS.

The American Sunday School Union has done its part during the war by furnishing to our soldiers and sailors nearly a million pieces of good reading matter, ranging all the way from a Sunday School lesson leaflet to a hundred-page life of Lincoln. These have been personally distributed by Chaplains and Y. M. C. A. Secretaries in connection with their work. This service is still going on, and will continue as long as it is needed.

To aid in solving our after-war problems, the Union now offers two thousand dollars in prizes for book manuscripts as follows:

One thousand dollars for the best manuscript on Christianity and Modern Industry: How to Apply Christian Principles to the Relations of Employer, Employee, and Consumer. This work is to deal with actual achievements, as well as with principles and methods, and shall include the rural as well as the urban situation.

Another thousand dollars will be divided into two parts, six hundred dollars for the best manuscript and four hundred dollars for the next best, on Everyday Heroism: The Challenge to the Heroic Presented by the Common Tasks of Life. This manuscript must have a special appeal to young people and shall emphasize the present-day calls to community service and world-wide brotherhood.

All manuscripts must reach the American Sunday School Union, 1816 Chestnut Street, Philadelphia, not later than December 1, 1919. The results will be announced as soon thereafter as the judges reach their conclusions, and the prize volumes will then be published and sold at prices which will promote their wide circulation. Fuller details may be secured by writing to the society's headquarters in Philadelphia. These prizes are offered under the John C. Green Income Fund, under which a dozen similar prize volumes have been previously issued.

Sunday School

By Rev. H. G. Hill, D.D.

GOD OUR HEAVENLY FATHER.

Golden Text—Matt. 6:9: "Our Father Which Art in Heaven, Hallowed be Thy Name."

Matt. 6:24-34.

April 6, 1919.

Our relations to God are expressed by a variety of terms. He is our Creator, for by Him we have our being. He is our Preserver, for by Him our lives are prolonged. He is our Benefactor, for from Him "cometh down every good and perfect gift." He is our Redeemer, for God in Christ "has redeemed us from the curse of the law" by His sacrificial death. But He is also our Heavenly Father, and the term expresses not only nearness of relationship but the tender affection He cherishes for His offspring. Our lesson relates to Divine Service, Objects of Anxiety, Reasons for not Being Anxious About Temporal Needs, and the Chief Concern of Christians.

I. We Can Not Serve God and Mammon.

Mammon was the heathen god of riches, and is here put for supreme devotion to worldly wealth. A man can not serve Jehovah and at the same time give all his energies to getting, holding, investing and using worldly substance. Our Saviour says that "Riches block the way to heaven" and that "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God." The service of God and mammon are incompatible. It is impossible for a human being to be the bond-slave, or to render supreme allegiance to two persons of opposite character at the same time. Both God and mammon, piety and riches, as to worship, demand the whole man, and homage can not be paid at both shrines. The service of God and mammon too foster unlike qualities, which tend to separation and nourish hatred of one and love for the other. If a man is enslaved by the love of money, he is prone to dislike religion and the Lord's service.

II. Anxiety About Temporal Needs.

The mass of mankind are prone to carroding care about these things. "What shall I eat, what shall I drink, and wherewithal shall I be clothed" occupy the minds and claim the energies of many of our race. "After all these things do the Gentiles seek." Such anxiety is manifested by the heathen and reveals a want of knowledge of God and of trust in Him. It should not dominate the souls of those who believe the Bible and have in Christ a Divine Saviour. It is written "Trust in the Lord and do good, so shall thou dwell in the land and verily thou shalt be fed." Not only is undue anxiety about physical wants being supplied heathenish and an indication of lack of faith in God, but it is useless. It does not accomplish results or minister to our wants any more than anxiety can "add one cubit to our stature."

III. Helps for Avoiding Needless Anxiety.

We should give proper attention to our physical needs and employ wise efforts for meeting them. But when we have done our part we should expect God to do His and not worry ourselves with unnecessary apprehensions. It will help us to shun anxiety to remember that "our Heavenly Father knoweth that we have need of these things." He is not ignorant but knows what we require far better than we do ourselves. It will also relieve us of anxious care to contemplate His boundless resources, and His complete sovereignty over all agencies that can minister to our welfare. It will check our anxiety too to consider that Jehovah habitually ministers to the wants of His humblest creatures. The fowls of the air which neither sow nor reap, nor gather into barns, He feeds. Will He not give essential food to human beings made originally in His own image? He clothes

with more than Solomon's regal splendor the lillies of the field, which are today and tomorrow are cast into the oven. Will He not clothe those whom His Son hath redeemed and whom He has adopted into His own family? "He who spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things."

IV. The Christian's Chief Concern.

The believer is commanded, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." The chief care to the Christian should be to have the Kingdom of God or His rule established in his own soul, and in those of his fellow man, and to secure that righteousness or conformity to His will and law, that He has promised to all who obey the Gospel and accept Christ as a personal Saviour. The first act of submission to God is to believe on Jesus as man's only Saviour provided of God and to confess Him before men by identifying ourselves with His disciples and endeavoring to keep His commandments. By doing this we will be "seeking first the Kingdom of God and His righteousness" for ourselves. Then we should strive and pray to bring others into this kingdom and to make them partakers of the righteousness which is by faith in Jesus Christ. He who does this is assured by God that all his temporal wants shall be supplied.

Prayer Meeting.

(Continued from page 11)

spirit of his faith makes this impossible. If a light does not shine, it is no light; for even under a bushel or a bed it shines. So salt—when it is salt—is a conservative power, a sweetening agent.

To be then the conserving power needed imperatively to check the putrescence of society, men must simply be the disciples of Jesus: branches in living union with the true vine. The vernal influence of his smile must fill our hearts with the sap of life: and then we will bear the fruit of life eternal for others.

The most remarkable instance of the need for this salt we have been witnessing during these last momentous years since 1914. In Germany the salt had lost its savour. Jehovah had been degraded into a local or national god, a god of lust and conquest and insane pride of race. One could with difficulty believe that the things spoken and printed there could originate in the land of Luther and Melancthon. It was only left to be "cast out and trodden under foot of men," as has been literally done. But what then? What is to preserve Germany, and all Europe, and the world from the violence and selfishness of men? Jesus has spoken. "Ye are the salt of the earth." What is necessary to prevent Bolshevism and anarchy is simply the living Christ in the hearts and comprehending intellects of true Christians. Christians must believe in their Master, His principles; and have the grand courage of their convictions. For millenniums Machiavelli's "Prince" has been personified in all the chancelleries of the world. Nations have been confessedly false and cunning and selfish. The strong have oppressed the weak. The need of a suffering world is the salt of Jesus in the lives of His followers. Justice, and love; an interest that overleaps national and racial lines; a sense of brotherhood.

And finally: only thus can Christians preserve their own faith. We must be salt to others, or corruption will undermine that within us which is most priceless. And Jesus warns us. He says: "But if the salt have lost its savour . . . it is thenceforth good for nothing, but to be cast out and trodden under foot of men." To be true to our Lord and to ourselves as His children is the first necessity of our lives; by so being we will be that power which saves and preserves. It fills us with a pleasing astonishment that God has so honored us as to make His people the salt of the earth; but it is a fact personally and historically capable of verification; it is a fact that makes us grateful to God; it is also a fact that should deeply impress us with our high and holy mission. It is a privilege to be used, a power to be exerted—or lost both for ourselves and others.

Devotional

SENSATIONALISM.

The times are strenuous. Alcohol is not the only intoxicant. Men get drunk with business, drunk with pleasure, drunk with politics; and when they come to church, they want more stimulant. They insist on a half hour's entertainment to keep their nerves on edge. We are told that no calm reasoning as to the great problems of the spiritual life will satisfy them. If the preacher cannot give them a sufficient rousement with science, politics, and beautiful rhetoric, then let him bring on vaudeville; the hurdy-gurdy, and the stereopticon; anything to stimulate. And, unfortunately, there is a yellow pulpit which, like the yellow press, yields to this demand. Alas, that it should be so.

In the palace of Cæsarea there was a prisoner who was generally known as the most eloquent preacher of his time. In the same palace there was a Roman governor with itching ears. He said to his mistress Drusilla: "The time hangs heavy on our hands; let us call for our eloquent prisoner to entertain us." Paul came accordingly; but the display of sensationalism that day was more than Felix had reckoned on, for the preacher discoursed on "righteousness, and temperance, and judgment," so that his audience trembled and dismissed him, saying, "Go thy way!"

How shall this demand for sensational preaching be met? Well, to begin with, the preacher must never be dull. The unpardonable sin of the pulpit is dullness. If the people in the pews fall asleep, it is high time to wake up the man in canonicals. It is his business to be heard; and he is under bonds to preach the Gospel so that the people shall hear him.

To this end, however, it is not necessary that he should turn aside from his vocation or violate the solemn terms of his ordination vow. Why, indeed, should he turn aside? Is there anything more sensational than the Gospel which he is commissioned to preach? Think of its themes—God and the Incarnation, sin and Redemption, Heaven and Hell! Oh, that our lips were touched with a live coal from the heavenly altar to declare these verities in burning words!

Why need we turn aside? "Cry aloud; spare not; lift up thy voice like a trumpet!" There is no reason why the faithful presentation of Christ should not always produce results like those on the Day of Pentecost, when Peter so preached that the multitude "were pricked in their hearts" and thousands were added to the church in a single day.—David James Burrell, D.D., in Presbyterian.

GOD'S CONSTANT CARE.

The fact that God cares for me is a constant comfort. Money cannot buy that fact and that experience. My life is a proof of the promises of God. What a variety of experiences one has on the way from the cradle to the grave, and yet all the way the Lord leads and blesses better than we can plan for ourselves. I survey the future with calm confidence, born of the knowledge of His love and care. "Surely goodness and mercy shall follow me all the days of my life."

The Ahava river prayer meeting, led by Ezra, was the finest sort of a confession of faith, while the four months' journey, safely ended, proved that faith is the victory. "He is able to deliver." Both Abraham and I can bank on the promise, "I am thy shield, and thy exceeding great reward. Angels and chariots will compass me day and night." The pillar of cloud by day and fire by night is for all the people of God.

Oh, men of the world, you may stumble on, if you will, in the darkness of unbelief, but Enoch and I will walk with God, who says, "Fear not, I am with thee all the days of thy life. I will never leave thee nor forsake thee." "He that keepeth Israel shall neither slumber nor sleep." "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee."—W. H. Jordan, in Banner.

Home Circle

BUILDING TEMPLES FOR GOD.

Some years ago, in a town in Massachusetts, a harness maker sat in his little shop, working before an open window. He was a man who took pride in his work, and nothing ever left his hands that was not strong as well as handsome. Men for miles around came to buy up his time weeks and months ahead, and he could always be found stitching away or working in some fashion in front of his wide window. This morning an unusual commotion made him lift his head quickly. Down the sharp slope of the hill galloped a young colt, not yet well used to harness, hitched only to a light buggy; and in the buggy, beside the white-faced driver, his own boy, a sturdy four-year-old, sat clutching the side-support and the back of the seat with dimpled fingers that were suddenly stiff at steel. The father leaped through the window and stood watching the swaying buggy, the frightened animal, the determined driver, and the little fellow on the seat who was strictly attending to his own business of holding on. Then he drew a long breath and spoke to the bystanders. "The 'air harness won't break anywheres. I made it faithful!"

An instant or two later, the runaway came to a standstill, and the boy a while after came dustily trudging up the hill, uninjured. The driver followed, leading the colt by the bit.

"Luckily it was one o' your harnesses, Jed," he remarked, laconically, after the fashion of New England men. "I pinned my everlastin' hopes for me and your boy, too, on the faithful work I knew you put into that harness."—Pilgrim Teacher.

HAS WORRYING EVER HELPED YOU?

In all your life did you ever gain anything, ever get the slightest benefit from worrying over any situation? Did it ever help you to bear your burden better or to make it lighter? What have all the years of worrying in the past done for you? You know that worrying has done nothing but sap your vitality, lower your courage, weaken your initiative, handicap your executive ability and distress and confuse your mind, thus unfitting you for clear thinking and decisive acting. It has probably cut off years of your possible life. It has deepened the furrows in your face, whitened your hair, put a drag on your steps, and taken the spontaneity and buoyancy out of your life. It has made you a poorer husband, a poorer father, a poorer friend, a less agreeable and less effective partner and comrade, whether in business or in social life. It has crippled your efforts and your business. Multitudes of days have been pretty nearly ruined by worry and anxiety. The fear of disaster, of misfortune, of possible failure, has been your worst enemy. You have harbored it, welcomed it, encouraged it by dwelling upon it, listening to its doubts and dire predictions. Multitudes of people who have harbored it have been ruined by it. It has filled our poor houses, our insane asylums, our hospitals. Fear is the great human curse.—Orison Sweet Marden, in The New Success Magazine.

HOW DO YOU WORK?

Man must work. That is as certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man, or he may work as a machine. He cannot always choose his work, but he can do it in a generous temper, and with an up-looking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it.—Henry Giles.

Thank God every morning when you get up that you have something which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and virtues which the idle will never know.—Sel.

Presbyterian Standard

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The label on the paper gives the date to which subscription is paid.
When change of address is desired, give both the old and the new address.

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ARMENIAN RELIEF.

Dunn Presbyterian S. S.	\$ 13.89
Banks Church	17.76
Maxton Church	34.54
Maxton Church (Liberty Bond)	50.00
Miss May McAlister	5.00
Mrs. A. C. McAlister	10.00
Rutherfordton Church	10.00
Smithfield, N. C., S. S.	426.00
Wallace, N. C., S. S.	42.15
Gulf, N. C., S. S.	14.15

Church News

Collections for April are for Christian Education and Ministerial Relief. Treasurer, Jno. Stites, Corner Fifth and Market Streets, Louisville, Ky.

To Pastors

During the recent canvass many of our strongest churches postponed the canvass for the Church papers on the ground that such an important matter deserved a separate effort. In the event that you were one of these, we venture to ask that you do not fail to attend to this matter, working either through your regular Canvassers or else through your Societies and Bible Classes. The benefits to your work that will follow the placing of one of our Church papers in every home in your congregation will be great enough to justify any effort on your part.

The Church papers will donate one-half of all collected from new subscriptions to any church benevolence you may select.

This offer is limited to April 15th.

Sample copies and subscription blanks will be sent on application.

You will find the Church paper your ablest assistant. It stimulates the people to every form of church activity. We trust that you will have this canvass as soon as possible.

THE PRESBYTERIAN STANDARD
THE PRESBYTERIAN OF THE SOUTH
THE CHRISTIAN OBSERVER.

PERSONAL.

Rev. J. T. Hall has changed his address from Statesville, N. C., to Cleveland, N. C.

Rev. J. E. Robinson's address is now Yadkinville instead of Glass, N. C., as formerly.

Last week the churches of Charlotte were busy with the Every Member Canvass. Reports are not all in, but as far as we can learn the results are encouraging, the totals being over 50 per cent in advance of last year.

Rev. Dr. A. S. Johnson, of the First Church, Charlotte, preached a most timely sermon on Sunday morning on Religion in the family. He had cards distributed on which pledges to have family prayers each day were to be written.

Rev. Frank Arnold, of Kansas City, Mo., is holding a series of services at Westminster Church, Charlotte, this week. Dr. Bunyan McLeod, pastor, is doing a fine work in that church.

The condition of the people in the far East is appealing to our people. Last week we received from one Sunday School, only 67 members being present, the large sum of \$426 for the Armenian and Syrian Relief Fund. This remarkable record is that of the Presbyterian Sunday School of Smithfield, N. C.

NORTH CAROLINA.

The Presbytery of Mecklenburg will meet at Marshville, N. C., April 15, 1919, at 8 p. m., instead of at Aquadale, on April 8, at 3 p. m., one week later. The churches will please notice that the Presbyterial Tax has been increased from 11 cents to 12 cents per member this year.

John E. Wool, S. C.

Charlotte—Second Church—Rev. A. C. Ormond, of Gulf Port Miss., now working in the Queens College canvass, preached on Christian Education at the Second Church last Sunday. His sermon delighted a large congregation.

Pineville—The home-coming appointed for April 6, Pineville Presbyterian Church, has been postponed just one month, May 4. Former members, pastors and friends will please take due notice and govern themselves accordingly.

Charlotte—Tenth Avenue—Rev. A. Y. Beatie, who is in Charlotte in the interest of the educational fund campaign, preached at this church last Sabbath morning. In his fine presentation of the cause he represents he made a deep impression on his audience.

Rex—A very interesting and profitable meeting has just closed at Rex Church, Fayetteville Presbytery, in which Rev. L. A. McLaurin, of Jonesboro, did all the preaching. There were 13 additions to the church on profession of faith, and seven by letter and restatement of their faith in Christ. The whole community was greatly helped.

Albemarle Presbytery will convene in Washington, N. C., Tuesday, April 15, at 8:00 p. m. Trains arrive over the A. C. L. at 1:50 p. m. and 7:00 p. m., and over the Norfolk Southern at 11 a. m. and 7:00 p. m.

Pastors and sessions are requested to send the name of their representatives to Mr. B. G. Moss, chairman entertainment committee. H. B. Searight.

Mecklenburg Presbyterial—The annual meeting of the Mecklenburg Presbyterial Auxiliary will be held in Sharon Church, April 21, at 8 p. m., to April 23. Please send names of delegates at once to Mrs. C. H. Little, Charlotte, R. F. D. No. 2.

Delegates will meet at Second Presbyterian Church, Charlotte, where transportation will be provided to Sharon Church.

To the Presidents of the Missionary Societies Belonging to Mecklenburg Presbyterial—All missionary societies which have not yet contributed to the Albemarle Fund are urged to do so as soon as possible. The apportionment for Mecklenburg Presbyterial is \$75, and up to this time only about one-third of the societies have sent in their contributions. The smaller societies are asked for one dollar each. The larger societies are asked to give more. Please send funds to Mrs. A. T. Graham, 908 W. Fifth St., Charlotte, N. C.

Secretary S. P. and C. Home Missions.

Charlotte—Westminster—This church was vacant for six months of the year, and for the last six months Dr. Bunyan McLeod has been in charge. Notwithstanding the handicap under which it has labored, the annual report is full of encouragement.

Nine members have been added upon profession, and thirty-two by letter. The total for benevolences was \$2,440, and for current expenses, \$6,005.

In their recent canvass they have already raised over \$8,000 for all purposes with a prospect of reaching a higher figure.

Orange Presbyterial Auxiliary—The annual meeting of Orange Presbyterial Auxiliary will be held in the First Church, Burlington, April 7-8-9. All auxiliaries are earnestly requested to send delegates. A very helpful and inspiring program has been arranged by the president. The speakers will include Captain and Mrs. W. L. Swinehart, Korea; Miss Carrie Lee Campbell, Richmond; Mrs. H. E. Gurney, Monroe; Miss Mabel Hall, Levi, Ky. The opening address will be given by Captain Swinehart, Monday evening at 7:30 o'clock.

Mrs. Lynti B. Williamson, Presbyterial Sec'y.

Mecklenburg Presbytery—A called meeting of Mecklenburg Presbytery was held in the Charlotte First Church on Friday, March 28, at 11 a. m.

The place of the Spring meeting was changed from Aquadale, N. C., to Marshville, N. C., and the time changed from April 8, at 3 p. m., to April 15, at 8 p. m., one week later.

Rev. T. G. Tate was received from Kings Mountain Presbytery. He has taken charge of the work at Baden, N. C.

Rev. R. C. Long was dismissed to Greenbrier Presbytery, where he becomes pastor of the Richwood Church, West Virginia. John E. Wool, S. C.

Wilmington Presbyterial Auxiliary will hold its annual meeting at St. Andrew's Presbyterian Church, Wilmington, N. C., April 16-18. Mr. Wade C. Smith, of Richmond, Va., will give the opening address Wednesday evening. A special Foreign Mission budget, to include definite objects in each of the seven fields in addition to our China hospital work, will be presented Thursday morning.

Plans for group conferences for October and for the organization of a Y. P. or Presbyterial will be presented at this meeting.

Send names of delegates, stating time of arrival, to Mrs. J. C. Stewart, Wilmington.

Mrs. W. M. Baker, President.

Mrs. J. O. Carr, Recording Sec'y.

St. Pauls—Our Every Member Canvass has been very successful, the congregation subscribing for beneficence \$2,575, the Sunday School \$300, the Ladies' Society \$500, and the Christian Endeavor \$100; total \$3,475. The subscriptions for congregational expenses amounted to \$2,700, making altogether \$6,175. The Ladies' Society had an interesting week of prayer for Foreign Missions, and contributed about \$175. They also canvassed for the religious papers, as they do every year, and secured fifteen new subscribers. After the interruption by the influenza, etc., the Christian Endeavor has reorganized with about fifty members; and another Endeavor Society has been organized at the Elizabeth Mill Chapel, of about twenty members.

E. C. Murray.

The Religious Census of North Carolina—The advance sheets of the results of the last religious census have been received by the department of Sociology of the University. One article has been published in the University News Letter giving the percentage of church membership to the total population in each county. Brethren are put on their guard in using these figures lest they make a false impression, as this does not take into account the large number of infants and small children in the population.

Other tables are being prepared with labor and much care which will give the percentage of those of age mature enough for church membership who are out of the church. These tables will be published at an early day in the University News Letter and the Presbyterian Standard. In the Standard these will be arranged by Presbyteries as well as counties. You are asked to wait for these figures.

A. W. Crawford.

Wilmington—First Church—At the close of the morning service on last Sunday a congregational meeting was held as previously announced. Rev. J. Oscar Mann, pastor of the Church of the Covenant, at the request of the session, acted as moderator of the meeting.

Upon the recommendation of the session and board of deacons, the congregation voted to increase the salary of the pastor to \$5,000 per annum and requested Wilmington Presbytery to permit the amendment of the call to the pastor to comply with the above figure.

Dr. Wells was in Charlotte on Wednesday for a conference with the educational committee of the Synod, as the representative of the trustees of Grove Institute.

On Thursday he was in Atlanta for a conference there. Tomorrow he leaves for Pittsburgh, where he goes as chairman of our General Assembly's committee on Federal

Union, for a conference with the similar committee from the Presbyterian Church in U. S. A.

Albemarle—Albemarle Presbyterian Church is growing rapidly under the pastorate of Rev. Geo. W. Cheek, who was called here a little more than a year ago at a salary of \$1,500. Since his coming the membership has grown more than 25 per cent. At an enthusiastic congregational meeting last Sunday, the church, upon recommendation of the board of deacons and elders, voted to raise the pastor's salary \$300, which came as a complete surprise to him.

Last week the deacons and elders held a joint meeting at which every elder signed a pledge to tithe during the coming year, and all deacons present but one also signed the pledge to tithe. As many of these officers are men of large business interests with large incomes this puts the church on a firm foundation from a financial standpoint for the coming church year. However, this is not all. The every member canvass made last Sunday afternoon resulted in a large per cent of the entire church membership signing the pledge cards to tithe during next year. Already a new church is being talked by many.

The Sunday School last Sunday morning was a record breaker, both from a standpoint of members present and cash collection. The collection goes to Barium Springs. The young men's class taught by Rev. Mr. Cheek had double its past record in members present, while the Men's Brotherhood class taught by A. C. Huneycutt, Esq., had a much larger number present than for some time past.

The Pastor's Aid and Missionary Society has been divided into a number of circles and its membership and regular attendance is growing at a rapid rate. In general the church might well be termed as on a big boom. Cor.

SOUTH CAROLINA.

Wedgfield—Mr. Geo. A. Hudson, a member of the Junior class in Columbia Seminary, greatly delighted the Wedgfield congregation last Sunday by an excellent sermon in the morning and by a most interesting and instructive talk on China in the afternoon.

Dalzell—The Tirzah Church, situated at Dalzell, has long been supplied by Rev. Mr. Legters, pastor of the Bishopville Church. He has given it up and it is now seeking a pastor in conjunction with the church at Wedgfield. Mr. M. F. Daniels, a student of Columbia Seminary, preached for the church last Sunday. The people were much pleased, and it is hoped that this visit of Mr. Daniels may result in a pastorate.

Columbia—Last Wednesday evening Arsenal Hill Church united with the First Church to hear Chaplain Lacy, who was with his regiment at Camp Jackson. Chaplain Lacy has had a thrilling experience as a soldier in France, but in his remarks at the First Church he chose to speak on "The Inseparable Love of God."

Rarely have we heard a more simple, direct and beautiful presentation of the old Gospel as it appeals to the modern man. We do not wonder that the soldiers from North Carolina are strongly devoted to Chaplain Lacy, and we look forward to a prosperous ministry for him wherever he may feel called to labor. A. W. B.

Latta—Rev. Andrew J. Howell has entered upon the pastorate of the Latta and Dumbarton Churches. He has just left the service of the Army Y. M. C. A., Camp Gordon, Ga., where he had been since last September. He has met with an enthusiastic reception by the people of Latta, who are looking forward to a successful pastorate. On Sunday evening there was a union service in the Presbyterian Church in compliment to the new pastor, the congregations of the Methodist and Baptist Churches giving up their own services on account of it. The pastors of these two churches made appropriate talks, and Mr. Howell delivered a sermon on the promise of a spiritual awakening of the church. It was a meeting full of enthusiasm and friendly interest. Mr.

Howell was formerly pastor of the Winter Park Presbyterian Church, Wilmington, N. C., which had a large and rapid growth under his ministry.

Fort Mill—In a letter received from Rev. J. B. Black, of Elizabeth City, N. C., to the Fort Mill Church, he has announced his decision to accept the unanimous call extended to him at a congregational meeting held March 16, and will probably take charge of the work about May 1. This church has been without a pastor since last July, when Rev. R. K. Timmons resigned to accept the presidency of Stillman Institute. The congregational meeting was presided over by Rev. W. M. McPheeters, D.D., of Columbia Theological Seminary. At the same meeting the board of deacons was authorized to sell the present manse, which is an old building and undesirably located, and build a new one, which will probably be located on the church grounds. The congregation during the past year has met the full assessment made by Presbytery for the benevolent causes in addition to paying about the usual local expenses.

C. S. Link, Cor.

Greelyville—We have been wonderfully blessed in our revival at McDowell Presbyterian Church, Greelyville, conducted by Rev. William Black, Synodical Evangelist for the Synod of North Carolina. Mr. Andrew Burr, Brother Black's singer, conducted the music. The singing and the preaching was just splendid; it thrilled our very being with new vigor and Spiritual life. The Methodist, Baptist and all denominations joined with us in this revival. There were about sixty-five or seventy professions of faith in Christ. Twenty-five or six united with the Presbyterian church on a profession of faith and by letter. Quite a large number are to join the Baptist and Methodist Churches. Every person in our town and surrounding community are charmed with the preaching and singing of Brothers Black and Burr.

As a token of our appreciation of their splendid services, the good people of our town and community gave them a little purse of \$325.

This makes, in all, added to McDowell Church, for the past year, about forty-five or fifty members. The Lord is blessing our good people of McDowell Church. The deacons and session of McDowell Church announced, recently, to the congregation that they had decided to increase their pastor's salary to the amount of \$200. We are now confronted with the great problem of building a new church as we are outgrowing our old church building.

E. B. Carr, Pastor.

Reidville Group—On the morning of the 16th of March, at Reidville, on the afternoon of the same day at Antioch, and on the morning of the 23rd, at historic old Nazareth, in Spartanburg County, Rev. C. O'N. Martindale (who recently came from evangelistic work in New Orleans Presbytery), in the presence of representative congregations, was duly and fittingly installed into the pastorate, Rev. W. Cuttino Smith, Rev. J. S. Watkins, D.D., and Ruling Elders N. P. Anderson, J. W. Gaston and D. Buist Anderson happily sharing in the work of the commissions appointed by Enoree Presbytery, to the edification of all present. The pastor and family, after their furniture had been moved by some of the good men of the churches to the nice two-story manse, found kitchen and pantry filled with many good things needful, coal and wood in the yard, and the stocking of the poultry yard well provided for.

Attendance on services has been quite good, even during cold and rainy weather. The Every Member Canvass has been put "over the top" successfully under capable leadership. These are big-hearted and open-handed people to live among and labor for, with many men and women "willing workers" in Christ's cause. They met their pastor and family's moving and traveling expenses over a long distance, and are now helping him to secure an auto for his pastoral work, which extends over a wide territory, one lady alone giving \$100 as a starter towards its purchase. May God abundantly bless them and help us to give of our best and most in their interest.

C. O'N. M.

The First Church of Clinton is just closing a most successful year. In spite of losses by death and removals there has been a good increase in the membership. About twenty have been added on profession of faith, besides those received by letter.

Last year's drive for benevolences went over \$4,500, and reports indicate that all debts of the church will be fully paid before April 1. This year \$1,000 more was raised on the afternoon of the drive than last year, and our quota of \$5,200 has been easily secured. Besides this a new furnace has been paid for and installed in the church. The pastor's salary has also been increased \$600.

All of the Woman's and Young People's work has recently been reorganized into the Woman's Auxiliary. The new organization has received co-operation from all ladies of the church. Gifts will be stimulated and already new workers have been found. The young people's work has been extended and there is a place for every child to be trained for active church work and a work for each to do. Last year the Christian Endeavor was the banner society of the State. On the whole the church is thoroughly organized. One out of every five members is a subscriber to the "Survey" and there is a wide circulation of Church papers throughout the entire congregation.

The pastor, Dr. Frank Dudley Jones, has served this church seven years. During his pastorate the family altar has been instituted in more homes and tithing is becoming more prevalent among the church's members. There is a deeper spiritual life and there are more active workers for the advancement of Christ's Kingdom in this church than ever before.

A Member.

APPALACHIA.

Montreat—The church at Montreat is now making long strides forward under the vigorous leadership of Rev. Anton Ver Hulst, recently of Jonesboro, Ark. As it is now almost two years since this church has had a pastor, the congregation is most enthusiastic in welcoming Mr. Ver Hulst and his family and exceedingly willing to follow his lead in organization of forces as well as in effort towards a higher plane of spiritual life. Already the Sunday School has taken on new life and ambition and the work of the Montreat chapel, really the most important work of this section, is showing renewed power and interest.

The meeting of Asheville Presbytery here in Montreat on April 22 is anticipated with cordial interest by residents of all denominations.

ALABAMA.

Birmingham—South Highlands Church—This church has been vacant since the removal of Dr. Albert Sidney Johnson to Charlotte. Then in addition to that obstacle to church work the influenza raged and closed the church for a season.

The Ladies' Society, however, rose far above such drawbacks and worked with faithfulness worthy of all praise. They had no entertainments and no pastor, but they had faith in God and in themselves, and in their annual report they announced that they have raised during the year \$2,953.50.

Paul would have said of them as he said of certain women of Philippi, "Help those women which labored with me in the Gospel."

ARKANSAS.

Blytheville—On Sunday, March 23, the pastor-elect, Rev. J. Walter Cobb, preached on "The Pastor's Assistant." In the afternoon a house-to-house canvass of the membership was made by a committee under the auspices of the Woman's Missionary Society and under the management of Mrs. Chas. M. Gray for subscribers to Church papers. The report of the canvass shows a number of subscriptions, old and new, to the various Church papers. This makes a total of

58 per cent of the families of the church who will receive one or more copies of our own Church papers.

The new minister with his family recently received an old-fashioned "pounding," members coming in, about twenty-five strong, bearing greetings and things for the inner man.

KENTUCKY.

Guerrant, Breathitt County—Our new church building at Guerrant will be dedicated on the first Sunday in April. This new building has already proved itself to be of the greatest value to the spiritual life of the Highland School, located here, and to the community. It has been made possible by the gifts of Christian people all over the South. The building is beautiful but inexpensive and is designed to fill the needs of this large mission school and community for many years to come.

We still have a debt of \$300 on the building, which we are very anxious to dedicate free from debt. Will the reader be one of three hundred who will give one dollar towards the debt by April 10? Send it to Rev. W. B. Guerrant, Guerrant, Ky.

Walton—"The Anna Lassing Memorial Fund"—Judge John M. Lassing has sent to the Executive Committee of Christian Education and Ministerial Relief, through his mother's pastor, Rev. S. T. Hill, of Walton, Ky., a check for \$500. This is to be held perpetually in the Endowment Fund for Ministerial Relief as "The Anna Lassing Memorial."

Throughout the long and useful life of Mrs. Anna E. Lassing she was a member of the Richwood Church. She had often expressed her deep interest in the cause of Ministerial Relief, and had frequently made contributions to this work. Just before her death she expressed a desire that this amount be set aside for that cause. What a fitting and lasting memorial is this. Throughout the coming years the interest from this fund will bring comfort and blessing to the homes of our faithful ministers, who on account of sickness and old age, have been forced to retire both from labor and their income, and of the needy widows and orphans of our deceased ministers.

VIRGINIA.

Rev. A. F. Eddins, of Grottoes, has been called to work in Winchester Presbytery, and has been dismissed.

Rev. Geo. H. Rector, pastor at Mount Zion, on Irish Creek, in Rockbridge County, has accepted a call to Sutton, W. Va., and will move about April 1.

Hampden-Sidney—The many friends of Rev. J. E. Booker, D.D., of Hampden-Sidney, and Superintendent of Home Missions, who was temporarily laid up and in the Johnston Willis Hospital, Richmond, for treatment, has recovered and is again hard at his work.

Shemariah—The Fairfield-Shemariah-Immanuel group of churches, until recently under the pastoral care of Rev. L. McC. Williams, has been divided, and recently congregational meetings were held in Shemariah and Immanuel and hearty calls were made out for Rev. A. W. Wood, who has for many years been the beloved pastor of Oxford Church, in Rockbridge County. It is understood that Mr. Wood has accepted these calls.

Lexington Presbytery has recently received Rev. C. D. Waller, until recently pastor of Easley, S. C., and a member of Piedmont Presbytery; Rev. C. A. Lawrence, of New York, who has recently moved to Staunton on account of his wife's health, and now supplying Staunton Second Church in the absence of the pastor, Rev. Wm. N. Scott, D.D., in Florida for the winter; and Rev. H. S. Turner, of Orange Presbytery, will be received and arrangements made for the installation of the latter at Bethel Church.

Lexington—The Sunday School had set as its goal the purchase of a \$50 Liberty Loan Bond for the cause of Home Missions. Much to the delight of the entire school, the collection totaled \$75. Another interesting fact is that until Sunday, March 23, when three new names were added to the cradle roll, Mr. John Champe and his little granddaughter, Mary Elizabeth McCormick, were the oldest and youngest members respectively of the Sunday School. Mr. Champe is one of our elders, and has been a faithful attendant at this school for fifty-four years.

Our Every Member Canvass was held Sunday afternoon, March 16, and as far as can be gathered at this writing the congregation has fully met the request for \$4,000 for local expenses for the church year beginning April 1, and \$9,600 for benevolences. A. H.

Craigsville—Bethany Church—The commission appointed to install Rev. E. Z. Lewis as pastor of this church has appointed March 30, at 11 a. m., and the commission consists of Rev. A. M. Fraser, D.D., to preach, etc., Rev. E. W. McCorkle, D.D., to charge the pastor, and Rev. J. E. Booker, D.D., to charge the people, and Ruling Elders R. D. Haislip, Staunton First; J. M. Ramsey, Rocky Spring; H. Jordan, Bethany.

Staunton Second—Owing to continued ill health, Rev.

Wm. N. Scott, D.D., for eighteen years the successful and much beloved pastor of this church, has found it necessary to resign as pastor, and the matter will be settled by the Presbytery at the Spring meeting.

The congregation has reluctantly and with many expressions of its great and lasting devotion agreed to unite with Dr. Scott in his request to Presbytery.

The congregation recognizes that Dr. Scott has been untiring in his work as pastor, and they have greatly appreciated his efforts.

Rev. Charles A. Lawrence, recently of New York, is now very acceptably supplying this church in the absence of Dr. Scott.

Staunton First—At a congregational meeting held Sunday morning by the members of the First Presbyterian Church for the purpose of ordaining four ruling elders for this church, the following were ordained: Messrs. Francis H. Bear, professor in Kable's Military Academy; Dr. Kenneth Bradford, Dr. George H. Thomas, who recently came to Staunton from Romney, W. Va., where he was an elder, and Hugh P. Sproul, who has been a deacon for many years and is now treasurer of the church.

The members of the congregation at this meeting also extended an invitation to be presented to the General Assembly to hold its 1920 meeting here.

Time and Place of Presbytery Meetings.

The General Assembly will meet in the Napoleon Avenue Church, New Orleans, La., Thursday, May 15, at 11 a. m.

The churches should send up to the Spring meetings of Presbyteries the following:

(1) Sessional Records; (2) Statistical Reports; (3) Sabbath School Reports; (4) Narrative; (5) Presbyterial Assessment (or Commissioners' Fund) generally 10 cents per member; (6) Report on Systematic Beneficence; (7) Reports from all Societies.

The following is Presbytery, Place of Meeting, Time and Stated Clerk, respectively:

Synod of North Carolina.

Albemarle—Washington, Tuesday, April 15, 8 p. m. J. N. H. Summerell.

Concord—Morganton, Tuesday, April 15, 7:30 p. m. E. D. Brown.

Fayetteville—Ashpole, Rowland, Tuesday, April 22, 8 p. m. Eugene Siler.

Kings Mountain—Lincolnton, Tuesday, April 22, 8 p. m. F. A. Drennan.

Mecklenburg—Marshville, Tuesday, April 15, 8 p. m. John E. Wool.

Orange—Reidsville, Tuesday, April 15, 8 p. m. D. I. Craig.

Wilmington—First Church, Wilmington, Tuesday, April 8, 3 p. m. W. P. M. Currie.

Synod of South Carolina.

Bethel—Purity Church, Chester, Tuesday, April 22, 8:30 p. m. F. W. Gregg.

Charleston—Estill—Tuesday, April 15, 7:30 p. m. Alex. Sprunt.

Congaree—Aiken First Church, Thursday, April 10, 8 p. m. G. G. Mayes.

Enoree—Second Church, Greenville, Tuesday, April 8, 8 p. m. E. P. Davis.

Harmony—Concord, near Sumter, Tuesday, April 15, 11 a. m. W. H. Workman.

Pee Dee—Marion, Tuesday, April 15, 11 a. m. A. H. McArn.

Piedmont—Easley, Tuesday, April 15, 8:30 p. m. R. Adams, Acting S. C.

South Carolina—First Church, Laurens, Tuesday, April 22, 8 p. m. H. W. Pratt.

Synod of Appalachia.

Abingdon—Pulaski, Va., Tuesday, April 15, 8 p. m. J. M. Sedgwick.

Asheville—Montreat, N. C., Tuesday, April 22, 8 p. m. R. J. Hunter.

Holston—

Knoxville—Sweetwater, Tenn., Tuesday, April 8, 7:30 p. m. J. C. Cowan.

Synod of Florida.

Florida—Panama City, Tuesday, April 15, 7:30 p. m. D. J. Currie.

St. Johns—First Church, Bradentown, Tuesday, April 15, 7:30 p. m. C. W. Latham.

Suwanee—Mikesville, Tuesday, April 8, 7:30 p. m. E. W. Way.

Synod of Georgia.

Athens—Commerce, Tuesday, April 15, 8 p. m. S. J. Cartledge.

Atlanta—Carrollton, Tuesday, April 15, 8 p. m.

Augusta—

Cherokee—Acworth, Tuesday, April 15, 8 p. m. F. K. Sims.

Macon—First Church, Thomasville, Tuesday, April 22, 7:30 p. m. J. W. Stokes.

Savannah—Mt. Vernon, Tuesday, April 15, 7:30 p. m. Robt. M. Mann.

Synod of Kentucky.

Ebenezer—First Church, Augusta, Tuesday, April 15, 7:30 p. m. W. O. Cochrane.

Louisville—Flora Heights Church, Louisville, Tuesday, April 8, 7:30 p. m. W. H. Hopper.

Muhlenburg—Bowling Green, Tuesday, April 8, 7:30 p. m. E. E. Smith.

Paducah—First Church, Paducah, Tuesday, April 22, 7:30 p. m. D. B. Gregory.

Transylvania—First Church, Danville, Tuesday, April 15, 7:30 p. m. E. M. Green.

West Lexington—First Church, Winchester, Tuesday, April 15, 7:30 p. m. S. M. Logan.

Synod of Tennessee.

Columbia—Cornersville, Tuesday, April 8, 7:30 p. m. Clyde Johnson.

Memphis—McLemore Avenue Church, Memphis, Tuesday, April 8, 7:30 p. m. J. H. Lumpkin.

Nashville—

Synod of Virginia.

East Hanover—Porter Street Church, Richmond, Monday, April 21, 8 p. m. W. S. Campbell.

Lexington—Olivet Church, Staunton, Tuesday, April 15, 3 p. m. Wm. C. White.

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Story and Incident



Brought to Judgment.

HELLO, Billy."

Billy Sector turned in the direction of the voice, pushing his shapeless straw hat back from his red, perspiring face.

"Lo, Billy."

"Lo, Bill," and several voices had joined in the greeting. "What you doin', Bill?" This from Benny Wright.

"Playin' the piano," snorted Billy, disgustedly, as he stooped to lift a shovel full of rubbish from the corner of the back yard that he was cleaning. "Should think you could see that for yourself, without asking foolish questions," and he turned again to his work, with a grunt.

Benny crooked his arm over his knees as he answered, "Course I can see what you're doin'—I'm not blind—but what are you doin' it for, anyway?"

"Fer his health," piped up little Ted Alters. "Can't you see he is lookin' thin any pale?" The boys laughed long and loud at this, for Billy was decidedly on the plump order, and, just at this moment, far from pale, as he struggled with a heavy spadeful of dirt.

Then Benny leaned forward persuasively. "Say, Bill, cut that old work and go with us. We're goin' fishin' to stay all day—goin' to fry fish and eat our dinner at the river! Come on, Billy."

Billy had his wheelbarrow loaded by this time, and he looked up excitedly at the boys who had such fun ahead of them, while he must stay at home and work. Wiping his face on his sleeve, he shook his head. "Can't," turning to look at the task only half completed.

"Why not?" persisted Benny, and "why not?" from the others.

"Cause I've got to finish this work, that's why."

"Do you have to do it?" This from a wondering and disgusted Ted. "Well, I have to, if I get the fifty cents that I earn by doing it, and I can use that much money most any old time."

"Who's goin' to pay you?"

"My mother is."

"Ho, ho," and Ted laughed derisively. "How do you know she will?"

"How do I know she will?" belligerently. "Because she said she will, that's why," looking straight into the eyes above him.

"Maybe she's lyin' to you."

The blue eyes flashed fire. "My mother don't lie, I want you to know, and you just look out what you say about her."

"O, she don't, eh? Well, you just watch out, that's all. I guess she's no better than anybody else, and all mothers lie sometimes, don't they, Bud?"

Bud, proud of being appealed to by the leader, promptly agreed. "You bet they do. They'll fool you every time, if—you—don't—watch—out," singing the last words. "I guess I know. My mother promised me a dollar last spring, last spring, if I would clean the cellar and rake the yard and carry the old clo'es to the junk man, and about a hundred other things. Did she pay me? Nix. She kept putting me

off, every time I asked her for the money, and then she got mad and told me to quit botherin' her, for she had enough to do with her dollars 'thout givin' them to me. I never got a red cent, no sir-ee, and I almost broke my back, too, at her old work," frowning. "And that wasn't the first time she fooled me, neither, but it is goin' to be the last. When I do any work for her, I'm goin' to have the money right here, first," nodding as he opened up the palm of his smudgy hand.

"That's straight," and Gene Bruce spoke up excitedly. "I know, for Ben was goin' to treat all us fellers with the dollar. I guess her ears burned, all right, for what we said about her was a-plenty. And my mother played just as low-down trick on me," he went on, his eyes flashing. "She promised me if I would come straight home from school every night, never stopping to play with the kids on the street, for two weeks, she would give me tickets to four picture shows, and there was dandy shows at the movies for a whole week." His lips set grimly.

"Do you think I saw that show? Not on your life, I didn't. Course I 'spected to go, but when the first night came and I asked her for the money, she said she couldn't spare it. I told her she promised," with a snap of the dark eyes, "but she said she couldn't be expected to keep every fool promise she made to kids, for if she did, she would be bankrupt. So now, I don't hurry home any more, for there ain't nothin' in it.

Benny nodded sagely. "See, son? Take it from me, mothers are the champeen liars, if there is anything in it. You'll see," wisely.

Billy's pudgy fists clinched. "Well, my mother is different. She never told me a lie in her whole life, so there."

"Ho, ho," and Benny's mocking laugh caught the crowd. "Don't you never believe that, son. You weren't sharp enough to catch her, that's all. You'll get yours all right, for it's comin' to you."

"My mother's different," persisted Billy, positively. "I've tried her too often, and she's been square every time. Just you wait and see, then you'll be ashamed of yourself, Mister Ben."

"Yah, we'll wait, sure thing," and Benny swung himself down from the gate, winking at the "fellers" who promptly and unanimously echoed, "Yah, we'll wait. Well, so long, Billy Boy. We'll leave you to find out you're workin' for nothin' and that you'll get your pay from mamma," jeeringly.

Billy went on with his work, but somehow, he had lost all the enthusiasm of an hour ago. He was just a little boy, and he could think of no one thing that would have been "more fun" than a fishing party and a day on the river. He had half a notion to drop everything and run after the merry crowd, but the thought of the money to be his in a short time helped him to withstand temptation. He would soon have a shining fifty "center," with no strings tied to it. It was his, to do as he pleased with, and he was spending it freely as he raked and scooped and dug until the task was finished to his satisfaction.

As he passed the open window with his last load, he look-

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Time and Place of Presbytery Meetings.

(Continued from page 18)

Montgomery—Princeton, W. Va., Tuesday, April 15, 8 p. m. L. W. Irwin.

Norfolk—Holmes Church, Bay View, Tuesday, April 15, 12 m. R. B. Grinnan.

Potomac—Franklin Street Church, Baltimore, Md., Tuesday, April 22, 8 p. m. Wm. H. Woods.

Roanoke—Drake's Branch, Tuesday, April 15, 7:30 p. m. J. M. W. Elder.

West Hanover—Olivet Church, near Charlottesville, Tuesday, April 15, 8 p. m. J. C. Painter.

Winchester—Opequon Church, Kernstown, Tuesday, April 22, 8 p. m. Jos. A. McMurray.

Synod of West Virginia.

Greenbrier—Cass, Tuesday, April 15, 8 p. m. J. M. Sloan.

Kanawha—First Church, Charleston, Tuesday, April 15, 8 p. m. J. B. Morton.

Tygarts Valley—Harman, Tuesday, April 15, 8 p. m. J. S. Cook.

Marriages and Deaths

Deaths.

Woodcock—Died, at Black Mountain, N. C., Julia Emma, infant daughter of Dr. John and Mrs. Ruth L. Woodcock, Monday, March 10, 1919, aged two years.

While young, innocent and lovely, like a shadow thrown softly and lightly from a passing cloud, death fell upon her, and her pure and bright spirit was borne on angels' wings to the courts of heaven, there to be crowned with a crown of everlasting peace.

Smith—Sunday, December 15, 1918, at 10 a. m., the spirit of Helen Minerva, daughter of J. G. and L. A. H. Smith, went to be with Jesus, whom she loved.

This precious child was fifteen years old when God called her home. At the age of thirteen she had given her heart to Jesus and joined Rocky River Presbyterian Church.

Hers was an unusually sweet, gentle, lovable nature, and during the four tedious months of illness from typhoid fever and complications, she was always appreciative of every kindness from friends and considerate of her loved ones.

She has gone from the earthly home, but her quiet, beautiful influence still lingers to bless and comfort the home, which is so desolate without her dear presence.

Left to mourn her loss are her parents, three sisters and two brothers, the elder of which is still in France and knows not of her death.

E. C. Harris.

IN MEMORIAM.

Miss Ada McCormick.

In the death of Miss Ada McCormick, which occurred on the 11th of October, 1918, of influenza-pneumonia, Iona Church lost an active and loyal member, the Women's Auxiliary its beloved and efficient president, the Junior Auxiliary its zealous and inspiring leader, the Sunday School a regular attendant and faithful teacher.

Whereas, in the mysterious providence of our loving Heavenly Father, our friend and co-worker has been removed from a life of faithful service among us, we, the members of the Women's Auxiliary, do realize our great loss and bow in humble submission to His will.

Resolved, That though we sadly miss her and shall feel our loss keenly in every department of church work, yet we know that it is her eternal gain.

That we thank God for her pure and consecrated life, which will ever be an inspiration to us, and record our appreciation of her services in the church and community.

That these resolutions be spread on our minutes, a copy be sent to her fam-

ily and to the Presbyterian Standard for publication.

Mrs. T. S. Greyard,
Mrs. F. M. Davis,
Mrs. F. M. Townsend,
Committee.

IN MEMORIAM.

Dr. Daniel Hughes.

Dr. Daniel Hughes, the subject of this sketch, was born May 20, 1836, in Richmond, now Scotland County. Dr. Hughes was of pure Scotch descent. He was a son of John Hughes, who was born 1790 and was in the war of 1812. His mother was Miss Effie Gilchrist.

—His boyhood days were spent on his father's farm, who was a large planter. He had good school advantages, attending the best schools of his day.

Choosing dentistry as his profession, he entered Baltimore Dental College in 1859 and continued there until the beginning of the Civil War. He then returned home and volunteered, serving throughout the whole war in the medical department with Dr. Singletary.

When the star of the Confederacy had sunk into eternal night and the flag he loved was furled forever, he found his way back through the confusion and desolation of his beloved land to the old home. The farm was destitute of labor, their many slaves had been freed. He helped his father readjust the farm and then entered upon his chosen profession, the practice of dentistry, at Floral College, and later in Shoe Heel (now Maxton) until 1869, when he was married to Mrs. Caroline McKinnon, daughter of S. J. and Mary Bethune Cobb, of Lumber Bridge, N. C., moving the same year to Shannon, N. C., where for thirty years he engaged in farming and the practice of dentistry.

Compelled by age and declining health to give up active work, he retired and moved to Parkton, N. C., in the year of 1901, where he spent the remainder of his life, dying January 10, 1919.

Dr. Hughes is survived by three sons and one daughter: G. C. Hughes, of Hommersville, Ga.; J. G. and L. E. Hughes, and Mrs. Collier Cobb, of Parkton, N. C., one daughter dying in infancy. His wife preceded him to the homeland, having died November 9, 1909. He is also survived by sixteen grandchildren.

Dr. Hughes had good religious as well as educational advantages. He was born and reared in a home of culture and piety and in two miles of Floral College and Centre Church, which at that time was supplied by the best pastors of the Synod of North Carolina. He grew up in a genuinely Christian home and before he had reached manhood he publicly confessed Christ as his Saviour and was admitted to communion of Centre

Presbyterian Church, giving much of his time and means to church and Sabbath School work.

When he moved to Shannon, N. C., he found no Presbyterian church or Sabbath School nearer than five or six miles of his new home. Seeing the great need of church work in the community, he, together with his good wife, gathered the children and young people together in a small school house, and he as superintendent organized a Sabbath School, having preaching in the afternoon and evening, when they could get a preacher to come that way. The Sabbath School prospered and by the fruits of their efforts Shannon Presbyterian Church was organized, he being one of the first elders, and soon erected a good church building. When he moved to Parkton he was made an elder in the church and superintendent of the Sabbath School, serving as superintendent as long as physically able to attend to duties. No man stood in the esteem and love of the people more than Dr. Hughes, and that esteem and love were worthily bestowed, and was never abused nor betrayed. He was always on the right side of every moral question, and always stood foursquare to every wind that blew. He was modest and retiring in disposition, gentle in manner but firm in judgment, loyal to duty, thoughtful of every one near him, and loved by everybody.

Dr. Hughes was blessed in his children; he lived to see them all grow up and prosper and become men of large affairs. They walked in the footsteps of their ancestry, first seeking the kingdom of God and His righteousness, early in life giving their hearts and lives to Christ, and in Church as well as State filling places of honor and trust, two now being ruling elders in the Presbyterian Church.

Dr. Hughes was a man that read God's Word, not only reading it and praying daily in his own home at his family altar, but in the homes of others, especially in the homes of the sick and poor, those deprived from attending the service of the sanctuary. He loved his church and was faithful upon the public worship in God's house. He was an inspiration to his pastor. His fine Christian character is esteemed and will stand out as an example to his church and community for days to come.

Dr. Hughes' great power in Sabbath School work was partly due to his love for children, and they all loved him. It might have been said of him, as Motly said of William the Silent, "As long as he lived he was the guiding star of the Church, and when he died, the children cried in the streets."

Dr. Hughes' funeral was held in Parkton Presbyterian Church, conducted by Rev. H. G. Hill, of Maxton; Rev. J. K. Hall, his pastor, and the pastors of the other churches in town. He was

Children's Department

TWENTY-ONE DUCKS.

Dear Standard:

I am a little boy six years old. Am in the first grade. I have a bicycle and I love to ride it. I have 21 ducks. I go to Sunday School and have been through the catechism twice. My Sunday School teacher's name is Miss Margaret McKinnon and our school teacher's name is Miss Townsend.

Your little friend,
Allan McLean.

Maxton, N. C.

A TRIP TO THE HOSPITAL.

Dear Standard:

I am seven years old. This is my first year at school, so I want to write you my first letter. My teacher is Miss Flieta Johnson. My daddy and mother took me to the hospital last week to have my tonsils out and I am staying at my grandmother's until I am well enough to go to school. I go to church and Sunday School every Sunday. My pastor is Rev. E. Frank Lee. My Sunday School teachers are Miss Vera Wharton and Mrs. Joe Phipps. I love to read the letters in your paper. My sister wrote you last year. My mother and daddy don't know I am writing you.

Your little friend,
Helen Knight.

Greensboro, N. C.

LIVES IN THE COUNTRY.

Dear Standard:

This is my first letter to you. I am a little boy five years old. I have one brother ten years old; he reads the letters in your good paper for me; we both enjoy them very much. I have two dolls named Katie and Billie. We live in the country and I love to gather the eggs and feed the little biddies. Rev. William Black began a meeting at our church the first Sunday in March.

Your little friend,
Oscar Blue McCormick.

Laurinburg, N. C.

HAPPY BIRTHDAY TO YOU!

Dear Standard:

I am a little boy almost four years old. My birthday is the 6th of April. I hope that I can have a little party and a cake with candles on it. I have a little sister named Helen, and she is two years old. We have lots of fun playing together. Santa Claus brought me a little red automobile that I can ride in

borne to the cemetery, accompanied by one of the largest congregations that ever assembled in the Presbyterian Church, and they tenderly laid him to rest beside his wife, to await the resurrection of the dead.

and brought little sister a carriage and four dolls. I help daddy bring in wood and gather the eggs for my mamma. I go to Sunday School every Sunday, and Miss Fannie Salmon is my teacher. I am studying the Child's catechism. Please print my letter as I want to surprise my daddy, who has gone to Conference at Blue Ridge.

Your little friend,
Palmer Kirkpatrick.
Lillington, N. C.

A CHAPLAIN IN FRANCE.

Dear Standard:

I am a little girl eight years old. I go to school and am in the third grade. Miss Ruth Gunter is my teacher. Mrs. Gertrude Clark is my music teacher. I have one brother. He is eleven years old. His name is E. Myron, Jr. We attend Presbyterian Sunday School and church. Miss Addie St. Clair is my teacher and I like her. Our pastor, Mr. W. S. Golden, is a chaplain in the army in France. We miss him so much, but hope he will soon be back with us again. We take your nice paper and I always like to read the little letters. This is my first one, so I hope it will be published, for I want to surprise my daddy.

Your little friend,
Mary Frances Underwood.
Sanford, N. C.

A BROTHER IN NAVY.

Dear Standard:

I am a little girl nine years old, and am in the fourth grade at school. My teacher is Miss Mattie Paul. I like her fine. I go to Sunday School nearly every Sunday. My teacher is Mrs. D. B. Johnson. I like her very much. Mama takes the Standard and I like to read the girls' and boys' letters. But this is my first letter. I have three sisters and four brothers; one brother is in the navy. I hope he will soon be home. We haven't a preacher now as our pastor moved to South Carolina. I hope we will have one soon.

Your new friend,
Dorothy Black.
Atkinson, N. C.

THE LONESOME DOG.

A good, kind dog found himself all alone in the world. He was hungry and thirsty and lonesome, and thought he would see if he could improve his fortunes.

As he trotted along through the streets of a town he smelled a fine smell. The screen door was shut, but he waited patiently until some one went in and he followed close behind. But the butcher saw him, and the butcher's boy and two customers, and they all shouted at him

and jumped at him and hustled him out of the shop.

When he could run no more, panting with the heat, and with his tongue hanging out of his mouth, he looked for a place to rest. He had reached a house with green grass, and with vines on the porch, and with a soft, damp-looking flower bed, full of bright flowers, in front of the vines. So he went over to the flower bed, turned around and around on the cool soil until he had crowded out for himself a comfortable resting place among the plants.

He was just dozing off, when he heard a scream above him. "Peter, quick! quick! an awful dog! right in the flower bed! Drive him away!"

He ran as fast as he could without stopping, but he was so intolerably thirsty he kept looking for a place to drink. There seemed to be no water in all that town. As he lagged slowly along one street he saw a porch door open. He knew there was water on that porch. The open door invited him. He was just about to bury his nose in the pail and drink his fill, when the kitchen door slammed back, and a broom descended on his head, and he was ordered off in no uncertain tone.

"There is no place for me," he thought, wearily, "nor any food, nor any drink. I do not understand it."

He ran by more houses with vines, and flower beds, and green lawns, and no fences, but he did not venture in. A pretty child sat on some steps and called, "Here, doggie; here, doggie!"

How he would like to be called that way! He turned his head imploringly. "Here, doggie, come to Roxie."

The dog hesitated; could the child mean him? Was it a boy?

"Come, doggie," urged Roxie; "come—I'll give you a nice, cool drink," and Roxie led the way to the shady side of the house. There was a large crock. "This is for the birds," explained Roxie, "and now I'll fill it up for you," and Roxie turned in a stream from the hose.

The thirsty dog drank and drank—never did water taste so good. He raised his grateful eyes and wagged his grateful tail.

"Oh, you good dog," smiled Roxie; "I'll bring you something to eat in a minute. Now stay right there."

The dog scarcely knew what to do, but while he was still undecided, Roxie came back with a pan of scraps.

"These are my very own bones," said Roxie. "I've been praying for a dog for two days, and I've saved all my bones and scraps—now eat 'em!"

The dog ate in a half famished way—such good scraps!

"What are you doing, Roxie?" called a voice from an upper room.

"Feedin' my dog. God's sent him."

Roxie's mother hurried down, afraid she would find a mangy, sore-eyed dog,



Educational



CHICORA COLLEGE FOR WOMEN.

A Splendid Challenge—Chicora College for Women has recently received a gift of \$200 from a generous and esteemed friend for the purpose of establishing a Student Loan Fund. This gift is appreciated not only because it is from a friend of the College and Christian Education, but also because of the great worthiness of the object for which it is made. Probably there is no cause of benevolence, save that of maintaining the Church, more worthy than that of enabling strong, ambitious, meritorious young women to secure a Christian education.

It may be that some one who reads this announcement would like to add his or her hundred or hundreds, thousand or thousands to this fund and thus meet the challenge of the first donation. If so, kindly write the president of the college.

DAVIDSON.

Recent elections in the student body have resulted as follows: D. W. Roberts, editor-in-chief of The Davidsonian for the coming year, with C. J. Matthews as business manager. L. L. McAlister will have charge of the circulation department.

D. M. Chalmers, of Charlotte, has been chosen as president of the Y. M. C. A. for next session; D. W. Roberts, vice-president; A. L. Currie, secretary, and J. C. McCaskill, treasurer. The officers-elect enter upon their duties about April 1.

Professor Garnant, who has filled most acceptably the chair of French during the present session, in the absence of Dr. Thos. W. Lingle, will not be at Davidson next year, having accepted an appointment to the chair of Modern Languages in Emory and Henry College, Virginia.

Colonel Mueller, after getting the drill work of the R. O. T. C. in good form, has announced that the classes in Military Tactics will begin the first week in April

PEACE INSTITUTE.

Miss Graham, president of Peace Institute, has returned to Raleigh, after an absence of several weeks. She spent a short time at her home in Charlotte, going from there to Chicago to attend the National Superintendents meeting. After visiting a number of educational institutions in and near Chicago, she went to New York City for a week, and to Connecticut.

Since her return Miss Graham has made another short visit to Charlotte for the purpose of attending the meeting of the program committee of the Conference for Young People, to be held early in June at Queens College, Charlotte.

Miss Fleming, Secretary of the Student Volunteer Movement, has been a guest here for a few days. She made two addresses to the students.

The students and faculty of Peace have contributed \$200 to the Armenian Relief Fund.

The students in piano and voice gave an interesting recital Saturday afternoon, March 15.

The members of the expression department recently gave four one-act plays under the direction of Miss Alice Le Sueur Harsh. They were, The Magic Voice America's Call for Better Speech, by Florence Crocker Comfort. A Scene from Uncle Tom's Cabin, by Harriet Beecher Stowe. (Colonel Olds read a letter written by Mrs. Stowe telling why she wrote the play. Costumes of the period were lent from the Hall of History.) The Twelve Pound Look, by J. M. Barrie. The Rising of the Moon, by Lady Gregory.

Wednesday, February 26, Mrs. Horace Dowell gave a recital at Peace which delighted the large audience present.

The Cabinet Training Council of the Y. W. C. A. meets at Peace Institute April 18-20. There will be fifteen members of the Y. W. C. A. cabinet from Flora Macdonald College, five or six secretaries from headquarters, and a few other guests interested in this important work.

Brought to Judgment.

(Continued from page 19)

ed up to catch his mother's smile, but he never dreamed that she had been a listener to the conversation of a few moments ago.

And the smile did not vanish when he passed from her sight, for, in spite of the shock that had been given her at hearing the words "lie" and "liar" used so freely and easily by mere children, she yet had a thrill of joy and righteous pride as she repeated softly to herself, "My mother is different—my mother never lied to me in her whole life."

Someway she had a feeling that the strong words used were none too strong, when she considered the real grievances of these little ones. And she marveled that mothers could be guilty of wrecking their children's faith in them, laughing at the crime as if it were a trifling matter.

"My mother never lied to me in her whole life." No, not even when, as a tiny questioner, he came to her with

wide, innocent eyes to ask questions as to the mysteries of life and creation. As far as he could understand she took him, with simple and pure mother language, into the mysterious realm, showing, by flower and folded bud, by tiny eggs and little brown seeds how nature works. And the caution given him that this was their own secret—mother's and his—was enough. It was not to be talked over with other boys, because that would not be honorable.

Then, when a few years had passed and he questioned still further, again, in pure mother words—instead of the language of the street—she lead him still farther into the land of knowledge, and again it was impressed upon him that this was "their secret." And the watchful mother, with eyes and ears made keen through love, had satisfied herself that the promise had been kept.

"My mother is different—she never lied to me in her whole life." Here is the text and here is the sermon. And I wonder if it would not be a more desirable epitaph than all the flowery expressions that might be carved on our headstones?—Florence Jones Hadley, in Presbyterian.

but instead she found a gentle creature, with a silky coat and beautiful eyes.

"Very well, Roxie," was the relieved answer. "If we find the dog belongs to any one else we can give it back."

"He doesn't," was the positive reply.

"Well—we'll play that way. We'll put the rest of the afternoon on the dog. We will scrub him and comb him and brush him and fix him a sleeping place

and we will telephone right down to papa to bring up a collar. What name do you want?"

"Theodore," promptly.

"Why, Roxie! Theodore isn't a dog's name!"

"It's this dog's name," in a final tone. "You told me yourself Theodore meant 'Gift of God'—and that's what my dog it."

And the lonesome dog wagged his tail happily. His fortunes certainly were improved.—Jessie Wright Whitcomb, in Ex.

I hereby announce myself as Candidate for Commissioner of Public Safety, in the city of Charlotte, N. C., subject to the primary of April 28.

J. K. A. ALEXANDER.

Miscellaneous

"Y" DID SOMETHING FOR THESE TWO.

Among memories of the army in France, there stand out in my mind the portraits of two lads whom I dare to believe are typical of a great many more in the American forces abroad. One was a San Francisco boy, detailed to the military police—which is a badge of extra brain power and extra will power, for the M. P. corps in the army is made up of fellows personally chosen on the basis of intelligence, keenness, common sense and courage. This boy was very candid about his past life, and in a frankly confidential talk remarked:

"I have made my poor old mother plenty of trouble in my time. From 17 to 24 I drank every drop of booze I could hold. And I went the pace in other things too. I was drunk most of the time and spent a lot of time in places where a man never wants to go until he gets some booze in him. And I wasn't very different from that when I came to France. But they sent me first down to Gievres, and while I was working down there I got to going to the Y. M. C. A. There was a fine bunch of fellows there, and they were so mighty friendly that I couldn't help listening to what they said. They told me about God and Jesus, and they made everything look different to me. I got something down there that makes me different, too. I have been going straight since that, and I am going home straight to my mother. She was always asking me to go to church at home. She is a mighty good Methodist herself and goes to church all the time. But I would never go with her. Sometimes after she went off to church, I would go and hang around on the outside and listen to the music, for I always did like music. But I never got inside the door. It is going to be different when I get home, though, for I am going to church with mother every time she goes. And she will be mighty glad for that thing that I got down in Gievres."

The other soldier whom I associate in my mind with this San Francisco boy came from Chicago. He was a sergeant in a camp where they were testing and repairing aviation motors, a highly expert machinist. I have never known his name, although I was formally introduced at a Y. M. C. A. service where it was a mouth-filling word that ended in "ski." He looked very little foreign, however—just a good, sound typical American boy, clear-eyed and straight-talking. He said to me:

"You know, my father was a Pole, raised in a Catholic family. But after he came to Chicago he married my mother, an American woman who was a member of the Methodist Church. They didn't agree about religion, of-course, and the result was that both of them quit church. We haven't had the slightest hint of anything that was religious in our home since I can remember. But I tell you, it is going to be different when I get home again. I am going to put it up to dad and mother whether they are not willing to make a change, and if they are not, I'm going to make the change myself. We've got to have some kind of religion in our house. I see now that a man can't live without it. And it's to the Y. M. C. A. that I owe this, too. I got my start last winter down at Camp Wheeler, and it's the best thing that has ever happened to me, to get into the army and see things like I do now."—Nolan R. Best.

Of the late Bishop Ingle, of Hankow, China, a friend wrote: "It never occurred to him that he was more gifted, more noble, of finer quality than men usually are; and it never occurred to him that there was any modesty in his not thinking so. Herein consisted his true humility and his real greatness."

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?

Now you will find it easy enough to make ice cream if you use

**JELL-O
Ice Cream
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Five flavors: Vanilla, Strawberry, Lemon, Chocolate, Un-flavored.

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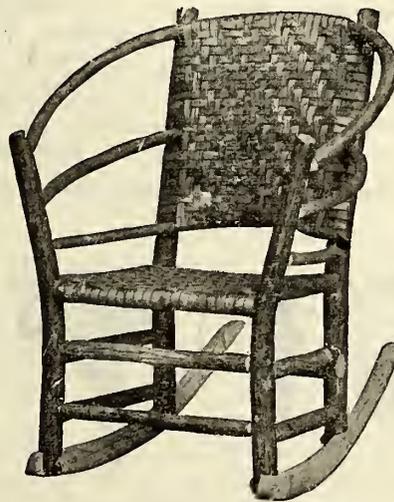
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SEE ANNOUNCEMENT ON PAGE 31

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No. 200 Long Cloth—10-yard bolts.....\$1.95 bolt
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Oyama, Japanese—\$4.00 value—10-yard box....\$2.95
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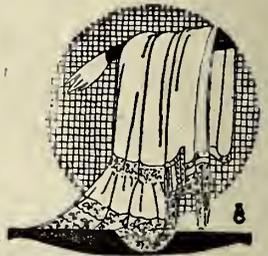
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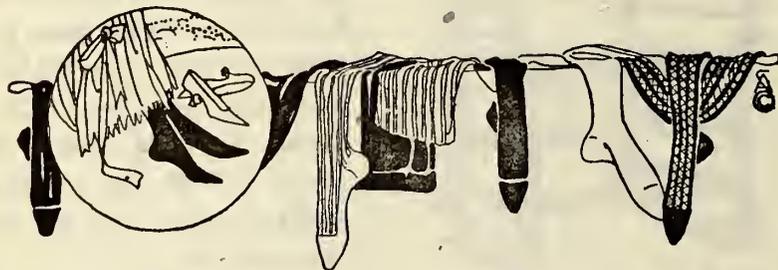
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TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoea and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer today for a copy of his valuable free book.

WANTED.

A Music Teacher for Our Girls' School at Soochow, China.

The Executive Committee of Foreign Missions is very anxious to secure at the earliest possible date a single woman competent to teach vocal and instrumental music for our Girls' School at Soochow, China. Other desirable qualifications are some knowledge of teaching as a science and a readiness to fit in to any kind of special need that may arise in connection with the school work. An indispensable qualification is that of a good, sound physical constitution.

This school last year had 78 pupils and is one of our most important girls' schools in China. The opportunity of usefulness in this work will be almost unlimited. Address

S. H. CHESTER, Secretary.
Nashville, Tenn.

Ladies, Attention!

Here is an offer that will bring joy to the hearts of the Crochet and Tatting workers. Complete Crochet Library; just think of 1354 Standard Original Designs, all illustrated by actual photographs with complete directions for working.

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THE PROFANE PULPIT.

Profanity has pushed its way into the pulpit as well as into the public press. We suppose no one will dispute the pater-nity of modern pulpit profanity. The father of it is, of course, Joseph Parker. What a sensation he made a good many decades ago when he said from his City Temple pulpit, "God damn the sultan!" Like many others, he did not live to see his child grow up.

Since that time, at rare intervals, some cheap imitator of Joseph Parker would call upon God to damn this or that or the other. Recently, however, due of course to the world war, the habit has become very widespread. There is probably not a city in the United States of over 10,000 population, from at least one pulpit of which the Kaiser has not been roundly damned, calling upon God to aid, or sent to the place which, according to Unitarians, does not exist. Recently, in Chicago, Billy Sunday passed out an entirely new line of adjectives, or rather ran out of them, in attempting to classify properly the Berlin crowd. Joseph Parker's little bit of embryonic profanity looked like the Sermon on the Mount beside Billy's machine-gun spray of carefully assorted epithets. It looks as if calling upon God to damn the Kaiser was getting to be quite the thing.

Quite apart from religious considerations, we seriously object to this growing habit of profanity in the pulpit. So far as the Kaiser is concerned, it is wholly a work of supererogation. It is too bad to waste perfectly good energy in asking God to do something which He cannot very well help doing—taking for granted that He has the same view of the situation that we ourselves have.—The Standard.

THE POPULAR DOUGHNUT.

Doughnuts for doughboys have had a spectacular rise to favor in France. At first, a few army cooks offered doughnuts as an addition to the mess. The demand for this toothsome dainty was instantaneous. It grew beyond all bounds and had it not been for the Red Cross canteen workers, it is likely that the gastronomical desires of the Yanks would have remained unsatisfied. The Red Cross asked for the loan of an army cook who spent three days with an American Red Cross chef of French nationality, teaching him the sublime art of doughnut making.

The appetizing brown doughnuts were baked for doughboys at the rate of 112,000 a day. Only the holes are small. Good flour, good butter, good milk, and good sugar are used in their composition. Praise for the doughnut rings from Verdun to the Swiss border. Soldiers in French uniforms in increasing number join the khaki-clad youths of America in singing the praise of the Yankee delicacy.—Ex.

A man's judgment on others is his verdict on himself.—Ex.



Nadine Face Powder

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Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R P. National Toilet Company Paris, Tenn.

Corn will out-grow itself if you use

NitrA-Germ

Use it on soy beans, peas, beans, peanuts. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Break Up That Cold; Avoid Influenza

You can't afford to trifle with a cold. It may lead to influenza or other serious trouble. Start fighting it at once with

MOTHER'S JOY Croup and Pneumonia SALVE

Applied externally to the throat and chest, it quickly penetrates to the seat of the inflammation, relieving congestion and soreness, and aiding to prevent pneumonia. It is soothing, warming and absolutely harmless to the tenderest skin. Doctors recommend it. Buy it from your dealer in 25c. and 50c. jars.



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For \$1.00 Postpaid

we will mail the following seeds and bulbs

- One large package Gardner's Hardy Mixed Sweet Peas, with cultural directions on each package. Our regular 25c. package.
- One large package Gardner's Select Giant Blooming Nasturtiums. Our regular 25c. package.
- One large package Gardner's Home-grown Scarlet Sage. This package contains four times as many seed as an ordinary 10c. package, by actual weight. Our price, 25c.
- One package Moon Vine Seed, Price, 10c. A quick growing vine which makes a dense shade.
- One-half dozen Gladioli Bulbs. Price 50c. dozen.
- One third dozen Canna Bulbs. Price 60c. dozen.

Summit Avenue Greenhouses

Howard Gardner, Prop., Greensboro, N. C.

MODESTY BECOMES THE BRAVE.

A large dog was walking along a country road. He could scarcely be called a mongrel, in the derisive sense, yet it was certain that many breeds met in him.

At a turn of the road he saw three smaller dogs ahead of him. One, a very small dog, was considerably in the lead. The other two were of middle size. All three were pacing sedately along, attending to their own business.

Suddenly a large bulldog parted the bushes at the side of the road and sprang upon the smallest dog. Seeing this the two dogs in the rear hastened to the rescue; but so sudden and fierce was the onslaught that before they could reach the scene of battle the bulldog had shaken the little dog into insensibility, and flung him, battered and bleeding, to the side of the road.

The middle-sized dogs grappled with the bulldog, and fur began to fly, and blood to flow. Sometimes the two dogs got the better of it, but often they were the worst sufferers.

The large neutral dog settled back on his haunches and watched the conflict. His attitude was one of watchful waiting. But there seemed to be some disagreement among his members. First one paw and then another would start forward, but would be curtly ordered back by the head. One specially large

strong claw on the right forefoot seemed determined to join the fray, but was sternly repressed by the head.

After a long struggle the middle-sized dogs showed signs of weakness, but they still fought bravely on, though covered with mud made from blood-soaked dust. The little dog, too, had got back into the fight, and was giving a good account of himself.

Once, in a lull of the battle, the bulldog turned and cast a baleful glance back at the neutral dog. His look plainly said: "After I've finished these I'll not stand any nonsense from you!"

Then the neutral dog sprang forward and joined the battle against the bulldog. Once in the battle he fought well. Seeing this the nearly exhausted friends took fresh courage and vigor, and the four soon chased the aggressor, torn and bleeding, back into the brush.

But the erstwhile neutral dog swelled up with great pride and trotted down the road barking out: "I did it! I won the war!"—Emma Upton Vaughn, in Life.

A CENTURY OF SERVICE.

In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Grey's Ointment, the compound he prepared, is now rounding its hun-

dredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you, send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.

Railroad Wage Delay is Explained

Federal Manager today wired Superintendents of the Norfolk-Southern Railroad as follows:

"The director-general advised this morning that he has received and is today promulgating twenty-five interpretations made by the board of wages and working conditions upon various questions which have been raised for interpretation as to application of wage scales and working conditions. It is my understanding that some of these interpretations are those in which some of the employes in this part of the country are so interested and have shown some impatience because of the delay in receiving same.

"Whatever delay there has been occasioned by the large amount of work of this character which has been thrown upon the Washington boards. Will be glad to have you give this information to the press."

Are You a Forward-Looking Christian?

Then---Let Us Take a Look Together

Individuals and Institutions alike must struggle for their Place. In struggling, alike, they make mistakes---you, too. But what the World wants to know is: Is their Drift and Trend and Struggle in the Right Direction.

THE STRUGGLE OF QUEENS COLLEGE IS POSITIVELY IN THE RIGHT DIRECTION

CONSIDER THIS EVIDENCE: It is crowded with students. Its friends are more numerous than ever. One year ago hope of saving it seemed gone. The balance due on the plant then was \$187,000. Today, optimism and hope for it prevail everywhere. The balance has been reduced to \$50,000. Friends have subscribed one-fourth of this. Providence is plainly smiling on it.

IN THE LAST FIVE YEARS OVER 100 DESERVING GIRLS HAVE BEEN HELPED

TODAY---ABOUT TWENTY ARE WAITING ON THE TABLES and OTHERWISE HELPING THEMSELVES

In terms of the next 100 years, North Carolina and the Kingdom of God need Queens College.
WE CAN HELP IT FULFILL ITS MISSION or WE CAN KILL IT

The \$12,500 subscribed to date is all conditioned on securing the full \$50,000. This will positively finish paying for the plant

The Campaign Closes April 15th at 9:00 P. M. WHAT ARE YOU GOING TO DO?

CAMPAIGN HEADQUARTERS

1218 Realty Building

Phone 1174

CHARLOTTE, N. C.

LET THERE BE LIGHT!

Word comes in a letter from France that at the coming of peace, the hilarious joy of the French people, living in the small, scattered villages that had long been under the menace of the guns, found expression in Light.

"Light, light—more light, Babette! See, here are candles. Light them; light them, every one! Put them in the window—the 'boche' will not come tonight! Put them in the old candlesticks on the mantelpiece! More, more! Ah, thank God, we can have light at last!"

It is the night of November 11, 1918. The small, squatty house looks quite like a Christmas tree, so brightly do its windows glow. Squares of yellow light fall across the snow. Within, Babette and the old woman can be seen flying about preparing a feast for the "poilus" who will drop in, and they laugh and sing and cry and talk excitedly of Pierre, who is coming back to them. Pierre of the laughing eyes and flashing smile. There is the delicious smell of something frying! A group of laughing soldiers comes down the street. Babette flings wide the door, crying: "Ah, come in, my brave ones. . . . Come, see, we have good food and the lights are shining! This is the great day of France!" And they troop after her, laughing, one by one, into the house.

And there is more singing and more laughter. The candles burn and sputter and Babette snuffs them with the old snuffer that hangs above the hearth. The winter moon climbs slowly in a sky whose trackless blue will no more be torn by marauding planes. The night goes. Peace has dawned upon the world! —Red Cross Bulletin.

India is in the grip of one of the worst famines in its history. War scarcity, plus crop failure, plus a deadlier scourge of influenza than any other land has suffered, has produced a triple extract of misery, and at an hour when the world has little to give. Over 1,800 members of the native church in two districts have already perished. It is estimated that the influenza victims will number 40,000 Methodist Church members in this Conference year. The orphans of these starved villages sit at the doors of hundreds of mission schools awaiting adoption or starvation. They ought to be helped for humanity's sake, and they ought to be helped for Christ's sake. From the very lowest point of view—self-interest—it pays to give relief. There are eighty native preachers in a single Indian Conference who came to Methodist schools in their boyhood as famine refugees. They came for bread and now they are breaking the bread of life to the multitudes.—N. Y. Advocate.

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 SEE ANNOUNCEMENT ON PAGE 31

IF BERLIN HAD WON.

If Germany had won the war the terms she would have imposed on the Allies would have gone the limit in extortion. There was no official statement of what they would be except the assurances given out by the German financial authorities that the full cost of the war would be imposed on the conquered nations, which would have to "drag the leaden weight" through generations to come. But there were plenty of intimations as to terms. We have it on the authority of the Allied representatives to Rumania that when the Rumanian government protested against the severity of the terms imposed by Germany the German delegates replied that the terms were moderate in comparison with those that would be imposed on the Western powers. Influential men and newspapers in Germany insisted that Belgium would be retained and a portion of northern France annexed to include the French iron and coal fields, that Germany would take colonies and coaling stations from England, as well as the British fleet, and that a heavy indemnity would be imposed on all the conquered belligerents. The official offer to Mexico and Japan of part of the United States is an indication of the lengths Germany was prepared to go. The exactions already made on Russia and Rumania are proof that no moral feeling would have restrained the German lust for conquest. The Allies cannot afford to put themselves on the same savage level. There will be no seizure of German territory, no attempt to subject a German population to alien rule as Germany did with Alsace-Lorraine. The severest terms that can be imagined would be mild in comparison with those the world had ample reason to expect from a victorious Germany. But every consideration of morality demands that such punishment be imposed as shall bring the German

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people to realize the enormity of their crimes in the eyes of the world. Germany has been corrupted because of the success of the brilliant piracy of Bismarck. She will be helped to rid herself of false ideas by experiencing their bitter fruit. Nations, like mankind in general, must learn through experience that honesty is a virtue because it actually in practice is the best policy.—Kansas City Times.

WHAT TO EAT LAST.

Menus will be turned upside down if the warning of the author of "Diet and Dental Decay," in Good Housekeeping, is followed. "What you eat last at meals," writes Miss Lucy Oppen, "is responsible, to a large extent, for your dentist bills. For it is the last thing eaten which chiefly determines the nature of the after-flow of saliva that cleanses the teeth," she continues. "In other words, it is not so much what you eat as what you eat last, which is important in this respect. For instance, it is our custom at breakfast to give the children first of all some fruit, fresh or stewed, and to allow them to finish with porridge, often highly sweetened, and toast or rolls. The acid-forming foods are thus placed last, and their bad effect on the teeth continues long after the meal has been eaten. It would be better to eat the porridge first and the acid fruit afterwards, for thus the resulting flow of highly alkaline saliva would effectually rinse the mouth and counteract the acid-forming tendency of any particles of the sugar and porridge which might be left. Our widespread custom of having for dessert at luncheon and dinner some very sweet or starchy food is bad for the teeth. It means that the formation of acid in the mouth will later be heavy, and that the resulting saliva will be poor in alkaline quality. The French and Italians have solved this problem far better than we. They begin as a rule with some stimulating relishes and end with a simple fruit for dessert. It would be well if we followed their good example. And this would not be difficult.

"At breakfast save the larger part of the fruit for the end of the meal. For luncheon a little piece of acid fruit may be eaten for the relish or a radish or simple salad may form the first course. For dessert fresh or stewed fruit, fruit pudding, or pie may be used, providing that the fruit is not too highly sweetened and that the pie does not have much crust. Perhaps we can even learn to eat our salad last, and this would prove an excellent thing for the teeth in more than one respect. There is no tooth brush which will remove sticky pastries and cake from the fissures of the teeth with such effectiveness as will a green salad, celery, radishes, onions, apples, oranges, and fibrous foods generally, eaten the last thing. Under the 100 to 250 pound pressure of the healthy bite, these fibrous foods will grind out the particles of acid-forming foods."

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoe and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

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The following letters are interesting in this connection, Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

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Mr. McClam, of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

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Box 4D, Shelton, S. C. Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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The most remarkable prayer I have ever heard in all my life was uttered by an American soldier. We were spending the night in the cellar of a ruined house in the village of Brabant. The Germans, who had been driven out of the locality a few days before, had fixed up the cellar after the manner of a dugout. There were about twenty-five of us in the company, most of them private soldiers. There were a few bunks in the place, but the majority of the men were lying on the floor. The only light in the place was from an old stove, in which a fire had been kindled. I was just dropping off to sleep and things had become rather quiet, when I heard a young man, whose accent betrayed the fact that he had come from one of the Southern States, utter these words: "Boys, before we go to sleep what's the matter with having a prayer." Silence followed, and then there ascended to God a wonderful prayer. He prayed for himself and his comrades in the dugout. Then in tender tones he prayed for the fathers and mothers, the loved ones back in the home land. Just at that point I heard five or six sobs from the little company. Then the young man prayed for our army and for honorable victory. Finally he just committed himself and the rest of us into the care of the Heavenly Father for the night.—W. E. McCulloch, D.D., in United Presbyterian.

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SEE ANNOUNCEMENT ON PAGE 31

WOMEN AND WAR.

A laundress at Lourdes stood by the mangled body of her husband. She was unlettered, unversed in worldly graces, but she had a heart of steel. "He has given his life for France and so has done well," she said. "France was his mother. I am only his wife." A young girl wrote to her betrothed the following words which deserve to be chronicled in letters of gold: "Always remember that you belong to France. I come after her. . . . Go forward, beloved, and may God guard you, if the country will not lose by it. Living or dead, you will be my only love." A sister, from a home dark with the black shadow of death, sent this message to her brother: "They have taken them all. Out of eleven, eight are dead. Dear brother, do your duty, that is all we ask." The answer of the men, it could not be otherwise, has been the ever-memorable words: "They shall not pass."

Madame de Castelnau was the wife of the great general. Two of her sons had been killed, a third had been made a prisoner; then they came to tell her of the death of the fourth. "I know what you are going to tell me," she said. "God's will be done. But the mothers of France would do wrong to weep for me. Rather they should envy me."—Exchange.

MAKE STOCKINGS LIVE LONGER.

Stockings seem to wear out more quickly than any other article of apparel. Try some of these ways for making them last longer:

- Wash while new before wearing.
- Rinse out the feet of the stocking each night.
- Have the stockings long enough for the foot.
- Keep the nails cut short to avoid wear at the toe of the stocking.
- Paste a small piece of velvet over the worn-out lining of heel of shoe.
- Darn holes as they appear.
- Replace badly worn feet in stockings. New feet from stockings may be cut from the uppers of other stockings, the feet of which are worn.

Stockings beyond the stage of further mending may be used in some of the following ways:

- Make a dustless duster by dipping in kerosene.
 - Make a dustless mop by attaching stockings to a worn broom. The stockings should be cut into narrow strips within a couple of inches from the top, leaving this part to attach to broom or other handle.
 - Use uppers of white stockings for sleeve protectors.
 - Use for lining hot dish holders.
 - Use uppers of stockings in making short petticoats or yoke for petticoat similar to the jersey petticoats which are so well liked, but rather expensive.
- Bulletin of the Connecticut Agricultural College.

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Lv. Charlotte	x6:30am
Ar. Star	9:45am
Ar. Asheboro	10:50am
Ar. Aberdeen	3:00pm
Ar. Varina	12:34pm
Ar. Fayetteville	y4:55pm
Ar. Raleigh	x1:20pm
No. 18.	
Lv. Raleigh	x2:05pm
Ar. Wilson	4:05pm
Ar. Greenville	5:42pm
Ar. Washington	6:50pm
Ar. Belhaven	8:15pm
Ar. Elizabeth City	6:00am
Ar. Norfolk	8:10am
Ar. New Bern	4:00am
Ar. Beaufort	11:10a.m

xDaily.
yDaily except Sunday.
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7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
ar 8 55 am	10 00 am	Rae ford	lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	5 55 pm ar 2 50 pm
4 00 pm	11 20 am		Lv. 4 50 pm 1 00 pm

WAGRAM BRANCH			
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Ar. 11 15 am		Wagram	Lv. 12 00 noon

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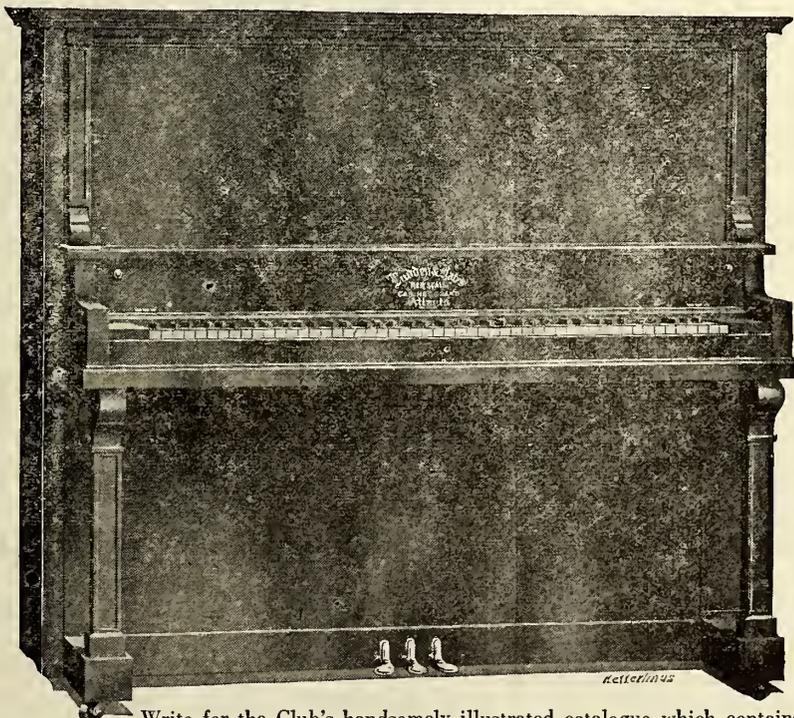
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"Did you call Edith up this morning?"

"Yes, but she wasn't down."

"But why didn't you call her down?"

"Because she wasn't up."

"Then call her up now and call her down for not being down when you called her up."—Boston Transcript.

Invidious Distinction.

A colored sentinel challenged another colored soldier who seemed to be carrying something inside the lines.

"Who goes there?" he asked.

"Lieutenant with a jug o' gin," was the answer.

"Pass, Lieutenant! Halt, gin!" commanded the sentry.—St. Louis Post-Dispatch.

How It Happened.

Once a year the newsboys of a certain district of London are taken for an outing up the Thames by a gentleman of the neighborhood, when they can bathe to their hearts' content.

As one little boy was getting into the water, a friend observed: "I say, Bill, ain't yer dirty?"

"Yes," replied Bill; "I missed the train larst year."—Tid-Bits.

Specifications.

"But, Mabel, on what grounds does your father object to me?"

"On any grounds within a mile of our house."—Houston Post.

Conserving the Supply.

Mamma—Willie, you have no manners.

Willie—Well, if I waste them now I won't have any when company comes—Ex.

Canon Cureton was to preach at the Abbey on a certain saint's day when the boys of Westminster School attended service and afterward had the rest of the day as a holiday. Mr. Cureton was looking over his sermon when his son asked anxiously, "Father, is your sermon long?"

"No, Jimmy; not very."

"But how long?"

"Well, about twenty minutes, I should say. But why?"

"Because the boys said they would thrash me if you are more than half an hour."—Public Ledger.

Willie and Jack are two youngsters who are pugilistically inclined.

"Aw," said Willie, "you're afraid to fight; that's all it is."

"Naw, I'm not," protested Jack, "but if I fight my ma'll find it out and lick me."

"How'll she find it out, eh?"

"She'll see the doctor goin' to your house."—Minneapolis Tribune.

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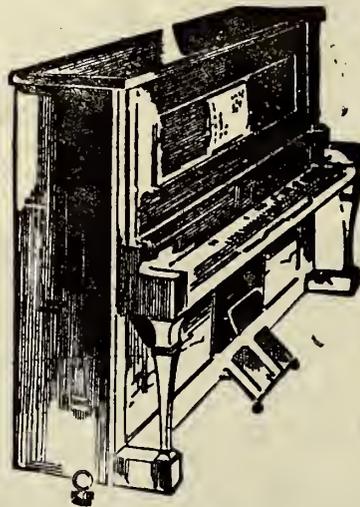
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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NO. 14.

Beside the Sea.

The snowflakes whisper on the pane,
The wintry night is dark and cold,
As, sitting by my glowing hearth,
I read once more the story old.

Once more I see the sacred Form
Through morning mists, beside the sea;
And, by the little fire of coals
Upon the shore of Galilee,

The company of fisher-folk
Gazing upon their Lord divine:
And, listening, again I hear
His gentle greeting, "Come, and dine!"

Tonight beside my blazing fire
I feel anew the comfort deep;
The call still echoes, "Follow me!"
And, "If you love me, feed my sheep!"

Help me, O Lord, to recognize
Thy loving presence guiding me,
As Thy disciples heard Thy voice
In days of old, by Galilee!

—Willis Boyd Allen, in *Congregationalist*.



Editorial



What Is Politics?

WE say to the Presbyterian Church in the U. S. A., "One serious objection we have to you is that you dabble in politics." The ready answer is, "We do no such thing. We perfectly agree with you that the Church should have nothing to do with politics." Then we point to prohibition, and the Presbyterian Church in the U. S. A. denies that prohibition is a political question, insists that it is a great moral question, and that for this reason it is a proper question for the Church to handle. Nay, it is even insisted that the Church cannot shirk the responsibility of handling it merely because the State is dealing with it.

The Federal Council has been called down by a minister of the Southern Church for having sent a commission to Paris to express to the Peace Conference the desire of the Churches of America that a League of Nations should be formed to prevent future wars. This on the ground that the Church should have nothing to do with politics. It is answered in defense of the Federal Council that to advocate a League of Nations is not to meddle with politics, that a League of Nations is to serve a great Christian, even spiritual end.

What is politics? Obviously we must agree on an answer to this question if we are ever to agree on the proper attitude of the Church toward politics. Is there any common standard to which we can submit this question? What about the dictionary? It would seem to be made for such an exigency as this. If we go to the dictionary we learn that politics is the "branch of civics that treats of the principles of civil government and the conduct of State affairs; the administration of public affairs in the interest of the peace, prosperity and safety of the State." All matters then with which the State deals in the conduct of its affairs are political matters; all legislation which the State enacts in the interest of its own peace, prosperity and safety belongs to the sphere of politics.

Try prohibition by this test. What is the prohibition of the liquor traffic? It is a piece of civil legislation enacted by the State, not in the interests of the Church, not in the interest of religion, but in the interest of its own peace, prosperity and safety, a very worthy object, but hardly the object set before the Church as its aim. And yet when the Church allies itself with the State to secure the enactment of prohibitory legislation, it is seeking just that object. It has entered the arena of politics to secure a political result. Moral is it? Certainly, as almost all civil legislation is. It is a commonplace that in this Christian country our constitutions and statutes are based on the ten commandments.

Test the League of Nations. What is the League of Nations? A bit of proposed legislation to secure the peace, prosperity and safety of the nations of the world. It is not concerned with the Church, or with religion; it belongs entirely to the sphere of civil government and therefore to the sphere of politics.

The churches that are forever dabbling with politics and yet persistently deny it, recognize no politics except partisan politics. So long as they do not join with the Republicans against the Democrats, or the Democrats against the Republicans, they are not mixing in politics. For that matter the "wets" and "drys" are as truly parties as any in the country. As for the League of Nations, that is coming to be largely a partisan question. If the Federal Council does not keep both eyes open it may find itself in close alliance with the Democrats against the Republicans. But the point is this, politics is purely a matter of the State, and the Church enters politics whenever it lends itself, or gives itself to an

effort to secure an end by means of civil legislation. The nature of this end has absolutely no bearing on the question.

A Divided Team.

Ordinarily, harmony is necessary for efficient work, but in an editorial team, variation in views expressed not only adds to the interests of the paper, but insures adherents for the views of both editors.

The two editors of the Standard are over 100 miles apart, and have never yet had to confer in order to agree upon the policy of the paper, because they seemed always to think alike, and both having sat at the feet of Dabney and Peck, were trained according to the law and the prophets.

The Charlotte branch of the firm has always been pleased with the course of his Associate, who always rings true on every question.

On the general position of our Church with respect to political matters we are in full accord.

In the above editorial our Associate, like Homer, nodded, and instead of drawing a distinction between the Commissioners dictating to the Peace Conference as to the League of Nations, and the Commissioners expressing a hope that they would do something to prevent future wars, he takes a dictionary definition and from it by a logical process he establishes the fact that politics is what the Conference is doing and therefore is concerning itself with politics, things equal to the same things being equal to each other.

We are led to these remarks because three weeks ago we took the opposite position that in expressing the hope that the Conference would take some step to prevent war the Federal Council was dealing with a moral question in the best sense.

The contrary position would take from the Church the right of protest or petition which the Confession gives to us.

The Young People and Presbyterian Conservatism.

The Standard enjoys the reputation among some of our progressive brethren of being ultra-conservative. One dear brother, now in glory, once renewed his subscription on the ground that he did not wish to confine his reading to contemporary literature, but would like occasionally to delve into annals of the past.

We are conservative in doctrine and methods, yet at the same time we welcome and are ready to support progressiveness in the right direction.

We recognize the danger of moss-back-ism, refusing to do anything that our fathers did not do, and for this reason we have advocated the Young People's movement, ever since the Christian Endeavor started.

We have had no sympathy with those alarmists who have thrown cold water on this movement lest it should encourage the young people to attempt to manage the affairs of the church.

We are glad that the Synod's Committee has determined to hold a conference in Charlotte some time in June.

When we learn that the men in charge are such men as Dr. Richards, of Davidson; Dr. Henderlite, of Gastonia, Dr. Raynal, of Statesville, and Rev. J. G. Garth, formerly of Hickory, we are confident that whatever is done at this conference will be according to the pattern shown in the mount.

In early June Queens College, with its grass, flowers and trees, will be a place of beauty, where "far from the madding crowd's ignoble strife," these consecrated young people can confer concerning the affairs of the Kingdom. We hope that the young people will turn out in force.

The Tithe Discussion.

About the time when the Every-Member Campaign began, without considering the effect, if any, upon the campaign, we published several articles for and against the tithe as our measure of liberality.

Certain brethren intimated that this discussion might possibly impede the efforts of those in charge of the campaign, so we then shut down on the discussion, but promised those thus shut off a further opportunity to set forth their views when the canvass was over.

In the meantime, however, we gave full space to those advocating the tithe system, and refrained even from our usual comments.

The canvass is now over, and in giving space to those who do not believe that the tithe is binding, we are not in any danger of crippling the causes, and therefore we are publishing this week two articles which we have held for nearly a month. One is by Dr. Raynal, who is never so nappy as when he is delving into the writings of the old fathers, and the other is from Prof. Addison Hogue, Professor of Greek in Washington and Lee University, who taught the editor all the Greek that he knows, which, however, is not a tithe of what the Professor himself knows.

We beg our readers, in judging our position on this question, not to impute views to us that we do not hold. Our position briefly and clearly stated is this: We believe that the tithe should be the minimum of our giving, not because that particular amount is morally binding, but because we ought not to give less than the Jew, and also because it is better to have some standard in giving.

We hold that while the tithe should be our minimum standard, we should rise above that, and never reach the point where we feel that we have done all we should do. The believer is a steward holding his property in trust for God.

The question then is simply this: Is the tithe morally binding? We deny and our friends on the other side affirm.

It has always been our rule, both in the paper and in Church courts, never to argue any question when others would do the work for us, so, for that reason, we refer our readers to the two most excellent articles from the pens of Dr. Raynal and Professor Hogue.

Some surprise has been expressed that the Stewardship Committee in its posters made a statement concerning the tithe directly in opposition to that taken by the Assembly in its deliverances.

We have no idea that defiance was meant, or contempt for the authority of the Assembly. The truth is that the younger men of our Church are ignorant of much of its history. They need to study the deliverances of the Assembly, which may be found in Alexander's Digest. We commend a careful study of this book to our younger Secretaries and leaders in the various branches of work, because it rather savours of Bolshevism to have the Assembly on one side of a question and these would-be leaders and teachers on the opposite side.

To save these brethren the trouble of consulting the Digest on this question, we will give a brief outline of the Assembly's action:

In 1889, in answer to overtures asking if tithing ought not to be advocated as a means of raising money for the causes of the Church, the Assembly sent down the question to the Presbyteries. You will notice that it was not the opinion of a few commissioners constituting the Assembly of one year, but it was the calm and deliberate conclusion of the Presbyteries of the Church, thus making it more nearly the opinion of the Church as a whole. Of the 71 Presbyteries then constituting the Assembly, 68 replied, and of the 68, 51 voted that the tithe was not binding in the New Testament dispensation, and 10 voted that it was. Six declined to answer and one answered in such a way that it

could be counted by neither side. Then of the 51 voting against it as a moral law, 16 thought that it was a useful guide in giving.

Eight years after, the Assembly considered the question again, and appointed an "ad interim" committee of seven, with the moderator as chairman, to consider the whole question of tithing, and report to the next Assembly. The answer was that any definite system of giving would be good, whether one-tenth or one-fourth.

We quote from the report: "The Assembly, while enjoining the personal adoption of some definite proportion as a minimum, does not feel authorized to fix that proportion which under the Gospel has been left to the enlightened conscience of the individual. The Mosaic law prescribes rules; the Gospel promulgates principles. Rules are for childhood, principles for maturity; and the Assembly cannot bring into bondage to the letter those who, having received the spirit of adoption, are no longer under tutors and governors."

Such is the position of our Church, expressed repeatedly in the past, which should be sufficient.

It seems, however, that a new generation has arisen which not only "knew not Joseph," but knew not the expressed views of our Church courts. A careful study of the Assembly's action will show that so far from encouraging those who would excuse their penuriousness behind the non-moral character of the tithe law, it really makes the tithe the minimum, and urges a giving far beyond one-tenth.

Such is the position of this paper and its editors.

Praying For the Editor.

The Watchman-Examiner had recently a very suggestive editorial under the above title, in which it is stated that at a certain service the pastor actually prayed for the editor in his work. We take our contemporary's word for this fact, but it must stand alone in our experience. We have heard prayers for every creature under heaven, but never for the editor, yet no class of men need the sympathy and prayers of God's people more.

This is not only true of the editors of the daily press, but it is especially true of the editors of the religious papers. Those who in the quiet of their homes read the Church papers, criticising here and there, have little idea of the difficulty attending the selection of the right kind of matter, the impartial spirit required in holding the balance between contending parties, or the strong temptation to write unadvisedly with the pen, else they would, like Sterne's recording angel, shed a tear to blot out our failings rather than abuse us for our stupidity or lack of judgment.

If we had no other duty than to write pleasant things, to be all things to all men, to abstain from criticising abuses as we see them; editing would be pleasant work, but what would the paper be? What Christ warned the believer to beware of will also apply to the editor—"Woe unto you, when all men shall speak well of you."

An editor must make enemies and he must at times disappoint friends, if he has opinions of his own and is bold enough to express them.

The editor who takes up the work with the right motive, does so because he feels that in this way he can best advance the interests of the Kingdom. It is, in his eyes, as much the carrying out of his vow to preach the Gospel as the regular preaching of it in the pulpit. If the pastor needs the prayers of the people, surely the editor does also, because any error on his part reaches more people than the sermon of any preacher. We trust therefore that not only will the preachers in the pulpit pray for us, but also that our readers may breathe a silent prayer that the editor may have grace given him to know the right, and that he may have that wisdom from above that may fit him for his responsible position.



Contributed



Practical Religion

JUST now when the Church is thinking a great deal about the sort of religion that appeals to soldiers, the following clipping from the Jacksonian, the official journal of the army men at Camp Jackson, will be of interest:

"The congregation of the First Presbyterian Church last Sunday morning consisted of a large number of representative looking men, many of them officers and enlisted men from Camp Jackson. In his sermon Dr. Blackwood mentioned that this church took pride in the fact that it had always appealed to men—the real 'he' man, he added, and he stated that today a larger number of thinking men were giving thought to religion than to any other subject. In the course of his sermon he undertook to answer three interesting and important questions:

"What is meant by the 'practice' of religion? Why do men 'study the Bible?' and why do they 'join the church?' In the substance of his conclusions we would agree with Dr. Blackwood, with his permission, to express them as follows:

"The practice of religion is the obeying of God's laws.

"We study the Bible to become better informed as to these laws.

"We attend church for a double purpose: first, to enable us to gain a correct understanding of the Bible; second, to use the knowledge thus acquired, in helping others. So the object is not a selfish one.

"This much stated, the important question arises, 'Why do not all thinking men take up the practice of religion?' They are equally well informed as those who, like St. Paul, have become 'regenerated.' They know that failure to obey the laws of God—which are nature's laws—is committing sin, the expressed inevitable consequence of which is 'Death.' They accept the belief that this penalty, while inexorable, is not directed toward class or individual, but that it is a prime law of nature, upon the stern infliction of which the welfare of humanity depends. They know that its application to man, beast—everything in the universe possessing the mysterious attribute of Life—is with the same result, death—just as a tree will die when deprived of a circle of its bark.

"So why do thinking men postpone engaging in the actual practice of Christianity—not 'perverted' or 'so-termed' Christianity, but the kind that Christ practiced and described in his Golden Rule—the kind that St. Paul preached and practiced for a period of thirty years, until he was finally decapitated—the kind that David sang in his Psalms and practiced in his love for Jonathan—the kind that his great grandmother, Ruth, showed toward her mother-in-law and which that good woman returned to Ruth.

"Who denies the existence of an Almighty Supreme Being?

"The only answer to the question, 'Why thinking men put off obeying the laws of God?' is that they are still weak—that they lack the strength of character necessary to cause them to act on the courage of their convictions.

"So much greater the responsibility of those who are strong!"

How many there are today pretending to be loving both God and the world, men and women trying to touch the things that they should hate, and yet pretending to be living in the closest friendship of Jesus Christ! It is easy to put on the garments, but it is easier to see through the thin, mocking gauze of them the true impossibility of such living. Just so truly as God and the world are at war, so the moment our lives are laid down in uncompromising obedience to Him, they are laid down in utter and uncompromising contrariety to the things He has told us we are not to love. We must choose between the evil one of the world and the overflowing love of God.—Robert E. Speer.

A Church-Wide Evangelistic Campaign.

By Rev. R. F. Kirkpatrick, D.D.

ONE of the objective of the \$3,500,000 campaign upon which we have entered is a vigorous evangelistic effort in all our churches for several weeks, following the financial drive on the 16th. Nothing could be more timely or appropriate. It will form a fitting climax to the whole campaign, and give an immense impetus to all the activities of the Church.

It is most likely that without exception the work of our churches has been seriously hampered during much of the past year by the prevalence of influenza everywhere, and if we do not engage in a special evangelistic campaign throughout the bounds of the Assembly, we shall almost certainly face a serious falling off in the number of accessions upon profession to be reported. This would be most regrettable, for according to the figures recently compiled by the Southern Baptist Home Mission Board, our Church led all the Churches of America last year in the percentage of increase upon profession of faith.

There was never a time in the history of the world when it was more important that we should preach the gospel of redemption.

We have but recently experienced the thrill of victory after the carnage and sacrifices of four and a half years of war. Yet already thoughtful spirits are pointing out that we might win the war and yet lose.

Widespread industrial unrest is manifest throughout the world. The ever-present race problem threatens to become acute in our Southland.

Civilization has awakened aspirations and released influences that must be curbed, or else given proper direction. Increasing facilities for communication have greatly contracted our world, and the impact of nation upon nation is tremendous.

A great conference is in session in Paris striving to bring about settlements that will secure the great ends for which so many precious lives were sacrificed, and to establish the peace of the world upon an enduring basis.

In the presence of such a crisis, we know that nothing can avail but the regenerating influence of the Gospel of Christ; and if only the Church is faithful in leading men to enthrone Christ in their hearts, the future is safe.

It is very much to be hoped, therefore, that every church will begin at once to lay plans for a vigorous campaign of evangelism as one of the objectives of the great Three and a Half Million Drive. Pastors and officers and people can come together in a prayerful spirit; and without any other assistance than that of the Holy Spirit throw themselves heart and soul into the effort to save men.

It is sure to result in a churchwide review and a great ingathering of the unsaved.

Atlanta, Ga.

Book Notice.

"*Wild Youth and Another*"—By Sir Gilbert Parker. Illustrated. \$1.50 net. J. B. Lippincott Company, Philadelphia, Pa.

A new novel by Gilbert Parker will be greeted with pleasure by the many readers of his other books. There is about his stories of Canada life a whiff of fresh air, an odor of the green woods, and the picture of primitive man.

Here we have the gripping story of the modern Beauty and the Beast. An old man, coarse and brutal, buys a fresh young girl with a ten-thousand dollar mortgage, and brings her to Western Canada. There she is thrown with an attractive young rancher, and for the first time in her life the tender passion is aroused.

The story is good, and as we read, we find that time has not taken from the author's pen any of the charm that we found in his early books.

The Magnific Title of Publican

Or a Treatise on Decimal Arithmetic.

By *Revs. H. M. Parker and C. E. Raynal.*
(*John Milton Collaborating*)

IT will probably be granted without much demur that between the middle of the first and toward the end of the seventeenth century the Church produced few greater or nobler scholars than John Milton. But that between his enlightened age and our supposedly even more glorious one, no luminary of greater magnitude should have dawned upon the ecclesiastical horizon may seem a matter of doubt, and, therefore, one calling for demonstration. And yet so solid and steadfast are most of his conceptions that they might be taken as the latest results of research and invention. Indeed, the intellectual figure of this seventeenth century scholar, Christian and gentleman seems, upon examination, yet so fresh and vigorous, that his emergence now upon the meteoric pages of the Presbyterian Standard comes without shock or strangeness.

Milton's modernness consists not alone in those imperishable and ever youthful qualities of genius that belong to all great poets, but equally, and, even more vividly, in his understanding of, and in the expression he gave to, fundamental matters of Church and State. It is not only in the poetry of *Paradise Lost* that he is master of great themes, but in the prose of his political and religious writings. It is probably true that the conception of Christian liberty, which is the very ground and reason of the whole polity and theology of the Presbyterian system, has nowhere had a nobler or more uncompromising statement than in these tractate studies of John Milton.

It is not the purpose of this present paper to attempt a discussion of any of the wider implications of Milton's views. One or two of these may form an important element in later, and, it is to be hoped, more profitable investigations. It is not an essay of this article to present the underlying thesis of the particular tract from which the following quotations are made, though this thesis is evident in the meager excerpts here set forth. It is not even within the scope of this article, that the heresy displaced should be replaced by the Christian principle, for that great principle has never been overthrown, but stands there immovably, both in the Gospel and in all Presbyterian tradition, though somewhat encumbered about of late with alien and extraneous materials. Indeed, it is the sole purpose of this paper to turn the heavy artillery for a moment upon a minute and single point—to let John Milton speak upon "The Tithe as Law."

First, upon the proper and fundamental meaning of the tithe within the Mosaic law:

"That tithes were ceremonial, is plain, not being given to the Levites till they had been first offered a heave-offering to the Lord. He then, who by that law brings tithes into the gospel, of necessity brings in withal a sacrifice, and an altar; without which tithes by that law were unsanctified and polluted, and, therefore, never thought on in the first Christian times, till ceremonies, altars, and oblations, by an ancienter corruption, were brought back long before. And yet Jews, ever since their temple was destroyed, though they have rabbis and teachers of their law, yet pay no tithes, as having no Levites to whom, no temple where, to pay them, no altar whereon to hallow them: which argues that the Jews themselves never thought tithes moral, but ceremonial only. That Christians, therefore, should take them up, when Jews have laid them down, must needs be very absurd and preposterous."

From several pages, quarto on Abraham's tithe—much here sorrowfully omitted:

"But they think they have a better plea in the example of Melchisedec, who took tithes of Abraham before the law was given; whence they would infer tithes to be of moral right. But they ought to know, or to remember, that not examples, but express commands oblige our obedience to

God or man: next, that whatever was done in religion before the law written, is not presently to be counted moral, when as so many things were then done both ceremonial and Judaically judicial, that we need not doubt to conclude all times before Christ more or less under the ceremonial law. To what end served else those altars and sacrifices, that distinction of clean and unclean entering into the ark, circumcision, and the raising up of seed to the elder brother? If these things be not moral, though before the law, how are tithes, though in the example of Abraham and Melchisedec?"

And on Jacob's vow after that he was delivered, upon which attempt has been made to found a general principle greater than moral law:

"Of like impertinence is that example of Jacob, who of his own free choice, not enjoined by any law, vowed the tenth of all that God should give him: which, for aught appears to the contrary, he vowed as a thing no less indifferent before his vow, than the foregoing part thereof; that the stone which he had set there for a pillar, should be God's house."

On the claim of universal and perpetual operation of the tithe:

"But say they, 'All the tithe of the land, whether of the seed of the land, or the fruit of the tree is the Lord's, holy unto the Lord.' And this before it was given to the Levites" . . . "therefore since they ceased. No question; for the whole earth is the Lord's and the fullness thereof, and the light of nature shows us no less; but that the tenth is His more than the rest, how know I, but as He so declares it? He declares it so here for the land of Canaan only, as by all circumstance appears, and passes, by deed of gift, this tenth to the Levite: yet so as offered to him first a heave-offering, and consecrated on his altar, all which I had as little known, but by that evidence." "Where did God ever clearly declare to all nations, or in all lands—that He required the tenth as due to Him or His Son perpetually and in all places? Where did He demand it, that we might certainly know?"

On a New Testament text oft quoted and almost as often misunderstood:

"This last proof they cite out of the Gospel, which makes as little for them, where our Saviour denounces woe to the Scribes and Pharisees, who paid tithe so exactly, and omitted weightier matters, tells them that these they ought to have done, that is to have paid tithes. For our Saviour spake then to those who observed the Law of Moses, which was not fully abrogated till the destruction of their temple." "This,"—*inter alia et enormia*—"is so apparent to the reformed divines of other countries, that when any one of ours hath attempted in Latin to maintain this argument of tithes, though a man would think they might suffer him without opposition, in a point equally tending to the advantage of all ministers, yet they forbear not to oppose him, as in a doctrine not fit to pass unopposed under the Gospel."

Adding to his faculties of Exegesis and Theology the testimony of Ecclesiastical History:

"Hence these ancientest reformed churches of the Waldenses, if they continued not pure since the apostles, denied that tithes were to be given, or that they were ever given in the primitive church, as appears by an ancient tractate in the Bohemian history."

On the effort to defend the tithe by reference to prelatial practice:

"And yet a late hot Querist for tithes, whom ye may know by his wits lying ever beside him in the margin, to be ever beside his wits in the text, a fierce reformer once, now rankled with a contrary heat, would send us back, very re-

(Continued on page 8)

The Tithe Not Obligatory

By Prof. Addison Hogue.

CAN this thesis be maintained, when so many earnest and learned and godly men teach just the opposite? "Produce your cause: bring forth your strong reasons" will rightly be said to one who is apparently in a small minority, if we are to judge by the articles in our religious papers, and by the speeches in our various conventions. Well, here are the reasons. Judge ye whether they be "strong," or not.

Pro. You admit, I suppose, that the tithe was obligatory upon God's ancient people, the Jews? and that their failure to honor Him with the tithe brought many calamities upon them?

Con. Certainly. The Old Testament is full of it.

Pro. And you likewise admit that our Saviour commended the Pharisees for their scrupulous tithing of the smallest garden herbs, when He said: "These (things) ought ye to have done?"

Con. Certainly; it stands so written.

Pro. And we Christians ought to honor Jehovah with our substance, and with the first fruits of all our increase?

Con. Yes; the spirit of that I fully believe in. More than that, I think it is a great reproach to the Church that it has not come up to the tithe even as a minimum. For now we are not under law, but under grace; and this should lead to better results than were obtained under the law.

Pro. Good for you. But can you show me any passage in the New Testament where the tithe is plainly repealed?

Con. No: there is no such passage.

Pro. Then it seems to me that you have given your case completely away; for you have admitted pretty much all that I could ask for.

Con. It is your turn now to answer questions; and as both of us are sincerely desirous to know the truth, we will ask that we may be guided by the spirit of truth. You know, of course, the distinction between "positive" and "moral" precepts or requirements?

Pro. Yes, a "positive" precept is one like the command to abstain from swine's flesh; while a "moral" precept is one like the command, "Thou shalt love the Lord thy God."

Con. Correct. A "positive" command must be obeyed in case we owe obedience to the one who issues the command, even though the thing itself may be perfectly proper under most circumstances. On the other hand, a "moral" command has its foundation in the eternal distinction between right and wrong. We agree as to this?

Pro. Yes. So far we go absolutely together.

Con. Did not a great mass of the Jewish legislation consist of "positive" precepts, binding only upon the Jews, whom God wished to keep distinct from the other nations?

Pro. Yes, undoubtedly.

Con. Of all these "positive" requirements which one was most tenaciously held to by the Jews?

Pro. Circumcision.

Con. And yet even this was abrogated under the Christian dispensation, though it required a special decree of the Holy Spirit (Acts 15:28) to do away with it; and St. Paul had to attack it most fiercely and almost savagely, to keep Jewish Christians from imposing it upon the adherents of the new faith. You admit this?

Pro. Of course I do, but I hardly see the bearing of this upon our discussion.

Con. Well, let me take something that you will see. As the tithe concerns the right use of money, I will bring up another monetary precept that was binding on the Jews. You know that God forbade His chosen people to charge interest (not "usury," as in the A. V. That word was correct three centuries ago, but is misleading now) if they lent money to a poor Jew?

Pro. Yes; it is mentioned in various places in the O. T.

Con. Was that prohibition "positive," or "moral?"

Pro. It was clearly "positive;" for in Deut. 23:20 God

expressly allowed the Jews to charge interest on money lent to a "foreigner" (R. V.)

Con. But of course the prohibition was still binding on our Saviour and on all the Jews of His time, as the Mosaic legislation had not then been repealed?

Pro. Yes, that is correct.

Con. It follows then that even if our Saviour had expressly commended people for observing it, this would not alter the fact that it was "positive" and not "moral?"

Pro. No, this would not have altered its nature.

Con. And can you show me any passage in the N. T. where this prohibition is plainly repealed?

Pro. No; there is no such passage, for of course Matt. 25:27 has no bearing here.

Con. Certainly not; for the slothful servant cannot be taken to represent a "poor" Jew—or any Jew at all, for that matter. Do you hold, therefore, that it is a sin for one Christian to charge interest on money lent to a brother Christian who happens to be poor?

Pro. N—no, I can't say that I do.

Con. And yet it concerns the right use of money; and it is emphasized in the O. T.; and has never been specifically repealed in the N. T. All this is correct?

Pro. Yes; there's no denying that. Now I begin to see your drift.

Con. Very naturally. You see, I believe that the tithe was just as truly a "positive" precept as circumcision was, and that it fell away with the great mass of the "law," and did not need to be specifically abrogated. Circumcision, however, did need a special repeal, because of the overwhelming importance attached to it by the Jews.

Pro. I see your point of view, though I do not agree with it.

Con. Naturally not; for you hold the tithe to be, if not a "moral" precept, at least one of universal obligation. But let me ask you this: Can you think of any moral precept that is not plainly reinforced in the N. T., and urged upon Christians as a duty?

Pro. Just at present, I can not. But that is a rather large question, and I can not commit myself to an out-and-out answer.

Con. Nor do I wish you to do so. We are not trying to catch one another; and we should be doing dishonor to our Lord if we indulged in any quibbles. But at any rate, neither of us can think just now of any plain "moral" precept that is not clearly taught in the N. T., and taught so clearly that we do not have to rely mainly on the O. T. to support it.

Pro. I gladly grant you that much, and I dare say you are right.

Con. I earnestly hope so; for above and beyond all else we both want to be right. I have wondered, therefore, why the tithe should be such a conspicuous exception, and though perpetually binding (as you hold it to be), should not be said to be so in the N. T.

Pro. Why, it is endorsed by the Apostles. Is not that enough?

Con. Who says it is endorsed by the Apostles?

Pro. Why, I have seen that stated over and over again on high authority.

Con. So have I. Even our Montreat Committee has advertised the fact in large print. But let us go to the highest authority, like the Bereans. Did you ever examine the Scriptures, whether these things were so?

Pro. Not specifically. I just naturally thought so from hearing it asserted so often.

Con. That must be true of the Montreat Committee also. If you do go to the fountain head—not to the Committee, but to the Bible—you will find these facts, I am quite certain:

1. In Matt. and Luke our Saviour commends the Phari-

Moneyless Joe

By W. H. Morse, M.D.

"Moneyless Joe!"

Moneyless? And he was one of the most prosperous Italians in the county. But, actually, he was without a cent of money. He bought and sold, and did not owe a dollar to any one; and yet, he did not have any money. He did not have any—in his purse, or in his house, or in the bank. He owned a farm of thirteen acres, on which he raised vegetables and fruit, and where he kept a horse, two cows, and a flock of poultry.

I was identified with his inception of the idea. We were provisioning the Italian reservists with Testaments when they were called to their colors from this country, and among those who contributed was Joe. I knew him as a zealous Protestant, and was not at all surprised when he came to contribute. Producing his purse, he emptied its contents, sixteen dollars and some cents, on the desk.

"There," he said, "is the last money that I have! From now on, until a certain time, I shall not have any more money of any kind!"

I looked at him for an explanation.

"Listen," he said, "You know me, Giuseppe Moneta. In English that is Joseph Money. I am to take out my papers, and have my name changed to Joseph Montearth at the June term of court. My brother in Sicily writes me very hard about being a Protestant. I am praying for him. Until he is converted I shall do without money. It is my vow. He writes that I disgrace our name. So I drop the name. Also the money. Not the prayers for him. No."

That was on May 30, Memorial Day. He did not explain himself further; but it was not long before it was quite generally known as to his scheme.

It was nothing else than barter. When he sold his produce he insisted on being paid in other commodities; and when he made purchases it was his insistence that he should pay in produce. Not a cent of money passed through his hands at any time.

He would go into the village with a load of potatoes or some other vegetable to sell. At the groceries and meat markets he had no difficulty in working out his plan as soon as it was understood, for the grocer and butcher were perfectly willing to pay him in sugar or bacon, round steak or molasses; and he was adept at driving a bargain, so that no one ever took any advantage of him in trade. If he did not have the load of vegetables ready, and wanted a ham or flour, he would get the dealer on the telephone, and bargain some

of his produce for it. This worked admirably, in both ways. But when it came to the purchase of dry goods, millinery, medicine, or hardware, the dealers in these things were not always willing to take farm produce. The milliner was willing to sell Mrs. Moneta a hat, but would not take any fruit or vegetables; but when she saw that she was to lose a customer, she acceded, and then disposed of the cabbages or turnips at the grocery. Joe and his wife had no argument with any one. If the dealers would not barter, then they would go to some other who would. The tax collector was one who demurred at first, but finding that he could sell the apples that Joe offered, and at a small profit, he took them.

When asked what he paid for his coat, Joe would reply that it cost so many bushels of onions. Asked how much he received for his butter or parsnips, he would reply in terms of molasses, codfish, or some other groceries. He paid the hired man in vegetables. On Sundays he attended both services, and brought butter as his weekly contribution. He was one of the men who took up the collection, and when they had passed down the aisles and reached the rear of the church, he produced his brown package, and placed it on the plate. It was never worth less than a dollar. When his sister was married, and the bridegroom handed him a five-dollar bill to pay the minister, he declined to handle it, and instead made a donation of apples to the parsonage. If at any time the person he was dealing with refused to barter, Joe went elsewhere to make the trade.

Seven months went by. It was on the last day of December when an Italian stranger came to town and inquired for Giuseppe Moneta. He was directed to the farm. The following morning Joe came into the village with some butter and potatoes, and surprised the grocer by disposing of them for money. Of course the grocer, an inquisitive Yankee, put in his "How's this?"

"Mr. Harrington," Joe said, "my brother came yesterday. My prayers have been answered. He has found our Jesus. I said I should never touch money till he was converted."

On Sunday the brother, Giovanni, attended church with Joe and his wife, and the ball of butter was not on the plate that morning. At noon, at the First Church, which has the Italian mission in its charge, Giovanni went before the session; and in the evening he was received into membership.

"Not Moneyless Joe any longer!" Joe laughed. "See! I am worth my brother!"

Hartford, Conn.

sees for paying tithes of mint and anise and cummin (Mt. 23:23, Luke 11:41).

2. The Pharisee in the temple boasted that he paid tithes of all that he possessed. (L. 18:12).

3. The writer of Hebrews mentions tithes seven times in chapter seven, but by no means says that tithing is still binding. And these are the only places in the N. T. where the subject of tithes is even remotely touched upon. Of course, as has already been said, tithing was in force in our Lord's life-time, as the "law" had not then been superceded by the gospel. And as to the writer of Hebrews, he takes pains to assure his Jewish Christians that God had better things in store than the old dispensation contained. And of course no one contends that people are forbidden to pay tithes.

Pro. Do you really mean to say that these are the only places in the N. T. where the tithe is mentioned?

Con. I can find no other places. If the Montreat Committee can, they will do the Church a service by producing the passages.

Pro. Why, I was sure that Paul and other Apostles endorsed the tithe.

Con. "Live and learn." Not a single Apostle does so—not even the writer of Hebrews. In 13:5 he tells his readers to "be free from the love of money." Why didn't he tell them that though other things in their law were becoming old and nigh unto vanishing away (8:13), the tithe was of

perpetual obligation? Was not that a capital opportunity to say so?

Pro. It would have clinched matters, certainly.

Con. Again: though the other N. T. epistles abound in practical exhortation to Christian duties, they never allude to the tithe. The Gentiles of course would need such instruction, and yet the great Apostle to the Gentiles says never a word to them on the subject of this great duty—this imperative duty, as you conceive it to be.

Pro. I never thought of that.

Con. In I Cor. 16:2, what a capital opportunity presented itself for him to say: "Let each one of you lay by him in store a part of his tithe," instead of saying "as he may prosper." And in II Cor. ch. 8—which discusses the grace of giving more fully, perhaps, than any other place in the N. T. does—Paul had an almost imperative occasion to inculcate this duty, if it was a perpetual obligation. There is no hint that he had ever instructed them on this matter—an all-important matter, too, in your opinion; and he certainly does not do so in chapter 8. On the contrary, he tells them in verse 12: "For if the readiness is there it is acceptable according as a man hath, and not according as he hath not." And in verse 10 he actually says: "and herein I give my judgment," having already said in verse 8: "I speak not by way of commandment, but as proving ("testing" would be

(Continued on page 9)

Sketch of Sharon Presbyterian Church

SHARON CHURCH is situated in a beautiful grove, seven miles south of Charlotte, N. C., on what is known as the Sharon and Pineville Public Road. This church was organized in 1830, with Rev. Samuel Williamson, D.D., as its pastor, and Dr. Jos. W. Ross, Esq., William Ross and Hezekiah Alexander as its first elders. Its charter members were composed mostly of persons who lived in the vicinity of the present church building and were members of Providence Church. As there were no macadam roads nor automobiles in this county at that time, people found it very inconvenient to travel ten or twelve miles, especially in the winter, to attend preaching at Providence Church. They therefore decided to build a house of their own, a plain but substantial frame building. This building served its purpose until the year 1889, when it was removed and the present brick building was erected in its place by the generous help of Mr. S. P. Alexander, a citizen of Charlotte.

It would require quite a book to give even a sketch of all the many ministers who have served this church, but it will be sufficient for the purpose of this article merely to give their names in the order of their service. As already stated, Rev. Sam'l. Williamson, D.D., who was at that time pastor of Providence Church, agreed to become its pastor, giving it one-third of his time. He was afterward called to the presidency of Davidson College, and was succeeded by Dr. Cyrus Johnson. After him came S. C. Pharr, who was also called to Davidson College as Professor of Latin. After him came Rev. Jethro Rumble, D.D.; after him came Rev. R. Z.

Johnson; after him came Rev. W. H. Davis; next was Rev. D. P. Robinson; next W. B. Arrowood; then Dr. G. D. Parks; then G. F. Thompson; then W. H. Davis a second time; then Dr. H. E. Gurney; and then our present pastor, Rev. C. H. Little.

This church is most remarkable for the high class of its eldership before the Civil War. There was Dr. Joseph W. Ross, the beloved physician who may fairly be called the father of the church; there was Capt. John Walker, a man of unusual ability, who represented this county as State Senator for a number of years; then there was Esq. John Wolfe, a man of sound judgment and sterling worth, having the entire confidence of the whole community; then there was Thos. Neely Alexander, one of nature's noblemen, who was perhaps the most popular man in the county, and who was high sheriff of the county for more than twenty years; then there was Prof. H. C. Reid, educated at Davidson College, and regarded as one of the finest teachers in the county. These are specimens of her eldership before the Civil War.

This church at one time previous to the Civil War had probably the finest choir in the county. It was composed mainly of Alexanders and Wolves. But these Wolves were of a gentle variety and were perfectly harmless. In fact the more you had to do with them, the better you liked them.

This church has not been very prolific in the production of ministers. During the 88 years of its existence it can only claim eight. It may, however, claim the honor of being the mother of two other churches, viz: Amity and Carmel.

The Magnific Title, or a Treatise on Decimal Arithmetic.

(Continued from page 5)

formedly indeed, to learn reformation from Tyndarus and Rebuffus, two canonical promoters."

As proceeding to other matters touching more nearly the Christian conception of liberality:

"On the other side, although it be sufficient to have proved in general the abolishing of tithes as part of the Judaical or ceremonial law, which is abolished all, as well that before as that after Moses; yet I shall further prove them abrogated by an express ordinance of the Gospel, founded not on any type, or that municipal law of Moses, but on moral and general equity, given us instead: 'Know ye not that they who minister about holy things live of the things of the temple; that they which wait at the altar are partakers with the altar? So also the Lord hath ordained that they who preach the Gospel should live of the Gospel.'"

And in an attempt to help a Christian ministry apprehend itself:

"But what if the person of Abraham can neither no way represent us . . . as we are co-heirs, kings and priests with him, a priest forever after the order or manner of Melchisedec. As therefore Abraham paid tithes to Melchisedec because Levi was in him, so ought we to pay none, because the true Melchisedec is in us, and we in him, who can pay to none greater, and hath freed us, by our union with himself, from all compulsive tributes and taxes in his church."

Showing also that Peter had to unlearn a lesser sanction in order to approach a greater:

"And the tenth part, though once declared holy, is declared now to be no holier than the other nine, by that command to Peter whereby all distinctions of holy and unholy is removed from all things."

Upon the question of whether liberty in Christ can be trusted to yield revenue:

"This would be well enough, say they, but how many will so give? I answer as many as shall be well taught, as many as God shall so move. Why are ye so distrustful, both of your own doctrine and of God's promises, fulfilled in the experience of those disciples first sent? 'When I sent

you without purse and scrip, and shoes, lacked ye anything? And they said Nothing.' How then came ours, or who sent them thus desitute, thus poor and empty both of purse and faith? Who style themselves ambassadors of Jesus Christ, and seem to be his tithe-gatherers, though an office of their own setting up to his dishonor, his exacters, his publicans rather, not trusting that he will maintain them in their embassy, unless they bind him to his promise by a statute-law, that we shall maintain them. Lay down for shame that magnific title." "He doubtless will command the people to make good his promises of maintenance more honorably unasked, unraked for. This they know, this they preach, yet believe not: but think it as impossible, without a statute-law, to live of the Gospel, as if by these words they were bid go eat their Bibles, as Ezekiel and John did their books; and such doctrines as these are as bitter to their bellies."

In closing this particular tractate to those whom he says he sees "still so loth to unlearn their decimal arithmetic," Milton says:

"Thus much I had to say; and I suppose what may be enough to them who are not avariciously bent otherwise, touching the likeliest means to remove hirelings out of the church; than which nothing can more conduce to truth, to peace and all happiness both in church and state. If I be not heard nor believed, the event will bear me witness to have spoken truth; and I, in the meanwhile, have borne my witness, not out of season to the church and my country."

Milton cheerfully admits the tithe to be still a decimal. He shows it once to have been a Jewish law. He holds it to be now abrogated. He allows it no place in the Christian economy except that of an example or matter of purely voluntary practice. In this last position he is in agreement with the deliverances of General Assembly quoted in our first paper.

It is manifest that grave injustice is done John Milton in thus presenting his argument piecemeal. The two minor and entirely insignificant partners in this collaboration recognize this. They have found it bitter hard to select but a few slender shafts from such a quiver, where so much lay ready to their hand. It is their prayer that this injustice be rectified by a full perusal of John Milton, his book, and that the sweet charity of all readers disculpate therein our unworthy most miserable selves.

Dr. Ogden Rests His Case

By Rev. D. H. Ogden, D.D.

HAVING elicited from Dr. Whaling a fourth confession, namely that the now famous phrase "colloidal and molluscuous" was not original with him and should have been encompassed with quotation marks, I shall rest my case. Of course the resting is tentative; its permanence will depend upon the good behaviour of my brethren.

The matching of "facts" and "fancies" by Dr. Whaling and me has been pleasant to us and perhaps entertaining to the public. The contest between a professor of Systematic Theology and one who is "better fitted for popular speech than accurate argumentation" (so he styles me) must needs be one-sided. The question is, "which side?" I ask the reader to review the record and decide.

But the issue involved is far bigger than our wee bit of a debate, and in resting my case I wish to submit to the thoughtful men and women of our church the following considerations:

1. Our vital union problem lies in the relationship between our Church and the U. S. A. Assembly. We scarcely touch the other Presbyterian and Reformed Churches, but in a very large part of our Assembly there are U. S. A. and U. S. Synods, Presbyteries and sometimes congregations occupying the same territory.

Our great need is a bond of union by which unfriendly competition, where it exists, will be removed and through which the spirit of oneness, which is more commonly found, may function in the full sweep of the work of the Kingdom. We need something more than a truce of God: we need full and direct and positive co-operation.

2. The erection of additional ecclesiastical machinery is certainly unwise when the problem for whose solving it is created can be met more effectively by a change in the powers of our present Church courts.

A Federal Assembly would not be effective unless it were given very large authority and even then it could not fully make good the loss of constructive power which arises from the overlapping of our Church courts and congregations. It would work well in our foreign mission and kindred enterprises where there is now little or no problem: but in the place that the shoe really pinches a Federal Assembly would accomplish meagre results.

3. The Conference Committee of the U. S. A. Church presented to our last Assembly a proposed basis of reunion embodying the very principles for which our Church stands. If the U. S. A. Church supports the proposals of its committee the way to union is open. It might be well for all of our ministers and ruling elders to refresh their minds as to these proposals of the U. S. A. Committee. (See Minutes of our Assembly, 1918, p. 150.)

4. By giving to the Synod increased authority it is entirely possible to safeguard the principle of local self-government and to leave in the hands of each Synod the control of its purely local affairs.

As soon as I realized that union was not inconsistent with local self-government in the Synod, my attitude toward the problem changed. If I can judge by the letters that I am receiving, the experience of many others is similar to my own.

The plan which we call "Synodical" is simply this: to gather into one Synod all the U. S. A. and U. S. Churches in a given state or territory; to give to this Synod such authority as to enable it to control fully all its purely local affairs; to preserve the present Synodical boundaries, so far as possible, largely following state lines: to erect over the Synods thus constituted a National General Assembly composed of commissioners from the Synods and having direct responsibility for the general work of the Church.

However the details might be worked out, the heart of the suggestion is the entrance into real union, and at the same time the safeguarding in the Synods of the principle of local self-government.

The change proposed would make our system logical and

would bring to all our Synods new life and power. It would also form a sound basis for the ultimate union of all the Presbyterian and Reformed Churches in America.

I earnestly hope that the New Orleans Assembly will carefully consider the "Synodical plan of union," before committing our Church to the erection of new and elaborate ecclesiastical machinery.

The Tithe Not Obligatory.

(Continued from page 7)

a better rendering of dokimazon) through the earnestness of others the sincerity also of your love"—"not by way of commandment!" That was the very time to give a command as to the tithe, provided it is of universal obligation.

Pro. Don't you think you make entirely too much of the fact that the epistles are silent as to the tithe?

Con. I think not. You know that circumcision was to the Jews the embodiment of their law. It was the very center and heart of it; and when that was overthrown—and Paul certainly overthrew it, though at the cost of a bitter and prolonged contest—all the minor requirements would naturally be understood as falling with it. If you cut a man's heart out, he is dead enough, and you need not cut off his hands, to make sure of them likewise.

Pro. But are you not afraid that the causes of the Church will suffer, if your view should prevail?

Con. As to that, we have to leave the Church in the hands of its Redeemer. You can not persuade me that God's cause it ever promoted by human requirements, unless these are supported by the teachings of the Bible: otherwise it is mere will-worship. The true New Testament doctrine lifts the whole matter to an unspeakably higher plane, which I will try to set forth in another article—if so be that the editor will allow me another one.

Lexington, Va.

Another Beautiful Gift to Oglethorpe.

When the new building given by Mr. and Mrs. J. P. Lupton to Oglethorpe University is erected there will be in the great tower, that will dominate the Oglethorpe campus for many years, a handsome clock and chimes.

This has been made possible by the gracious generosity of Mrs. H. Frederick Lesh, of Newton Center, Mass. It was the happy thought of Mrs. Lesh that both the architectural and aesthetic ideals of Oglethorpe called for such an equipment, and to that was added the practical use of the tower clock in governing the schedules of daily recitations and hourly life, thus justifying the thousands of dollars which will be spent in their installation.

The uniqueness of this gift adds to its interest. These are the only college chimes in the South and among the few in America. Atlanta will welcome the gift as adding a pleasant feature to her life and their playing will be so arranged that the passing automobilist may know the hour that he may stop on Peachtree and for a few moments enjoy the mellow memories of old songs and have his future brightened by the joyful notes of the college bells.

Mrs. Lesh is a sister of Mrs. Thornwell Jacobs, who was Miss Maude Lesh, of Newton Center, Mass. She has many friends in Atlanta, where she has on more than one occasion visited Mrs. Jacobs.

There is, therefore, a delicacy of sentiment about this gift which adds a special beauty to it, for to these features of the gift is added the thought that it is an intimate endorsement from one of the families associated with others in the accomplishment of this great task of all that has been done and the plans that are to be fulfilled. The many hours of the long hereafter will be, in the truest sense, filled with the music of this gracious contribution to the happiness and order of our university life.



News of the Week



Dr. Robert F. Goddard, Professor of Physics at Clark College, acting under the patronage of the United States War Department, the Smithsonian Institution, Clark University and Worcester Polytechnic Institute, has invented a new rocket that is reported to be a terrible engine of war, with an altitude range of 70 miles straight up into the air and a distance range of at least 200 miles.

On March 29 a fire at Sumter, S. C., destroyed 4,500 bales of cotton, together with ten or twelve freight cars on the Atlantic Coast Line Railroad.

Many of the returned soldiers are re-enlisting in increasing numbers. When asked why they re-enlisted, 40 per cent answered that they desired to return to France, 32 per cent wanted vocational training, 16 per cent replied that "the army makes a man of you" and the others said they "liked the life" or could not find employment.

Postmaster-General Burleson has announced an increase of 20 per cent in telegraph rates, effective April 1.

The headquarters of the New Era Movement of the Presbyterian Church, U. S. A., has announced a world-wide prohibition campaign to counteract an alleged plan of American brewers and distillers to transfer their activities to other countries after this country goes "bone dry."

Elihu Root, in his review of the League of Nations, proposes certain amendments, which if adopted, would bring him to support it.

Seven thousand men of the Thirtieth Division, that won fame in breaking the Hindenburg line, paraded at Columbia, S. C., amid the cheers of thousands.

The application of Eugene V. Debs for a rehearing of his appeal from conviction and sentence to ten years' imprisonment for violating the espionage act, has been denied by the Supreme Court.

Thomas D. Warren, whose nomination as District Attorney failed of confirmation by the last senate, has received a recess appointment.

Some excitement was caused by a report this week that the Japanese had secured a lease of many thousand acres of lower California land. The Government of this country has received assurances from Japan that it is merely a commercial matter, while the Mexican Government points to their constitution which forbids the sale of any of Mexico to foreigners.

According to Director-General Hines the Government Control of the railroads has cost the people over \$200,000,000.

Rock Hill, S. C., held a big celebration in honor of the returned soldiers from Rock Hill and York County. It is estimated that 20,000 people participated.

Secretary of War Baker has sailed for Europe, to be absent a short time.

Secretary of the Treasury Glass thinks that the bond market is past its worst, and that it will now improve.

Labor conditions in the Southern States from an unemployment standpoint are excellent, although a slight increase in employment throughout the country is shown in reports for the past week received by the Federal Employment Service from 60 cities. A surplus of labor was reported by 36 cities, a shortage of labor by seven, six of which are in the South. The greater portion of the shortage in the South is farm help. The number of unemployed in the cities reporting increased by two thousand during the week.

In a hotly contested election Mayor Thompson was elected Mayor of Chicago. His plurality was over 15,000. The city voted "wet" by a sweeping majority.

The meat packing industry has been released from Federal control.

President Wilson has informed other members of the American delegation to the Peace Conference that no American soldiers can be used in eastern or southeastern Europe.

Japan has made it plain that she will join the League of Nations only as an equal, but not if racial discrimination is maintained.

Colonel Dickman, son of General Dickman, once in command of Camp Greene, was recently killed on the flying field at Americus, Ga.

The South's cotton acreage in 1919 will be 31.08 per cent less than in the previous year, according to a report on acreage reduction estimates from all the cotton growing States submitted by the South Carolina Cotton Association.

Four Virginia prohibition agents undertook to arrest two supposed boot-leggers near Woodstock, Va., and in the struggle killed one and wounded the other, with the result that he died. They have been held without bail and sent to the jail at Fredericksburg under military protection.

One Million Members.

By Rev. James Russell.

That is the language of the Knights of Columbus, and they have already reached five hundred thousand. During the past war a number of our boys joined them. Let us wake up and go for immortal souls. A million for Christ in our homeland. He is watching. "Hitherto ye have asked nothing; you ask for gold, He wants souls! Ask, look and work, expecting great things for Christ." Shall not our Synod of South Carolina get fifty thousand from the non-church-going brought to Christ and to our Sabbath School and churches. It cannot be done by the pulpit alone. Peter at his opening work got just three thousand, but he had a goodly company of lay workers who were seeking for souls. Let our elders and deacons be found at the front benches on Sabbath night and at prayer meeting, let them see the house is filled from the club rooms, hotels, stores and office workers. If you elders will go around and get the house filled up you will see a change in the preaching. Hold up the preachers with your prayers, your sympathies and your work and Christ will appear among us again as in days of old.

My Marys.

By Hannah Allen Ives.

"Mary! Mother, behold thy son!"

And did our Christ speak thus
Down the long centuries to all the Marys
That they should carry ever
In their tender breasts
Such yearning mother-hearts:
Gathering unto themselves
With His own ministry
Earth's lonely, sick and stricken ones.

"Mary!" And in the lifted, listening eyes
Of all the Marys in my little world
I seem to find a holy tenderness:—
A shadow of the cross
Of love divine and sacrifice.

Christian Endeavor

By Rev. S. H. Hay.

- M., Apr. 14—Life in Christ: John 10:27-30.
- T., Apr. 15—Life Through the Spirit: Rom. 8:1, 2; John 6:63.
- W., Apr. 16—The Test of Life: I John 3:11-16.
- T., Apr. 17—Walking in Life's Light: John 8:12-20.
- F., Apr. 18—Old Lives for New: John 12:23-26.
- S., Apr. 19—Dead, buried, raised: Col. 2:12-15.

* * *

Topic for Sun., Apr. 20—Eternal Life and How to Live It: John 5:24; Eph. 2:1-10.

* * *

Eternal life begins not when we enter heaven, but right here on earth at the hour when we become Christians. It is then that we pass from death into eternal life. We may live here on earth for many years after the eternal life has begun in us. The death of the body will be merely an event of interest to us, a time when we enter upon a new and more expansive stage of the new life which began at conversion. The soul that does not begin its eternal life here on earth never has eternal life at all.

* * *

What is eternal life? It is a new spirit and disposition in us, a newborn inward capacity for appreciating spiritual things and becoming the intimate friend, helper, and beneficiary of Jesus. John says eternal life is knowing God and His Son Christ. It is a power which when once born within us will never entirely die. It may become dormant and sluggish, but God is keeping it alive, and He will cause it to spring again into movement and power. This new life is called eternal because God is guarantor that when it once begins He will never let it end.

* * *

In what manner shall we live this endless life upon which we have started? We must trust in God. The new and eternal life is a gift from Him, and its continuance is by His power. We cannot generate it in ourselves or maintain it for ourselves after He has begun it. The great Giver of life must do this for us. The first duty of the Christian, therefore, is to trust Him to provide and protect this new life within us. We may be sure He will not fail. That He will do it faithfully is the main article of all His promises.

We must study Jesus, if we wish this new life to increase and abound. The gospels tell us about Him, so we must master what they say. And we must stay with Him personally in quiet meditation and communion. To know Him we must share His company. We must stay by Him even in His labors and combats; nothing helps us more toward knowing Him than a conscious effort to wrestle beside Him with His problems and help to bear His burdens. There grows up a fellowship which in the long run will mean a perfect knowledge, which is the fulfillment of the spiritual life.

* * *

Let us make sure, after all, that we have this life eternal. It is vain to attempt to live it unless we have it in us. And the only sure way to obtain it is to go to Jesus and ask for it. Ask and ye shall receive, is the solemn promise He has made.

* * *

Tell when Paul's eternal life began. Acts 9:1-7.

There are two segments of eternal life—one before the body dies and the other after. Which is longer? Which is more blessed?

What state are men in before God plants eternal life in them?

The Prayer Meeting

TOPIC FOR WEEK BEGINNING APRIL 13, 1919:
IF A MAN DIE, SHALL HE LIVE AGAIN?

Job. 14:14, 15; John 6:47.

By Rev. C. D. Waller.

The earnest minded of every age have asked this question. Some say: "Men will always be asking, but without avail." But the great interrogatory has been answered. Job himself felt that God, for His own sake, must not leave the souls of those who loved and trusted them in Sheol. Even there:

"Thou shouldst call, and I would answer thee;
Thou wouldst have a desire to the work of thine hands."

Job saw that God's love is eternal, and that that love would not call to ears that could not hear, and that God's "desire to the work of his hands" could not perish with the death of the body.

All this was very new to the conventionalism of the "Friends of Job," and it is of supreme interest in every age.

Nevertheless, it is to Jesus that we come for the supreme light on this momentous subject. Nor does He fail us. To the question: "If a man die, shall he live again," He answers: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Verily, verily, I say unto you he that believeth in me hath eternal life."

There is no single person who is not concerned with death. As we look death in the face, we have a feeling of utter helplessness. Here we reach the limit of every resource: we are overcome by our weakness. But Jesus was utterly different. His was a flawless conviction that the eternal and measureless love of the Father had provided both for this world and for the future. Under his reign death can only be a blessing to the children of God.

See how calmly He stands at the grave of Lazarus. Quietly He says: "Roll ye away the stone." We are also glad that Jesus was not there in the hour of His friend's sickness. We see now, after Jesus speaks the recalling word, that not even death can carry us beyond the reach of His grace, and love, and power. It ever will be a supreme trial

(Continued on page 12)

THE PILGRIM WAY.

But once I pass this way,
And then—no more.
But once, and then the Silent Door
Swings on its hinges—
Opens . . . closes—
And no more
I pass this way.
So while I may,
With all my might,
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway
That climbs through Darkness up to light
Through Night
To day.
—John Oxenham, in Philadelphia Public Ledger.

FAITHFULNESS.

The true path is well-doing. Not brilliant doing, but well-doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly diligent in getting good, doing good. In this world all the grand prizes go to a few brilliant people. But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful.—Church Advocate.

Sunday School

By Rev. H. G. Hill, D.D.

CHRIST OUR SAVIOUR.

Golden Text—John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

John 11:35-51.

April 13, 1919.

Christ is the only Saviour provided of God, to save man from sin and its consequences. He is Immanuel, the Son of God, united to a sinless human nature. The condition of salvation is faith verified by works. The results of accepting Christ or believing on Him are rescue from perishing and the possession of everlasting life. But though Christ is the Saviour, there are a number of things needful to make Him our Saviour. There must be human effort and Divine power exercised. We are to "strive to enter in at the straight gate" and "The Kingdom of Heaven suffereth violence and the violent, the eager, take it by force." The Holy Ghost must regenerate and quicken, or man, "dead in trespasses and sins," will never be a Christian. There are various ways of rendering men the disciples of Jesus, and our lesson illustrates some of these.

I. *The Testimony of John the Baptist.*

The great mission of John was to testify to Jesus, His character, functions and manifold blessings. He did bear witness to Him as "The Son of God," far superior to himself and to the long promised Messiah, who would baptize His disciples with the Holy Ghost and with fire. But in our lesson his testimony relates to Christ as a sin offering, whose vicarious sufferings would free His people from the penalties of the violated law. He says to two of his disciples, "Behold the Lamb of God that taketh away the sin of the world." If as a Divine Person, united to a faultless human nature He undertook to satisfy the claims of the Divine law upon transgressors, and to deliver them from the curse of eternal death, He was abundantly able to render the service proffered. His suffering of death satisfied the law's demand, and His Divine nature gave infinite efficacy to His atonement for the whole race of men. This aspect of Jesus' functions was peculiarly attractive to human beings conscious of guilt. "Christ crucified has ever been the power of God unto salvation to every one that believeth."

II. *Bringing Disciples to Christ by Testimony.*

John the Baptist's witness-bearing as to Jesus' vicarious functions caused his two disciples to follow the Lord. Encouraged by His invitation and satisfied by communion with Him as to His claims as Messiah, they immediately became His disciples. Andrew, Simon Peter's brother, was one of John's disciples directed to Christ. We are told that He too straightway becomes a witness bearer. "He first findeth his own brother Simon and said unto him, We have found the Messiah and he brought him to Jesus." He made that his first and chief business, and he perhaps never rendered a greater service to mankind than in rendering Simon Peter a disciple of Christ. Philip brought to Christ by the Lord's direct summons, finds his friend Nathaniel and testifies, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph." By this testimony Nathaniel is brought to Jesus and has his faith in Him as a Divine Saviour confirmed. This witness-bearing of believers as to Christ's character and the blessings of His salvation has ever been a means blessed of God for multiplying Jesus' disciples.

III. *The Effects of Coming to Christ.*

When men are in darkness they do not see their needs nor the means for satisfying them. But when they seek the light all is clear. Thus it is in coming to Christ. "He is

the moral light of the world" and in approaching Him many difficulties vanish and many hidden things are made plain. When John's two disciples were pointed to Jesus as "The Lamb of God" they were in doubt as to His true character. But seeking Him and having a few hours communion with Him all doubts were dissipated and they were fully satisfied that He was the Messiah. When Philip told Nathaniel that he had found "The Prophet of whom Moses did write and that He was of Nazareth," Nathaniel said, "Can any good thing come out of Nazareth?" He had a prejudice against Nazareth, because of its bad reputation. Philip said unto him, "Come and see," and when his friend was brought to Jesus, his doubts vanished and he was fully satisfied. The best remedy for religious doubt and ruinous unbelief is seeking Jesus. In the light of His truth and love, difficulties and prejudice are removed and faith blooms to bear precious fruit.

IV. *He Who Comes to Jesus Will Have Growing Proof of His Knowledge and Power.*

It was thus with Nathaniel. When He came to Jesus he discovered that the Lord had been with him in his private devotions under the fig tree in the garden. Hence he says, "Rabbi, Thou art the King of Israel." But the Saviour tells him "Thou shalt have still farther evidence of my deity and Messianhip. Hereafter Thou shalt see heaven open and the angels of God ascending and descending upon the Son of Man." Jesus promises, "He that followeth me shall not walk in darkness, but shall have the light of life."

Prayer Meeting.

(Continued from page 11)

to die; yet who has not seen Christ's children meet death with the smile of victory!

It is a frightful thing to meet death thoughtlessly. It is a brave thing to meet death with natural courage: but faith's highest expression is to die calmly and sweetly and hopefully by faith in Jesus.

The raising of Lazarus, the resurrection of Jesus, the question, "Why seek ye the living among the dead"—these facts give us assurance of life eternal and enable us to go our way in joy and strength. Every one of us must determine for himself whether these things be true: whether Jesus did actually call Lazarus back from death; whether He did Himself come forth from the tomb. The man who fails to grapple this problem—to determine for himself whether these things really are true is at fault, and is cheating his own soul out of a clear light and a determining influence. Jesus says: "I am the resurrection and the life." Where Jesus is—these are. Where one leans on Jesus, these are his own. So that potentially and really every believer has now the resurrection and the life. Jesus therefore does not point us to some supreme far-off event: but by faith He puts us in possession of a life in God that can not die. Life, according to our Lord's teaching, involves the victory over death; and what is this but immortality and resurrection? What Jesus confers upon us as an unspeakable boon is life deepened and purified by union with the Father. This life can not die: it has within its bosom the elements of continuity and blessedness. There stands Lazarus. He will some day die again: but his life in God is subject to no invasion, no interruption. He is hid with Christ in God.

Those of us who have in our daily lives come to hear Christ's Word and obey it with joy shall also hear it and recognize its power when we sleep in death. They have felt its power to call them out of spiritual death into life and union with God; in comparison, it is an inevitable thing that that same voice will call them out of moral sleep to an abundant life eternal. For were they not once dead in sins—in trespasses: were their hearts not once deaf and dead to Christ's commands? But Christ's love sought them out, and called them into life! and to them the assurance is inevitable that the same voice of love and power will not fail to find them in their graves, and that nothing can separate them from the love of God which is in Christ Jesus our Lord.

Devotional

EACH MORNING A NEW EARTH.

Did you ever go out of doors in the gray of the morning before the long yellow rays pushed back the heaps of black and night had fled to the west? If you were up early enough to hear the voice of the first bird, you felt the sense of surprise in the strange new comradeship. Then, from one tree and another the nests yielded their chorus, until the whole air was vibrant with melody. Then, all of a sudden, a section of orange light crept across the placid water of the inland sea to make a golden pathway from the measureless depths beyond straight to you. As the light grew brighter and the rays lifted long fingers up, up toward other boundless deeps beyond man's ken, you felt a strange sense of unfitness. "Surely, this is not all for me. Can the path to heaven be as clear for me as this unbroken way, that across the deep to the rising sun?"

Involuntarily you turned your back to the sun—perhaps the glory was too great, or was it the soul's unworthiness?

Again, the joy in life was reflected from the myriad drops of dew that caught the generous light and flashed it about in the blues, and reds, and all the rest of the rainbow tints. Land, sea and sky had awakened while you stood in wonder.

Oh soul of mine, awake; awake! A new earth is yours each morning. On waking turn your face toward Him, and the clouds of doubt and despair will be dispelled. Sorrow and sighing shall flee away. The sweet communion with Him before you break the silence of night with the tattered speech of day will set your soul in the clear light of His love, so that all day you may reflect His presence in the varied experiences that await you.

Oh soul of mine, awake! Look for the new heaven and the new earth wherein dwelleth righteousness!

THE POWER OF PRAYER.

A young, delicate, sweet-faced woman, a Salvation Army officer, was appointed to the charge of an Indian village, where the dominance of a certain case made any sort of missionary effort almost hopelessly difficult. On the face of it no good had been accomplished for many months before her arrival. But the pale-faced captain set herself to pray. Every morning before the people were astir she crept through the slumbering village to the jungle beyond, with no other companion than her Bible, and on the same spot morning after morning she prostrated herself on her face before God—the God of India, she said in her petitions—to intercede for the souls which sat in darkness around her. And her prayers were answered, though not as she had asked or expected. She died and never saw the fulfillment. One day, a long time afterwards, a tall, powerful, handsome Hindu, with luminous eyes and regal bearing, called at the little mud hut which served as the officer's quarters and told to that faithful captain's successor the story, unknown as it was supposed, of the dead woman's prayers. He had followed her to jungle, and, peering through the heavy undergrowth, had seen her throw herself upon her face and cry to the God of India—his country—and shed overflowing tears for the people of his village—her people, she called them. "Then," he said, "I believed that the God of that woman was a real God, and I made up my mind to worship him." This was the beginning of a great wave of soul saving in the village.—Exchange.

"DAY BY DAY MANNA FELL."

He does not bid us bear the burdens of tomorrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking help to keep us and aid us through the day's work; and tomorrow, and tomorrow, through years of long tomorrows it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we.—Madam Guyon.

Home Circle

GOSSIP.

A wise man whom it was my good fortune to know in my early life earned the reputation of eccentricity because he rigidly excluded neighborhood gossip from table and fireside talk in his family. To this mentor of my youth, I am indebted for the definition of the much bandied word which commends itself to my riper judgment as it did not when I first heard it.

"Gossip, stripped of veils and decoration," said he—whom we will call "Mr. Sterling" (and no name fits him better)—"is the uncharitable discussion of other people's business." And at my doubting look—"When not flavored with a dash of ill-nature or a suspicion of malice, it loses interest and dies a natural death. Test each morsel for yourself, and you will find that the rule holds good."

Many years later I read the caustic dictum of a renowned satirist: "There is a touch of pleasure in hearing of the misfortunes of our best friends." . . .

I know of no trade that is more easily learned. The child brings home a school anecdote of the ill conduct and disgrace of a mate; the young lady sister has a current story of a social scandal, mild, but promising interesting developments; the lad recounts an instance of foul play upon the ball-ground—and family talk degenerates into piquant gossip. By such insidious stages the tone of home and society conversation is formed. We all love to be diverted from the humdrumness of ordinary occupations and daily chit-chat. Few pause to reflect that it is a vitiated taste which finds in this great, wide, beautiful world, with its countless riches of science, art and human endeavor to make it yet more wonderful and rich in all that is sublime and elevating, naught better worth seeking and enjoying than raking in a dumping ground of scavenger carts. . . .

I have no scruple in branding as vulgar and uncharitable discussion of other people's business, and rolling the unsavory particulars as quiet morsels under the tongue. As decidedly I aver that the scandal-monger is a coward. Ninety-nine per cent of the stuff put upon the social market by the aforesaid "purveyor" is prefaced by "They say." Mr. Sterling was not the first to assert, "'They say' is half-a-lie at the outset." The veteran gossip bolsters up an especially "strong" statement by "They do say," as one might put a girder under a rotten plank. When pressed by a lover of truth and cleanliness to give his authority for the tale, he hedges still more ignominiously—"It is the common talk," or "I cannot recall who first spoke of it," or "I have no right to mention names." We all know the variety of mean subterfuges with which he would cloak the crime.

The resolute "Who say?" persisted in, before one will hearken to another word, is like the touch of Ithuriel's spear. It brings out the true nature and purpose of the offender against the "neighbor" he is bidden to love as himself.

This sneaking trespasser in the home vineyard is, at once, one of the meanest and best disguised of the pack. If you doubt it, watch for traces of his nibbling at the "tender grapes" of young minds. As the first trap, refuse to listen to "tales" out of the wide school in which we study while we live—tales that promise entertainment and what your boy calls "no end of fun." Break the thread off short at the first indication of detraction or ill mannered ridicule, or aught else that stamps the story as high game. We who are husbandmen and vine-dressers cannot be too constantly on the alert.—Marion Harland, in *The Continent*.

God bless the cheerful people—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to Nature, what God is to the stricken heart which knows how to lean upon Him, are cheerful persons in the house and by the wayside.—A. A. Willets.

Presbyterian Standard

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ANNOUNCEMENT.

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

CHANGE OF ADVERTISEMENTS.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

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Church News

Collections for April are for Christian Education and Ministerial Relief. Treasurer, Jno. Stites, Corner Fifth and Market Streets, Louisville, Ky.

ARMENIAN RELIEF.

Grove Church, N. C.	\$11.41
Back Creek S. S.	2.75
Knox Church, Charlotte	29.40
South River S. S., Garland, N. C.	12.00
Contributor	1.50

TRAIN KILLS MISSIONARIES.

We take the following from a New York paper coming as a news item from Seoul, Korea, under date of March 25. We have had no confirmation of this distressing news from the Foreign Missions office at Nashville, however.

"Seoul, Korea, March 25—Two American missionaries were killed and one hurt, when the Fu San express struck their automobile. Rev. P. S. Crane and Mrs. Eugene Bell were instantly killed and Rev. Mr. Knox was seriously hurt. Mr. Bell, the husband of Mrs. Bell, and himself a pioneer missionary in Korea, was uninjured."

PERSONAL.

Rev. Frank D. Hunt has changed his address from DeFuniak Springs, Fla., to Albany, Ga., Box 176. Mr. Hunt accepted the offer recently extended him to become Superintendent-Evangelist of Macon Presbytery.

In our issue giving the schedule of Presbytery meetings we by mistake gave April 22 as the time for the meeting of Kings Mountain Presbytery. Our readers will please note that it meets on April 15, at Lincolnton, N. C.

Rev. Jno. R. Hay's address is changed back to Brevard, N. C., after a period of several months in which he was engaged in Army Y. M. C. A. work. Mr. Hay's charges are the Brevard and Davidson River Churches.

The war has its advantages as well as its disadvantages. Many of our young men are securing educational advantages that would otherwise be beyond their purse. Rev. W. W. Pharr, pastor at Mount Hope, W. Va., who has been in France, is now studying at the Sorbonne, Paris. This university was founded in 1253, and is probably the oldest university in Europe.

Rev. W. Moore Scott, D.D., pastor of the First Presbyterian Church of Savannah, Ga., has been offered the work of Evangelist for the Synod of Arkansas. This offer came to Dr. Scott while he was in Charlotte assisting Rev. W. B. Lindsay in an evangelistic meeting, at which time he was visited by a member of the Arkansas Synod's Home Mission Committee. Dr. Scott is one of the leading ministers of the Assembly. His work in Savannah as pastor of the First Church has been most successful. Dr. Scott has the matter under advisement, but has as yet given no definite answer to the committee.

SOUTH CAROLINA.

Liberty—Rev. H. A. Knox, pastor of the Georgetown Presbyterian Church, has accepted the call extended him recently by this church and will enter upon his new field of labor about April 15.

Bethel Presbyterial Auxiliary will meet in Fort Mill Presbyterian Church at 11 o'clock, on April 15, and close at 5:30 April 16. An interesting and inspiring program has been prepared, the speakers being Miss Douglas, of Brazil; Rev. Mr. Winn, of Korea; Rev. Mr. Purcell, of Chester; Mrs. Hodges, Greenwood, and many others. All churches belong-

ing to the Presbyterian are urged to send delegates and those who do not belong are cordially invited to send visitors.

Blanche Lindsay Carroll,
President Bethel Presbyterial.

Columbia—The seminar being conducted by Rev. Thornton Whaling, D.D., at Columbia Seminary, is proving a decided success. It was deemed best to accept only a few for work in the course offered, consequently a number had to be turned away who applied for admission.

Among those pursuing the course are: Rev. C. R. Bailey, Laurel Hill, N. C.; Rev. W. D. Ratchford, Cross Hill, S. C.; Rev. Ben Rivers, a Baptist minister of Chesterfield; Rev. G. C. Gardner, pastor of the Methodist Church at Bethune; J. O. Van Meter, physical director at the University of South Carolina, and several resident pastors in Columbia. The work of the seminar will continue through April 11, meeting on Wednesday, Thursday and Friday afternoons, 3-4:30 p. m.

Chester—A lovely foreign missionary pageant was given at the Sunday School building of Purity Presbyterian Church Sunday, March 30 at 4:30 o'clock, and was well attended by the members of the different denominations of Chester.

In addition to the pageant a number of beautiful musical selections were rendered by well-trained voices.

The cast of characters was: Miss Cora Hardin, Missionary; Miss Annie Johnson, Society Girl; Miss Margaret Brice, Mexico; Miss Athalee Bankhead, Mohammedan; Miss Marie Jones, China; Miss Pryor Hood, Africa; Miss Mattie Turner, Hindu; Miss Winnie May Turner, India; Little Widow of India, Miss Jennie Peay; Miss Mary McKinnell, Korea; Miss Muriel McLurkin, Japan; Miss Elizabeth McLure, Cuba; Miss Lillian McDill, Conscience.

The pageant opened with the audience beholding an improvised handsome drawing room of the girl. She is visited by the missionary, who endeavors unsuccessfully to convert her to missions. After the missionary departs, the society girl goes to sleep, and Conscience comes and stands at her back. Presently come all of the various countries, represented by the foregoing young ladies, attractively attired in the garments of the foreign nations which they represent. Each one pleaded her nation's needs for missionary help. Shortly after their departure the society girl awakes and becomes a convert to the cause of missions.

The pageant was splendidly arranged in every detail and elicited the warmest praise from all present.

Following the pageant Mrs. J. H. M. Beaty gave a reading, which was immensely enjoyed. The subject was "The Man That Died for Me."

Kingstree — Williamsburg Presbyterian Church—This church, which has been without a pastor for the past sixteen months, is now at last to have one, Rev. J. A. Herndon, of Lagrange, Ga. Our members are joyfully making preparations to receive him. An increase of \$600 per year in salary has been pledged, and the deacons are now collecting dues unpaid during 1918. About \$1,500 worth of improvements have been made on the manse. A committee of ladies collected sufficient funds to furnish beautifully one of the bed rooms, and a large range has been installed in the kitchen, the latter a personal gift from one of the officers. We feel sure that both our manse and our church are now as handsome and comfortable as any in the State. The membership generally are gladly looking forward to having a pastor once again, and are renewing their interest. The ladies are planning for a gathering to be held at the Sunday School room as soon as Mr. Herndon and his wife arrive, and later a reception will be given for Mrs. Herndon. Our church has a membership of about 250, a splendid Sunday School, with Mr. Tom McCutchen, one of our elders, as superintendent, and a Woman's Auxiliary with about sixty-five members, and an efficient and consecrated corps of officers. Recently a successful campaign for putting a Church paper in every home was carried out. There are a number of tithers among our members, and largely due to their liberal

gifts our church property is entirely free from debt. We are looking forward to increased usefulness under the leadership of our new pastor.

Presbyterial Home Missions in Enoree Presbytery—This work in Enoree Presbytery at present consists mainly in sustentation work. A number of our churches have a fine type of members, but they are weak numerically and not strong financially. To the extent that our church desires to hold its own, it is of great importance to raise funds from the stronger churches, to supplement the salaries of struggling groups, to where the cost of living might be approximated, and then reached. We need a good man who has some means of his own who would be glad to take charge of a group in Union County, with headquarters at Santuc. A house with a few acres can be had reasonably; and it would be very hard to find a people easier to love and to work with and work for. Help us to locate the man.

Rev. T. P. Burgess will soon be installed as pastor over the group, Landrum-Campobello-Fulton; and we are happy over this answer to prayer.

The finest constructive work in this department is the work at Monaghan Mills, Greenville. General co-operation by many who are not Presbyterians, by the Presbyterians of Greenville, and especially by Dr. E. P. Davis and the Second Church; by the generosity of the Monaghan Mill; and the consecrated energy of Rev. J. F. Brown, of our Seminary at Columbia, has resulted in a fine development, with a bright outlook.

The cash receipts for Local Home Missions will show an increase of several hundred dollars for the year. Our committee will aid all struggling churches in helping to pay the pastor's salary, as far as we are able.

J. F. Matheson, Chairman.

Spartanburg—The report of Spartanburg First Church in 1917 showed an enrollment of 887 members, of whom 225 were non-resident. In the spring of 1917, the church for the first time adopted fully the Every Member Canvass and the dual treasurer plan. Our budget then was as follows: For our Spartanburg obligation, \$6,000; for our world obligation, \$4,000; total, \$10,000. To this should be added about \$2,000, for which the people were already obligated, embracing the salary of a missionary assumed by the Ladies' Auxiliary, two orphans at Balfour, N. C., adopted by this Sunday School, etc. So that our aim for the year beginning April, 1917, might be stated at \$12,000.

In 1918 we advanced our budget to \$12,500, our automatic obligations for outside objects having also in the meantime grown to \$4,000, the Darby Fulton Association having spontaneously assumed the support of Mr. Fulton in Japan, and one couple giving \$600 towards the salary of another missionary. So in 1918 we set \$16,500 as our minimum aim.

This year we made our budget: For Spartanburg obligation, \$9,000; world obligation, \$9,000, including the same \$4,000 already pledged; or a total of \$1,800. Our subscriptions have already run above \$21,000.

We attribute the increase principally to the operation of the Every Member Canvass plan of the Assembly. But also to three other causes:

1st. We secured during 1918 the services of a pastor's assistant (not an assistant pastor), a young Kentucky lady trained at the Assembly's School at Richmond, who has made a thorough canvass of our people, and has been instrumental in inducing numbers to bring in letters from their former churches, and thus get in closer touch with us.

2nd. Our pastor is never afraid to call for money as a part of worship, and to talk up the Assembly's plan.

3rd. We have a fine spirit of co-operation in financial work.

In 1918 we showed, after revising our rolls, a very slight increase in available membership. This year we shall report an increase of perhaps nine per cent actually enrolled, but we doubt if the increase in the number of those available as attendants and possible subscribers is anything like as large. It is simply that people are now being canvassed who were

neglected before the full adoption of the Every Member Canvass.
H. E. Ravenel.

NORTH CAROLINA.

Notice—All delegates expecting to attend Concord Presbyterial, in Marion, April 23-25, will please send in their names at once to Mrs. E. H. House, Marion, N. C.

Gilwood Church—The Children's Missionary Band of Gilwood Church planted cotton patches last year, as they have done for several years. They have just sold last year's crop, realizing \$180 for missions.

Wilmington—Church of the Covenant—We clip the following from "The Fatherless Ones:"

"Rev. J. Oscar Mann, a former Barium boy, is winning new laurels as pastor of the Church of the Covenant, Wilmington. His salary was recently raised to \$3,000 as an expression of the congregation's appreciation of their pastor."

Wilmington Presbyterial—The regular meeting of Wilmington Presbyterial will be held at Wilmington, N. C., April 16-18, at St. Andrew's Church. The program promises to be unusually good, and it is earnestly desired that all auxiliaries send delegates in order that every branch be well represented. Those expecting to attend please send names to Mrs. J. C. Stewart, 220 N. Second street, Wilmington, N. C.
Mrs. J. O. Carr, Secretary.

Mooresville—Under the splendid leadership of Rev. S. H. Hay, the congregation of the First Presbyterian Church of Mooresville made the annual "every member canvass" for congregational and benevolent causes Sunday, March 23. The total subscription, including special causes, amounted to \$9,000, this being a large increase over the previous year and the best in the history of the church. The \$9,000 subscription does not include \$1,200 contributed by one family to the support of a missionary. The splendid success of the canvass is largely due to the untiring efforts and zeal of the beloved pastor, Rev. S. H. Hay.

Mecklenburg Presbyterial—The annual meeting of the Mecklenburg Presbyterial will be held in Sharon Church, April 21, at 8 p. m., to April 23. Please send names of delegates at once to Mrs. C. H. Little, Charlotte, N. C., Route No. 2.

Delegates will meet at Queens College (instead of Second Church) from 5:00 to 5:30 p. m., Monday, April 21, and transportation will be provided to Sharon Church. Cars will also meet delegates at Queens College, Tuesday and Wednesday, April 22 and 23, at 10 a. m.

Mary Alexander, Rec. Secy.

Durham First Church—During the month of March our church has received twenty-six new members, four by certificate, twenty-two on profession of faith. Most of these came in as the direct result of a meeting of eight days, in which the pastor, Dr. Leyburn, was ably assisted by Dr. Reavis, of Columbia Seminary. Dr. Reavis' preaching was strong and attractive, and made a fine impression on our people, and was a great blessing to our whole congregation. Since the first of the year we are having our mid-week service in the main auditorium of the church. Our attendance for the three months has averaged about seventy. We are hoping to increase that very largely, and hereby announce that we accept the challenge of the First Church, Knoxville, Tenn., and enter the contest for attendance during the month of April.
Pastor.

Wilmington—St. Andrew's Church gave a reception to Rev. Mr. Koelling, former associate pastor of the church, who was chaplain overseas, and the men members of the church who have returned, after the prayer meeting Wednesday night, April 2. That brought out a very large attendance of members and friends. The refreshments were

served by one of the circles of the Women's Auxiliary of this church.

The auxiliary has just closed a fine year, giving more than twice as much to all causes as by all societies of women and girls in former years. The circles of the auxiliary are taking turns serving refreshments after prayer meeting each first Wednesday of the month. This gives additional interest and attendance at all our prayer meetings. A committee of young people has been choosing and providing and leading the music at prayer meetings. That also helps.

Charlotte—By the will of Mrs. Sallie Caldwell White, the residue of her estate is to be devoted to the purchase of a lot and the erection of a Presbyterian Church in memory of her parents, to be known as the "David A. and Martha Caldwell Presbyterian Church."

The will directed that a Sunday School in connection with the church be established also in memory of her sister, Lila Caldwell, and her daughter, Edith White. The church and Sunday School shall be under the supervision of Mecklenburg Presbytery and the Southern General Assembly. This was done, the will stated, in obedience to a request of her parents.

She also left \$300 to the Lees-McRae Institute for girls at Banner Elk, and \$300 to Barium Springs Orphanage.

Wilson—In this church the every member canvass has just been completed. It was a great success. The canvassers were enthusiastic in their work, and their reports before the congregation showed that our subscriptions for the benevolences had gone far beyond that of all former years, and "over the top." A large number of subscriptions to our religious papers were secured. For the third time in little more than three years the pastor's salary has been increased. The last increase makes the salary \$2,100. A prayer and tither's league with a large membership has been organized, and is entering upon its work with enthusiasm. Under the leadership of our pastor, Rev. J. B. Massey, some of our Christian workers are opening up a third outpost in a community which is destitute of religious services. An intensive study by a number of our members of the text book, "Money the Acid Test" is in progress.

Gastonia—The year just closed was in many respects the best in the history of this church. A large advance was made in the activities of the church both in its local work and in the foreign field. The regular contributions were the largest of any year and more than one hundred members were added to the roll, the majority on profession of faith. This will probably make this the fourth church in membership in the Synod of North Carolina. Returns from the every member canvass indicate that the church will take its place this year in the progressive program of the Assembly for the benevolences, in addition to some extensive expenditures now being planned for our local work.

The congregation elected eight additional ruling elders and nine deacons recently. Last Sunday there were 180 men at the Men's Bible Class.

Davidson—The news from President Martin, who several weeks ago underwent a very serious operation in Whitehead-Stokes Sanatorium, is good. His condition is pronounced entirely satisfactory and a complete recovery is confidently expected. He will, however, probably be in the hospital for several weeks yet and in no event will he be strong enough this spring to resume the duties of his office here at Davidson. As the term is far advanced and the assistants in his office, with the help of members of the faculty, have the work of any administrative nature well in hand, no great inconvenience is occasioned by Dr. Martin's enforced temporary absence. He may visit New Orleans this spring on a recuperating outing before going to his cottage in Montreat.

The recent canvass in this church in line with the \$3,500,000 drive shows a gratifying response on the part of the congregation. Exact figures are not yet available, but the showing is excellent.

Recent election to the Y. M. C. A. cabinet for the coming

year are: R. R. Craig, L. L. McAlister, S. H. Askew, D. W. Roberts, A. D. McArn, L. G. Calhoun, J. T. Maddrey, W. F. Hall, C. M. McCaskill.

Badin—This is a new and thriving town on the Yadkin Railroad, in Stanley County, N. C., thirty-five miles from Salisbury, and five miles from Albemarle, N. C. It was started about three years ago by the Tallahassee Power Company, who operate a large aluminum plant here employing over two thousand men. The town is a thriving business place, with a large department store and many other creditable places of merchandise. In the near future six or more new stores, a new bank building and an up-to-date garage are to be built. We have a large and well equipped school building, a modern hospital, and a commodious opera house. There are three organized churches, and the Lutherans have services twice a month also.

The Presbyterian Church was organized two years ago by Revs. Leonard Gill and D. B. McLaughlin with a small charter membership. There are now eighty-five enrolled, twenty-one of whom have been added in the present pastorate beginning January 1, 1919. There are many Presbyterians and others in town, whom we hope to get into the church. We have a growing Sunday School, an active Ladies' Aid Society; the Methodist and Presbyterian congregations have been uniting on Wednesday evenings in the prayer service and considerable interest has been manifested. Recently two elders and two deacons were added to our board of officers, making in all four elders and five deacons. The church since its organization has been using the community building as a meeting place, but that has been sold; we will therefore be forced to move to the opera house until we can get a church home of our own. The entire membership is enthused over the prospect of beginning on the church and plans have been made to commencing on the campaign. The company has already donated a lot worth \$1,500. We hope with outside help to be able to build a church home and be in it by late fall.

T. G. Tate.

Greenville—Albemarle Presbytery—In spite of a year that seemed to us at one time to be hurtful to the plans which we had made to put our church "over the top" in the \$3,500,000 drive, Greenville is happy to report that the year just closing is the best year in her history as a church, from many standpoints. Our pastor, Rev. S. K. Phillips, left us last May for work in the army, and was gone for six months, but our officers held things together during his absence, and since his return in December we have been steadily at work upon our organization. Our report for the year shows that we not only met all our obligations but went \$582 beyond what we had pledged to benevolences, and our per capita gifts are \$37.57 for the past year.

For a number of years we have been a Home Mission Church, but we face the new year upon a self-supporting basis. Last Sunday afternoon, we made our Every Member Canvass, ten of our men pledging over \$2,000 and the other pledges meeting all our apportionments under the new \$3,500,000 drive. The canvass was thoroughly organized, our people were eager and responsive, and our officers feel that the canvass was of vital spiritual benefit to our entire congregation.

On the 17th of March, our elders and deacons had the pleasure of entertaining all the elders and deacons of Pitt and Edgecombe counties. Some sections of our Synod may have a hard time working up a stewardship conference, some complain that their farmers who represent the country churches, will not attend; but it is not so in eastern Carolina. We had sixty-five present, and there was not one who did not gladly leave his business and his farm to come and plan for the Kingdom.

The program was intensely practical. Such subjects as "The Hour," "The Field," "The Equipment," "The Tithe," "Stewardship," and "The Assembly's Plan," were presented; and then at a banquet table, served by the gracious hands of loving women, some elder or deacon from each church (and all were represented), pledged his church to do its best to measure up in the great campaign.

Only a few years ago, it would have been possible to have counted on two hands, all the Presbyterian officers in both counties, but today they number almost seventy-five of the clearest-headed, most substantial citizens in this section. There are still thirteen counties stretching away from us, in which there is not a single Presbyterian Church, but with the help of God, the future will see us entering these counties, to discharge our duty to them.

We praise God for all His goodness, and confidently step out together, into a new church year, which we believe is going to be the greatest year Southern Presbyterians have ever faced.

N. C. Synodical Home Missions—Receipts for March, 1919—Albemarle Presbytery: Atkinson Mem. S. S., \$5; Enfield, \$12; Geneva, \$5.10; Goldsboro W. Aux., \$6.80; Henderson, \$69; Henderson, Y. L. M. Band, Alb Supt., \$10; Howard Mem. (W. Aux., Alb. Supt. \$70), \$145; New Bern, \$16; Norlina, \$10; Nut Bush, \$1; Oxford (W. M. S. \$6.50), \$26.50; Pinetops, \$9; Raleigh First (W. Soc., Alb. Supt., \$37.50), \$50.09; Rocky Mt. 1st (W. M. S., \$15), \$99; Rocky Mt. 2nd, \$5; Tillery, \$4.60; Weldon, \$2; Wilson, \$10; Young Mem., \$2.56. Total, \$488.65.

Concord Presbytery: Back Creek, \$10.85; Barium Springs, \$14; Bethesda, \$8; Bethpage, \$11.25; Centre, \$10; Clio, \$4; Concord 1st, Y. L. M. S., Alb. Supt., \$31.80; Concord (I), \$24.45; Fifth Creek, \$40; Front Street, \$22; Glen Alpine, \$2; Harrisburg, \$12.50; Hickory, \$6.30; Kannapolis L. Aux., Alb. Supt., \$1; Mocksville, \$23.45; Mooresville 1st S. S., \$5.83; Morganton, \$60; Newton Y. P. S., Alb. Supt., \$5; Old Fort, \$2.60; Poplar Tent, \$7.50; Prospect, \$14.30; Rocky River, \$15; Sevier, \$6; Sherrill's Ford, \$10; Shiloh (L. A. & M. S. \$7), \$10.01; Siloam, 85c; Statesville 1st W. M. S., \$91.87; Taylorsville, \$29.15; Third Creek L. Aid, Alb. Supt., \$3; Thyatira (L. M. S., \$1.45), \$19.45; Waldensian, \$10. Total, \$512.16.

Fayetteville Presbytery: Antioch S. S., \$10; Antioch (C. E. \$10, Jr. C. E. \$5), \$15; Bensalem, \$13.05; Bethel (W. Aux. \$10, W. Aux., Alb. Supt., \$1), \$27.32; Bethesda (W. Aux. \$10), \$35; Big Rockfish W. M. S., \$2; Buffalo, \$3; Cameron, \$30; Carthage Jr. Aux., \$8; Culdee, \$10; Cypress, \$5.25; Dunn, \$20; Elise Busy Bee Soc., Alb. Supt., \$2; Eureka L. Aux., \$6; Fairmont, \$30; Fayetteville 1st, W. Aux., Alb. Supt., \$10; Flat Branch, \$13; Gibson, \$5; Harnett, \$5; Hebron, \$1; Highland, \$54.25; Ida Mills, \$12.50; Jonesboro (L. M. S. \$4), \$16.30; Laurinburg (Rev. Wm. B. \$401.48), \$701.48; Lillington (S. S. \$5, Jr. M. S., \$9), \$34; Longstreet, \$2; Lumber Bridge (A. W. C.), \$78; Lumberton W. Aux., \$12; Milton, \$34.37; Montpelier W. M. S. (Alb. Supt. \$1.90), \$6.30; Montpelier, \$30; Oakland, \$5; Parkton, \$5.85; Pembroke, \$5; Philippi L. M. S., Alb. Supt., \$1.25; Pittsboro L. Aux., \$1; Red Springs, \$94.44; Red Springs (L. M. S. \$26.50, L. M. S., Alb. Supt. \$5), \$31.50; Sanford, \$359.57; Sanford, Jr. Aux. \$10, W. Aux., Alb. Supt. \$10, \$20; Sanford, Teen Age Band., Alb. Supt., \$1; Sanford, Mission Band, Alb. Supt., \$1; Selma (L. Aid \$3), \$8; Smithfield L. A. & M. S., \$3; Smyrna, \$25; St. Pauls, \$82.40; Summerville, \$10; Sunnyside, \$6.90; Union Cotton Growers' Assn., \$28; Vass, \$15; West End (L. M. S. \$3), \$4.88. Total, \$1,940.61.

Kings Mountain Presbytery: Belmont, \$70; Bethany, \$5; Brittain (Westminster School \$8) \$15.36; Cliffside, \$5; Dallas, \$20; Forest City, \$2.50; High Shoals, \$7; Ironton, \$6; Lincolnton (L. A., Alb. Supt., \$6), \$50.01; Long Creek (S. S. \$10), \$18.09; Loray, \$10; Lowell, \$17; Mt. Holly, \$4; New Hope, \$3.20; Rutherfordton, \$5.73; Shelby, \$60; Shiloh, \$5. Total, \$303.89.

Mecklenburg Presbytery: Albemarle, 525; Alton, \$3; Amity L. M. S., \$5; Banks, \$20; Bethany, \$8; Biscoe, \$8; Central Steele Creek, \$28; Charlotte 1st, L. M. S., Alb. Supt., \$10; Charlotte 2nd, \$100; Charlotte 2nd, Y. W. M. S., Alb. Supt., \$2; Cook's Mem., \$5; Hopewell E. H. Soc. (Alb. Supt. \$1), \$6; Huntersville L. A. & M. S., Alb. Supt., \$4; Mallard Creek (W. M. S. & A. S., Alb. Supt., \$1), \$12.76; Mark's Creek, \$10; Marshville, \$15; Matthews L. A. & M. S., Alb. Supt., \$1; Monroe (Belk Bros.,

Alb. Supt.), \$600; Monroe, W. M. S., Alb. Supt., \$5; Morven (L. M. S., Alb. Supt. \$1), \$6; Mt. Gilead, \$19.15; Mulberry (L. H. & M. S., Alb. Supt., \$1), \$19; Newell, Paw Creek, \$23.87; Philadelphia, \$18.10; Pleasant Hill, \$20; Polkton, W. M. S., Alb. Supt., \$1; Roberdel, W. M. S., Alb. Supt., \$1; Robinson, \$5; Rockingham, \$6; Seversville, \$26; Sharon M. Soc. (Alb. Supt. \$2), \$10; Steele Creek, \$70; Sugar Creek (W. H. & M. S., Alb. Supt. \$5), \$23.25; Walkersville, \$2; Westminster (W. M. S., Alb. Supt., \$1), \$16. Total, \$1,139.13.

Orange Presbytery: Alamance, \$77.22; Alamance (W. Aux. \$12, C. E. Soc. \$1), \$13; Asheboro W. Aux., \$10; Bessemer Ave., \$4; Bethany, \$7; Bethel, \$3.60; Bethesda (W. Aux. \$3, W. Aux., Alb. Supt., \$2), \$8.05; Bethlehem, \$1; Buffalo (W. Aux., \$18.89), \$39.39; Burlington (W. Aux. \$10, W. Aux., Alb. Supt., \$1.75), \$36.75; Ch. of Cov. L. Aux., Alb. Supt., \$2; Cross Roads (W. Aux. \$5), \$7; Durham 1st (Y. W. Aux., Alb. Supt., \$15), \$63; Elkin 1st, \$6; Glade Valley, \$5; Glenwood (W. Aux. \$2), \$5.50; Graham, \$64; Graham (E. W. \$2, E. W., Alb. Supt., \$5), \$7; Graham (W. Aux. \$50, Alb. Supt., \$15), \$65; Greensboro 1st, \$260.11; Hawfields, \$17; High Point, \$90; Hillsboro, \$12; Midway (W. Aux. \$3), \$8; New Hope, \$3; North Winston, \$24; Pleasant Garden, \$5; Reidsville, \$16.75; Reidsville, W. Aux., \$10; Reynolda, \$32.72; Saxapahaw, \$5; Speedwell, \$4; Spray, \$5; Stoneville, \$8.60; Trolinwood, \$10; Westminster (Rev. C. C. B.), \$200; Westminster, Hodgin M. S., Alb. Supt., \$1; Winston 1st, C. H. W. M. S., Alb. Supt., \$3; Winston 1st, D. C. R. Soc., \$20; Yanceyville, \$13. Total, \$1,172.69.

Wilmington Presbytery: Black River, \$10; Bowden, \$6; Brown Marsh, \$9; Burgaw W. Aux., Alb. Supt., \$3; Calypso, (W. Aux., Alb. Supt., \$3), \$18; Caswell W. Aux., Alb. Supt., \$3.75; Chadbourn (W. Aux., Alb. Supt. \$1), \$46; Ch. of Cov. (W. Aux., Alb. Supt., \$1), \$99.67; Clarkton (W. Aux., Alb. Supt., \$3), \$36.20; Cronly W. Aux., Alb. Supt., \$3; Faison (W. Aux., Alb. Supt., \$3, Jr. Aux., Alb. Supt. \$1), \$4; Faison, W. Aux., \$7; Graves Mem. (W. Aux., Alb. Supt., \$4), \$29; Grove (W. Aux., Alb. Supt., \$3), \$31; Hallsboro, \$16; Hebrin, \$3.45; Jacksonville W. Aux., Alb. Supt., \$3; Mt. Olive, \$27; Mt. Olive, Jr. Aux., \$2; Mt. Williams, \$3; New Hope, Jr. Aux., Alb. Supt., \$3; Oak Plains (W. Aux., Alb. Supt., \$3), \$22; Pollocksville \$3; Rockfish (W. Aux., Alb. Supt., \$3), \$24; South River, \$24; South Port, \$1.35; Teachey, \$2.25; Topsail, \$11; Wallace (W. Aux. \$10), \$46; Warsaw (W. Aux., Alb. Supt., \$4), \$71; Whiteville (W. Aux., Alb. Supt., \$4), \$49; Winter Park (W. Aux., Alb. Supt., \$4), \$18. Total, \$634.67.

Personal, \$200. Total for March, \$6,391.80. Previously reported, \$5,643.51. Total Synod to March 31, \$12,035.31

Charlotte—Westminster—Dr. Frank Arnold, of Kansas City, has been preaching for Dr. McLeod, at Westminster Church, in this city. This is his second week. Large congregations have attended and the interest has been deep. We hope by next week to be able to announce the visible results.

Charlotte—Knox Church—Very interesting commencement exercises for the Sunday School were held at the 11 o'clock hour March 30. The various classes recited selections from the year's memory work in Bible, catechism and hymnal, and officers and teachers for the ensuing year were formally installed. Fifty-seven pupils were promoted with honor for attaining the standard in the memory work assigned for the year, while a goodly number received Robert Raikes' diplomas for conspicuous fidelity in attendance and other good habits inculcated by the weekly marking system.

A current effort to pay off its indebtedness made it impossible for this church to accept its benevolence apportionment; but a goal of \$1,500 was fixed, being a 50 per cent advance over last year's advanced goal. The actual subscription secured in the canvass amounted to \$1,700. The current expense budget was also materially increased and practically fully subscribed. Thirty new members were welcomed last Sunday.

APPALACHIA.

Asheville Presbyterial—The annual meeting of Asheville Presbyterial Auxiliary will be held in Asheville First Church, May 5-6-7. Societies are requested to send the names of their delegates as soon as possible to Mrs. J. W. Huston, 169 Flint street, Asheville, N. C.

Newport, Tenn.—This congregation has raised its quota in the recent canvass, has raised its pastor's salary \$200. Last Sabbath of the church year found five new members ready for admission, all adults of substantial value. The Ladies' Societies have adopted the auxiliary plan, and a "drive" for the Church papers placed one in most of the homes. The outlook for the new year is very hopeful.

Asheville—The Ora Street congregation passed the following resolutions on the resignation of Rev. A. S. Caldwell:

"Whereas, Rev. A. S. Caldwell has asked the congregation of Ora Street Presbyterian Church to concur with him in asking Asheville Presbytery to dissolve the pastoral relations between pastor and people.

"And Whereas, The relations between pastor and people have been very cordial at all times.

"Therefore be it Resolved, That we ask Asheville Presbytery to dissolve the relations as requested in Brother Caldwell's letter.

"Be it Further Resolved, That we express our regret at losing our pastor, one of God's servants; and ask the choicest blessings of God upon him and his family wherever they may go."

Rev. R. P. Smith, D.D., Moderator.

A. P. Burgin, Clerk.

Mrs. Caldwell's health demands her living at a lower elevation than Asheville. Mr. Caldwell will leave Asheville early in April.

FLORIDA.

St. Petersburg—The Rev. Billy Sunday preached in the public park on the morning of the 23rd to the largest crowd ever assembled in our city, which he estimated at 15,000. Seven churches gave up their morning appointment and united in this service. It is probable that he will be secured for a meeting of ten days or longer after his engagement at Tampa is fulfilled. Mr. Rondthaler, his singer, is to give a talk and musical entertainment on the 31st for the benefit of the Westminster Guild of our church.

Edward J. Young.

GEORGIA.

Atlanta—Beginning July 8 next, Oglethorpe University will become an all-the-year-round school. Its academic year will be divided into four terms of approximately twelve weeks each. The summer term will be devoted to intensive university work. Standard college courses will be offered leading to degrees and affording full college credit. These courses will be taught by the regular faculty of the university in all departments.

All of these courses will be open to women and proper dormitory facilities will be afforded them at the university. The regular tuition and boarding charges will be in effect during the summer term as during the other terms.

This change in the policy of the university has been brought about by the demand on the part of many students that they should have facilities for the shortening of the period of their education from four years to three, which will thus be made possible; others for facilities for making up deficiencies during the summer term and by the desire of many teachers of graded schools and smaller colleges to take advantage of the summer months by pursuing standard college courses taught by the regular faculty of the university along the lines of their particular interests, these studies to

afford them full college credit leading toward college degrees.

Oglethorpe University thus becomes the first institution in the Southern States to hold its doors open all the year round for regular university work, the courses offered during the summer term consisting of standard university subjects.

KENTUCKY.

Louisville—Berry Boulevard and Harvey Browne Memorial Churches—These churches, of which Rev. William T. McElroy is pastor, have both gone "over the top" in the \$3,500,000 campaign, the Harvey Browne Memorial Church reaching its quota of \$300, and the Berry Boulevard Church securing more than its quota of \$225. The Sunday School attendance at the Berry Boulevard Church is nearly double that of last year, there being 107 present on Sunday, March 23, and the average attendance for March being about 100. An evangelistic meeting will be held in this church April 13 to 20, the preaching to be done by the pastor. A series of services will also be held in the Harvey Browne Memorial Church early in May, in which the pastor will be assisted by several of the city pastors.

LOUISIANA.

Upper Tangipahoa Parish—The last of February marked Amite City, Kentwood, and Tangipahoa's loss of their evangelist-in-charge, Rev. C. O'N. Martindale, by removal to a larger work in Enoree Presbytery, South Carolina. Other denominations united in the final services to show their appreciation and fraternity. Complimentary and grateful and commendatory resolutions were passed by the respective congregations served by him for some three years, the Amite people remembering their pastor and family with a nice check as a parting "love-offering." These are good and lovable people, and it is hoped they will soon have another efficient and consecrated minister. The Home Missions Committee of New Orleans Presbytery supplements what the churches raise for support. They have made notable gains in benevolence year by year, and they look to God afresh for guidance and help. Amite had a live Christian Endeavor, and Kentwood entertains New Orleans Presbytery at its spring meeting. Dr. Jo. G. Prichard (Amite) and Mr. Henry A. Addison (Kentwood) are officers therein.

MISSOURI.

Synodical Superintendent—Rev. John E. Abbott, D.D., Synodical Evangelist in the Synod of Missouri, has been elected Superintendent of Home Missions in this Synod and expects to enter upon the discharge of his duties May 1. Dr. Abbott succeeds Rev. Trigg A. M. Thomas, D.D., who retired from this position to go into evangelistic work under the General Assembly's Committee. Brethren having matters to submit to the superintendent can address Dr. Abbott at 3501-A Smart Ave., Kansas City, Mo.

Chas. R. Nisbet, Chairman,
Synodical Home Missions Com.

Kansas City—Central Presbyterian Church—More than a year ago this church voted to move to a more advantageous location in the residence section of the city. The movement was halted by war conditions, making it impossible to build. Now that the war is over the movement has been revived with the result that a beautiful lot has been purchased, located on the southeast corner of Armour boulevard and Campbell street, and a campaign launched to raise \$150,000 to cover the cost of building and lot. To date about \$50,000 has been subscribed, and a campaign for the balance will proceed for a limited time.

Kansas City—Eastminster Church—News reaches us that Rev. W. P. Neilson, D.D., pastor of Eastminster Church, will return to his charge, from Camp Meade, Md., where he has been serving as religious director of the Y. M. C. A.,

on May 1. Rev. John E. Abbott, D.D., Synodical Evangelist, who has been serving the church as stated supply during Dr. Neilson's absence, will on that date enter upon the discharge of the duties of Superintendent of Evangelism and Home Missions.

Kansas City—Southeast Church—The baby church of the Presbytery, Southeast Church, corner Thirty-sixth street and Indiana avenue, Kansas City, is forging rapidly to the front under the leadership of their new pastor, Rev. E. M. Nesbit, who came to this work from the Y. M. C. A. War Work. This church, located in an attractive residence section, has had a phenomenal growth in the less than twelve months of its history.

Kansas City—Northeast Church—The Northeast Church also enjoys the ministry of a new pastor, Rev. John P. Davis, who comes to us from the Presbyterian Church, U. S. A., Synod of Kansas. Under his energetic work and forceful preaching this church is going forward and has in mind the building of a new church plant.

With our new church organization at Mount Washington, a suburb of Kansas City, this gives us five churches now representing our Assembly, all of which, after the removal of Central Church, will be well located and may be expected to do a great service in the future. Charles R. Nisbet.

VIRGINIA.

Richmond—Union Theological Seminary—One of the most interesting addresses that has been heard here in many a day was given in the chapel Tuesday night by Dr. Thomas W. Lingle (class of 1900), who is fresh from stirring experiences as a war worker in France. His subject was "A Year Under the Enemy's Guns Around Verdun." He spoke for more than an hour, and the large audience would have been glad to listen for an hour longer. Dr. Lingle expects to return to France this month and to remain abroad till August, when he will come back to resume the duties of his professorship at Davidson College.

The students and community have been favored with a number of notable addresses during the past week. Dr. Frank K. Sanders, Director of the Board of Missionary Preparation, New York, and Dr. S. H. Chester, our Secretary of Foreign Missions, addressed the Society of Missionary Inquiry on successive evenings, the one on conditions in China, and the other on conditions in Mexico.

Rev. John McNeill, of Scotland, and Rev. Camden M. Cobern, of Meadville, Pa., spoke to large audiences on each afternoon and evening throughout the week.

The classes that graduated in '69, '79, '89, '99 and 1909 will have their reunion and alumni banquet as guests of the Seminary on Commencement Day, May 7, at 1 o'clock p. m., in Richmond Hall, on the campus.

WEST VIRGINIA.

Mullens—The first Presbyterian Church ever organized in Wyoming County was organized in Mullens, Sunday, March 30, by a commission of Kanawha Presbytery, consisting of Rev. F. C. Brown, of Logan, chairman; Rev. R. Wallen Blain, and Rev. R. E. Redding. Seventeen members were received; fifteen of this number were adults and nine of them were heads of families. This new organization is partly the result of the efforts of Rev. R. E. Redding, who has been laboring in this field during the past year, under the Home Mission Committee of Kanawha Presbytery. After the organization was perfected one elder, Mr. C. J. Kinzer, and one deacon, Mr. W. B. Morefield, were elected. These officers were ordained and installed at the evening service.

Mullens is on the Guyan River, at the junction of the Winding Gulf Branch and the main line of the Virginian Railway. The future outlook for this new church is very hopeful. Cor.

Marriages and Deaths

Marriages.

McKnight-Stubblefield—On March 26, 1919, at the residence of Mr. L. F. Tucker, in Blytheville, Ark., Mr. R. I. McKnight and Mrs. Lillie Stubblefield, Rev. J. Walter Cobb officiating. All parties of Blytheville.

Gales-Campbell—At the manse, Raeford, N. C., December 30, 1918, by Rev. W. C. Brown, Mr. Edward W. Gales, of Raeford, N. C., and Miss Blanch Campbell, of Candor, N. C.

McBryde-Clark—February 5, 1919, at the manse, Raeford, N. C., by Rev. W. C. Brown, Mr. Calvin Foster McBryde and Miss Mae Belle Clark, both of Raeford, N. C., R. F. D. No. 1.

Culbreth-Norton—At the manse, Raeford, N. C., February 6, 1919, by Rev. W. C. Brown, Mr. Murdock M. Culbreth and Miss Ethel Norton, of Dundarrach, N. C.

Deaths.

McBryde—Margaret, the infant daughter of Mr. and Mrs. Hector McBryde, of Raeford, N. C., went to be with Jesus, January 30, 1919.

Blue—The soul of little James Harold, infant son of Mr. and Mrs. W. E. Blue, of Raeford, N. C., returned to God, March 17, 1919.

Blue—Mrs. Mary Catherine Blue, a well beloved member of Raeford Church, aged nearly 82 years, entered into rest December 31, 1918, and was buried near her old home, at Union Church, Moore County, N. C., January 1, 1919. "Blessed are the dead which die in the Lord."

Currie—Mrs. Catherine Margaret Currie, the oldest member of Bethel Church, and probably the oldest person in Hoke County, died at the home of her son-in-law, Mr. M. A. Clark, near Raeford, N. C., January 31, 1919, at the age of 94 years, 6 months and 25 days. "Precious in the sight of the Lord is the death of His saints."

McQueen—Mr. Robert Martin McQueen, son of the late Rev. Archibald McQueen, and a member of Bethel Church, departed this life at his home near Raeford, N. C., March 4, 1919. He was waiting and watching for the sudden call and expressed his readiness to answer it.

RESOLUTIONS OF RESPECT.

Mrs. Laura F. Shields.

Whereas, Our Father in Heaven has removed from among us the spirit of

Mrs. Laura Featherstone Shields, one of our best loved members.

Be it Resolved, That we bow in submission to His infinite love and wisdom. That as she had dedicated her youth and beauty to the extension of the Kingdom of God on earth, so may we more fully dedicate our powers of body and mind to the same purpose.

That we extend to her bereaved husband and parents our hearty sympathy, and that a copy of these resolutions be sent to the Standard for publication, a copy sent to her husband and parents, and that they be spread on our minutes.

Mrs. J. E. Alston, President.

Mrs. J. E. Boyd, Cor. Secy.

Woman's Missionary Society of Nutbush Church.

IN MEMORIAM.

Mrs. Lillian MacNair Williams, at a hospital in Richmond, Va., departed this life, in the thirtieth year of her age. She was born October 30, 1888, near Maxton, N. C., and married Mr. Earnest P. Williams, October 22, 1913. She was the oldest daughter of Mr. Howard McNair, one of the deacons of Maxton Presbyterian Church. After marriage she and her husband lived for about a year in Whiteville, N. C., but most of her married life was spent in Maxton.

Amiable in disposition and attractive in person and manners, she has left many relatives and friends to deplore her early departure.

Her last illness was protracted, but mitigated by the presence of kindred and friends and all possible medical attention.

We trust that the change gave her a release from pain and suffering and the realization of abiding joy.

H. G. Hill, Pastor.

IN MEMORIAM.

Charles M. Brown.

Charles Michael Brown was born in Salisbury, N. C., October 15, 1848, coming of sturdy Scotch-Irish ancestry. He moved to Washington, N. C., in 1866, soon after the close of the Civil War, and began his business career. For over half a century he was closely identified with the civil, commercial and religious life of the community, serving the public in many important and useful capacities. His industry, intelligence, integrity won for him confidence and friends, and enabled him to forge steadily forward in the path of prosperity and happiness. From a clerk in a drug store he rose to the presidency of the First National Bank of the city.

As a young man he was ambitious and enterprising. He became proprietor and editor of the first newspaper published in the town. He established a private

bank, under the caption, "C. M. Brown, Banker," and organized the present ice factory. While attentive to his own private interests, he was also a public spirited citizen, and served his community as alderman, county commissioner, justice and mayor.

His business ability, fine judgment, and strong character contributed greatly to the growth of our city. He filled a large place in the life of our community, and his presence will be sorely missed.

In 1871 he was married to Miss Mary W. Martin, daughter of Edwin Martin, and a descendant of one of the oldest and most cultured families of the State. The union was a beautiful and helpful one; and theirs was a hospitable and happy Christian home. She was a devoted and most dutiful wife, a true helpmate, who did her husband good and not evil all the days of her life. His heart safely trusted in her, and found rest and comfort in her affection and sympathy. Five children were born to them, two dying in infancy, while three survive their revered parents—Dr. E. M. Brown, Mrs. F. C. Kugler, and C. M. Brown, Jr., all of Washington, N. C. Surrounded by his children and grandchildren, his old age was unusually serene and happy. The death of his beloved wife and companion in November of 1914 was an irreparable loss to him: it left in his heart and life an aching void which nothing else could fill. They were lovely and pleasant in their lives; and it is sweet to think that their hearts are reunited in the heavenly home, where partings are no more.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is their blessedness like theirs?

Mr. Brown was a staunch Presbyterian of the Old School, loyal and faithful to his church, deeply attached to her doctrines and principles, and profoundly interested in her prosperity. He was elected ruling elder of the Washington Church in 1878, holding this high and sacred office for forty-one years. For forty years he was the efficient clerk of the session. As an elder he ruled well, and was diligent and faithful in the house of God. He never missed a service unless sick or absent from the city. He was a wise counsellor, a liberal contributor to the church and to all charitable causes, and a consecrated worker. Mr. Brown loved the work of our church, was a frequent attendant upon her courts, and served both the Synod and Presbytery in numerous ways. As a member of Presbytery's Home Mission Committee for many years he rendered very valuable service, and will be sorely missed.

He was a trustee of Peace Institute,
(Continued on page 23)

Children's Department

A PRETTY TEACHER.

Dear Standard:

I am a little boy 7 years old. This is my first year at school. I have a pretty teacher; her name is Miss Hatcher. My pastor is Rev. Stanley White, and our church is made of stone.

Your friend,
Jo. Jr. Butts.

Halifax, N. C.

STUDYING MUSIC.

Dear Standard:

I am a little girl nine years old. I go to school. I am in the third grade. My teacher's name is Miss McMillan. I go to Sunday School every Sunday I can. I have one brother and one sister named Chesley and Virginia. We have one kitten. There are two cases of measles in town. I take music from Miss Jones. I will close.

Your friend,
Martha McCaskill.

Maxton, N. C.

A NICE TEACHER.

Dear Standard:

I am a little boy five years old. We have a car. I have two little kittys. I have two sisters. We go to Sunday School every Sunday. My mother is my teacher. I want to answer Marie Louise Walsh's question: Samson was the strongest man. Please don't put my letter in the waste basket as I want to surprise my father.

Your new friend,
George B. Cathey.

Loray, N. C.

ANSWERS A QUESTION.

Dear Standard:

This is my second letter to you. I take music. My teacher's name is Mrs. J. M. Watts. I like her fine. I have not missed Sunday School in two years and two months. I have a sister and a brother. My brother is writing too. I want to answer Grady Byron Walsh's question. Methuselah was the oldest man. I hope my letter is not getting too long and hope it will be published.

Your little friend,
Nancy Cathey.

Loray, N. C.

"A CATECHISM PARTY."

Dear Standard:

I have written to you once before, but I want to write again because I have some real news to tell you. I recited the Child's Catechism on January the 29th and have gotten my Testament. I am so proud of it. I am learning the "Shorter Catechism" now; already know forty questions. I am going to try to get my Bible by the 14th of June, for I will

be nine years old then. My Aunt Alice teaches me and she grades me one hundred on every page that I learn perfectly. Aunt Alice is going to give a "Catechism Party" Saturday before the fourth Sunday in this month. I am so glad that I learned mine in time to go. I wonder how many of the little girls and boys like to hunt for eggs! I do better than most anything. I found forty eggs today. One new nest had sixteen in it. We have eleven little chickens that came off today. I have one little white hen all my own. Her name is Sally, and I call her my missionary hen, because I give a tenth of what I make by selling her eggs to missions. I hope she will have some little chickens this summer. I guess my letter is long enough, so I will say goodbye. I wrote it myself and hope you can read it. This carries lots of love to you and all the little girls and boys.

Your little friend,
Alice Hart Turner.

Garner, N. C.

HER FIRST LETTER.

Dear Standard:

I am a little girl seven years old. I am in the second grade at school. My teacher is Miss Bessie Alderman. My first teacher was Cousin Mildred Moore. She died in February. I miss her very much. My Sunday School teacher is Mrs. D. B. Johnson. I like to go to Sunday School. This is my first letter, so I will close.

Your friend,
Mary Harriet Black.

Atkinson, N. C.

A FIRST OF APRIL FISH.

Once upon a time a little boy went fishing on the first day of April. He went because his big brothers were kind enough to allow him to go with them. They even let him take a fishing pole and promised to bait his hook for him if only he would be as still as a mouse and not talk louder than a whisper when they reached the river.

"Please do not tease little George," mother said to the two big boys when the little fellow ran on ahead. "Don't try any unkind April-fool jokes on him."

"All right," promised the big brothers. "We won't try to fool him until we are home again."

Thus it happened that little George forgot that that Saturday was the day for jokes as he trudged happily along, watching the birds and the squirrels.

When the boys reached the river, they baited their hooks and sat down to fish.

"Remember that you mustn't talk," Brother Frank said to little George.

"If you do, the fish will know we are here and go away," added Brother Tom.

"Can I say something when I catch a fish?" inquired little George.

"O, yes; you must tell us if you get a bite," Frank replied as he winked at Tom.

Tom straightway winked back. The big brothers thought their little brother was too small to catch a fish.

Sitting in a row on the river bank, the boys held their poles and waited and waited. There they sat and fished and fished, while the wind sang in the tree tops and crows answered the call of blue jays.

Little George smiled at his brothers; but not a word did he say as the three hooks went trailing through the water, waiting, waiting for a bite. At last little George grew so tired of sitting still that he whispered to his brothers: "Fishing isn't much fun, after all."

Just then something tugged at little George's line. It tugged and tugged so hard that the boy almost lost his pole. "O, I have caught a fish! I have caught a fish! Help! Help!" called little George.

"Sure enough, he has caught a fish, and it must be a big one" exclaimed Frank, running to help George.

"Hang on to him! Hang on to him!" called Tom. "We'll be there to help you land him as soon as we get our lines out of the water!"

"He is a big fish! He is a big fish!" exclaimed little George as he pulled and pulled until out of the water popped something that was not a fish. It was a long, round, wriggling body, squirming and twisting and scaring little George so that he almost dropped his pole.

"O, what is it? What is it?" he called.

"It is an April fool," answered Frank as he landed the strange creature. "It won't hurt you, Georgie. You have caught an eel, a long old eel."

"I wish I hadn't," wailed the little brother, almost crying.

"April fool! April fool!" shouted Tom. "The river played an April fool joke on Georgie!"

"It played one on you, too, because it didn't let you catch anything," said little Georgie, wiping his eyes and walking slowly around the eel outstretched on the bank.

"We were all April fooled," Frank insisted, "because, you see, we all thought it was a big fish."

For a long, long time the boys fished, but they caught nothing. Little Georgie played in the woods until it was time to go home. He didn't care to fish any more that day.

Then father and mother were April fooled, because they thought the boys were dragging a string a fish behind them and there it was, an eel!—Frances Margaret Fox, in *Our Boys and Girls*.

Good men are living Bibles.

THE NICE THINGS.

It was Masie's first day at school, and she felt very small and strange. She had always been a shy little girl, choosing rather to stay with her mother than play among the other children of the neighborhood, and now, as she sat at her desk surrounded by unfamiliar faces, her eyes grew very bright, with a sort of moist brightness, and her cheeks were very red.

Under cover of her desk she squeezed her handkerchief into a hard little ball—she was almost sure she was going to cry.

Outside, the sun was dancing about the grass and walks in long, bright streaks and all the leaves on the great tree by the window just at her hand seemed to be nodding at her and whispering, "Come out and play! come out and play!"

She swallowed a little harder, and rolled her handkerchief a little tighter. "Oh, why did one have to go to school!"

Then, just as the tears were about to fall, a small brown bird perched suddenly on the tip of a low bough and dipping his little head this way and that began to sing, and as he sang Maisie suddenly remembered how she and her own yellow canary had been singing together yesterday when her mother came in and told her she was to start to school on the morrow. "And remember, dear," she had said, "that if you feel lonely and strange the best thing you can do is to look about and see how many nice and joyful things you can find, and the very first moment you get a chance try to do something loving and kind."

Maisie, now, sat very still and straight. Yes—there was the bird for one thing; and tree. Then, timidly, she glanced about the room.

What a pretty girl sat next her! She caught her breath a little—she'd like her, if only she knew her, she was sure; and as if in answer to her thought the other girl turned and their eyes met, and—"why," thought Maisie, "what a lovely smile!"

Another girl just beyond, with freckles and a torn apron, looked as shy and uncomfortable as Masie had felt only a moment before, and as Maisie caught her eye she remembered yet again her mother's words. Touching the tips of her fingers very lightly she tossed her a kiss, and something sweet and warm drove the very last thought of tears away as she saw a happy smile come into the other girl's face.

A moment later the teacher came down the aisle. "Getting acquainted?" she asked kindly; and suddenly Maisie smiled almost as brightly as the sun outside. Why—how many nice things there were! Shaking out her handkerchief she put it in her pocket. Cry? not she! "I like school!" she whispered softly, and the little brown bird seemed fairly to dance on the swaying bough as he sent out the last clear note of his song.—The Child's Gem.

Deaths.

(Continued from page 20)

and of Union Seminary, and twice a Commissioner to the General Assembly. Few lives, among the elders of our Synod, have been fuller or more useful.

He was active almost to the end of his life. His fatal illness lasted only a few weeks. He suffered intensely, but bore his pain with exemplary patience and resignation.

The end came peacefully on March 3, when his weary and waiting soul was gently released from the infirm and suffering body, and passed into the glorious presence of his Divine Lord and Redeemer, to behold His beauty, and to be with those he had loved long since and lost a while.

"Mark the perfect man, and behold the upright: for the end of that man is peace."

It is not death to die—

To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.

H. B. Searight.

Washington, N. C.

IN MEMORIAM.

Alpheus H. McLeod.

Died in Charlotte, N. C., October 15, 1918, aged 48 years.

Alpheus H. McLeod, a deacon in the Lumberton Presbyterian Church, passed to his reward on October 15, 1918, a victim of the dread disease, influenza.

Mr. McLeod had been laid aside for some months by sickness, but was thought to be improving in health; and had gone to Charlotte for treatment, and while there contracted the disease which caused his death.

Mr. McLeod was a tower of strength in the church at this place; he was a genial soul and had a cheery word at all times and for everyone. His place will be hard to fill; he took a delight in the Sabbath School, and it was his joy to attend the mid-week prayer meetings and the Sabbath services of the sanctuary. He was generous with his substance and was always ready to contribute largely of his means to the service of the church at home, and to all the benevolent causes. He was also a cheerful, good and ready helper in every good cause.

It was a great shock to the whole community here when the report of his death reached us.

He was the son of Alexander H. McLeod, Sr., who was for many years a highly respected elder of this church.

He has left to mourn his departure, a widow and six children (the eldest of whom is now a student at the State University, at Chapel Hill), two brothers, Alexander H. McLeod, Jr., and George B. McLeod, a host of friends and the whole church at this place.

Mr. McLeod was a fine Christian gentleman, a good husband and father;

a very helpful member of the church, a worthy citizen, and a splendid neighbor. We are fully persuaded that he has gone to be with Jesus, which is far better.

"We do not sigh when golden skies have donned

The purple shadows and the gray of night,

Because we know the morning lies beyond,

And we must wait a little for the light.

"So when grown weary with the care and strife,

Our loved ones find in sleep the rest they crave

We would not weep, but learn to count this life

A prelude to the one beyond the grave."

IN MEMORIAM.

Mrs. Sarah E. Smith.

On Saturday afternoon, March 8, at 3:30 o'clock, Mrs. Sarah Elizabeth Smith passed quietly away at her home in Grays Creek. Although she had been in declining health for several months, her death was a great shock to her loved ones.

Mrs. Smith was a daughter of the late Thomas and Ann Eliza Marsh, of Grays Creek. She was born November 9, 1847, and on October 13, 1869, was united in marriage to Mr. John L. Smith, who preceded her to the grave 21 years ago.

She was the mother of nine children, six of whom survive. She was a consistent member of Sherwood Presbyterian Church, and was always interested in Sunday School and church work. Her pastors always found a hearty welcome in her home. And her children rise up and call her blessed.

All that loving hands and tender hearts could do was done, but God in His infinite wisdom knew best.

Truly there is a place vacant in the home which can never be filled. But let us bow ourselves in humble submission to Him who doeth all things well.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears.
And there sometime we'll understand"

We feel it can be truly said of her:
None knew her but to love her.
None named her but to praise.

On Monday, at 11:30 o'clock, among a large concourse of relatives and friends, she was laid to rest in the family cemetery, near her home. The funeral services were conducted by her pastor, Rev. D. L. Jones.

The floral offerings were beautiful.
A Friend.



Story and Incident



Fighting Fred.

One day a drunken cowboy boarded a train on the Santa Fe line. He at once reclined upon the floor of the coach and began to shoot holes in the ceiling. The conductor was a little man, only five feet and five inches tall, and weighing less than one hundred and twenty pounds, but he kicked the revolver out of the bad man's hand and yanked him along the aisle and threw him off the back platform.

Now the cowboy did not like the manner of his leaving, so he picked up a stone and hurled it through a window in the coach. The conductor stopped the train and pursued the miscreant, but the fugitive made good his escape. The delay made the train half an hour late when it pulled into the yards. The superintendent demanded an explanation, then advised:

"Funston, it was all right to throw him off, but what did you mean by chasing him?"

"I suppose I was mad," said Fred. "Wouldn't you be mad if a man threw a rock through your window?"

"Probably," the superintendent admitted; "but don't do it again."

Subsequently Funston left the railroad. A friend brought him an offer from the Agricultural Department to collect botanical specimens in the interior of Alaska, but he denied any knowledge of the subject further than "knowing a violet from a sunflower." However, he set to work to learn practical botany, and in 1892 he went to Alaska.

Funston spent the winter with some Indians. They went hunting and exploring almost every day. In the spring he returned to America with a vast store of highly comprehensive and valuable botanical material. This he could never have accomplished if he had not educated himself in the subject before going to the country which he termed "magnificent but lonely."

The insurrection of the Cubans against their Spanish masters attracted the botanist. He became an artillery officer. Temporarily with the Cuban cavalry he was shot four times in two battles, and was badly injured when his horse fell upon him.

He learned that fifty Cubans that had been fighting with the Spanish had been captured and were to be executed. He hobbled to headquarters and begged for their lives. When his request was denied he resigned his commission, though he had been in the thick of twenty-two battles. General Garcia provided him with a signed order for his transportation to the United States.

When war was declared upon Spain the little man tried to

raise a regiment of rough riders, but he did not succeed. Although he was soon offered a place on the staff of General Miles, he chose rather to accept command of the Twentieth Kansas Regiment. It did not get to Cuba, but the War Department afterward sent it to the Philippines.

In the fighting at Malolos he found himself and his command on one side of a river, while a native force on the other side was in a good position and worrying the Kansas men with a steady fire. Funston called for volunteers who could swim. He asked twenty to follow him as he held his revolver above the water and swam the stream. The men put their guns on logs and pushed them across as they swam. Reaching the other side they charged the enemy and captured eighty.

Funston's campaign in the Philippines is dotted with such incidents. The guerilla warfare is not as impressive as Gettysburg, but it was filled with danger and constant risk. To Funston and his brave boys, acts of heroism were weekly and sometimes daily occurrences.

The little man from the sunflower state virtually ended the war when he and a force of native soldiers by a ruse captured Aguinaldo, the head of the insurrection. It was probably the most brilliant accomplishment in the whole of his military career.

A note-carrier for Aguinaldo had been captured. He gave the location of his chief, and said it would be impossible for American troops to get within fifty miles of him without his moving. It was arranged that the loyal natives in ragged clothes should simulate a body of insurrectionists who had surprised and captured five Americans. It was necessary for these native troops to learn a new dialect.

The gunboat Vicksburg landed the force on a coast one hundred and ten miles from Aguinaldo's headquarters. They marched through mud and mire for many days. They sent forged letters to the Philippine chief, and thus succeeded in reaching his residence. Soon he was told, "You are a prisoner of the Americans," and he said, "Is this not some joke?" It was not.

A few days later General MacArthur, at Manila, sent for Funston. As the sturdy little fighter entered, he said very seriously:

"Well, Funston, they do not seem to have thought much in Washington of your performance. I am afraid you have got into trouble."

Funston looked at the cablegram that MacArthur handed him. It was an appointment as brigadier-general.—Carl Schurz Lowden, in *Youth's World*.

Mitchell College.

Though Mitchell College has had her share of ups and downs, the school year has been one of encouragement and success.

When the college opened in September every room was filled, and hope was high that there might be an overflow. The influenza came on, and dissipated our dreams. It scared us mightily, but left us unscarred. Not a one of the boarding students had the disease. It was rumored abroad that Mitchell was the only immune spot anywhere, and had we a mind, we might have made it a sort of city of refuge against the plague.

The quarantine cut off the sinews of local support, and took from us about half the teaching force. The doors of the college were closed for about a month, and at the reopening there was an overflow of local patronage.

The total attendance for the year will go well over two hundred, a record possibly unsurpassed in the history of the institution.

Tuesday evening, March 18, Dr. T. W. Lingle greatly delighted a large audience with a recital of his thrilling experiences before Verdun. The Davidson College Glee

Club came to Mitchell the last of March, and gave a concert that was highly enjoyable.

The college will send out this year four full graduates, and twenty department graduates.

The Students' Recital, so keenly looked forward to by music lovers, will be given Friday evening, May 9. Rev. Bunyan McLeod, Ph.D., of the Westminster Church, Charlotte, will deliver the commencement sermon in the First Presbyterian Church, Statesville, on Sunday morning, May 11, and in the evening he will preach the sermon before the Y. W. C. A., in Shearer Hall. Dr. McLeod is a preacher of attractiveness and power. The people of Statesville will hear him gladly.

Monday afternoon the annual Alumnae Reception will be held. This reception is of special interest, being in honor of the first graduating class of the institution.

The graduating exercises, the award of diplomas, certificates and medals will take place Monday evening, May 11. Dr. D. W. Daniel, Professor of English, Clemson College, S. C., will make the address to the graduates. Dr. Daniel is widely known, and is very popular as a commencement speaker. The college is fortunate in securing him for this occasion.

Miscellaneous

HOW IT HAPPENED.

When the superintendent of the Sabbath School came with twelve boys from the primary room to this teacher, she refused to take them. Finally she said, "I will take them." Twelve boys with a thousand muscles to wiggle and not one to keep still. She made each one responsible for one thing in class. She formed them into a club, which they named "Loyal Brothers." Their motto was, "Try, Try Again." Their work—gathering waste or surplus Sabbath School material (in a year they had sent five bundles to the Philippines). They met once a month, had their own president, secretary, treasurer, and Lookout Committee. They would have a business meeting, games, light refreshments, and then stories; how they loved the stories! This teacher worked as never before; it was the most difficult work she had ever tried to do. Sometimes she would say to herself, "This is my last Sabbath; I do not have to do this." Then one boy would say to her, "May I sit with you in church this morning?" or another say, "Grandfather and I are making you a dandy birdhouse." No, she loved them too much; she could not give them up. The most impossible one she made secretary of the class and had no more trouble with him. He rose to the dignity of his office. At a club meeting she said, "Is your class all you want it to be?" "Oh, no," they said. "Why, what is wrong?" "We do not behave." "Then, why not appoint two of you to make a set of rules for behaviour, you adopt them; it is your class, you know; I am only the teacher." They agreed to this, and at the next meeting the rules were ready; twelve of them, as follows:

1. No chewing gum allowed.
2. No throwing paper wads or anything else.
3. No talking allowed during prayer.
4. Do not talk while any of the teachers are talking.
5. Pay attention to what the teachers are saying.
6. Read your Bible daily.
7. Keep your Work Book fixed up each week.
8. Never run out of Sabbath School unless it is necessary.
9. Go to church.
10. Do what your teacher tells you to do.
11. Come to the meetings if you can.
12. Bring your Bible and Work Book every Sabbath.

After much halting and squirming they were adopted, one by one. Then their work was easier—we began to have self-government. This teacher no longer sat in sackcloth and ashes during the church services, because she was so far from her ideals.—Pennsylvania Herald.

A LESSON FROM THE CHINESE

Two Chinamen have recently opened a laundry on a neighboring street not far from my home, and hung out their sign. What strange letters theirs are, and what a curious language they speak! But what good-natured and industrious fellows they are! They have already displayed their good intentions by joining the Chinese Sunday School, and they seem to be anxious to learn our ways and language.

Doubtless few would care to take lessons in the Chinese language and customs, yet there is much to be learned from them, nevertheless. For example, here is a suggestion from their great philosopher Confucius, who wrote the following proverb so long, long ago that no one knows just when:

Hearing of a philosopher, the King of Tsi desired that he should be brought before him, that he might hear his teachings. "What should one do to a friend who has badly administered the affairs entrusted to him?" said he.

"Break with him," said the king.

"And to a magistrate who does not perform his duties properly?"

"Remove him from office," said the king.

"And if provinces are badly governed, what should be done with the king?"

The king, pretending not to understand him, looked to the right and to the left, and spoke of other things.

How true to life, though so very ancient! How ready we all of us are to criticise others, taking little thought of

our own shortcomings! Surely we should all strive to exercise the same tolerance and fairness and charity in our judgments of others which we expect them to display in judging us.—Banner.



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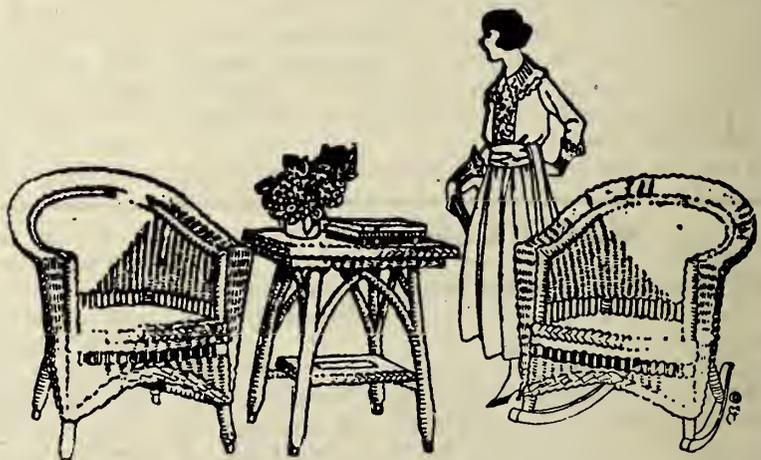
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**TREASURY CERTIFICATES,
SERIES V-A.**

Treasury Certificates of Indebtedness of Series V-A mature May 6, 1919. In view of the determination to open the Victory Liberty Loan campaign April 21, it is apparent that this issue must be refunded before the proceeds of the loan can reach the treasury. Accordingly, the Secretary of the Treasury has authorized the Federal Reserve Banks, until further notice, to redeem, in cash before maturity at par and accrued interest to date of redemption, Treasury Certificates of Indebtedness of Series V-A, dated December 5, 1918, at the holder's option, the right being reserved, however, to make such redemption only after ten days' notice, from the holder to the Federal Reserve Bank of the district, of the intention to exercise such option.

For the present and until we are otherwise instructed by the Treasury Department, all Certificates of Series V-A will be redeemed at face value, with accrued interest to the day of receipt by this bank. In case any certificates are received by us after the receipt from the Treasury Department of an order to require ten days' notice from the holder, the application for redemption will be taken as notice of the desire for redemption, and the actual redemption will be made ten days thereafter, with accrued interest to the day of redemption. In every case, prompt notice of the holding of an application for redemption, will be given to the sender.

Federal Reserve Bank of Richmond,
Fiscal Agent of the United States.

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoea and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer today for a copy of his valuable free book.

Ladies, Attention!

Here is an offer that will bring joy to the hearts of the Crochet and Tatting workers. Complete Crochet Library; just think of 1354 Standard Original Des'ns, all illustrated by actual photographs with complete directions for working.

No. 9 Yokes, Corset Covers and Nightgowns	16 cents
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" 13 Towels, Slips, Sheets	16 cents
" 12 Patchwork for Quilts, etc.	28 cents

contents, 29 designs for Quilts. Send stamps.
LACLEDE BOOK CO., 816 Olive St., ST. LOUIS, MO.

THE HIGH COST OF CHANGING EMPLOYES.

"It costs me a thousand dollars every time I employ a new traveling salesman," said a manufacturer to the writer some time ago. "Before he learns the ropes and begins to be efficient, no matter how much native talent he may have for the position, he has cost me a thousand dollars in profits on lost sales." Experts have made calculations, based on thousands of cases, which show that even substituting one ordinary unskilled worker for another in a factory costs between forty-five and fifty dollars for each case; while in the instance of fairly skilled workers, a shift costs between two hundred and two hundred and twenty-five dollars. The greater the skill, the greater the expense.

The reason employers of labor are not more concerned about this problem is that heretofore figures on the subject have been almost impossible to obtain. These losses do not appear anywhere in a trial balance. They are reflected only in lost profits, which is a phase of business of which most people are woefully ignorant. In these efficient days, however, they can no longer be ignored. Every business man should know, not merely what profits his business is making, but what profits it is possible for him to make, based on the size of his potential market, and the possible productive capacity of his plant. And the man who studies his problems in this scientific, sensible fashion, will find that maintaining the health of his working force at its maximum is one of the most important and earliest of tasks which he must face.—From "Bigger Business from Better Health, by O. J. Hamilton and Alan Denby, in Physical Culture.

**YOU CAN SAVE MONEY
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Write for a copy of the Presbyterian Standard Piano Club's catalogue of Pianos and Player-Pianos. It will explain how the Club has already saved its members hundreds of thousands of dollars, and how it provides such an easy plan of payment and instruments of such excellent quality that every member of the Club is "perfectly delighted."

The Club insures perfect satisfaction to every member, so that dissatisfaction is impossible. Everybody must be pleased. Then, too, the Club price is so much lower than you would have to pay for a good piano if you were to purchase it independently. By placing your order through the Club of one hundred buyers you are responsible only for your own purchase yet you get the benefit of the big saving in price which results from the whole transaction.

You will never know how easy it is to buy a new piano until you have investigated the Club's proposition. We have a catalogue for you, write for it today. Address the Managers, Ludden & Bates, Standard Piano Club Dept., Atlanta, Ga.

WANTED.

A Music Teacher for Our Girls' School at Soochow, China.

The Executive Committee of Foreign Missions is very anxious to secure at the earliest possible date a single woman competent to teach vocal and instrumental music for our Girls' School at Soochow, China. Other desirable qualifications are some knowledge of teaching as a science and a readiness to fit in to any kind of special need that may arise in connection with the school work. An indispensable qualification is that of a good, sound physical constitution.

This school last year had 78 pupils and is one of our most important girls' schools in China. The opportunity of usefulness in this work will be almost unlimited. Address

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- One package Moon Vine Seed, Price, 10c. A quick growing vine which makes a dense shade.
- One-half dozen Gladioli Bulbs. Price 50c. dozen.
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THE ART OF LIVING LONG.

Thomas A. Edison is one of the many famous Americans whose birthday falls in February, and he has just celebrated his 72d anniversary. If he follows the example of some of his ancestors he may be spared to see many returns of the day.

His great-grandfather lived according to certain rules of diet laid down by Cornaro, an Italian nobleman, whose book on "The Art of Living Long," he once happened to read, and reached the age of 102 years. His grandfather followed the same rules and lived to be 103 years old. His father and all his six uncles, by abstemious living, lived to be more than 90 years of age each, and when his father passed away at 94 it was without apparent illness.

A copy of Cornaro's book is before us as we write. Born in Venice in 1464, he died in Padua in 1566. At the age of 83 he wrote the first of four discourses which constitute his famous treatise, "The Temperate Life," better known as "The Art of Living Long." He tells how, with a constitution naturally weak and apparently ruined at 40, he had enjoyed 40 years of perfect health. He says, "I never knew the world was beautiful until I reached old age." In his quaint way he remarks: "At my present age of 83 I have been able to compose a delightful comedy full of innocent mirth and pleasant sayings. Now, if that good old man, a Greek and a poet (Sophocles)

was so highly commended for having written a tragedy at the age of 73, and was, by reason of this deed, regarded as vigorous and sound-minded, although tragedy is a sad and melancholy form of poetry, why should I be esteemed less fortunate, or less hale than he, when I have, at an age greater than his by ten years, written a comedy which, as everybody knows, is a cheerful and witty kind of composition."

This discourse was followed by three others, one written at the age of 86, one at 91, and the last at 95. At 91 he writes: "All my senses are in perfect condition, as are also my memory, my heart and my mind, and I write eight hours a day with my own hand." At the age of 95, having lost a considerable portion of his income through misfortunes befallen his grandchildren, his interest in life was so keen that he could cheerfully write that he had found a sure way of repairing that loss by means of true and scientific farming.

Peacefully and without pain he died in Padua in the 103d year of his age. His wife lived to about the same age and her end was equally happy.

In his book he shows that men reap what they sow and pictures the reward to be reaped in old age from a life spent in conformity with reason and nature. He accustomed himself to the habit of never fully satisfying his appetite, either with eating or drinking, always leaving the table well able to take more, and by

finding out what foods agreed with his stomach and sticking to them. He was also careful to avoid extreme heat and cold, never allowed his accustomed sleep and rest to be interfered with, and avoided poorly ventilated places.

Simple and easy rules, surely, to follow, but how few of us are willing to follow them? Many of us feel like the old woman, who, being asked what had given her the most pleasure throughout her life, replied, without the least hesitation, "My vittles."

A famous Glasgow divine once shocked his congregation by informing them from the pulpit that many of them "were digging their graves with their teeth."

This truth could be proclaimed also in America, and in these days of the high cost of living it might be both healthful and profitable for us to follow the advice of the wise old Venetian.—Presbyterian Banner.

I heard Him call,
"Come, follow"—that was all.
My gold grew dim
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call? —Selected.

The great king of Sweden, Gustavus Adolphus, was warned not to risk his life in battle. He answered, as an answer which was to silence all objections, "God the Almighty liveth."—Selected.

\$35,000 MUST BE SECURED IN ONE WEEK FOR QUEENS COLLEGE

Or the \$15,145 (the Amount Pledged to April 7th) Becomes Void. Not Only So: If this Campaign fails, Queens College Will Not Get Over It. Presbyterianism in North Carolina will suffer. The cause of Christian Education will be set back **Surely friends of education will not suffer this to happen.** The Campaign closes Tuesday night, April 15th, at 9 o'clock. Not a pledge is binding unless the whole \$50,000 is secured. This amount will be used to pay off completely the balance due on the construction of the magnificent plant, valued at \$332,832.50. **If you purpose to help you must act at once.** Pledges mailed before 9 P. M. Tuesday the 15th will be counted. Cut out the form below and mail at once:

EQUIPMENT PLEDGE

\$ _____ 1919

To Provide \$50,000.00 to Complete Payment for Queens College Equipment

In consideration of binding other like subscriptions, I promise to pay to the Board of Trustees of Queens College, Charlotte, N. C., the sum of

_____ Dollars,

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This pledge shall not be binding, unless, including it, at least \$50,000 shall be so secured by April 15, 1919.

_____ Name

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No. 22—36 inches wide, 10-ward bolts.....\$2.95
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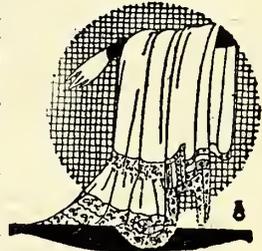
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FINE SILK UNDERWEAR—Kayser and Niagara Maid. This is considered the best on the market. Very best of Crepe de Chine and Kayser Silk.

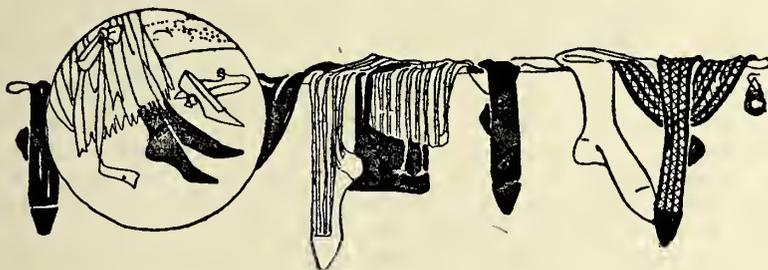
Separate Vests.....\$1.98, \$2.50, \$2.98
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 Envelope Chemise.....\$2.98, \$3.48, \$3.98, \$4.95
 Crepe de Chine Gowns..\$3.98, \$4.98, \$5.98 to \$10.00
 Crepe de Chine Combinations..\$1.98, \$2.48, \$2.98,, \$3.98, \$4.95, \$5.95.

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Gordon Silk Hosiery—Phoenix and the Merrill—all the popular shades and black and white—\$1.50, \$2.00, \$2.50.

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THE MAN WHO KILLED "JOHN BARLEYCORN."

Morris Sheppard, the junior senator from Texas, has become the accepted leader of the prohibitionists of the country, and he has crowned a sixteen year fight in Congress by starting the movement that put the United States on a completely dry basis.

The accepted idea of temperance leader, which has been fostered by the comic papers and the stage is a pious-looking, bald-headed individual with a white tie and a saintly air. Sheppard does not fit the picture in any particular.

He is a sturdy man of 43 years, with hair just showing a touch of gray, keen for a game of golf when he can find the time, father of a growing family of youngsters, a strong believer in the athletic development of the American youth. He has tackled the liquor question because he early came to believe that it was undermining not only the American boy, but the nation. In all his long fight for prohibition, it is not on record that anyone has questioned the absolute honesty and sincerity of Sheppard in the cause he represents.—Bassett Blakley, in *The New Success*.

DON, ONE OF OUR HEROES.

Our readers will surely be interested in the record of one of the heroes of the war. True, he is only a dog, but of all the "distinguished for service" mascots this courageous collie bears the honor of being the only dog officially commended by his commander for bravery. A "truly American" dog, he has been "over the top" with the 106th Brooklyn Infantry, receiving in actual battle two wounds. This entitles Don to wound stripes and a service stripe, which he proudly wore when he stepped off the Leviathan at the dock at Hoboken, N. J., and was greeted by the admiring crowds gathered to receive our returning heroes. The following is his service record:

Official Citation of a Dog.

Name—Don.

Rank—Mascot.

Date of Enlistment—May 17, 1917.

Allotment—None.

Insurance—None.

Emergency Address—Company B, 106th Infantry.

Remarks—Wounded September 2, 1918, Vierstradt Ridge, machine gun bullet, left foreleg. Wounded September 29, 1918, Hindenburg line, shrapnel, neck.

Awol—June 20 to 22, 1918.

Note—Fearless and true and always faithful to his comrades, Don, Company B, 106th Infantry's famous mascot, deserves special mention and with full consent of the entire company this note is written on his service record:

Joined B Company of the Twenty-third Regiment while camped at Yorktown, N. Y., and continued a member of this company at Camp Wadsworth and throughout all engagements overseas. Twice wounded, both times in battles, he

is entitled to wear two wound stripes, also a service stripe for his six months' overseas service. Being always a good mascot and a neat one, he is also entitled to wear the division insignia.

It is requested that Don be given a conspicuous position in the line of march when the regiment parades for the New Yorkers and Brooklynites.

U. S. S. Leviathan, March 4, 1919.

The C. O. of Company B, 106th U. S. Infantry, has authorized to place Don in any position, either in front or rear of the company, as he may choose during any parade of the regiment in the United States.

Franklin W. Ward,

Colonel 106th U. S. Infantry.

—N. Y. Advocate.

CHILDREN OF MINISTERS LEADERS IN LIFE

It is the children of ministers more than any other class who in England and America have been leaders in art, science and literature. More than any others are they the authors, teachers, college professors, journalists and professional men of note. Nor are their names wanting among successful men in business and politics; witness Woodrow Wilson, the present President of the United States.

A few months ago an article appeared in *The Popular Science Monthly* containing the following statements: "The English Dictionary of National Biography gives these figures: A comparison of eminent men (of England) shows 1,270 to be the sons of clergymen, 510 the sons of lawyers, 350 the sons of doctors; one and a half times as many as of the former as of both the latter." Names of some of these were Ben Jonson, Cowper, Goldsmith, Tennyson, Coleridge, Addison, Keats, Kingsley and Matthew Arnold. Daughters of clergymen were represented by Jane Austen, the Bronte sisters, Mrs. Gaskell and Lucas Malet (the daughter of Charles Kingsley).

In America, the "Who's Who" in a list of something less than 12,000 showed 898 to be the sons of clergymen. If the proportion had been the same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number. These included Justice Brewer, Senator Doliver, Justice Hughes, Levi P. Morton, and Presidents Faunce of Brown University, James of Illinois, Wright of Clark, and Taylor of Vassar. Among famous professors are Lounsbury of Yale, James of Harvard and Sloane of Columbia. Others were the railroad king, Edward H. Harriman; W. H. Maxwell, superintendent of schools in New York City; Bishop Potter, Henry James, Governors Bates of Massachusetts and Kellogg of Louisiana, David I. Hill of the Department of State, Richard Watson Gilder, Lyman Abbott, William Hayes Ward; among the daughters are Catherine and Harriet Beecher, Elizabeth Stuart Phelps, Jeanette Gilder and Marshall Saunders.

The hall of fame at Washington has

fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft and Holmes.—*The Continent*.

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoe and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer today for a copy of his valuable free book.

I hereby announce myself as Candidate for Commissioner of Public Safety, in the city of Charlotte, N. C., subject to the primary of April 28.

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The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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CATALOG AND SPECIAL DESIGNS—GRATIS

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"I DO NOT LIKE TO PROMISE."

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."—Ps. 116:12, 13.

In the course of my pastoral visitation I have met not a few of our people who have declined, or at least have objected to, "signing the enlistment card, on the ground that they "do not believe in making promises." To all such I would like to say what I have said personally to a few of the above-mentioned members of our church.

You say that you do not believe in making promises. Do you mean that you do not believe in making promises to God and to His church? What have you to say about God's "great and exceeding promises to you?" Would you like God to withdraw, withhold or refuse to perform His promises to you? There are many thousands of such promises recorded in the Bible, covering every need, condition or circumstance of your life, from the forgiveness of your sins, the keeping you from falling during your life in this world of sin and temptation, to the receiving of yourself into

heaven and "presenting you faultless before the presence of His glory with exceeding joy" (Jude 24). Of Abraham it is said that he "staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform." (Rom. 4:20-21). Would you like or dare you say to God: "I do not believe in making promises; I prefer to leave all matters between thee and me without promise?"

"Oh, that is different," was replied.

In other words, you want God to promise everything to you and keep His promises with you; but you do not want to promise anything to God. How can you justify such an attitude? Let me put this case to you. When you rented your house, did you say to your landlord, I like this house and will take it, but as I do not believe in making promises, we will just leave the matter of paying rent to my conscience, both as to amount of rent to be paid and time of payment! You know perfectly well that if you were to attempt to work your non-promising principles upon your landlord and other men with whom you have business dealings, you would soon find yourself upon the street.

I counsel you to do as David did when he said: "I will pay my vows unto the Lord now in the presence of all His people."

"Lord Jesus, I have promised to serve Thee to the end;
Be Thou forever near me, my Master and my Friend,
I shall not fear the battle, if Thou art by my side;
Nor wander from the pathway, if Thou wilt be my Guide.

"O Jesus, Thou hast promised, to all who follow Thee,
That where thou art in glory, there shall thy servant be;
And, Jesus, I have promised to serve Thee to the end;
O give me grace to follow, my Master and my Friend."
—By Rev. George F. Pentecost, in The Presbyterian.

The signs of the times, the lessons of the past, the indications of the future, all bid us lay our plans upon a scale worthy of men who expect to conquer the world for Christ.—Bishop Thoburn.

The same apostle who has moved God farthest from our outward senses in the announcement that He "is a spirit," has brought Him nearest to our inmost affections by declaring to us that He "is Love."—Dean Stanley.

The grave is only the moat around the inner castle of the King, across which they who have long been His loving and loyal retainers on the farther side enter in, sure of a welcome to the heart of His hospitality.—Phillips Brooks.



GET ALL YOUR POTATO CROP

Save time, money and potatoes in harvesting. Unusually strong construction insures durability, no breakdowns—no costly repair bills. Meet all conditions under which they are usually worked. Economical, light draft, efficiently do the work for which they are built.

HELP YOU GET BIGGER POTATO PROFITS

Investigate the O. K. Champion Line of Cutters, Planters, Sprayers, Diggers, Sorters. Write today for our illustrated descriptive literature, etc. FREE giving particulars of O. K. Champion line.

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"ONLY A WOMAN'S HAIR."

Among the personal effects of Jonathan Swift, the famous dean of St. Patrick's, was found, after his death, a small packet briefly inscribed, "Only a woman's hair." That inscription has been variously interpreted. Critics have condemned it as heartless, cynical, cruelly disparaging. By others it has been regarded as being charged with tenderness, implying an underlying pathos that might not be expressed in words. As almost everybody knows, the hair was that of Esther Johnson — Swift's "Stella."

Long, beautiful hair is, and ever has been, universally admired. It may be an inheritance, but, often as not, it is the result of patient, systematic care. Be it one or the other, constant "grooming" is necessary to the preservation of its beauty. Not infrequently, beautiful hair is sacrificed to indolence. The initial important duty is to give it rest during the night, more especially if, in the daytime, it be drawn away from its natural direction and an unnatural strain put upon it. When taken down at night the hair should be disentangled with a comb, the teeth of which are wide apart, then divided and brushed out until it feels soft and looks glossy. The brush should be drawn gently over the scalp, and down through the entire length of the hair. Under no circumstances should an endeavor be made to comb out tangled locks by beginning at the top and dragging the comb through the hair.

Opinions differ as to how hair should be washed. If it be light and fluffy, showing that the oil-glands either are not well supplied or defective, the hair should be washed no oftener than the conditions of the scalp makes absolutely necessary. Soap, no matter how little is used, will still further deplete the small stock of oil in the glands. If, however, the hair be heavy and greasy to the touch, it should be shampooed once every two weeks, at least. After each abluion it should be carefully dried, otherwise a disagreeable, musty odor will result, while the hair will appear just as streaky and heavy after washing as before.

In washing hair naturally brittle, and possibly harsh also, ammonia and borax should be used only in small quantities, if not avoided altogether. Both are very

drying in their effect, and ammonia, especially, will occasion premature grayness. There is no better shampoo than a raw egg rubbed thoroughly into the scalp. It contains a moderate amount of oil and phosphorus, which will nourish and soften dry hair. After using the egg shampoo copiously, a thorough rinsing should follow. Warm water and soap are needed. If there be any symptoms of approaching grayness, use sulphur soap.

Opinions also differ as to the advisability of frequently cutting the hair. The very finest head of hair I ever saw was that of a relative of my own. Its length was abnormal and so thick that to dress it was a serious difficulty, the weight refusing to be restrained by ordinary hair-pins. The ends were very occasionally clipped; it was only brushed to keep it clean, and retained its golden luster through all its owner's years. I have mentioned these facts only to indicate that some fortunate people have no need to resort to methods which others are obliged to employ, or de employ, out of fear of losing their greatest natural adornment.—Ex.

ATTACK ON THE SABBATH.

The usual attack on the Sabbath has materialized in the Pennsylvania Legislature and the friends of the Sabbath are again called on to defend this venerable and beneficent institution. Who the prime movers are in this attack is doubtful. The movie picture people say it is the Jews, and the Jews say it is the movies. The point of attack changes from time to time. Many years ago it was the barbers; to keep the barber shops open on Sabbath was declared to be a necessity. The barbers repudiated the claim. Then it was candy and cigars. These were necessities and could not be purchased on Saturday. The bottom dropped out of that plea when it was discovered that all such things could be bought on Saturday. Now it is the movies. It is always a plea for suffering humanity and it is always a fraudulent plea.—Banner.

TOO GOOD TO KEEP.

(John 3:16; Matt. 28:19; Rom. 10:14)

A Chinaman asked John Foster, the statesman, who once represented us in China: "What right have you Christians to come over here to China and talk with these people about your religion?" The diplomat replied: "The right to give others something that is too good to keep." If the qualities of our life's foundation are of the best material, we may give and give and give them to others, and the more we take from them for others, the stronger our own become. Such is the strange and beautiful paradox of the religion of Jesus Christ.

The Church's course cannot be stopped simply because difficulties are insuperable.—Bishop Ingle.

COUNTRY LIFE.

Let me live the years of my stay upon earth 'way out in the country, close to nature and to nature's God.

I want to feel the touch of the seasons as they come and go, making up the years.

I want to feel the chill of winter in my frame, not too severe, but enough to make the blood tingle.

I want to feel the gentle warmth of spring, as with her touch of magic, she wakens new life in things dead.

Lastly, I want to catch the cool breath of autumn coming in to fan away the heat and lethargy of summer.

I want to hear the cry of the whipporwill as the twilight settles o'er the hill and hollow.

Then, when old Jack Frost passes by, with his touch of white, I want to wander down the old rail fence and on to where the muscadines hang in rich profusion, and there for a long time feast and forget.

Yes, let me live out the years of my stay upon earth in the fullness of the country, and then, dying, let me rest in the quiet church yard near where father and mother sleep—where the sunbeams play in the summer, where snow drifts high in winter.—Ex.

VICTORY LIBERTY LOAN SUNDAY—MAY 4.

May 4 has been fixed as Victory Liberty Loan Sunday, it was official announced by the War Loan Organization, Richmond, Va. Lewis B. Franklin, Director of the War Loan Organization of the United States Treasury, stated in a telegram, received in Richmond, that the above date had been set to avoid any conflict with the Easter services of Sunday, April 20.

Coming just after the middle of the Victory Liberty Loan Campaign, it is hoped that this Sunday will be observed as a special day of thanksgiving for victory. Every minister in the Fifth Federal Reserve District will be asked to co-operate to this end. Ministerial unions will also be expected to participate. Sunday Schools and Bible classes will be requested to observe Victory Sunday, as the Easter season seems a fitting time for a day of rejoicing and thanksgiving.

The mending of the broken toy provides comfort to the little lad, and the repairing of the tattered doll checks the sobs of the little girl; and that's the cup of cold water!—R. L. Metcalf.

Innocence is the grace of those who have loved God at first sight and have never fallen away from their first love.—Illingsworth.

Needs there groan a world in anguish Just to teach us sympathy?
—Robert Browning.

"Christ comforts the world through His friends.

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Ar. Asheboro	10:50am
Ar. Aberdeen	3:00pm
Ar. Varina	12:34pm
Ar. Fayetteville	4:55pm
Ar. Raleigh	x1:20pm

No. 18.		No. 4.	
Lv. Raleigh	x2:05pm	x9:20pm	
Ar. Wilson	4:05pm	11:35pm	
Ar. Greenville	5:42pm	1:06am	
Ar. Washington	6:50pm	2:25am	
Ar. Belhaven	8:15pm		
Ar. Elizabeth City		6:00am	
Ar. Norfolk		8:10am	
Ar. New Bern		4:00am	
Ar. Beaufort		11:10am	

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ar 8 55 am			5 00 pm
lv 2 10 pm	10 00 am	Rae ford	lv 3 50 pm
		Ar. Fayetteville Lv.	ar 2 50 pm
			4 00 pm
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Sparkles

"If a newspaper copies any item from another paper it should always give full credit to the paper from which it copies," says Dr. Talcott Williams, of the school of journalism of Columbia University, in the New York Tribune. "Evidently a certain young editor from Nola Chucky was a firm believer in that doctrine. He copied in his paper a poem beginning, 'Full fathoms five thy father lies,' and at the end of the poem put these words of credit: 'William Shakespeare, in the New Orleans States.'"—Youth's Companion.

Why Editors Drink the Ink.

We wish to apologize to Mrs. Orville Overholt. In our paper last week we had as a heading, "Mrs. Overholt's Big Feet." The word we had ought to have used is a French word, pronounced the same way, but spelled fete. It means a celebration and is considered a very tony word.—Williamson (N. D.) Item.

In our account of the Winterman-Hull wedding in last week's issue our reporter intended to state that "after a brief wedding trip the newly married couple would make their home at the Old Manse," but through a typographical error, which escaped the proofreader, and which we regret exceedingly, "Old Manse" was made to read "Old Man's." Weedsport (N. Y.) Sentinel.

Pity the Poor Kings.

"Things seem crowded here in Switzerland."

"Yes, sir," said the landlord, "they are."

"All sorts of people about."

"Quite so, sir. Do you mind rooming with an ex-king?"—Judge.

A school principal noticed a dusty globe in one of the classrooms. This discovery annoyed him, and, putting his finger on the globe, he cried out:

"There's dust here an inch thick."

"It's thicker than that, sir," spoke up one of the boys, "you've got your finger on the Desert of Sahara."—Ex.

"You'd better marry me. Eligible men are scarce."

"I suppose I could offer that as an explanation," said the girl reflectively.—Louisville Courier-Journal.

"John, I'm going to town to see the new hats."

"You forget, my dear, that it is Sunday and the shops will be closed."

"Who said anything about shops? I am going to church."—Ex.

"Pop, what are the silent watches of the night?"

"They are the ones which their owners forget to wind, son."—Baltimore American.

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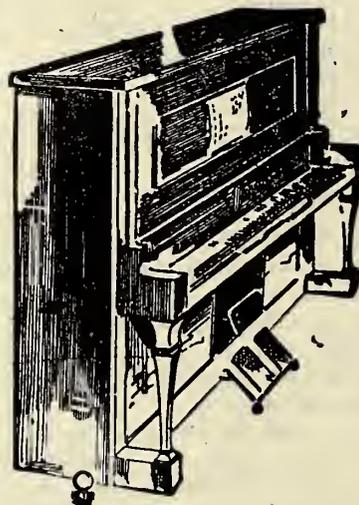
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., APRIL 16, 1919.

NO. 15.

Charlotte Pines.

By Frank Arnold, D.D.

Thou rearest high thy stately heads,
Aloof, O pines, from out the murky clay,
Ignoring moss and beveled-beds,
To meet the sunshine of the fairer day,
O lofty pines.

I love thy stateliness; thy tall
Unbending climb, aspiring to the blue
Ethereal depths, which I too seek—all
Sacred impulse stirred to life by you,
O lofty, lovely pines.



Editorial



Montes Parturiunt.

WE are thinking of the meeting in Philadelphia last winter of the representatives of nineteen denominations; of the much planned for, and much talked of World Conference on Faith and Order; of the mission of three bishops to interview the Pope; of the meetings of various committees to discuss plans of union; and last, but not least in point of interest, of the two days' conference recently held in Pittsburg in which brethren of the U. P. Church held forth on the advantages and disadvantages of union with the Presbyterian Church in the U. S. A. All of which indicates much restlessness of spirit, and much eager desire to have denominational relations different from what they are at present. Some would make a clean sweep and blot out all divisive lines and merge Protestantism and Roman Catholicism; some would leave only the broad line between Romanism and Protestantism; some would prefer to blot out only the lines that run through family groups; while some would find temporary rest if only they could blot out the line between two families in a group. It is strongly urged, clamorously urged that something must be done. From the amount of noise made, and the various sources from which it emanates one might easily get the impression that all members of all churches are fretting against the denominational barriers that hedge them in, that all are eager to break over the lines drawn by the fathers and find wider scope for the exercise of brotherly affection and fraternal co-operation. Such an impression would be wide of the mark. We know one church, the one to which we belong, in which there are thousands of office-bearers and tens of thousands of private members who are perfectly content with their present denominational status. They are happy under their own vine and fig tree, and wish there were none to molest them or make them afraid. Their love goes out unrestrained by boundary lines. They are ready to manifest this love to all their brethren in Christ, irrespective of denominational names and to co-operate with them heartily in the work of their common Lord.

We believe this is true in respect to the members of other churches. The sympathies of Christians are broadening, prejudices, born of ignorance, are melting away, and yet with few exceptions Christians love their own church the best, and if let alone would be perfectly content to serve the Lord all their days without seeking any change. The agitators are relatively few and must do much agitating before they can stir up any general desire for denominational readjustment.

Despite all the lamentations over divided households and the perpetual misinterpretation of the Saviour's prayer for the unity of His people there has been only one union among Presbyterians in Scotland in the last fifty years. That union has been far from encouraging. The growth of the United Free Church has been nothing like so rapid as the previous growth of the two churches before union. In this country there has been but one union among Presbyterians in the last fifty years. The result of this union has not been such as to add force to the pleas for further unions.

We almost felt jealous when we read the account of the Conference in Pittsburg, and noted how strongly and eloquently some of our old friends in the U. P. Church were advocating union with the Presbyterian Church North. Then we recalled how delightful the fellowship, a few years ago, between the committees of conference of that church and the Presbyterian Church South, how easily they agreed on a basis of union between the two churches, and with what

pride and pleasure they presented this basis of union to their respective Assemblies. Then we further recalled how absolutely flat the failure when the basis of union was passed on to the Presbyteries. The *montes parturiunt* and not even *nascetur ridiculus mus*. Such will be the outcome of this recent conference. The U. P. Church is not going to play the part of Jonah to the Presbyterian whale.

The only thing in prospect is a Federated Union of the Presbyterian family. This seems to be growing in favor. How big it will grow remains to be seen.

Our Ministerial Supply.

Ever since our Saviour's day we have been uttering that prayer, Lord, send forth laborers into the harvest, and it is always a good sign of growth when such a dearth exists.

The old men die, and therefore there must be a steady flow of young men to take the vacant places, and then if the Church is growing, new fields are opened and men are needed to man them, thus requiring each year a steadily growing supply of ministers.

There is another fact that makes the demand greater. Churches are each year more insistent upon having young men, with the result that the older men are crowded out. Here and there you find an old man in charge of a church, but you rarely find an old man being called to a church. Once they drew the line at sixty years of age, but each generation lessens the age till soon forty will be the dead line.

To supply this growing demand for the callow youth, or as an old gentleman once expressed it, for "prentice preachers," every denomination is facing a growing deficit in its ministerial supply, and long and serious are the consultations how to meet it.

Formerly the preacher's family furnished a regular supply, but statistics show a falling off there, due to the gradual change in the relation of people and pastor. The time once was when the relation was almost that of the same family, each sharing their mutual joys and sorrows. Now it is too often different. The pastor has become the employe and the church the employer, and the whole relation is that of "quid pro quo."

Once the phrase in the call, "that you may be free from worldly cares and avocations," was taken literally, but now it is used in a figurative sense, and the stipend in these days of high prices barely keeps the wolf from the door.

The boys of that family are not apt to become enamored of the ministry, and naturally seek other employment.

Let the churches care for the preachers and once more make them members of the family, and then the manse will again be a source of supply for the depleted ranks.

But, as a contemporary expresses it, the problem is by no means one-sided. One side of the problem is to get men of the right kind, not only earnest, consecrated men, but also men of natural ability "apt to teach."

The other side is how to keep the wrong kind out, or what to do with them after they have secured an entrance into the ministry. There are many one-talent men in the ministry who have put to shame the ten-talent men, but their earnestness and consecration won, where their mental gifts would have failed. There is no problem about such men. We are thinking of the one-talent man, both mental and spiritual, who lacks tact, is awkward in manner and prosy and commonplace in sermonizing, who spends his ministry in being tossed from pillar to post. Such men deserve our sympathy and help, but what a blessing it would be to them if they were in some other place than the min-

istry, for Presbyteries cannot deal with congregations as they ought to be, but as they are. These congregations know what they want, and they are apt to demand it.

The Sabbath in Danger.

We have never believed the report that when our soldier boys return, they will demand a new religion. The truth is that all of this kind of talk has come from ministers who have never been loyal to the old truths, and who are anxious for the very change that they pretend to fear.

The soldiers we have met have changed in no respect from what they were before going away. Those that were bad are still bad, perhaps worse, while many of those who were nominal Christians seem deepened in their spiritual life, because they had stood upon the verge of eternity and faced an invisible world.

While this is true, at the same time there are some after effects of the war that we must expect, and, if possible, try to counteract.

During the war, upon the plea of necessity, our Sabbath laws were ignored, and those in high authority and low, made Sunday no more sacred than any other day. It was impossible for such things to be done without leaving evil effects to face us hereafter.

When young men, under the stress of war, spend nearly two years in work where the Sabbath is necessarily ignored, they will find it easier upon their return to do as they have done. Even those who have been trained to reverence the day will find their conscience dulled, and what would once have shocked them will now be a matter of indifference.

This tendency is seen in the movement in several States to tone down the Sabbath laws, so as to permit paid concerts, lectures and entertainments on the Sabbath. This movement is pressed by those who will be financially benefited, and by the foreign element in our cities who favor a continental Sabbath. When our boys come home from abroad, these anti-Sabbath men will no doubt find fertile soil for their theories, unless the pulpit begins a campaign of education, to show that the Sabbath is as much a moral law as that against murder.

The New Secretary of the American Bible Society.

For many years Dr. John Fox has been the senior secretary of the American Bible Society, and as such he has been brought into touch with the churches of every denomination. He has always stood for orthodoxy in the New York Presbytery, and for that reason also he has been honored by all who prize the faith once delivered unto the saints.

About a year ago he resigned, and Dr. W. I. Haver, his colleague, became senior secretary in his place.

Now for the first time in the history of this hundred-year-old society, the directors have chosen one who is not a minister, and their choice has fallen upon a young man of 36 years of age who has been serving in the army. Lieutenant Frank Mann is a young Virginian, a nephew of William H. Mann, only a few years ago governor of Virginia, a prominent Presbyterian elder.

Young Mann at the death of his father went to live with his uncle. He is a graduate of Hampden-Sidney College, a worker in the Y. M. C. A. and a worker in the City Charities of New York. He is superintendent of the mission school connected with the John Hall Memorial Church and a leader in work among the young people.

This recognition of the training of a Virginia home will be appreciated by those of us who believe that it is rarely surpassed anywhere, and the friends of the denominational college can point to this new secretary as a product of the small college.

Asking for Bread and Receiving a Stone.

Just now various cities in our country, both North and South, are bubbling over with patriotism, which is to find expression in the erection of monuments to returning soldiers or in public receptions, that will cost thousands of dollars. It seems that no account is taken of the wishes of the soldiers themselves, but assuming that it will be agreeable, these communities are contributing money for the display.

Whenever the soldier has a chance to speak he soon lets it be known that he needs money more than brass bands and oratory. We clip the following from the Philadelphia "Presbyterian":

"As a member of the American E. F. and one of Philadelphia's boys, I would like to give a suggestion as to the reception that Philadelphia is preparing for us fellows. That is all that the boys are talking about over here now, and they all seem to think the same thing, and that is, instead of spending so much on the parade and reception, why not divide it up and give each soldier something. Of course, there are quite a few wealthy men's sons with us that do not have to worry about their future, but there are thousands of us that are wondering what we are going to do for money while we are trying to get a good position."

Of course the public reception gives the city a wider advertisement, but we should consider the wishes of the men themselves.

Many of them gave up lucrative positions, which may not be open to them now. The meagre salary of \$30.00 per month does not enable them to accumulate a bank account to draw upon while they are seeking work.

We believe that where a committee could raise \$10,000 for a public reception, it could raise double that amount if it were announced that it was to be divided among these boys who went out from us across the sea. We know several well-to-do slackers in our city who might wish to quiet conscience by giving.

Death of Rev. C. A. Munroe, D. D.

This beloved and useful minister of the Gospel quietly fell asleep at Davidson College, on Tuesday, April 11, at 6:00 a. m.

Dr. Munroe was born in Troy, N. C., October 11, 1844. He was a graduate of Davidson College, and of Union Theological Seminary, class of 1874. He was licensed by Fayetteville Presbytery, April 15, 1876, and ordained by the Presbytery of Mississippi, April 15, 1877. He was Stated Supply of the Lumberton and Rockingham, N. C., Churches for one year. From 1876-'82 he was pastor at Crystal Springs, Miss., and in 1882 he became evangelist of Concord Presbytery for one year. Then he went to Huntington, W. Va., where he remained as Stated Supply and pastor-elect from 1883-'85. He was pastor of Lenoir and Hickory Churches from 1885-'91, and then he became the pastor of Lenoir Church from 1891-'03. In 1903 he became evangelist of Concord Presbytery, which position he held till forced to retire by failing health. He moved to Davidson College, where he died.

Dr. Munroe came of a family of preachers, and from a home where family religion was impressed upon the young. His work in the pastorate has stood the test of time and is written in the renewed lives in the churches to which he ministered.

As the evangelist of Concord Presbytery he built up home fields with a rare judgment that is shown in the churches that grew under him. His personal consecration, his thirst for souls, his warm sympathetic heart, and his loyalty to friends made him a power in Presbytery and in the social circle.

The editor will miss his cheery greetings and his warm words of appreciation, and will always count it a privilege to have known such a man and to have won his approval.



Contributed



Impressions of Mission Work in China

By Rev. Egbert W. Smith, D.D.

On Steamer Nearing Japan, February 28, 1919.
CANDOR compels me to confess that two days ago for the first time in my life I was seasick. What neither the Atlantic nor the Pacific with their mighty breadth and volume could accomplish, this little three days' strip of waters between Shanghai and Kobe did and did thoroughly. Never again will I smile superior upon my suffering fellow passengers. A few days ago a veteran missionary told me that he believed I had had at least a taste of about every experience of travel and wayside adventure to which missionaries are subject. I rise now to remark, and my words they are plain, that seasickness is the climax of them all.

On my last day in China I had the pleasure of meeting with the Joint Conference Committee of our two missions and of recommending to them a certain forward step in organization, requiring joint action, which in my judgment will complete and perfect our present missionary organization in China, and the need of which had been steadily growing upon me through all the thirteen station conferences it was my privilege to hold in that country. My recommendation after full discussion was endorsed by the Joint Committee and will come before the two missions at their annual meetings for final action.

In reviewing the four months spent in China my chief and deepest impression is that of the stupendous difficulty of the task that confronts our missionaries in that land. To the superficial observer and critic of mission work the progress of the Gospel in China, in view of the immense and long-continued outlay in men and money, seems amazingly slow. Compared with the fruitage of missionary effort in Africa and Korea it is slow. But to one who really understands the situation, the wonder is not the slowness, but the fact of any progress at all. And the remarkable progress that has been made is proof to him that the Gospel is the power of God unto salvation.

The vast majority of Chinese men and women grow up from childhood in such an unbelievably complicated and steel-like network of laws, customs, and superstitions, religious, domestic, social, financial, that to break away requires an effort and involves a loss that most people in America have no conception of.

The worship of ancestors, to take one feature of the situation, is grounded in the most sacred and tender instincts of the human heart. To cease to make offerings to them leaves them to suffer and pine in the spirit world. Such conduct on the part of a son means bitter anguish to his parents, brings on him the anathema of the family and the clan, and makes enemies of all the spirits of his ancestors who in Chinese belief can and will injure him in his person, his family, his business.

For a merchant dependent on his business to become a Christian and close his store on Sunday, means certain beggary for himself and his family.

Many places have their own local and peculiar difficulties. For example at two important centers in care of one of our stations there has been no progress for some time. So the missionary and I had a long conference with the native minister who has general oversight of those points, a man of exceptional standing and ability, from whom we learned that the arrest of the work at the larger of the two points, a city of 50,000, is due to three facts: (1) The moneyed class, whose annual income is divided among the members of the clan on the annual ancestral worship day, have agreed that any member embracing Christianity is to be cut out and his portion divided among the others. (2) The large clerk and

employe class are not permitted by their employers to become interested in the meetings, for the employers know that acceptance of Christianity will be followed by refusal to work on Sundays, which means dismissing a trained employe and breaking in a green one. (3) The soldier and police class have been forbidden by the higher authorities to become attendants on pain of dismissal.

The cessation of growth at the other point, a town of 5,000, where formerly there had been nightly preaching to crowded houses and where now it is hard to get people even to attend the services, we found to be due to the fact that three women in one family, who had believed and joined the church, shortly afterwards lost by death one after another the three male breadwinners of the family and were reduced to poverty, while a farmer who had begun to attend the preaching lost his only son. These circumstances were made the most of by the opposition, and the deaths were declared by the Buddhist priests to have been caused by Buddha's anger. The result was that great fear fell upon all and of the rest durst no man join himself unto them.

Another impression that has steadily deepened, through my conferences and talks with missionaries from Peking to Hangchow, is the groundlessness of the reports brought back to us by sanguine evangelistic world-travelers of great sections or classes of the Chinese people being on the eve of turning to Christianity. I have yet to find a place where there are signs of such wholesale transformation or a resident missionary who greets the statement with anything but a smile. Promiscuous audiences can be gathered by a little advertising to fill and overflow any auditorium. They will listen attentively to the message and from their native desire to be obliging sign cards without number. Much good is no doubt accomplished. But the follow-up work of the resident missionary proves how narrow is the basis for the large hopes and prophecies often uttered. Much smaller meetings, of carefully selected individuals, preceded and succeeded by earnest personal work, have proved far more permanently fruitful. My observation is that students of both mission and government schools are thoughtful listeners to a serious message, but for the best results there must usually be continued loving personal Christian contact and effort. True converts are not machine-made nor turned out in wholesale lots.

I deprecate also the continual use of the word, "crisis," in relation to missionary work in China. It is misleading. The impression it produces on American minds is largely a false one owing to the almost unrealizable difference in knowledge and attitude between the two countries. Not one person in ten in China can read. Moreover, the earthly-mindedness induced by centuries of Confucianism, and the hard struggle for subsistence, have developed in the average Chinese an individualism that forms a striking contrast to the national spirit of the Englishman or American, or the passionate loyalty to his Emperor that marks the Japanese. It follows that governmental or political changes, or dangers or disasters that would stir us to the depths, are either unknown to the average Chinese, or affect him in what would seem to us an unbelievably small degree.

It is true that certain great events that come to his knowledge may tend to dispose him favorably or unfavorably toward the foreigner and his institutions. For example, the decisive overthrow of the anti-foreign Boxer movement was followed by a reaction of favor toward foreigners that facilitated missionary work. The present extraordinary popularity of President Wilson among intelligent Chinese has heightened the already high esteem in which Americans are held and to that extent has helped the work of the American missionary.

But whether China remains politically chaotic and divided, or achieves a unified stable government, or falls under an alien rule, or is aided by an allied commission—whatever

(Continued on page 8)

A Symposium on the Tithe

Benjamin B. Warfield, D.D., Princeton Theological Seminary.

Thornton Whaling, D.D., President Columbia Theological Seminary.

Robert A. Webb, D.D., Presbyterian Theological Seminary of Kentucky.

W. W. Moore, D.D., President Union Theological Seminary.

R. C. Reed, D.D., Columbia Theological Seminary.

(H. M. Parker and C. E. Raynal collaborating).

JOHN MILTON represents in his tractate on the tithe practically the whole Protestant or Non-Prelatic Church of his time, but the Collaborators, having presented his argument, desired also to secure, both for their own instruction and for the benefit of the readers of the Standard, expressions from some of the leaders of Presbyterian thought in our own day. They therefore wrote to four of our great Seminaries, addressing particularly seven of their distinguished professors, and asked for statements of opinion. The Collaborators had no means of knowing beforehand what the answers would be and they were very careful to explain that they were not seeking confirmation for any of their own positions, but desired only the privilege of transmitting to the Church the present stage of informed opinion on this subject. Five answers have so far been received, and the Collaborators count it an honor of very exceptional proportions that they are now able to present to the Church papers of such value as the following:

I.

Princeton Theological Seminary,
The Old Hodge House,
Princeton, N. J.

The tithing law of ancient Israel has no applicability to the charitable giving of the Christian Church. If any one wishes to determine the amount of his gifts, more or less exactly, by what he understands to have been required of the Israelites in the way of tithes, he has a clear right to act in accordance with his romantic wish. But there are no grounds on which he can urge this eccentric action on others as duty, or even commend it to them as reasonable. There is no tertium comparationis between the tithes of Israel and the Christian's gifts to Charity. Benjamin B. Warfield.

March 17, 1919.

II.

Office of the President
Columbia Theological Seminary
Columbia, S. C.

I think the tithe constituted a part of the Jewish Polity, both Civil and Religious, but it was abolished with the Judaism of which it was a part. However, the principle underlying it is permanent and the Christian conscience under the motive power of the Gospel ought certainly to give as large and liberal a proportion for religious use as the Jew was compelled to do by law. Neither the Constitution of the Church nor the Ministry has the right to enact the tithe as a rule or to enforce it as a divine ordinance: but Christian liberty allows us the privilege of giving freely and gladly a far larger proportion than the tenth. Thornton Whaling.

March 18, 1919.

III.

Presbyterian Theological Seminary of Kentucky
Louisville, Ky.

Tithes were the total revenue of organized Israel. They had to meet all the expenses of the Theocracy—ecclesiastical, civil, educational, and charitable.

1. At Sinai the people were organized into "a kingdom of priests, and a holy nation" (Ex. 19:3-8). Tithes were set apart to support this entire administration. They were made collectible and distributable by the Levites.

2. Down to the time of the monarchy, there was no hint of any other taxes in the Théocracy.

3. Samuel admonished the people that if they set aside

the divine government and erected a monarchy, they would find it a very costly business (I Sam. 8:10-18). The royal support would require a heavy part of the tithes and additional taxes.

If, therefore, we are to follow the ancient Hebrew example, the State, the Church, the schools, and all charities are to be a charge upon our tithes. R. A. Webb.

March 22, 1919.

IV.

Office of the President
Union Theological Seminary
Richmond, Va.

I think the General Assembly has stated correctly the teachings of our Standards and the Scripture concerning the tithe. Two paragraphs of the statement may be quoted here:

"1. The General Assembly would by no means discourage the giving of one-tenth of their income by individuals who may conscientiously fix upon this proportion for themselves. Many who previously had no system have unquestionably found blessings, both temporal and spiritual, in the practice of the tithe. Any definite system of giving is vastly better than the far too common haphazard habit of giving without regard to any system whatever. This is true whether the fraction fixed be one-tenth or one-fourth or one-half, or any other definite proportion; and, other things being equal, the larger proportion will bring the larger blessing, as recorded in the case of the churches of Macedonia, which gave, out of 'deep poverty,' to their power, yea, and beyond their power," and as verified in the experience of many Christians since.

"2. But the Assembly, while encouraging and even enjoining the personal adoption of some definite proportion as a minimum, does not feel authorized to fix that proportion, which, under the Gospel, has been left to the enlightened conscience of the individual, in the exercise of 'the liberty wherewith Christ hath made us free.' The Mosaic Law prescribed rules; the Gospel promulgates principles. Rules are for childhood, principles for maturity; and the Assembly cannot bring into bondage to the letter those who, having received the spirit of adoption, are no longer 'under tutors and governors.'"

Then, "the Assembly, recognizing the need and duty of a much larger liberality on the part of God's people for the support and extension of the Gospel in response to the enlarged providential opportunities of this, our day," calls attention to the principles of Christian liberality as set forth in the New Testament.

For the full statement see the Assembly's Minutes of 1909, pages 128-130.

W. W. Moore.

March 24, 1919.

V.

Columbia Theological Seminary
Columbia, S. C.

My views on the tithe are well expressed in the ad interim committee's report on the tithe to the General Assembly, 1909.

To what is there set forth, I may add a few reflections:

1. The Levitical law usually referred to in discussing the tithe was the law requiring a tenth to be given for the support of the tribe of Levi. When God enacted a tithe law He specified the object. As the support of the tribe of Levi does not devolve on the Christian Church, the law providing for their support is not binding on the Church.

2. There is not the faintest trace of evidence that the Christians of Apostolic days observed this law. No one claimed the tithe; no one had a right to claim it.

3. The post-Apostolic Church did not pay tithes. In all the writings of the Apostolic Fathers there is not a word about the tithe—some strong lessons on alms-giving and voluntary contributions.

4. The Church of the second century did not pay tithes. Uhlhorn, in his "Conflict of Christianity With Heathenism," quotes from Justin Martyr: "Such as are prosperous

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The Tithe Not Obligatory

Second Article.

By Prof. Addison Hogue.

PRO. You said at the close of our former discussion that the true New Testament doctrine lifts the whole matter to an unspeakably higher plane than the law of the tithe puts it upon. That was an assertion which many of God's devoted people will find hard to accept. How do you justify it?

Con. First I will set forth the principle by illustrations; and of course you are too fair minded to expect them to tally in every particular with the truth they are intended to enforce.

Pro. I recognize that most readily. We all know how futile (and sometimes how grotesque) have been the attempts of commentators on our Lord's parables to force some analogy between every detail in the story and the spiritual truth He was endeavoring to impress upon His hearers. Now for your illustration.

Con. A certain couple had two sons who were "under law" while they were young. They had to bring to their parents each week a part of their earnings. This law was intended to bring them to a clear conception of one important part of filial duty. The boys at times felt this to be irksome and were reprimanded for the neglect. When they grew up and went into business for themselves, of course this law fell away; and anything they did for their parents, now old and needy, had to be left to each son's instinctive love and gratitude. If he sent his parents nothing, they had no redress: the earlier days of "law" were gone, and the sons were supposed to stand on the lofty plane of devotion to the parents to whom they owed so much. And these parents would rather have suffered in body and in spirit than feel that they were receiving help based merely on the plane of "I've got to send this to father." It so happened that they did have just this pain to bear; for the elder son, a prosperous business man bent on accumulating a fortune, sent just the same proportion he had had to give when he was "under law:" no less, it is true; but also no more, though he might easily have supplied every want of the old people and still have lived in luxury himself.

The younger son had a business that paid him very little.

If matters went well he could just make both ends meet and still send his parents a token of grateful love. The token was small, but the love was great; and in the eyes of the parents that love enriched the gift, and made it far more acceptable than the much larger sum sent by the elder son who was still in bondage to his "assessment." One Christmas the younger brother had nothing to send. There had been long and sore sickness in the family, and his business had not prospered, and he was in debt, sorely against his will. He knew very well that his parents would repudiate his sending to them money that belonged to other people: so he sent a letter full of regret, but also full of the most grateful recognition of his parents' loving care of him in his younger years, and likewise full of the most genuine devotion to them. In reply they said: "John dear, your love and gratitude are the main things we want, as you well know; and your letter cheers our spirits and warms our hearts. The readiness is there, and we accept it according as you have, and not according as you have not. Your brother, we grieve to say, sends us only what he calls our "allowance," which is pitifully small in comparison with what is left for himself. He might send us—not one-tenth, but—nine-tenths of what he makes, and then have very much more than your income."

Pro. That's not a bad illustration; that is, from your point of view.

Con. It is a very bad illustration unless the point of view is based on the teachings of the Book. But my understanding of them, especially as set forth in Galatians, Colossians, and Hebrews, makes me feel that in this matter I have the mind of the Spirit. The letter killeth, but the Spirit giveth life; and I fully believe that the Spirit of the N. T. teachings, if

acted upon, would bring far larger gifts into God's treasury than the mere letter of the tithe as an inexorable obligation.

Pro. You had another illustration, did you not?

Con. Yes. Our government lays taxes upon its citizens, and the payment of these is obligatory. But they are graded according as a man hath. Some persons pay no taxes, as the government recognizes that they cannot afford it. From the wealthy it takes much larger sums; and from those with immense fortunes it takes the lion's share of the income, because what is not taken still leaves the tax-payer quite wealthy. Our government has also called for subscriptions to the Liberty Loans, and to the Red Cross work; and to each call the nation responded with large oversubscriptions, because we were put on our honor, so to speak. Of course some men were stingy, and either did not help, or helped just enough to "save their face;" but the nation as a whole responded finely to the appeal for voluntary offerings; and men who merely paid their taxes earned the contempt of their patriotic fellow citizens who counted it a privilege to show that the cause for which we were fighting was one in which it was an honor to "go over the top" with as large subscriptions as they could make.

Pro. How do you apply this to the tithe? I'm not certain that I fully understand you.

Con. Why, thus: while no human government could finance itself with merely voluntary subscriptions, and consequently must also impose taxes, I believe the N. T. teaching is that God does now rely on these, and on these alone. Then, as we recognize it to be a fair principle for the government to lay its taxes on the basis of how much it left the man for himself, so I believe Christians should recognize this same principle in their voluntary offerings for what we specially call "the Lord's work;" and thus in many instances it would be seen that the tithe was a pitiful and niggardly sum to give. And finally, the appeal to the sense of loyalty to a noble and righteous cause is an appeal to the sense of honor, and often meets with a far more generous response than a legal obligation would. In the O. T. we find the chosen people often censured for not bringing in the tithes, but in Ex. 25 God appealed for a willing offering: "of every man whose heart maketh him willing shall ye take my offering." In chapter 35 Moses presents the appeal: "whosoever is of a willing heart, let him bring it, Jehovah's offering" (v. 5). And with what result? Chapter 36 tells us: Moses had to make the people cease bringing these voluntary gifts!

Pro. That's not a bad point you have made there. I had not thought of that in this connection.

Con. If it helps us to get at the truth it is good; otherwise it is not. But it at least points to the fact that human nature often responds to appeals to its generosity much more readily than it does to compulsion.

Pro. What would you do, then, in regard to this matter, if you were pastor of a congregation?

Con. For one thing I should preach earnestly against the statement that "one-seventh of a man's time, and one-tenth of a man's income belongs to God." I think it likely that this has done much harm by obscuring the truth.

Pro. What truth?

Con. The great truth that all of our time and all of our money belong to God—to be used in a variety of ways, of course, but all equally for His glory. If one-tenth of my income belongs to God, to whom do the other nine-tenths belong?

Pro. Oh, of course people know what is meant by that.

Con. Whatever is meant, the statement itself is utterly wrong; and wrong modes of statement work some harm in our minds, as wise old Socrates said on the day of his death. Many a man has doubtless been led to lie back in careless ease and content, spending nine-tenths of his income on him-

Moral Obligation of the Tithe

By Rev. Thomas E. Peck, D.D., LL.D.

BUT the question is, whether the precise proportion of the tenth is the divinely ordained proportion—that proportion alone (or, at least, the smallest) which God will accept as a rental, or as an expression of our dependence, our gratitude, our devotion to Him. To discuss any other question than this precise one is, in our judgment, a waste of time.

1. The proof from the light of nature for the tithe is easily disposed of. (1) It has not been shown to be universal; (2) Where the custom did obtain, it seems to have been observed, when statedly observed, as a mode or the mode of sustaining the priesthood: when occasionally observed, to have been offered as an acknowledgement of special divine favors. The only pre-Mosaic instances in the Bible are those of Abraham (Gen. 14) and Jacob (Gen. 28). The tithe paid by Abraham was a solitary instance, was a tithe of the spoils of war, not of his own property or income, and was a tithe paid to a priest. If the instance proves anything for the theory of moral obligation, it proves that there ought always to be a visible priesthood to receive the tithes. In point of fact, as we shall see, the divine obligation of the tithe was not asserted in the Christian Church until the ministry of the Word had become a priesthood. The two things, tithe and priesthood, stand or fall together in every free church. The case of Jacob is a clear case of a voluntary vow, of a vow made to do a thing which there is no previous moral obligation to do. The cases of the two patriarchs have been mentioned here only in connection with the proof from the "light of nature." We shall have something more

to say about Abraham's tithe when we come to examine the argument from Scripture.

As to both cases, they were sporadic and occasional, and can furnish no proof of the moral obligation of the tithe in the only sense in which we are using the term in this paper, that of a tenth of one's income statedly paid for religious uses.

3. If the light of nature reveals the moral obligation of the tithe, how comes it to pass that the church did not see it for the first three centuries of its existence? Surely, Christians were not blinder than the heathen to the light of nature. Yet we have the statement of a scholar in the tithe-supported Church of England "that the fathers of the first three centuries nowhere speak of tithes as even a minimum due de jure divino, though they had occasion for saying so, had such been the opinion of the church, or had tithes generally been paid as legally due: they frequently and earnestly exhort to alms giving, they never exhort their hearers to give tithes." (Vio Dr. Sharpe in Smith's Dict. of Eccl. Antiq., under tithes).

These facts are all the more weighty from the tendency of the Church to revert to the Mosaic institutions of a mortal priesthood, temples, altars, and ritual sacrifices. A similar argument might be made from the fact that the tithes were not easily collected, even from the Jews themselves, although the "light of nature" was reinforced by a positive divine command (Mal. 38).

It appears to us, therefore, that the argument from reason, or the light of nature, ought to be given up. The utmost that it can prove is, that God ought to be acknowledged and honored by giving Him of our substance.

Home Mission Receipts

THE Executive Committee of Home Missions has closed and balanced the account for the year ending March 31, 1919. The receipts were by far the largest in our history, amounting to \$303,391.97, which is an increase of \$69,401.24, being a gain of 29.6 per cent for the year. The increase for the past two years is \$110,028.49. This is another tribute to the splendid work of the Stewardship Committee, as to this source we attribute the large increase to all the benevolent causes of the church.

For Administration, Literature and Promotion, the books show that the entire expense of conducting the work required 7 per cent of the receipts. It was this conservative management which justified the expert auditors—employed by the Permanent Committee of Systematic Beneficence, acting under instructions of the General Assembly—after a complete examination of the office and accounts, in saying: "We are of the opinion that the work is well cared for at a minimum outlay for expenses."

It is highly gratifying to announce that, after paying all appropriations and accounts presented, instead of an indebtedness the treasury shows a creditable cash balance. This

amount, however, will be considerably reduced when all the delayed, "unexpired" appropriations for the year are paid, and when the "specials" which have accumulated for building and equipment are counted off. Still, however, it will leave a sufficient balance in the treasury to enable the committee to meet the appropriations during the first quarter without the usual necessity of borrowing from the bank during the early part of the year. This balance with which to begin the year is our first experience in years. This is all the more gratifying considering the fact that we had paid increased salaries during the past year, and this surplus will go to the missionaries in still further increase during the present year, and to equipment long in waiting.

The blessing of God upon the work of our missionaries and their ministry is equally manifest; and this splendid showing will put new spirit into these laborers in the Master's vineyard. While we render sincere thanks to the Church for its cordial support, we are profoundly grateful to our gracious Heavenly Father for His good hand with us and His manifest approval of the workers and their work.

S. L. Morris, Secretary.

self and his family, when by teaching him the truth of the matter and by appealing to the highest motives he might have been led to devise liberal things. You asked me before whether I did not think my view was a dangerous one. I say now that I think it is your doctrine that is dangerous.

Pro. But may not many people abuse your view of giving?

Con. Of course. Men may wrest this doctrine to their own destruction, just as they do other Scripture teachings. But that is the fault of the men, not of the truth; for, to quote Socrates again, "The Truth is never refuted." A man may thank God for free grace "because it never cost me a quarter of a dollar," and thereby merit the stinging rebuke, "May the Lord have mercy on your stingy soul!"

Pro. But you told me that you think it is a great reproach

to the Christian Church that it does not come up to the Jewish measure of the tithe, even as a minimum.

Con. Yes; I believe so most emphatically. I also believe that as the O. T. makes the tithe so prominent, Christians should keep this in mind, even if it is not now made obligatory on us as it was on the Jews. We all know some people—and I am thinking of beloved and honored brethren in the ministry of some of you—who have to pinch to the utmost in order to have the bare essentials of a decent living. To go back to my first illustration, the "obligation" on the grown sons was of a far higher and nobler sort than the earlier one, and should have brought to the parents far larger gifts when possible. Our present obligation is not that of the Jewish law; but it is the spirit of noblesse oblige, sanctified and ennobled and elevated by the Holy Spirit.

Lexington, Va.

Impressions of Mission Work in China.

(Continued from page 4)

be the course of her public affairs, it will affect the thought and attitude of her huge population of one-fourth the human race incomparably less than Westerners would suppose. Throughout it China will remain the world's greatest mission field, wide open and appealing, with all her major missionary problems, tasks, and difficulties substantially unchanged.

Christians in the home land whose missionary zeal is dependent on the spasmodic stimuli of ever-recurring crises or on thrilling reports of wholesale movements toward Christianity, should seek deeper rootage for their faith and fervor. The church at home may as well make up its mind that what lies before it in China is not a decisive battle, enlivened with spectacular charges and crowned with complete and speedy victory, but a long and arduous campaign, whose hero will not be the visiting official or evangelist or student or book-writer, but the obscure yet undiscourageable missionary, and in whose final success our children and grandchildren will bear their part.

Signs of that coming success are visible in Christianity's steadily accelerating rate of progress. The 1918 report shows new communicants to the number of 25,000 added to the previous year, the largest number ever reported, at which our own missions contributed 852, their largest addition also, these 852 being the remainder after protracted testing of a far larger number of applicants. The example I gave in a former letter of the swift acceleration in the growth of one of our stations, while too good to be typical of the general growth, is yet a cheering prophecy of what we may increasingly expect. At the end of its first twelve years this station reported 90 communicants, at the end of the second twelve, 1,001.

Other cheering facts, more really significant than figures, abound. For example, I found that every one of our stations had its record, however brief, of native saints and heroes, who in the face of temptation and opposition, had stood firm and in whom the Gospel had borne its characteristic fruit of strong and holy character.

The two Christians, one the lady principal of a girls' school, the other a famous evangelist, who, of all the Chinese believers I have met, impressed me most deeply with the rare spiritual beauty of their faces and characters, I was acutely interested to learn later were both Christians of the second generation. In them I saw the unspeakable enrichment that is yet to come to the church universal through the sanctifying work of the Spirit upon the Chinese race. In them I saw also the beginning of the end of our missionary enterprise in China. For this contingent of native preachers and teachers, born and reared in native Christian homes and perfect masters of the native life and language, though a very small reinforcement as yet, will swiftly multiply, as the American troops did in France, and will eventually prove, as they did, the decisive factor in the final victory.

When a railroad bridge is built across the Mississippi the most tedious and difficult part of the work must be done before any results appear above the water. Then the progress becomes manifest. Just so in China a long and arduous foundation work has been done. The structure is beginning now to rise into view. Henceforth the progress will be more apparent. The very latest figures of the growth of one of our two missions have just come under my eye and will show, when published in our next annual report, an increase of 36 per cent over the year before. Two of the leading missionaries of our other mission have just told me that since I visited their stations five weeks ago the most surprising and delightful developments have taken place in their fields, showing in the native membership such a spirit of progress and aggressiveness as they had never before seen.

God is working in China. He is preparing, I believe, to pour out His Spirit in a measure unknown heretofore in that land. Signs are multiplying that He is about to give His faithful servants a new confirmation of His promise, "He

that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A Symposium on the Tithe.

(Continued from page 5)

and willing give what they will, each according to his choice." From Tertullian: "Each of us deposits a small gift when he likes, but only if it be his pleasure, and only if he be able, for no one is under compulsion." From Irenaeus: "There were oblations among the Jewish people; there are such in the Church; but with this difference that there they were offered by slaves, there by freemen. The Jews were constrained to a regular payment of tithes; Christians, who have received liberty, assign all their possessions to the Lord, bestowing freely not the lesser portions of their property, since they have the hope of greater things."

5. The Church did not begin to talk of the tithe law till the sacerdotal idea of the ministry entered. The two ideas devolved together, and when the Church came to have a clergy that claimed to be in succession to the Old Testament priests and Levites, then this clergy urged more and more strongly its right to the tithe. The claim was first given the form of law by the Council of Macon in 585, but was not strictly enforced till the age of Charlemagne.

6. The doctrine of stewardship, which is the doctrine of the New Testament, is that ten-tenths of our possessions belong to God. We can not purchase a quit-claim on nine-tenths by giving one-tenth.

7. It is a misapprehension of New Testament teaching to say that we owe God a tenth, and therefore cannot begin to give till our debt is paid. We owe the remaining nine-tenths as absolutely as we owed the one-tenth. "We are not our own, for we are bought with a price." He did not buy only one-tenth.

8. When the Lord redeemed us He did not tithe. He gave all. He demands no less from us. "If a man forsake not all that he hath" not merely a tenth—"he cannot be my disciple."

9. Paul taught that Christian giving is a grace. Law and grace are opposed. Law exacts payments, grace offers gifts.

10. He taught that this grace like all others is to be cultivated and developed. The only way to cultivate a grace is to appeal to motives for its exercise. Paul's appeal was to love, not to law; also to the hope of reward—the reaping is to be in proportion to sowing.

11. It is not necessary to revive the tithe law in order to raise the money needed. A few days since, I asked the first two friends I met whom I knew to be giving the tenth of their incomes for the furtherance of the Gospel, if they believed in the perpetuity of the tithe law. Both promptly answered no. One friend said that last year he gave a fifth, but scouted the idea that he was doing it under pressure of law.

12. Proportional giving is Scriptural. It is gratifying to find so many Christians giving as much as the tenth, and quite a goodly number going much beyond that proportion. May their tribe increase. * * *

R. C. Reed.

March 25, 1919.

PASTOR WAGNER ON THE LORD'S PRAYER.

Pastor Charles Wagner says the Lord's Prayer has its fixed abode in the brightness of infinite space, and in the heart of suffering humanity. It begins in God and ends in Him, after having passed through these three steps, in the life of tortured humanity—hunger, sin and evil. It begins with an expression of filial confidence and ends with a triumphant affirmation. It is faith which prays, which prays through the lips of him who possessed it in a twofold energy—faith in God and faith in man. The Lord's Prayer is, therefore, a confession of faith, framed by Him who was the supreme authority on the subject. There is no prayer so beautiful. Its luminous expanse stretches away to the farthest limit of the blue sky.—British Weekly.

Non-Church Membership in North Carolina in 1916.

By Rev. A. W. Crawford, Greensboro, and Miss Ernestine Noa, University of N. C.

PREPARED in connection with the Department of Sociology of the State University under the direction and supervision of Prof. E. C. Branson, and issued with his authority.

Counties ranged according to the per cent of people ten years old and over who were not church members in 1916; with totals of non-church members of responsible ages.

Based on the 1916 Census of Religious Bodies and the Census Bureau estimates of population in 1916.

State average 38 per cent. Total non-church members, 649,237, ten years old and over.

Rank.	Counties.	Per Cent.	Number.
1.	Bertie	0	313
2.	Gates	3	192
3.	Northampton	12	1,947
4.	Hertford	13	1,550
4.	Tyrrell	13	505
6.	Chowan	15	1,314
7.	Camden	17	700
8.	Richmond	22	3,564
9.	Pasquotank	24	3,280
9.	Rowan	24	7,154
11.	Alexander	25	2,170
11.	Caswell	25	2,650
13.	Bladen	26	3,460
13.	Dare	26	908
13.	Iredell	26	7,045
13.	Lincoln	26	3,415
13.	Washington	26	2,125
18.	Forsyth	28	11,252
18.	Granville	28	5,639
18.	Vance	28	4,329
21.	Catawba	29	6,649
21.	Franklin	29	5,068
21.	Pender	29	3,504
24.	New Hanover	30	7,708
24.	Perquimans	30	2,498
24.	Wake	30	14,992
27.	Cabarrus	31	6,477
27.	Currituck	31	1,900
27.	Transylvania	31	1,709
27.	Warren	31	4,769
31.	Cleveland	32	7,328
31.	Craven	32	6,154
31.	Mecklenburg	32	16,278
34.	Buncombe	33	12,572
34.	Henderson	33	4,165
34.	Rutherford	33	7,262
34.	Scotland	33	4,081
38.	Anson	34	6,882
38.	Davie	34	3,494
40.	Jones	35	2,302
40.	Orange	35	3,866
40.	Person	35	4,436
43.	Davidson	36	8,704
44.	Pamlico	37	3,008
44.	Stanley	37	6,028
46.	Durham	38	11,060
46.	Macon	38	3,392
46.	Montgomery	38	4,201
49.	Halifax	39	11,680
50.	Columbus	40	9,332
50.	Union	40	10,632
52.	Alamance	41	8,987
52.	Carteret	41	4,424
52.	Greene	41	4,083
52.	Wayne	41	11,263

52.	Wilkes	41	10,615
57.	Duplin	42	8,253
57.	Gaston	42	12,938
57.	Guilford	42	22,447
57.	Hyde	42	2,687
57.	Polk	42	2,442
57.	Randolph	42	9,232
57.	Sampson	42	9,821
57.	Yadkin	42	4,948
65.	Ashe	43	5,956
65.	Clay	43	1,222
67.	Brunswick	44	4,890
67.	Harnett	44	8,313
69.	Cherokee	45	4,990
69.	Lenoir	45	8,245
71.	McDowell	47	4,799
72.	Beaufort	48	11,526
72.	Surry	48	11,177
74.	Yancey	49	4,400
75.	Burke	51	8,732
75.	Nash	51	14,291
77.	Allegheny	53	2,954
77.	Graham	53	1,922
77.	Madison	53	7,741
77.	Onslow	53	5,901
81.	Pitt	54	15,520
82.	Johnson	56	18,900
82.	Martin	56	7,752
82.	Rockingham	56	15,465
85.	Swain	58	4,872
86.	Haywood	59	10,262
87.	Stokes	62	9,091
88.	Jackson	64	6,277
89.	Wilson	66	14,884
90.	Edgecombe	69	17,551

The following ten counties are omitted for lack of authoritative population figures, due to the formation of new counties and changes in territory of old counties since 1910: Avery, Hoke, Caldwell, Chatham, Cumberland, Lee, Mitchell, Moore, Robinson, Watauga.

Dr. Ogden's Rest.

By Thornton Whaling, D.D., LL.D., President, Columbia Theological Seminary, Columbia, S. C.

I did not succeed in teaching my beloved pupil Logic twenty-five years ago, and he has not learned it since. He does well to rest his hypothetical case. The confessions he seeks to educe from me are amusing: his own confessions, however, are illuminating.

First, he does not really believe there is any substantial difference in the U. S. and the U. S. A. Churches as to principle.

Second, he can not really believe that multitudes of honored brethren really think so or he would not seek to foist upon them "a colloidal and molluscous combination" with a Church, which they think stands for unsound theological and ecclesiastical principles.

Third, he can not have studied well the Federal Union plan or he would know that it does the very two things that he is asking for, namely, first, furnishes "a bond by which unfriendly competition, where it exists, will be removed and through which the spirit of oneness, which is more commonly found, may function in the full sweep of the work of the Kingdom. We need something more than a truce of God; we need full and direct and positive co-operation." Second, the Federal Assembly is to be given very large authority in all the various fields of Church work.

Perhaps, I may suggest that his rest continue until he has taken time to thoroughly study and master the proposed



News of the Week



The Peace Conference has practically completed its work. After a few finishing touches it will be given to the public. Notwithstanding the predictions of the wise correspondents it has not failed in its purpose, nor has it broken up in bitterness.

It embraces all of Mr. Wilson's 14 points, it is reported, and will make him famous in Europe, if not in the United States Senate.

The City of Charlotte is entertaining the 120th Regiment of the Thirtieth Division. No such celebration has been held here for many a year. The 105th Engineers is being entertained in the same style by Winston-Salem.

A Cotton Export Corporation is to be organized in the South. It will be capitalized at \$100,000,000, following a suggestion of W. P. G. Harding, governor of the Federal Reserve Board.

The University of the South (Episcopal) at Sewanee, Tenn., suffered a \$150,000 loss by fire on April 7. The students rooming in the burnt building were able to save nearly all their effects.

It has been decided by the Loose-Wiles Biscuit Company to erect a \$4,000,000 bakery somewhere in the South.

General Pershing's headquarters band, composed of 150 picked musicians from the American expeditionary force, will tour the principal cities of the eastern States as a feature of the publicity campaign for the Victory Liberty Loan drive.

Announcement has been made that John D. Rockefeller has contributed \$250,000 to a fund being raised by the national committee of Northern Baptist laymen to care for aged ministers and missionaries. Mr. Rockefeller has also offered to contribute \$500,000 more, it was said, if the committee raised the rest of a fund sought for reconstruction work at home and abroad.

The airplane of the Shortt brothers, one of the entries for the \$50,000 race across the Atlantic, will start from Ireland for Newfoundland on April 16, weather permitting. The airplane is expected to make the journey in 20 hours.

Lieutenant Colonel Ansell, former acting judge advocate general and one of the leaders in the controversy over court-martial procedure, has been directed by Secretary Baker to prepare and submit a bill which in his opinion would correct deficiencies in the existing military justice system.

President Wilson, last week, was confined to his bed, threatened with influenza, but he is now up and hard at work.

Those who have been postponing the purchase of new clothes with the hope of their being cheaper, will not rejoice to learn there will be no decrease in price. This applies to other articles besides clothes.

As an offset to this news, comes the more encouraging item for the farmer, that the wheat crop this year will total 837,000,000 bushels, the largest crop ever grown.

As the Government is obligated to pay the difference between the guaranteed price of \$2.26 a bushel and the world's market price, there is little comfort for the bread eaters. Flour will remain high.

The farmers of Texas have organized a Farmers' League for their own protection. The object is to promote greater

interests in Texas politics and extend the organization throughout the Southern States as the farmers' answer to the "platitudinous politicians" at Washington, who by the continued maintenance of the embargo on cotton have "betrayed the South."

A committee whose officers declared it represented every State in the Union, every rank of the army and navy and every shade of political belief has issued a call for a caucus in St. Louis next month to effect preliminary organization of the American Legion, to be composed of American veterans of the world war.

The caucus to be held May 8, 9 and 10th, will pave the way for a national convention, set tentatively for Nov 11.

The worst equinoctial storm for many years swept over north Texas and southern Oklahoma last week, leaving in its wake 100 deaths, hundreds of injured persons and property damage which will amount to many thousands of dollars, according to incomplete reports received. Twenty-eight of the known dead are white persons.

The storm came up from the Rio Grande valley with a high wind and heavy rain gaining force until it tore through the northern tier of Texas counties with the destructiveness of a tornado.

It having been charged in the House of Commons that American manufactured cotton goods were being offered in England at prices less than what they were sold for in the United States, an anti-dumping bill has been prepared to curtail cotton goods import.

The American Association of Advertising Agencies has selected Asheville, N. C., as the place and July 7 and 8, as the time for the next meeting in conjunction with the Southern Newspaper Association.

The Council of Four at Paris has decided to bring the Kaiser to trial for responsibility for the war

Plans for a tunnel 32 miles long between France and England to cost a billion dollars or more are so far perfected that construction can start at once. It will take five years to complete the tunnel.

The United States Government is now interested in a novel building project, involving an outlay of approximately \$900,000. It is constructing a helium plant, the only one in the world, at Fort Worth, Texas, and it is expected that it will be in operation before May 1. This will give impetus to building in the Texas city, according to reports received by the United States Department of Labor.

Helium, which American scientists have learned how to develop, as a means of aiding aerial warfare, removes danger of fire in the filling of gas balloons. It is said to have about 92 per cent of the lifting power of hydrogen and is not inflammable. The products of certain natural gas wells in Clay county, Texas, have been found best fitted for the extraction of helium, and this will be piped to Fort Worth.

Our soldiers have an excellent record, but a blot has been cast upon that record by the mutiny among the American soldiers at Archangel, Russia, when they refused to go to the front.

The Bolsheviki seems to have spread their doctrine among them.

Federal Plan of Union. As for his Synodical Plan, it is likely that he will remain its sole advocate for a generation or two, until it is relegated to the limbo of exploded ecclesiastical anachronisms and absurdities.

(If these two beloved brethren will allow the editor a word, he would suggest that as "resting" is now in order, our readers will enjoy a taste of it.)

Chicora College for Women.

On May 27th Chicora College for Women will close one of the most successful years it has enjoyed. The enrollment for the session has been 319. The Rev. H. Waddell Pratt, Abbeville, S. C., will preach the baccalaureate sermon and Rev. C. A. Freed, D. D., Columbia, S. C., the Y. W. C. A. sermon. United States Senator William P. Pollock has been secured to deliver the annual literary address.

Christian Endeavor

By Rev. S. H. Hay.

M., Apr. 21—Man a Worker: Gen. 2:15; 3:19.
 T., Apr. 22—Honest Toil: Acts 18: 1-8.
 W., Apr. 23—Our Duty to Work: 2 Thess. 3; 6-16.
 T., Apr. 24—Grinding Oppression: Isa. 3:13-15.
 F., Apr. 25—The Just Judge: Mal. 3: 1-6.
 S., Apr. 26—Jesus Helper of the Poor: John 6:1-13.

Topic for Sunday, Apr. 27—Christianity and the Toilers of America: Matt. 9:35-38. (Missionary Meeting).

* * *

By the toilers of America we mean the people who are doing manual work. The noble element of the country's life is making a good record also in the churches, notwithstanding the broad statements made incessantly to the contrary. Here in the South there is far less of a "problem" of the working man and the Church than many theorists suppose. It may be that if some of those who are most nervous on the subject would visit somebody else's Church, where not so much is said about the matter; they would meet a good many of our sensible, Christian working folks. The writer of these notes preached recently at an evening service in a church that is composed mainly of industrial workers. He had the largest and most zealous congregation he has seen at evening service in all his memory.

* * *

It is true, certain newspapers which claim to make a specialty of serving the people that do physical work, are for reasons of their own seeking to create a prejudice against the church. Such papers and persons are hurting the very people they profess to serve. Wherever there is a man that earns his living by working with his hands as Jesus did, let him turn a deaf ear to this wretched talk of the Churches all being subservient to "capital." It is false. The truest Churches want the laborers precisely as they do the rich; and many of them are getting them.

* * *

We are all full of sin—about equally so—whether we own a plant or work for wages in it. This being true, employers will impose on workers, and workers will impose on employers, as a general thing, if half a chance is given. Checks are needed on both sides. But the point of interest for us here is, that all being sinful all have equal need of the Lord who saves from sin. Let everyone of us appeal to Him, our common Redeemer, to wash away our sins and help us to deal unselfishly with one another.

* * *

Whether we earn our living by physical toil or by other means, let us turn our united strength to the splendid task which God has assigned to us of giving the Gospel to the world of dying men. In this great crusade we have a common interest and a common duty, as we have a common Lord. We owe no man a special duty because he is poor or because he is rich, but only because he has a need. The need of all is Christ. Let us see that all shall have Him.

* * *

For thought and for the program:

What should we all be doing for six days of the week? Exod. 20:9.

Tell what form of work Jesus did for a living.

Have your pastor address your society on "A Christian Democracy."

AFRICA.

In the year 202 Tertullian, who is alluded to in history as "the first great mind in Western Christendom," said: "The numbers of the Christians in the cities are about equal to the numbers of the pagans." Some idea of the rapid progress of Christianity in Africa may be gleaned from the fact that in the year 235 a great council of the church

The Prayer Meeting

TOPIC FOR WEEK BEGINNING APRIL 20, 1919:
 CHRIST THE CONSTANT COMPANION.

Matt. 28:19-20; Gal. 2:20.

By Rev. C. D. Waller.

In five brief verses Matthew compresses all that he wished to write of the forty days following the resurrection.

We are grateful for the fact that we can supplement the information he gives us (Mk. 16:15; Lu. 24:48; Jno. 20:21-23, 21:15-17). Matthew had set out to describe the founding of the Kingdom here on earth; and he contents himself with a partial description of this appointed meeting of our risen Lord with His disciples in Galilee.

This meeting must have been widely anticipated, and so must have been the occasion of the gathering of more than five hundred to greet the Saviour, and to hear Him speak concerning the Kingdom.

And they did hear never-to-be-forgotten words. They are words that could only have been spoken by the risen Jesus—the Christ of God and of the church.

Calmly, simply, masterfully, Jesus speaks, His words taking a range that stamps them forever as the conscience-forming, inspiring marching orders of His disciples.

The illative particle, "therefore," is of vast importance: it fixes the attention on: "All authority hath been given to me in heaven and on earth." Strange words these from Him who lay yesterday in that rock hewn tomb, to all appearances the victim of man's cruelty and of the course of nature. No:

(Continued on page 12)

was held in Africa, and that it was attended by thirty-five bishops. In the year 202 Septimus Severus issued an imperial decree which forbade the conversion of any one to Christianity. This decree, issued from political motives, because the Romans were alarmed at the rapid growth of Christianity, sent a storm of persecution which raged with a well-nigh cyclonic force over Egypt and nearly all North Africa. History has preserved the names of many, though it is believed of a comparatively small portion, of those who in those early years by a martyr's death gave evidence of their devotion to their faith. They came from every walk in life—the patrician and the plebian, the free-born and the slave. At least one person of prominence whose name has come down to us as a martyr was Leonidas, the father of Origen, who was one of the church's leaders in later years. They were burned, drowned, beheaded, crucified, torn by savage wild beasts, and yet the church had vitality and strength enough to survive this treatment.

O Africa, favored by God as the training ground of the Jewish nation before they were permitted to enter Canaan! Africa, chosen by God as the asylum of His Son! Africa, permitted through Simon the Cyrene, to share with Christ the burden of the cross! Africa, home of the intellectual giants and leaders of the early church! Africa, bathed in the blood of martyrs! O Africa, "if thou hadst only known the time of thy visitation!" But thou didst not, and now "thy house is left unto thee desolate." In the height of Christianity's glory in North Africa there were nine hundred Christian churches in that region. Had they understood their calling and perceived their time, the pages of Christianity's history would have had an entirely different reading. But they lost the Spirit of Pentecost; they became divided, they spent their time and wasted their strength in ecclesiastical combats, instead of turning it toward the evangelization of their own continent, and instead of being as it might have been a thousand years ago, the most luminous spot on the globe, it is known as "the dark continent," and only by an immense sacrifice of blood and treasure can it ever be anything else.—The Christian Missionary.

Sunday School

By Rev. H. G. Hill, D.D.

OUR RISEN LORD.

Golden Text—Matt. 28:6: "He is risen as He said."

Matt. 28:1-10.

April 20, 1919.

The resurrection of Jesus Christ from the dead on the third day demonstrated all His claims and proved all His teachings true. If He had not risen from the dead prophecy would not have been fulfilled and He would not have been shown to be the Divine Messiah. Nor would we have any assurance that Christ's buried disciples would live again. The Resurrection of Jesus Christ places the seal of the Divine acceptance upon His redeeming work, and inspires the people of the final resurrection of mankind. Our lesson directs attention to certain facts connected with this event.

I. *The Angels at the Resurrection.*

Mary Magdalene and another Mary go very early on the first day of the week to the sepulchre. By the way they wonder "who shall roll away the stone from the door." When they reach the place they find that the angel of the Lord has already removed the stone. There had been a great earthquake and the angel, resplendent in countenance and raiment, sat on the stone, and his appearance intimidated the soldiers who kept the sepulchre. The power of death and the officials of the Roman Empire could not keep Jesus in the tomb. At the suggestion of the high priests they had put the government seal upon the sepulchre. But no created power could keep Jesus in the tomb any longer than He wanted to stay, for "He is the Lord of life." He said of His physical life, "I have power to lay it down, and I have power to take it again." Angels minister to Messiah and His saints. They herald Jesus' advent, served Him during His earthly ministry and proclaimed His glorious resurrection.

II. *The Angel's Words to the Women.*

He tells them not to fear, for they were affrighted, as human beings are generally moved to fear by any supernatural appearance. He says that He knew that they sought "Jesus of Nazareth, who was crucified." He assures them that "He is not here, but is risen as He said." He testifies to His resurrection and reminds them that He had predicted His resurrection from the dead. Angels as well as Jesus' disciples bear witness to this wonderful event. All of Christ's apostles, who were nearest to Him, who knew Him best, who were best qualified to identify Him and to whom He revealed Himself repeatedly after He rose from the dead attest His resurrection. The angel directs the woman to enter the sepulchre to see where the Lord had lain and that He was not there. He also commands them to go quickly and inform His disciples that He was risen, to go into Galilee, and that there they should see Him.

III. *The Effects of the Angels' Words on the Women.*

There were other women from Galilee besides the two Marys specially mentioned in the lesson. They experienced fear at such manifestations of superhuman and Divine power. When God draws near in the natural world man trembles with fear. When Jehovah was revealed on Mt. Sinai Moses said, "I do exceedingly fear and quake." When at the sepulchre Christ proved Himself the conqueror of death, the women were affrighted. They also felt great joy. They rejoiced that their Divine Master was restored to life and to them, that His predictions had been fulfilled and that all His claims had been verified. They gladly obeyed directions to impart the glad tidings to His disciples and to assure them that they should see Him in Galilee. The angels' words produced in the women fear, joy and prompt obedience. They were to have in the path of obedience to the angels' command another joyful surprise.

IV. *The Women Are Met by Jesus.*

In the way of duty, Jesus met them and they knew Him. The two disciples going to Emmaus that same day did not know Him at first. But these women of Galilee, who had ministered to Jesus of their substance and had sought Him at the sepulchre had Him clearly revealed. Indeed, those who displayed the most love for Christ were the first to see Him after His resurrection. Mary Magdalene was the first of all, and then the ministering women of Galilee. Christ approached and greeted them, saying, "All hail." In adoration they fall before Him, embrace His feet and worship Him. They realize that "The Divine Victor over death" deserves heart homage and that "all men should honor the Son even as they honor the Father." They felt like the Apostle Thomas when falling before Jesus. He exclaimed, "My Lord and My God." He accepts the woman's worship as He did that of Thomas. He quiets their alarm, saying, "Be not afraid." He treats them most graciously and gives them a cheering message for His disciples. He says, "Go tell my brethren that they go into Galilee, there shall they see me." He calls these weak and erring ones who had forsaken Him in the garden and only one of whom stood by Him before the Sanhedrin and at the cross "His brethren." He promises that "they shall see Him in Galilee." Paul tells us that 500 disciples did see Him at once at the place appointed.

Prayer Meeting.

(Continued from page 11)

appearance in this case would lead hopelessly astray. He is in reality Master, Victor; not victim—not the vanquished. There is no trace of pride or bragadocio; simply He says: "All authority hath been given unto me—Therefore:" Then note the breadth of vision, the illimitable heart reach—heart embrace: "Go disciple all nations—and lo, I am with you always, even unto the end of the world."

The King speaks: He of all authority "in heaven and upon earth."

Too often these great words are taken out of the connection in which our Lord used them. Paul (Gal. 2:20) does not do this. In the great crusade he had been crucified with Christ: yet there thrilled and surged within him a glorious life that was none other but the mingling of two lives—that of the Divine Master and his own. "I live; yet not I; Christ liveth within me."

Men and women who are faithful servitors of Christ's will, recognizing as of course the finality of this commission, were assured of trials of all kinds: and the gracious Master assures them that always in hours of joy and of fiery trial, the form of the Son of Man would be visible to the eye of faith; the heart of the divine would pulsate in actual identity with the human. "I live—yet not I."

There is no vague, no stage promise, for funerals and otherwise, here. It is a promise to kingdom builders, great or small. The humblest and the most eminent may share the glory of the Presence, the joy of the grace, the certitude of victory.

Has there not been a distinct loss in the isolation of these wonderful words? in taking them apart from the thought structure of our Lord?

If we would claim them as ours we must be builders of the Kingdom, co-laborers with the Christ. Perhaps it is true that the average church-goer is profoundly ignorant of the thought structure in which these words occur. A great gain would result in building up a distinct popular understanding of their living connection with the commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you."

However, let no faithful Christian, father, mother, teacher, missionary, minister—let no follower of Jesus think that he is shut out of this gracious and sustaining promise. Fidelity brings unity and sustaining communion and strength and comfort.

Home Circle

PETTY SUPERSTITIONS.

One who had been an invalid remarked, "I have not been obliged to have a meal in my room for more than two years." The friend who listened, cried out, "Oh, knock on wood!"

"No," was the firm reply, "I am not a pagan; I am a Christian." Perhaps the friend did not fully understand the allusion. The custom has come down from the days of our pagan forefathers, who believed that knocking on trees (especially the oak or ash), would procure the favor and protection of the spirits who live in the trees. The civilized woman who does this, and there are several such left, ranks herself with the half-naked savage who calls her child, "Little dog," hoping that any wandering evil spirit that may happen to overhear will suppose that she does not value her baby, and will pass on without working harm.

You drop a dishcloth and tell me that company is coming, or you spill salt and fear a quarrel, or your left ear burns and you are sure that some one is saying disagreeable things about you. The times that these things can be done, with no after consequences, make no impression on your mind compared with the few coincidences which are triumphantly quoted as proof positive that old sayings are true.

An elderly woman of my acquaintance will never go anywhere, not even on a shopping tour, on Friday. Once, when a journey was in prospect, she went to considerable inconvenience to avoid that day, then missed her train and suffered various mishaps—on Wednesday. She laughed about this herself, but the probability is strong that she will never give up the false idea instilled into her mind in childhood by those who should have kept their tremors to themselves. If errors of this sort were not passed along—sometimes laughingly and with a show of regarding them as nonsense—they would die out.

My nephew is old enough and strong enough to help his family when moving: one time he did so, and then fled from the upset condition of the new home to seek consolation with me. We played crokinole and I beat him seven times running. "There!" he exclaimed, "that's because mother carried the cat." I inquired into this, never having heard that particular superstition. It seems that when you move from one house to another you must not carry the cat for fear of misfortune. In this instance the mother actually tried to lead the cat by a string, but, becoming impatient with her wandering propensities, picked her up for the rest of the way. I said to the boy, "You are tired, that's the reason you can't play as well as usual. It is very lucky (for me) that mother carried the cat."

I boarded one summer with an excellent woman whose fear of signs and tokens could only be excused by remembering that she was of Celtic blood. Gravely she assured me that to see the new moon through a pane of glass had brought disaster to her more than once, and that to dream of freshly-turned earth meant that a grave would soon be dug for one of your family. She could not turn back after leaving her home, not she, no matter what important thing had been forgotten, without fear of the failure of her expedition. She would have been grieved and indignant if I had pointed out that her trust in providential care was apparently no stronger than that of the ignorant African who, when he starts out, returns to his home at once if he happens to knock his right foot against anything, or if a certain bird, that is all black, flies toward him. If the bird should have wings tipped with white, that is a good sign and he may go on. He firmly believes that if a rat runs across his path from left to right, it is a good sign; if it runs ahead of him, a still better sign; but if it runs toward him, he may as well turn back; there is no use in facing bad luck! How paltry it all seems.

And now for a confession. The daughter of a noble, fearless father, who derided dreams and was remarkably free from the taint of superstition, I have yet not wholly escaped it. True, I can sit at a table with twelve others without the

slightest fear that, of necessity, one of us will die before the year is out. I scorn the idea that a broken mirror or a bird flying into the house can possibly bring death in its train. But the chains of tradition are invisible and so light that we hardly know when we are bound by them. I told a dear friend, who came to see me, that I meant to write on this subject; we laughed together over the silly notions that people will cherish, and then—after saying good-bye, I caught myself going quickly into the house so as not to watch my friend as long as I could see her, which would mean that I would never see her again. How absurd!

I say to all the superstitious (including myself): "Who is he that will harm you, if ye be followers of that which is good?" Shake off these shackles of a bygone age, and come out into the glorious liberty of the children of God!—Anna Stevens Reed, in Banner.

Devotional

THOSE WHO BROUGHT ME TO CHRIST.

I have been reading today the account of the paralytic who was borne of four; and I have thought not so much of him who was in need as of the four who brought their friend to Christ, the four who were willing to brave the jests or the sneers or the cold stares of the ecclesiastical select in order that their friend might come under the influence of the Great Healer—of the four who were interested enough to do that.

And as I have thought of them, my mind has turned back to those who brought me to Christ, those who had a personal wish, not only that Christ's kingdom should come in the world, but that I should come to Christ.

I have thought of my mother, who brought me to Christ even before my birth, and who wrote in the last Bible that she gave me before her death these words, "Greater joy have I none than this—to hear of my children walking in the truth."

I have thought of the little woman who led me to my first open confession of Jesus at the altar of our little village church when I was 10. She did not do much for the great cause of Christianity—just brought a little girl—but I bless her and place her among the bearers of my pallet to Christ.

And then, years later a woman in a great consecration service persuaded me by a touch and a word to make a re-dedication of my life. Years after I found and thanked her but she had forgotten. It was not much, not to her, and yet—she brought me to Christ.

And then in my college days I think especially of one professor whom I always felt was interested in my especial case of need. There were four of us, students in the primary grades of the school of life, in his Greek class. We wandered far from our text sometimes. We often wandered to Christ, he leading, the four of us following.

And in the years since, I have been brought to Christ many, many times by a group of little girls whom I have led. I think that I have never felt closer to Him than on the Sunday morning when one of my little 13-year-old friends came and sat by me on the day of her first communion. My girls in a body brought me very near to Christ one night when they came to the altar of our little church and accepted him as their personal Saviour.

And as I have thought of these friends, these friends whose friendship I know will continue after this life, I wonder, "Whom have I brought to Christ?" not "What organizations have I built up?" not "What money have I given in the great cause?" but "What soul, what friend of mine, have I cared enough about, to bring to Christ?"—Jane Robinson, in *The Continent*.

He who complains, or thinks he has a right to complain, because he is called in God's providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will can never do this. Sorrow may exist; but complaint never.—Catherine Adorna.

Presbyterian Standard

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Church News

Extension of Time

Owing to the prevalence of bad weather during March, the three papers have agreed to extend the time-limit to APRIL 30th, so as to give a full opportunity to place the Church papers in every home.

Collections for April are for Christian Education and Ministerial Relief. Treasurer, Jno. Stites, Corner Fifth and Market Streets, Louisville, Ky.

HOME MISSION WORK IN MECKLENBURG PRESBYTERY.

The past year has been one of many drawbacks to Home Mission work. In the first place, the war demoralized the people and took from congregations the best young men. Then came the influenza, closing churches for weeks and thus cutting down collections.

In view of these facts we were prepared to have from the Home Mission committee a report far below any that they have heretofore presented.

We expect to publish that report in full next week, but in the meantime we take pleasure in commending them for

what they have done, and to pronounce it a remarkable report in view of the many obstacles.

In the Home Mission Churches there have been received 207 members on profession and 66 by letter.

Though they have assisted one church and two manse to the extent of \$1,950, they not only have not increased the debt, but have paid on it \$392.84.

We are only giving these items now. The full report is worth studying.

DEATH OF REV. PAUL S. CRANE AND MRS. EUGENE BELL IN KOREA.

A cablegram received at the Foreign Mission office on April 2d, brings the distressing information of the death of Rev. Paul S. Crane and Mrs. Eugene Bell, members of the Korean Mission. The message gave no details except that the deaths occurred in an auto accident.

A press dispatch also mentioned that Rev. Robert Knox was injured, but our cable message contained no reference to Mr. Knox. We therefore infer that he could not have been seriously injured.

S. H. Chester, Secretary.

THE FIFTY-NINTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Will convene in the Napoleon Avenue Presbyterian Church, New Orleans, Thursday, May 15, 11 a. m., and be opened with a sermon by the Rev. James I. Vance, D. D., the Moderator of the last Assembly, to be followed by the sacrament of the Lord's Supper.

The clerks will be in the church Wednesday afternoon and evening and Thursday morning from 9 to 11 for the purpose of enrolling the commissioners, who are requested to report with their commissions as promptly as practicable after their arrival.

By appointment of the last Assembly the first evening will be devoted to addresses in commemoration of the centennial of the organized work of education.

The Federal authorities in control of the railroads of the country have declined to grant special rates to those attending the Assembly. But the ministerial commissioners can use their clergy certificates and thus secure tickets through to New Orleans at half rates. If any have not procured these certificates they are urged to get them at once and use them on this trip.

Thos. H. Law, Stated Clerk.

J. D. Leslie, Permanent Clerk.

BANNER ELK AND REV. EDGAR TUFTS.

It seems that Rev. Edgar Tufts had decided to accept the call to the Appalachian Synod to become Superintendent of Home Missions for that Synod, when he was taken sick and was unable to take up the work. The committee offered to wait upon him, but in the meantime other obstacles besides sickness developed. Then the people began to plead with him with the result that he decided to decline and to remain where he is.

We congratulate the Church upon this decision. No man in our ranks has done such wise and successful work and for him to have left it in its present shape would have been disastrous.

Let the prayers of the Church be offered that he may be restored to health and that he may be spared long to be a blessing to the people among whom he has labored so successfully.

PERSONAL.

Rev. J. H. Rosenberg, superintendent of the Hebrew Christian Association, headquarters at Nashville, was a visitor in our office this week. Mr. Rosenberg is a member of Nashville Presbytery and comes well endorsed. He preached at Sharon and Carmel churches in this county Sunday morning and afternoon and at night at Belmont, presenting the claims of his people upon the Church of Christ.

NORTH CAROLINA.

Hickory—This church which has been vacant since the resignation of Rev. J. G. Garth, who entered the war work, has given a hearty call to Rev. E. M. Craig, D. D., of Albany, Ga.

He has the call under consideration. This is one of our best churches and it has been accustomed to the best men.

Monroe—At the annual meeting of the First Church the deacons reported that all bills had been paid in full, and that in the every member canvass there had been an increase of 50 per cent over last year's pledges.

This church has increased the pastor's salary one hundred dollars.

Burlington, Piedmont Church—This church has recently renewed its support and affection to its pastor, Rev. H. C. Carmichael, by increasing his salary. The church has closed a prosperous year and is looking forward to growth and usefulness.

Mr. Carmichael has just declined a call to Effingham, S. C., for \$1,500 and manse. Cor.

Barium Springs—Mr. and Mrs. Freeland, of Pomona, California have given the Orphanage a farm of 78 acres, valued at \$1,500. It is about seven miles from Barium, near Bell's Cross Roads.

The only condition attached is that they receive the "Fatherless Ones" for life.

The Orphanage is ready to receive other donations on the same terms.

Charlotte, Knox Church. In the every member canvass the record of this church is one not to be ashamed of. Last year they raised for current expenses \$3,800, this year \$4,700.

For benevolences last year \$1,000, this year \$1,708. The congregation has subscribed for and is engaged this year in paying off a debt of \$12,000, in addition to keeping up \$10,000 building and loan stock which matures this year. The two funds will liquidate the entire indebtedness.

Robinson Church—A conference on the every member canvass was held Sunday. Revs. W. R. McCalla and J. C. Hardin and Messrs W. B. Newell and W. E. Price delivered addresses. Rev. W. R. McCalla is group manager of Newell, Robinson, Sugar Creek and Mallard Creek.

A committee of five was appointed to see every member of the church and secure pledges for the benevolent causes.

A good and abundant dinner was served.

It was a delightful and profitable day.

Charlotte, Second Church—At a meeting of the elders and deacons of the Second Church, acting as hosts of about 175 men of the church, April 7, a men's society was organized and nearly \$3,000 was subscribed for missionary work. It was then decided that the men would at an early date give a dinner to the ladies of the church as a mark of appreciation of their work.

Dr. McGeachy was deeply gratified at the spirit manifested at the meeting and declared it to be his opinion that the meeting marked the opening of an era of unprecedented activity on the part of the entire membership.

Shelby—Our Spring Communion was celebrated by a large congregation April 6th. Four new members were welcomed into the Church.

At the request of the deacons a congregation meeting was called after the communion service. The congregation voted an increase of \$200 per year to the pastor's salary.

The Shelby Church has entered enthusiastically upon the prayer meeting attendance contest during April. The attendance at prayer meeting has not yet quadrupled, as is so often the case in a new pastorate. But the interest and attendance is steadily increasing. The first Wednesday night in April our attendance was 31.6 per cent of our resident membership.

Albemarle—A call meeting of the board of trustees of Albemarle Normal and Industrial Institute was held yesterday at the assembly room of the institute. Among the resolutions passed was one to overture Presbytery which meets at Marshville the 15th instant for financial aid. The past two years the school has been run free of debt, but there is some old indebtedness contracted three years ago which is handicapping the work of the school and there is great need of a new dormitory. This is the reason for the request that Presbytery lend its aid at once. The out-of-town members of the board to attend were A. S. McRae, of Mt. Gilead, John McDowell, of Steel Creek, Frank Neal, of Charlotte, and W. R. Coppage, of Rockingham. The regular meeting will be held here the latter part of May, when the entire board will be present. Cor.

Henderson First Church—We are just winding up the work for the past year and it is also the end of the sixth year of the present pastorate. It is the best year in every way that we have had. The number of additions to the church shows an upward tendency and makes the roll larger than at any time in our history. The work of the Sabbath school is taking on new life after the long cessation of activities on account of the influenza. Our offerings are the largest ever made. They amount to \$3,292 for current expenses and \$3,190 for benevolences, almost an equal division. During the past year the pastor's salary has been increased \$700 making it now \$2,500. This is the second increase in two years, showing the thoughtfulness of these good people. The annual E. M. C. is just closing and will show an increase over last year.

We are grateful to God to be able to make so good a showing. Cor.

Charlotte—On Sunday morning Dr. A. S. Johnson preached a special sermon to the traveling men. The church was crowded and the sermon was worthy of the occasion.

Dr. John A. Preston, a former pastor, was accustomed to preach to the traveling men, and at his death they presented to the church a memorial window.

Rev. G. F. Bell, at the memorial service of the United Commercial Travelers, held April 13, made an address that was enjoyed by those present.

Rev. A. Y. Beatie, who has been working in the interest of the Queens College campaign for \$50,000, preached for Dr. McGeachy on Sunday evening.

First Church—The Sabbath School, Hunter Marshall, superintendent, is increasing in efficiency. Besides being organized thoroughly, it now has its own organ, "The Flashlight," in which they record all events of interest and by which the officers keep in touch with the school.

It is published monthly, the mechanical work being done by the Presbyterian Standard Publishing Company.

Davidson—This community is saddened today in the news of the death of Rev. Dr. C. A. Munroe, occurring here at his home at 6 o'clock this morning. He had been in declining health for some time and it was known that he would not last a great while longer, but as so often happens his death came as a surprise.

Extended notice of this beloved and honored servant of God will of course appear in the religious press. This brief note will only say that the place he occupied in the affection and esteem of those among whom he labored longest—churches throughout Concord Presbytery—is well indicated in the name he bore—that of Bishop of the Presbytery, a title indicating affection, esteem honor and clear recognition of his worth and his service.

A movement is on foot and its success is practically assured by which Rev Robert W. Miles, Jr., here at Davidson this session under the appointment of the War Work Service of the Y. M. C. A., will remain next year as "Y" secretary. So popular is he among the students and so keenly are they and the faculty appreciative of the work he has done on the campus that members of the Y. M. C. A. have made themselves responsible for his salary and will undertake to raise a very large part of it in the student body.

Charlotte—The meeting of more than two weeks' duration that Dr. Frank Arnold has been conducting at the Westminster Church, assisting Dr. Bunyan McLeod, pastor, comes to a close tonight, Wednesday. Dr. Arnold has delighted the people with his interesting and earnest presentation of the Gospel message and with his sometimes unique services, and they showed their interest by coming in large numbers to hear him, the congregations at all services being excellent. The music and chorus and congregational singing added greatly to the interest. As a visible result of the meeting there were 200 consecrations and 25 professions of faith. From here Dr. Arnold goes to Monroe to assist Dr. Gurney in a series of services.

In addition to being a preacher, Dr. Arnold is a poet of no mean ability. The Standard is indebted to him for the poem on its cover page this week. The poem was written while Dr. Arnold was in Charlotte, and was inspired by the pine forests near the city.

Washington—Rev. R. G. McLees, of Chatham, Va., our well-known blind evangelist, recently conducted a ten days' meeting in our church. He preaches the Gospel of Jesus with wonderful power, pathos and persuasiveness. Our people were greatly delighted by his earnest and eloquent sermons, and the entire congregation has been awakened and warned as never before. The writer has heard many of the foremost preachers and evangelists of the world, but in his humble opinion, Bro. McLees preaches the Evangel of Jesus with greater simplicity, earnestness and tenderness than any one he has ever heard. He is filled with the Spirit of the Master and preaches the Gospel as we believe it ought to be preached. His mission has done us untold good.

Eleven members have been received into the church, eight of them on profession of faith.

We closed the church year with all obligations met and most of our apportionments for benevolent causes overpaid.

Our every member canvass in March was very successful. We have again "gone over the top," subscribed our quota and made a goodly advance over the previous year.

The past year has been the most abundant in labors and fruitful of results of any in the history of my eleven years' pastorate among these good people.

We thank God and take courage. Presbytery (Albemarle) meets with us April 15th.

H. B. Searight.

Raleigh—Some of the most progressive steps to be taken by the First Presbyterian Church of Raleigh have been inaugurated since the initiation of a joint meeting of the Diaconate and Session on the first Tuesday night of each month. These meetings begin at 6 o'clock. A short discussion is held until supper, served by the ladies of the church, is announced. After this much of the real business affecting both the church and its members is then thoroughly discussed and the necessary action taken. Afterwards separate meetings of the two bodies are held to attend to such matters as are of concern to them as separate organizations. The pastor, Dr. W. McC. White, presided over the joint meeting assisted by Mr. C. S. Brimley as secretary. The officers each pay fifty cents to defray the expenses of the supper.

It seems as if these meetings are being blessed with good results. The officers attend with much more regularity and punctuality than before and the affairs of the Church are prospering as a result of this careful and thoughtful consideration.

Not only is this reflected in the business of the church, but also in the enthusiasm which has spread to the congregation. For the past several months the services have been attended to such an extent that for the morning service it has been necessary to provide extra chairs to seat those who come in late. The pastor, of course, feels this renewed spirit and those in a position to know state that some of his most inspiring sermons have been delivered during this period.

To better care for the spiritual needs of the congregation it was recently decided to elect three other elders. From the nominees proposed in a recent congregational meeting, Messrs J. B. Wright, W. S. Fallis and J. C. Allison were elevated

from deacons to elders by the popular vote of the congregation.

The every member canvass was held on Sunday, March 29, to enable the deacons to arrange for the finances of the church for the coming year. While the detailed report has not yet been made by the chairman, Mr. J. C. Allison, indications are that the apportionments of \$8,000 for local needs, and \$6,000 for benevolences will be fully met if not exceeded. The men who took part in the canvass found that it was put on this year with the least confusion yet experienced. The responses were heartier and the spirit of the members better than at any previous time.

As a whole the church seems to be entering upon a period of devout consecration to the service of the Lord and it is felt that the pastor is in a measure now being rewarded for his continuous labor and prayerful efforts to make it "bring forth much fruit."

F. H. Jeter.

The Presbytery of Wilmington met in the First Presbyterian Church, Wilmington, N. C., April 8 at 3 p. m., and the opening sermon was preached by the retiring moderator, Rev. L. E. Wells, from Hebrews 12:2. Present eighteen ministers and thirty-three ruling elders.

Officers—Rev. W. F. Hollingsworth was elected moderator and Rev. L. E. Wells and Ruling Elder Clarence Clark were chosen temporary clerks.

Dismissed—Rev. Andrew J. Howell was dismissed to Pee Dee Presbytery.

Named Changed—Bethbirei church to Phoenix.

Calls—Rev. J. O. Mann was called to the pastorate of the Church of the Covenant; the call was accepted and arrangements made for the installation. Rev. Geo. P. Elmore was called to the pastorate of the Pearsall Memorial and Winter Park Churches and said churches were given permission to prosecute the calls.

Installations—Installations were reported as follows: Rev. Geo. M. Matthis, Groves' Memorial; Rev. D. F. Caldwell, Immanuel; Rev. J. W. Stark, Chinquapin, Pink Hill and Beulahville. A commission was appointed to install Rev. J. O. Mann.

New Manual—The committee appointed to prepare a manual for the Presbytery made a report which was approved and the manual ordered printed for distribution and use.

Overture—The overture sent down by the General Assembly in reference to candidates for the ministry was answered in the affirmative.

Address—Rev. H. G. Hill, D. D., of Fayetteville Presbytery, by special invitation, spoke on the organization of Wilmington Presbytery and the men connected therewith.

Commissions to the General Assembly—Ministers, Rev. J. M. Wells, D. D., and Rev. W. H. Baker; Ruling Elders, H. C. McQueen and George Sutton. Alternates, Rev. R. L. Newland and Rev. A. D. McClure, D. D.; Ruling Elders, M. H. Wooten and D. J. Williams.

Popular Meetings—Popular meetings were held in the interest of Christian Education and Ministerial Relief, Foreign Missions and Home Missions. The addresses in the interest of these several causes emphasized the church's opportunity and responsibility and were prophetic of the dawn of a new day in the activities of the church.

Memorial Service—Appropriate services were held in memory of the late Rev. W. W. Davidson.

Schools and Colleges—Presbytery approved the proposed Synod-wide campaign of the Synod's executive committee of education to be conducted by our Assembly Field secretary of Education, Rev. M. E. Melvin, D. D., and his colleagues.

Reports—The reports from the churches showed a falling off in the number added to the churches on profession as compared with other years, but the contributions indicate that there is a growth among our people in the grace of giving. Our Presbyterian manager, Rev. D. T. Caldwell reported that our apportionment of the three and a half million dollars for benevolences were in sight.

Plans were made looking to enlarged and more aggressive work, especially along the lines of Christian education, Sabbath school extension and evangelism.

Rev. A. W. Crawford, superintendent of Synod's Home

Missions, was present and spoke in the interest of the great work of the Synod.

Next Meeting—After the adoption of a hearty vote of thanks, Presbytery adjourned to meet at Chinquapin Church, October 7, 1919, at 11 a. m.

The report on systematic benevolence shows a substantial increase in the gifts to all the benevolent causes over last year except two, and the falling off in the case of these is due to the fact of special gifts that were made to them last year.

W. P. M. Currie, Stated Clerk.

SOUTH CAROLINA.

Belton—Broadway Church paid every cent pledged last year and raised its budget \$131 over last year, which means a raise in pastor's salary. One member was received last Sunday.
Albert E. Wallace.

Piedmont—Thirty days before Presbytery all the obligations of Piedmont church had been met and larger obligations for the next year were assured. Four members were received the fourth Sunday in March.

Albert E. Wallace, Pastor.

Columbia—Dr. Thornton Whaling, president of Columbia Seminary, conducts a large Bible class which meets every Tuesday evening at 8:30 in the auditorium of the Y. M. C. A. It is especially for the benefit of Sunday school teachers and is well attended by teachers from all the Sunday schools of this city.

Columbia—The members of the Shandon Presbyterian Church were tendered a delightful informal reception on Friday evening by the Woman's Society of the church.

A delightful program was rendered and the reception afforded the congregation an opportunity of becoming better acquainted with one another and the new members.

Coffee and sandwiches were served during the evening.

Columbia—The pastor of the First Church announced on last Sabbath the addition of many new members. This church continues to prosper and make steady progress under its active and versatile pastor.

Arsenal Hill—Rev. W. H. Boggs, pastor of this church, has had the pleasure of welcoming many new members in the recent weeks. The increasing congregations, both at the morning and evening services, bear witness to the revived life of the church.

Woodrow Memorial—Under the leadership of its two able pastors, Drs. Whaling and Reavis, the Woodrow Memorial church is making a decided advance. In the last two Sabbaths there have been twenty-four additions, twenty of them on profession.

Clinton—The baccalaureate sermon at the Presbyterian College of South Carolina, Clinton, will be delivered by Dr. H. Tucker Graham, of Florence, S. C., Sunday morning, June 1st, in the First Presbyterian Church. The sermon before the Y. M. C. A. will be delivered in the evening by Rev. J. P. Marion of Sumter, S. C.

Major Frederick J. deRohan is now on the grounds organizing the R. O. T. C. Dr. William E. Hoy, a Ph.D., of Princeton University, has been elected professor of biology, and will take up his work next September.

Gaffney—Rev. W. A. Hafner, pastor of the Limestone Presbyterian church of Gaffney, has returned from a meeting of Enoree Presbytery, which was held in Greenville. Mr. Hafner was proud of the financial report which he was able to make, the report showing that an average of more than \$36 per year was contributed to the various causes by the members of the church. Mr. Hafner says that the contributions were willingly made by the members, no pressure of any kind being brought to bear upon them and that he be-

lieved the coming year would show an increase over the contributions of last year.

Wellford Church—Financial report made by this little church for the year ending March 31st, was the best made in its history. Total contributions for all benevolent causes, \$642. Current expenses including salary of supply, \$939. With a membership of 34 this is an average of \$19 for benevolences and \$46.50 for all causes. Rev. J. S. Watkins, D. D., pastor emeritus of First Presbyterian Church, Spartanburg, S. C., has been supplying our church for two years.

Laurens—An intermediate C. E. Society was organized Sunday, April 6th by members of the Presbyterian church, Laurens, S. C., consisting of twenty members, Miss Harriet B. Simpson, leader.

Miss Caroline Holmes is president; Mr. Jack Miller, vice president; Miss Vernell Crane, secretary and Miss Toccoa Gray, secretary.

Timmons ville—Union services in the interest of the Jewish war relief campaign were held Sunday night in the Methodist Church. The principal speaker was Chaplain John McSween, Jr., recently returned from overseas, who made a powerful appeal for those suffering people. Other forceful talks were made by Rev. J. P. Anderson, of the Presbyterian Church, and the Rev. Hubert Noland, of the Methodist Church.

Timmons ville's assessment of \$500 was quickly raised.

Columbia—The Rev. W. H. Boggs, of the Arsenal Hill Church, preached a beautiful sermon in the First Church on Saturday preparatory to Communion, and the pastor administered baptism to five infants. On the Lord's day, twenty-two persons were received by certificate and twenty-three by profession of faith, after which 581 persons partook of the Communion. A number of others have sent for their certificates, which have not yet arrived. The reports for the past year from every organization are most gratifying.

A. W. B.

Columbia—Captain M. L. Swinehart dropped into Columbia unexpectedly a week ago and went to the A. R. P. Church to hear Dr. Reavis. On the blackboard in view of the congregation he saw this record:

Members, 250; tithers, 105; percentage of tithers 42.

Church officers, 16; tithers, 15; percentage of tithers, 94. Sabbath School teachers, 16; tithers, 16; percentage of tithers 100.

Young People's Union, 43; tithers 41; percentage of tithers 93.

Captain Swinehart spoke at the Christian Endeavor in the First Church and at the prayer meeting at Arsenal Hill. He greatly impressed the brethren here by his personality and his message, and we hope that he will soon return, when we can hear him in our pulpit. He helped to review the great parade of the Thirtieth Division.

York—In honor of two members of the congregation, Meach Stewart and Grady McClure, who made the supreme sacrifice in France, interesting and impressive memorial services were held in the First Presbyterian Church Sunday morning. The pastor, the Rev. E. E. Gillespie, D. D., made an address in which he discussed the sacrifices that had willingly been made to win the war—sacrifice of money, work, time, but most important of all, the sacrifice of human life. In future years when men ponder on the destructiveness of the war, the question will be asked whether the result attained was worthy of the cost, and this phase of the subject, said the speaker, could be fittingly discussed by a soldier who has participated in the mighty conflict. Here Capt. G. C. McCelvey, a former principal of the York graded schools, was introduced, who answered affirmatively the question, "Was the sacrifice worth while?" In a few remarks Captain McCelvey, who wore two wound stripes that attested the gallant part he had played in winning the war, discussed the far-reaching results of the triumph over the foe of freedom.

and civilization and said the outcome justified every sacrifice that had been made—even that made by the thousands of Americans who, like two from the First Presbyterian Church, had given their lives.

Meach Stewart, the first young man of the congregation whose star on the service flag of the church turned to gold, was killed in action October 10, in the fierce fighting that crumbled the German lines. Grady McClure, the other soldier who laid down his life, was desperately wounded October 15, in the great drive north of Verdun and died November 25. He was a member of Battery A, Three Hundred and Thirtieth Field Artillery. A letter was read from his commander telling how McClure had received his wound while manning his battery and praising his qualities as a soldier.

Forty-four men from the congregation of the First Presbyterian Church participated in the world war.

APPALACHIA.

The Montreat Church—This Church, by reason of its prominence, has a position of influence and power that render it somewhat unique among the Churches of our Assembly. Some of us have had the increasing conviction that this church in its divine life and departments of work and activity should lead the churches of our Assembly in enforcing and illustrating the lessons given here during the Summer conferences.

Should not this church to the full extent of its capacity not only fill its spiritual reservoir during the Conference season, but more especially release and forcibly illustrate as far and as perfectly as can be done with the material within reach the lessons brought here by the conferences?

The present condition of the church holds bright promise of this happy result. The Rev. Anton VerHulst, formerly of Jonesboro, Ark., entered upon his work as pastor in February.

The church celebrated its first sacrament of the Lord's Supper on the first Lord's Day in April. The sacrament, a beautiful and spiritual service, was administered in the forenoon in the Montreat Church and in the evening in the chapel just outside the gate. In the two services the pastor welcomed publicly 19 members that had been received by the session, five by letter and 14 on confession of Christ. The pastor administered the sacrament of baptism to nine.

The church under the earnest and tactful leadership of the new pastor is evidently entering upon a new career. In all its departments it appears to give promise of taking a place of real leadership among our churches and of furnishing that vital link between the Summer conferences from season to season.

R. B. W.

ALABAMA.

Opelika—The Presbytery of East Alabama will meet in this church April 15th. The opening sermon will be preached by the Rev. L. R. Scott, of Montgomery.

Dothan—The pulpit of this church was filled recently by Rev. S. M. Engle, of Baltimore. The church hopes soon to have a permanent pastor.

Troy—Rev. Thomas Wilkinson, of Louisville, has been temporarily supplying this church, and to the great acceptance of the membership.

Tuscaloosa—The baccalaureate sermon of the University of Alabama will be preached this year by Rev. Robert H. McCaslin, of Montgomery. In the afternoon Dr. McCaslin will deliver the commencement sermon for Stillman Institute.

Birmingham—Rev. Dr. Bush, of Lexington, has declined the call, recently extended him by the South Highlands church of this city.

Montgomery—The State Convention of the Christian Endeavor Society will meet in this city April 10-12. Among the

prominent speakers to address the convention are Drs. Henry Wade DuBose, T. M. Hunter and George Stuart.

Mobile—The State Convention of the Alabama Sunday School Association will meet in the Government Street Presbyterian Church April 8th-10th.

Montgomery—At the Communion in the First Church Sunday, April 13th, the pastor, Rev. Robert H. McCaslin, welcomed 56 new members into the church, received since the last Communion.

Union Springs—On Sunday night, March 30th, before the largest congregation ever assembled in a church in Union Springs, the Rev. G. W. Belk, of Hendersonville, N. C., General Assembly's Evangelist, brought to a most successful close a two weeks' revival in our church.

All denominations unite in the opinion that we have had the finest revival ever held in these parts. In my humble opinion, Mr. Belk is among the best evangelists that I have listened to. The preaching was of the highest order and Biblical in every sense. There was elegant humor, tender pathos, void of all that is harrowing, force and gentleness beautifully blended, a vivid imagination that made the old Biblical characters stand out before you in flesh and blood, and with it all a simplicity that won the young and old.

As a result of such unusual manifestation of the Spirit of God in our midst, there were forty additions to the church and one hundred reconsecrations. Every denomination has been revived and quickened, and men and women interested in the church have caught a new vision of life and service for the Master. The pastor of the Baptist church at the last service expressed the sentiment of the entire community when he said that we should have Mr. Belk with us next year in a union meeting. If there is any church in need of a season of revival, I recommend Mr. Belk to you unqualifiedly and assure you of the very best meeting you could desire.

C. K. Taffe, Pastor.

GEORGIA.

Decatur—Since the coming of Dr. D. P. McGeachy as pastor of the Decatur Church on October 1, there has been a wonderful development in all phases of the work. There have been about forty accessions to the church. The Sunday school has grown from 400 members to 635; and the contributions during the six months have amounted to about \$1,400, mostly for benevolences. The church societies have all taken on new life and have made most encouraging progress, both in spiritual growth and in giving to the spread of the Gospel. The every member canvass was thoroughly made after careful preparation and resulted in pledges amounting to over \$16,000 for the benevolences, current expenses, and reduction of the church debt. The people are thoroughly united and have a heart to work; and the next year will doubtless see a greater proportionate advance than the last six months have shown.

Atlanta—*The New Church in Atlanta*—In one sense this is not a new church, for the organization is sixty years old, years of usefulness and power. But the building is new, and beautiful examples of scholastic Gothic architecture, its extended lines and simple brick front producing a building of impressive dignity.

On April 7th it was dedicated free of debt with an attendance of probably 1,500 people. Dr. T. M. McConnell, supplying the Central Church, took part. The sermon was preached by the pastor, Rev. J. S. Lyons, from Isa. 61:2.

Among the other equipment of the church of which they are especially proud is a fine organ, now in process of building under the supervision of its talented organist, Mr. Charles M. Sheldon.

When completed it will rank among the finest and most beautiful instruments in the South. It will have 59 complete stops.

With such a building and served by such a pastor, the church now enters upon a new period of usefulness.

Cuthbert, Macon Presbytery—The finances of this church are in better condition than they have been during the present pastorate. The pastor, Rev. A. H. Atkins, preached two sermons during the recent "drive" on the Tithes. In response twenty-nine officers and members covenanted to set apart one-tenth of their net income to charitable and religious purposes. The budget of the church was doubled and the pastor's salary was increased \$200. A Tithers' League will be organized, the membership of which will be increased from time to time. We are not afraid that any wrong will be done in giving money thus secured to the benevolent causes of the church. Forty members have been added to the membership of this church during the present pastorate with very little material to draw from. The pastor will conduct a series of services in this church next week preparatory to communion services on the third Sabbath of April. The report that will be sent to Presbytery will be the best during the pastorate.

Atlanta, West End Church—This church has just closed one of the best years in its history. After a careful campaign that was marked by gathering momentum and increasing enthusiasm, sixty men went out on Sunday afternoon, March 16th, and canvassed the congregation in behalf of the three and a half million campaign fund and also for the local budget. Both were heavily oversubscribed. That evening, the pastor, Rev. Robert F. Kirkpatrick, began a series of meetings, continuing for two weeks, in which he did the preaching. The music was in charge of an experienced director and the singing was led by two large chorus choirs. The results were very gratifying indeed, both in professions of faith and in accessions to the church and awakened spiritual life throughout the congregation. The men who were engaged in the three and a half million campaign were so much pleased with the organization they perfected that they decided to make it permanent. Accordingly they met in the Sunday school room on the evening of April 8th for supper, after which they formally organized themselves into the Men's Association. So marked has been the development of the work within recent months that officers have found it necessary to add to the working force a church secretary who has been secured for the place, and has entered upon his duties with great enthusiasm.

FLORIDA.

St. Petersburg—At the regular quarterly communion service, April 6th, Rev. W. J. Garrison announced the reception of four members by certificate. E. J. Y.

De Funiak Springs—On April 6th a large congregation was present and observed the communion of the Lord's Supper and the pastor announced nine new members, seven by letter and two on restatement of faith. Also two infants were baptized. Despite the war conditions the church has had a year of gratifying success. The Sunday School, Ladies' Aid Society and other activities of the Church have held up well the attendance on public worship has been excellent and the plan for a new house of worship is now being pushed with vigor. To a degree that is most gratifying and unusual, the people of the congregation put their church foremost.

Daniel J. Currie, Pastor.

Jacksonville—The members of the Springfield Presbyterian Church who have been worshipping in a temporary building at Sixth and Silver Streets, are planning to erect a magnificent building at an estimated cost of \$50,000. Rev. W. A. Cleveland, formerly of Franklin, Tenn., is the pastor and since he assumed charge there have been received about forty new members.

At a congregational meeting held Sunday night the following additional deacons were elected: H. C. Bullard, C. H. Haile, E. C. Weimer, F. L. White and W. W. Orr.

The committee recently appointed by the congregation to study ways and means to secure funds to erect a suitable place of worship made its report last night to an enthusiastic congregation and the report was unanimously adopted.

A campaign committee including the men who recently

served in the every member canvass was asked to proceed at once to make an every member canvass for funds.

As soon as sufficient funds are secured, active work on construction will begin. Charles T. Paxon was selected as campaign manager.

LOUISIANA.

New Orleans—The Claiborne Avenue Church will hold a series of meetings beginning April 20. Dr. Robert Hill, of Tyler, Texas, will do the preaching.

The fifth anniversary of the pastor, Rev. A. H. Zeimer, was observed March 16. The congregation has petitioned Presbytery to permit them to increase substantially the salary of their pastor.

MISSOURI.

Springfield—From the Springfield Leader we take the following item: The annual congregational meeting of the Tabernacle Presbyterian Church was held Wednesday evening at the church, and was presided over by the Rev. W. Hooper Adams, who acted as moderator. The meeting was preceded by a chicken pie supper served by the women of the congregation.

The annual business session was opened with prayer by Elder W. W. Talbot. Elder T. J. Humphries, as clerk of session, read a report showing 112 members in good standing. Deacon E. A. Barbour gave a report of the finances which showed all bills paid and a substantial balance in the treasury. Benevolences likewise showed an increase over the previous year.

Encouraging reports were read by Mrs. Charles Boehmer for the Ladies' Auxiliary; Mrs. C. F. Kanning for the Ladies' Missionary Society; W. W. Talbot for Sunday school; Miss Effie M. Miller for the Young People's Society of C. E.; Miss Pansy Knight for the Intermediate Society, and Miss Mary Ellis Barbour for the Junior Society of Christian Endeavor, the patrol of Boy Scouts by Scoutmaster David Sherman. All these reports showed activity and progress. A piano was bought during the year by a committee headed by Mrs. L. D. Rosenbauer. After these reports had been made the congregation by unanimous vote elected H. L. Kann an elder and C. E. eWaver and Joseph Fisher deacons.

The Tabernacle congregation is only three years old, and worships in a temporary edifice until the property at the corner of Jefferson and E. Elm streets can be sold and with the proceeds and other funds a permanent church erected. The church was without a minister during half of this past fiscal year.

TENNESSEE.

Murfreesboro, First Church—Rev. J. Addison Smith, pastor. At the April Communion there were received in this church eight members.

Glen Levell Church, Nashville—On March 30th, the following officers recently elected were duly ordained: Ruling Elders, J. M. Overton, Geo. S. Parrish, W. B. Lish; Deacons, O. G. Hallinger, Carl D. Mitchell, Dr. John Overton, Prof. R. H. McNally.

Nashville Presbytery—On March 26th at a special meeting of Nashville Presbytery in the First Presbyterian Church, Rev. R. Q. Riley was released to unite with the Presbytery of Waco, U. S. A., in order that he might accept a call to the Presbyterian Church at Hubbard, Texas.

Rev. E. D. McDougall, D. D., was received from the Presbytery of Columbia and order taken for his installation as pastor of the Franklin Church.

Rev. E. D. Witherspoon was received from the Presbytery of Meridian and order taken for his installation as pastor of Smyrna and Florence churches.

The sympathy of the Presbytery was extended to Rev. and Mrs. M. W. Millard in the loss of their son, Ernest, a promising student in Columbia Seminary.

W. C. Alexander, Stated Clerk.

(Continued on page 22)

Marriages and Deaths

Marriages.

Joyner-Daniel—In Rocky Mount, N. C., at the home of the officiating minister, Rev. H. N. McDairmid, April 6, 1919, Mr. Charles Woodward Joyner and Miss Mattie Daniel, both of Rocky Mount.

Courson-McAlpine — At the manse, Clarksville, Ga., April 7th, 1919, Mr. James S. Courson, of Atlanta, Ga., and Miss Christine McAlpine, Clarksville, Ga., Rev. J. R. McAlpine, father of the bride, officiating.

Teachey-Carter—At the home of the bride in Wallace, N. C., March 30, 1919, Mr. I. B. Teachey and Miss Lanie Carter, Rev. W. P. M. Currie officiating.

Fields-Cameron—At the home of Rev. M. D. McNeill, the officiating minister, Cameron, N. C., on December 22, 1918, Mr. W. N. Fields and Miss Bessie M. Cameron, both of Moore county.

Yow-Black—On December 22, 1918, Mr. David Yow and Miss Josie Black, at the home of the officiating minister, Rev. M. D. McNeill, Cameron, N. C.

Brown-Muse—On December 22, 1918, Mr. Samuel L. Brown and Miss Jessie Muse, at the home of the officiating minister, Rev. M. D. McNeill, Cameron, N. C.

Morrison-Smith—At the home of Mr. A. C. Smith, Hoke County, N. C., on January 5, 1919, Mr. Edgar Morrison and Miss Effie Smith, by Rev. M. D. McNeill.

Wicker-Ritter—At the home of the bride's mother, Mrs. Mary Ritter, near Pinehurst, N. C., on March 7, 1919, by Rev. M. D. McNeill, Mr. Walter M. Wicker and Miss Mary Lee Ritter.

Williams-Robertson—at the home of the bride's mother, Mrs. Mary E. Robertson, Manchester, N. C., on March 25, 1919, by Rev. M. D. McNeill, Mr. J. Frank Williams, of Frankford, Del., and Miss Jessie Robertson, of Manchester, N. C.

Goodman-Curtis—At the home of the bride's father, Mr. J. D. Curtis, Cameron, N. C., on April 6, 1919, by Rev. M. D. McNeill, Mr. Neill C. Goodman and Miss Ola Curtis, both of Cameron.

Roseman-Wallace—At the manse, Piedmont, S. C., February 6, 1919, by the bride's father, Rev. Albert E. Wallace, Mr. W. M. Roseman, of Cleveland, N. C., and Miss Hazel Spencer Wallace, of Piedmont, S. C.

Deaths.

Patterson—The session of the Presbyterian Church of Wilmore, Ky., records its heartfelt grief at the taking by death of one of its members, Mr. William C. Patterson, on January 19, 1919, at Douglas, Ga.

The Bible commends as the chief qualification of a steward that "He be found faithful." This is the first word that comes to us as we think of our departed brother. He was pre-eminently and always faithful. Nothing was ever attempted by the church that he did not most heartily support. We never had a service but he was there if it was possible for him to come. He contributed cheerfully and most liberally to everything. He worked constantly for the peace and prosperity of the Kingdom, and we shall miss him.

We thank God for the life that he lived among us and rejoice as we think of his business in the presence of the Lord. Done by order of the session.

RESOLUTIONS OF RESPECT

Mrs. Jessie Kirkwood Henderson.

At a meeting today of the Ladies' Missionary Society of Bethel Presbyterian Church, Walterboro, South Carolina, the following resolutions relative to the death of Mrs. Jessie Kirkwood Henderson, which occurred on the 21st day of February, 1919, was unanimously adopted:

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved member, Mrs. Jessie Kirkwood Henderson,

Therefore, Be it Resolved, First, That in the death of Mrs. Henderson our society has lost one of its most active, energetic and useful members, who for a number of years has enthusiastically supported and aided in the direction of our society.

Second, Be it further resolved that while we are deeply grieved, and keenly feel the loss of our beloved member, yet we bow in humble submission to the Divine will and extend to her family our sincere sympathy.

Third, That a page in the minute book be dedicated to her memory.

Fourth, That a copy of these resolutions be published in the Presbyterian Standard, also in the Press and Standard and that a copy thereof be given to the family of the deceased.

Ina D. Savage,
Allie Gray Moore,
S. G. Wichman.

IN MEMORIAM.

Robert Craig Burgess.

Departed this life October 19, 1918, after a brief illness of influenza, resulting in pneumonia. He was born July 4, 1875, in Clarendon county, South Carolina, of Christian parents. His father

and grandfather were officers in the Presbyterian Church, Bethel Harmony Presbytery.

Being tenderly and conscientiously reared in a Christian and pious home he early united with the Bethel Church of which he was a consistent member for a number of years until he removed his membership to the Midway Church. In this church he was elected a deacon and actively discharged the duties of this office until his death.

He was married November 28, 1907, to Miss Edwina Conyers Evans, a daughter of John S. Evans and Mattie Epps Evans, who with two daughters are left to mourn his loss, together with his father and mother, Mr. and Mrs. D. Italy Burgess, of Williamsburg county, South Carolina; also a brother, Mr. Lute Burgess, also of the same place, and two sisters, Mrs. Thomas Fort, of Maysville, S. C., and Mrs. Charles Richardson, of Florence, S. C.

The subject of this sketch was a man of fine character, a kind heart to the unfortunate, a good citizen, an affectionate son and brother, a tender father and husband, a faithful friend.

The loss to the Church and community is deeply felt. His early and sudden death is one of those mysterious providences that we cannot understand. We can only say "Thy will be done."

By his pastor,

W. H. Workman.

IN MEMORIAM.

Mrs. Annie May.

"One more to welcome us
When we shall cross the intervening
space
Between this land and that one over
there;
One more to make the strange
Beyond seem fair."

On Mar. 19, 1919, our Heavenly Father in His infinite love and wisdom called our beloved friend and co-worker, Mrs. Annie May, to her rest in Heaven. Therefore, we, the members of the Senior Auxiliary of Carthage Presbyterian Church, offer the following resolutions:

First, That we reverently bow in submission to the will of our Heavenly Father who knoweth best.

Second, That through her death we have lost a worthy member of eminent Christian character.

Third, That we extend to the bereaved daughter and relatives our deepest sympathy, and commend them to Him who said "My grace is sufficient for thee."

Fourth, That a copy of these resolutions be recorded in the minutes of our society; and copies sent to the Moore County News and Presbyterian Standard for publication.

Mrs. E. H. Camp,
Mrs. J. L. Currie,
Mrs. Evaline Blue.

Children's Department

LIKES THE LETTERS.

Dear Standard:

I am a little girl 12 years old. I go to school to the Flow school house. I am in the sixth grade at school. My teacher's name is Miss Pattie Johnston. I like her fine. My school has stopped now. I have two brothers in France. My mother takes your nice paper and I enjoy reading the letters and stories in it. I hope my letter won't reach the waste basket as I want to surprise my mother.

Your little friend,
Beulah Pinyan.
Mecklenburg, N. C.

SCHOOL HAS CLOSED.

Dear Standard:

I am a little girl nine years old and go to school every day, in the third grade. My teacher is Miss Callie Creech.

Our school closes today and I am very sorry for I love my teacher and hate to see her leave. I got first prize for having the most head marks, and then I got another for not missing a day this term.

I go to the Presbyterian Sunday School every Sunday at "Mizpah" of which my father is superintendent. Rev. J. L. Ray is an engaged worker for the Sunday school.

I am always glad for the "Standard" to come so I can read the "Children's Department."

I am closing by asking you a question, "Who made the Blind Man See and the Lame Man Walk?"

Your little friend,
Ermia Narron.
Kenly, N. C.

LOVED HER PASTOR.

Dear Standard:

I am a little girl, was nine years old Friday, March 30th. I like to read the letters and stories in all the church papers.

I have one sister and one brother older than myself. We all go to Sunday school and Christian Endeavor.

I have recited the Child's Catechism and got my Testament. I am on the Shorter Catechism now. We have no pastor now. Our pastor, Rev. W. B. Arrowood, died January 18, 1919. We all loved him and miss him so much.

Ellen Hope.

Sharon, S. C.

PASTOR IN FRANCE.

Dear Standard:

I am a little girl nine years old. I go to Raeford graded school. I am in the third grade. Cousin Annie McKeithan is my teacher.

I am not in school this week on account of my sister having "flu."

I have a brother and sister older than

I am and a brother younger.

My little brother's name is Woodrow. He is five years old.

I go to Sunday school at Bethel. Mamma is my teacher.

Rev. W. C. Brown is preaching for us while our pastor is in Uncle Sam's service. I like him fine.

Our pastor is Rev. Eugene Alexander. He is now gone to France to bring back some of our boys. We all like him so much and will be glad when he gets back.

I have learned the names of all the Books in the Bible.

If my letter doesn't reach the waste basket I will write again.

Your new friend,
Katie Bell McLean.
Raeford, N. C., Route 1.

AN INTERESTING QUESTION.

Dear Standard:

I am a boy eleven years old living in the western part of Rowan county on a red land farm.

I help on the farm during the summer and during the winter I go to school.

Miss Mary Earnhardt is my teacher, and I am in the fifth grade.

I have two sisters and two brothers. My Sunday school teacher is Mrs. R. N. Johnston, and our pastor is Rev. E. D. Brown, and we like him fine.

I hope you can publish my letter as I want to surprise my mother.

I will close by asking a question: What child became a prince by crying at the right time?

Your friend,
Robert Sloop.
Mt. Ulla, N. C.

WILLIE'S AND TEDDY'S SLEIGHRIDE.

March had "come in like a lion" roaring and blustering about and leaving the ground covered with snow.

But the sun was shining brightly and Willie was happy to go to school in such weather. Teddy, his little brother, who was four years old, was happy also until he discovered that he had lost one of his little blue Christmas mittens, and mother would not allow the little fellow to go out to play in the snow that morning without mittens on both hands. You may know that he was something of a baby because he cried when his mother said:

"No, my little son, you can't go out of doors to play this cold morning until you find your mitten. It may be in the house, because I saw you take them both off last night when you came in with Willie."

"Don't cry, little brother, I'll help you hunt," promised Willie, but his tones were rather cross, and he hunted for the lost mitten in a cross fashion, as if he really wished to say: "Why

were you so careless, anyway? Why didn't you put both your mittens in your coat pocket?"

Mother hunted for that mitten, too, and grandma and Sister Nettie; so did baby brother, but when Willie went away to school the mitten had not been found.

"And I'll be late to school if I don't hurry," said Willie, as he took his lunch-box and started. "If you're late nowadays you have to stand on the floor five minutes with the whole school looking at you! It's a new rule!"

Willie must have been sorry that his tones were so cross when he spoke of being late, because after he passed the five-acre field where he and little Teddy had played in the snow the day before, he said aloud: "I wasn't to blame because he lost his mitten!"

The boy was some distance from home when he reached in his coat pocket for his handkerchief. Out came the handkerchief and out came a little blue mitten. Then Willie was seriously unhappy. He picked up the little mitten. How it came in his pocket was more than he knew, but there it was, and it meant that perhaps little Ted could not play in the snow all day; and that might be the last snow of the season.

Willie walked on slowly for a few steps, feeling more and more unhappy.

At last he stood still, then said to himself: "Well, if I have to stand on the floor, I'll stand on the floor, that is all!" And back home he ran to carry the little blue mitten to his unhappy little brother.

"Oh, Willie!" exclaimed his mother, when the door opened and a blue mitten was tossed into the house. "I'm afraid you'll be late to school now, my dear child."

"Well, never mind, 'long's we are all happy," answered Willie most cheerfully.

"Wait," called his father, who had just come in from the barn. "I'll hitch up and drive you to school in the cutter, Willie, and Nettie can get Teddy ready to go, too! This is probably your last chance for a sleighride this year."

"It was my fault, anyway, Willie," Nettie confessed, as she buttoned little brother's coat. "After you left, I remembered that I picked up the mitten and thought I put it in Teddy's pocket, but evidently I put it in your pocket instead. Stand still, Teddy, or I can't get this top button buttoned!"

"It's hard work to thand shtill when you're so happy," declared the little fellow.

Thus it came about that Willie went flying along to school that morning in a cutter, behind jingling sleighbells, and reached the schoolhouse just in time to march in with the other children when the bell rang; and Willie was happy every minute of that day!—*Lutheran.*

Church News.

(Continued from page 19)

TEXAS

First Southern Church, Austin—The reports to Presbytery from this church show 91 additions the past year—31 by profession and 61 by letter, or a net gain in membership of 10 per cent. The Sunday school enrollment is 485, gifts to beneficence \$2,650, and to all causes \$17,000. A burdensome debt was entirely paid in December. And for the coming year both the benevolent and local budgets were fully subscribed. On Wednesday evening, April 8th, a welcome service was held for the members who joined the past year. The quarterly communion service on the first Sunday of April was by reason of number of communicants and the spirit of solemnity and worship, a memorable occasion. With grateful hearts the church begins the new year.

VIRGINIA.

Petersburg, Second—The Communion service was observed on the first Sunday of April. The session announced the names of fourteen new members received on profession of faith. The financial report of the year just closed is the best in the history of the church, the total contributions being \$20,619. Of this amount \$9,439 was given for congregational purposes, and \$11,180 for benevolences, foreign missions receiving \$6,605. Last year the Church gave for all causes \$12,129. The resident membership is \$523.

Anderson Memorial Church, Martinsville at its annual congregational meeting, which was held the last Sunday in March, concurred in the request of the pastor, Rev. William P. McCorkle, that they unite with him in asking Presbytery to dissolve the relations between them. This request the pastor based upon "conditions, for some of which, at least, neither pastor nor congregation were responsible." The dissolution of the pastorate is to take effect the 15th of May, which will mark the expiration of its twelfth year. From the beginning the pastorate of this church has been an almost impossible one for one man to serve, the membership consisting of a congregation in an important and growing county town, with a country constituency scattered over half a county. Mr. McCorkle has served the congregation in town regularly, giving the fifth Sundays and such week-night services as were possible to the country members, who were so scattered that to serve them efficiently would have required him to maintain regular services in seven mission points. It is hoped that Presbytery will place a home missionary in the county, leaving the next pastor to serve the congregation in town all his time. The Presbyterian constituency in the county has grown very much during this pastorate.

Union Theological Seminary, Richmond. The address of Rev. John McNeill, the celebrated Scotch preacher, to the students in the Seminary chapel on "The Minister as a Speaking Man," was one which will never be forgotten by those who heard it. In an informal, familiar, racy way he described his own method and experience in learning to preach without manuscript. It was a unique combination of sound advice, sparkling humor and evangelical earnestness.

Lieutenant Locke White, who graduated in 1917, and who is just back from his work as Chaplain with the army in France, was a visitor to the campus on Sunday and received the heartiest of greetings from a multitude of friends.

The Seminary community was shocked by the cablegram from Korea announcing the death of Rev. Paul S. Crane and Mrs. Eugene Bell, two of our missionaries, who were killed by a railroad train striking the motor car in which they were riding near Seoul. The message states that Rev. Eugene Bell and Mrs. Crane, who were also in the motor car, escaped with their lives. Mr. Crane, who was from Mississippi, graduated from the Seminary only six years ago (class

of 1913). His brother, Rev. J. C. Crane, also of Korea, who was a member of the same class, has been pursuing post-graduate studies in the Seminary this year along with a number of other furloughed missionaries. Rev. Eugene Bell is from Kentucky, and was a student in the Seminary in 1893. Mrs. Bell was a sister of Rev. William F. Bull, of Norfolk, Va. (class of 1899), now at Kunsan, Korea.

Woman's Auxiliary.

To Mecklenburg Presbyterian Auxiliary—Dear Friends: Money has been coming in more rapidly lately and I think you would like to hear from our collections to date:

Last report—total.....	\$ 310.09
Since last report:	
Albemarle	5.00
Steele Creek	3.00
(Making total from Steel Creek \$25.00)	
Sharon	5.00
First	11.50
(Making total from First \$137.50 in money and \$20.00 in War Stamps).	
Second	20.00
Interest on deposit	2.62

\$357.21

Remember that if your society has not given its \$1.00 per member, there is work still for you to do.

Cordially yours,

Madeline Orr,

Secretary for Mission Court Mecklenburg Presbyterian Aux.

Concord Presbyterian—The annual meeting of Concord Presbyterian Auxiliary will be held in the Presbyterian Church at Marion, N. C., April 23-24. A very helpful and inspiring program has been arranged.

The speakers will include Rev. A. A. McLean, Mrs. Swinehart, of Korea, Miss Berry and Mrs. W. B. Ramsay. Mrs. U. B. Willis will have charge of the Bible Hour.

Mrs. Z. V. Turlington, Rec. Sec.

Kings Mountain Presbyterian—The annual meeting of the Kings Mountain Presbyterian Auxiliary will be held in the First Presbyterian Church at Gastonia, April 22-23.

Mecklenburg Presbyterian—The annual meeting of the Mecklenburg Presbyterian will be held in Sharon Church, April 21, at 8 p. m. to April 23. Please send names of delegates at once to Mrs. C. H. Little, Charlotte, N. C., Route No. 2.

Delegates will meet at Queens College (instead of Second Church) from 5:00 to 5:30 p. m. Monday, April 21, and transportation will be provided to Sharon Church. Cars will also meet delegates at Queens College, Tuesday and Wednesday, April 22 and 23, at 10 a. m.

Mary Alexander, Rec. Sec.

Presbyterian Auxiliary of St. Johns, Fla.—The Presbyterian Auxiliary of St. Johns held its 26th annual in the beautiful city of Orlando, Fla., April 1-2, 1919.

The watchword of the Auxiliary was "Service," which was brought before the meeting most forcibly and instructively at each session by the Bible teacher, Mrs. A. McCloud.

The attendance was fine and the program interesting and helpful. The people of Orlando were most hospitable.

The narrative reports were encouraging and the chart report showed an increase in membership and gifts.

Mrs. J. N. Whitner, historian, gave a history of St. Johns' Presbyterian which deserves special mention. There were many excellent addresses, including one by Mr. Stegall, of Luebo, Africa. The young people's work was especially emphasized.

The Presbyterian recommended that each local Auxiliary count every female member of the church as a member of the Auxiliary and make efforts to bring them into active



Story and Incident



Livingstone's Bodyguard.

Ralph Welles Keeler.

"GO slowly, Susi; the jar hurts my back." Dr. David Livingstone sank back in his kitanda and closed his eyes. He was on his return trip from Ujiji, where Mr. Stanley had found him. The journey was a tedious one, for he was sick. The malarial fever—Africa's dread enemy—was holding him tighter and tighter in its death-grasp.

For the last time Dr. Livingstone had seen the water a sea of gold as the sun set over Lake Tanganyika. He could no longer cross the streams astride of Susi's shoulders. Soon they laid him flat in a grass-filled canoe. When they were prepared to leave the little African village, where was the big chief with the Arab costume and the red fez, he was too weak to go out to the door to the kitanda which his strong men carried. So one side of the little house where Dr. Livingstone had spent the night was broken down to allow it to be brought to the spot where he was lying.

And now in Chitambo's village he was dying. His bed was raised from the floor by sticks and grass. It was near the end of the hut, close by the bales and boxes and the precious medicine chest. Outside, by the door, a bright fire burned, and near it, where he could hear his master's voice, the boy Majwara slept. The faithful black men took turns at watching beside the fires. Their hearts were sad, for they loved the good white chief.

Once during the night he asked, "How many days is it to the Luapula?" Later in the night he asked for the calomel and some water. Then he said, "All right; you can go out now." These were his last words, for when Majwara called Susi at 4 o'clock the next morning their master's suffering was over. On a box a candle flickered faintly, and in the dim light Susi saw his master by the bedside on his knees. His body was stretched forward and his head was buried in his hand upon the pillow. Softly they approached him and touched his cheek. It was cold. Bana, the master, was dead.

A cock crew outside the village and the band of men huddled and cowered around the watch-fire. They were at the farthest point from home, and without a leader.

In the morning Chitambo, leading his people, and accompanied by his wives, came to the hut to pay their respects to the dead white chief. Chitambo wore a broad red cloth which covered his shoulders, while a wrapping of native cotton cloth, which he wore around his waist, fell down to his ankles. All carried bows, arrows and spears. The women looked on with curious eyes, while two drummers beat the death lamentations on their funeral drums, and the servants fired volley after volley into the air. After the mourning was over and the customary presents had been given, Dr.

Livingstone's servants bore his body to another hut outside the village. Here a special mourner came, wearing anklets of hollow seed-vessels filled with rattling pebbles. He danced and sang this song:

"Today the Englishman is dead
Who has different hair from ours;
Come round and see the Englishman."

After these funeral rites were over, Farijala and Carras carefully cut open the body of their dead master to remove his heart, and put salt in the body instead. Then the precious heart was placed in a strong tin flour-box, fastened securely, and buried in a hole dug four feet deep. Jacob Wainwright then opened the prayer-book, and, while these African heroes crowded around the heart of the man they loved, he softly spoke the words of the burial service—"earth to earth, ashes to ashes, dust to dust."

With aching hearts the faithful followers of the great explorer placed the body where it would dry. After fourteen days it was wrapped up in calico like a package, and placed in a large piece of bark from a myonga tree. Around this cylinder a piece of sail-cloth was sewed, and the strange package was lashed to a pole so that two men could carry it.

With the body of Dr. Livingstone and the tin box which contained his notes and diaries, these brave fellows started out for the coast. First Susi and Chuma carried him, then Chowpera and Farijala.

Sickness, battles, hunger and thirst assailed them on their march of sorrow. Dr. Livingstone's donkey was killed by a lion. Jacob Wainwright was lost. Village chiefs refused to allow the dead body to come through. They had to pretend to bury the body. Removing the body and tying it up like a bale of cloth, they went through a make-believe burial with the bark case, carrying it away to the woods and destroying it. On they went, however, never caring for the pain and trouble until they came out at the coast town of Bagamoio. Their journey of love was over. Others were to bear their master's body over the sea to its resting-place in Westminster Abbey.

With great longing the followers of the white chief gave over his body to others. They had brought Bana's body to the coast. This was all that they could do.

But when the ship which bore him to England lifted anchor and sailed from their sight, they turned their faces once more toward the depths of Africa. Westminster Abbey might claim that part of their master which they had brought to Bagamoio. For theirs was the richer portion. They knew that in the little village of Chitambo stood two high, thick posts with a strong cross-piece connecting them like a lintel of a door painted with tar. And underneath this simple monument lay the heart of Bana. Far more than his body these swarthy native heroes loved the hero's heart. And Bana was a hero.

service. The field secretary, Miss Agnes Davidson, will be in St. Johns' Presbyterian in May, and much help is expected by the weaker Auxiliaries.

Mrs. R. C. Maxwell.

Orange Presbyterian Auxiliary—The 22d annual meeting of Orange Presbyterian Auxiliary was held in the First Church, Burlington, N. C., April 7-9.

There were one hundred and seven delegates and visitors present, thus showing a full representation from the fifty-three Auxiliaries. The program was full of interest and the speakers were exceptionally fine.

Capt. and Mrs. M. L. Swinehart and Miss Lavalette Dupuy, all of Korea, gave intensely human and entertaining pictures of missionary work in the land of their labors.

Miss Mabel Hall, of Kentucky, was the interesting speaker on Home Missions.

Miss Carrie Lee Campbell, of Richmond, Va., was present throughout the meeting and gave very clever and useful

demonstrations on how to teach Foreign Missions.

A quartette from the First Church, Greensboro, was present one evening and gave four very enjoyable selections. The choir of the Burlington Church rendered a very beautiful musical program each evening.

Mrs. H. E. Gurney, of Monroe, held the Bible study hour each day, and there was no part of the program more important, helpful, or delightful, and all felt a spiritual uplift in following Mrs. Gurney in these four prayer studies.

The business part of the program was full, and the Presbyterian officers and the delegates in their reports showed nothing but interest, work and growth.

The pastor and members of the church were untiring in their efforts to make the delegates and visitors welcome and comfortable.

The theme of the 1919 meeting was Prayer, and the slogan, "Every member of the Women's Auxiliary a regular attendant at the mid-week prayer service."

This was one of the most successful meetings ever held.

Miscellaneous

THE SWEARING PREACHER.

He had just come back from France, and had gone into the pulpit to tell us about fierce battles and heroic deeds. He told us at the beginning that we must not be surprised if he used strange language for a preacher; that some things could not be properly described without what we have been used to calling profanity. He assured us that noble and righteous souls, under war conditions, used cursewords.

He showed us. It was poor swearing. He said he was a Presbyterian, and swore as a Presbyterian minister might be expected to swear if he swore at all. I know what swearing is when I hear it. I have heard sailors swear, and mule drivers, and cattle men from Texas, and I have listened to veterans of the Cuban campaign describe the "embalmed beef" and other things supplied to them when Alger was Secretary of War.

A preacher may quit preaching and take to swearing, but the chances are that he will make as great a failure as it as preachers usually do when they abandon their calling and go into some other business.

I doubt the necessity of profanity in describing what took place in Europe. I once heard an Armenian gentleman describe the destruction of his people by the Turks. He told the story without profanity and without fury. He placed before us, in quite simple language, scenes of unspeakable horror. Alva W. Taylor sat beside me and a greater pacifist than Alva W. Taylor does not exist. At the close of the address Professor Taylor remarked, with fervor: "I am in favor of one war, anyway; I would be glad of a chance to fight those Turks."

No doubt good men have blasphemed at times. Washington wasted a precious moment or two in that way at Monmouth, in startling contrast to his usual habit. Grant swore not at all, whether commanding a wagon train stuck in the mud of Mexico, an unruly regiment, or a broken army fighting a losing battle amid the flaming woods of Shiloh. The great generals of the late war seem to have won victories without blasphemy. There are no anecdotes of Foch, Petain, Haig or Pershing in which profanity plays a part in the story. Evidently swearing is not a military necessity. I do not remember what victories were written down to the credit of the army that "swore terribly in Flanders," but I doubt if they equaled the exploits of the host that fought under Fairfax and Cromwell, in which no man swore without paying a fine. Swearing and praying do not go together, especially if the praying is public. Swearing covers the soul with callosities. Those who return swearing strange oaths may be better men than they were when they went, but they are not better because they swear. A profane disposition is an insidious

spiritual poison. Swearing is the outward expression of inward sleeping sickness. No desire to serve men can fully compensate for the habit of calling upon God to condemn (or damn) a fellow-being, an inanimate object, an animal or an abstraction.—The Christian Century.

BOILS VANISH

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruptions. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Frederick W. Faber.

That Protracted Peace Meeting.

They're calling them "The Allied Pow-wow-ers" now. — The Passing Show.

YOUNG LADY wishes position as music teacher this fall in mountain mission school where she can have Christian young lady as room-mate. Has best references. Address, Music Teacher, care Presbyterian Standard.

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This purpose is being carried out by a series of lectures, discussions and conferences led by specialists—Y. M. C. A. leaders, ministers, churchmen and soldiers. These conferences bring out clearly the facts and conditions both of the beliefs of the church and its mission to humanity and suggest plans based on the tested experiences of those leading them, for meeting the problems confronting the church.

These men leading in this work are many of them men of deep scholarship

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E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoea and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

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and all of them of earnest consecration and wide experience in Christian service in the lines on which they speak, and all men of great vision as to the power and mission of Christianity in the world.

The messages of these leaders is extremely timely, practical and inspirational, and all who attend are sure to return to their home work better fitted and eager to more perfectly carry out the great mission of the church.

We also wish to bear testimony to the fact that the Y. M. C. A., in this work as in all their war work, is doing a tremendous and unselfish task, their desire plainly being simply to serve humanity and the church.

J. R. Kelly, F. H. Wardlow,
F. L. Slaymaker, Committee.

A SILLY PARABLE THAT FITS.

A certain family had employed a maid servant for two whole years and, as the second anniversary approached, the master of the house called her before him and said:

Delia, you have been a pretty good girl. You were green at first and broke a lot of dishes, but you learned rapidly and worked willingly. Your kitchen is in good order and you have brought about many improvements in our daily menu. Now that your term is coming to an end I hope that you will seek re-election.

"You don't know what I mean? Of course you understand that good jobs like this must be passed around. There are lots of other girls who never did a tap of housework that would be glad to have your good home and draw your wages. A number of them handed me their cards today and one of them offered me a glass of soda water. Some of them have been active job hunters for ten years and it is about time they were getting something.

"But, as I said, I hope you will be a candidate for re-election, and when the family comes to vote on filling the place for the next two years, I am quite sure you will get some votes; for, as I said, you are a good worker, although not as affable and popular as some of the other girls. Maybe you have been too busy for that. What? You are going to leave for a place where good service is appreciated? How unreasonable!"

Can any one imagine this silly rigmarole in a well-ordered home? Yet it is just the situation that every public official faces. If he is crooked or incompetent, he cannot be removed until the end of his term. If he works hard and becomes useful, he must be measured periodically in competition with a lot of untried job pirates who have nothing to do but peddle campaign cigars and campaign gossip.

American government will not be on the same common sense plane as the American home until officials are elected to hold office as long as they make good.—Dependable Highways.

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Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to, all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

A CUP OF COLD WATER.

On the evening of the battle of Chickamauga, an Illinois regiment that had been engaged all day was falling back under orders. The men did not know that they were retreating; they supposed, on the contrary, that they were only withdrawing for the night behind the picket lines. They were in high spirits, ready for battle again in the morning. As a matter of fact, the flank of their division had been turned; General Thomas found himself obliged to change the position of his right wing.

As they passed an old straw stack, one soldier called out to his comrades that here was a better bed than he had in camp, and that he was tired enough to stop. Thinking himself well within the lines and close to his own regiment, he stayed; the others passed on.

He pulled straw from the stack, and made himself a good bed, when he heard groaning. It was not yet dark, and he made his way to the place where the groans came. There lay a Confederate soldier—shot through both hips.

"For the love of God, cover me up!" the wounded man pleaded. He had lost much blood, and was faint and cold.

Bringing straw, the Union soldier laid it round him, covered him with his blanket, and laid straw upon that.

"Have you any water?" asked the Southerner.

The Union soldier's canteen was a third full; he put it to the lips of the wounded man.

"Are you a Yank?" the latter asked. "Yes."

"And like as not the very Yank that shot me?"

"I hope not. In any case, we're friends tonight."

"What a pity we weren't always friends. Yank, have you got any more of that water?"

The terrible gunshot thirst was upon him; he drank till not a drop was left in the canteen. Then he said:

"Hit don't seem hardly right—two men that know how to be kind to one another after sundown, tryin' all day to blow daylight through each other, does it now?"

"No, comrade, it don't. And like as not both Christians, too."

"Yes, that's so. Like as not both Christians. Well, you've done your best by me. Good night."

Returning to his straw bed, the Yankee was soon fast asleep. He was awakened some hours later by voices and a light. In sudden fear he heard his wounded acquaintance call out excitedly:

"He's right over thar! He's right over thar!"

The next moment the light approached and he saw a man in a uniform of gray standing over him.

"Are you a Federal soldier?" he asked. "Yes."

"I am a Confederate surgeon. We have the field and are caring for the wounded. We are now removing a wounded man to the hospital, but he re-

fuses to go till you are safe. The picket lines are forming and you are within them. Your camp lies over in that direction. I should advise you to move fast."

The Union soldier did move fast, but he stopped a moment to take the hand of the wounded man.

"You've saved me from capture," he said. "I want to thank you."

"Hit don't seem hardly right to let you be taken," said the Confederate. "Don't be the Bible say that if you give a cup of cold water you shall not lose your

reward? Good night, Yank. Now you skedaddle."

"Good night. God bless you!" And the Union soldier disappeared in the darkness.—Selected.

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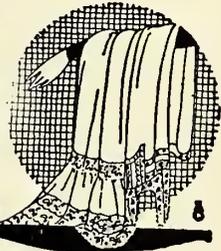
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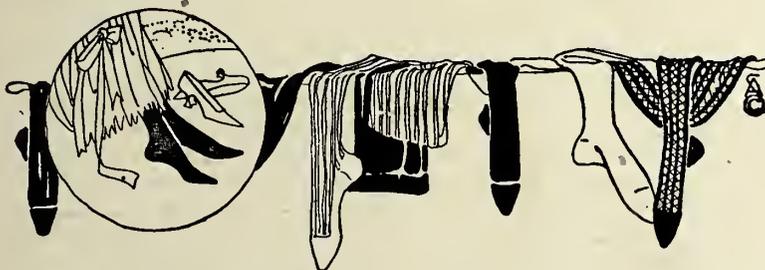
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SIR DOUGLAS HAIG, CHRISTIAN.

Evidence accumulates that the men who were in the high command of the Allied forces of democracy are genuine Christian men. A brother of Dr. Hugh Black, of Union Seminary, New York, Maj. James M. Black, of Edinburgh, a chaplain with the British forces at the front, writing to a friend, said:

"It was the dark Sunday of the German push—I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me after the services for the comfort I had given him, and he remarked: 'Remember, the battle is not ours, but God's.'"

A Northampton Scot has been describing, in the Northampton Daily Echo, a Scottish service at the front attended by

Sir Douglas Haig. The commander-in-chief arrived at the head of a few officers, making altogether, with the privates, a congregation of about sixty. The chaplain talked with an accent reminiscent of Sir J. M. Barrie. "I confess," writes the Northampton Scot, "to being more interested in the great soldier than in the sermon. Here is the man whom the lads 'up there' speak of affectionately as 'Duggie,' and now he is taking part with us in this very simple service, in this very simple church, I begin to understand why. A glimpse of the man who is the directing brain of our army, in this quiet church on this Sabbath morning, far from all the turmoil, looking, as he does, full of health and full of hope, makes me realize that he is a man who is in agreement with the preacher in his claim that the source of our strength is eternal."

How he did fight in that conversation for his agnosticism, and how he did beat us off as we sought to press upon him the need of Christ's atonement and the claims of Christianity upon him! A needy and interesting soul we soon found him to be; and, as our train neared its destination, he seemed reluctant to let us go. His greedy eyes seemed to demand our staying and the impression which we gathered was that he had been allowed in some way to drift out to sea, but that even yet he was rich material for the soul-winner and the Gospel. A flippant skeptic he had become, but his skepticism hardly punctured his skin.

Oh, think of the thousands and thousands of such fellows who are just as valuable and in greater peril than the heathen abroad! Let not the heathen be neglected, but let us remember that beneath the sneering, blatant exterior of thousands of our young men are souls feeding on just such stuff and yet are eager to listen and drink from anyone who brings the real water of life.—Baptist World.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate lining of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

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FIGHTING IN THE WILDERNESS.

It occurred in the smoking room on the train from New Orleans to Memphis. Utter strangers they were to us—one of them a young United States army officer, the other apparently a young business man. Earnest words were darting back and forth between them, words which soon caught our attention as we discovered that they were discussing the church and Christianity.

"I tell you," spoke up the young officer, "the church has got to cut out all of its old stuff and put up some new stuff."

"Yes, sir," spoke up the other; "they have got to do it sure. The old business might have done well back in the past, but the men are not going to stand for it in these times."

And thus the gattling gun rattled on, with its fusillade against the church and its out-of-date theories and methods. The shot was getting hotter and hotter. In fact, the whole place seemed to suffer from a rapid rise in temperature and we found ourselves growing restless. Our lips grew rebellious and threatened to get unlocked. Finally we asked the young officer if a gentle inquiry from us would be regarded as a *casus belli*—or words to that effect.

The officer cut his eye around in our direction and gave us permission to speak; at least, he seemed to be too surprised to forbid our speaking.

We expressed our deep interest in what they were saying and as courteously as we could we prodded them with questions, hoping to empty their hearts of all that they had on the inside on the subject of Christianity, and of their own personal religion. What a revelation it gave us! In what a bleak wilderness their souls seemed to be traveling! Even the possibility of a first cause was a concession that the young officer appeared loath to grant. He preferred to hang an interrogation point over such a possibility. A Methodist church he once joined, but his membership he treated practically as a farce.

Be not o'ermastered by thy pain,
But cling to God, thou shalt not fall;
The floods sweep over thee in vain,
Thou' yet shall rise above them all;
For when thy trial seems too hard to bear,
Lo! God, thy King, hath granted all thy prayer:
Be thou content.

—P. Gerhardt.

They that love Jesus for Jesus' sake, and not for the sake of some consolation of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation.—Thomas a Kempis.

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoe and How to Cure-It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

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A MISSOURI SCHOOLMA'AM.

Today we are hearing a great deal about the "rural problem." One who has used the most effective methods in dealing with it is Miss Jannette White, a school teacher in Missouri. When she went to Burnham District, Audrian County, Missouri, she found the typical country school. Grass and weeds filled the unkempt school yard; the school house door had a hole in it "large enough to admit a small boy;" and the building was so cold that children sometimes frosted their toes as they studied.

At present the school house presents a very attractive appearance. It has been painted and made sanitary in every respect. Pictures, flags and farm exhibits adorn the walls. Every fall an exhibit of domestic and agricultural science is held there. The school is on the State-approved list, for it gives nine grades and two years of high school. What is more, it is regarded as the model country school, not only of Audrian County, but of Missouri.

How did one young woman bring about such a change? In the first place, she is a born teacher. Then, too, she is a "Big Sister," not only to her pupils, but to the "home folks." She co-operates with the parents in grading school work. She gives the mothers cards on which they grade the girls in dish-washing, sweeping, bed-making, dusting, cooking, laundry work, and sewing. The boys are marked on milking, plowing, filling the wood box, currying horses, and various other chores. Both boys and

girls are credited for neat appearance and clean hands and faces. Low voices and polite behaviour have become the rule in Burnham District.

Miss White has used great tact and ingenuity in dealing with the various needs of the pupils. Instead of punishing a boy for laughing in school, she finds out the joke and laughs, too. When winter and heavy snows come, Miss White encourages the boys to build Eskimo huts and tells them all about life in the frozen North. By the time the thaws come, the boys have an excellent idea of how the Eskimos live, and are quite ready to build canals and become Dutch for a while.

Local interests are encouraged. Seeds are bottled and classified; woods of the district are collected and labeled; ground is tested for fertility. The boys and girls are not made to feel that the country has no place or need for the young folks, and that it is beneath them to become farmers and farmers' wives.

Had it not been for the women who stood behind her, it would have been even more difficult for Miss White to accomplish her good work. Through them she has been able to reach the men, who do not hesitate to say that all credit for the success of the movement is due to the women. By working through them, Miss White has influenced the men to vote a levy of sixty-five cents each for the advancement of the school work. Those men now pay the highest rural salary in the State, and furnish a janitor besides. All honor to the plucky, skillful schoolma'am! — The Wellspring.

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REVERENCE FOR PUBLIC WORSHIP.

The reverential dignity of worship by the Christians of Japan as described in a recent letter by Mrs. C. T. Willingham, is a rebuke to many churches in America. We are compelled to say that certain of our preachers are to blame for much of the flippancy of modern times in our public worship. The sacredness of the hour is often destroyed by the funny sermons that we sometimes hear. Great evangelists like Sam Jones and Billy Sunday have invaded the holy of holies in our hearts and have set the pace for the buffoon and the clown in the pulpit. The flippant and humorous church service is the bane of our time. Our Seminary which is the training camp for our pastors, ought to lay special stress on pulpit dignity. A great many good people enter the church with hungry hearts and reverent spirits and leave with souls unsatisfied. The Japanese, if they should happen to drop in some of our churches on Sunday morning, would be rudely shocked at the irreverence not only of the people but of the preacher as well. While we have made progress in many directions in Christian work we are persuaded that in the matter of reverence for sacred things we have lost ground. The old-time religious service, while crude and perhaps



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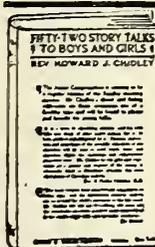


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not attractive, was nevertheless attended with a beautiful dignity and reverence sadly lacking in many of our churches today. A hilarious service has in it not a single element of good taste. The pulpit is certainly not the place for the display of wit; but gentleness should mark the service through and through. The preacher should not roar and storm. His tones should be soft and low. The singing should not be rag-time, but stately and majestic; and the manners of the congregation should befit the occasion which is the hour when we come into the immediate presence of the Almighty. The writer is no Episcopalian but he sometimes wishes that some Baptist churches he knows had a little more Episcopalian decorum and reverence in the worship of the Lord's day. Moses in the presence of the burning bush, took off his shoes because the place where he stood was holy ground. With something of the spirit of Moses we should enter the temple of the Lord to render unto Him the homage of our hearts.

SOME BAD BARGAINS MAN HAS MADE WITH NATURE.

Man may have considerable wisdom, but in dealing with Old Mother Nature, there are many things he needs to learn.

Forty years ago, says an exchange, the planters of Trinidad were in despair. Rats were ravaging the great sugar cane plantations. Traps, cats and ferrets had all proved useless. Ruin stared the planters in the face.

Then some genius suggested the importation of the mongoose. The mongoose is a native of India, a charming furry beast that looks rather like a big and amiable ferret. It makes a delightful pet, but its reputation rests mainly on the fact that it is the deadly enemy of the poisonous cobra and also the finest ratter in the world.

A score of these animals were sent for. Soon there were no more rats. Then the mongoose turned his attention to the chicken yard. Shortly poultry were almost extinct, and eggs at a premium. Next the mongoose cleared out the native birds, and a plague of caterpillars ensued. How are the mighty fallen. Today there is a premium of three shillings on the head of each mongoose, yet the pest is said to be getting worse.

Now the islanders talk of introducing the Indian starling, in the hope of keeping down the grasshoppers which are ravishing the crops, or else of utilizing the Barbados blackbirds for a similar purpose.

But it will be as well to think twice. Rather less than a century ago some homesick Britisher living in Boston sent to England for a couple of pairs of sparrows.

Within less than fifty years the sparrow had established itself in thirty-five states and five territories. It had given

up eating insects, and was running riot among the crops. It was said to have been spreading over the country at the rate of 60,000 square miles a year.

The Department of Agriculture was forced to take the strongest measures, and in 1886 the laws protecting wild birds were repealed so far as the sparrows were concerned, and every inducement given to slaughter the little pests. Yet today, after thirty years' battle, the sparrow is still on top. The damage they do to crops is estimated at something like \$15,000,000 yearly.

The muskrat, which is an animal many times the size of the rat, has been trapped for generations in British North America for the sale of its fur.

Some twenty years ago a Hungarian land owner imported several pairs of muskrats, and turned them loose in a lake on his own property. They multiplied in surprising fashion, for they had none of the enemies which, in the native country, kept them under control, and for a time the importer reaped quite a considerable income by the sale of the skins.

But the animal soon began to spread, and then came stories of burst dams and broken canal banks. The creatures burrowed everywhere, and each year the tale of damage increased. Just before the great war broke out the Hungarian Government offered a prize of \$25,000 to any person who could invent some method of exterminating them.

St. Helena, famous as the island prison of Napoleon, was at one time covered with thick forest. Cattle did not thrive there, and goats were imported to give meat and milk for the settlers. They soon ran wild, and betook themselves to the hills, where they multiplied by thousands, and browsed on the young trees and shrubs. Today the island is little better than a desert.

Sable Island is a great crescent of sand in the Atlantic off Nova Scotia, and for centuries had no inhabitants but gulls and rabbits. Rats were accidentally imported in goods consigned to the light-house, and they became such a pest that in 1880 cats were brought in to cope with them.

That finished the rats. And then the cats turned on the rabbits and wiped them out. The cats became so savage that they were actually a danger, and some bright settler imported a pair of big northern foxes to cope with the cats. The foxes killed the cats and then, having nothing left to eat, they died out. Today Sable Island has only the gulls left.

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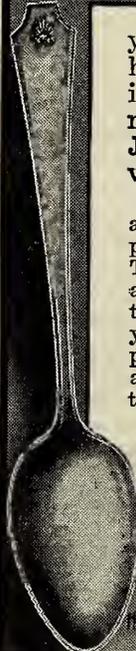
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I never saw a long-faced Christian that amounted to anything. It is worse to meet such a man than to face an east wind in March. What we want is the spirit and confidence of the old martyr who said to a king who threatened to banish him because he would not give up testifying for Christ: "I am not afraid of that, for you cannot banish me from where Christ is." The king said: "Well, I will take away your property." The man replied: "No, you can't; my treasure is laid up in heaven; it is hid with Christ in God." The king said hotly: "I will kill you, then." "You can't do that, either; I have been dead these forty years!" exclaimed the martyr. "What are you going to do with such a fanatic?" asked the king. You can't do anything with him; he has a security and peace which all the kings on earth cannot disturb.—D. L. Moody.

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Then shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year.

To be in the right place, to be doing the right work, is one of the important considerations for every Christian. It is often possible for a man who has become a failure in one piece of work, to march to an amazing success in another environment.—C. S. Cooper.

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No. 30.

Lv. Charlottex6:30am
Ar. Star 9:45am
Ar. Asheboro10:50am
Ar. Aberdeen 3:00pm
Ar. Varina	.....12:34pm
Ar. Fayetteville	...y4:55pm
Ar. Raleigh	.....x1:20pm

No. 18.		No. 4.
Lv. Raleigh	.....x2:05pm	x9:20pm
Ar. Wilson	..... 4:05pm	11:35pm
Ar. Greenville	.... 5:42pm	1:06am
Ar. Washington	... 6:50pm	2:25am
Ar. Belhaven	..... 8:15pm	
Ar. Elizabeth City		6:00am
Ar. Norfolk	8:10am
Ar. New Bern	4:00am
Ar. Beaufort	11:10am

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are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

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A Mere Detail.

Ma—"No, Gladys will not become engaged until she is twenty."

Pa—"But, my dear woman, she may not get the chance when she is twenty."

Ma—Well, then, she will remain twenty until she does."—London Mail.

He Would Prefer It Stayed.

Suitor—"Sir, I ask for your daughter Imogen's hand."

Her Father—"Certainly, my boy, certainly—take the one that's always in my pocket!"—The Passing Show.

A Spring Romance.

"Dearest, I ordered to be sent home today a most beautiful hat for only ten guineas. It's a perfect love!"

"My darling, your love will be returned."—London Saturday Journal.

The Important Point.

Dissatisfied Householder—"Do you mean to say that this meter measures the amount of gas we burn?"

Gas Collector—"I will enter into no controversy, sir; but I may say that the meter measures the amount of gas you will have to pay for."—London Tit-Bits.

Husband—"Yes, my dear, that's a man-of-war."

Wife—"How splendid! And what is that little one just in front?"

Husband—"Oh, that's only a tug!"

Wife—"Oh, yes, of course—tug-of-war! I've heard of 'em!"

Overheard.

Jack—"You can't judge a man by the way he dresses.

Edith—"O, I don't know! I can tell a gentleman by his get-up—in the crowded street car."—Boston Transcript.

Mrs. Flatbush—"Is your husband a good golfer?"

Mrs. Bensonburst—"Well, he doesn't swear, if that's what you mean."—Yonkers Statesman.

It was a woman who caused the great war, and the secret was disclosed last night at the Harvard Unit of New York War Camp Community Service, where two members of the "Old Fifteenth" got into an argument about the causes of the conflict.

"Doan' you know who started dis yere war?" one asked.

"Shuah; I reckon the Kaiser did," answered the other.

"Kaiser!" retorted the first in scorn. "I done got inside information about dat, and I found out de war started about a woman, just like all de other wars. Yessah, my captain says so dis morning. He says: 'Dis yere war was started all on account of Alice Lorraine!' Corse, I dunno who Miss Lorraine is, but I know she's de lady what made all the trouble."—Ex.

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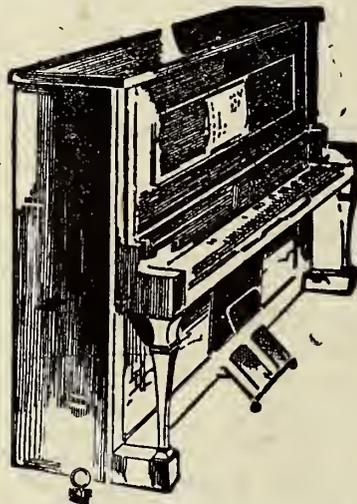
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REV. R. C. REED, D. D.

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NO. 16.

I See His Face.

By Rev. L. T. Newland.

I know, O God it is Thy hand
That spread the sky and built the land;
That swung great planets into space,
And sent abroad the human race.
On every side Thy might is known—
'Tis writ with stars, engraved in stone
Before such might I tremble, fall,
And own Thy power is over all.

I read, O God, Thy gracious plan
To conquer sin and rescue man.
While all must praise that justice good
Which does not yield yet spares the rod—
Which has in Christ made plain the way,
That leads from darkness unto day.
Such goodness, mercy, truth and love
Thy boundless grace does daily prove.

And yet, O God, Thou wouldst appear
As some great power to serve with fear;
If only thus I knew Thy mind;
And sought in vain thyself to find.
But though Thy throne with jewels blaze,
Nor angels dare their eyes upraise—
I can in sorrow clearly trace
The tear drops shining on Thy face.



Editorial



How Many Officers in the Presbyterian Church?

According to our book there are three different officers—Ministers of the Word, Ruling Elders and Deacons. Our Book of Church Order in defining the three officers says that the “office of Ministers of the Word is first in the church both for dignity and usefulness.” It then proceeds to decorate the one who fills this office with ten different titles expressive of his various duties. One whole page is taken up in setting forth the considerations which impart dignity to this office and indicates its usefulness.

The contrast is very marked when we pass to the next paragraph which treats of the Ruling Elder. Nothing is said of the dignity and usefulness of this office and no title is affixed to him who fills the office save the title of Ruling Elder.

Dr. Thornwell is supposed to be our spokesman in his famous discussion with Dr. Hodge on the Eldership. The point that he urged with such persistency was that the Ruling Elder of our Church is the presbyter of Scripture and that the title of presbyter in Scripture is a generic term including two co-ordinate species, ruling elders and teaching elders. He says the Scripture recognizes no order which simply preaches. All those who preach belong to the order of presbyter. He further says that the one thing that discriminates between the two species of presbyters is the “possession or non-possession of the property of preaching.”

The impressions which Dr. Thornwell's writings make, and evidently were designed to make, is that in the N. T. there is no broad line separating between teaching elders and ruling elders. They belong to the same order, and the one differentiating factor is the function of teaching. They are not discriminated in Scripture by different titles. All presbyters are called pastors and bishops; all were charged with the same duties; and the same qualifications were prescribed for all. No such person can be found in the New Testament as the person defined in our Book filling the office of Ministers of the Word.

It is assumed that each of the seven churches in Asia Minor to whom John was directed to write was presided over by a minister of the word and that he is referred to as the “Angel of the Church.” This is possible, but far from probable. Manifestly there was no such person presiding over any of the churches to which the Apostle Paul wrote. It is inconceivable that there should have been and that Paul should have made no recognition of the fact. He mentions both the elders and deacons in his letter to the Philippians, but no minister of the word. He delivered a very solemn address to the elders of the church at Ephesus, but had nothing to say to any minister of the word. He places all the interests of the church in the hands of the elders, making no distinction between them, but bids them all and severally to discharge the duties of a shepherd to the flock.

Now if none of the churches to which Paul wrote had a minister of the word, a man occupying the “highest office in the church both for dignity and usefulness,” presiding over it, is it probable that all of the churches to which John wrote only a short while afterwards were blessed with the services of this chief officer? Is this a matter of such certain-

ty as to warrant us in finding an “Angel of the Church” in each of our pastors?

Dr. Thornwell says that teaching elders and ruling elders are co-ordinate species of the one genus Presbyter. How can they be co-ordinate if the one species occupies a distinct office and that the “highest in the church both for dignity and usefulness?” Is it not obvious, that if our theory is correct, viz: that all of our elders are included under the same Scriptural titles of Presbyters, Pastors and Bishops, that we have put far too much in Sec II, or far too little in Sec III, in Chapter IV of our Book of Church Order?

The Church Encouraging Sabbath Violation.

We may be like the old lady who tried to sweep back the Atlantic Ocean with a broom when we lift up our voice against the loose views of Sabbath observance that are creeping into the Presbyterian Church and ministry.

Throughout its history it has been known as the Church that taught strict Sabbath observance and in that fact we gloried. In the years of our sojourn here we have seen a gradual decline in these strict views. We have seen a relaxation of rules and a tendency to make the Sabbath as other days.

Now the world may applaud what they call our growing broad-mindedness, but everyone knows that the testimony borne by us no longer comes to men with the same authority, nor does it inspire the same respect. This swerving aside from our old stand began first with the people. Then elders and deacons began to save time for business by taking Sunday trains. Then came the Sunday paper, and despite the warnings and pleadings of the pulpit, both officers and members would read them, and as a result they came to hear preaching with minds so absorbed in the news of this world that they cared little to hear news of the other world.

After the denunciation of the Sunday paper by the pulpits one would not have looked for the pulpits to make use of them, but gradually they are allowing the advertising advantages to overshadow their violation of God's law. They are now beginning to use the Sunday papers to advertise their hours of worship, thus putting a temptation before their people to use such papers.

Now, our brethren of the North have a director of publicity, who, according to a secular paper, will recommend to the Northern Assembly a system of local advertising in every community where there is a Presbyterian Church.

A secular paper of the South rejoices that this movement is extending to the Southern Church, and cites the example of a church in one of our large cities where the deacons have contracted for definite space for a year, the first of its advertising appearing in the Sunday paper. With the publicity feature we are in full accord. We believe in using the secular press to advertise the Church, but we do protest against the use of the Sunday paper.

The same end can be reached by the Saturday paper and at the same time we can be consistent.

The Editor at the Presbytery.

In one sense an editor has to lead a tread-mill life, as the cry for copy never ceases, so he has to grind out a regular supply of grist.

In another sense he has more freedom than the pastor, because he sustains to the Church a double relation, that of an editor and that of a Presbyter.

As a Presbyter he has to attend the regular meetings of his Presbytery and give that Court of the Church the benefit of that wisdom of which editors are supposed to have a large store. Then as an editor he has to keep in touch with the other brethren of his Synod in order to gain their support in his work, and as the only way to meet these brethren together is to meet them at their Presbytery meetings, it then becomes also his duty to attend other Presbyteries than his own.

As Kings Mountain Presbytery was in session at the same time as Mecklenburg, he decided to look in on the brethren at that Presbytery. Lincolnton, where the Presbytery met, has put on new life these recent years. From colonial times down to modern times, it seemed as completely finished as the pyramids of Egypt, but a few years ago it caught the spirit of progress, and now has all the conveniences of city life. It is true that some of the citizens still find time to sit in the shadow of the court house and decide the destiny of nations, but the majority of them are on the move.

General Hoke once said that there was no place in the State where a man could make a dollar go further than in Lincolnton, but it would be necessary for him to bring the dollar with him. That can no longer be said, if we judge the town by the prices now prevailing, as meat and eggs keep step in price with the city of Charlotte.

Among the improvements in Lincolnton none are more noticeable than the new Presbyterian Church where Presbytery met. We shall not attempt to draw a pen picture of the building, except to say that it is free of debt and equal in beauty and convenience to churches in much larger cities. The pastor, Rev. W. S. Wilson, D. D., matches the church, being one of the best and strongest preachers in the Synod.

As we had to witness the reception of the soldiers in Charlotte on Wednesday, we did not reach Presbytery till the last day, but we were there long enough to see that though "little among the thousands of Judah," no Presbytery in the Synod has abler men, who are devising great things for the spread of the kingdom. Their home work is growing fast, while the educational work at Westminster School under the wise leadership of Rev. T. E. P. Woods, can compare in economy and lasting results with any school in the State.

It has long since passed the experimental stage, and next session it will begin a new era, as Rev. J. G. Garth will be associated with Mr. Woods in the management, the two making a very strong team.

Rev. J. T. Dendy, of Belmont, presided over Presbytery with ability and firmness.

Mr. Joseph Bartlett, who has been teaching for three sessions at the Westminster School, was ordained to the work of an evangelist. Mr. Bartlett is blind, but by the law of compensation his mental eyes are exceedingly good. We did not hear his examinations, but we learned that they were remarkably fine, far beyond the ordinary examination.

We heard his trial sermon on "Contentment," which

showed ability of a high order. He himself is a living illustration of the doctrine he preached.

The Presbytery patiently suffered an address by the editor, which already has begun to bear fruit.

The Lincolnton Church has long been one of the banner churches of Synod with respect to subscribing to the Standard. Nearly every family in the church is a subscriber to the paper. It is no wonder, therefore, that their average gifts to all causes was \$52 per member. There are other churches in this Presbytery whose liberality we hope soon to record, in order to provoke others unto good works.

As Lincolnton has put on city airs, instead of the basket dinner, the members were whirled to the various homes where they were entertained in family style. Presbytery recommended the Standard to its families, and it is hoped that the pastors, like loyal members, will carry out this recommendation and seek to place a copy of the paper in every home.

If they will do so they will be amply repaid. As all things end, so did Presbytery, and also the editor's outing.

Whiteface and His Brownie Friends.

This is the title of a charming little book for children by Mrs. Motte Martin of our African Mission. It was sent forth with some misgivings on the part of the author, several months ago.

Its success has been wonderful. The first edition of 1,000 copies has been exhausted, and now the second edition of 2,000 has left the press and will soon be ready for distribution.

It is profusely illustrated with original pictures and is written in language that children can understand.

Every mail brings fresh orders. It carries to the young a knowledge of our work there that will never be lost.

This dainty booklet is from the press of the Presbyterian Standard Publishing Company. The general make-up and excellent typographical work have greatly impressed the Church and the public generally with what we are able to do in fine printing.

"Fifty Years in China."

The Presbyterian Committee of Publication has published a neatly paper bound book of 231 pages, with the above title. It is written by Dr. S. I. Woodbridge, of our China Mission. Two others preceded Dr. Woodbridge in the preparation of this book. Rev. Geo. Hudson gathered the material, and made an outline of the book, but died after he had written only two chapters. Then Dr. John W. Davis was appointed to finish the work, but had written only a few pages when he too passed away.

Dr. Woodbridge has been spared to finish the history, and in this modest little book we have the result of his effort. No one can read it without feeling the charm of his style, so graphic, yet so simple, or without having his faith strengthened, as he follows God's hand as it is plainly traced in the history of this work.

Now that our churches have begun a systematic study of missions, we commend this book as one admirably adapted to that purpose. The facts are arranged in a way that will make teaching an easy matter, and that will make learning a pleasure.



Contributed



Relief Commission on Way to Bible Lands

By R. E. Magill.

IN MID OCEAN—On Board the *Mauretania*—This boat is the most famous of the great fleet of steamers built to carry tourists, on pleasure bent from America to Europe, and now four months after the armistice one finds it strange indeed that the one present purpose for operating the mammoth Atlantic liners is to aid in healing the hurts of the world's holocaust.

Right nobly has this mammoth floating palace performed her part as a mercy-ship, and whether as a floating hospital or a transport for troops she has maintained her record as the fastest big liner afloat, and through midnight blackness with all lights out, raging storms, perils of submarines and lurking mines, her 70,000 horsepower engines have driven her at top speed on her missions of mercy.

Probably no group she has carried has gone on a higher mission than the Sunday School Commission for Armenian and Syrian relief which sailed from New York on March 14. The names if published would reveal a number of leaders in Church movements and in the Sunday school activities of the leading denominations of the United States and Canada. One bishop, one seminary professor, three teachers, two missionary workers, ten editors and two plain business men are in the group.

One of the secretaries of the American committee for relief in the Near East, Mr. H. C. Jaquith, is with the party and will arrange for its itinerary and direct the relief work the commission will undertake for the American committee.

The commission fully understands that it is on a mission of service to distressed peoples and not on a sight-seeing pleasure jaunt. They are going, soldier fashion, in light marching order and equipped to look out for themselves as well as to minister to others. They wear a uniform which identifies them as relief workers from America and the equipment is complete even down to emergency army rations, so they will not be a burden upon the famine-stricken lands they are to visit.

The *Mauretania* carries an interesting passenger list and it is remarkable how large a place reconstruction work has in the plans of the cosmopolitan crowd one finds aboard a trans-Atlantic steamer during these past-war days. In fact it is exceedingly difficult to secure a passport and engage overseas passage unless the traveler can establish that he is engaged in a reconstruction war task. Among the passengers was noted General Pau, a famous general of the French Army, a one-armed veteran of many campaigns, who is returning after a special military mission to Australia. Dr. John R. Mott on a past-war Y. M. C. A. mission and Dr. Charles R. Watson, late secretary of the Foreign Mission Board of the United Presbyterian Church and for twenty years the head of the remarkable work this Church is doing in Egypt, who is on his way to establish a Christian university at Cairo, Egypt.

A number of English soldiers and naval men who saw service in the Mediterranean and in Palestine are among the passengers and by tactful questioning it is possible to get some first-hand stories from some brave but exceedingly modest men. One quiet little jackie wears a wound stripe for injuries received when his ship was sunk by a submarine in the campaign for the possession of the Dardanelles, and although but a boy in years and appearance he has served sixteen years in the Royal navy. As the *Mauretania* is English owned, and operated by an English crew, it is an easy matter to get some vivid pictures of some of the daring exploits

of the English navy as it fought to free the world from the spectre of German domination and to retain that supremacy of the seas which has been England's proud boast for generations.

A survivor of the *Lusitania*, the sister ship of *Mauretania*, was found among the stewards, and on every hand limping and maimed soldiers bear mute testimony to the price that has been paid to make the world safe for democracy.

In common with all the big liners, the *Mauretania* was fitted out as a transport and the vast dining saloons, cargo storage and recreational space have been converted into sleeping quarters for returning soldiers and every trip from five to six thousand men and officers are landed at an American port.

It is interesting to study the arrangements that have been made to house and feed the equivalent of a city of eight thousand people within a space of 800 feet long and 100 feet wide. Two wicked-looking six-inch guns with an effective radius of five miles are still mounted aft, and will not be dismounted until after the peace treaty is officially signed.

New views of the large scope of the task of our relief commission are being brought to our attention as we come into touch with men who have just come out of the Near East district, and it is significant that whether they are soldiers, missionaries or traders, they are agreed that the United States must accept her share in providing stable government for the newly emancipated peoples of Europe and Asia who are not ready to set up democracies for themselves. There seems to be a growing conviction that we should become the mandatory for Armenia as we are known to have no territorial ambitions and no selfish motives to insert in the final terms of the peace table.

If it should be our lot to become the guardians of this distressed land, we should have on our hands the strip of territory which has been the football of contending forces, Asiatic and European, for 2,500 years and which has, during this turbulent period never known anything but the rule of heartless despots. Racially we would have on our hands peoples with age-long hatreds and feuds, and in extent we would control a territory approximating in territory, the States south of Mason and Dixon line and east of the Mississippi river. While we should meet every obligation the war has imposed upon us, I devoutly hope we may not have to send our boys to Turkey for police purposes.

Mid-Atlantic, March 15, 1919.

"The Anna E. Lassing Hall."

In the death of Mrs. Anna E. Lassing the cause of Home Missions sustained a great loss. For many years she was a member of the Richwood Presbyterian Church of Kentucky, and manifested her interest in our mountain missions by her prayers and contributions. Having expressed her desire that \$500 of her estate should go to the support of our Home Mission work, her son, Judge John M. Lassing, with the approval of the pastor, Rev. S. T. Hill, has kindly forwarded this amount to our treasury.

In order that this gift might assume a permanent form, it has been decided to use it in connection with the erection of a greatly needed school building at Heidelberg, Kentucky, for Beechwood Seminary, the institution selected and supported by the Christian Endeavor Societies as their Home Mission responsibility. The chapel or some other appropriate feature of the building will be set apart and known as the "Anna E. Lassing Hall." It will thus be a perpetual memorial commemorating the work of a good woman, and an inspiration to the students who will through the years to come receive the benefit of her generosity.

S. L. Morris, Sec.

Some Misleading Statements Discussed

By F. S. Neal.

IN your issue of January 29th last is a sermon preached before Atlanta Presbytery, by Rev. Robert Ivey, D. D., on "God's plan for financing His Kingdom." It is not the object in this article to prove or disprove the statement, that the law of the tithe is still in force. Some of the statements in this sermon deserve careful consideration; others, I think, are misleading, to say the least. I think it dangerous to take a text out of its setting and put some construction on it that it was not intended to teach.

I quote the following statements in this sermon: "Away back there in the early dawn of history, we see the tithe, in germ at least, in the offerings of Cain and Abel. The Council of Seville, we read, viewed Cain's sin as one of covetousness in withholding a portion of that which God required."

Again: "Worship was by sacrifice. We do not know the origin of their sacrifice, but we do know that Cain and Abel sacrificed, and from the book of Hebrews we infer that the tithe was used to provide for the sacrifice. We do not know the origin of either sacrifice or tithe, (the worship of God or means for that worship) but both must have been instituted away back there by revelation of God, and with sacrifice went the means for it, the tithe."

There are here made three statements I want to call attention to: Origin of sacrifice; Cain and Abel's offering, and the use or purpose of the tithe. As to the latter, will only say that aside from the question as to whether or not God required the tithe before, or that He requires it since, during the whole of the Mosaic economy, the tithe was given by God to the tribe of Levi as their portion, in lieu of the fact that they were to receive no division in the land of Caanan. The tribe of Levi was called by God to the service of the sanctuary, and for their support, and as their part of the inheritance, the tithe, with certain cities and their suburbs were given them, carrying with it the same principle as the New Testament text, "For God hath ordained that they who preach the Gospel shall live by the Gospel."

The origin of sacrifice—Do we know it? I think so, if we are allowed, as stated in our confession, to draw reasonable inference from statements, circumstances and surroundings, in connection with other fundamental truths of the Bible. Let us take Gen. 3, verses 7th, 15th and 21st, "And the eyes of them both were opened, and they knew that they were naked and they sewed fig leaves together and made them aprons," "And I will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." "Unto Adam also and to his wife, did the Lord make coats of skins and clothed them."

We have here the fall of man into sin—fleeing from the presence of the holy God—his effort to cover his nakedness, shame and guilt by a covering of fig leaves. We then have the first promise made to sinful man of a Savior to come, the seed of the woman. This is a wonderful promise—couched within a few words—pregnant with tremendous results—it brings into view the coming of "The Lamb of God, slain from the foundation of the world"—it foresees all the conflicts between Christ and His people with satan and his forces—it guarantees the ultimate triumph of the Church and the establishment of Christ's Kingdom. We then have the statement that the Lord God clothed Adam and his wife with coats of skins made by Himself. In the face of the promise of the coming Savior, the statement that God Himself clothed them with coats of skins is very significant. It is God's own provision in contrast with their efforts to cover themselves with leaves. If God Himself clothed them—covered their sin—then to Him it was an acceptable covering—they now are no longer under the Covenant of Works, but are brought under the eternal covenant of grace, which the coming seed of the woman would seal with His own blood. I am unable to limit this transaction to the mere covering of the body—it has a greater significance. I can see nothing wrong, or anything that is not logical in be-

lieving that here was the origin of sacrifice—that God clothed them with the skins of animals slain in sacrifice—typical of the blood to be shed by the coming one—bringing out here at the very beginning the doctrine of substitution and of the atonement.

As to the offering of Cain and Abel, Gen. 4:2-5, we are told here that Abel was a keeper of sheep; Cain was a tiller of the ground. Cain brought of the fruit of the ground an offering unto the Lord—Abel also brought of the firstlings of his flock, and of the fat thereof—that God had respect unto Abel's offering, but unto Cain and his offering He had not respect. You will notice here that both Abel and his offering were accepted, and both Cain and his offering were rejected. I am unable to see here even the "germ" of tithe or that Cain's sin consisted in withholding a part of what was due God. We are told the kind of offering—not the amount or proportion of either. We are told that Abel brought of the firstlings of his flocks and may reasonably infer that Cain brought of the first fruits of the ground. If so, then they both brought an offering of first fruits. The heart of the matter is contained in the statement in connection with Abel's offering, "and of the fat thereof," showing that his offering had been slain—that blood had been shed. We are told in Hebrews that "by faith Abel offered unto God a more excellent sacrifice than Cain." Abel came into God's presence in God's appointed way—the shed blood of an innocent victim, typical of the promised seed to come. He believed God—he now stands before Him as righteous—his sins covered—just as Adam and Eve were, when God clothed them. Abel had the same kind of faith that the Hebrew had when he slew the lamb and sprinkled the blood on the door post—it was God's way—it was His plan—they believed it and were saved. Cain came into God's presence without the shedding of blood—no sacrifice for sin—testifying that he did not believe in the coming one. "Without the shedding of blood there is no remission."

From the beginning God has had only one plan of salvation. The Old Testament saint looked forward, through types and shadows, to the coming one who would make atonement for sin with his own blood; the New Testament saint, through the emblem of the Lord's Supper, looks back to the same event. If one had before him for inspiration all the redeemed that have gone before and all that are yet to come, he would find it one vast throng of sinners that, without a single exception, had been redeemed by the blood of the "Lamb of God that taketh away the sin of the world."

In this day and time I cannot see that we have any more right to come into God's presence with our gifts, without coming through the merits of Christ's work, than Cain had to bring of the fruits of the field, without an offering for sin, typifying the seed of the woman that should bruise the serpent's head.

Charlotte, N. C., R. D.

The Plan of Federal Union.

The General Assembly's committee on Federal Union completed its work at Pittsburgh on March 27th.

The plan of federal union finally adopted received the unanimous vote of the members of our church present. It received the vote of all the members of the committee of the Presbyterian Church U. S. A. present except two.

Both committees recommended its adoption to their respective Assemblies.

The text of the plan of union, as it is a report to the two General Assemblies, will not be given to our papers until published by the Stated Clerks of the two Assemblies. This will be about the first of May.

John M. Wells, Chairman.

The 113th Field Artillery in Action

By Chaplain B. R. Lacy.

(Although the fighting is over the interest felt in the great battles and in the soldiers is at its height. We know our readers will welcome the opportunity of hearing at first hand something of the part some of our Carolina boys had in the conflict as it is told in a private letter of Mr. Lacy, who was the popular chaplain for the 113th Field Artillery, to his mother. We are glad of the opportunity to publish this letter and rejoice that Mr. Lacy and his brave soldier lads are once more safe at home.—Ed.)

YOU no doubt know that we fought through the St. Mihiel drive. If you can get a map of the Western front you can see what we did. From Coquiton near Reims, we went to Toul, camped in woods near Nucille-tour, right out on the ground in dog tents. The 30th Division was in Flanders, but they needed American artillery near Toul, so we supported the 89th division which had been trained at Funston by General Wood. It was new to the game just as we were, but a fine bunch. We had a little experience from August 20th to September 12th, going into positions near Berncourt and Beaumont, and firing a little. But anyone who has simply been in a quiet sector has not really seen war. It is a matter of hiding your battery by natural means and camouflage, firing at cross-roads in the day, and putting down barrages for raiding parties at night. But we could see that big things were coming. Every night heavy artillery were moving up, and all had prepared for positions north of Novaux. These are all little towns and hard to find on any but big maps. It rained all the time just before the drive on September 12 and we nearly killed our horses and men carrying up ammunition every night. The Boches shelled the roads a good deal, but did not get any of our men. They did reach once to a big ammunition dump near us and it exploded, destroying about 50,000 rounds. As each shell cost about \$15 and it had taken a good deal of trouble to get it up, you can imagine what a loss it was. It was the biggest single explosion I ever saw or heard or felt.

Perfection of Artillery Preparation.

The drive was so wonderfully successful because of the perfection of the artillery preparation. No one will ever be able to describe such a scene and sound as ushered in the drive. At 1 a. m. the preparatory fire started, shelling gun positions, shelling to cut barbed wire, shelling at cross roads to prevent reinforcements or a retreat. That fire continued until a few minutes to five. At five the barrage was fired and the machine guns joined in the barrage. I shall always think of that as one of the supreme moments of my life, and the break of day that morning, one of the strangest. None of us had slept more than a few minutes, yet none seemed sleepy.

The Advance.

Well, I think I wrote you about our advance. We went through Linney, where Lieutenant Douglas, of Buffalo, N. Y., a splendid officer, had been killed or rather buried, for he had been killed further out on the battlefield. I wrote you my impressions of the first wounded, first prisoners, first dead, of my first funeral at twilight on the battlefield, of my spending until 2 a. m. trying to get a wounded captain to the hospital, of crawling with my blankets on the wet ground and sleeping until day, of finding the batteries the next day and of going with the first battalion through Bullionville to Theaiecourt. How we ever took three batteries over that road, through that town and the position on the hill, without getting killed, I do not know. While they were coming up was the only time I know of that they did not shell that road. In the sunken road about fifty yards back of our guns, were companies of the Sixth Marines and Twenty-third Infantry. They stayed twenty-four hours there, and then went forward about a thousand yards to the front for twenty-four hours. When they first stop they dig little graves just big enough for one man to lie in, later, they join these

graves, and make a trench if they stay long. Our boys do the same thing near their guns.

Getting Out in Time.

We remained about Theaiecourt from morning September 13, until after dark, September 14. We had had gas thrown near us that night, thirteenth, and wore our masks for awhile. The next day at noon the Germans got hits at two batteries, wounding six men. Now Mr. Fritz has a strange way of registering his guns on a battery or any other target in the day and then at night opening up on it good and proper. We suspected he would fire again that night, so got ready to move all three batteries about two hundred yards from that position, but before we did, orders came to move out entirely. Later we found out from the infantry left there that our vacated positions were heavily shelled that night.

Long to Be Remembered Night.

As it was the night of the fourteenth will be one long remembered. We marched all night, going away from the front and wondering why we were going out and where. The Huns shelled our roads and came very near getting me. They killed one horse, that was all. Sunday, the fifteenth, we spent in and near the ruined town of Rambecourt. That night was moonlight and we moved to Mecue, traveling all night. Planes dropped bombs on both sides of the road while our column was held up. Sleepy? Captain McLendon went to sleep, sound asleep, on a rock pile, although it was a chilly night.

The morning of the sixteenth we were at Merrin on the Meuse. I spread my blankets in the cemetery and slept in peace and took my first bath in a long time in a river. The town was near the front, utterly deserted and almost utterly destroyed. We also stayed there the night of the sixteenth and I slept again in the graveyard. The seventeenth I went off to Commercy to send mail and that night marched to Nicey. Oh, the tug of those night marches in the rain. I got no sleep on the seventeenth for I went back to Toul for mail and sent you a cable, got mail, too. But I came very near not getting the regiment again, spent the night of the seventeenth, also raining, trying to get back again. Ran the Ford into the entrance of a dugout and had to be pulled out by a French truck.

Going Up to the Front.

I passed about fifteen hundred trucks loaded with infantry, all going in our direction, and any number of big tractor-drawn cannons. The roads at night before a big advance are something in themselves. Not a light of any kind, but everybody trying to get there at once. Big roads and little roads are all chock-full and often blocked. I caught a lovely cold that night slept for about two hours on a table in a room with a rotten roof at Beauzee and my shoes were full of water the next day. The regiment was at another little town. To cut this short, we went in to Barecourt near Clement where we spent Sunday and I had about six services. Thence we moved in the rain to Brocourt. I again went back for mail, and a terrific time on congested roads, and it took two days to go to Toul and back. Our guns were in front of Avocourt when I returned and the morning of September 26 saw us starting the famous Argonne drive.

Firing German Gun.

Nearly two weeks after that, at Recicourt, I wrote you a long letter telling you how we went through the forest of Avocourt and Montfaucon. I fired the German six-inch gun from the edge of the forest of Montfaucon, firing over the town on a village called Nantilliois and also in the Bois de Buerge which was full of machine guns. The observation post from which I directed fire for four days was in the infantry right line over Cierges and we fired on the Bois de Romangnes and machine guns in front of Gesnes. I saw the advance that captured Cierges and went up the Gesnes and was directing the fire of three batteries at the time. Mud

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The Assembly's Minutes

THE General Assembly is soon to meet. It is a fit time to call attention to the need for accuracy in its minutes and to express the hope that no hurry to get out the volume or hasten its publication will be allowed to lessen the value of the records. If any publication should be as nearly perfect as possible it should be the minutes of our highest court, with its accompanying reports and figures. This book tells the world what our church is and what it is doing. It is the measure of its progress and the standard of its comparison with other denominations or with its own achievements in other years. And especially is it needful that the records be accurate, since by a peculiar law, errors in one Assembly's minutes are thought by many interpreters to be uncorrectible, no matter how glaring, on the ground that each Assembly is separate and distinct from the other, that when it closes it does not adjourn but is dissolved and another like it is called to meet at a certain time.

How mortifying and unsatisfactory, then, as well as misleading, such an error as appeared after the last Assembly, in the reports of the communicant roll of the church, ten thousand short in the single Presbytery of Lexington, and as a result ten thousand short in the church's total! The attempt to correct the error will never succeed. It will never be caught up with. The figures went out to the world and practically fixed themselves. In many comparative figures which have been published, in inter-denominational tables, the lessened credit to our church has been persistently followed. The book will be used and referred to by those who will never know the real facts.

Another glaring error that should have been corrected before the book was published has not been noticed publicly so far as we know. In the table of the Presbytery of East Hanover, one large church of nearly a thousand members is listed twice, and its figures as to every item of its report twice counted in making the totals. Thus while the Presbytery of Lexington's misprinted figures give us 10,000 too few members, the East Hanover mistake gives us 919 too many communicants, \$2,183 more than our Foreign Mission collections, \$3,000 more than our pastors' salaries paid and so on through twenty other errors, one of them involving as great a difference as that between \$1,244 and \$12,414.

But passing by other and numerous small errors that mar

the minutes and that make them unreliable, perhaps the most serious is to be found on pages 26 and 27, in the body of the record, an error that misrepresents scores of men and puts them in a false light before the Church at large in a recorded vote expressly designed to show precisely where they stood. Even the venerable stated clerk himself is misrepresented on those pages. The record as printed is, "The substitute paper of Rev. J. M. Wells, D. D., was amended and adopted by the following ye and nay vote of 152 to 72 which was ordered to be placed on record." Then follow the names, and scores of men are represented as voting for Dr. Wells' substitute who were its most strenuous opponents, and as voting against it who were its warmest advocates. This minute is totally incorrect and misleading as to great numbers of commissioners. The facts of the case are as follows: Dr. Wells' paper had been substituted for another paper. Propositions were made to amend it, before its final adoption. One of these propositions was with reference to enlarging the committee of conference on federation. On this proposition a ye and nay vote was called for and was taken. That was the vote that was ordered to record, a vote simply on an amendment to Dr. Wells' paper, amendments having been proposed by Drs. Dobyns and Bittinger. Fifty-five or more men are represented, as the minutes read, as being on the opposite side of that for which they actually voted on the main issue, as witness the previous recorded vote. The ye and nay vote was solely on the amendment, and not on the amendment and adoption. No recorded vote was made when the question was on the adoption of the amended substitute. The viva voce vote was so nearly unanimous that there was laughter in the Assembly. One side simply refrained from voting. Many who most heartily favored the substitute were opposed to this particular amendment. Many who strongly opposed the substitute favored this amendment. By the record here they are represented on one page as voting for the substitute and on the next page as voting against it, and vice versa.

This is no unimportant matter. Those who are misrepresented by the record as it stands, the very purpose of which was to show the exact position of the men voting, and who will be misjudged by every reader of that record, can hardly be expected to bear that misrepresentation and misjudgment with equanimity

One of the Sufferers.

Ordination vs. Licensure

Marion, S C., April 8, 1919.

Rev. R. C. Reed, D. D.,
Columbia, S. C.

Dear Dr. Reed:

OUR Church owes you a vote of thanks for your recent article in the Standard on Candidates, Licensure and Ordination. Our Book of Church Order certainly should be changed in some particulars to meet the needs of the day. The purpose of this letter is to suggest two changes: one touching Ordination, the other Licensure.

1—Ordination. Add to paragraph 118 the following after the sentence, "He shall further be required to preach a sermon before the Presbytery," *Trials for ordination, in the same Presbytery in which the candidate was licensed, may be omitted*, and the Presbytery being fully satisfied, etc. (The underscored words indicate the addition).

2—Licensure. Add to paragraph 129 the following: "But when there is a call to a definite work and the examination for licensure shows the candidate is prepared for ordination, the Presbytery may omit the licensure and ordain the candidate without further examination.

The purpose of the addition to paragraph 129 is to meet a condition which is now very common—the candidate is called to a definite work (e. g. a church) before he is licensed, and when he comes before his Presbytery and is examined for licensure, that examination satisfies the Presbytery of his fitness for ordination as well, and since the call is on the

table waiting to be put into his hands so soon as he is licensed, the Presbytery finds *all three parts of the doctrine of vocation* (paragraph 96) *witnessing his fitness for ordination!* Why then license him? In your last article (April 2), you contend that when these conditions are met it is illogical to put the candidate through the examinations again, and to do so results in a farce. You are right. Does not the same logical reasoning apply to licensure under the conditions stated above? And such conditions are not infrequent.

Last summer, in answer to a letter addressed to the stated clerks, replies from the 36 Presbyteries giving the information asked for, tabulated show these facts:

(1) Number of candidates licensed during the past five years, 144.

(2) Number of candidates dismissed to other Presbyteries as licentiates, 67.

(3) The remainder, 77, were ordained by the Presbytery which licensed.

(4) Of these 77, *dalls were placed in the hands of* 41 *when licensed*, 53 per cent.

(5) Of these 77 licensed, 31 were ordained at the same meeting, 40 per cent.

(6) Seven Presbyteries accepted the examination for licensure as satisfactory for ordination (just what you contend for) and formally accepted them as such in 21 cases out of the 77, viz: East Hanover 9, Dallas 5, Enoree 3,

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Rev. Paul S. Crane

By Rev. L. T. Newland.

I HAVE no thought of preparing a memorial of Paul Crane, for I have not sought to gather any data on his life. I merely want to express my appreciation of his life and of his friendship which I valued so much.

Ever since his arrival on the field we have been closely associated in the work and being of nearly the same age our association soon ripened into warm personal friendship. We were together in our studies and in our work, and in our recreations and under the isolation of a mission field we were as much together as we would have been in years here in the homeland where other friends and interests would have claimed much of our attention.

I have watched Paul Crane through that most critical period in a missionary's life, when he is adjusting himself to the conditions on the mission field. The Koreans, of course, were new to him and their language strange and difficult. Many a missionary when he makes his first contact with heathenism is spiritually injured for years and only through earnest prayer can he overcome those first impressions. But with Crane it was different, the love of Christ constrained him, and his soul was big enough and his faith strong enough to pierce through repellent heathenism, and love the soul held in slavery. He was patient with the Korean's many faults, generous with their weakness and always eager for their salvation. Whenever we older missionaries complained of some outbreking sins on the part of our Christians, Crane was generally more generous in his statements than we were. Yet he was just, and rarely have I met a man even of maturer years that had such a hatred for sin wherever he found it.

I have also watched him in his relationship with his fellow missionaries. It is harder to orient oneself to the missionaries than it is to the conditions, for only men of determination can ever get out to the mission field. Our years as practical bishops in one field do not tend to lessen our weakness for wanting our own way. Yet here was a man that came into our midst and won our hearts. He took his place among us and immediately assumed his share of the burdens. The interest of the work was so dear to his heart that he immediately sought opportunities of being useful and he was

a man of such varied and apparent talents that young as he was on the field, the older missionaries often found themselves consulting him, as learners rather than assuming the usual role of teachers.

But where he was pre-eminent was as a minister of the Gospel. He was our station pastor and it was a real spiritual treat to listen to him. He loved the Lord, he knew his Bible, he had the happy art of easy, forceful expression, these being the requirements of a real minister. For one who had been so few years in the ministry he showed an amazing maturity of faith and wonderful breadth of expression. Our Sabbath afternoon services under his leadership were fountains from which flowed streams upon which our spirits could feed during the following week.

As a last word I want to bear testimony to him as a friend. He was generous to a fault and absolutely true. There was nothing he would not do for his friends, and because he was so lovable there was nothing his friends would not do for him. I have preached with him, prayed with him, hunted and played with him. I have seen him in joy and I have seen him in sorrow. I have seen him under trial and also in the hour of victory, and with his life before me I want to say that Paul Crane was a man, a true Christian and a mighty warrior in the ranks of the great King.

I will miss him when I return to Korea and our work will always miss him. He had just entered upon what promised to be a career of unusual success as a missionary. We needed him in the ranks, but the Commander-in-Chief has seen fit to promote him over the heads of many of us who are older into the ranks of the commissioned officers, the consulting board, over the armies of Heaven.

We will long grieve over his loss and personally I feel that one of my dearest friends has been taken out of my life. Still he has left us an example of faithful devotion to the Lord's work and a standard of real conquering faith that we will strive to emulate. He was my friend, adviser and companion, and I trust that the few years we were together will hearten me as I take up the increased burden of the work, and that the memory of his life will always be an inspiration to make me undertake greater things for our common Lord.

Chadborn, N. C.

The Simultaneous Conventions in Atlanta

As announced recently, the Laymen's Missionary Movement and the Woman's Auxiliary of the Southern Presbyterian Church are to hold simultaneous conventions in Atlanta, Ga., June 10-12, 1919, and from the interest already developed and the plans being made these gatherings promise to be the greatest of their kind ever held.

The Laymen's Movement, as originally formed had as its great purpose the informing and inspiring the men of the church to carry out the "Great Commission," as applied to the foreign field only and its slogan was "The Evangelization of the World in this Generation," and as a result in large part of the great bi-annual convention held under its auspices and its other activities the church has made tremendous advance strides in its foreign mission work.

In recent years the scope of the movement has been broadened and the conventions have alternated between considerations of the foreign and home work of the church.

The keynote of this year's convention will be "The Whole Task of the Church," and the work of all Assembly causes will be presented, having in mind the great opportunities and responsibilities of these reconstruction days in the light of America's position of world power and leadership.

The Interchurch World Movement will be presented by some of the strong leaders in this great new plan of cooperation between all the Protestant denominations of the United States and Canada, and just what part the Presbyte-

rian Church should have in the great work will be clearly shown.

Some of the other features to be considered will be "Christian Education and Young People," "The Ministry and its appeal in this hour," "Stewardship of Life," "The Expression of Stewardship," "The Work Overseas," "The Work at Home," "The Resources of the Church," and other great burning questions of the hour.

The program is rapidly taking shape and will be ready for publication probably within the next week or two. It will carry the names of some of the strongest speakers in the country, with the possibility of including the name of our great Southern Presbyterian, President Woodrow Wilson, arrangements having been made for a deputation to confer with him very soon after his arrival from France.

There is enthusiastic interest in Atlanta over the prospect of these simultaneous conventions to be held there, and the chairman of the registration committee reports registration already coming in.

Every church should be represented at these great gatherings and the larger churches, especially those not too far distant from Atlanta should send large delegations, that the whole church may catch the fire of enthusiasm and consecration for greater service that will certainly be manifest, and launch out with new determination to more nearly measure up to our "Great Commission."

The 113th Field Artillery in Action.

(Continued from page 6)

was thrown all in the hole we were observing from and my telephone man was hit in the helmet by a fragment of a shell at that time.

Advance Magnificent.

The advance in broad daylight was magnificent. The German defensive barrage was great. For eight days we had our batteries between Iveny and Montfaucon and why we did not lose more than we did I do not know. The roads behind us at Avocourt were impassable for a big part of the time, and no other artillery or supplies could get up for several days except the artillery which had come up when needed before a big rain set in. We had orders from a major general to run our guns to the crest of the hill if the enemy broke through, and fire them at point blank range until captured. Needless to say they did not break through.

Horses and Men Suffer.

Near Montfaucon and up with the infantry I saw more men gassed, wounded and dead than at any other place in the same time. When they relieved us after we had fought first with the 37th and then with the 32d, our horses were all killed or almost so and our men worsted with diarrhoea. I sure was a wan soul myself. Now I am fat as a pig. From Montfaucon we came to Reucourt on being relieved, thence to Senoncourt, where I slept with Captain Hardison in a bed for twelve hours, thence to a deserted village called Boucecourt, thence to Troyon which is our brigade headquarters now. We are about eight miles east of Troyon. Here we went into position with the 79th Division, which was relieved by the 33d and we have been with them since.

On the Road to Metz.

The last American communique before peace told of our capturing Marceville, which was accomplished by a barrage which our brigade put down. Only twelve infantrymen were wounded, none killed and seventy-three Germans, all in the place, killed and captured. Heavy artillery had come up, and another day would have seen us in a big offensive towards Metz. Four days before peace they gassed two of our batteries with mustard gas and sent about twenty to the hospital besides killing one. I am glad peace came before we crossed that plain for the Germans had the range on all the roads and we could not leave them because of the mud.

Now we are marking time, living in the forest here away from everybody and any town. All of us are getting fat. Officers are going on leave and I am going to apply for one to Nice.

To the Citizens of North Carolina.

An Open Letter From the Governor.

Dear Sir:

Our soldiers and sailors are now returning home in great numbers. We are receiving them with open arms and it is eminently fitting for their return to be celebrated with great outbursts of patriotic enthusiasm. But these men cannot live on cheers and music and flowers and kisses. The fairest and finest thing we can do for them is to see to it that every man of them at once gets a good job.

I want every town and county in North Carolina to highly resolve that no soldier or sailor shall be denied a chance to make a decent living. Please lay this matter on the hearts of our people. Make it a matter of community pride and patriotism. Let every community be very sensitive on this point. Let no community be willing for another community to provide jobs for its heroes.

These men are neither afraid nor ashamed to work. They seek no charity—they scorn it. They want a job and they must not be denied.

Very truly yours,
T. W. Bickett, Governor.

Liberality and Little Joe's Church.

After reading the articles in the Standard for and against the practice of the tithe, and then the article by Dr. Raynal on "A Supreme Example of Stewardship," using Little Joe's Church at Barium Springs as the example, I feel constrained to write this note in defense of the tithing plan.

It was my privilege to work in the Orphanage at Barium Springs, N. C., for several years and to be associated with the superintendent and faculty, and while not now a member of the faculty I have had opportunity to know that the generous giving in Little Joe's Church, which is made up principally of the faculty and children in the Home, is due in large part to the teaching and example of the superintendent. I know in my own experience and that of others of the workers, that we were led to give the tithe through Mr. Walker. Not that we may not have wanted to do so before, but we had not realized the duty and privilege of it fully until we saw it exemplified in his own life and that of his family. He has often talked to us and the children along this line, and it has borne fruit in a remarkable way. Giving the tithe has helped some of us to know the joy of giving and to realize it is possible to give even more, and feel the Lord will take care of us. As an illustration of this I want to refer to two members of the faculty, members of our Missionary society. One on a salary of about \$250 a year, gave in one year to missions \$50, and in addition to this, contributed to the pastor's salary and the benevolent causes of the Church. Another, on about the same salary, did nearly as well. During the year just closing, the society contributed \$200. Of this amount \$50 was given during the self-denial week in November and \$57 during the self-denial week in March. This society is made up almost entirely of the lady members of the faculty of the Orphanage and they have been enabled to give generously because they practice the tithe, some going beyond. In all my acquaintance I know of no one who gives more generously and gladly than the superintendent of our Orphanage and his family. Little Joe's Church at Barium Springs has done well, but it has been well trained, and trained in giving the tithe. Many of the members may now give beyond the tithe, but most of them first learned the joy of giving by giving the tithe.

A Former Member of the Faculty.

Ordination vs. Licensure.

(Continued from page 7)

Cherokee 1, Bethel 1, Augusta 1, Montgomery 1. What these seven Presbyteries did is common sense, and yet it is positively forbidden by the Book of Church order as interpreted by the General Assembly in a *judicial case* (a *judgment* binds all the lower courts)—see the minutes of the Assembly 1914, page 33, "The Assembly, in voting to sustain this complaint, would be understood as expressing its judgment that in all cases of trial for ordination for the ministry, however soon they may follow trial for licensure, the Presbytery should not omit the examination of the candidate, and should require an ordination sermon." East Hanover Presbytery in 1913 did not require a sermon of a candidate for either licensure or ordination and omitted this part of the trial upon the ground that the candidate's ability as a sermonizer and preacher was personally known to the members of the Presbytery.

The above two changes, it appears to the writer, would relieve the difficulty so often confronting the Presbytery. Do you agree to these changes, or can you suggest something better?

J. M. Holladay.

(The questions propounded are not to be answered off-hand. Bro. Holliday makes it perfectly plain that something ought to be done. If any reader can suggest anything better than the above, let him now speak, or ever after hold his peace.—R. C. R.)



News of the Week



Col. J. T. Morehead, a well-known jurist and veteran of the Civil War, died suddenly in Greensboro, April 11th.

It has been decided that the enforcement of war-time prohibition falls upon the United States Attorneys and not upon the Internal Revenue Bureau.

The Peace Conference is nearly through its work. They have given France the Saare Valley to work the coal mines and other resources in perpetuity, one report says, while another has it that it is to be only for a stated time. As far as known the terms are based upon Mr. Wilson's fourteen points, with only three exceptions. The final conference with the German delegates will be at Versailles on April 25th. Though German statesmen and the press declare that they will never sign the treaty no fears are expressed on that point. In the event of a refusal it is not proposed to resort to arms, but a strict blockade, letting hunger do its work.

The great event of the week was the parade of the 120th regiment in Charlotte and the reception given the men. Though rain upset many of the plans, the boys were warmly greeted by the thousands and fed to repletion.

The War Minister of Saxony was thrown into the river and shot as he tried to swim. Soldiers whom he refused to receive or right their fancied wrongs were the guilty parties.

Eugene Debs, whose appeal for a new trial was denied, has been sent to the Federal prison.

The new Victory Loan canvass has begun. The interest will be four and three-fourth per cent. The bonds are convertible into three and three-fourth per cent, tax exempt. The loan matures in four years.

Germany will have to pay to the allies one hundred billion marks war damages, with additional billions to be de-

termined by a special commission on which Germany is to be represented.

The youngest son of the Kaiser wishes to emigrate to America after peace is signed.

By a decision of the Supreme Court whiskey can be carried through a dry State.

Director General Hines has announced an increase in the wages of the express employees.

Secretary of War Baker has arrived in France. General Pershing was at Brest to greet him.

The Virginia Supreme Court of Appeals has granted a writ of habeas corpus to the prohibition agents who recently killed two men charged with smuggling whiskey.

Three major generals, Wood, Scott and Chamberlain are opposed to the taking from the President and the commanding generals the control of courts-martial.

The A. and E. State College student body who recently asked for the discharge of Dr. W. C. Riddick, president, as unfit for his office, have withdrawn the request.

Fifteen German cables have been turned over to the allies. The cables cut, but not used by the allies, will be returned to their owners.

The body of Edith Cavell, the English nurse who was executed by the Germans in Brussels in 1915, will be brought to England and placed in Westminster Abbey.

Major J. C. R. Wood, the English Officer, who proposes to cross the Atlantic in an airplane, left England April 18. He fell into the Irish Sea the next night, but escaped unhurt. He will resume his flight after repairs are made on his machine.

The Country Parsonage.

1—It indicates life. Dead churches and communities don't believe in, much less, build parsonages.

2—It helps the church. The parsonage with pastor hard by the church helps in all phases of the church work.

3—It increases the pastor's sphere of service. Living in the community makes it easy for him to visit the sick and bury the dead. This is the preacher's greatest missionary opportunity.

4—It helps to purify the social life of the community. Our young people are social beings and a good parsonage and a wise pastor will see to it that the social energies of the young people are directed along the right channel.

5—It makes it much easier for the church to enter upon a larger task. That is, it makes it easier for the church to go from once-a-month preaching service to half or full time; to build up a standard Sunday school; to increase the efficiency of the auxiliaries and double its offering to the Kingdom enterprises.

6—It contributes to the unity of the church and community life. It cultivates brotherly love and Christian fellowship and settle differences between the people without resorting to the church conferences and state courts.

7—It helps to win the unsaved to the Lord Jesus Christ and sets straight again "trunk members" who have wandered far from the paths of the Lord God of Hosts, and deepens and develops the Christian graces that fit and prepare God's people for taking the world for Him, whom we crown as Savior, King and Lord.

8—The country parsonage is an excellent tonic for curing the country church of many of its present day ills and ailments.

9—Country churches or groups of churches owning par-

sonages will find it easier to secure and hold trained and consecrated pastors than churches or fields having no parsonage.

10—The country people are abundantly able to build parsonages. It is their duty to make moral and financial investments in the moral and spiritual forces of the community. No investment will yield richer returns than money spent in parsonage building. The sweet, rich, inspiring influence of the pastor and his companion upon the lives of the young people of the community will more than justify such a course of expenditure.—G. C. Hedgepeth in the News and Observer.

My Saviour.

By Rev. W. W. Sprouse.

(Melody of "Macushla")

My Saviour! my Saviour! I hear Thy voice calling,
Calling me softly to give Thee my heart,
My Saviour! my Saviour! I answer Thy pleading,
I come to Thee, Saviour, and give Thee my heart.

My Saviour! my Saviour! no more shall I wander,
Oh wilt Thou forgive me, and make me like Thee,
Then my life shall be blessed, my soul be redeemed,
For no evil can conquer the soul saved by Thee.

My Saviour! my Saviour! Thy sweet voice is saying
That death shall not last, but life is for aye,
Then my soul shall awaken, awake from its sleeping,
Awaken in heaven, in heaven to stay.
Staunton, Va.

Christian Endeavor

By Rev. S. H. Hay.

M., April 28—God's Bondsmen: Rom. 1:1-10.
 T., April 29—Serving God Through Man: Matt. 25:31-40.
 W., April 30—Serving With Joy: Luke 10:17-24.
 T., May 1—Serving Boldly: Isa. 41:8-16.
 F., May 2—Serving the Church: I Tim. 3:1-16.
 S., May 3—Serving One Another: Gal. 5:13-18.
 Topic for Sunday, May 4—Our Relation to God. V.
 Serving: Matt. 20:20-28. (Consecration Meeting).

* * *

God wants us to serve Him not merely in order to show that He is Lord and that we are His servants, but because there are practical needs in His universe that must be supplied. The whole spiritual and physical world is run for His glory, of course; and this glory is realized through achievements of solid practical value rather than by empty exhibition of His lordliness. He takes no joy in a mere retinue of liveried adherents. Both joy and glory for Him lie in having a true servant to fill every place of need in His kingdom

* * *

God needs men and women to serve Him by relieving human misery. The whole creation groaneth and travaileth in pain together until now. It is God's desire, we believe, that much of this pain shall cease. And He needs those who will dedicate their lives to the business of relieving it.

If I can stop one heart from breaking
 I shall not live in vain;
 If I can ease one life the aching,
 Or cool one pain,
 Or help one fainting robin
 Into his nest again,
 I shall not live in vain.

* * *

God needs servants to live righteous lives. In his scale of values righteousness is a thing of practical worth. It is spiritual capital, and God is interested in piling it up in His universe. Those who live righteously and who by teaching righteousness increase the volume of it in the world are serving God. They are a great help to Him. Only when we grasp this great truth can we understand why a righteous person who may be helpless for life upon a sick bed is of more value and service to God than some unrighteous man who may dig canals and build bridges and irrigate deserts. God has not as many righteous men and women as He needs.

* * *

God needs those who will serve Him by spreading His gospel throughout the earth. Only through this gospel can misery be relieved effectually; for misery waits on sin, and sin can be removed only by the gospel of Christ. The increase of righteousness depends also on the gospel. The fundamental need of men everywhere is this gospel. Christ is depending on men and women, as fast as they become Christians, to pass the saving knowledge on to others still in need. He is seeking volunteers for this service. "Whom shall I send, and who will go for us?" He is calling today as always heretofore. A few noble spirits have responded. Surely someone will say today, "Here am I, send me."

* * *

Tell what Jesus did to serve the Father.
 Name three forms of service to God that may be rendered by missionaries.
 Tell three things Endeavorers can do this week to serve God.

When there appear men whose lives are pure as their faith, whose faith is as high as their devotion, and whose devotion is strong unto death, evil may tremble for his hour is short.—Jeremiah Taylor.

The Prayer Meeting

CHRISTIAN EDUCATION.

By C. D. Waller.

Luke 6:39; 2 Tim. II 2:2:15:24.

The Church is, when true to its mission, an educational force of ever-widening, deepening and tremendous power. Her Great Book, her services, her ministers, her teachers, her seminaries, colleges and schools—all are both salt and light in the training, uplifting and saving of men. Christian education begins, and should begin in the home. It should antedate the birth of children. It should be an atmosphere into which children are born and in which the impressionable years of childhood are passed. The Great Commission is a teaching commission, the church is a teaching fraternity. But if teaching is to be done successfully, done with moulding and enlightening power, then the teacher must be taught. Our church is gradually waking up to this great fact. Witness the Assembly's training school and the teacher training classes here and there in the churches.

What a great—incalculably great—opportunity for Christian education is found in the Sunday school. Yet candor compels me to say that here sadly and often the blind lead the blind; the untrained, the unskilled, the thoughtless, the

(Continued on page 12)

Evangelistic Notes.

Rev. R. F. Kirkpatrick Chairman Sub-Committee.

First: The executive committee of Assembly's Home Missions is happy to announce that the Rev. Dr. Frank E. Fincher, pastor of the Second Presbyterian Church of Houston, Texas, has accepted the call of the committee to become one of its general evangelists and that he expects to begin his services with a meeting at the First Presbyterian Church of Wilmington, N. C., April 23rd. The committee feels that the Church is particularly fortunate in securing the services in the evangelistic field of such a man as Dr. Fincher. He has not only shown himself to be a rarely successful pastor by the wonderful ministry he has had in Houston, but he has found time also to engage with great success in evangelistic meetings. Churches desiring to secure engagements with Dr. Fincher may correspond with him either at Houston or through the office of the Assembly's committee of Home Missions.

Second: Rev. R. A. Brown has entered upon his duties as regional evangelist in the district of Arkansas and Oklahoma and his labors are already meeting with gratifying results. His headquarters will be at Little Rock, and pastors or sessions desiring his services may write him there.

Third: Rev. Dr. W. H. Miley, after an extended campaign in Norfolk Presbytery is now entering upon a similar campaign in Charleston Presbytery, being engaged at present in a meeting at Knox Church, Charleston.

Fourth: Advices reaching the Home Mission office and many inquiries with reference to assistance in holding meetings indicate a large number of our churches engaged in special evangelistic services the last week in March as suggested by the committee or else that they are planning for such services within the near future. The expansion of the work has been so rapid as to make it difficult for the committee to enlarge its force sufficiently to meet the demands. The committee wishes all our pastors and sessions to understand that it will be a great pleasure to assist them at any time in arranging for the services of a suitable evangelist or pastor to hold such evangelistic services whenever they may be desired, but the committee should be notified as far in advance as possible in order to allow ample time in making these arrangements

Sunday School

Rev. H. G. Hill, D. D.

THE HOLY SPIRIT OUR HELPER.

Golden Text: Luke 11-13—"If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Acts, 2:1-8; 14-18.

April 27, 1919.

The Holy Ghost was promised to the apostles and the Church of Christ. So essential was His influences to them and their assigned work that they were forbidden to enter upon preaching the Gospel to the world until they received the Divine Spirit. Christ said to them, "Tarry in Jerusalem until ye be endowed with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem and Judea and in Samaria and unto the uttermost parts of the earth." But while the apostles were to wait for the Spirit's power, they were not to do so in a state of inaction. They were like the Church now, to pray for the spirit, and we are told that the whole church at Jerusalem maintained a ten-days' prayer meeting before the Spirit was poured out. Our lesson relates to the Spirit's baptism, the assembly gathered, the effects produced and Peter's sermon.

I. *The Holy Ghost's Baptism.*

There were physical signs of his approach. A rushing mighty wind whose sound filled the house, gave notice that he drew near with wondrous mighty power. Cloven tongues of fire sat on the heads of each one endowed with His extraordinary power. Elsewhere in the Scriptures the wind and fire are employed as symbols of the Divine Spirit's presence. We are told that "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." The miraculous influences of the Holy Ghost were certainly felt by the apostles and perhaps by other members of the church. While His ordinary enlightening, convincing and converting power was exerted over multitudes. The wonderful sounds and scenes witnessed in the upper room at Jerusalem caused a multitude to tremble.

II. *The Assembly Gathered.*

This feast of Pentecost was largely attended in the latter part of the spring by vast numbers from Palestine and from foreign lands. We are informed "Now there were dwelling at Jerusalem devout men, Jews, out of every nation under heaven." The Jews were greatly scattered at this time in many countries. But not only those of Jewish blood, but proselytes from among the Gentiles were accustomed to attend the feasts. We have enumerated in this chapter from Europe, Asia and Africa, embracing the then known world, at least 11 countries or localities, that had sent delegations. Of course these persons spoke the languages of the lands from which they came. These conditions would give a vast and varied assembly to hear the apostles and to attend to their gospel message. It would best reach them in their own language, and many tongues must be used.

III. *The Effects Produced.*

They were all amazed by the extraordinary things seen and heard. But what astonished them most was that while the speakers were all Galileans they heard every one in the tongue wherein he was born, of the wonderful works of God. The power of the Spirit gave to the apostles the ability to speak in these varied languages which they had never learned. He also gave them clear views of gospel truths, the power to express them and the courage needful to testify to unwelcomed as well as pleasing doctrines and duties respecting Jesus of Nazareth. While the spirit wrought in the speech and in the minds and hearts of the apostles, He also moved the souls of the hearers. He fixed the attention, enlightened the minds, aroused the consciousness, convicted of sin and swayed the wills of many to accept and confess

Jesus Christ as a personal Savior. The Scriptures affirm that "No man can say that Jesus is Lord but by the Holy Ghost." It was the Holy Ghost that enabled three thousand souls to become Christians. But this is not accomplished without human agency and without preaching Gospel truth. Just as in securing a harvest man has duties to perform, while God must also work, so in converting souls to Christ man has to put forth effort, rendered effectual by the power of the Divine Spirit.

IV. *Peter's Sermon.*

No doubt all the apostles preached, but only Peter's sermon is recorded in condensed form. He denies the charge that they were under the influence of strong drink and directs attention to the fact that it was but third hour of the day when men prone to such indulgences were not in the habit of drinking. He affirms that what they witnessed only fulfilled the prophecy of Joel as to the outpouring of the Spirit and the effect it would produce. He presents the character and crucifixion of Jesus by the rulers with wicked hands. He declares His resurrection from the dead as fulfilling prophecy and witnessed by themselves. He urges them to repentance, faith and obedience. He offers them through Jesus the forgiveness of sin. He asserts that "The promise is to them and to their children and to as many as God shall call." He assures them if they become believers they shall have the Holy Ghost.

Prayer Meeting.

(Continued from page 11)

unprepared attempt to play the great part of teacher. How evident then is the need of training for Sunday school teachers. These teachers are often most excellent people, but most unskillful teachers. The need here is simply appalling. Teachers (sic) who stand before classes and read out of Helps printed questions are driving men and women out of our Schools, and are committing almost if not entirely a crime against the young people. On account of the lack of properly trained teachers, judged by results, the Sunday schools are certainly failing to equip our young people with that working knowledge of the Bible which is necessary on all accounts. Moreover, for the same cause, the Sunday school is failing to hold its pupils. (Just as I write this, the chairman of the committee of Lexington Presbytery on Sunday schools is lamenting the falling off of additions to the church from the schools.) The church surely should be awakened to the failure of the Sunday schools in large measure to attain that excellent standard in teaching which is certainly attainable, and consequently our duty to attain. Is not teacher training the key to the problem? The teacher may be most excellent in character but a failure, and hence a disaster to the work, for lack of a knowledge of simple principles of pedagogy. This matter is of such prime importance of such far-reaching consequence that one feels like enlarging upon it, and enforcing it by every possible means. Instead of one Assembly training school, there should be many here and there throughout our territory. One hears of 100 per cent schools, but sees teachers (sic) in these 100 per cent schools droning out, with no enthusiasm and with no results, on the part of pupils, but ennui and consequent desertion—droning out questions read out of our "Earnest Worker" or some other periodical. Excellent people, no doubt—but culpable failures as teachers.

Teachers—wherever found, in home, school, college or seminary—should have vision, enthusiasm, a working knowledge of pedagogy, and surely, surely, should not neglect preparation for the work in hand.

Teacher training classes might be held on prayer meeting night or on any occasion that suits, but they are indispensable in every church. The pupils should stand examinations. Real, earnest, intelligent study is essential. The best material should be carefully selected by pastor or superintendent looking forward to the making of teachers, and carefully trained for their future work. The failure to do this is to write failure in capital letters upon this great and indispensable work.

Devotional

HIS WILL.

Accept His will entirely and never suppose that you could serve Him better in any other way. You can never serve Him well, save in the way He chooses. Supposing that you were never to be set free from such trials, what would you do? You would say to God, "I am Thine—if my trials are acceptable to Thee, give me more and more." I have full confidence that this is what you would say, and then you would not think more of it—at any rate you would not be anxious. Well, do the same now. Make friends with your trials, as though you were always to live together, and you will see that when you cease to take thought for your own deliverance, God will take thought of you, and when you cease to help yourself eagerly, He will help you.—Francis de Sales.

A MEDITATION.

O child, hast thou fallen? Arise and go with childlike trust, to thy Father, like the prodigal son, and humbly say, with heart and mouth: "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And what will the Heavenly Father do but what that father did in the parable? Assuredly he will not change his essence, which is love, for the sake of thy misdoings. Is it not his own precious treasure, and a small thing for him to forgive thee thy trespasses, if thou believe in him? for his hand is not shortened that it cannot make thee fit to be saved.—Tauler.

BURDEN BEARING.

The many troubles in your household will tend to your edification, if you strive to bear them all in gentleness, patience and kindness. Keep this ever before you and remember constantly that God's loving eyes are upon you amid all these little worries and vexations, watching whether you take them as he would desire. Offer up all such occasions to him, and if sometimes you are put out, and give way to impatience do not be discouraged but make haste to regain your lost composure.—Francis de Sales.

LISTENING TIMES.

What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. The great clock bell of Saint Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night. One reason why God so often spoke to His servants in the night was that it was quiet then.—G. H. Knight.

We talk of a "cloudy sky," but in reality there is no such thing. The sky is always blue, the sun is always shining. The clouds are not the sky any more than the curtain is the window. So God is always the same. He never changes. Clouds may sweep between us and Him and obscure our vision, but He is where He always is, waiting to be gracious and ready to stretch forth a helping hand.—Canadian Churchman.

It is a fine thing that God makes work His gift and not money and not fame, not this thing nor that thing but just living work and that every day He gives to each of us a work for that day and offers to us the joy of conceiving it as a personal partnership with Himself.—Selected.

Home Circle

CO-OPERATIVE HOMEMAKING.

The 10-year-old daughter of the house was airing her grievances.

"Mother does all the interesting things about the house. There's nothing for me to do but horrid old dishwashing and dusting."

The next Saturday mother proposed that Daughter should make a simple dessert, and she would do the dusting. The childish face was all aglow with eagerness. Soon the little girl could prepare a family breakfast, if an easy one was planned beforehand, while Mother set the living room to rights, and after breakfast Mother washed dishes while Daughter did some upstairs work.

When the summer vacation came a schedule was laid out that gave Daughter a responsible share in the housekeeping. She needed constant instruction and oversight, of course, but her enthusiasm went a long way toward compensating for her lack of experience, and she had two or three red letter days that summer when Mother went visiting and she and her chum kept house all day.

Father made Son, aged 12, his understudy in the care of the furnace, and soon Son could manage it without much oversight, though his former responsibilities had been limited to keeping the ashes out. Son took the marketing lists and did the family buying as he came from school, learning to take pride in the family economies.

Father and Son planned and planted the garden together in the spring, and Son did the necessary hoeing and weeding all summer with less reluctance because it was his very own garden, and he sold the surplus vegetables and kept account of the money earned by his venture.

Little Lad, only 6, had a backyard flock of baby chicks that summer. The eternal vigilance of his mother was the price of their safety and well-being, but Little Lad grew into a sense of pride in his personal business undertaking.

The children, when they had a share in the constructive work of homemaking, lost much of their indifference and distaste for household duties they had been grumbling about, and the efforts of their parents to plan such home undertakings as the youngsters could feel they were carrying through themselves were amply repaid.—Continent.

THE RELIGION OF THE HOME.

In the patriarchal days, the relationship of the family to God was maintained and perpetuated through the priesthood of the head of the family. He it was who sustained the family devotions and made sacrifices to God in intercession for himself and his dependents. This relationship of the head of the house to the various members of the household on the one hand, and to God on the other, was perpetuated through the whole history of Israel. The Christian dispensation was not in any way to supplant the father of the family as the household priest, but rather is the husband declared to be the head of his family and, in consequence, to take upon himself those religious duties which were so well known to the Jewish father. The present condition of the household life has practically eliminated the office of the household priest and because the priesthood of the home has been destroyed, the altar is torn down and the family has lost its sense of religious unity at the best, and, in many instances, as sheep without a shepherd, is uncared for and lost to the Church. This is an alarming condition and will account for much of the irreligion of the community and the loss of high moral sentiment, which is necessary to sustain the laws and ordinances within the government of the town or State.—Bishop Capers' Council Address.

God has given us tongues that we may say something pleasant to our fellowman.—Heine.

Presbyterian Standard

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Church News

WANTED—A FEW FIRST-CLASS MEN For Distinctive Christian Work—Presbyterian Church, U. S.

Laitymen preferred, ministers acceptable. Permanent positions in new organization. Promotion sure for those who make good. **GOOD SALARIES AND HARD WORK.** Men must be away from home much of time.
TYPE WANTED: Men who would make first-class salesmen in business world. Must have plenty of energy, real consecration, good education and common sense. **GREAT OPPORTUNITY** for capable business men who wish to devote their talents to God; or for the minister with the gifts required. Organization under control of the Church. All inquiries kept confidential. If interested, give name and address to "Lookout," care of Presbyterian Standard.

ARMENIAN RELIEF.

Duke S. S.	\$ 2.86
Williams Sunday school, Rockfish Church	7.00
J. B. White	15.00

PERSONAL

Rev. Eugene Alexander, who has been for the past year a chaplain in the army received his discharge April 10, and will immediately resume his pastoral work with the Bethel group of churches in Hoke county. His address is Raeford, N. C. Mr. Alexander was stationed the greater part of the time he was in the service at Camp Meade. He had, however, one trip "across," having been sent to France on a troop transport.

Some time ago we published a very interesting history of Sharon Church of this county. Our attention has been called to the fact that the names of several ministers who at dif-

ferent times were pastors of this church, were unintentionally omitted. As it is very important to keep history straight, we are confident that the writer of this sketch will be glad to receive any fresh data concerning the work and organization of this church. These sketches will be valuable in coming years, so it is important that we have them as complete as possible. We will be glad to receive any data upon this subject.

We have received an invitation to the marriage of Rev. B. R. Lacy, Jr., and Miss Emma Elizabeth White, on April 29, 1919 in the First Presbyterian Church, Raleigh, N. C. Mr. Lacy is the pastor-elect of the Central Presbyterian Church of Atlanta, having just returned from France, where he won the title of the "Fighting Parson." He comes of good old Presbyterian stock, the Lacys and Burwells—both well known in our ministry.

The bride-to-be is also "to the manner born," her grandfather, Dr. Henry White, of Winchester, Va., being in his day one of the great men in the Virginia Synod, and her father is living up to his father's reputation.

The Standard sends congratulations and a fervent "God bless you."

IMPORTANT NOTICE.

The Committee on Pastors' Salaries is hereby instructed by the Presbytery to urgently request the churches within the bounds of Mecklenburg Presbytery which have not already done so, to increase the pastors' salaries not less than 25 per cent, and that no pastor's salary of individual churches or groups of Churches shall be less than Twelve Hundred Fifty Dollars and manse, and that the officers of the churches be urged to attend to this matter at once, and if possible, to make the increase retroactive from April, 1919.

SOUTH CAROLINA.

Midway Church—On the first Sabbath in April nine young people united with this church by profession of faith.
W. H. Workman, S. S.

Purity Church, Chester—Sunday, April 13th, we celebrated our regular spring communion service. There were five accessions to the church, four by letter and one by profession of faith. This was a very happy occasion for us. May God continue to add His richest blessings to this church.

We had with us on Wednesday night, April 16th, the Rev. J. H. Rosenberg, of the Christian Jewish Board of Nashville, Tenn., who presented the claims for his work very forcibly. We hope to be able to do something for this noble work in the near future.

Mount Pleasant—This church is situated about eight miles from Bullock Creek, York county. The Rev. J. B. Swann has served this field over twenty-seven years, and is truly beloved by his flock and by all the community. He is truly an under shepherd in Israel in whom there is no guile. It was my privilege to be with him at the fall sacrament, a season of blessing, with large and attentive congregations, who heard the word gladly. There were no additions to the church, for I found Bro. Swann has already got the community, a cunning workman who knows how to feed the flock of God with the fat things of the Kingdom. They are truly a happy people, whose God is the Lord.

James Russell.

The Woodruff and Center Pt. Churches closed their year, meeting all the obligations in full. The Center Point Church, without a pastor to lead them, managed their own canvass in 1918-1919 and came out with something to spare. It is needless to say that they met the full quota this year. This church presents a splendid example of proportionate giving. The congregations are large at this point. The work is in the hands of competent leaders, who put their best thought and endeavor in the work of the Lord.

Woodruff Church is encouraged over the year's work and

the prospect before it. This is the first year it has put on the canvass with any large sum in view. The benevolences were subscribed according to proportion announced by Presbytery, and the local budget was oversubscribed, so the pastor is told he must share in the prosperity. This is a responsive people. The pastor's effort in reorganization of the work during the year has met with cordial support by the membership. Ten united with the Church by profession and letter during the year, which adds some to the financial and working strength of the body. We have set our hearts and wills on a manse for this field in the near future. Already our people are beginning to plan for this new addition to our equipment.

T. D. Johnston.

Piedmont Presbytery met in Easley, S. C., April 15th.

There were present twelve ministers and eighteen elders. The opening sermon was preached by the Rev. P. S. McChesney, retiring moderator, from Jno. 21:16.

Officers: The Rev. Dr. J. S. Foster, moderator, and the Rev. W. E. Davis, temporary clerk.

Dr. W. H. Mills resigned as stated clerk, and the undersigned was elected in his place.

Transferred: Candidate M. A. Boggs to the care of East Hanover Presbytery.

Received: The Rev. H. A. Knox from Harmony Presbytery.

Calls Accepted: By the Rev. W. E. Davis from Central Church, and by the Rev. H. A. Knox from Liberty, Pickens and Carmel churches.

Arrangements were made for the installation of each.

Manual: A revised manual was adopted.

Contributions: Reports showed a very gratifying increase over the preceding year, and a still further increase in pledges for the current year. A majority of the churches had made the every member canvass.

The Easley Church was granted permission to amend its call to its pastor by adding \$200 to his salary.

Overture: The Assembly was overtured to change the church year so that it will conform to the calendar year.

Home Missions: The Presbytery expressed approval of the employment of a superintendent of Local Home Missions, leaving the matter in the hands of the executive committee.

Progressive Campaign: The committee on systematic beneficence was instructed to prepare the table of apportionments, and report at the fall meeting. The manager for the campaign next March is to be elected at that meeting also.

Next place of meeting: Broadway Church, Belton, S. C., October 7, 8:30 p. m.

Each member thought he had the best home in Easley.

Robert Adams, Stated Clerk.

Harmony Presbytery met April 15th, at Concord Church, one of the historic churches of the Presbytery. It was a most delightful meeting. The spirit of the church and community was most cordial, the entire congregation attending all the meetings, and seemed interested in every detail of the work. Delightful and bountiful dinners were served on the grounds, the two days of the meeting, thus facilitating both work and sociability.

Rev. R. L. Grier, pastor of the Mayesville church, being the retiring moderator, preached on the text, "Is thine eye evil because I am good?" Matt. 20:15. The sermon was a fine exposition of the parable and was greatly enjoyed.

Rev. R. C. Morrison, pastor of the Hebron and Hepzibah churches, was elected moderator and Rev. W. I. Sinnott, temporary clerk.

Rev. J. G. Herndon was received from the Presbytery of Atlanta and order taken for his installation in the Williamsburg Church at Kingtree, S. C.

Rev. D. M. Douglass, president of Presbyterian College of South Carolina, addressed the Presbytery in the interest of this institution and Rev. L. Ross Lynn presented the claims, etc., of Thornwell Orphanage.

The overture sent down by the Assembly to amend Book of Church Order was assented to.

Presbytery declined to recommend the plan of apportionment and that of the "Clearing House," proposed by Mr.

Spillman, but overtured the Assembly, as it had formerly overtured the Orlando Assembly, 1916, to make one of the Assembly's treasurers a "clearing house" treasurer for all Assembly causes, and because of their central location suggests the foreign or home mission treasurer. This idea being that each church will send all funds for these causes directly to this clearing house treasurer to be distributed by him to each of other treasurers as now established according to the per cent fixed by the Assembly, or as may be directed by the remitter, by this plan the treasurers of the particular or local churches will have only one person to send all funds to, and the treasurers of other Assembly causes will not be troubled with the small remittances. The reports from the churches were very encouraging. The summary of these show that the amount contributed for Foreign Missions was \$11,150, about \$1,500 less than last year, while Assembly's Home Missions was \$5,756, about twice what it was last year. But the total to every purpose was \$70,263, an increase over last year of \$11,408, over \$10,000 of this increase being beneficence.

Pastors' Salaries: An excellent report was made by elder of the Manning Church, W. C. Davis, as a committee on this subject. The following churches petitioned to be allowed to change their calls as follows:

Jordan Church, W. S. Trimble, pastor, increase salary from \$100 to \$150.

Summerton Church, W. S. Trimble, pastor, increase salary from \$720 to \$1,100.

Manning Church, L. B. McCord, pastor, increase salary from \$1,500 to \$2,000.

Hepzibah Church, R. C. Morrison, pastor, increase salary from \$325 to \$500.

Hebron Church, R. C. Morrison, pastor, increase salary from \$600 to \$1,000.

New Harmony Church, J. N. McCord, pastor, increase salary from 400 to \$550.

Indiantown Church, W. R. Pritchett, pastor, increase salary from 800 to \$1,700.

McGill Memorial Church, W. R. Pritchett, pastor, increase salary from \$200 to \$400.

Next meeting is to be at Central Church some miles from Kingtree, of which W. I. Sinnott is pastor.

W. H. Workman, Stated Clerk.

Enoree Presbytery—Enoree Presbytery met in the Second Church, Greenville, S. C., on April 8th, at 8 p. m., and was opened with a sermon by Rev. T. D. Johnston, the retiring moderator, on John 3:14, latter clause, after which the sacrament of the Lord's Supper was celebrated, Dr. T. H. Law presiding. Fifteen ministers and twenty-two ruling elders were present. Six of the ministers of this Presbytery are foreign missionaries.

Organization: Rev. W. S. Porter was elected moderator and Rev. W. A. Hafner temporary clerk.

Courtesies: Rev. J. W. McClure, who is supplying the Second Church, Spartanburg, and who is a member of West Lexington Presbytery; Rev. D. M. Douglas, D. D., of Bethel, Rev. J. Ross Lynn, D. D., of South Carolina, Rev. S. C. Caldwell, of Charleston Presbyteries, respectively, were invited to sit as corresponding members.

Requests Granted: Rev. J. Sprole Lyons, Jr., Rev. R. T. Chafer, Rev. W. S. Epperson and Rev. Asa D. Watkins were granted permission, at their own requests, to labor outside our bounds for the next six months. Excellent report from the faculty of Columbia Seminary in regard to the scholarship and our candidate for the ministry, Mr. George Hudson, was read to the Presbytery.

Reception: Rev. T. P. Burgess was received from the South Carolina Presbytery and arrangements were made for his supplying the Fulton-Landrum-Campobello group of churches.

Pastors' Salaries: A number of the churches in the Presbytery were reported as increasing the salaries of their pastors. The churches were commended.

Systematic Benevolences: The report on this subject was carefully considered and the committee was instructed to study Mr. Spillman's pamphlet on "Uniform System of Ap-

portionments for Synods, Presbyteries and Churches," and report to the next stated meeting.

Memorial: A memorial of Rev. G. O. Griffin, M. D., was read by Rev. T. W. Sloan, D. D., and adopted by a rising vote.

Educational Institutions: Favorable reports were made by the Presidents of Chicora College for women, the Thornwell Orphanage and the Presbyterian College of South Carolina. Rev. J. Ross Lynn, D. D., addressed the Presbytery in the interest of the Thornwell Orphanage and Rev. D. M. Douglas, D. D., in the interest of the Presbyterian College of South Carolina. Rev. H. W. Pratt, secretary and treasurer of the Synod's schools and colleges, reported that twenty of the forty churches of Enoree Presbytery gave last year the sum of \$1,737.55 to this cause.

Local Home Missions: Fresh interest was shown in this cause. Nearly all the churches contributed to it and many of the Sunday schools and missionary societies have sent remittances. The offerings for the year amounted to \$2,090.58, nearly twice the sum contributed last year. The Presbytery approved of the following action of the committee, to-wit: "That it is the sense of the committee that some minister be secured, if possible, to devote a part at least of his time to our small vacant churches and mission points." Rev. A. D. P. Gilmour, D. D., Spartanburg, S. C., is the chairman of the committee.

Reports of Committees: Excellent reports on Assembly Home Missions, Foreign Missions, Publication and Sunday School Work, Bible Cause, Christian Education and Ministerial Relief, the Sabbath and Family Religion and Church Societies, were adopted and will be printed in the minutes of Presbytery.

Commissions: Commissions reported the installation of the Rev. C. O'N. Martindale as pastor of Reidville, Nazareth and Antioch Churches.

Conference: Presbytery spent the evening of the second day in an open conference on the state of religion within our bounds and various ministers and elders spoke on the subject.

Presbyterial Sermon: Rev. C. O'N. Martindale was appointed to preach the Presbyterial sermon at the next stated meeting and Rev. J. F. Matheson his alternate.

Overture: The following action was taken, to-wit: "Resolved, That Enoree Presbytery memorialize the General Assembly which meets in New Orleans in May to lay special stress on the Assembly's Home Mission work and urge the churches to give the full Assembly apportionment to this cause.

Next Meeting: Greer was chosen as the place of the next regular meeting on Tuesday preceding the first Sunday in October next at 7:30 p. m.

Vote of Thanks: The following action was taken, to-wit: "The Presbytery hereby records its high appreciation and hearty commendation of the pastor, officers and members of the Second Church and of the other churches who have helped in entertaining this body so hospitably, and of the Ladies' Working Society especially for their delightful dinner served at the church during its sessions."

Stated Clerk.

NORTH CAROLINA.

Charlotte, First Church—The pastor, Rev. Dr. A. S. Johnson, preached last Sunday a strong sermon on Christian Unity, taking the position that Christ prayed for unity of spirit and not uniformity.

After the custom of Presbyterianism in the past, he made no mention of Easter.

Mecklenburg Presbytery—One of the most important acts of this Presbytery was to plan a drive for Manse and Church Erection, on the second Sunday of May, or as soon as possible thereafter. The plan received an impetus by reason of the encouraging report from Badin, N. C., where a town sprung up overnight and is still growing.

The Church is bound to keep up with the growth, so that a building is absolutely necessary.

Hickory—Dr. E. M. Craig, of Albany, Ga., who was recently called as pastor of the First Presbyterian Church of Hickory, has accepted the call, and will come to Hickory. Dr. Craig is a native of Virginia and was a classmate of Dr. C. E. Raynal, of Statesville, and Rev. W. T. Walker, of Barium Springs.

Charlotte—In our report of the meeting conducted by Dr. Frank Arnold at the Westminster Church we failed to record the very generous offering made by the congregation. The amount raised, including the offering to Dr. Arnold was \$850.

Hemp—Our good friend and spiritual leader, Rev. A. T. Lassiter, pastor of the Benson group of churches, has been with us again and has given us some real mental gymnastics and raised our spiritual ideas and ideals to a higher plane through his forceful ways of talking, thinking and living. He came to us Tuesday, March 25th and remained until March 31st. We regretted that his stay could not have been longer and we'll welcome him most heartily whenever he finds it possible to visit Hemp. Rev. W. L. Wilson was also present and assisted in the meeting. One addition to Elise Church and several members were deeply touched and sinners were uncomfortable under the power of plain gospel sermons.

The offering for Presbyterial Home Missions was forty-one dollars.

K.

Concord Presbytery—Met in Morganton, N. C., in regular spring session, April 15, 1919. Present: 30 ministers and 37 ruling elders.

Organization: Rev. S. H. Hay, moderator, and Rev. S. L. Cathey and Elder J. B. Johnston, temporary clerks.

Dismissed: Rev. J. G. Garth, to the Presbytery of Kings Mountain and Rev. Dugald Munroe to the Presbytery of Fayetteville.

Memorials of Rev. E. E. Pressly and Rev. C. A. Munroe, D. D., were read by Rev. S. L. Cathey and Rev. C. M. Richards.

Presbytery gave its hearty endorsement to the campaign to raise one million dollars for colleges and schools of our Synod, and was lead in earnest prayer in behalf of the campaign.

Home Missions: The report of the committee shows that most of our churches have been supplied during the year and that an evangelist has been secured for Yadkin county and recommends that we undertake additional work in Davie county, and in the South Mountain section near Morganton, and in Caldwell county. The financial report on this cause was by far the best on record. This being true also of all the benevolent causes, Presbytery's gifts being considerably over \$55,000 for the causes.

Seven churches were allowed to increase their pastor's salaries, viz: Back Creek, Prospect, Front Street (Statesville), Spencer, Salisbury Second, Shiloh and Gilwood.

The next regular meeting will be with the Unity Church, Woodleaf, N. C., September 16, at 11 a. m.

E. D. Brown, S. C.

Waynesville—This church is making encouraging progress under the leadership of the pastor, Rev. W. M. Sikes, D. D. During the first week in March a series of evangelistic services were conducted by the pastor which has resulted in a splendid quickening of the spirituality of the church membership. This evangelistic meeting was followed for three consecutive Sundays by sermons on Christian Stewardship in which the pastor made strong appeals for the support of the various causes. At the close of the last one of these services the pastor called up the officers of the church before the pulpit and delivered a charge to them to the effect that they were going out on a divinely given mission in making the every member canvass, and this was followed by a solemn charge to the members of the Church to measure up to their full duty in subscribing to the support of the Lord's work. The same afternoon the officers canvassed the congregation and secured pledges more than covering the church's

quota to the benevolent causes and also the local expenses. The church "went over the top" in fine fashion, and we are feeling greatly encouraged with the results. The men of the church say that the church is in better condition now than it has been for a number of years.

The last week in March, Dr. Sikes preached for Rev. R. J. Hunter at the Canton, N. C., church. This church is now in splendid condition. Mr. Hunter has done a fine work at Canton, and everyone esteems him highly for his works' sake. His church went well "over the top" in the financial drive in March. And the week's preaching by Dr. Sikes was the means of arousing the church to a higher degree of spirituality.

The first week in April Dr. Sikes held a week's meeting in the Hazelwood Church of which he is also the pastor. Large congregations gathered at almost every service. There were two professions of faith in Christ, and one addition to the church. The meeting evidently did the church great good, and everyone is entering upon the new year with renewed vigor and energy. There is a large opportunity for good solid work at this place. The Hazelwood church will more than raise during the year the quota of funds assigned to it by the Presbytery's committee

Lexington—The everymember canvass in March was altogether a gratifying success, the subscriptions averaging \$35 per member. Fourteen of the fifteen officers of the church adopted the tithe as a minimum of their gifts—not as bound by the Jewish tithe law, but as bound by gratitude and love to Jesus Christ; not as slaves, but as sons of God. The pastor's salary was increased, as was that of our mission worker, Rev. J. H. Smith. During the past year the gifts of the church to benevolences were 80 per cent more than the previous year. Besides otherwise contributing to foreign missions, the church supports a missionary on the foreign field, Miss Elizabeth Talbot, of Kashing.

We have been interested in the prayer meeting contest, suggested by Rev. W. T. Thompson, Jr., its former pastor; but simultaneous evangelistic services will prevent our entering into it. The finest thing about this church, excepting its liberality, is its prayer meeting, the average attendance for the year being about 30 per cent of its membership.

On April 6th this church married off a daughter. Its mission, Dakotah chapel, was organized by a commission of Orange Presbytery into a church with the name Dakotah Presbyterian Church, which called Rev. J. H. Smith as its pastor. The Lexington Church will continue to be a mother to the new organization, continuing its loving interest, its financial support, and the supplying of a splendid corps of Sunday school teachers.

Rev. O. G. Jones, D. D., Synod's evangelist, preached for us the week, April 7th to 13th, the church being greatly edified and seven added to its membership, six being on profession of faith. Dr. Jones won a place in our hearts by his Christlike spirit, and our prayers follow him in his work of love.

The session in making its narrative to Presbytery expressed its opinion that the church is in the best condition of its history. For this we are grateful to God, whose is all the praise and glory.

L. T. Wilds, Jr., Pastor.

Huntersville—The annual meeting of the southern district North Carolina Christian Endeavor Union will be held at Huntersville, Saturday and Sunday, the 26th and 27th of April. There will be plenty of good music all through the meeting, and a social hour on Saturday afternoon. Free entertainment will be provided by the people of Huntersville, and the names should be sent to Miss Ethel Holbrooks, Huntersville, N. C., on or before Friday, the 25th, so that they may plan for the entertainment.

The following list of speakers and themes bespeak an interesting meeting:

Devotional exercises, Mr. C. C. Erwin; "We are glad you came," Rev. J. W. Grier; "So are we," Mr. N. C. White; More Intermediate Societies, Miss Florence Jamison; Report of District Junior Supt., Miss Nannie Hipp;

The Work of the Intermediate Society, G. M. Beaty; Junior Goals, Mrs. Lewis McFarland.

Saturday Night—Devotional Exercises, Mr. F. H. Bierman; The Monthly Program Drive, Mrs. Louis McFarland; Christian Endeavor Reaching Out—Special Reference to the Southern District, Rev. Bunyan McLeod; Christian Endeavor, a Spiritual Training School, Rev. Shuford Peeler; Dependableness, Rev. G. F. Bell.

Sunday Afternoon—Devotional Exercises, Mr. Bruce Hutchison; Christian Endeavor and Missions, Mrs. McFarland; Better Socials, Miss Sudie Wilson; The Christian Endeavor's Relation to the Church, Mr. Elbert Neel; Expert Endeavor Drive, Mr. F. G. Lilly; Election of District Officers.

Sunday Night—A Model C. E. Meeting, Mr. G. M. Beaty, leader; New Tasks for Christian Endeavor, Dr. H. B. Arbuckle.

Mecklenburg Presbytery held its spring meeting last week in Marshville, an attractive and progressive little town on the Seaboard, and, incidentally, a town aptly named; the elder representing the Presbyterian Church there, the Baptist pastor, the writer's host, and apparently a host of other citizens going by the name of Marsh.

The attendance of this meeting was not large, but the spirit was fine and harmonious, the entertainment all that heart could desire, and the attendance on the preaching and other popular services unusually good. Some one suggested that the people, having endured a quarantine lasting practically all winter, were now hungry for preaching. At any rate they crowded the building at the night services and forced an adjournment to the Baptist Church for Thursday evening in order to accommodate the many who wanted to come. Refreshing—"that's what we call it."

A preaching or missionary service was held morning and night every day, giving a fine spiritual tone to the meeting. The retiring moderator, Rev. C. G. Lynch, dealt with a fruitful subject and a timely one, The Common People, such as heard the Master gladly. Rev. G. F. Bell spoke on Self-Denial. One of the younger ministers, a man with a charming as well as a determined personality, Rev. Z. V. Roberson, of Rockingham, preached on the Crucifixion, while the veteran, George F. Robertson, was held over after adjournment to speak in the courteously tendered Baptist Church Thursday night. Mr. Walker spoke of the Orphanage's need of more good teachers just now and of the desire of the management to provide enlarged dormitory room. Dr. Crawford commented very interestingly on the recently released government statistics on the percentage of North Carolina population of responsible age not connected with any church and told of Synod's Home Mission committee's projected plan to try to raise the money and find a man for every community in the State really destitute of the gospel. The report on Presbytery's home mission was full of encouragement. The committee's indebtedness has been materially reduced. Rev. T. G. Tate gave a most interesting account of the rapid development of the town of Badin, on the Yadkin river, where millions are being expended in industrial development and the recently planted Presbyterian church is growing sturdily. In response Presbytery determined once more to revive the Church and Manse Builders' League immediately and to give Badin's ardent desire for a substantial new church the benefit of the first call. Let us hope that Montgomery county's county seat, Troy, which also wants a new and adequate building badly and has received some generous offers from local men, will get the second, and that soon.

The results of the every member canvass are but partially known as yet, the great majority of the churches having failed to reply to the systematic beneficence committee's earnest plea for the return of the report card. Nearly all of the fourteen churches reporting showed a goodly advance in benevolences in the subscriptions for 1919-1920. Meantime the plea still stands and the other seventy-three churches are very earnestly asked to sit up and take notice.

Hereafter the names of commissioners to the Assembly for the preceding ten years will be printed in the fall minutes

for information and guidance to all presbyterial voters who wish to take rotation into consideration, as probably all do. This year the Little, Wool, Furr combination was chosen to represent the ministry, not because it will be greatly needed as far south at New Orleans, but because it well deserved the honor. Mr. George E. Wilson, of Charlotte First, Mr. William Ross, of Providence, and Mr. E. E. Marsh, of Marshville, will represent the eldership.

ARKANSAS.

Blytheville—The whole month of March with its five Sabbaths, was given to the Assembly's "Progressive Program." The every member canvas for current expenses and benevolences was made on the last Sabbath of the month. The pledges on that day exceeded the quota of \$1,200 by about \$48, since other pledges have come in increasing the amount by about an additional hundred. Mr. J. Nick Thomas, the congregational manager, deserves much credit for the efficient manner in which he handled the campaign. He was ably assisted by the officers of the church. The quota of \$1,200 for this church represents an increase of \$400 over the quota of last year. About ninety per cent of the membership made pledges. The per capita for benevolences and current expenses together is about \$45.

On the second Sabbath of April the quarterly communion was held with a goodly number of communicants present. Ten new members were welcomed.

Arrangements have been made for the installation of the pastor-elect, J. Walter Cobb, on the first Sabbath in May.

An Appreciation—It might be of interest to your readers throughout the Synod of Arkansas for me to say a word about Rev. R. A. Brown, recently pastor of the church of Waycross, Ga. in Savannah Presbytery, since he has now become regional evangelist for that Synod and the writer was born, reared and educated in Arkansas and has been intimately associated with Mr. Brown for more than eleven years in the work of Savannah Presbytery, both as pastors and as co-workers in Presbyterial Home Missions.

Mr. Brown graduated at Davidson College in 1892 with Drs. Lingle, Cornelson, Richards, and in 1895 from Union Seminary with Drs. Lingle, Van Lear, Gilmore and other leading men of our Southern Assembly. In 1909 and 1910 he attended the Divinity College of the Glasgow University for special studies. In 1896 he was called, ordained and installed pastor of the Presbyterian Church of Waycross which church he served until he accepted the regional evangelistic work in the Synods of Arkansas and Oklahoma. Mr. Brown saw Waycross grow from 4,000 to 20,000, and his church from a little band of 36 members to a strong church of over 400 members. During these years he received into the church over 900 members, more than 400 of them coming on profession of faith, or from other denominations, through their fondness for Mr. Brown. He was commissioner to the Assemblies of Greensboro and Atlanta from Savannah Presbytery. He was a member of the board of trade of Waycross and of the Progress Club of 30 selected members, receiver for the original Y. M. C. A. when this work was abandoned because of the inauguration of the large railway Y. M. C. A., was chairman of civilian relief work, and identified with every phase of religious, civil and social life of the city. I have been told by traveling men of other denominations and even other cities that Mr. Brown was easily the foremost citizen of the city of Waycross, and when he and his good wife were severing their ties and leaving there those of all churches and of no church, those of all races and colors testified with their gifts and with their tears to the large and warm place which they had won for themselves and would ever retain in their hearts.

Mr. Brown is especially gifted and interested in evangelistic work, has many times been called to this work, and in the many meetings held throughout our Presbytery has always done a large and substantial work, a work of a substantial nature, and accomplished large results.

As an intimate friend and co-laborer with him here for more than eleven years I know most intimately of his work

and am glad to give these few feeble words of appreciation of it; and as an old Arkansas man myself I am delighted to see my Synod secure the services for half time of one who is sound, gifted, fervent and faithful in the evangelistic arm of the Master's work.

Savannah, Ga.

W. Moore Scott.

FLORIDA.

High Springs—Rev. Jno. G. Anderson assisted the pastor, Rev. J. S. Jennings, recently in a series of services in this church. Rev. W. T. Pearmon, of Tennessee, conducted the singing. There were 10 professions of faith, of which seven joined the Presbyterian church. The greater part of the church membership rededicated their lives to Christ's service.

Gainesville, First Church—Evangelistic services have recently been held in this church. Rev. Jno. G. Anderson, pastor, conducted by Evangelist F. D. Hunt, assisted by Rev. W. T. Pearman in charge of the music. There were about 30 professions of faith, nineteen joined the Presbyterian church. Six others united by letter. The church was much revived and new interest is being taken in all the ten branches of church work.

Oakland—In pledging twenty-three thousand dollars in twenty-three minutes for a religious purpose, we believe the Oakland Presbyterian Church (seventy-five members) and community have made a new record.

During the week beginning March 17th, pledges were quickly secured by an every member canvass, which amounted to more than our apportionment for beneficence. On Saturday of the same week, March 22d, a great congregational and community picnic was held on the manse lawn with a view of ascertaining the sentiment of the people in regard to building a new church and a new manse. After the best kind of dinner the pastor standing upon the table on which a space had been cleared, (it still groaned with good things) made some remarks and introduced Dr. Stacy, pastor of the Lakeland Presbyterian Church, who in a splendid address, presented plans for the "Model Church." He was followed with stirring speeches by Elders L. W. Tilden and J. H. Sadler. The deacons were then asked to move through the crowd and call out pledges. On a blackboard prepared for the purpose and placed on the table, the amounts were checked off by Mr. Tilden as called out.

The amount to be raised was set at \$22,000. In twenty-three minutes after the first pledge was called out, twenty-three thousand dollars were pledged, thus "going over the top." These were virtually cash pledges to be paid as needed. The harmony and dignified quiet and earnestness of the entire proceeding, together with the result, surpassed anything the people present had ever seen. Without any urging the different denominations represented at the picnic joined in the great work, and all rejoiced together with thanksgiving to God.

We commend the Oakland method.

J. F. McKinnon, Pastor.

GEORGIA.

Atlanta—Oglethorpe University, which has been the recipient recently of a number of large donations, is indebted to Mr. John K. Ottley, its treasurer, for still another handsome gift. This gift is for \$5,000 to be available within five years. The gift was accompanied by a note of appreciation of what has already been accomplished by the institution.

Atlanta, Central Church—Rev. B. R. Lacy, Jr., our pastor-elect, has accepted the call extended him by this Church. This was the report made last Sunday by the committee appointed to prosecute the call.

In a letter read before the congregation last Sunday Mr. Lacy stated that he would be with us to preach his first sermon on May 18th.

This news is received with much joy by our people who

are looking forward to his coming with great anticipation.—
Church Bulletin.

Atlanta—Last Sabbath was a fine day in the Central church—glorious weather, splendid Sabbath school and delightful communion service. At the close of the school 13 young people were received into the membership of the church, eleven of them on profession of faith in Christ. This Sabbath school is a great evangelistic agency. The teaching is along that line and for several weeks the pastor pro tem has been giving a short talk in connection with the closing exercises, setting forth the plan of salvation and urging decision. Some others who would have joined were unavoidably kept away, but will come in later. The school in all its departments has an enrollment of over 1,200.

At the preaching service a letter was read from Rev. B. R. Lacy, pastor-elect, accepting the call and stating that he would begin his pastorate the third Sabbath in May—18th prox. This was good news for the congregation who have been awaiting his decision and return from overseas. He preached here the last Sabbath in March and made a very favorable impression. He will find in this historic old church that has been served by some of the ablest preachers in the Southern Assembly, a warm welcome to a great work and he will be surrounded in it by a loyal united people. The reports to the Presbytery read by the clerk of the session the congregation showed a total membership of 1,557, and total contributions for the year of over \$38,000.

North Avenue Church, Atlanta—This church has received word that its pastor, Dr. Richard Orme Flinn, has safely arrived overseas and has begun his work on the other side under the auspices of the Y. M. C. A. Dr. Flinn will go to the various camp centers carrying an evangelistic message of the love of Jesus Christ and His salvation.

Recognizing the fact that more church members should know each other, have more specific information regarding church and denominational life a social visitation campaign has been begun among the members of this congregation. Each of the thirty officers has been assigned four volunteer lieutenants and a list of twenty members. The list of twenty has been divided into groups of five who will be visited by the officer and one of his lieutenants. It is hoped by this means to get many suggestions for the work of the church, and to arouse interest in what is being done.

The day school connected with North Avenue Church has outgrown its present quarters, and plans are under way for securing larger ones. At present the school has an enrollment of about 250 pupils who receive daily instruction in the Bible.

Grace Titman, Sec.

TENNESSEE.

The Presbytery of Nashville at its recent spring meeting at Shelbyville, Tenn., passed by nearly unanimous vote the following overture which was forwarded to the General Assembly:

"The Presbytery of Nashville hereby overtures the General Assembly in session in New Orleans to appoint a committee composed of the present moderators of the several Synods of the Assembly, together with the retiring moderator of the Assembly, Dr. James I. Vance, as chairman for the purpose of taking definite steps towards organic union with the Presbyterian church in the United States of America."

This Presbytery loves the great mother church and it looks as if nothing short of Simon pure organic union will ever satisfy the needs felt by us in these border states.

D. H. Scanlon.

KENTUCKY.

Highland Church, Guerrant—On Sunday, April 6th, the beautiful new church connected with the Highland School at Guerrant, Ky., was formally dedicated. The completion of this building is one of the signal victories in the history of the work at this place. When Rev. W. B. Guerrant took

charge of the church the school chapel afforded the only place for public worship. This is uncomfortable and dilapidated and impossible to heat in the winter time. He saw the great need of a suitable house of worship and interested Mr. Thomas J. Talbot in the plan to build one. To this end they have both worked with unflagging zeal. Friends arose to their support and a beautiful building was erected at a cost of \$3,800.

The small remaining indebtedness was lifted by the people of the community at the dedicatory service.

The church was erected during the winter months, a task which in the mountains is attended with difficulties undreamed of by the dweller in the plains. The material except the rough lumber which was sawed at the mill belonged to the Highland School, and all the furnishings had to be purchased in the city, shipped to the mountain station of Athol and hauled out to the site over nine miles of unthinkably bad roads, through rain, snow and mud. The influenza epidemic prevailed throughout the community during all the months of its erection. Though more than once stricken with illness our pastor was day by day at his task of directing the hauling, and overseeing and advising the workmen. Much of his youth and strength and life was built into that church and no matter what changes the years may bring it will always be permeated with his personality.

For a country mountain church the building is unique. Houses of worship are few in the hills. These few are very crude, built of rough lumber with home made benches. But this is a real church. The building is bungalow style, tastefully finished both within and without, with ample Sunday school class rooms. The pews are modern and comfortable and the lovely pulpit furniture was given in memory of the late lamented Dr. Guerrant, who founded both the church and the school by his wife and children.

The dedication day was perfect. The hills were beautiful with bursting buds and flowers and floods of sunshine.

The members of the school, community and a large concourse of the mountain people were present at all the services. The visiting ministers were Dr. J. W. Tyler, Rev. A. H. Doak and Rev. Joe Hagins. Mr. Watson, of Wilmore and the workers from Shoulder Blade, Canoe and Athol were also present.

The music of the day consisting of the usual organ voluntaries, hymns and special selections, was ably rendered by the director and choir of six girls from the Highland School.

The morning sermon was delivered by Rev. A. H. Doak, of Wilmore. It was in his usual forceful and spiritual style and was deeply appreciated by his hearers. At this service Dr. Tyler presented the pulpit furniture on behalf of Mrs. E. O. Guerrant and children and led in the formal dedicatory service.

Rev. Joe Hagins gave an instructive and helpful discourse on the Lord's Supper in the afternoon and presided at the administration of the Sacrament.

At night Dr. J. W. Tyler delivered the baccalaureate sermon to the second graduating class of Highland School, consisting of three members. So much of help and inspiration do his sermons always bring to the young people that his arrival at the school plant is always hailed as a benediction.

So closed the day which had been filled with so much of all that was helpful and inspiring.

VIRGINIA.

Richmond, First—At the communion service Sunday, April 13th, the largest body of communicants ever known before took part in the communion service. Forty-two additions were announced as having been received, eighteen on profession of faith and 24 by letter. The reports for the past year are among the best yet experienced in this church. Sixty-six members were added during the year and the benevolent contributions amounted to \$21,126. Total contributions of \$31,526.

Richmond—The following churches of Richmond and
(Continued on page 22)

Marriages and Deaths

Marriages.

Puckett-Reams—At the manse of Hopewell Church, Mecklenburg Co., April 13, 1919, by Rev. R. S. Burwell, Mr. William S. Puckett and Miss Nannie V. Reams, all of Mecklenburg Co.

Deaths.

Leach—Ralph Leach, an honored and respected deacon in Bethesda Church, was called to his eternal reward on October 11, 1918.

Faithful in the discharge of every duty, energetic in its execution, he demonstrated fully the sterling traits of sturdy Scotch character which he inherited from that unique race. Perhaps no resident of our town could claim a wider circle of friends, friends who were drawn to him by his universal courtesies and naturally jovial disposition.

His well-balanced judgment was recognized by his fellow-townsmen, and for two terms he served very acceptably as mayor of Aberdeen, fulfilling the highest expectations of his friends as a faithful and aggressive official.

For eleven years Capt. Leach was an earnest member of Bethesda Church, and for four years he served most acceptably as a deacon.

He is survived by his wife, who before marriage was Miss Zadie Pleasants, three daughters and one son. With the feeling that we have lost a valued and faithful fellow-officer, who has gone to his eternal reward, the elders and deacons of Bethesda Church offer this tribute to his memory.

IN MEMORIAM.

John McEachern McIver.

John MacEachern McIver, son of Mary McEachern McIver and J. Milton McIver, was born in Guilford county, North Carolina, January 20, 1899. He attended the Lumber Bridge High School, from which he graduated with the class of 1918.

As a boy he was quiet, industrious, and obedient to his parents. His fine qualities won for him many friends. There was no more highly respected

young man in his neighborhood than he.

When eleven years of age he made a profession of faith in Christ, and joined the Lumber Bridge church. When Rex Church was organized near his home he transferred his membership to the new church, becoming a charter member. He lived up to his profession. His life was without blemish, and he was always at his place in church and Sunday school.

In February of the present year he went to Kansas City, Mo., to take a special course in electricity. He had been in that distant city nearly a week when he was stricken with influenza pneumonia, from which he died February 11, 1919. On February 16th he was laid to rest in Rex cemetery beside his little sister and mother, the latter having preceded him to the grave about three years. An unusually large concourse of friends and relatives bore him to the grave which was covered with beautiful floral offerings, thus testifying to the love and esteem in which he was held.

Children's Department

UNCLE IN GERMANY.

I am a little girl not quite six years old. I have never been to school but I can say the alphabet and the Books of the Old Testament except the minor prophets. I haven't quite finished learning them yet. I go to the Sunday school every Sunday. My mother takes your nice paper and my sister reads the letters to me. My uncle is a chaplain in the army and is in Germany now.

Your little friend,
Evelyn Woodside.

LIVES IN THE COUNTRY.

Dear Standard:

I am a girl twelve years old. I live in the country. I like to feed the biddies and gather the eggs for mother. I go to Sunday school every Sunday. My teacher is Miss Mary E. Dickson. Our pastor is Rev. H. L. Sneed. I hope my letter will not reach the waste basket.

Your little friend,
Frances Nichols.

Whiteville, N. C.

MISSED A LOT OF SCHOOL.

Dear Standard:

I am a little boy nine years old. I am in the fourth grade at school. My teacher's name is Miss Langstone. I like her very much. I had to miss school about eight weeks this winter on account of a severe burn I had on my leg.

Our Sunday school class has about 30 boys in it. I have named the books of the Old and New Testament. Our class has six war saving stamps.

We have a fine preacher. His name is Mr. J. H. Henderlite.

We take your paper and I enjoy reading it very much.

Your unknown friend,
Dan Senn Lafar.

Gastonia, N. C.

HAVE GREAT TIMES TOGETHER.

Dear Standard:

I am a little girl seven years old. I am in the second grade. I go to school to mother.

I have a dear little sister. Her name is Margaret. She will be a year old next Friday. She can walk and talk.

I have a brother, too. His name is Frank. He is five years old. We have great times together.

I have a dog and his name is Blucher.

Your little friend,
Elita Wardlaw.

Guthriesville, S. C.

PLAYS IN MILL POND.

Dear Standard:

I am a little girl eight years old. I go to Sunday school every Sunday. My teacher's name is Miss Ida Niblock. I like her fine. I go to school at Cool

Spring High School and I am in the fourth grade. My teacher's name is Miss Martha McLaughlin. I like her fine. I live out at a mill. My father runs it. There is a pond there too. I get in it in the summer time. We take the Standard and I love to read the little letters and stories. I hope my letter won't reach the waste basket as this is my first one.

I am your little friend.
Mary Brandon Vaughan.
Cool Spring, N. C.

WHEN A PRINCESS HAD WHAT SHE WISHED.

"I wish I were rich and could have anything I wanted. I'd always be happy then."

I wonder if you have ever said that? If so, perhaps this little story about a real princess will show you that riches do not always bring happiness and that the best pleasures are very often those that we make for ourselves.

When Queen Victoria was a little girl, she was one day visiting Queen Adelaide, who told her that as a great treat she could have anything she liked to ask for. Thereupon the little princess said nothing would give her so much joy as to clean the windows!

So they gave her a pail of water and some pieces of cloth, and she spent a very happy time at her task. If you were a princess and could have what you asked for, I wonder if you would have made such a choice?—Jewels.

KITUK AND THE YELLOW DOG.

"I don't see what use you can ever be to me," said Kituk, looking at the dog with a serious air. The dog seemed to understand, for he tried to hide his face under one paw. "No, sir!" the Eskimo boy continued, "I don't believe you could ever be any use in the world. You won't pull, and if you were willing to, you couldn't do enough to help any. Look at your legs! You ought to be ashamed of them! They are only pipe-stems!"

The dog did look ashamed of himself, but he made no move to run away. Somehow a dog has a way of knowing when he has found a friend. This friend may make fun of him and say things about him, but he will treat him kindly after all, and give him good things to eat, and the dog knows! And the yellow dog knew.

And his ideas were just right, for when the Eskimo boy and the little dog team swung out in the clear trail an hour later the yellow dog was trotting along behind the sled. "There's one thing about it," Kituk said to the dog, laughing, "if we get into a blizzard it will take a long time to freeze you, for it takes a lot to freeze skin and bones, and that is all you are."

No one knew where the Yellow Dog had come from. He had appeared down on the sand pit at Nome where the Eskimo people were camped in their tents and upturned canoes. He had stayed about all summer, begging a bit of whale meat or seal blubber from the kind-hearted natives. Probably he had been stolen from some good home down in the "States" and shipped up to Nome, with hundreds of other dogs, only to be cast away later as unfit for sled service. Now, all the friendly tents had melted away from the sand pit and the long winter snow had come. It was fortunate, indeed, that this Eskimo boy had happened along just at that time.

Far to the north and west they traveled past Shinrock Charlie's roadhouse, up stormy Tissue River, by Port Clarence, round Cape Prince of Wales Mountain, and on and on, toward the boy's winter home on far away Gollivan Bay. Often there was little enough to eat, but at those times all shared alike, sled dogs, boy and his unfortunate new friend, who had never been able to pull. Sometimes the boy was sorely tempted to desert the stranger, but he was, after all, a dog, and to the Eskimo the dog had always been a best friend. No, he would not desert him! Sometimes he wondered vaguely if the creature could ever be of any use in the world. Perhaps he was a hunting dog. White men had told him of such dogs. But no, when a covey of ptarmigan flew up from the trail the Yellow Dog paid no attention to them, and when they crossed the track of a great white bear he took one sniff at it and began whining piteously. What possible use could such a dog be anyway?

Once the dog did a strange thing. They had rounded Cape Prince of Wales Mountain and were crossing great stretches of tundra when they came upon the tracks of two caribou, or reindeer, freshly made in the crusted snow. At once the Yellow Dog sprang away over this trail, his nose close to the ground. Kituk found it hard to call him back, and all that day he trudged along with a downhearted air.

"That was a strange thing for you to do," said Kituk to the dog that night. "Why did you do it? You won't hunt ptarmigan. You are afraid of polar bear. Why should you wish to follow that silly reindeer who is no doubt a hundred miles away by now? Don't you know that reindeer travel very swiftly?" But the dog only wagged his tail and looked more disappointed than ever.

The next day trouble overtook Kituk. He was traveling late in the evening when suddenly he felt his feet sink in an overflow. A warm spring had broken through the ice and the water had not yet frozen. It was bitter cold. There was no place to go. There was no wood to make a fire. He could only travel on as fast as possible. In a quarter of an hour he could feel his feet freezing. They did not pain him, but they grew stiff and hard like boards. How he wished he had worn his water-tight seal-skin mucklocks in place of the warmer ones of deerskin!

It is an awful thing to feel that you are freezing and yet to feel no pain. It is easy to fight when you feel the pangs of pain from the enemy's darts. But to feel nothing, that is terrible! Kituk had almost given up hope when dim in the distance he saw the black bulk of Sam Coldclod's cabin. The cabin had been deserted for years, but there was an old stove in it and perhaps some wood. With all the force of his dauntless spirit the boy forced his stiffened members forward. He had to drag himself the last quarter of a mile, but at last he was there. And there, oh, joy! there was a pile of wood in the corner! His frozen clothing was soon striped off. His feet and legs were rubbed and rubbed with snow. Then a fire was started and slowly the blood began to flow back painfully. His life was saved, but it would be days and days before he would dare to venture out alone from the cabin.

And how about his dog team? Left alone outside they at last became uneasy and began wandering about making wider and wider circles, until at last they found a trail that interested them and went spinning away, leaving their master, crippled and without food, in a lone cabin far from other human habitations.

It was sometime before Kituk discovered the desertion. When he did he was thrown into a panic of despair. What should he do? Was he saved from freezing only to die the more horrible death of slow starvation? Suddenly something touched his leg. It was the nose of the Yellow Dog. He had not deserted.

"Well," said the boy, with tears in his eyes, "I never knew what you were good for, and I don't know now, but I do know that you're a lot of comfort." At that he built up a good fire and stretched himself out on the cot to sleep.

The Yellow Dog did not sleep. He was restless. A strangely familiar scent had come to him near the cabin that day. He wanted to get out and explore. He nosed around the door till it opened a bit. He was soon making wide circles about the cabin. Wider and wider the circles grew until he came upon a wind-blown trail and away after this he went full speed. When Kituk awoke late in the night he called to the dog, but received no response. He saw the open door. "So," he said half bitterly, "he has deserted me, too—but then, what could one expect of a dog?" He dragged himself to the door and closed it. Then he wrapped the ragged cabin blankets about him and went to sleep.

When he awoke the sun was streaming in at the window and something was making a noise at the door. "Sounds like a dog pawing," said Kituk to himself. "I wonder if he came back after all? But what is all that sound of feet tramping? What makes that strange, arking? It is like reindeer." He dragged himself to the door. As he opened it the Yellow Dog sprang at him and began licking his face. "Down, sir!" said Kituk, peering out beyond him at the great herd of reindeer that surrounded the cabin. "Good!" he cried to himself, "it is someone's reindeer herd. They must be near and will come and take me away."

But the reindeer herders were not near. They were many miles away. Very angry they were, too, for their herd had run away in the night, and they must tramp many miles to find them. Here and there, as they followed the wide band of tracks across the tundra, they saw a strange track mingled with the hoofprints. Some said it was a wolf, others a dog. The creature had behaved very strangely. They could not see where it had injured the least fawn. There was no blood on the ground. But they could see where it had crossed and recrossed behind the deer, just as they might have done had they been driving them.

They came at last to the cabin and to the deer herd. They were much surprised, though overjoyed, to find their friend Kituk and were very sorry for him in his misfortune.

"Ah, I understand!" said Kituk, as they told him what the Yellow Dog had done. "A white man told me once that there were dogs who drove cattle, and cattle are like reindeer. This yellow dog is one of these. He is some good after all. He saw I needed help, so he brought the reindeer herd to my rescue. I fed him, and now for pay he has saved my life. I shall keep him as long as I live." And you may be sure he did.—Roy J. Snell, in Congregationalist.

Church News.

(Continued from page 19)

vicinity have been reaping the results of the Billy Sunday meetings:

The Roseneath Church has received one member; Montrose Church, eleven members; First Church, Richmond, forty-five; Hogue Memorial, twenty-two; Laurel, thirty-three; Mizpah, twenty-three.

The following churches have increased their pastor's salaries: Aberdeen, \$170; Amelia, \$150; Bethany, \$50; Blackstone, \$200; Burkeville, \$50; Emporia, \$600; Montrose \$100; Olivet, \$50; Petersburg Second, \$600; Market Street, \$300; Providence, \$75; Pryor Memorial, \$150; Richmond First, \$500; Richmond, Second, \$1,500; Richmond, \$300; Samuel Daves, \$300.

Woman's Auxiliary.

Harmony Presbyterian Auxiliary met in annual session in Indiantown Church, Williamsburg county, April 8-9, 1919. The delegates were met with automobiles at Kingstree and carried to the church sixteen miles away.

Lunch was served on arrival and the opening session was held at 3 o'clock.

The local pastor, Rev. W. R. Pritchett, conducted the devotional and extended greetings from the church session, the congregation and the Woman's Auxiliary.

Rev. S. D. Winn, of Korea, delivered the Foreign Mission address.

Mrs. S. C. Hodges, of Greenwood, Synodical secretary of literature, delivered an inspiring address, "Building Our Flag for Jesus."

Mrs. S. L. Leiby, of Charleston, spoke of the Tuscaloosa conference and the school for negro girls.

Rev. D. M. Clark of the Andrews field was present and asked that the Presbyterian continue this work as special for another year at least. The figures presented showed wonderful progress since February.

After full discussion the Presbyterian decided to continue the Andrews work and then it was referred to the standing committee.

Of the 24 Auxiliaries in the Presbyterian, representatives were present from 21.

The register showed 34 representatives, 10 Presbyterian, 2 Synodical officers and 25 visitors.

The secretary of literature had a fine exhibit of literature.

The wall chart prepared by the recording secretary, "Summary of Annual Reports 1909, 1914, 1919," showed the progress made in all lines by the Presbyterian. Total to all causes 1909, \$1,070; 1914, \$2,087; 1919, \$4,123.

The Presbyterian reached the standard of excellence 10 per cent increase in membership and \$1,310 in gifts.

Three Auxiliaries were organized during the year, two enrolled in the Presbyterian Auxiliary.

After a rising vote of thanks to the good people of Indiantown and their friends the Presbyterian adjourned to meet at Wedgefield next Spring.

Miss Bettie Aycock, Recording Secretary.

Wedgefield, S. C.

Albemarle Presbyterian Auxiliary—The twenty-first annual session of Albemarle Presbyterian Auxiliary convened in the Presbyterian Church at Roanoke Rapids, N. C., April 9th, 10th and 11th. At the organ recital followed by an informal reception, the pastor, Rev. Stanley White, gave us a most hearty welcome, and the delegates and local workers spent a delightful social hour getting acquainted.

The business session came to order the morning of the 10th, presided over by Mrs. J. N. Baker, who has so efficiently held the presidency for six years. Her opening address inspired us to undertake even the smallest opportunity of

service, truly making it "My little job." The address of welcome was made by Mrs. J. F. Beckwith, of the local society, most cordially and gracefully extended their hospitality. Mrs. S. N. Harrell responded in her usual happy and unique manner.

The minutes of the last meeting and reports of the secretary and treasurer were read and approved. Reports from the societies were heard and although all had suffered from the dreadful epidemic of influenza, many of them had increased their contributions, showing that even under the strain and stress of war and sorrow they had pushed forward for greater things in the Master's kingdom. The morning session closed with devotional exercises led by Mrs. George Ramsey, of Raleigh, who conducted all of them.

At the afternoon session, Miss Mary Owen Graham gave us a short talk on Peace Institute which is so near and dear to the hearts of Albemarle Presbyterian Auxiliary. Other business and reports filled the remaining hour.

Probably the most attractive part of the program was the message from Korea by Mrs. Martin L. Swinehart on the evening of the 10th, at which time we had a rare treat, for with a personality all her own, with a keen sense of wit and humor, with a very human insight of the homely things we women want to hear about, and in the usual attire of a Korean woman, she brought us a message laden with the needs of that far-away land "boiling" with thirteen millions of people in an area the size of Kansas.

The session Friday morning was given over to the Young People's work and Miss Mary Owen Graham spoke encouragingly of the past and present, but urged the necessity for greater training of the young people—our future men and women.

Miss Jean McAlpine, of the Assembly's Training School in Richmond, spoke interestingly on "How to conduct a Mission Study class," and Miss Mabel Hall presented our Assembly Home Mission work, vividly picturing the needs of "Bloody Breathitt" county in Kentucky, and showing some of the possibilities, by hand work which she brought for our inspection.

The closing session on Friday afternoon was most interesting, especially in hearing intimately of the work and life, at the Assembly training school in Richmond, from Miss McAlpine, and adopting her as "Our Daughter."

The following officers were elected: President, Mrs. J. N. Baker; First Vice President, Miss Mary Owen Graham; Secretary and Treasurer, Mrs. S. K. Phillips.

After this inspiring and profitable session, we adjourned to meet in Kinston in 1920.

Mrs. B. R. Lacy, Secretary.

Fayetteville Presbyterian Auxiliary—The 30th annual meeting of Fayetteville Presbyterian Auxiliary was held in the Presbyterian church, Lillington, N. C., April 15-17.

There was a good attendance of delegates and a number of visitors. The program was excellent and the speakers brought the needs of the work home to our hearts.

Mrs. Swinehart presented the work in Korea in a most interesting and entertaining way, and Miss Mabel Hall, of Kentucky, gave a graphic sketch of the difficulties of the work among the mountaineers caused by the lack of equipment.

Miss Bringham, from the General Assembly's Training School for Lay Workers at Richmond, Va., held the Bible study hour each day, in a very inspiring, helpful way and also presented the cause of her school.

A questionnaire for delegates caused an interesting discussion of the problems met and their solution.

The conference on Young People's work conducted by Mrs. D. H. Shaw was very interesting and stimulated all to more intensive work for the young.

Miss Mary Owen Graham, of Peace, presented the work of "The Summer School of Missions" in a manner that made each delegate resolve that her church should be represented.

A very eloquent and earnest address on "Stewardship," was given by Rev. E. E. Gillespie, of York, S. C.

The new foreign mission study book was discussed by



Story and Incident



Three Cheers and a Tiger.

A PROMINENT manufacturer in a bustling little Western city took me to lunch with him during the session of the conference which I was visiting. He never tired talking of the minister who founded the first church. The bravery and eloquence of this first parson were the subjects of unending eulogy. The beauty, sweetness and courage of the parson's young wife were topics concerning which the old gentleman spoke with deep and affectionate feeling. He told the story of the parson's baby when it was the only one in town.

"The parson's baby was the first baby born in our town. It received a welcome equal to the Fourth of July. Every bell was rung, every shop and store was decorated in honor of the arrival of the new citizen. It seems childish now, but it seemed very proper and fitting then.

"As soon as the parson's wife was able to sit up, she was placed in the front room and sat there for hours, singing to her baby. She was a cunning little woman. She knew the boys were wild to see the baby, and she sat by the window, where all who walked by could look in. One of the fellows who had been hanging around for several days, hoping to get the first peep at the baby, was rewarded that morning by seeing the little woman carried close to the window and seated in a chair.

"I was the fellow: Like a great fool I stopped and looked in. She just smiled and shook her finger at me, and then held up the baby for me to see. I bowed and threw the baby a kiss, and was off like a shot.

"I told the fellows what I had seen. Would you believe it? Hundreds had errands that day that took them by the parsonage. The mother knew how hungry we rough men were for the sight of a baby's face. She did not resent our curiosity, but took pains to let every one have a peep at the chubby creature.

"You would have laughed to see the presents that poured in for that youngster. The boys got to speaking of it as 'our baby.' All began to wonder when it would make its first appearance in public. We clubbed together and sent off for a baby carriage. I was appointed as the one to present it. About twenty fellows went along with me. The parson's wife accepted the carriage with smiles and tears, and made me kiss her baby as my reward. She promised that I should wheel it out for its first ride in the new carriage.

"It was several days before I received word that the baby needed a ride in the open air. I put on my best clothes, and told everybody I met that if they would be on the lookout they would see 'our baby.' Before the little woman gave me her baby she asked me if I was safe company for the little one. I knew she was not joking. I felt hot all over. I knew I was not fit company for anything good or pure, and I started for the door as I said: 'Madam, I am not worthy to be trusted with your baby. I am a wicked man and ought to be ashamed even to look you in the face.'

"Her blue eyes were swimming in tears and her lips trembled as she said:

"'Jack, you were once a baby yourself. Your good mother loved you as I love my child. It would have broken her

heart to have you grow up and become a wicked man. I would rather bury my baby than have him become a man like you. I am going to pray for you while you are giving my baby a ride.'

"Although I was so awkward in starting that the parson's wife laughed like a school girl at my clumsiness, I managed to get along without upsetting the carriage. I found every man on the lookout. I went up one street and down another. I found crowds everywhere. Everybody was happy. Some shouted and cheered and some cried. The roughest toughs in town seemed to be the heartiest in their cheers and some of them cried the hardest.

"As I pushed the cart along I saw my own sweet mother as she held me in her arms and rocked me and sang lullabies to me. I saw her face as plainly as if it had been yesterday that I had rested my head upon her breast. I heard her voice as she sang to me. The words all came back to me, and the tune, and I found myself humming:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed!"

"I was so blinded with tears that I had to stop and wipe my eyes, and to conceal my weakness I pretended to tuck the clothes around the little one. The baby looked up into my face and cooed and gurgled, and caught my finger in its chubby little fist. I found myself praying as I wheeled the carriage. I became a new man while giving the baby its first ride. When I took it back to its mother I said:

"Madam, your prayers have been answered. Your baby has done for me what neither you nor the parson have been able to do; I am going to begin a new life.'

"We had some kind of a celebration in the church, and the parson's wife and baby made their first public appearance. As the little woman walked in the men cheered and clapped their hands. She smiled and blushed, but did not seem to be offended. During the exercises the brass band played a selection. They had hardly begun when the baby, frightened at the blare of the horns and the crash of the drums, broke out in a shrill cry of terror. It could not be quieted. The horns blew louder and the drums pounded harder, and the baby tried to cry louder. At last one big fellow jumped up, marched down the aisle, and seizing the leader of the band by the collar, gave him a savage jerk, and shouted:

"'Stop the racket of this band and give "our baby" a chance.'

"The band stopped instantly, and the baby kept right on. It cried for a minute at the top of its voice. When it ceased round after round of applause filled the house, and scores of voices shouted, 'Encore! Encore!' The man who had stopped the band stood up on the seat and cried:

"'Three cheers for the parson's wife, and a tiger for "our baby"!"

"That let pandemonium loose for several minutes. The baby got over its scare, and seemed to like the roar of the crowd. It crowed and cooed, and tried to clap its little chubby hands. The cheering only ceased when the crowd was exhausted. The leader in the interruption of the program now shouted:

"'You can go on with this show now, unless "our baby" wants another chance.'—J. Benson Hamilton, in Independent.

Mrs. Swinehart, of Korea, and the home mission book by Mrs. R. N. Page, of Biscoe.

The business part of the program was full and the reports showed encouraging progress.

The delegates were very grateful for the gracious hospitality extended by the people of Lillington.

Before the report of the nominating committee was read, Miss Patty Watkins gave a fine tribute to the work of our beloved president, Mrs. J. M. McIver, and announced that Mrs. McIver had refused, when approached by the com-

mittee to hold the office any longer. Mrs. W. L. Wilson then voiced the sentiment of the ladies in a short tribute to Mrs. McIver, and the feeling of deep sorrow and regret her decision caused. For five years she has been untiring in her zeal, and through her efforts wonderful progress has been made. As several other officers resigned quite a number of changes were necessary. Mrs. W. A. West, of Fayetteville, was elected president and we hope to go forward to even better work in the Master's vineyard under her leadership.

Mrs. W. L. Wilson.

Miscellaneous

THE CHILD AND THE OGRE.

The trolley was well filled. Every seat was taken and the car swung around the curve of the Monongahela hills and bumped along on its way to the city, rocking and jolting a sweet-faced child in the arms of its father. The mother sat proudly by, her maternal smile hovering like a benediction over the beautiful child.

Its grimace and laughter kept the passengers in a pleasant mood as it nodded and ducked its head and courtesied to a little girl across the way as if they were old acquaintances, kissing its hand in baby fashion, attempting at times the military salute, touching its snow-white cap and then forgetting to withdraw its hand, and pirouetting to the merriment of everyone. The unaffected innocence of the child was the charm of the evening.

At one of the stations, two men decidedly under the influence of liquor, boarded the car. There were no seats available, and they stood at the side entrance, sagging, garrulous and imbecile. One of them soon left the car. The remaining one was inexpressibly disgusting in his appearance. He was a typical drunk; dirty, unwashed, filthy in his clothing, and with a countenance that was absolutely repellant. As he clung to one of the iron supports he noticed the little child, and began, in his maudlin way, to make friends with it, touching its snow-white arm with his filthy hand, crooking his dirty fingers, shaking his clenched fist, and twisting his brutal face into smiles. The child looked up at him in open-eyed wonderment. Its gaze was one of bewildered inquiry. Its pure black eyes were riveted for a moment upon the distorted face, then it swung across into the arms of its mother, threw its plump arms about her neck, and turned its face about to look again into the grim ogre whose clumsy attempt at levity was to us all so disgusting. The mother placed the child on the seat beyond her and turned its face toward the window, as if darkness without were preferable to the face of the drunkard within.

As we looked upon the scene we could scarcely keep back the words: "What concord hath Christ with Beliel," or what part hath a little child with a drunkard? Its face was so pure, so limpid and lovely, so suggestive of innocence and Christliness. The face of the drunkard was so offensive and suggestive of human depravity and ruin. Few greater contrasts are possible between two beings belonging to the same race. The extremes of character and beauty were commented upon, and whispered about the car. The tableau showed the possible descent from the loveliness of a little child to the revolting atrophy of all that is God-like in man.

And yet. Was there no hope at the

bottom of Pandora's box? Had not those dark eyes and rosy cheeks stirred within that shriveled soul some smouldering spark of loveliness and beauty? Had not the sweet unconsciousness of the child called forth that empty, inane smile, and accomplished something in the soul of that man which not another person in the car would have attempted, except through the grace of Him who said, "Except ye become as a little child?" May there not have been some fraction of "the Kingdom of heaven" in that man's heart which our unchild-like eyes were too dim to see? There is no soul that is absolutely hopeless, no tight-barred heart of man to which God may not come with His key, though it be borne in the hand of a little child.

We left the car in the heart of the great city feeling that an earnest lesson of the day had impressed itself upon our own heart. The two contrasted figures that fill our vision, as we think of that Sabbath evening home-coming, are the ogre at the car door and the face of the little child. The smile of the babe in its mother's arms showed, in the responsive smile of the drunkard, that deep in every soul, however depraved and dissolute, God has hidden some priceless treasure. May ours be the joy of discovery.—United Presbyterian.

Potato Plants; Tomato, Egg and Pepper Plants

First-class plants are scarce, but we have ample to take care of our customers. Porto Rico and Nancy Hall Potato plants, best to be had. Baltimore, Stone, Earliane, Bear and Globe Tomato plants, Egg and Pepper Plants, three dollars per thousand, express collect; four dollars parcel post, prepaid; fifty cents per hundred, mail, prepaid.

Enterprise Co., Inc.

Sumter, S. C.

YOUNG LADY wishes position as music teacher this fall in mountain mission school where she can have Christian young lady as room-mate. Has best references. Address, Music Teacher, care Presbyterian Standard.

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When you make ice cream don't try the old way, but use

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ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream.

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TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoea and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer today for a copy of his valuable free book.

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PROFANITY.

We desire to reinforce with all our power the fine article on "Patriotism and profanity," which we are republishing on the front page of this paper today.

The most deplorable thing about the profanity hatred to Germany has developed is the fact that Christian men not only tolerate but encourage it by indulging in the habit themselves.

A year or more ago one of the leading Baptist pastors of New York City, Dr. Eaton, of the Madison Avenue church, indulged in a tirade of profanity in his reference to the Kaiser, that shocked the judicious, but nobody else. What he said, if he was correctly reported, should have driven him from the Christian ministry. We are told that Dr. Eaton is a very amiable and attractive man. We have no reason to doubt it, but he should repent of his sin and confess that repentance or quit preaching the Gospel.

Nor is he the only preacher who has started a sentiment in favor of profanity. It has become the common thing, and the man who "speaks in public on the stage" and who confines himself to decent language is so rare as to excite remark. The result of all this violent and vulgar abuse will be a generation of swearers after the war is over. The children read the slogans, "To Hell With the Kaiser," and kindred expressions, and hear the profanity of public speakers and come to the conclusion that the training some of them receive at home is all wrong; and that the way to express one's self with force is to "cuss."

The truth of the matter is, as the Watchman-Examiner says, swearing is entirely useless. It does the Kaiser no harm—it is only harmful to the user and to innocent minds upon which his imprecations fall. It is notoriously true that the profanest man in the neighborhood is the most arrant coward. Abuse never yet won a victory. A fighter has no time to swear.

Those who profess to be Christians ought not to adopt the language of the gutter-snipe. If such language helped to win the war there might be some excuse for it, but it did not. On the contrary, it weakens the moral power of the community and thus helps rather than hurts the Kaiser.

The Third Commandment is in force now exactly as it was before the war, and the Kaiser, disreputable and base as he is, cannot nullify that great command. Our churches in time of war, as in time of peace, should not lower the standard in order to accommodate the German spirit within us, but should require of their members that they speak the language of Zion.

Profanity, like lying or stealing, cannot be justified under any conditions, and those among us who profess to lead us in the religious realm who condone swearing at Germany, and indulge in it themselves, should be asked to take a back seat where they belong.—Charity and Children.

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PREDATORY PRAYER.

It is very difficult to make helpful criticism of public prayer. That is unfortunate, for much of it deserves criticism, and is in sore need of it. The purpose of this editorial is to remind ministers that it is the habit of some of them to commit larceny in prayers which are fractional parts of services in which several men unite.

One of the common forms of such deprecation is the opening prayer which constitutes a council. Manifestly the moderator, or other member offering the prayer, has no moral right to assume in his prayer what is to be the result of the council. If the council is indeed called to determine what is the will of God as revealed through the united judgment of the delegates from the churches, it is not only discourtesy to all the churches invited but a high offense against the leadership of the Holy Spirit for the moderator in his opening prayer to tell God what the council is to do.

A well-known minister died. He had been identified with so many interests that there were necessarily several participants in his funeral service, which was held in a crowded church. He had been musical and there was good deal of music, and there were no less than four speakers, beside the pastor of the church who presided and did not make a formal address. There was also an invocation at the outset and a formal prayer after the Scripture lesson. At the last moment a minister arrived who had not been expected, but who had come from such a distance that it was felt a place must be made for him to participate in the service. The presiding minister called him aside and said, "We want you to offer a very brief closing prayer.

The visitor said frankly, and properly, that he would have preferred an opportunity to pay a tribute to the dead man whom he had come so far to honor. The pastor said "I share your feeling, and would gladly arrange it so, but it cannot be; the service is perilously long. I have made this place for you where it had been planned only that I should offer the benediction, and you must be very brief." Just before the service began, the visitor asked, "Is not mine the principal prayer of the service?" The pastor replied, "No, there are two other prayers, and yours is to be of the briefest possible character."

The service was long, but it was noble and dignified and the people were uplifted by it—until the closing prayer. The man who had been thus doubly warned put into that prayer not only the whole substance of the address he had composed upon the train, but a review of each of the four addresses that had been delivered. Moreover, he gloried in his shame. He said to the pastor, "I felt that it was essential that the closing prayer should gather up the whole spirit of all that had gone before; did you not feel that it was fitting?" "No," said the pastor, "I felt like shooting you."

The non-liturgical churches have this invaluable privilege that in their public prayer they can talk face to face with God out of the heart of the man who prays, and out of the soul of the congregation. But, brethren, beware of predatory prayer.—Congregationalist.

The heir of a great estate, while a child, thinks more of a few shillings in his pocket than of his inheritance. So the Christian is often more elated by some frame of heart than by his title to glory.—John Newton.

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoe and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

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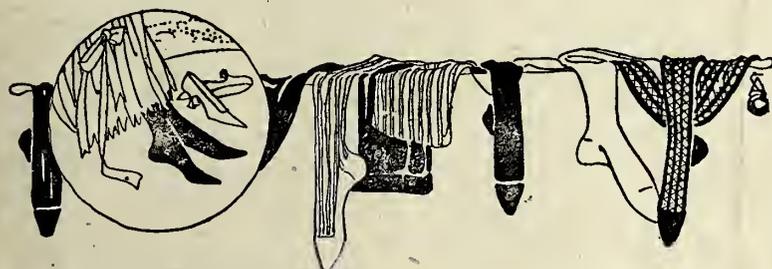
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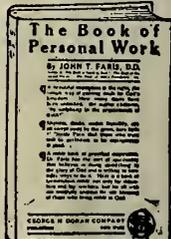
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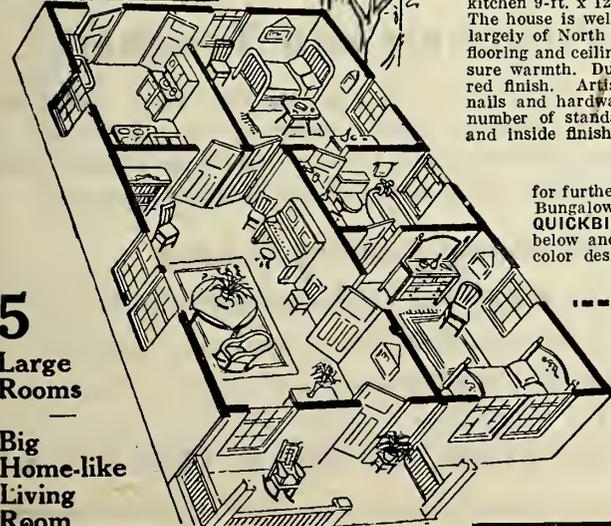
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Room**

SWEEPING THE SEAS.

The perils of the submarine has passed, let us hope never to return again. The seas, however, are not yet absolutely safe, for the hidden mine still makes certain paths of the ocean unsafe for the mariner. At the present time the boys in blue are "clearing up the mess," as they term it. In other words, they are clearing the sea of the thousands of mines which have been laid 'neath the waves by the Germans. Some idea of the immensity of their task may be gathered from the fact that one mine field alone extends over an area of 2,000 square miles, from the North Sea across to Scandinavia. And this is but one of dozens. Under the Admiralty order of September, 1916, mine sweepers were entitled to a reward of 5 pounds for the destruction or salvage of an enemy or British moored mine and 1 pound for a drifting mine. Extra pay is now being given to the men who take part in the big sweep. All officers, of all ranks and service denominations, will receive 4 pounds per week extra pay, C. P. O.'s and P. O.'s will receive 2 pounds 10s., and all other ratings 2 pounds. One pound for each British moored mine and 10 pounds for each German mine will be paid, the total earned by each ship to be pooled among officers and men alike. How long it will take to make the sea perfectly safe again for mercantile shipping, it is, of course, impossible to say, but it is estimated that in the course of six months the navy will have accomplished the task.—Presbyterian (Hali-fax) Witness.

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only, not guaranteed.

No. 30.

Lv. Charlotte	x6:30am
Ar. Star	9:45am
Ar. Asheboro	y10:50am
Ar. Aberdeen	....	y 3:00pm
Ar. Varina	.....	12:34pm
Ar. Fayetteville	...y	4:55pm
Ar. Raleigh	.....	x1:20pm

No. 18. No. 4.

Lv. Raleigh	.....	x2:05pm	x9:20pm
Ar. Wilson	.....	4:05pm	11:35pm
Ar. Greenville	....	5:42pm	1:06am
Ar. Washington	...	6:50pm	2:25am
Ar. Belhaven	.....	8:15pm	
Ar. Elizabeth City			6:00am
Ar. Norfolk	.....		8:10am
Ar. New Bern	....		4:00am
Ar. Beaufort		11:10a.m

xDaily.
yDaily except Sunday.
No. 18—Through coaches to Belhaven, N. C.
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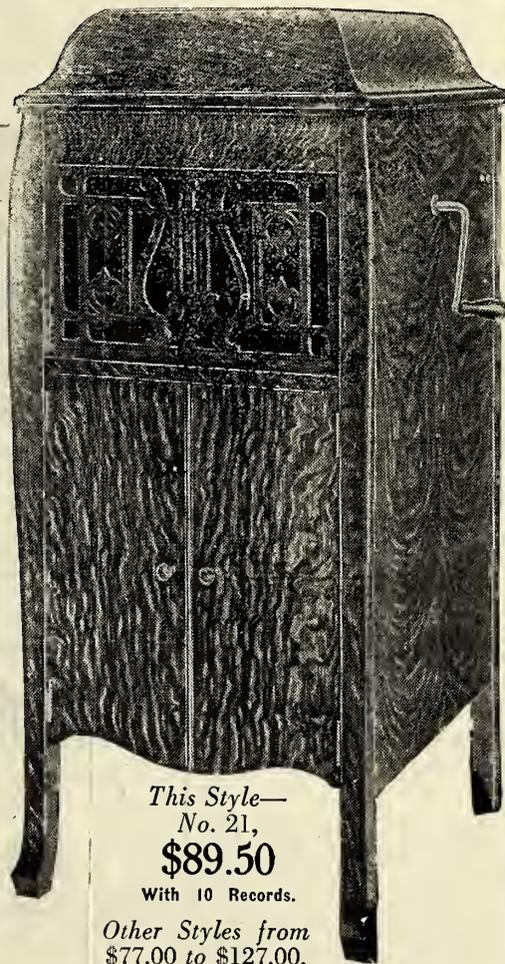
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Sparkles

The Girl With the Torch.

I waved her good-by when I steamed
 down the bay
 And out in the fog that was heavy and
 gray.
 Red battlefields waited at the end of
 the trip,
 And danger attended the path of the
 ship.
 The khaki I wore was still new, to my
 back,
 I had barely got used to a rifle's sharp
 crack.
 My comrades had sweethearts in plenty,
 but I
 Had none but the girl I was bidding
 good-by.

I am speeding today up the same busy
 bay
 With New York right ahead of us, noisy
 and gay;
 I am blowing a kiss to the same strap-
 ping girl
 Who lighted me forth to the battle's
 wild whirl,
 The girl with the torch and her feet in
 the foam,
 The first one to welcome the soldier
 boy home;
 The glorious girl whom we fought for in
 France
 When we halted forever the Prussian
 advance.

As our forefathers carried the fire, be-
 hold!
 From the hearth of a neighbor in win-
 ters of old,
 So we carried the flame from her torch
 o'er the wave
 And bore it, knee-deep in the blood of
 the brave
 To kindle new fires on new altars to be
 The beacons of nations we helped to
 set free.
 Miss Liberty, hail! and oh! how do you
 do?
 Not a girl in the world stands compar-
 ing with you.
 —Minna Irving, in New York Sun.

Looked Suspicious.

Gr-r-r-h! The train drew up with a
 mighty crash and shock between sta-
 tions.

"Is it an accident? What happened?"
 inquired a worried-looking individual of
 the conductor.

"Some one pulled the bell-cord!"
 shouted the conductor. "The express
 knocked our last car off the track! Take
 us four hours before the track is clear!"

"Great Scott! Four hours! I'm sup-
 posed to be married today!" groaned the
 passenger.

The conductor, a bigoted bachelor,
 raised his eyebrows suspiciously.

"Look here," he demanded. "I sup-
 pose you ain't the chap that pulled the
 cord?"—Truth Seeker.

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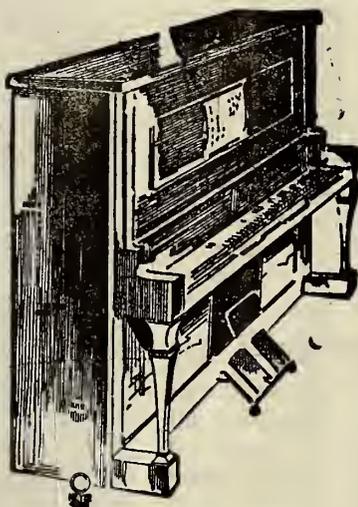
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., APRIL 30, 1919.

No. 17.

The Arsenal at Springfield.

This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys!
What loud lament and dismal miserere
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns;

The bursting shells, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—Longfellow.



Editorial



Meeting of Atlanta Presbytery.

(Editorial Correspondence).

THE Atlanta Presbytery is one of the great Presbyteries of the Church. Numerically there are only two that are greater, Fayetteville and Orange in North Carolina. Mecklenburg runs a close race for third place, but falls short by 136. There are four synods, each of which has fewer numbers than Atlanta Presbytery and come behind it in gifts to benevolences. It sends six delegates to the General Assembly, a privilege enjoyed by only three others.

This splendid body met on the 15th inst., at Carrollton, Ga., and found itself most fortunate in its meeting place. Carrollton is not so large that the coming of a presbytery makes no impression. It is not so absorbed in business as to be indifferent to a body that represents purely spiritual interests. The Presbytery was cordially welcomed, and generously entertained. It drew kindly attention from other denominations. The good women of the Methodist Church spread a great feast in the basement of their elegant church and sent their big-hearted pastor to invite the whole Presbytery with visiting wives, and all the Presbyterian hosts and hostesses who were entertaining delegates in their homes to come and help themselves. It was a great occasion, tables groaning with good things and Methodists and Presbyterians mingling in sweetest Christian fellowship. The Methodists of Carrollton grade high. One could easily mistake them for Presbyterians. They are fortunate in having as their pastor a man of good Presbyterian ancestry, his father having been a ruling elder, and his mother a dyed-in-the-wool. He could not explain his backsliding into Methodism except by resorting to the doctrine of predestination. It was one of the things foreordained, not by a positive but by a permissive decree.

The Carrollton Church is blessed with the services of a pastor who stands four square to every wind that blows. Those who have read the occasional articles in our religious journals by Rev. W. R. Henderson know that the flock over which he presides are living under the pure food law. No poisonous ingredient is ever mixed in the nourishment served up to them. Brother Henderson and his most admirable wife are happily ensconced in the confidence and affection of an appreciative people.

A ruling elder in this Church, Mr. Mandeville by name, is well known by most financial agents who go hunting for big game. He has a long purse with loose strings. He supports missionaries at home and abroad, and still has enough left to dispense a most lavish hospitality. On the second day of the Presbytery he gave the whole body a genuine old fashioned barbecue. A number of

sheep and pigs were done to a turn, and served up in the highest style of the culinary art. The delicious and abundant menu was spread on long tables in a beautiful grove. The brethren demonstrated their appreciation to the utmost limit of their ability, and yet so bountiful was the repast that there were at least twelve basketsful of fragments left over. When the time came to elect commissioners to the General Assembly, it was noticeable how the votes piled up for Brother Mandeville. He had plenty and to spare. But there was no such connection as this in his mind. He is greatly given to giving barbecues, and that for the simple reason that his hospitality is so large that it must have all out of doors in which to express itself.

One of the noteworthy features of the Presbytery was a conference on the subject of the tithe. It was led by Rev. Carl Barth. He is a hilarious tither, and very soon turned the conference into an experience meeting. It was rather surprising to see the number who were ready to bear witness. So far as could be judged from the many speeches there was a general belief in the perpetuity of the tithe law. Our speaker called the tithe law and the Sabbath law twin laws—one demanding time and the other money. According to the proverb "time is money," and therefore the two laws merge into one. But while there was general belief in the binding obligation of the tithe, the testimony was quite uniform that tithing makes one both happy and prosperous. Obviously therefore these brethren need no law to force them to tithe. They deem it a privilege rather than a duty. Brother Barth called for a show of hands, and the tithers were in remarkable evidence. The propaganda is doing its work.

We wish to lift the example of Rev. J. B. Ficklin into such prominence that all the Presbyterial Chairmen of Foreign Missions may see it. There are 68 churches in Atlanta Presbytery. There were 68 churches in Atlanta Presbytery that reported contributions to Foreign Missions last year. This unanimity was due to the untiring diligence of Brother Ficklin. It shows what a first-class Chairman of Foreign Missions can do. Some of these churches are very small. I walked up the street with one of them, and that church made a contribution.

The Discussion of the Tithe.

Though some may have grown weary of the discussion of the tithe and some have thought it harmful, we are confident that it has accomplished good in clearing the question in the mind of the people.

Our conclusion of the whole matter is that we are stewards of the Lord and all that we have belongs to Him.

If any one wishes to tithe, let him do so. Not

because it is a moral law binding on the believer, but because liberality can always be better developed by systematic giving. Giving all that we can is a moral obligation and no Christian can evade it without sin. This issue will end the tithe discussion for the present, as matters relating to the Assembly will demand all of our space for several weeks. We are preserving other articles, for and against it, with which we may lighten our columns during the heated term.

Eternal Life, a Present Possession.

In another column we publish an article from the pen of Dr. McWherter, once a Cumberland Presbyterian minister, and now a preacher in the Methodist Church, in which article he teaches that eternal life is a future possession dependent upon our life here.

The policy of this paper has always been to give a hearing to any man, whether we endorse his views or not. We do this because we seek only the truth, and, as truth is many sided, we like to see it, as it presents itself to others. It may be that we are wrong and that the other point of view may set us right. The idea of eternal life presented by our brother is just what we would expect from either a Cumberland Presbyterian or a Methodist. Our brother tells us that he has spent much time and study upon this subject, and he gives his view with no uncertain sound. He evidently believes that he is right, and we ourselves have lived too long to assert anything in a dogmatic way. We only ask our readers to look at this subject as it appears to us, which is the view of the Presbyterian Church. If a man approaches this truth from the human side, we can easily understand why he believes that eternal life, depending upon the life of man, ever prone to sin, must be uncertain, and can never be secure till man's life is ended and he has stood every test. On the other hand, we approach it from the divine side, we insist that it is something worked out between the Father and the Son, and we claim that it is independent of man, that it is a present possession and that it is not contingent. To take any other view would make the promises of God of none effect, in fact, it would make them empty promises. Christ in His last prayer, John 17:3, says that eternal life is to know God and Jesus Christ whom He has sent, and furthermore, in a preceding verse, He prays that the Father would glorify the Son by giving Him power over all flesh in order that He may give eternal life to as many as the Father has given Him. What a contradiction in terms it would be for the knowledge of God and Christ to be present, while the giving is to be future. If the giving were to be contingent upon the continuance of the knowing, would He not have said that eternal life is to continue to know God? Then again the Son gives eternal life to as many as God has given Him.

If the Son's giving of eternal life is conditional, then the Father's giving of souls to the Son is also conditional—and the condition is that man lives a holy life, thus making salvation a reward of works.

Our brother seems to have fallen from grace into the covenant of works. He does admit that the believer has the earnest of his inheritance in this life, but he does not seem to realize that an earnest is an assurance of something to come that is of the same kind, but in a larger degree. He should also read that we are sealed unto the day of redemption, that is made secure.

If anything more were needed to prove the absolute security of the believer John 10:28, 29 would furnish the proof: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." When we consider man's weakness, it is difficult to believe that he can have eternal life in this world. Let us, however, remember what the old Scotchman said, "It is not your grip upon the Lord, mon, that saves, but the Lord's grip upon you.

Such is the solution of the problem.

Report of Assembly's Committee of Home Missions.

We have space for only a brief account of what this committee has done. We wish that we could publish it in full, because it is a record of good and successful work. Judged by the money test it is remarkable. The calls upon our people by reason of the war were many and the responses have been liberal. Notwithstanding these calls, the contributions to Home Missions under the Assembly's call were \$69,396.24 above last year, while the increase from legacies was \$82,876.41. The total contributed to this cause was \$303,386.97. The cost of administration literature and promotion of the work took only 7 per cent. of receipts.

Material prosperity and economic and social questions balance each other so evenly that it is difficult to estimate the advantage or disadvantage. The spiritual aspect of the matter concerns Home Missions more vitally. Surprises are the order of the day. The gratifying financial returns for the year, in view of the competitive demands upon the people, were not more surprising than the splendid reports of spiritual gains in the Home Mission fields. Affairs were complicated by the outbreak and widespread attack of influenza, a pestilence unprecedented in the history of the world. Church services were interrupted and Mission Schools suspended throughout the entire country.

We give a partial estimate of the work done: 31,000 sermons preached by our missionaries, 25,000 pastoral visits, churches and stations supplied which raised \$184,270 for self-support and contributed \$70,306 to the benevolences of the church, received 4,301 on profession of faith and instructed 50,000 people each Sabbath of the year.

The full report is full of interest. We advise those who would enjoy reading it, to write to Dr. S. L. Morris at Atlanta, and secure a complete copy of this report.



Contributed



Rivers That Run Into the Sea

By Rev. M. B. Lambdin.

"All the rivers run into the sea," affirms the wise man in Holy Writ... Eccl. 1:7.

Of course they do. All of them. Whether they be great or small, ancient or modern, each one obeys the universal and irresistible law of Nature, that compels them eventually to lose their individuality and identity in the bosom of the Mighty Oceans, that, like the horseleach's daughters, incessantly and voraciously cry, Give! Give! Many of them

Famous Rivers.

Rivers with a history and a record of such a picturesque and marvelous nature, that it would be well worth the telling and the hearing, did not the limitations of space and time negative the pleasing task.

The old Nile. Life Giver to Egypt, revered and worshipped as a god; in its rhythmic sweep to the sea looking upon royal cities, towering pyramids, graceful obelisks, solemn temples that focussed a splendid civilization which flourished unbroken through long dynasties of a remote and mighty past.

Of no lesser note the Euphrates and the Tigris, whose waters laved the alluvial plains of Assyria and Chaldea, where once stood in military supremacy and regal pride, Nineveh the magnificent and Babylon the golden. Capital cities of imperial world powers that played a star role in the international affairs of long bygone days, and then disappeared into the dust of the earth.

The mighty Amazon, hurling itself like a frenzied lion unleashed, a hundred miles and more far out into the Atlantic, as though, in its unrestrained rage and fancy to overawe and subdue the very ocean itself to its imperious will and prowess. And the Mississippi, too, the "Father of Waters," in its leisurely flow of thousands of miles to the Gulf, cutting in twain geographically, but happily not nationally and politically, the grandest republic upon which the sun has ever shone

We must not overlook the classic Potomac, upon whose hills, "beautiful for situation," sits in serene dignity, sceptered and diademed, Washington, the capital of our beloved nation

Their Figurative Value and Design.

But however appealing it might be to congenial mind and fancy to project at fuller length a retrospective resume of those historic and romantic rivers, and others yet, like the Jordan, the Tiber, the Danube and the Thames, we must resist its lure and charm, as a more serious purpose lays its mandating finger upon our brain, thought and pen tip.

In the perspective of spiritual truth and teaching, with which all the varied phenomenas of Nature are invested, we look upon those earthly rivers as impressive types and symbols of other kinds of "Rivers that run into the sea." For one—

The River of Hope That Runs into the Sea of Disappointment.

Call them what you will, phrase them as you may, we all, at some time or the other have some cherished scheme, some hope of future good, to the attainment of which we give the very cream of our years, and the fine gold of our energies.

It matters not what the wished for object may be, whether wealth, or fame, or pleasure or power. For

awhile, a brief dimentioned awhile, there may be, I grant you, a certain species of satisfaction that arises from the mere fact and stimulus of pursuit; with a pleasurable gratification should success crown our efforts. But in the final analysis of it all, in the genuine and unalloyed enjoyment of the sum total we have in hand, labelled "Earthly," the realization rarely measures up to its anticipation. Upon a conspicuous scale, with all the unlimited resources of his kingly power and opportunities at his command, as no other man has had the chance to attempt it, Solomon undertook to try out the problem. And he has rubber stamped the dreary experiment in the cynic report—"Vanity and vexation of spirit." "For what has man of all his labor . . . Wherein he has labored under the sun?"

It's the old story that sobs through all the ranges of man's weary stay upon the earth, like the wailing of a tombless ghost.

And that is a reason for it, given by no less an infallible authority than Jesus Christ Himself, "A man's life consisteth not in the abundance of the things which he possesseth." How can it. They are of the earth, earthy. And the elementary features of the very best that the world has to offer can never meet the imperative needs of the soul, that is made in the image of God. A beautiful stream is

The River of Youth That Passes Into the Sea of Old Age.

None like it, as it flows onward under the brilliant radiance of one's earlier years, its surface of the passing days sparkling as with the sheen of liquid gold, its every ripple musical with joyous laughter, and with a cadence as soft and sweet as the strains of an aeolian harp. But very deceptive, too, is the passage of this river, as it moves with a current so slow and slumbrous apparently that we hardly notice its progress. Yet, withal, with a rapidity so stealthy and continuous, that ere we awake to the startling fact, it has left our youth far behind, with the estate of middle age suddenly issuing into view near at hand

Then ever onward without a single stop, and with an accelerated descent that shortly, ere we are aware of it, empties itself into the sea of the three score years and ten, with its decrepitude, weariness and decay.

Then there's—

The River of Time to be Absorbed Eventually into the Sea of Eternity.

Unseen by mortal eyes, hidden within the shadows of the Beyond, lies this drear and dread expanse of an endless eternity.

A pathless and trackless waste of countless cycles of milleniums of ages gone, others yet to come unending, with no shore line where its dark and murky waters cast their voiceless waves.

Through the many thousands of years that this old earth has had its existence the River of Time has been flowing onward towards this sea, carrying on its broad bosom the flotsam and the jetsam of the ancient and unrecorded civilizations that existed and expired long before the dawn of history; with all its possible arts and sciences and literature.

And with all the glory and grandeur, too, of famous empires and great cities of after days, with the historic recountal of the exploits and deeds of

(Continued on page 8.)

Eternal Life--What Is It, and How and When Do We Get It?

By Rev. Leroy McWherter, D. D.

The word life, like many other prominent words in the Bible has a number of different meanings. We call your attention briefly to three different kinds of life—physical, spiritual and eternal. Physical life is the result of a mysterious union between our souls and bodies. And physical death is the result of the absence of this union. It is a mere negative nothing, sustaining the same relation to its corresponding life that night does to day, or darkness to light.

Spiritual life is the result of a mysterious union and communion between our spirits and the Divine Spirit. Again, spiritual death is another negative nothing—simply the absence of spiritual life—soul-life.

Now eternal life is, or will be to us, when we possess it in reality, spiritual life conjoined to natural life—a life the result of a reunion of soul and body—eternally perpetuated. And eternal death will be natural or physical life, in the absence of spiritual life, eternally perpetuated. It will not be another negative nothing, but one of the most positive and fearful realities one ever contemplated—a death that never, never dies—eternal in its duration. No annihilation for those who die the second death—the death eternal.

We cannot have eternal life here in reality, but only in pledge and earnest.

When we are born of the Spirit we get spiritual life only, and we are then put on trial or probation to see whether or not our soul-life will issue in eternal life. Or, in other words, to see whether or not we will, as children and consequently heirs of God, inherit eternal; for that is the way we get it, if we get it at all.

The young ruler asked Jesus what good thing he must do to inherit eternal life. Jesus did not say

you can not get it in that way, but told him what to do that he might inherit it, and have the Holy Spirit as a pledge and earnest of that inheritance.

And in the same story Jesus said to his disciples, in answer to the question, "Who then can be saved?" "There is no man who hath forsaken father and mother, brother and sister, and houses and lands, but shall have an hundredfold in this life, and in the world to come life eternal." There is where we will get eternal life in reality.

Hence, no man ever did or ever will lose the life eternal; for the simple reason that none, not even Adam, ever had it to lose. This is our life that is hid with Christ in God. When we inherit it, it is deposited in the Divine Urn for safe keeping unto the day of our eternal redemption of both soul and body.

When we receive the Holy Spirit as the gift of the Father, in Spirit baptism, we also receive eternal life in pledge and earnest, as the gift of God, through Jesus Christ our Lord, whom to know aright is life eternal—that is, the evidence or assurance to us that we shall live forever—live eternally. Once in possession of eternal life always in possession of it. Nothing eternal can be lost.

For this is the promise not to sinners, but to God's children, even the life eternal. And if we meet the conditions upon which the promise is made—complete consecration and faith in Christ—we are just as sure of eternal life as though it were already in our possession. For he that believeth in Him, not on Him, hath everlasting, or eternal life; and God is pledged to keep him unto a salvation ready to be revealed in the last time. He is pledged to preserve the souls of all His saints unto the redemption of both their souls and bodies. Thank God for the hope of the life eternal.

Greenville, Tenn.

A Vital Issue.

By Mrs. E. C. Murray.

It is a refreshing sign of the times that the young people's work is receiving a fuller share of recognition by the church.

The summer conference is a step in the right direction, but the young people need a fuller and more complete organization beginning at the very bottom. What is good for the women will surely be good for the young people, and a Young People's Presbyterian Auxiliary under the authority of Presbytery and fostered by the Woman's Auxiliary will develop leadership for the future church along Presbyterian lines.

This Presbyterian organization must be of such a name and nature as to be inclusive of the various kinds of young people's societies, and not exclusive of any.

Christian Endeavor must be reckoned with, as unless this can be fused along with all others into a homogeneous whole our young people will not be properly reached.

Several weeks ago the Christian Endeavor of St. Paul's Presbyterian Church was reorganized with a short and simple constitution modeled on the original Christian Endeavor constitution, but incorporating the following committees: Foreign Missions, Home Missions, Education and Relief, Young People and Sunday School Extension, these four being additional to the usual committees.

This, we believe, will develop our young people

along the line of church loyalty and intelligence, and is offered as a valuable suggestion for the use of other Christian Endeavor Societies.

A Christian Endeavor Society modeled after the above plan can very easily become a part of a Young People's Presbyterian Auxiliary. Christian Endeavor appeals to the young people as no other form of organization has ever done but the church must guide and direct it within proper bounds, as this is vitally necessary to hold our young people.

St. Pauls, N. C., April 21, 1919.

Living in the Mists.

"Why live half way up the hill and be swathed in the mists when we might have unclouded vision if we climbed higher?"

'Tis passing strange how many folk
Seem satisfied to dwell below,
Where mists and clouds obscure the sun
And chilly blasts around them blow,
When just a little farther up,
Above the fogs, the sun shines bright,
And in the higher, purer air
Unclouded vision greets the sight.

So, soul of mine, mount higher yet,
And in God's clearer sunlight get
New visions of the realms of light,
Where faith with love finds all aglow.

—Fred Scott Shepard in *The Presbyterian*.

A Last Word On the Tithe Question

The Tithe, a Permanent Principle and Fruitful Practice.

The readers of the Standard are probably growing weary of the tithe discussion; but perhaps the genial editor will think it only right to allow the defense a last word. And the last word will clearly indicate that the tithers are in nowise disposed to "hush up," as instructed to do some weeks ago.

Advocates and critics of the tithe are fully agreed that Christians owe God all, that we are but stewards and tenants, that some standard and system in giving is desirable, that Christians should not be less generous and devoted than ancient Jews, that the tithe is unobjectionable as a personal practice, and that the tithe is not to be enforced upon the conscience by legal enactments and penalties. We seem to differ merely as to whether or not the practice of the tithe is morally binding on the Christian conscience.

It being fully agreed and cheerfully admitted by all Christians worthy of the name that we owe God all and that we should make a practice of actually setting aside a due proportion of our income to strictly altruistic and gospel ends, this very practical question remains: What proportion? To quote Robt. E. Speer: "General principles do not sufficiently bite. The principle needs to carry with itself some form of application by which it can be easily related at once to action on the part of common Christian men and women.—We need to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception." Familiar comforts, conveniences and luxuries soon seem to be necessities, and multitudes of well-to-do Christians are fully persuaded that, like the younger brother in Dr. Hogue's illustration, their hearts are all right but their circumstances straitened and their lack of generous giving thoroughly excusable.

The venerable Milton's dictum that "not examples, but express commands, oblige our obedience to God or man" proves too much. If he is right, what is to become of our insistence upon the baptism of infants in view of the household baptisms of the New Testament or of our stressing of the keeping of the Lord's Day as a Christian Sabbath because of New Testament example? Milton was consistent enough to deny both these obligations.

Dr. Hogue insists upon the distinction between positive and moral precepts. Is it not correct to say that a positive precept relates either to a temporary ceremonial that passes away when fulfilled or to special circumstances liable to radical change? For example, there is no New Testament command to keep the Sabbath, and many of the Old Testament restrictions on the Sabbath are recognized by all as merely positive and Judaic; yet the underlying principle of setting aside one day in seven for rest and holy uses is rightly insisted upon as undoubtedly moral, because based upon a perpetual human need and divine right. Not only the general principle of a set Sabbath day but the ancient specific seven-day system is still regarded as obligatory. The Old Testament tithe was undoubtedly mixed up with the old priestly ceremonial, as brethren urge. But quite regardless of rituals and offices, the obligation to support human testimony to God's truth, whether by priests or preachers, with personal contributions proportioned to our means and regularly and systematically offered remains, because based upon a permanent human need and divine right. The keeping of the Christian Sabbath is a voluntary practice based upon a sense of obligation to an underlying principle of perpetual force. So is Christian tithing.

If a specific seven-day system is insisted upon in the one case, why shall not a tenth-part system be insisted upon in the other? Neither one day in seven nor one part in ten exhausts our obligation to spend time and money for God.

It seems to be implied by some who attack that tithers are less generous and devoted than other Christians less legalistically inclined; whereas it is notoriously true that the average of Christian giving is far below the tithe. And tithing is quite generally insisted upon only as a minimum discharge of duty. In a recent church canvass ten per cent of the membership—people in varied circumstances—signed tithe cards; and that ten per cent subscribed forty per cent of the total raised for benevolences. A like proportion, or disproportion, would probably hold good for other causes and in other churches.

It is interesting to observe how many of the church's most generous and dependable and cheerful contributors have been quietly following the tithing system for years and to note how many earnest Christians, searching the Bible to know their duty in this matter, have in their simplicity been led of the Spirit, as was Jacob, to adopt the tithe as right and obligatory. One of the salt of the earth recently wrote across her signed tithe card, "A thirty year custom."

Tithing would solve the missionary and philanthropic monetary problems of the Kingdom. Missionary zeal and tithing so frequently go hand in hand that one is tempted to predict that as missionary propaganda spreads and altruistic devotion is increased so will the advocacy and practice of tithing grow by leaps and bounds, regardless of what our theories and technical objections may be.

If the advocates of the tithe have been a little careless in their language and inexact in their emphasis, let us accept correction from our brethren. But we shall still "carry on." Whether the tithe is to be advocated as a law, as a principle, as an example, or as a comparison that shames, while important, is not of so much moment after all as that it be advocated somehow and translated into systematic practice as a minimum discharge of duty to our Lord and His Gospel.

G. F. Bell.

Charlotte, N. C.

"Show Us the Good in It."

Mr. Editor:

What is all of this writing about the tithe for? What good is to be accomplished? Are these learned men trying to reduce the contributions to the benevolent causes? If their arguments prove convincing, they will certainly have that effect. It is heart-sickening to me to see ministers of the Gospel spending their valuable time trying to convince men that they are not called upon to give one-tenth to the Lord's box. If this time were spent in trying to save souls, how much more good they would do! The natural man clings to his money, and is glad of any excuse to ease his conscience in so doing. He needs to be educated up to parting with it, unless he sees some material benefit to himself. Now these leaders of the people come along and say, "The tithe law was intended for the Jews, but Christians may give as they please, or as they are prospered." Are these men doing God service, or is all of this writing to air their erudition? I can't see any good to be accomplished, but a great deal of harm.

John Milton and the rest of them to the contrary notwithstanding, I believe God's standard is the right standard for us to go by. He gave this to the Jews, and He has not replaced it with another, and we cannot set a better one. And having a standard,

the responsibility is God's, as to our giving much or little. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." If this week only \$1.00 comes into my hands, the tithe will be small, but, if next week I receive \$100, the Lord's box will be replenished in proportion—"as the Lord has prospered me." The responsibility is his. One-tenth is a debt, and must be paid, after that, free-will offerings are gifts.

Brethren, if you can't conscientiously recommend God's way, don't say anything, for it is evident that the course you are pursuing will do harm.

You see I have addressed the "brethren" in the last paragraph. I intended to ask you to give them the message.

Truly all editors, but particularly editors of religious papers, need the prayers of all God's people; for, of all callings, I think that the most trying. May God bless our editors. A Tither.

A Plea for "Constructive" Criticism.

I have read with growing apprehension, the articles written by our learned clergymen, on the Tithe question. In my humble opinion, and that of a number of others, these will do untold harm, encouraging those who give in a haphazard fashion to continue to do so. Instead of trying to prove that the tithe is no longer obligatory, why not try to persuade men to use the tithe as a basis for their giving, knowing full well, that if a man ever gives a tenth of his income, he is going to get so much pleasure out of it, that he will go beyond it in his free-will offerings! One generous man that I know of *thought* he was giving more than a tenth, until he decided to use the tithe as a basis. Now he conducts the Lord's part of his business, in a businesslike manner, deriving genuine satisfaction and pleasure from this plan.

"A Private in the Ranks."

Some Questions About the Tithe Law.

Since the editors of The Standard have opened their columns to those who do not believe the tithe law to be still binding, I wish the privilege of asking a few questions.

1. What was the real ground of the law as given to the Jews? This question I have never seen discussed in any newspaper article, nor adequately, indeed, anywhere else.

In one of the quotations from Milton, given by Drs. Parker and Raynal, it is hinted at, but not fully answered.

The story of the settlement of the Israelites in Canaan makes it very plain that, as the land was divided among the other tribes, and none was given to the Levites, one-tenth of the produce of the land, including the flocks and herds that fed upon it, was to be paid to the Levites in recognition of their surrendered rights in the property. It seems to me that any Bible student ought to be able to see this, and seeing it, to agree with Milton, that what is declared to be the law for Canaan does not apply to other lands unless there is a special enactment to that effect.

Who dares to say, that because an Israelite, who had his land given to him, was required to pay one-tenth of his crops to the Levites, therefore an American, who has bought his land, must pay the same proportionate part of all his income, no matter whence derived, for the support of the Church?

2. If the tithe law is of universal application, why is there no evidence that the priests were required to conform to it? The Levites paid one-tenth to the priests. What did the priests do with their tithe?

3. Why do many say, as does one at least of the

editors of The Standard, that as the Jews gave the tithe, we should not give less? Who knows how much the Jews gave? There were certainly two tithes required by the law, possibly three. How much was paying, and how much was given? This is not meant as a play upon words. But what is the truth about it? When a farmer pays his land rent, does he give it to the landlord? What about the free-will offerings and others? Who can calculate their value?

Was not the second tithe just as binding as the first? Used for a different purpose, it is true, but required by law. It is a question of law that is before the Christian public. When can a man who wishes to go farther than the Jews, be sure that he has done so?

4. For what purposes may the tithe be used? In the account of the tithing league in Lexington Presbytery, recently published, it was said that the members were to give a tithe for religious and charitable objects. What right have they to use any part of the first tithe for charity? They must go to the second or third for that, or not do as much as the Jews did.

5. If the tithe law could be enforced, would it be a good thing for the Church? Could the Church be trusted properly to use so vast a sum of money as would be brought into its treasury? I have somewhere read this story of Thomas Aquinas and a certain Pope. The former entered the presence of the latter, on one occasion, when a large pile of coin lay upon the table. "See, Brother Thomas," said the Pope, "the Church can no more say, as it did in the days of Saint Peter, 'Silver and gold have I none.'" "Truly, Holy Father," replied Aquinas, "and neither can the Church now say to a lame man, 'Take up thy bed and walk.'"

When I think of it all I seem to catch an echo from the far away Galilean hills, and I hear a gentle voice sweetly saying, "Blessed be ye poor."

Robert Adams.

Pendleton, S. C.

The Tithe in Law and Grace.

The writers in a number of articles in your good paper, concerning the tithe, some advocating it and others opposing it, seem to be writing not for Christians, but for the world. Christians are not under the law of the tithe, nor any other law. They are not under the law of the Sabbath, nor of any of the ten commandments. Paul, under the direction of the Holy Ghost, that is God, said, "Ye are not under law, but under grace." He meant what he said and said what he meant. Just why writers and preachers will try to put us back under law with its terrors and try to make us thus "fall from grace," as Paul expresses it, we cannot see.

If you are a Christian, you are under grace. If you are a Christian, you have surrendered yourself wholly to God. If you are a Christian, you would like to give your entire income to work for Christ. But you know and God knows there are many claims, just claims upon your income. There are personal claims, for food, clothing, shelter, and recreation. There are family claims for these same things for those dependent on you and besides, such matters as education for children. Then, there are business claims, such as the enlargement of business, the accumulation of wealth and the like. Besides these there are social claims, involving the expenditure of money. God has so ordered life that He expects us to meet these claims, and though He knows that your greatest joy would be experienced in giving all the money you make to Him, these other claims must be considered and met.

It is just here that grace comes in and makes pro-

(Continued on page 9)

Rivers That Run Into the Sea.

(Continued from page 4)

their famous men, "men of renown," who strutted their brief days away in the limelight of publicity and worldly applause. Nor can we tell how much longer yet this River of Time will continue to flow on before it becomes finally and forever extinguished in the Sea of Eternity.

But this we do know from the volume of Inspired Truth, that there is coming a final point in the experience of this world, that a mighty angel will stand, with one foot upon the sea, and one upon the earth, with uplifted hand to proclaim the omnipotent decree, "That there shall be time no longer." Rev. 10:6. A solemn and decisive moment that, when all things terrestrial shall come to an abrupt and predetermined end.

What's—

The Vital Meaning of It All?

Merely this, that in our rapid passage through this transient period of existence to our grave, and surrounded on all sides, as we are, with the melancholy picture of the world's sad vicissitudes and changing scenes, ever vanishing like the rivers hastening to the sea, that we are to find in mortal life nothing more than an empty show, and death a tragic finale?

Is it that the generations of mankind, as they come and go in seeming aimless succession are to adopt as its highest wisdom the hollow echo of the Epicurean philosophy, "Let us eat, drink and be merry, for tomorrow we die?"

Is this all to life we are to find below the stars? Nay, verily! In its essential nature and loftier purport human life is not lugubrious and funeral, however painful and disappointing much of its experiences may largely be.

Nor is it a dirge of sorrow and a threnody of despair.

It may be made a psalm of praise and a paean of victory.

"Life and immortality are brought to light through the Gospel," and with an humble trust and a steadfast faith in Him who is the Way, the Truth, and the Life, you and I can attain to a destiny superb and eternal amid all the rapture and the bliss of the Heavenly Paradise.

In the light of this blessed hope, what matters it that the merely earthly streams of our unrealized desires, our fading youth, our vanishing time are passing away like "rivers that run into the sea"?

As they disappear they are but daily drawing us the nearer to that seraphic moment when "we shall awake in His likeness," and when we shall forever "drink of the river of His pleasures."

This is the secret of Life. This alone makes its living worth while.

Montgomery, W. Va.

A Place for Me.

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea,
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me!

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—Washington Gladden.

Our Gifts for Miscellaneous Benevolences.

By Rev. Wm. P. McCorkle.

At its meeting last Spring the Presbytery of Roanoke adopted a resolution requesting sessions to include in their reports to Presbytery the amounts contributed by the members of their several churches to interdenominational benevolences, such as Y. M. C. A., Red Cross, Associated Charities, etc., so far as these could be ascertained even approximately. There is a just reason for such a rule, although the directions emanating from the Assembly's committee as they appear on the blanks provided, distinctly forbid such a procedure. We are asked to report only such contributions as pass through the hands of the church treasurers. If this plan be pursued, hundreds of thousands of dollars contributed by our church members to such benevolences will not show in our reports.

Ought we not to have some means of ascertaining, at least approximately what our churches are doing for causes outside of the Assembly's budget? Is not the church entitled to the credit of what its members do when they work as units in an interdenominational movement? Is not the treasurer of such a movement acting *pro tem* as the treasurer of all the churches?

The writer proposed that resolution in his Presbytery, because he believed it would bring about valuable information to our presbyterial committees and managers, as to what percentage of the energy of the church is being expended in interdenominational community drives, and enable us to compare amounts expended by Presbyterians in such efforts with the amounts raised in the ordinary church collections for our mission work. I have strong reason to believe that during the Y. M. C. A. War Work drive, many a man gave as much as \$100.00 to the Y. M. C. A. who was never known to give \$50.00 at a time to the great cause of foreign missions, or even to the whole benevolent budget. Patriotism proved a strong ally to religious sentiment. But now that the war is supposed to be over, may we not say to all such men, "These things ought ye to have done, and not to have left the other undone?" Shall we make great sacrifices to give our boys Y. M. C. A. services, with movie shows, cigarettes, chocolate, hot coffee, etc.—and none of us object to any of that—while we leave heathen nations to perish for want of the Bread of Life?

Martinsville, Va.

Is America for Christ or Not?

I found the following figures in a Richmond paper, showing the standing of the United States. We have 100,000,000 population, in the United States, and there are 72,000,000 of them that are not identified with any church, Catholic or Protestant, and last year, 7,500 churches made report that not one accession by profession of faith had been made in the year. There must be many dead churches. It is true that in seven states of this Union the Bible has been excluded from all its schools and colleges. In Nebraska, I am told, the Book is forbidden in its university and colleges. Is it true the Gospel has been preached in America over one hundred years, and yet seventy-two millions not reached? We have neglected our home land, and see nothing but China and Japan. Oh! that God would baptize our pulpits with fire from on high.

James Russell.

Chester, S. C., March 22, 1919.

The old are hungrier for love than for bread.—H. Drummond.

A Year's Work of Christian Education and Ministerial Relief

By Rev. Henry H. Sweets, D. D., Secretary.

Many serious interruptions have come to various departments of our work during the year. Between three and four hundred of our ministers for shorter or longer periods, entered upon work of the Chaplaincy in the Army and the Navy, the Y. M. C. A., the Red Cross, and the other war activities. One hundred and eighty-four of our candidates for the ministry enlisted in the Army and the Navy.

The organization of the Student Army Training Corps in our own Colleges and the State Universities virtually transformed these institutions into war camps. There was scarcely a College in the South that could offer regular training for the young men who had not reached the age to enter the National Service, and who desired to continue his literary course. The demobilization of the S. A. T. C. in December brought added confusion to the work of these institutions.

Two of our ministers and ten of our candidates for the ministry laid down their lives in the service of the country as follows:

Rev. Thomas McNeill Bulla, Presbytery of East Hanover, and Rev. Herbert Franklin Wager, Presbytery of Dallas, and Candidates William B. Anderson, Presbytery of Harmony; Basil Ball, Presbytery of Transylvania; Daniel J. Currie, Presbytery of Florida; John Morgan Currie and Eugene Meek Ellison, Presbytery of Dallas; Deane M. Orgain, Presbytery of Roanoke; Charles H. Patten, Presbytery of Memphis; Daniel Reid Poole, Presbytery of Concord; Prentiss G. Thompson, Presbytery of East Hanover; John Henry Wheeler, Presbytery of Central Mississippi.

Splendid testimonials to the courage, fidelity and Christian character of all these men have been received. The Church has suffered a serious loss in these strong, stalwart men who were greatly needed. We bow our heads in humble submission to the will of God. His ways are not our ways. We pray that scores of young men of our Church may joyfully come forward to fill the places now left vacant.

Financial

The receipts for the department of Christian Education and Ministerial Relief to March 31, 1919 were \$214,803.48 as against \$145,921.84 the previous year, an increase of \$68,881.64. This is an increase of \$48,294.39 in the General Funds and \$20,587.25 in the receipts for the Endowment Fund of Ministerial Relief.

	The Endowment Fund		The General Funds	
	1918-19	1917-18	1918-19	1917-18
Churches	\$ 3,791.96	\$2,618.69	\$109,843.58	\$68,206.38
Sabbath Schools..	391.51	356.51	6,722.87	6,773.79
Societies	824.40	1,060.32	16,095.08	10,552.45
Individuals	14,255.24	4,144.20	11,157.77	12,714.80
Life Annuity F'ds.	10,200.00	5,076.00	.....	.....
Legacies	4,430.83	1,384.47	656.07	972.78
Miscellaneous ...	1,875.00	577.50	1,221.51	1,550.86
Interest .....	.....	.....	31,156.66	27,944.03
Rent .....	.....	.....	.....	89.60
Refunds .....	.....	.....	2,181.00	1,935.46

Total.....\$35,768.94 \$15,181.69 \$179,034.54 \$130,748.15

I. Education for the Ministry

Applications from the Presbyteries for loans from the Fund of Education for the Ministry and Mission Service to the number of 151 (as against 228 the previous year) were received, and aid to the amount of \$14,300.69 was remitted.

Of the 151 who received aid, 132 are Candidates

for the Ministry, three are Candidates for Medical Mission Service, and 16 are young women studying for Mission Service.

One hundred and eight-four of our Candidates for the Ministry entered the service of the country for the period of the war. Eleven gave their lives for their country. The war accounts for the small number of Candidates for the Ministry in the colleges and theological seminaries. The great need of the Church continues to be adequate, capable, trained leadership. We must continue to "pray the Lord of the Harvest"

II. Ministerial Relief.

We have sent to the homes of our faithful ministers and the needy widows and orphans of deceased ministers on the roll of Ministerial Relief, \$67,449, an increase of \$6,146 over the amount remitted last year. This is the largest amount ever remitted in any year. What a comfort to be able to send the last quarter's appropriation promptly without waiting to see whether the amounts must be scaled and to know that further increases may now be granted these faithful servants of the Church.

During the year aid was granted to 107 ministers, 160 widows and 27 afflicted orphans. In these 294 homes are 70 little fatherless children under fourteen years of age.

The average amount sent to the 107 ministers was \$310.82. The average amount to the 294 homes on the roll was \$229.42 per annum, or 63c per day per family.

III. Endowment Fund of Ministerial Relief.

We have now in the Endowment Fund \$571,840.35 safely invested. In addition to this we have \$23,110 in Life Annuity funds, the interest from which goes

A Last Word on the Tithe Question.

(Continued from page 7)

vision. Grace, not law, says you must not give all your money to God's work, you must not follow your heart and experience the enjoyment of giving all to Him, but you can set aside one-tenth, and with perfect enjoyment, and with not a doubt caused by these other claims, you can spend that entirely in His service.

The same principle is illustrated in the matter of the Sabbath. The fourth commandment of the decalogue enjoins Sabbath observance. But the Christian is not under this law. If he is a real Christian, he wants to devote all his time to the service of Christ. If there were no other claims upon his time, his chief delight would be spending it all for Christ. But there are other claims upon every Christian's time. It is just here that grace steps in. Grace, not law, says, I know you would prefer to give all your time to the service of Christ. As things are now in the world, this cannot and must not be. But, says Grace, you can use one-seventh of your time for His service, and no power in heaven or on earth has the right to deprive you of that enjoyment.

One can easily see how in the application of grace to the question of the tithe and the principle of the fourth commandment, that while the Christian is not under law at all, but wholly under grace, the commands of the law are fulfilled *in him* by the Spirit, not *by him*, in a far more perfect manner than they could be if he puts himself under law.

H. Waddell Pratt.

Abbeville, S. C.



News of the Week



The week closed with the Peace Congress apparently in a deadlock over the claims of Italy. By the treaty of London the two Allied Powers, France and England agreed to give Italy certain countries along the Adriatic Sea, in return for Italy's joining them against Germany and Austria. When Italy put in its claim at the Peace Table Mr. Wilson took the position that the conditions had entirely changed since the treaty—that the Austrian Empire, to defend against which this land was given, had collapsed—and finally that to give these countries to Italy would violate one of the fourteen points that they had all accepted when the United States had entered the war, that of self-determination. At this writing Mr. Wilson, supported by France and England, is standing firm, while Italy declares that she must have what was promised or else she will withdraw. Mr. Wilson is receiving much abuse from the Italian press, and from certain papers in England and France.

Winston-Salem gave the 105th Engineers a most enthusiastic welcome. The soldiers arrived the night before and were entertained at the various homes of the city.

Fayetteville proposes to honor her soldiers, sailors and war-workers by erecting a community memorial building.

The military experts have decided to change radically the coast defense policy of our country. It is proposed to train, by the co-operation of universities and colleges, a number of officers each year.

The accidental wounding of a negro girl by a military guard brought about a race riot at Newport News, Va. It was finally quelled.

Those who propose to make their own whiskey at home have been warned by the revenue authorities that heavy penalties are attached to such violations. Beer making comes within the same prohibition.

Rutherfordton is to have a new modern up-to-date tourist hotel soon. The corporation was formed Tuesday. More than \$25,000 worth of stock has already been subscribed. The total incorporation is \$140,000. It will be located halfway between town and the Seaboard depot, on Laurel hill, one of the most beautiful sites in the State for a tourist hotel. The hotel will contain about 75 rooms and will have running water, shower baths, lake, swimming pool, tennis courts, croquette grounds, and a baseball park.

Bishop Hoss of the Methodist Episcopal Church, South, well known as a writer, editor and educator,

to the donors until death, when the capital will be added to the Endowment Fund of Ministerial Relief.

We must soon increase the Endowment Fund to \$1,000,000, the goal set by "The Three Year Program" adopted by the General Assembly last year.

IV. *Schools and Colleges.*

On every hand there has been an awakening to the supreme importance of Christian education. The fact that our schools, colleges and theological seminaries are all in need of larger funds is now being recognized by the Presbyteries and Synods, and we believe brighter days are ahead.

Extensive plans are being made by the Executive Committee to bring larger help to all these institutions of learning.

died in Muskogee, Okla., April 23. He was one of the great men of that Church.

Constitutionality of the North Carolina act of 1913 designed to protect watersheds from fire by requiring the burning or removal of trees cut for commercial purposes within 400 feet of watersheds, was upheld by the Supreme Court in affirming convictions under that act of Fred A. Peerley and W. H. Crockett.

When Germany proposed to send men of no prominence to receive the peace treaty, the Council of Four informed that Government that they would not receive them. They demanded representatives with plenipotentiary powers.

The Merchants National Bank, Winston-Salem, which was established several years ago, will be converted into the Merchants Bank and Trust Company next week. The stockholders will meet and make the change. The charter issued by the Secretary of State provides for an increase in capital from one to two hundred thousand dollars.

The opening of the Victory Loan Bond sale was full of encouragement. More than two million volunteers are working on the "drive."

Rock Hill, S. C., has voted to issue bonds for \$75,000 for a new school. The vote was light.

The government proposes a literal enforcement of the war-time prohibition act, including a ban on production and sale of all beers and wines, whether or not they are intoxicating, the department of justice announced through a special representative in the Federal Court here.

Prominent British labor leaders have sent a telegram to President Wilson congratulating him "on your magnificent declaration for peace based on the fourteen points" and adding: "We are certain that the Italian workers will associate themselves with the international workers in supporting you."

The President emphatically denies that he has entered into any secret treaty or alliance with any of the great powers.

Senator Simmons appeared before the United States Shipping Board with representatives of five Southern States asking for recognition of Southern ports, and insisting that the South should be recognized in plans for future maritime trade. The ports suggested along the South Atlantic are Wilmington, Charleston, Brunswick, Savannah and Jacksonville.

V. *The Student Loan Fund.*

The total amount of the Student Loan Fund is now \$42,276.56.

The total number of students receiving loans during the year is 54, of whom 23 are boys, and 31 are girls.

Total number of students securing loans since the founding of The Student Loan 218; of these 120 are boys, and 98 are girls.

We are putting forth every effort to complete "The Three Year Program" adopted by the last General Assembly, which will increase this fund to \$250,000.

No other investments hold forth larger promise than these which are in the lives of our boys and girls of approved character and ability who will soon become the leaders in the home, the church, the

(Continued on page 11)

Christian Endeavor

M., May 5—The world's brave show. 1 John 2:15-18

T., May 6—Lure of materialism. Luke 12:16-21.

W., May 7—Lure of treasure. Heb. 11:24-28.

T., May 8—Lure of power. Dan. 4:28-37.

F., May 9—Pomp and vanity. Eccl. 2:1-11.

S., May 10—Judgment on worldliness. Rev. 18:1-10.

Topic for Sunday, May 11—The Lure of the world. 2 Tim. 4:10; 1 John 2:15-17.

* * *

When we speak of the lure of the world, what do we mean by the "world?" We certainly are not referring to Nature, for the hills and lakes and flowers and stream and sea were loved by Jesus, and they did Him good. Nor do we mean humanity, for Jesus loved people, and He mingled with them constantly and was interested in all that concerned them. By the "world" we mean in this connection all of that system of things by which men are drawn away from God and true religion on earth. Some of these things are money, power, pleasure, place, and ambition.

* * *

There is nothing whatever wrong with the world as God made it. The trouble is in man. If we were right at heart, the things which God put into the world would not be used by us to the hurt of ourselves and the dishonor of God. Money is all right; the trouble is that we feel and act sinfully about money. Power is not a bad thing; God intended some to have it; the unfortunate part is that we want it more than we do God, and when we get it sinfully began to feel independent of Him. Pleasure is an excellent thing; the difficulty lies in the fact that our perverse nature allows us to desire the wrong sort of pleasure, and permits even right pleasures to absorb our attention and draw us away from duty. Place is not in itself sinful; but our sinful hearts allow it to steal away our humility or the desire for it to make us envious and discontented. Ambition is right; the sin consists in allowing the ambition to be selfish, or in permitting it to master us.

* * *

The end of worldliness is death. The world cannot give life. All it contains must sooner or later turn to wormwood or ashes. Life is in the things of the Spirit. These alone are free from the germs of decay and death. Our Bible lessons says, "All that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

* * *

"A spider takes great pains weaving its web, running up and down, never tiring. When the housemaid with one movement of the broom brings all its labors to naught. So are brought to naught the toil and riches and pride and vanity of man. Remember the magnetic rock in the sea in the story of Sindbad the Sailor. Silently it drew his boat toward it, loosened its bolts, and destroyed it. If we look at the world, it fascinates us. Look to Christ." Only by keeping our faces set toward Him as the needle points to the pole shall we be able to pass with safety thru the world and its temptations.

* * *

Repeat a story that Christ tells of a man who was ruined by worldliness. Luke 12:16-21.

The Prayer Meeting

FOREIGN MISSIONS

By Rev. C. D. Waller.
Isaiah 52:10.

Our prophet has seen the political emancipation of Israel through Cyrus assured; but he sees in the doubts and character of the Israelites themselves, difficulties of vast magnitude. He realizes that these barriers must be overcome; and that to overcome them, the people of God must have a new vision of God's love and power and faithfulness.

The exiles had a sense of the inexorableness of the penalty of sin which took on a hopeless cast. "But Zion said, Jehovah hath forsaken me and the Lord hath forgotten me." Isaiah's remedy for this skepticism was a new vision of God. The difficulties are there; but he strives to bring his people to see that all things are possible to those who believe. "Reality," says Geo. Adam Smith, "is not what we see: reality is what God sees. What a thing is in His sight and to His purpose, that it really is, and that it shall ultimately appear to men's eyes. To make us believe this is the greatest service the Divine can do for the human. It was the service Christ was always doing, and nothing showed his divinity more."

So millions of people have listened to the great Commission with the doubt as to God's love for the world—the whole world, alive in their hearts. What they need is to see as God sees, to realize that God's magnificent love and purpose makes the evangelization of the world a reality. Woe, therefore, to those who fail of this vision, who limit God's Kingdom and consequently His love and His grace. Then the Jews wailed: "Shall the prey be taken from the mighty, or the captives of the terrible be delivered?" (49:24 Vulgate and Syriac) This doubt has been paralyzing the hearts of many who look upon the hold that ancestor worship, Buddhism and other religions has upon hundreds of millions of our fellowmen. Granted that Jesus died for all men and commissioned His church to make disciples among all nations,—will the fearful yoke of these false religions ever be broken, and the captives set free? Dr. Woods of our China mission, recently told of a Chinaman who for years was under conviction, but his mother followed him daily with entreaties and curses until he finally yielded to her insistence that he take a second wife or concubine in order that a male heir might be born to him. Concubinage in a

(Continued on page 12)

Name some amusements which lure young people away from Christ and spirituality.

Tell what form of worldliness brought Napoleon to grief.

A Year's Work of Christian Education and Ministerial Relief.

(Continued from page 10)

state, the nation and the world. The loans are being promptly returned after graduation, and the investments continue in other lives.

VI. Encouragement.

We thank God and take courage. With the larger gifts of money we trust there will be a corresponding increase in prayer and the dedication of life to Him.

On behalf of the Executive Committee,

Sunday School

Rev. H. G. Hill, D.D.

MAN MADE IN THE IMAGE OF GOD.

Golden Text: Gen. 1:27—"God created man in His own image."

Gen. 1:26-28; 2:7-8.

Eph. 4:20-24

Genesis means beginning and the first book of the Bible treats of the beginning of many things. It tells of the beginning of the Adamite creation, of the beginning of sin on earth, of the multiplication of nations, of the confusion of tongues, of Divine judgments, of the preservation of Noah and his family, of the call of Abram, of the development of Israel, of the plagues of Egypt, of the wonders of the wilderness and of Israel's final settlement in Canaan fulfilling Jehovah's promise to Abram. Dr. Pierson used to say, when teaching the Bible, that he kept his students a whole year studying Genesis, because there was nothing more wonderful in the Scriptures than what was there recorded, and that he who accepted Genesis as Divine in authority would accept the whole Bible." Our lesson relates to man's creation and dominion, the mode of his creation, and his re-creation.

I. *Man's Creation and Dominion.*

In the creation of man the Persons of the Godhead seem to have proceeded with deliberation. Man was to be connecting link between the material and the spiritual, between the Godhead, manhood and the lower creation. Hence God the Father, Son and Holy Spirit say, "Let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth." Man was created with deliberation, after the highest model as to his spiritual nature, by Almighty Divine power and in full-grown maturity. Neither Adam nor Eve had an infancy or childhood. They came forth from the hand of their Maker perfectly developed. They were invested too with complete dominion over Nature's forces and all the living creatures that dwell on the earth. Men may have lost by the fall in some measure that dominion just as gradually they lost their physical powers, and length of years. But it is not surprising as we look back over the ages to find that there were "giants" in those days, and achievements that would task the science of modern times.

II. *God's Mode of Creating Man.*

Men not satisfied with the plain statements of the inspired word have been disposed to speculate upon the manner of man's creation. Man has a material body, a principle of animal life and a rational soul. Evolutionists have argued that the Almighty developed Adam's body from the body of an animal. The writer himself has heard a doctor of divinity gravely argue from analogies between the physical characteristics and habits of the young of animal, and those of man without the slightest reference to the Scriptures and with a good deal of elegance of diction and rhetoric that such was the origin of man's body. The Bible informs us that "God made man's body of the dust of the earth." Afterwards in condemning man for transgressions He said, "Dust thou art and unto dust shalt thou return." He certainly does not mean that man shall return to the body of an animal, and it is a patent fact that when man dies his body does turn to dust. Man's body when made

was lifeless. The principle of animal life and the rational soul came from God. The Scriptures declare that "God breathed into the inanimate body and man became a living soul." Let those who desire an animal paternity do so if they wish; we prefer a Divine fatherhood according to the Scriptures.

III. *Man's Home in Eden.*

When Jehovah had given Adam companionship by the creation of Eve, He prepared for them a dwelling place. The name of this home was Eden and it signifies pleasantness. We are told that "The Lord God planted a garden eastward in Eden and there He put man when He had formed." He too caused to "grow out of the ground every tree that was pleasant to the eye and good for food." He also placed in the midst of the garden the tree of life as a symbol of the eternal life that obedience would secure and the tree of the knowledge of good and evil, as a test of man's loyalty. In this delightful home Jehovah blest man with His companionship and communion.

IV. *Man's Re-creation.*

Man's fall, leading to depravity of nature and condemnation made necessary another act of Divine grace and power if he is to be saved. This re-creation is referred to in the last part of our lesson from Eph. 4:20-24. It is frequently mentioned in the New Testament. Christ declares that the first need of fallen man is regeneration. He says, "Except a man be born again he can neither see nor enter the kingdom of God." "Ye must be born again of the Spirit." The Scriptures affirm that we "are created in Christ Jesus unto good works." We don't make ourselves good and then come to Christ. But we are regenerated and brought to Christ to be made good. Here in Ephesians we are urged to "Put off the old man corrupt according to deceitful lusts and to put on the new man which after God is renewed in righteousness and true holiness."

Prayer Meeting.

(Continued from page 11)

China is a vital part of ancestor worship, and a deeply rooted hindrance to the acceptance of Christ. No wonder that men are slow to believe that these hoary and universally accepted faiths will yield their tyranny, and that Christianity will take their place. But if we can show to men that Jesus is the light of the world; then we can also show them that in His light men will see revealed the falsehood, the tyranny and the hopelessness of these ancient but false religions.

In ancient Israel, in order to divorce a wife, it was necessary that a man give to his wife a bill or writing of divorce; only thus could the separation be final and without recall.

Now, as the Jews in Babylon, some say: "God has divorced forever the sinner—the disobedient, exiled Jew, or the heathen world." But God challenges this statement, and says: "Where is the bill of your mother's divorcement, wherewith I have put her away?" It can not be found; but on the contrary God's heart is always going out to the peoples; and He is making bare His holy arm in the eyes of all the nations"; and all the ends of the earth are seeing (Isaiah said "shall see") the salvation of our God.

We have our doubts, there are great difficulties, but if we can only see what God sees, we shall not believe that what He commands is impossible: if we can only love Him and His work and ends, we shall find the way smooth and the victory sure.

Home Circle

COMFORTABLE TO LIVE WITH.

"There is one serious objection to the place," exclaimed the house-hunter, "neighbors so close on our left that, as one humorist put it, 'we could almost hear them change their minds.'"

"Yes," was the laughing retort of the agent, "but there are neighbors and neighbors, you know, and, my word for it, the little woman who lives in that house is the right sort."

"But those two children I see playing outside might be very annoying, nevertheless."

"Y-e-s," drawled the agent, "but what I said about neighbors applies to mothers as well. That one has too good sense to allow her children to make a nuisance of themselves. You just try the place, ma'am, for a month, and if at the end of it you find I have not told you the truth I will refund your money."

And so, with many misgivings, the quiet loving woman moved into the house in question, which resulted in the following, six months later:

"Yes," rejoined she, as a guest remarked on the closeness of neighbors, "I, too, thought that an objectionable feature at the start and hesitated about renting because of it, but now I would regret exceedingly to part with them. The mother is a veritable sunbeam. I have never once heard her nag, fret or scold. Some might dub her 'easy,' yet she is a model mother, withal, and keeps such a firm hand on those little boys of hers that they never cross the boundary line.

"The father is rarely at home, as he is a traveling salesman. That old gentleman? Oh, that is his father, though for some time I supposed it was her father, because of the harmony between the old gentleman and daughter-in-law, and especially the latter's indulgence of every whim of the former. For instance, when I remarked upon the turning over of sod, my little neighbor, replied, laughingly:

"Oh, yes, grandpa took a notion to make a little garden, so I told him to go ahead, though, really, that grass plot is worth far more to me as a playground for the boys; but grandpa's happiness comes first with me, for he's getting old, and naturally his good times are 'most over.'

"I expect, though," added she, with a happy laugh, "that his daughters will take me to task when they hear of his making garden, they caution me continually to watch their father, while, on the contrary, I let the dear old man do whatever he takes a notion to do, for he is too sensible to be treated like a child, and is still robust."

"So I understood the situation when, a few weeks later, grandpa, with whom I had exchanged but passing greetings before, as he is a man of few words, held out his hand, saying: 'I want to say good-bye, as I am going back to my old home in Kansas and will, doubtless, never return.'

"I expressed my surprise and regret, which met with a shake of the head and:

"I don't want to go, for a fact. California seems just made for old folks. But my daughters insist on my going back—write that one of them will come after me if I don't go right off. You see," added he, lowering his voice, "I felt so proud of my garden, and helping 'round—seeing my son is gone so much—that I foolishly wrote about it, and now the girls are up in arms, and so I must face about. Will have it that I am too old to wait on myself, even."

Devotional

GOD'S LOVE.

Love has a perfect memory, and the perfect love of God never forgets the needs of His people nor His promises to protect and guide them. Through all the dark days of the past, God has not forgotten His people although often they have forgotten Him. Because His love is changeless, we can rest confidently upon His gracious promise that He will never leave us nor forsake us. One of the sweetest assurances of God's Word is: "Yet will I not forget thee."

When God speaks, He likes no other voice to break the stillness but His own, and hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this: when God wants to speak with a man, He wants that man to be alone.—H. Drummond.

"His daughter-in-law expressed genuine regret, aside, at his leaving, but her only comment was:

"Perhaps I don't know how to treat old people, for I was orphaned at so early an age that I can not even recall my parents; but it has always seemed to me that it is better to err on the side of letting old people overdo, if the overdoing is their own choosing. And so I tried to make father forget his advancing years, instead of continually reminding him of them."

"And now, just two months later," continued the story-teller, "you can see that very same grandpa making a new garden, for, as he put it this morning:

"I'm glad to be back where I can make gardens four times a year, if I want to."

"But why did the daughters consent to his coming back?" queried the interested guest.

"Well, I fancy that they found it a case of 'vinegar made of wine,' from what the old gentleman told me when I expressed surprise at seeing him back.

"I know it seems contrary to nature to prefer to live with a daughter-in-law to my own daughters," replied he, with a shake of his head, "but I do, for a fact. It seems mighty good to get back again, I tell you. My girls are as good as the average, too—fine housekeepers, good cooks and all that, but they are mighty uncomfortable for an old man to live with."

"I don't know," continued he, hesitatingly, "as I can make you understand, not knowing 'em, but it was 'Don't! don't! continually. They meant well, of course, but just as sure as I felt my blood stirring and started in to do something, one or the other of my girls—one a widow and t'other single—would cry out, 'You are too old to work!' and, honestly, the only way to keep peace was for me to let 'em cuddle me like a baby. I stood it just as long as I could—after the liberty I'd had here for a spell—and then I made a bee-line back to the place where I can act young when I feel like it, for I'm not so old but what I can draw checks, and here I'll stay!"

"Good for you!" exclaimed I; "your daughters, I fancy, would have shortened your life with mistaken kindness if you had not had the courage of your convictions."

"Sure they would!" was the hearty rejoinder. "Why, they made me feel like I was a hundred years old and nothing but the grave ahead of me; but now that I've got where I can handle an axe or a hoe when I take a notion, I feel like I've got a new lease o' life."—Herald and Presbyter.

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Church News

ARMENIAN RELIEF.

Received for this cause since last issue:
R. J. Murphy..... \$10.00
"Friend of the Cause"..... 2.00

THE YOUNG PEOPLE'S CONFERENCE.

The management of the Young People's Conference to be held in Charlotte regret to find that the Christian Endeavor State Convention meets during the week the convention will be held, but on account of the advanced state of the convention program it will be impossible to change our date. It is hoped that both conventions will have good delegations.
J. G. Garth, Chairman.

PERSONAL.

Mr. George F. Dixon of Wynne, Arkansas, a valued subscriber, has been reading this paper for many years. While it was known as the North Carolina Presbyterian he read it in 1858, the year it was first published.

Rev. H. McQ. Shields of Townsville, N. C., has accepted the pastorate of the LaFayette Presbyterian Church, Norfolk, Va. His address is No. 18 LaFayette Boulevard, Norfolk, Va.

The Seventh Annual Meeting of the Christian Workers' Training School, Jackson, Miss., will be held June 17-27, 1919. The place of meeting is Belhaven College. It is under the direction of Synod's Home Mission Committee. The list of instructors is an able one.

Dr. J. R. Bridges preached last Sunday at Long Creek Church at 11 a. m. and at Bessemer City, N. C., at 3 p. m. These two churches are vacant and are seeking an active man to take charge. They have bought a manse and are ready to take the best of care of their pastor. The editor enjoyed his visit.

NORTH CAROLINA.

The Pineville Home Coming—This has been set for May 4th and is an event toward which the members and friends are looking with interest. There will be but one day, with three services and dinner on the grounds—the Younts Grove, diagonally across the street from the church. The friends here and nearest neighbors, we feel sure, will come with well-filled baskets for the refreshing of visitors from a distance.

McKinnon—Rev. J. T. Hall preached for us from Wednesday, March 27, through Sunday following. On Sunday morning after he had preached a special sermon to the children during the Sunday school hour, 20 children arose at the invitation to accept Christ and were publicly received on profession of faith. It was an inspiring sight and happy occasion especially to the pastor and Sunday school teachers, who had prayed and labored for this harvest. Others, who were prevented from uniting with the church then, will be received later.
H. F. Beaty, Pastor.

Graham—Dr. A. R. Shaw is now supplying the church in Graham. He and Mrs. Shaw have been most cordially welcomed by the good people of the church and town.

Since coming to Graham there has been a marked improvement in Mrs. Shaw's health. The church here had called a pastor; but as he could not render a definite decision in several weeks, Dr. Shaw consented to serve as supply. The work of the church is moving on smoothly. The report made to the recent meeting of Presbytery was highly gratifying, especially along financial lines.

Burlington First Church—The deacons of this church have canvassed the congregation and report a gratifying increase in subscriptions for the year.

Gipsy Smith, Jr., will conduct a union meeting in Burlington beginning May 11th. This church has pledged its support and co-operation.

The congregation voted recently to increase the pastor's salary by \$500.00.

At the beginning of the church year the Mens' Bible Class, taught by the pastor, Rev. Donald McIver, presented their teacher with a beautiful Hamilton watch.

The State Christian Endeavor Convention will be held in this church June 6th to 8th.

High Point—I suppose that almost any pastor who has a loyal and thoughtful and faithful congregation, is disposed to think he has the best people in the world. Certainly the pastor of the High Point church has every reason to feel that no congregation could be better to their minister than his. Four times in the last six years they have increased the pastor's salary, and three times in the last three years. In addition to an increase this year of four hundred dollars to the salary, they have presented him with a new Dodge car. It is a pleasure to serve a congregation so appreciative, and one that is working in perfect harmony with him and with one another.

The contributions to the benevolent causes have been steadily increased each year, and in every way the membership of this church is growing in liberality. Our congregations are splendid and the work is growing very substantially.

Charles P. Coble, Pastor.

Belmont—The annual report from this church to Presbytery was one of interest and encouragement. There were six infant baptisms and one adult baptism. Seventeen were added to the church roll, ten by examination and seven by certificate, making a total enrollment of 207 members. Last year we pledged \$1,616 for benevolences and paid \$2,212 to current expenses. We paid \$4,097, giving a grand total for all causes, \$6,309. For this year we have pledged \$1,885 for benevolences. During the last two years the church has almost doubled its gifts for benevolences and has one of the best church edifices in Presbytery. Rev. G. W. Belk, evangelist, has been engaged to conduct a revival meeting, embracing the first two Sabbaths of June. We have a thriving Woman's Auxiliary, a good Sabbath School, a well attended prayer meeting and a bright feature before us.

Ida Mill Group—Rev. Charles R. Bailey, pastor. This group consists of three churches, Ida Mill, Aberdeen and Gibson. Last Sunday we enjoyed a visit from Dr. J. O. Reavis, professor of missions in Columbia Seminary. Dr. Reavis visited all three churches and delivered graphic addresses on our African, Japanese and Korean missions. The people were delighted with the picturesque descriptions and forceful style of the addresses. Ida Mill Church this last year contributed an average of over \$5 per member to foreign missions. The financial report of the last year was the best both as to the benevolences and the local expenses, that the church has ever made. Aberdeen Church has organized a teacher training class with one of the elders of the church as teacher. The class is doing good work. This church also made a very good financial report to the Presbytery, showing large improvement. The Gibson Church has recently or-

ganized a Christian Endeavor Society. The Sunday school is prospering and the congregations are a number of times as large as they were a year ago. For all of which we have thanked God and taken courage.

Kenansville—From April 14th, through Sunday, April 20th, this church had the pleasure and profit of special evangelistic services conducted by Rev. O. G. Jones, D. D., synodical evangelist. A day service was held in the Grove Institute and the night service was held in the church. Some of the noticeable results are a spiritual quickening and consecration of many believers, about eighteen professions of faith, and twelve uniting with the local Presbyterian Church. An offering of forty dollars was made on Sunday for Synod's evangelistic work. Dr. Jones endeared himself to all who learned to know him, and his conservative methods are highly commended. He was especially helpful to the girls of Grove Institute, practically all of whom are now professing Christians. Although this church has lost heavily during the past two years by deaths and removals the last reports to Presbytery were especially good.

The Evangelistic Work of the Synod. Rowland—Nowhere in North Carolina is "Brother Black" more loved than in the Rowland community. To the best of the knowledge of the superintendent he has held about three meetings each at Rowland and at the mother church of Ashpole, which is a part of the same community, being only one mile away. He is warmly welcomed here whenever he can come and closed a fine meeting April 13. The attendance was large, the church well filled in the day and overrun at night. The last few days and nights it was a full capacity house; chairs, platform, some standing and others turned away. The Baptist and Methodist ministers with their members co-operated heartily. Seventy persons indicated their acceptance of Christ, 11 of whom expressed preference for the Baptist Church and 10 for the Methodist, 38 for the Presbyterian Church. Before the close of the meeting 19 persons united with the Rowland Church and six with Ashpole. Eight persons promised to establish family worship and about 300 to read the Bible and pray daily. At the time of this writing Mr. Black is at the St. Andrew's Church near Henderson.

A. W. C.

Lumberton—We rejoice in the Christian zeal and activity in which the churches of St. Pauls, Rowland, Ashpole and Fairmont have taken hold of the Assembly's call for larger benevolence and a grander "Stewardship" work.

We want to join the loved ones in a tear of sympathy and sorrow in the death of Dr. C. A. Monroe, who died last week at Davidson College. He ably and most satisfactorily served this church for one year, 1876, but this writer remembers him more closely and tenderly as his school mate at Mt. Gilead in 1866 and 1867, with the late Professor Peter C. Shaw. Golden days of long ago.

The cold hand of death, with its sting of sorrow, has again entered our church ranks and taken from our membership Mr. R. A. McLean, a young man of much promise, with a big, generous heart and bright talents. He was a son of the late Col. Neill Archie McLean, and member of a family of noted ability. He had responded to his country's call, but had been honorably discharged, and had accepted a position in Alexandria, Va., where he died suddenly on Monday morning, March 18th, from heart failure. He leaves five sisters and two brothers to mourn their loss, while the church feels its loss keenly.

Our pastor, Dr. G. E. Moorehouse, preached a sermon a few Sabbaths ago from the 2nd chapter of Malachi, which to our mind was full of spiritual information and warning to us poor professing Christians of today. He told of the vast opportunities offered Spain, Holland, France, and other nations to preach the Gospel of Christ; how they preferred domain, name and territory; how God had visited them by wars, desolation and disease until today some of them are almost off the map of nations. Now the call comes in tones of thunder to us, "What will we do?" M. G. McKenzie.

Kinston—The recent report of this church to the Presbytery of Albemarle shows that the church is having a slow but steady growth. During the past year sixteen were added to it by letter and five by profession of faith. We now have a resident membership of eight-eight, including five deacons and four resident elders. \$1,737 was contributed by its members last year for current expenses and pastoral support, and \$496 for systematic beneficences distributed as follows, for Foreign Missions \$125.00, for Assembly's Home Missions \$39.00, for Synodical Home Missions \$70.00, for Presbyterian Home Missions \$72.00, for Christian Education and Ministerial Relief \$36.00, for Sunday School Extension and Publication \$9.00, for Bible Cause \$2.00, for Orphans' Homes \$100.00, for Miscellaneous Benevolences \$43.00, making a total of \$2,233.00. On March 16th our board of deacons presented to the congregation a budget totaling \$2,546.00, the largest ever presented to them at any one time before. This included \$1,717.00 for current expenses and pastoral support, and \$829.00 for systematic beneficences.

The response given by the congregation to the every member canvass was very encouraging. This totaled \$1,874.00 for current expenses and \$615.00 for benevolences. On the strength of this \$200.00 was added to the pledge for pastoral support, which enabled the Presbytery to reduce its support to the extent of \$50.00 and give the pastor an increase in salary of \$150.00. The pledge of this church for pastoral support for the present ecclesiastical year is \$1,100.00. This did not carry us quite "over the top," but many of those canvassed said that their pledge represented the minimum that they expected to contribute, not the maximum, hence we have every reason to believe that with the continued blessing of God we will go "over" in the end. Our woman's work has been reorganized and they have taken hold of the same in a most promising way.

Providence—The pastor, Rev. Charles Kinsley, recently returned from Florida, where he spent a long vacation doing mission work there in destitute fields. He received a most hearty welcome on his return, first evidenced by large congregations and later by a surprise visit of the whole membership at the manse, even the children coming and all bringing a substantial gift, even the little tots brought a token of some kind, while the older members brought such articles as live pigs for the pen, hens for the yard, several nice cured hams, and every conceivable thing for the larder, until that "Woman Kingsley", as one sweet little tot named the pastor's wife, could hardly find place to store it all. Then after all had gone a plain envelope was found in the study upon which was written, "A starter for a new automobile," and in the envelope was found a liberal sum of money.

The pastor and wife have had many such demonstrations of the love of the congregation but never a bigger and better one; surely if the churches knew how much such a thing encourages the pastor, it would be oft repeated, not for the pecuniary values, though this is no little thing and certainly a great help, but the spirit and love that inspires the gift.

The first Sabbath in May will be May communion, a day observed in this church for more than a hundred years. On this day many former residents of the community will come, especially from Charlotte. There will be an all-day service, preaching morning and afternoon by the pastor, dinner on the grounds.

This church has had a very successful year, being able to send up to Presbytery the best report for more than fifty years, the membership now includes practically all of the whole community, and is now greater than some seventy years back.

The Christian Endeavor Society has grown and prospered in spite of the flu and absence of the pastor, in point of membership, zeal and real work is second to none in the Presbytery.

Mecklenburg Presbytery met in its stated spring session in the Marshville, N. C., Presbyterian Church, Tuesday, April 15, 1919, at 8 p. m. The opening sermon was preached by the Rev. C. G. Lynch from Mark 12:38. There were 29 ministers and 37 elders in attendance.

The Rev. W. R. Coppedge was elected moderator.

Corresponding members: Rev. A. W. Crawford of Orange Presbytery, who stressed Synodical Home Missions, and Rev. W. T. Walker of Concord Presbytery, who spoke for Barium Springs Orphanage.

Visiting brethren: Rev. S. Taylor, of the M. E. Church, South, and Rev. A. Marsh of the Baptist Church.

Dismissed: Rev. E. W. Thompson to Orange Presbytery. Candidates, A. R. Howland, D. C. Young and C. J. Walsh to the care of East Hanover Presbytery.

Rev. A. R. Shaw, D. D., Rev. H. M. Pressly and Rev. K. L. Whittington were permitted to labor outside our bounds till the Fall meeting.

Calls: The call from Pegram Street Church, Charlotte, was placed in the hands of Rev. John E. Wool. He was permitted to hold it till the adjourned meeting in Charlotte. The calls from Marshville and Peachland churches were placed in the hands of Rev. C. E. White. The Rev. Geo. F. Robertson was permitted to hold the calls from Pineville and Banks Churches till the Fall meeting.

The following churches were permitted to increase their pastors' salaries, as follows:

McGee, Rev. L. W. Brown, from \$450.00 to \$600.00.

Mulberry, Rev. L. W. Brown, from \$475.00 to \$575.00.

Hamlet, Rev. A. T. Young, from \$1,200.00 to \$1,500.00.

Albemarle, Rev. G. W. Cheek, from \$1,500.00 to \$1,800.00.

Adequate salaries: The report of the Committee on Adequate Salaries for ministers caused a good deal of earnest consideration.

Albemarle school was heartily endorsed, and the churches were urged to contribute liberally to its support.

Queens College: The campaign for Queens College has been extended to May first, and our people appealed to not to let it fail.

Installation: Rev. Bunyan McLeod at Westminster Church, November 10, 1918.

Clerks: Rev. John E. Wool was re-elected Stated Clerk, and Rev. C. W. McCully, Permanent Clerk.

Memorial of Rev. John H. Dixon, prepared by Dr. Bridges, was read by Rev. Geo. F. Robertson.

The reports of the Executive and Permanent Committees showed gratifying progress.

Popular meeting in interest of Home Missions was held on Wednesday night, when fine talks were made by Rev. Leonard Gill, Superintendent of Home Missions, and Rev. T. G. Tate.

Badin Church was given preference in the drive for Church and Manse Erection on the second Sunday in May, towards erecting a new house of worship.

The Young People's Conference: At Queens College, June 2d through June 8th, 1919, was heartily endorsed.

The Stated Fall Meeting will be held at Steele Creek Church, September 2d, 1919, at 11 a. m., when the 50th anniversary of the organization of Mecklenburg Presbytery will be celebrated by appropriate exercises. Concord, Kings Mountain, and Asheville Presbyteries will be asked to take part.

A hearty vote of thanks was given the members of the Marshville Church, and the good people of the town, for their kind attention and hospitality.

Presbytery adjourned at 2 p. m. on Thursday to meet in the Charlotte First Church, Tuesday, May 5, 1919, at 2 p. m. John E. Wool, S. C.

SOUTH CAROLINA.

Columbia—Rev. A. W. Blackwood, pastor of First Church, is assisting Dr. J. R. Sevier in a meeting in First Church of Augusta, Ga.. The meeting began on Monday, April 21st and will continue until Friday, May 2nd. The services in the First Church will be in charge of Dr. R. C. Reed, during the pastor's absence.

Columbia Arsenal Hill—Rev. W. H. Boggs, pastor of Arsenal Hill Church, is attending a special course of lectures at Blue Ridge, N. C., on "After War Conditions." He returns home to fill his pulpit on Sunday.

Central Church, Anderson—The Rev. Thornton Whaling, D. D., of the Theological Seminary of Columbia, preached the dedicatory sermon at the Central Presbyterian Church here Sunday morning and again in the evening he made an address to another large congregation on "The Making of Woodrow Wilson." Dr. Whaling is well qualified to speak on the subject as he was a classmate of President Wilson.

Beersheba—The people of Beersheba Church are rejoicing over the prospect of having the Rev. Dr. Geo. F. Robertson, of Pineville, N. C., to assist in a series of meetings which begin the first Sunday in August. Dr. Robertson was with us several years ago for 10 days, which resulted in a great ingathering and uplift to our church. We deem that church very fortunate who can secure him for special evangelistic services. Jno. L. Yandell, Pastor.

APPALACHIA.

Tazewell—In many respects the year just closed is the best in the history of the church. We more than raised the quota assigned to us a year ago, although our per capita apportionment at that time was the largest in Abingdon Presbytery and amounted to almost \$23 for benevolences for each resident member. \$4,688.00 was contributed to all causes \$3,232.00 being for benevolences, and \$1,456.00 being for church expenses.

For the coming year the outlook is bright for splendid financial support of the church's work. On one Sunday in March before the Every-Member canvass the pastor preached on tithing. The chairman of the board of deacons, and the clerk of the session also made brief remarks emphasizing the importance of proportionate giving. Tithers' cards were then distributed among the congregation with the result that 32 members of the congregation have pledged to give one-tenth of their income to the Lord's work, and others still have the matter under consideration.

The attendance on prayer meeting has been good for years, and has averaged perhaps something like one-fifth of our resident membership. But recently the attendance has been more encouraging than ever.

A religious paper comes into practically every home in the congregation. This was made possible by one of our laymen, who ordered the paper to be sent to all those who were themselves unwilling to subscribe.

At a recent meeting of the congregation, it was decided to give the pastor an increase of \$300.00 in salary.

Banner Elk—April 13th was a happy day at Banner Elk, N. C., for the pastor of the church, the founder of Lees-McRae Institute, "The Wizard of the Mountains," as Dr. Guerrant called Rev. Edgar Tufts, once more stood in his

pulpit to speak to his flock. For four long months his voice had not been heard in the church, as God's hand had been upon him, and he had been laid upon a bed of sickness, and suffering and weakness.

As the waiting congregation rose to sing, "Praise God From Whom All Blessings Flow," many hearts were filled with thankfulness and praise. His own heart was too full to dwell upon the many kindnesses shown him by his people during these months, so with a brief reference to his gratitude he spoke to his congregation on the comforting words, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord."

The beautiful stone church, erected under his supervision, was well filled with the old and the young and the babies from the village, and a large number of children from the Orphanage, who during all the winter months had missed the visits of their friend and "father."

The school, the daughter of the church, had only a few days before, opened her doors, after the winter vacation, which had been longer than usual on account of the outbreak of influenza in October, when that department was closed.

The High School had held together, through difficulties and went on with the work till the end of the session, and graduated the class of 1918 on December 2nd.

Eighty-eight pupils have been enrolled up to the present writing, and the prospects for a good session are fine.

Surely God has been with us, and His blessing does rest upon Lees-McRae Institute and He is guiding us into another year's work.

April 22, 1919.

Estelle McIver.

GEORGIA.

Savannah—On Sabbath, April 20th, the First Church of Savannah, received 17 members, 11 of them on profession of faith, and four of them were baptised. The Sunday before, April 13th, five were received on profession of faith and four of them baptised. And the 6th of April five were received on profession of faith and all of them baptised. This makes 27 received since first of April, 21 of them on profession of faith and 13 of them baptised. Since the lifting of the influenza ban on the third Sunday in February 54 have been received into the Church, 25 on profession, 20 by letter from outside of Savannah, and nine from other denominations.

The past year was the best in the history of our Church. Our gifts to benevolences totaled \$3,544, exceeding our Presbyterial quota by over \$500. The year was closed with all current expenses met, no indebtedness of any kind on the Church and a balance of over \$400 in the treasury. In the past 12 months we have received 93 members, 45 of them on profession of faith.

The pastoral relation between the First Church and Dr. Scott was dissolved at the recent meeting of Presbytery that he might accept the position of Superintendent-Evangelist for the Synod of Arkansas, thus closing a pastorate of 11 years and three months during which time 743 members were received, the resident membership increased from 251 to 502, extensive improvements made, an indebtedness paid off, and gifts to benevolences brought up gradually from \$600 to \$3,500 per year.

Rev. S. Dwight Winn of our Korean mission, spoke to the First Presbyterian congregation Sunday morning, April 21st, on his seven years of work in that field, and gave a most interesting and helpful address.

The pastor will be absent on the first Sunday of May, going to Arkansas to make arrangements for his removal and taking up the Synodical work and to meet with Synod's committee and evangelists in Little Rock on May 2nd, and the pulpit will be filled in his absence as he will return for the second Sunday and perhaps not be able to leave Savannah before the latter part of May, the Presbytery leaving with the pastor and Session the fixing of the exact date at which the dissolution of the pastoral relation shall become effective.

The Presbytery of Savannah met at Mt. Vernon, Ga., April 15th.

In the absence of Rev. R. P. Henderson, the retiring moderator, the opening sermon was preached by Dr. G. L. Bitzer, the last moderator present.

Nine ministers and thirteen elders were in attendance. Elder S. P. Quarterman of the First Church, Savannah, was chosen moderator.

Rev. R. A. Brown was dismissed to the Presbytery of Washburn to take up evangelistic work in the Synods of Arkansas and Oklahoma.

Rev. W. Moore Scott, D. D., offered his resignation as pastor of the First Church, Savannah, the same to take effect by June 1st. He goes to the Synod of Arkansas as Superintendent of Home Missions.

Candidate F. Milton Daniels was transferred to the care of Congaree Presbytery.

An unusually encouraging report was made on Presbyterial Home Missions and definite steps were taken towards

securing a Superintendent of Home Missions for Evangelistic and Sunday School work. Dr. G. L. Bitzer becomes chairman of this committee on the retirement of Dr. W. Moore Scott.

The following overture was directed forwarded to the General Assembly:

"The Presbytery of Savannah overtures the General Assembly to take the necessary steps so as to change the method of paying expenses of the Commissioners to General Assembly.

"We would have the expenses of the Commissioners paid by the Presbyteries which send them."

Rev. A. L. Patterson, D. D., and Elder B. D. Brantley were elected Commissioners to the General Assembly and Rev. F. M. Baldwin and Elder S. P. Quarterman were elected alternates.

The Commissioners to General Assembly were directed to urge the adoption of the clearing house system for benevolent funds.

Rev. R. M. Mann was elected trustee of Davidson College to fill out the unexpired term of Rev. R. A. Brown.

Presbytery adjourned to meet in the First Church, Savannah, May 12th, 2 P. M.

The next stated meeting will be at Vidalia, Ga., Oct. 14th.
Robt. M. Mann, Stated Clerk.

KENTUCKY.

The Presbytery of Louisville met Tuesday, April 8, 1919, at the Flora Heights Presbyterian Church, Louisville, Ky., at 7:30 P. M. The opening sermon was preached by the retiring Moderator, Rev. C. H. Prather.

There were present 25 ministers and 26 Ruling Elders. Rev. W. B. Lile was elected Moderator and Rev. A. Killough was elected temporary clerk.

Rev. Ben Anders was dismissed to the Presbytery of New Albany, U. S. A., that he may accept a call to Bedford, Ind.

Rev. Finch A. Clark was received from the Presbytery of Winnebago, U. S. A., that he may accept the call of the Anchorage Presbyterian Church. A commission consisting of Rev. W. Y. Davis, Rev. W. H. Hopper, Rev. W. R. Anderson and Ruling Elder W. O. Eastin was appointed to install Mr. Clark Sunday, April 13, at 3 P. M.

On account of his increasing age, Rev. H. R. Laird resigned the pastorate of the Goshen Church. The church reluctantly concurred in his request to Presbytery for the dissolution of the pastoral relations which was granted. He continues pastor of the Herrods Creek and Springdale churches.

The Presbyterian sermon on the subject "Duties of Officers and Laymen to the Church" was preached by Rev. A. M. MacLauchlin.

Corresponding Members—Rev. J. G. McAllister, D. D., of the Presbytery of Transylvania and Rev. R. A. Webb, D. D., of the Presbytery of Nashville.

Mr. P. C. Dix, State Secretary of the Y. M. C. A. addressed the Presbytery on the future work of the Association as related to the Church. The Presbytery commenced the religious and other features of the Y. M. C. A. and urged it to enter the widening fields that are opening to that organization.

Mr. F. W. Simpson, a Ruling Elder of the Eminence Church, was received under the care of the Presbytery as a candidate for the Gospel Ministry.

Mr. Thomas Brewster, Mr. Wm. Newman and Mr. H. J. McGehee were examined and licensed as probationers for the Gospel Ministry. Mr. Brewster signified his desire to accept the calls of the Glasgow and Munfordville Churches.

On Wednesday evening the sermon was preached by Rev. Dunbar H. Ogden, D. D., on the subject, "Our Social and Spiritual Citadel."

The report of the Commission appointed to make recommendations about the petitions from the First Presbyterian Church was adopted as follows, by a vote of 24 to 5.

Report of the Commission of Presbytery in the Interest of the First Presbyterian Church, Louisville, Ky.

The commission, appointed by Presbytery on February 10, 1919, to confer with the First Presbyterian Church, Louisville, Ky., regarding the request of certain of their members and others for the reorganization of the Westminster Presbyterian Church at First and Ormsby streets, Louisville, Ky., and also regarding the petition from this congregation for their dismissal to the Presbytery of Louisville, U. S. A., that they might unite with the Warren Memorial congregation; and after such conference to make recommendations to Presbytery for their guidance would report as follows:

1. That, as it has been voted by the signers of the petition for the reorganization of the Westminster Church, in a called meeting for that purpose on February 12, 1919, that their petition be withdrawn from Presbytery. Of this action, the Commission has been notified in a communication in which these are the reasons given for their action: first, their inability to secure adequate financial resources to carry forward the work as a separate organization; and secondly, their desire to leave the Presbytery free to act in the matter of the proposed merger of the First Church and Warren Memorial, independent of their request.

It is therefore recommended that their petition be respectfully returned to them.

2 That after careful investigation and earnest consideration of the request of the First Church for dismissal to the Presbytery of Louisville, U. S. A., it is the judgment of the Commission that it would not be wise to accede to this request; and therefore, it is recommended that the petition be declined.

It is further recommended that the First Church be encouraged to proceed at once toward the securing of a pastor, and the active carrying on of all her work and worship.

In arriving at their decision in this important matter, the Commission would have it distinctly understood, as was also stated at the former meeting of Presbytery when this matter was discussed, that the difference in Assembly connection between the First Church and the Warren Memorial has had no bearing upon the question under consideration.

The compelling reasons for the decision made, in brief, are as follows:

First, the great division of sentiment in the First Church toward the proposed merger, with the large number of members who would not follow the church into this movement, does not justify the Commission in recommending this as a wise course for that congregation.

Second, the strong conviction of the Commission, without attempting to dictate to the First Church her future course of activity, is that the southern section of the city offers a large field for a strong Presbyterian church, and that the First Presbyterian Church is needed to meet this opportunity for a larger Presbyterianism and a stronger Christianity.

Respectfully submitted,

Rev. Alfred A. Higgins, Chairman
Rev. C. N. Wharton,
Rev. Charles H. Prather.

Louisville, Ky., April 10, 1919.

The report of the Home Mission Committee by the chairman, Rev. A. A. Higgins, showed practically all of the churches supplied with preaching. The Mission churches are all doing excellent work and the collections have enabled the committee to sustain the work and also pay off some of the indebtedness. Plans have been made for larger and more extensive Home Mission work during the coming year. Addresses were made by Rev. A. A. Higgins and Mr. T. B. Talbot.

Rev. Wm. McKay, the chairman of the Committee on Bible Cause, reported the increasing opportunities for distribution of Bibles and also reported larger gifts from year to year by our churches.

After a brief verbal report by Rev. W. H. Hopper, chairman of the Committee of Foreign Mission, in which attention was called to the outstanding features of the work of last year, Rev. R. A. Webb, D. D., addressed the Presbytery on the subject, "Christianity, a Religion of Hope." His appeal was for greater consecration and activity in sending the gospel of hope to the whole world.

Commissions reported the installation of Rev. N. G. Stevens as pastor of the James Lees Memorial Church; Rev. J. R. Benika as pastor of the South Louisville Church; Rev. W. T. McElroy as pastor of the Berry Boulevard Church; Rev. S. S. Daughtry as pastor of Frankfort Church.

Bardstown was selected as the place of the next stated meeting.

The Presbytery adopted the new percentage basis of distribution as recommended by the Committee of Systematic Beneficence, of which Rev. W. R. Anderson is chairman. The Committee urged the churches to follow this basis as closely as possible. This Committee recommended an overture to the Assembly to change the column in the statistical report from "Schools and Colleges" to "Educational Institutions."

The Presbytery endorsed an overture to the General Assembly.

Communication from the Presbytery of Louisville to the General Assembly of the Presbyterian Church in the United States in session in New Orleans, La.

In view of the fact that the General Assembly is to have before it the question of the relations between the Presbyterian Church in the United States and the Presbyterian Church in the United States of America, the Presbytery of Louisville, while not expressing any judgment on the merits of the Synodical Plan, would forward it to the General Assembly as worthy of its serious consideration.

The Synodical Plan contemplates the reunion of the Presbyterian Churches in the United States and the Presbyterian Church in the United States of America upon a basis that will safeguard the principle of local self-government by granting larger powers to the Synods, and will make logical our system of church courts by constituting the General Assembly of commissioners from the Synods.

The following are the essential items in the plan:

1. The acceptance by both churches of the principles set forth in the "Plan of Reunion" submitted by the Conference Committee of the U. S. A. Assembly to the General Assembly U. S. of 1918. (See Assembly Minutes p. 150).

2. The formation of a national General Assembly com-

posed of commissioners from the synods in lieu of the present assemblies composed of commissioners from the presbyteries.

3. The granting to each synod of such authority over its local affairs as to give it full control of all purely local matters.

4. The gathering into one Synod of all U. S. A. and U. S. churches in every territory where there is overlapping of church courts, and the uniting of all overlapping presbyteries in every such Synod. (Except in cases where provision is made for separate racial Synods and Presbyteries.)

5. The appointment of committees of conference from each Assembly to work out the details of the Plan, and to report to the Assemblies of 1920.

The report of the Committee on Narrative gave the encouragement of progress in Christian development within our bounds, especially in church attendance and Christian liberality. A number of the churches have revised their roll of church members which reduces the total but records the actual working force of the church. Effort is being made to emphasize the work of evangelism during the coming year.

Rev. W. Y. Davis, chairman of the Committee on Christian Education and Ministerial Relief, reported eight candidates for the ministry and a large increase of gifts to this cause during the past year.

Rev. John Little made a report of unusually successful work in the Colored Work in this city.

The Presbytery adjourned to meet at the Presbyterian Theological Seminary Tuesday, May 6, at 3 P. M.

W. H. Hopper, Stated Clerk.

LOUISIANA.

New Orleans—The pastor of the First Presbyterian Church has been given a leave of absence of several months, on account of his health. He has not recovered from the effects of his attack of influenza several months ago, and his physician advises complete cessation of work for a time.

New Orleans—The local preparations for the meeting of the General Assembly, in New Orleans, May 15, are having active attention just now. The Assembly's members and others connected with its work and agencies will be the guest of the Presbyterians generally of the city, rather than of particular congregation in whose handsome new house of worship the sessions will be held. The committees preparing for the meeting are gathered from all the churches, even including the very smallest and most distant. On account of the long rides that will be needful in this "city of manifold distances," the mid-day meal, a light luncheon, will be served in a church building near by. All communications touching Assembly matters of a local kind should be addressed, "Assembly Arrangements Committee, Napoleon Avenue Presbyterian Church, corner St. Charles Avenue, New Orleans, La."

TENNESSEE.

Gallatin—Just before leaving Gallatin two elders called at the hotel at which Dr. and Mrs. A. R. Shaw were boarding, and in behalf of members of the church, presented Dr. Shaw a substantial purse in token of esteem and appreciation of the services he had rendered while supplying the church.

TEXAS.

Austin—At the annual "get-together" meeting of the University Presbyterian church, Rev. R. W. Jopling, pastor, April 9th, one feature was of unusual and general interest.

This was the unfurling of a service flag bearing thirteen stars, each representing a man or a woman, who has gone from this church to the Foreign or Home Mission field, or into the Y. M. C. A. as a life work.

The flag is of original design, made by the Woman's Auxiliary of the church, and, so far as we know, is the first flag of the kind to be unfurled in any church.

It is made of blue silk, with a white Constantine cross bearing the blue stars, artistically grouped and leaving space for more to be added, as others from this church may answer the call of God.

The names for which the stars stand are:

Foreign Missionaries—Mr. Robert Knox, Korea; Mrs. Robert Knox, Korea; Miss Mary Dodson, Korea; Mrs. John Vinson, China; Mrs. C. F. Hancock, China; Mrs. Conway Wharton, Africa; Dr. and Mrs. Eugene Kellersberger, Africa; Mrs. Frank McElroy, Africa.

Home Missionaries—Rev. S. L. Joekel, Texas; Miss Mabel Hall, North Carolina.

Y. M. C. A. Worker—Mr. W. A. Smith, Siberia; Mr. R. C. White, Texas.

In addition to these we have Mrs. M. P. Young in China; Miss Mary Kirkland, in Africa and Mr. J. S. McRae, a candidate for the ministry, who volunteered while attending our church, as students in the University of Texas. Also Misses Essie Mae Davidson and Anne Rutherford, members of the church, engaged in Y. M. C. A. work in Austin.

This church has the distinction of having two ministers, Rev. Robert E. Vinson and Rev. T. W. Currie, the former president of the University of Texas, and the latter acting president of the Austin Presbyterian Theological Seminary, who worship regularly with us, and whose families are on the rolls of the church.

We think this is a record of which any church of 328 members would be proud.

VIRGINIA.

Fairfield—Rev. L. W. Curtis, superintendent of Home Missions of East Hanover, has been holding special services in this church. On the last night of the meeting thirteen were received upon profession and one on reaffirmation of her faith.

Richmond—Rev. J. Y. Fair, D. D., the pastor of Westminster Presbyterian Church, is now away on a two months' vacation with the hope of regaining his lost strength. After a severe sickness he was unable to continue the great work which he has been doing in the West End. The session of the church very wisely gave him relief for two months.

Lexington—Sunday, April 6th, was the regular day for our communion; but it was postponed because our pastor, Rev. Thomas Kay Young, was unable to be present—the result of exposure to the sharp March winds while engaged in his ministrations. Rev. J. C. Bowman preached in the morning. We had no night service, that our people might have opportunity of attending the Methodist Church to hear the farewell sermon of Rev. Dr. E. L. Woolf, who had won the sincere respect and the warmest esteem during his three years of service in Lexington.

The deacons' report was in the pews, and showed a total of \$16,150 contributed for all purposes by this congregation for the year ending March 31. Of this sum Foreign Missions received \$3,227; and the four kinds of Home Missions—Assembly's, Synod's, Presbytery's, and congregational—\$3,304. The total for all the Assembly's causes was \$3,532. The United War Work Fund received \$2,200.

Saturday afternoon, April 19, the service preparatory for the communion the next day was held, the pastor being assisted by Rev. Mr. Yarbro of New Monmouth Church. At this service the pastor baptized two babies. Another baby was baptized the next afternoon.

After the morning service, April 20, a congregational meeting was held for the purpose of increasing the pastor's salary, and \$200 was added to the \$2,500 and manse, which was promised in the call. The increase would have been \$500 except that the pastor had some time ago let it be known that he would not receive any increase until Rev. J. C. Bowman, doing home mission work in our bounds, had had his salary raised. The result was that Mr. Bowman's salary has been augmented \$300, and Mr. Young's \$200.

A. H.

Union Seminary, Richmond, Va.—Several of the professors had to be away last week, Dr. Mack at the meeting of Asheville Presbytery, at Montreat, Dr. Lingle at the meeting of the International Sunday School Lesson Committee at Cleveland, Ohio, Dr. Moore at the Centennial of the Independent Presbyterian Church, Savannah, Ga., and Mr. Turnbull at the meeting of Lexington Presbytery. The students were glad of the opportunity thus given them to put in some special work in preparation for the final examinations which began on April 28th.

The licensing of ten of the students at one time by East Hanover Presbytery last week sets a record. It was not only unusual because of the large number of candidates, but also because of the profound impression made upon the presbyters by the spirit and bearing of these young men and the evidence they gave in their examinations and trial parts of thorough training for the ministry. All the members of the presbytery were warm in their commendation of them and of the thoroughgoing seminary which had trained them. A leading man in the presbytery, himself a graduate of another institution, said that with so large a number of candidates for licensure preaching at one time, the proceedings were likely to take on some air of perfunctoriness, but that these young men by the excellence of their sermons and the earnestness of their manner, freed the services entirely of any appearance of mere exercises, suffused them with the spirit of true worship, and gave the presbytery a season of real spiritual refreshing. So strong was the impression made by them that the chairman of the Committee on Ministerial Education wrote a special letter of congratulation to the faculty on the fine bearing of these young men, the readiness and accuracy of their answers on examination, their thorough acquaintance with the Scriptures, their soundness in the faith, and the manner of their delivery of their sermons, winding up with this gratifying statement: "I do not know when any set of men have called forth such warm expressions of appreciation of the service that the seminary is rendering the church."



Story and Incident



A Lively Trip Over.

“PEACE was in the air when I left New York to be a war correspondent in France,” says a writer in *The Sunset Magazine*. So he hurried. Had he not bought a brand-new correspondent’s uniform, and a beautiful Sam Browne belt, and an overseas cap? It would be a sin and a shame to have to put these things away without a few scars and stains on them indicative of the horrors of war. To his chagrin he discovered, however, that, urgent though the occasion might be, any appreciable amount of acceleration was out of the question. There was no wide and easy road by which a feverish war correspondent could reach France in record time.

“For a second time I was asked to swear to things the average man knows little about—the time and place of his birth and that of his father. The first time I was asked to depose on this point I hesitated slightly, but the second time I took the oath without a tremor. However, when I appeared at the French Consulate to have my passport vised and was asked to swear to it for a third time I began to be sensitive on the subject; a man does not like to have his nativity in question all the time.

“In due time I was given a war-zone pass. A day or two later I chartered a taxi, piled my luggage in and about the same, and whispered a pier number to the driver.

“He smiled knowingly and took me by a round-about route to a gate in a barbed-wire fence about a hundred feet from the pier, where we were halted by an American M. P.

“‘Fill out this card,’ he said, handing me a piece of pasteboard.

“I looked at it and saw a dotted line under which

were the words: ‘Time and place of birth—time and place of father’s birth.’

“I inserted the required data and was allowed to pass. At the door of the pier there was another halt. This time I was detained by a man in a sea-going cap, a pea-jacket, and a foreign accent. Again I displayed my pass and again it failed to function.

“‘Sign zees papair,’ he said, holding out a paper that looked like a questionnaire.

“I took it none too politely, and altho it was printed in French I gathered that what was most desired was a brief statement giving the time and place of my birth and the time and place of my father’s birth. In a few hastily muttered but none the less forceful words I told him what I thought of people who made a practice of prying into the personal affairs of the traveling public. But he smiled blandly and said that he didn’t “comprond” English.

“So I filled out the paper and passed on.

“I was then permitted to climb a long flight of stairs while my luggage rode up on a nescalator. At the head of the stairs I was conducted to a small corral in which I was temporarily confined while waiting for the customs inspector.

“The inspector was a long time reaching me, and when he got there he never even glanced at the luggage that I had so carefully and so deceitfully displayed before him. All he did was to scowl and ask:

“‘When and where were you born?’

“Completely chastened in spirit, I told him, adding meekly that my father was born in Brockport, New York, on the 9th day of January, 1839.

“He entered this important information in a large book, marked with a piece of chalk a large OK on each piece of my luggage, and told me that I was at liberty to go aboard the boat.

“I walked down the gangplank with a firm con-

(Continued on page 22)

Woman’s Auxiliary

The *Wilmington Presbyterian Auxiliary* held its 31st annual meeting in St. Andrews Church at Wilmington, N. C., April 16th to 18th. The meeting was well attended, there being 70 delegates and 20 visitors besides a good representative of men and women from the city churches.

The theme was “Stewardship—A Tithe of Time, Talents and Money.” Our aim, “A Woman’s Auxiliary in every church in the Presbytery with every woman and girl a member. Every Auxiliary studying, praying for and giving to all causes of the church.”

We had three visitors of note, Rev. C. Connor Brown, Synodical evangelist, Mrs. M. L. Swinheart of Korea, and Miss Mattie Riffin. Miss Riffin has been accepted as a missionary to Korea and the Presbyterial assumed at this meeting part of her support.

“The Three and Half Million Dollar Campaign,” the proposed school for negro girls and the Woman’s Summer School of Missions were presented in brief talks during the luncheon hour on Thursday.

The speakers were unusually good, awakening an enthusiasm that means much for the future work. Mr. Wade Smith made the opening address entitled, “The Tie and the

Myrtle,” delivered in his usual gifted manner. Mrs. Swinheart gave an interesting review of the work in which she and her husband were engaged in in Korea. Miss Mabel Hall in a bright, appealing way, gave an account of her experience as a mountain worker.

Three great forward strides were made by the Presbyterial in the adoption of a foreign mission budget giving to all the foreign fields the October “Day of Prayer” to be held in seven different districts according to railroad facilities instead of one place as heretofore; and a special responsibility assumed for Grove Institute, our church school for girls.

Friday morning was given to young people, narrative reports, with few exceptions, being given by the leaders themselves. At this time a most impressive address was given by Miss Graham of Peace Institute, in which she emphasized our responsibility to the youth of today, they being the future thought of the country.

The hospitality of the women of the hostess church will long be remembered, the informal reception at the opening session, the delightful mid-day luncheons and the automobile ride to the ship yards, as a fitting climax to it all.

Altogether every one went home feeling that in many ways the meeting had been blessed and theirs was the joy task to carry the zeal and enthusiasm with them, remembering that, “Nothing is eternal except what is done for God.”

Mrs. J. A. Carr, Secretary.

Commencement Program of Union Seminary.

On Sunday, May 4th, at 11 A. M., the baccalaureate sermon by Rev. James T. Taylor, D. D., of Washington, D. C. At 8 P. M. the annual address to the Society of Missionary Inquiry by Rev. Henry M. Woods, D. D., of Tsing-Kiang Pu, China.

Tuesday, May 6th, 10 A. M., annual meeting of the board of trustees. 8:30 P. M., students reception.

Wednesday, May 7th. Final exercises. 11 A. M., address to the graduating class by Rev. W. Taliaferro Thompson, Jr., of Knoxville, Tenn. Presentation of diplomas by Mr. George

W. Watts, president of the board. 1 P. M., reunion and banquet of the classes of '69, '79, '89, '99, '09 and '19 in Richmond Hall.

WEST VIRGINIA.

Hinton—At a congregational meeting in the Presbyterian Church here on Sunday evening, April 13th, a unanimous call was extended to Rev. V. P. Merrell, of Lebanon, Ky. The field is a fine one and it is very much hoped that he will accept.

Marriages and Deaths

Marriages.

Hicks-Lanford—At the manse of the Second Church, Greenville, S. C., April 22, 1919, by Rev. E. P. Davis, Lieutenant Harold L. Hicks, of Detroit, Mich., and Miss Julia G. Lanford, of Spartanburg, S. C.

Ryan-Perkins—In Richmond, Va., March 17, 1919, by Dr. F. T. McFaden, Arthur L. Ryan and Edith O. Perkins, both of Richmond.

Perrin-Epes—In Richmond, Va., March 29, 1919, by Dr. F. T. McFaden, Joel S. Perrin and Lenetta Tuggle Epes, both of Richmond, Va.

Thompson-Staplekamp—In Richmond, Va., April 15, 1919, by Dr. F. T. McFaden, Harry A. Thompson, of New Orleans, and Elizabeth Staplekamp, of Hopewell, Va., formerly of Amelia Co.

Rogers-Barton—At the Central Presbyterian Church, Atlanta, Ga., April 10, 1919, by Dr. T. M. McConnell, Mr. Albert A. Rodgers, of Philadelphia, Pa., and Miss Julia M. Barton, of Atlanta, Ga.

Entsminger-Amons—At the Central Presbyterian Church, Atlanta, Ga., April 11, 1919, by Dr. T. M. McConnell, Mr. Loren Entsminger, of Decorah, Iowa, and Miss Pearl Amons, of Jessup, Ga.

Aulabaugh-Dawson—At the Presbyterian manse, Berkeley Springs, W. Va., by Rev. L. Cook Campbell, Mr. Leslie Samuel Aulabaugh, of Washington County, Md., and Miss Susan Virginia Dawson, of Berkeley Springs, W. Va.

Henline-Henry—At the Presbyterian manse, Berkeley Springs, W. Va., April 19, 1919, by Rev. L. Cook Campbell, Mr. William Henline, of Washington County, Md., and Mrs. Margaret Henry, of Berkeley Springs, W. Va.

Jones-Adams—At the residence of the bride's father in Greenville, S. C., April 19, 1919, by Rev. E. P. Davis, Mr. James Arnold Jones and Miss Martha Louise Adams.

Deaths.

Thomas—At Madison, Wisconsin, Clara Norwood MacNeill Thomas, wife of Charles Randolph Thomas, Jr., on March 28, 1919. She was born in Charleston, S. C., and moved to Greenville, S. C., in 1890. The burial was at Marion, South Carolina. She was loved by all who knew her.

McLean—Cora Liston McLean, the second and only living daughter of the late Dr. J. A. and Elizabeth F. McLean, died July 29th, 1918, having lived nearly the allotted time of man. Had she lived till the 12th of October she would have been 66 years old. She joined Bethel Presbyterian Church in early girlhood and remained an active, useful, and consistent member until summoned to her eternal home. For a number of years she taught with zeal and efficiency in the Sabbath school and had the pleasure and honor of seeing some of her scholars become useful ministers of the Gospel. She was a kind and obliging neighbor, a true friend and happy Christian.

Those who knew and loved her best recall with mingled feelings of sadness and pleasure her home life where she exerted a high and holy influence. When told that her life on earth was probably near its close she manifested some surprise but no fear. And a day or two later she passed away.

"Like one that wraps the drapery of her couch about her
And lies down to pleasant dreams."
M.

IN MEMORIAM.

Mrs. Margaret Long Barringer.

In the early morning hour of Decem-

ber 30, 1918, the word was passed from neighbor to friend that our beloved friend, Mrs. Margaret Long Barringer had entered into eternal rest.

Descended from a long line of Christian Presbyterian ancestry, she knew the way of salvation from a child and as she grew into maturity devoted herself to the service of her Master, continuing even to old age and the end of a long and useful life.

Mrs. Barringer was the highest type of Southern Christian womanhood, modest almost to timidity, gentle yet firm, charitable but just. She never shirked the responsibility of giving advice and counsel when sought, even when patience would seem almost exhausted she would listen to the unfortunate and uninteresting and often gave of her substance for their help.

The Woman's Foreign Missionary Society of the Second Presbyterian Church wishes to place on record the great loss which they feel in the passing of Mrs. Barringer. She organized this society and for many years was its president, and always a leader in its affairs.

Being possessed of strong intellect and sound judgment her opinions were sought and her words quoted, the society always felt safe in her keeping.

The generous hospitality of her home made a place of pleasure and profit to many missionaries, more than all aid they realized the sustaining grace of her prayers for their safety and usefulness.

We extend to her family and her beloved sisters, Misses Helen and Elizabeth Long, our deepest sympathy and we assure them that we believe if Mrs. Barringer is accorded her rightful place, future generations will associate her name in equal rank with pastors and elders as a master builder of the Second Presbyterian Church.

Miss Cornelia W. Phifer,
Mrs. Latta C. Johnston,
Committee.

Children's Department

SURPRISE FOR GRANDMOTHER.

Dear Standard:

I am a little boy five years old. I have recited the catechism and received my testament. I enjoy the letters in the Standard. I hope you will print my letter. I want to surprise my grandmother.

Your little friend,
Worth Shaw.

HAVE ORGANIZED A SUNDAY SCHOOL.

Dear Standard:

I am a fourteen-year-old boy, I go to school at Edgewood, about three miles north-west of Pikeville, and am in the seventh grade. My teacher's name is Miss Cora Hines and I like her fine. We have organized a Sunday School, which

is held every Sunday afternoon at our school house.

My Sunday School teacher's name is Mrs. Martha Lewis and she is splendid. I have five brothers. My oldest brother is at Raleigh taking a business course at King's Business College.

Hoping to see this published, I am,
Your friend,

Worth Aycock.
Pikeville, N. C.

ANSWERS A QUESTION.

Dear Standard:

I am a little girl twelve years old. I go to school at Derita and in the fourth grade. Miss Margeret Alexander is my teacher. I like her fine.

I have one sister and one brother to go to school with me. My papa sells the Derita spring water.

I will answer Faye McLaughlin's question: David killed Goliath with a sling and with a stone.

Your friend,
Inez Martin.

Derita, N. C.

MOTHER HER TEACHER.

Dear Standard:

I am a little girl ten years old. I go to school. I am in the fourth grade. My teacher is Miss Margaret Coleman. I go to Sunday school every Sunday. My mother is my Sunday school teacher.

My daddy takes your paper. I like to read it. I hope my letter won't reach the waste basket as I want to surprise my mother and daddy.

Your little unknown friend,
Eelen Stebbine Stewart,

DADDY ESCAPED.

Dear Standard:

We are getting well. All of us had "flu" except Daddy. Our little bantam is hatching, her name is Henny Penny. We found a flower and planted it in our flower garden. Please print this as we want to surprise our Sunday school teacher, Miss Sarah Gaither.

Your little friends,
Fannie Gregory and Jane Bradley.
Mocksville, N. C.

ANNIBEL'S FIRST SAIL.

Billy King had a big, toy sail-boat, and Annie Kate had a lovely baby doll. Billy Boy sailed his boat on the lake quite often, and Annie Kate took her baby for an outing nearly every day.

One afternoon the children met on the road.

"Where are you going, Billy Boy?" asked Annie Kate.

"I'm going to sail my boat on the lake," he answered. "What's your doll's name?"

"It's a baby, and her name's Annabel."

The children walked along quietly for a while, and then Billy Boy said:

"Let's give Annabel a ride in my sail-boat."

"Wouldn't that be fine! Do you think she would fit in?"

"Sure! My boat's a big one." Billy Boy held it out at arm's length proudly, and Annie Kate admired it.

They ran all the rest of the way to the lake. There was a pier with a diving float at the end of it, and the children hurried out to the float.

"Let me see you sail your boat first," said Annie Kate, hugging Annabel close in her arms.

"All right, here she goes!"

Billy Boy got down on his knees on the float and dropped the pretty boat into the water. She bobbed up and down on the waves for a minute, and then a gentle breeze filled the tiny sails, and she glided away gracefully. Billy Boy held a cord that was tied to the stern of the boat. He let it out gradually until he reached the end.

"Oh, bring it in, and I'll put Annibel aboard," cried Annie Kate, joyfully.

And Billy Boy pulled the string and brought the boat back to the float. Very carefully the little girl propped the baby doll against the mast. Then she tucked the long skirt into the bottom of the boat.

"Now be careful when you drop it into the water," she cautioned.

Away sailed Annabel in the boat. It was a pretty sight, and the children laughed happily. Billy Boy let out all the cord. Then Annie Kate shouted:

"Pull her in, Billy Boy."

But the backward pull was disastrous. Annabel slipped from the mast. She looked just ready to fall into the water, and Annie Kate cried:

"Hurry, hurry, pull faster!"

The faster Billy Boy pulled, the more Annabel slipped. Then, just as Annie Kate was stretching out her hands to clasp her baby, a puff of wind caught Annabel and toppled her overboard.

"Oh, Oh," shrieked Annie Kate. "Annabel's drowned!"

Billy Boy pulled in the boat and then leaned over the edge of the float and peered into the water.

"I can see her," he shouted, suddenly.

"She's lying on her back, and maybe we can get her."

Annie Kate dried her tears and looked hard. Yes, she could see her precious baby lying on the sandy bottom.

"Oh, Oh," she moaned, "you'll never get her."

"Yes we will. If I only had Uncle Jack's fishing net! Then we could scoop her up. Or his fishing line! I'll tell you, let's use the cord on the boat for a line. Annie Kate, have you got a pin?"

"Look and see," she replied, turning her back to the boy.

"No, everything's buttons! Oh, here is a gold pin at your neck. Perhaps that will do." He unfastened it.

"How's that going to get Annabel?" asked Annie Kate, anxiously.

"Girls don't know about such things," replied Billy Boy, with an air of great superiority.

He tied the cord about the pin, letting the point hang free from the hinge. Then he dropped it into the water, but it did not sink to suit him.

"Get me a pebble, Annie Kate," he cried.

Away flew the little girl to the shore.

Billy Boy examined his pin again, and slipped it through the knot until it hung from the fastener.

"Now," he said, when he had tied on the stone Annie Kate brought him, "This ought to work."

He lowered it slowly. The waves made Annabel look as though she was making faces at them. Billy Boy dangled the pin right over her mouth.

"Oh, don't," cried Annie Kate, "she might swallow it!"

But Billy Boy hardly heard her. He was thinking hard. If he could just get that pin caught in her mouth! Then the breeze drew the cord away, and when the water cleared again, the pin was lying on her dress. There was embroidery on it, and at once Billy Boy was trying to make the holes. Annie Kate was sobbing.

"Be quiet!" commanded Billy Boy. "I almost had her."

For a moment there wasn't a sound but the gentle lapping of the water against the float. Then Billy Boy straightened up. There was a yank, a splash, and Annabel was lying on the float safe and sound!

"Oh, oh, oh!" cried Annie Kate, hugging the dripping baby doll in her arms. "My precious Annabel! Billy Boy, I shall always, always love you!"—Maud Wilcox in *The Presbyterian*.

HOW THE SQUIRREL WASHED HIS FACE.

Once upon a time there was a little boy who didn't like to wash his face. It was a merry little face usually, with pink-tanned skin and red cheeks. That boy made a big fuss one rainy day when his mother said, "Jimmy, you must wash your face."

He had been playing in the cellar and his face was streaked with black. "Oh, dear, I don't want to wash my face!" Jimmy grumbled as he stood looking through the window at the steadily falling rain.

Jimmy never had liked to wash his face, so that was no news. He said nothing more for a while and his mother said nothing more. They might have heard the clock tick if the rain hadn't made such a noise on the porch roof. It

came down hard—pat-pat-pat-pat—patter—patter—patter, and it was the first rain in a long time.

Jimmy knew as well as he knew anything that the next thing he did would be to wash his face. It wouldn't be of any use to get out his train of cars, or his blocks, or a picture book; he knew his mother too well for that. She would say again, "Jimmy, wash your face," and he would have to wash it.

Then something funny happened. A squirrel came out on the piazza rail; a happy, care-free, rollicking squirrel. Jimmy was half wishing that he might turn into a squirrel and so have no more troubles of a certain kind, when the squirrel ran out on a ledge and lifted his face to the sky.

Jimmy could scarcely believe his eyes after that, because the squirrel went out on that ledge to wash his face! He sat with his saucy little nose upturned to catch the raindrops; than he scrubbed and wiped it with his tail! This really happened!

"Oh, mother, come to the window quick!" Jimmy whispered, "Come and see the squirrel wash his funny little face!"

Jimmy's mother crossed the room softly, and she too, saw the little squirrel lift his face to let the rain splash upon it; she saw that squirrel scrub and scrub his face with his paws and wipe it with his tail!

Jimmy was so amused that he couldn't keep perfectly still for more than a few seconds; then he laughed aloud. The squirrel heard him and scolded, and scolded, and scolded! Jimmy laughed harder than ever at that until his mother said,

"Of course I do not pretend to understand squirrel talk; but it may be that the little fellow out there is the rain is saying that if he were a boy and lived in a beautiful house, with a beautiful washbasin in a white and shining bathroom, and if he had a stool to stand on, in front of the basin, made on purpose for him to use, and if all he had to do to get hot water or cold water, was to turn a faucet, and if he had pure soap and a clean washcloth and soft linen towels, he wouldn't be seen standing in a window with his face all streaked with black, like the back of a chipmunk, making fun of other folks who were doing their best to get clean with rain drops and paws!"

The squirrel turned his head on one side and listened to what Jimmy's mother said. Then he turned a summersault tossed his tail over his head, and went frisking away to his home in the hollow tree.

Without another word Jimmy went to the bathroom and washed his face clean; he told his mother that he scrubbed it hard with both paws—and then those two laughed!—Frances M. Fox in *The Continent*.

Just the Same.

"Do you act toward your wife as you did before you married her?"

"Exactly. I remember just how I used to act when I first fell in love with her. I used to lean over the fence in front of her house and gaze at her shadow on the curtain, afraid to go in. And I act just the same way now when I get home late."—London Tit-Bits.

A Lively Trip Over.

(Continued from page 19)

viction that all questions about my birth and that of my father had been definitely settled. And I enjoyed that conviction all the way to my stateroom, where it immediately shattered by the room steward, who required full details on the subject so as to enable him to assign me to a place in the life-boat. A little later the dining-room steward demanded the same information so that he could use discrimination in seating me at table."

But finally the harrassed correspondent got under way, and in the fullness of time the "sacred soil of France" was sighted. He was not much impressed by what he saw from a distance. It looked too much like a desert island. But presently pretty, wooded hills began to show themselves and little gray-stone cottages with red-tile roofs and long slim windows which even at that distance, he says, "I astutely recognized as French windows." After passing the gauntlet of sundry customs officials who were "regular officials, wore beards, and needed a hair cut," he made a landing and shortly thereafter was informed to his dismay that the war was over. Of these experiences and his subsequent hasty trip to Paris to find out if there wasn't some mistake about the war's end, he writes:

"We left Bordeaux at eleven in the morning and reached Paris at half-past eight at night, about three-quarters of the journey being made by daylight, during which time we passed a large camp of American soldiers on an average of every thirty minutes.

"One of the peculiarities of railroad travel in France is that the passengers are never taken into the confidence of the company as to the name of any station at which the train may stop. If the passenger wants to know he usually opens the window and shouts to the people on the platform. And when at length our train came to a full and determined stop and all the passengers except myself seemed to be about to leave it, I asked one of the departing passengers if it was Paris. He said that it was. So I got off.

"Everything was dark. Ah, the war wasn't *finie* after all! I had arrived in time!"

Buoyed up somewhat by this reflection, the correspondent started out to look for quarters. He approached a man in a Y. M. C. A. uniform who looked pleasant, but not "aggressively pleasant," and asked to be directed to a hotel:

"He smiled pleasantly 'I could direct you to any number of them,' he said in a pleasant tone, 'but they are all full,' he added even more pleasantly as he laid a pleasant hand on my shoulder.

"What are they full of?" I asked.

"Again that pleasant smile. 'Americans mostly,' he replied even more pleasantly than before. Then he had a pleasant thought. 'Haven't you any friends in the city that you could go to for the night? If you could do that you could easily get located tomorrow.'

"I had the friend and gave the address; whereupon, with a hum of pleasant industry, he produced a map and outlined a course that looked like a jigsaw puzzle to me.

"I took the complicated directions and went out into the night—and it was some night. In the first place it was so dark that a load of coal would have loomed up like one of those phosphorescent wrist-watches; and in the next place it was raining; and in the third and last place there was not one ray of artificial illumination anywhere to be seen.

"But dark as it was, there were plenty of people on

the streets. I could hear footsteps on all sides of me, and occasionally when I bumped into somebody, I would hear other sounds as well. Sometimes it was an apologetic sound that I could understand, but oftener it was something entirely different.

"I came at last to a small square out of which streets radiated in ten or a dozen directions. I was in search of No. 10 in one of these streets. I didn't know which. So I decided to try them all.

"I counted five houses down the first street to the left, and rang the bell at a place that looked like a jail. Presently I heard the lock click and pushed open the iron gate and stepped inside. I waited some five minutes for things to happen, but nothing did. Then I raised my voice and called:

"*Concierge! Con-n-cierge!*"

"There was a stark and hollow ring to the place that I did not like at all. But after a little there came an answer from off somewhere in the dark. Presently a door opened and in the flickering light of a candle I could see a very cross-looking woman in curl-papers and the garb that is supposed to go with them.

"I asked if my friend lived there.

"No.

"Wasn't that *Place* Something-or-other, *Numero dix?*"

"No; it was *Rue* Something-or-other.

"Bang! The door was slammed in my face, and I was alone in the dark. I ran my hands along the wall until I came to a door which opened, and, feeling the rain in my face, I knew that I was outdoors.

"With slight variations that experience was repeated three times. On my third attempt I was told to go up two flights. I did so and rang—and then the lights went out. There was no answer, so I rang again. After a little some one asked in English who was there, and I was so overcome at the sound that I couldn't think who was. But the door was thrown open on suspicion—and I was in the hands of my friends."

The next morning the doughty correspondent, setting his trench cap at a determined angle, started out to track the war to its lair. He was reassured by what he heard. Paris was not expecting an early peace. The Allies were winning, but still a long way from Berlin. But his serenity was soon rudely shattered, for on the following Monday morning definite news of the signing of the armistice reached Paris. The ensuing scenes he describes as follows:

"The Americans instantly began to yell, and cheer, and sing, and shout, and make every other kind of noise they could think of.

"The English swore softly and contentedly as they lighted their pipes and cuddled them. Some of them even went so far as to admit that the situation was 'top hole.'

"But the French—the French hesitated a moment as if still in doubt, and then, being reassured by the cannonade and the sirens and the general uproar—began to kiss everybody in sight. Nor did they confine these tokens of affection to their own people. They generously included the stranger within their gates, without restriction as to race or color; and they were particularly friendly toward Americans.

"The Americans are not an osculatory race, so to speak. They slip a quiet one over now and then in the bosom of their own or another's family. They have been known to kiss each other good-bye in a public place, although such instances are rare. A newly made groom sometimes goes through the motions of kissing his newly made bride before the assembled guests; but he does it only because he has been told to, not because he is obeying that impulse. No, the Americans are not an osculatory race, and



Educational



The Westminster School.

We are glad to announce to our friends that, beginning with June of this year, Rev. John G. Garth and his wife will be associated with us in the management of the Westminster School. Mr. Garth, besides teaching in the school, will have the position of business manager, treasurer, and field representative.

Mr. Garth is a graduate of the Southwestern Presbyterian University at Clarkeville, Tenn., having taken the Master of Arts degree there in 1894 and the degree of Bachelor of Divinity the following year.

He has held four pastorates, all in prominent churches: Humboldt, Tenn., six and a half years; Murfreesboro, Tenn., four years; New Bern, N. C., two and a half years; and for the past ten years he has served the First Presbyterian Church of Hickory, N. C.

Last summer, in response to an urgent call from the Y. M. C. A. and prompted by his ever deepening interest in young men, Mr. Garth resigned his pastorate at Hickory and took up the Y. M. C. A. work at Camp Greene, where his labors were signally blessed. This work, for which he seemed so admirably fitted, was interrupted last December by an accident. As he was crossing the street in Charlotte, a recklessly driven car ran him down, fracturing his leg. For several months he lay in the Presbyterian Hospital and had to undergo three or four operations; but now he is regaining his normal health and strength. His injury did not stop his work among the boys in camp whose hearts he had won; for, though he could not go to them, they did come to him and received of his ministry of love from a bed of physical pain.

In scholarship, in experience, in natural gifts, in strength of character, and in the graces of Christian manhood Mr. Garth seems to be specially fitted for the work into which he is now entering and his coming to us gives Westminster an unusually strong faculty as our other teachers, true and tried, Mr. Johnson and Mr. Bartlett, will also remain with us.

T. E. P. Woods.

Presbyterian Theo. Seminary of Kentucky.

The students are now on the last lap of a year of successful work, examinations being scheduled from April 29th to May 3rd, inclusive. The full program for the Commencement days to follow has just been announced. On Sunday, May 4th, at 4:30 P. M., the closing communion service of the session will be conducted in the Harbison Memorial Chapel of the Seminary, Professor H. E. Dosker, of the faculty, in charge. At 8 o'clock that evening the baccalaureate sermon will be preached in the Fourth Avenue Presbyterian Church by the Rev. Henry H. Sweets, D. D., of Louisville, secretary of Christian Education and Ministerial Relief of the Presbyterian Church in the U. S., and an alumnus of the Seminary. The other Presbyterian churches of the city unite in this service and the public is invited. The annual meeting of the board of directors of the Seminary will begin its sessions on Tuesday morning, May 6th, at 10 o'clock, Dr. W. A. Canfield, president of the board, and also president of Centre College, in the chair. The annual meeting of the Alumni Association, Rev. W. H. Hopper, of Louisville, president, will be held in the social room of the Seminary the same day, beginning at 12 o'clock. This will be followed, at 1 o'clock, by the Alumni

luncheon, always one of the finest features of commencement. Rev. W. R. Anderson, D. D., of Shelbyville, Ky., will deliver the alumni address at the luncheon and brief addresses will be made by others. The luncheon will be served in the Belknap Reformatory of the Seminary and it is expected that many alumni of the Seminary will be present. The final exercises of the Seminary will be held in the Harbison Memorial Chapel at 8 o'clock Tuesday evening, May 6. These will be of unusual interest from the fact that Professor Henry E. Dosker will then have finished twenty-five years of teaching, the larger part of it in this Seminary, and appropriate recognition of this period of distinguished service will be made. Dr. Dosker was born at Bunschoten in the Netherlands; graduated at the Gymnasium at Zwolle, Netherlands; took his A. B. and later his A. M. at Hope College, Holland, Michigan; graduated at McCormick Theological Seminary, Chicago; received the honorary degree of D. D. from Rutgers College and LL. D. from Centre College. After several pastorates in Michigan he was in 1894 elected to the chair of Church History in the Western Theological Seminary, Holland, Michigan, and there remained nine years. Since 1903 he has been Professor of Church History in this Seminary, during these years has ranked as one of the finest teachers and scholars in his department the country over. His fame as a lecturer has traveled far, and only recently he returned from Princeton Theological Seminary, where he delivered a course of lectures, soon to appear in book form, on "The Anabaptists." His "Outline Studies in Ecclesiastical History" was brought out in a revised edition in 1913. He has been a frequent contributor to the religious press. The address of congratulation to Dr. Dosker on the completion of twenty-five years of service in the department of Church History will be delivered by his warm friend and former student, Rev. John M. Van der Meulen, D. D., formerly pastor of the Second Presbyterian Church of Louisville, and now pastor of the First Presbyterian Church of Oak Park, Ill. Dr. Dosker's response to this address will be followed by the award of the Warren Prize for improvement in preaching and by the presentation of the certificates, diplomas and degrees. The public is cordially invited to attend these closing exercises.

Two members of the board of directors have died within the last few months, General Bennett H. Young, of Louisville, and Colonel Charles E. Hoge, of Frankfort, Ky., losses of which the board will make suitable recognition.

Columbia Seminary.

Final examinations begin on April 24th and continue through May 7. The baccalaureate sermon will be preached by Rev. J. B. Hutton, D. D., of Mississippi, on Sunday, May 4th, with final commencement exercises on May 7. The members of the Senior Class who will receive certificates or diplomas include F. J. Hay, Jr., A. H. Key, L. D. King, L. K. Martin, J. R. McGregor, D. A. Miller, J. R. Offrell, and I. D. Terrell. Most of these men have already accepted calls to pastorates, and more requests have been received at the office of the president from churches which desire permanent pastors or supply than there are students to meet them.

A marked increase in the size of the student body is expected for the next session, though the effects of war have been such as to cause a decrease in candidates for the ministry all over the church.

they did not know exactly how to receive these extremely cordial advances from the casual passer-by.

"The first person to approach me thus was a veteran of the Franco-Prussian war. He wore a long beard that had gone all through the war with him and looked it. And when he suddenly planted a hairy kiss on each of my cheeks I was ready to fight. But before I could strike a blow he began so sincerely and so feelingly to thank me for winning the war that I accepted his thanks and passed on.

"Before I was able to reach a place of safety in my apartment I had been thus personally thanked no fewer than twenty times by persons in every walk of life, from a countess to a coal-heaver.

"I saw two doughboys marching along in a parade, singing lustily. I attached myself to them and marched a block to learn the song. These are the

words through the medium of which they were pouring out their young souls:

Be-vo, be-vo,
Pomme de terre;
Be-vo, be-vo,
Pomme de terre!

"How many miles they marched that night to these stirring words would be hard to tell, but it must have been quite a number."

* * *

And so it has come to pass that he who started from home so bravely, in Sam Browne belt and overseas cap, now sends his first war message from the peace-torn air of France as follows:

"La guerre est finie!"

Miscellaneous

THE BLESSING OF LAUGHTER.

"Among the countless blessings that mankind is privileged to enjoy not the least is the blessing of laughter," writes William Thomas M'Elroy, in the American Messenger. We do not mean the loud, boisterous laughter of dissipation and evil, nor the careless, thoughtless laughter of vanity, but the whole-souled, hearty laughter of thorough enjoyment and a heart thrilled with love for God and man.

A happy story is told in this connection of two men who were among the best known and most influential men of their age—Rev. Dr. Theodore L. Cuyler, of Brooklyn, N. Y., and Rev. Dr. Charles H. Spurgeon, of London, England. It is related that on one occasion, after a period of unusually hard work, they went out into the country together for a holiday. As they roamed the highways and meadows with all the enjoyment that the true lover of nature can find under such conditions, Dr. Cuyler told of his experiences, at which the famous London preacher laughed heartily. A moment later he turned to Dr. Cuyler. "Theodore," he said, "let us kneel down and thank God for laughter." And there, says the writer who relates the incident, "on the green carpet of the grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter."

It is not a small gift this lift of laughter. It is a true proverb that "he who laughs oftenest lives longest." Where true, heartfelt laughter is, there can be no evil, no worry and no wicked thoughts. For in themselves such things destroy the very qualities that tend to light-heartedness. It is impossible to laugh happily with a troubled conscience. And the laughter of the evil-minded is as harsh and as unpleasant as are their scowls and imprecations.

Laughter helps in many ways to make this old world better. It makes us more loving, more charitable toward others, more sincere in our efforts to help those who are in need, more useful to those who come in contact with us, more ambitious to prove ourselves of value to the world, more helpful, more kind, more healthy, and consequently more efficient, and more thoughtful of the Giver of all good and loving gifts.

One ship drives east, and another drives west,

With the selfsame winds that blow;
'Tis the set of sails and not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate

As we voyage along through life;
'Tis the set of a soul that decided its goal

And not the calm or the strife.

CUP OF COCOA COST \$1.50 IN ARCHANGEL.

The girl problem is as serious in Archangel, Russia, as in the big military centers, says Miss Elizabeth Boise, director of Y. W. C. A. work in Russia, who is home on a short leave of absence.

Many girls from Central Russia went up to Archangel to spend the summer because of the heat and of the food shortage and when military operations were begun in the territory surrounding they were unable to be home. They were virtually refugees without goloshes, furs and the heavy winter clothing necessary in that northern region. With the coming of the Expeditionary Force the housing question became a serious one. The Y. W. C. A. secretaries have fairly comfortable quarters—rooms with beds in and lighted with electricity. To be sure there are several of us in each room.

"Many girl clerical and stenographic workers were needed, of course, at army headquarters and at the postoffice. This offered employment to some of the refugees and women are doing everything in Archangel, even to running tram cars and trucking. They need organized recreation and that is what we are trying to give them.

"Prices are high and food is difficult to get up there. Dried fish are about the only thing which one can buy on the street. In a second class restaurant a cup of cocoa costs \$1.50. That was one of the reasons why it seemed wise to open

a Y. W. C. A. hostess house for American soldiers—so that they could have some place to go where they could have a bit of social life. There we have been able to concoct cookies from flour, oat-

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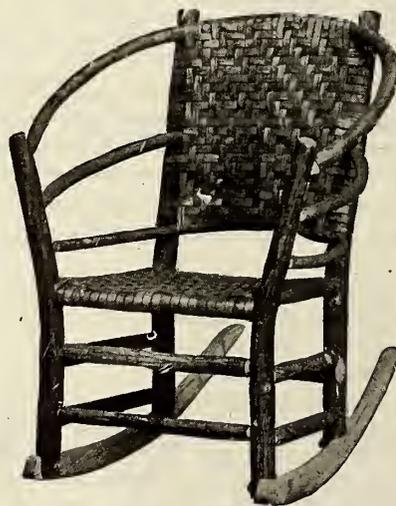
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meal and sugar and to give the boys a little to eat and a home-like place in which to spend their leisure hours. Eggs, milk, baking powder, even furniture and such necessities as nails are not to be had in Archangel.

"The barrenness of living conditions were described rather well in an account of a reception at the Hostess House in the 'American Sentinel,' the paper published by the Expeditionary force which said "The apartment was pleasantly decorated in wallpaper, chintz curtains and graceful sprigs of evergreen. In some of the rooms there was furniture.' A bit of color means a great deal during the gray winter days of the north."

CUTS AND BRUISES,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.—Adv.

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WILL PROHIBITION PROHIBIT?

Advocates of free use of alcoholic beverages have always maintained that prohibition will not prohibit. They have usually objected to local prohibition on the ground that alcoholic beverages would be brought in from neighboring districts. They should be satisfied now, if their former objections were sincere, for national prohibition leaves no neighboring districts where intoxicants can be bought, except near national boundaries, and there the custom officers have to be reckoned with.

In order to secure the fulfillment of their prophecy, that prohibition will not prohibit, the whiskey people make use of every possible means to get intoxicating beverages into prohibition districts. For example, we have the efforts to nullify prohibition laws in Detroit. Detroit is the largest city that has yet come under prohibition laws. Her foreign element is large; her problem is the problem of the largest cities. Friends of whiskey have done everything in their power to bring whiskey into the city, where it can be sold at \$8 per quart. Toledo, Ohio, is only sixty miles distant and the story of the attempted traffic between the "wet" and the "dry" cities is as amusing as it is instructive. Eight hundred thousand quarts of whiskey have been confiscated and jails have been crowded with law-breakers. Yet Detroit policemen say, Detroit dry is a better city to live in despite "bootlegging." The mayor says: "I have never been a teetotaler; I voted wet, but if an election were held now, I would vote dry; I believe Detroit would. Prohibition has been a revelation; it has upset all alarmist predictions of the wets and more than sustained all the rosier predictions of the "drys." We also say, "I am in favor of prohibition for Detroit because it has made us a better town." He enumerates many indications of the beneficent influences of prohibition. It will make any town a better town, and the friends of rum may just as well give up their fight. They are down and out because they are radically wrong, and are seeking to add to their own gains by destroying others.—Banner.

NATURE AND GRACE.

Dr. Goodell, of New York, puts it this way: "There hasn't been a new sin discovered in four thousand years. Graff? You will find in the Book of Daniel an intimation that there is special punishment for grafters. If a Roman Caesar would return to life and you took him along New York's Great White Way, he would find nothing new there. After beholding the vilest that the White Way has to offer, he would say: 'They did things a little better on the Capitoline Hill when Poppaea dined with Nero.' But there isn't a sin that the grace of God isn't mighty enough to conquer."

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoea and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer today for a copy of his valuable free book.

A due constant consideration of sin, in its nature, in all its aggravating circumstances, in its end and tendency, especially as represented in the blood and cross of Christ, ought always to abide with us.—Owen.

YOUNG LADY wishes position as music teacher this fall in mountain mission school where she can have Christian young lady as room-mate. Has best references. Address, Music Teacher, care Presbyterian Standard.

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YANKEE FOOTMARKS WILL REMAIN FOR YEARS IN FRANCE.

The hobnailed brogan worn by the American soldier has made its mark in France. Stone can not resist the powerful action of the American steel-shod sole, even the steel sides of a "tank" are not immune to the Yank's "hob." On France's historical stairways, on French cobblestones, on the floors of buildings, the signs of the American invasion will continue for ages. A writer in *The Spiker*, published by the men of the Engineers' Railway, Somewhere in France, treats the subject in the following anthropological, zoological, and very cheerful manner:

Ages ago the web-footed Pollyhickus and other antediluvian monsters left the prints of their feet in what has since become the solid rock. But modern Yankee soldiers do not content themselves with leaving the print of their feet in the as yet unfossilized ooze. They even go the poet one better in his advice about "leaving footprints on the sands of time." Their hobnailed shoes are so constructed that they just naturally leave footprints in everything they touch, whether it be a cow-pasture or the side of a steel tank.

Paving-stones, in the base ports bear mute testimony to the ravages of the hobnail. They are polished as smooth as a hardwood floor and shine like the proverbial "cullud man's heel." Stairs in cathedral towers that have defied the footsteps of centuries are beginning to wear down under the grinding pressure of the modern hobnail. Apparently the fighting men of old removed their heavy iron socks and steel field-shoes before they went on climbing expeditions.

In one of the base ports is a building where Americans congregate in large numbers. The three or four flights of stone stairs in this building have been hollowed out in the center until they are almost worn through in places. Stone vanishes beneath the tread of the hob-nailed shoe like a horseradish that is rubbed with a rat-tail file.

Long after the Yanks have marched on the marks of their passing feet will endure in France's structures of stone.

AMERICANS ALL.

Howard Chandler Christy's poster, "Americans All," holds a great deal of interest that is not generally known. The fourteen names on the honor roll were selected from actual American casualty lists, and each man was born in the land of his nationality: Du Bois, French; Smith, English; O'Brien, Irish; Cejka, Bohemian; Hauche, German; Pappandrikopolous, Greek; Andrasci, Hungarian; Villotte, Italian; Levy, Jew; Turovich, Yugoslav; Kowalsky, Polish; Chriczanevich, Russian; Knutson, Scandinavian; Gonzales, Spanish.

But they are Americans all, who, fighting for democracy's sake, gave up their lives that freedom might live. Fourteen different nationalities to begin with, at the end side by side to find death in the service of their common country, the United States.

Jugoslav, Hungarian, Bohemian, Pole and Jew—each one of the five in a true sense a man without a country until, as Americans all, they found the land of real freedom, equality and fraternity. America, "the land of the free and the

home of the brave," a country worth dying for—a country worth *living* for and building up to the height of supremacy that it deserves.

Americans all, you natural born or naturalized citizens, your country calls—not for you to give up your lives for her as those brave men on the honor roll have done, but for you to *live* for her, to see this big job through to the victorious end.

The fighting is done. The bill must be paid. Lend your money to your government, in this last war loan, the Victory Liberty Loan.

WHY ROCKEFELLER BELIEVES IN PROHIBITION.

John D. Rockefeller, Jr., when attacked because of gifts aggregating \$250,000 to the Anti-Saloon League, stated in the New York Tribune:

"My conviction concerning the rum evil was confirmed a few years ago when I was foreman of the grand jury that investigated the white slave infamy. I discovered then that the sale and use of alcoholic beverages had a very vital and intimate relation to the white slave traffic. In fact, I doubt if it would have flourished without connection with strong drink.

"I was permitted to have a near-at-hand observation of the practical operation of prohibition in Colorado in connection with the Colorado Fuel and Iron Company, in which I am financially interested. When we first took hold of the property the company actually operated a saloon, the employes, many of whom were foreign-born, insisting that alcoholic beverages were essential to their comfort. Then Colorado went dry. In

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a surprisingly short time the men seemed to forget all about the saloon, and their efficiency and earnings increased about 12 per cent. Denver remained wet for one year, while the remainder of the State was dry, and then Denver, by a large majority, joined the dry ranks. I believe that I am entirely within bounds when I say that if the question were again submitted to the voters of Colorado the State would vote dry overwhelmingly."

If men would humbly seek to live the Bible, they would get over the difficulties of negative criticism very soon, and would feel the construction of truth.—R. E. Speer.

TELLS WHY CHICKS DIE.

E. J. Reefer, America's foremost poultry expert, 4254 Poultry Bldg., Kansas City, Mo., is giving away free his valuable chicken book just off the press entitled "White Diarrhoe and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease over night and will actually save 90 per cent of every hatch. This book is worth \$1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

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**POSTMASTER GENERAL
BURLESON.**

Postmaster General Burleson's position in the controversy over control of the wire service, will hardly be helped by his announcement of a 20 per cent increase in telegraph rates throughout the country, to go into effect at once. Considering all the circumstances, and having regard also to the burden which the increase will place on the community, the wording of Mr. Burleson's announcement is most unsatisfactory. When railway rates were advanced last May by Director General McAdoo, the order was accompanied by a careful and thorough statement of the causes (notably wage increases) which had necessitated this increase in gross receipts. Figures were added to show exactly what had been the increase in the expense account and what was expected to be the exact increase in revenue from the higher freight and passenger rates. Mr. Burleson merely tossed out the general statement that the higher telegraph rates are necessitated by the "wage increases now in effect made during the last year, and are barely sufficient for the purpose."

The managers of the Postal Telegraph Company assert that there is no need for such an increase; that it is lack of proper economies which has held down net receipts. This is a statement which, whether correct or not, Mr. Burleson cannot whistle down by hinting at personal animosity or insubordination. The very purpose alleged for government control of the wire service was to reduce the overhead expense, presumably through avoiding unnecessary duplication of competitive offices. Aside from this consideration, and aside from the public's justified dislike of Mr. Burleson's conduct in the matter, it will appear that the object lesson in government ownership or operation, which made so deep an impression on the public mind in the railway experiment, is now being taught with the telegraph also. Distinctly inferior service, coupled with very much higher charges for that service, provides indifferent propaganda.—New York Evening Post.

THE WAR IS OVER.

But the soldiers and sailors will never stop talking about the comfort they got from the Allens Foot-Ease, the antiseptic powder to be shaken into the shoes, which their sweethearts, mothers or sisters sent them. Until it is tried no one knows what a quick and wonderful relief Allens Foot-Ease is to painful, aching, swollen, tender feet, Corns, Bunions and Callouses. It makes walking a delight. Sold everywhere.

In early stages of religious experience or endeavor the thought of God's presence will be something strange, breaking in upon our ordinary course; by degrees it will become a very part of our inner consciousness.—Bishop Hall.

"The depth from which our words are spoken is the measure of the depth at which they will be heard."

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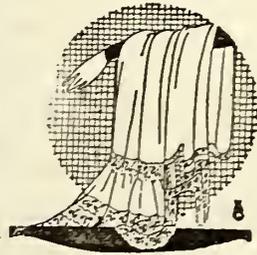
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HIGH PRICE OF PAPER

Some of our friends, no doubt, feel like inquiring why prices of periodicals should be kept up since the war has ceased. We are sorry to say that we are paying a higher price for paper now than we paid at any time in the past, and wages have not been reduced. We feel that the price of paper is much higher than it should be, but publishers are not to blame. Dr. Arthur Little, a well-known chemical engineer, writing in *The Atlantic Monthly*, says the high prices are the result of waste that might be avoided. Amongst other things, he says:

"In the yellow-pine belt the values in rosin, turpentine, ethyl, alcohol, pine oil, tar, charcoal, and paper stock lost in the waste are three or four times the value of the lumber produced. Enough yellow-pine pulp wood is consumed in burners, or left to rot, to make double the total tonnage of paper produced in the United States. Meanwhile our paper-makers memorialize the community on the scarcity of paper stock, and pay \$18 a cord for pulp wood which they might buy for \$3. It takes many years to produce a crop of wood, and wood waste, which now constitutes from one-half to two-thirds of the entire tree, is too valuable a raw material to be regarded longer merely as an incumbrance, except by an improvident management."

We are grateful to our subscribers for their willingness to help to bear the burdens and increased expenses of publishing *The Banner*. The price we are paying for paper now is two and one-half times what it was three years ago, and other expenses have greatly increased, so that we were compelled to add to the subscription price. We are glad to be able to say that the addition does not seem to have appreciably affected our renewals, and we are able to maintain the high standard without financial loss.—*Presbyterian Banner*.

THE JEW'S BEQUEST.

The will of a Jew of Austrian descent and American residence and prosperity was offered for probate in a New York county court last week. Large sums of money were distributed among local philanthropies, and there were special endowments for the Old World "stadt" which he loved because it was his old home town. There was a gift for the poor Jews of that community and another of equal amount for the poor Christians! Still more strange and interesting was the provision that the distribution of the income to the Christians should take place at Easter and Christmas! No explanation is offered, but the humiliating thought arises that in those Old World towns the smoldering bitterness against the Jew flares up most fiercely at those times when the religious emotions of the Christian population are most deeply stirred. The history of Polish pogroms indicates this. The New York Jew, remembering the terrors of Christmas which perhaps in his boyhood kept him hiding indoors to save him from the hoots and jeers, and maybe the stones, of the worshipers coming from the churches, has now connected the two great Christian festivals with the good name and generous deed of a Jew.—*New York Advocate*.

A QUESTION OF VERACITY.

In the published report of the speech of Frank I. Cobb, editor of *The World*, at the Lotos Club, New York, he is represented as saying: "These backers of the prohibition amendment spent fabulous sums of money, the source of which is a mystery, and they kept no books nor did they ever render an accounting."

Mr. Anderson, of the Anti-Saloon League, answers: "The statement above, so far as the Anti-Saloon League is concerned, is an infamous lie, and if you made the statement as quoted above, intending to apply it to the Anti-Saloon League, you are either a silly, stupid, reckless liar, or you are a willful, malicious, criminal liar, as you have now given me the opportunity to prove conclusively by documentary evidence."

He also says: "Further, on the specific issue of reports and books raised by your quoted utterance, at such public meeting I will produce, among others, the very public accountant's report of national Anti-Saloon League activity which a reporter from *The World* held in his hands and examined at Westerville on the occasion of *The World's* recent and suddenly dropped attempt to 'get something on' the League which would be discreditable. I will also produce the certified public accountant's report covering every cent of receipts and expenses of the New York League, the substance of which, showing the total received and the purposes for which spent and the total for each purpose, is sent regularly each year to *The World* and the other papers of the State. And I shall there also invite you and a committee composed of one representative from each of the leading New York papers to visit our office, and after a careful examination of our entire financial system in general—our list of some 50,000 bona fide contributors, our record of contributions by churches, our collection methods, our handling of funds, our bookkeeping and our regular activities and expenses—to make a report of facts which shall be given to the press."

The New Version.

As the Governor of North Carolina said to the Governor of South Carolina, "What's yours—choklit or sassferilla?"—*Macon Telegraph*.

Hospitality As It Is Handed Out.
He—"Are you going to have the Blondleys to dinner this season?"
She—"We certainly are. I shan't rest until we get even with them for the last one they gave us."—*Life*.

He that hath slight thoughts of sin, never had great thoughts of God.—*John Owen*.

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The American Bible Society, at the last meeting of its board, voted to propose to the British and Foreign Bible Society and other national societies a federation of the Bible societies of the world. James Wood, president of the American Bible Society, has announced that the annual output of Bibles reached the amazing number of 35,000,000, and that fully three-quarters of these are put out by non-commercial Bible societies throughout the world. "Even this large number of Bibles," President Wood said, "is entirely inadequate to meet the needs of the world and something must be done for more complete and efficient prosecution of the work of Bible supply. A great many considerations have led us to believe that the time was ripe for a combination of the forces whose principal interest is the supply and distribution of the Christian Scriptures."

THE CASE OF WILLIAM BURKE.

William Burke was a councilman in Philadelphia. So far as his neighbors and associates could judge he was a good and useful citizen. No one thought of questioning his past. He was in line for further honors from his fellow men and the electorate. Suddenly he astounded all who knew him in the city of Quaker ideals by a confession that he was an ex-convict. He made a frank and complete statement of his criminal record. He explained that he was making his confession because his past had been brought up by a man who was attempting to blackmail him. After the confession he disappeared from his city, probably expecting the condemnation of his old friends.

But Mayor Blankenburg and many other citizens took a more charitable view, a more modern view, a more righteous view. They started a movement to bring Burke back to Philadelphia and to give him all possible aid in re-establishing his life among them and to continue his life as an honest man. This humane and enlightened movement has been successful. Burke has returned. He is to be permitted to live without persecution.

The old idea was, and it is regrettable that it has not disappeared entirely, that a criminal had a diseased soul; that a man who was once a criminal always must be a criminal—that one false step meant a stain upon a man's life forever. The newer idea (though it is not new in reality, for the great Master, whose coming was heralded to the shepherds on the plains of Bethlehem by the star in the east, taught it) is that crime is largely social in its origin and that we all of us are more or less responsible for those among us who fail to preserve a moral equilibrium. To all the world Philadelphia is teaching a broad and humane lesson—a lesson by which other communities may profit. Social pessimists who hold that the world has not gone forward, that charity is not more kind, that opportunity is not more liberal and that the Golden Rule is not more generally observed than ever before in the history of the world, will also find a lesson in the case of Burke.—Editorial in the New York Times.

To triumph over temptation is to build a temple out of the devil's stumbling blocks.—Ex.

If So, Proceed.

Specialist—You are suffering from nerve exhaustion. I can cure you for the small sum of \$2,000.
Patient—And will my nerve be as good as yours then?—Montreal Star.

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Norfolk Southern Railroad

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Ar. Star	9:45 am	Ar. Winston	4:05 pm	Ar. Greenville	1:06 am
Ar. Asheboro	11:05 am	Ar. Washington	6:30 pm	Ar. Washington	2:25 am
Ar. Aberdeen	3:00 pm	Ar. Belhaven	8:15 pm	Ar. Belhaven	6:00 am
Ar. Varina	12:34 pm	Ar. Elizabeth City		Ar. Elizabeth City	8:10 am
Ar. Fayetteville	4:55 pm	Ar. Norfolk		Ar. Norfolk	4:00 am
Ar. Raleigh	11:20 pm	Ar. New Bern		Ar. New Bern	11:02 am
		Ar. Beaufort		Ar. Beaufort	

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I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—G. W. Bull, D. D.

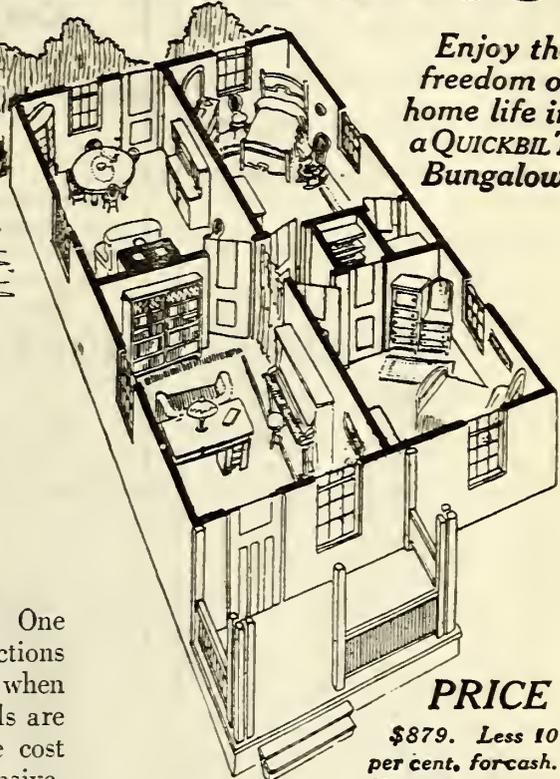
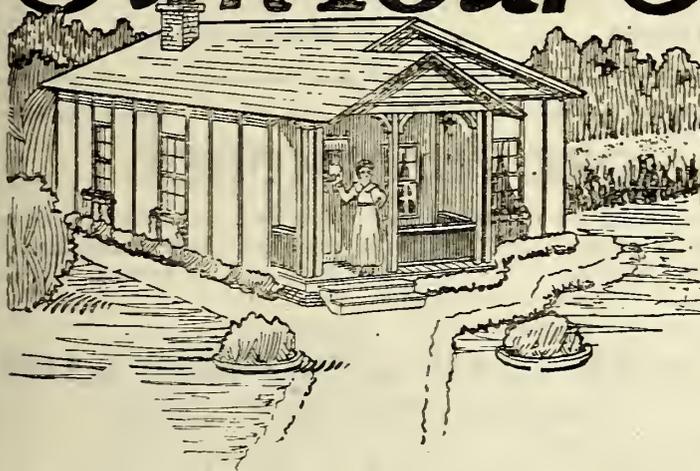
God never has been satisfied with worship without the worshipper, gift without the giver, service without the servant.—Rev. T. S. Hubert.

Act upon the supposition that Christ is a divine teacher, and you will soon

have a demonstration of its truth.—Edward Thomas.

Prayer becomes easy when we have a sense that God is searching for us more eagerly than we are searching for Him.

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turer and forest in one. Our complete plants cover the entire process, from the tree to the completed house. You pay no middle-man a profit. You buy direct from the source of material. In our complete plants in which hundreds of houses are built simultaneously, every short cut to perfection is used and every waste avoided. As the houses are made in great quantities you gain the advantage of the low cost or quantity production.

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Are the comforts of which so few
architects tell:

Nice children, good servants and plenty
of room in

The well-fitted mansion in which they
must dwell.

But first of the blessings kind fortune
can give her,

If she in the city or country abide,
Is that which she longs for and covets
forever,

The big, airy closet, her joy and her
pride—

The roomy, clean closet, the well-ordered
closet,

The big, airy closet, her joy and her
pride.

Fond husbands, who fain would have
home be an Eden,

For you and your eyes all complete as
a whole,

To read in, to write in, to sleep in, to
feed in,

Forget not the closets so dear to the
soul;

But build them in corners, in nooks and
in crannies,

Wherever a closet may harbor or hide,
And give to your Marys, your Kates and
your Annies

The big, airy closets, their joy and their
pride—

The roomy, clean closets, the well-
ordered closets,

The big, airy closets, their joy and
their pride.—Unidentified.

Preparing for More Atrocities.

Editor—"Er, Smith, I want you to or-
der a ton or so of new type—Z's and Y's
and X's. They are starting another war
in Russia."—London Opinion.

Any One Could.

Elsie—"My grandpa has reached the
age of ninety-six. Isn't it wonderful?"
Bobby—"Wonderful nothin'! Look at
the time it's taken him to do it."—Boston
Transcript.

As One Who Knows.

Can't say about Maine, but the friends
of the late John Barleycorn in Montana
regret to report that prohibition does
prohibit.—Anaconda Standard.

There Are Birds and Birds.

Jessie—"I was taken into dinner by
that officer you introduced me to. He
was quite gallant, and remarked upon
my birdlike appetite."

Maud—"Well, he should be a good
judge on that point, dear; he runs an
ostrich farm in South Africa."—London
Mail.

The day of churches "beyond denomi-
nations" is here, and we give herewith
another example of pressing on the good
work: The mayor of a far inland town
was about to engage a preacher for the
new church.

"Parson, ye aren't by any chance a
Baptist, be ye?"

"No, not necessarily. Why?"

"Wal, I was just a-goin' to say we
have to haul our water twelve miles."—
Ex.

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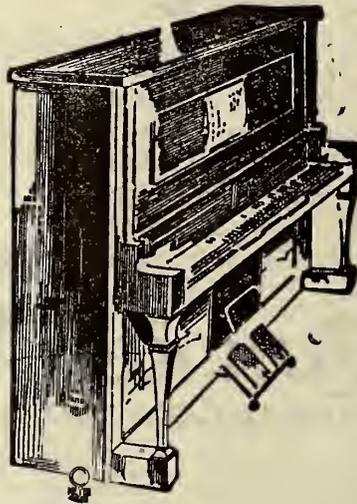
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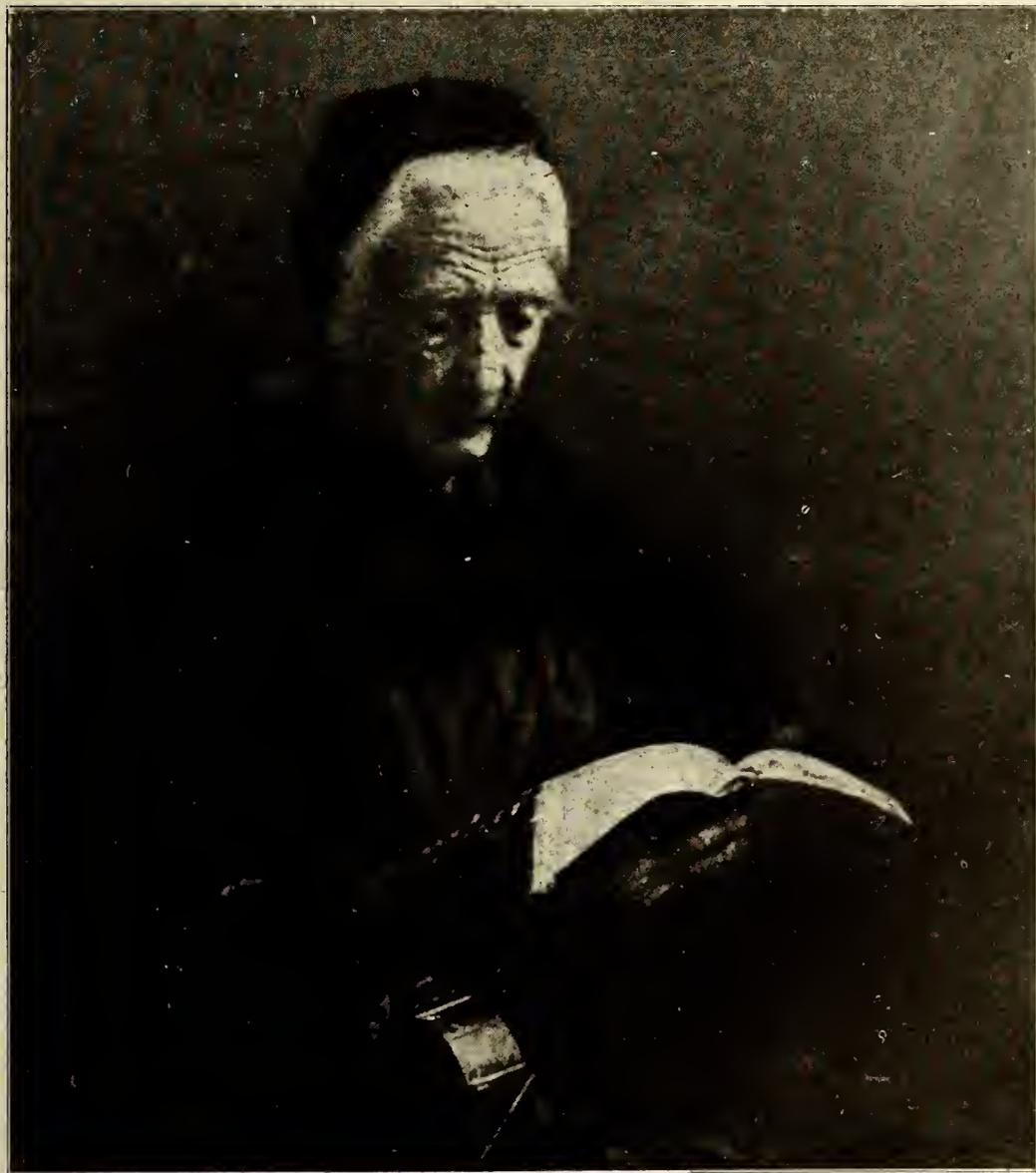
REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., May 7, 1919.

No. 18.

Mother's Day Number



A Mother in Israel



Editorial



Infant Baptism and Corruption of Church.

PRESIDENT MULLINS is quoted as saying: "In early centuries when unconscious babes were made the subjects of Christian ordinances, the New Testament principle of individual responsibility was destroyed and Christianity suffered ship-wreck. European churches thus became the home of the unregenerate and the Christian ideals of righteousness and peace were destroyed. No nation with spiritual churches could ever have accepted the German ideals which brought on the great conflict."

How early were "unconscious babes made subjects of Christian ordinances?" Perhaps few Baptist scholars would deny that the custom of baptizing infants can be traced back to Irenaeus. This would allow one hundred and fifty years before the Union of State and Church under Constantine. What was the condition of the Church during this period? The answer which a Baptist historian gives to this question is that "during the second and third centuries the results of Christ's life and teachings were showing themselves in beautiful developments; in the private lives of individuals; in the growth of affection in the family circle, the relations of husband and wife and parents and children; in the extension of this love to all members of the Churches; and the further extension of this same love to the great masses of degraded and suffering humanity."

When did the Church of the "early centuries" become corrupt? This same Baptist historian says not till State and Church were united, and then "as the empire weakened and went to pieces from moral, political and economic causes, Christianity grew strong and ambitious; became worldly, political and immoral."

We put Baptist against Baptist. It is true that President Mullins believes that union of State and Church is a source of corruption. He is quoted as saying: "Christianity may be corrupted in two ways—at the bottom and at the top. It is corrupted at the top by the union of Church and State, which destroys spirituality and makes atheists of men. It is corrupted at the bottom when infant baptism is introduced, and the unregenerate world invades the Church." The difference between our two authorities is that the historian finds no corruption coming in at the bottom and discovers enough coming in at the top to account fully for the deplorable condition of the Church of the early centuries, whereas the President finds corruption flowing in both from the top and the bottom.

When it is alleged that a certain result is due to the operation of two causes, the way to test the accuracy of the statement is to eliminate one of the supposed causes and note the effect. In the United States one of these supposed causes has been eliminated. There is no union of State and Church in this country. How about the pedo-baptist churches? Is corruption still flowing into them at the bottom through infant baptism? Are they noticeably more corrupt than churches made up exclusively of baptized believers?

For the purpose of comparison we may restrict our view to the Baptists and the Presbyterians. We suggest such a comparison reluctantly, remembering what the Apostle Paul has to say about comparing ourselves among ourselves and measuring ourselves by ourselves. But we do it in no spirit of boastfulness or even of self-complacency. We know of no denomination that has cause to pride itself on its superior sanctity. We claim no superiority for Presbyterians, but in every community in which we have lived, we have found the Baptists and Presbyterians mingling together freely, frequently worshipping together and co-operating in religious

work, and we never noticed any difference in their standards of piety, theoretically or practically. The preachers exhibit about the same measure of spirituality in their manner of life, and the same measure of zeal in the service of their common Master. They alike complain of the apathy and worldliness of many of their members, and the difficulty of maintaining high ideals of Christian conduct. In the churches of both denominations are many devout and earnest souls who are always abounding in the work of the Lord who make their influence powerfully felt for good in the community and through their missionary efforts they extend their beneficent influence throughout the country and even to the uttermost parts of the earth.

Moreover, both churches have substantially the same terms of admission to the communion—a credible profession of faith in Christ as an evident of regeneration. Both churches try to realize a regenerate body of communicants. To this end, both resort on occasion to the use of discipline. Perhaps in both, discipline has lapsed from its former strictness, and this to the detriment of Christian morals.

In the light of this comparison, which Baptist is probably right, the one who ascribes the corruption of the early church to infant baptism, or the other who finds a sufficient cause in the union of Church and State.

Infant Baptism and the World War.

Our attention has just been called to the fact that President E. Y. Mullins, of the Louisville Baptist Seminary and a number of Baptist editors have discovered that infant baptism caused the great war. Come to think about the matter, it is surprising that this had not occurred to the rest of us. Infant baptism is almost universally practiced in the countries which brought on the war. Obviously those doughty soldiers in their spiked helmets were nothing more nor less than baptized infants grown to man's estate. It is, therefore, too plain to need argument that if all those infants had been put out of the way before they were baptized there would have been no soldiers with spiked helmets, and consequently no war.

Pharaoh was a wise old coon. He feared the enslaved Israelites would rise in revolt and fight against him. He saw at once that a sure way to prevent it was to dispose of all the Israelitish infants before they reached the dangerous age of baptism. Had the midwives obeyed him, the scheme would have been a splendid success.

Herod the Great was sagacious enough to try the same plan to prevent trouble to his throne? So far as appears, he was satisfied with the result.

The Attention of the Peace Conference should be called to this. If they would put an end to infant baptism by stopping the supply of infants, the world would have nothing further to fear from Germany. *Obsta principiis*, said the wise old Latins.

"Mothers' Day."

The coming Sunday, May 11th, has been set apart as "Mothers' Day," and wherever mothers' children are, there it will be celebrated.

We rejoice that conditions have changed since its last celebration, for then many a mother's boy who remembered mother were soon laid in a grave far from the eye of a mother.

This year with peace in sight the children will remember mother wherever they gather.

We devote this issue largely to mothers. Dr. J. S. Foster has kindly consented to supply the sermon appropriate to the occasion.

The Peace Conference and Human Nature.

If Pope spoke wisely when he said, "The proper study of mankind is man," then we know no better school than the Peace Conference now in session, for there we see human nature stripped of all covering and revealing itself in selfishness. In the light of past facts and professions it is difficult to explain the great change that seems to have come over the Allies. Only a few months ago they were crying to us for help and for food. We lent money by the millions and sent men by the same measure. When the end came, the general testimony was that we had saved the world. But now, if we may judge from their papers and from interviews with prominent men, it is another example of "devil got sick, and the devil a monk would be; the devil got well, and the devil of a monk was he." Each country seems moved by selfishness, and all are intent upon securing territory. Very little of the discussion reaches us, but enough to show us that the old Adam in man is still present.

Mr. Wilson was once the popular idol, but now he is abused above all others. However the meanness of human nature is not strictly a European product. It also flourishes in America, and over here patriotism has given place to the partisan spirit, and those who should be supporting him as the representatives of America are joining his enemies in their opposition.

We have been amused in reading the comments of some of our editors of secular and religious papers. One would imagine that they possessed all the information in possession of Mr. Wilson, and also that he has been very greatly in the wrong in not taking each of them into his confidence. One of our Church papers whose leanings are decidedly Republican represents the country as disgusted over the delay, and viewing the performance of the Peace Conference with amazed disgust and weariness. When we remember the four great men who constitute the big four and the complex problem they have to settle, the feeling of disgust will the better describe how we view such criticisms. He is a wise man who knows when to be silent.

The Church Paper Canvass.

When the Stewardship Committee put the placing of a Church paper in every family in the Church as one of the objectives of the campaign, it not only took a new step, but it recognized a truth that the papers have long been trying to enforce. This request seems to have been generally observed, with the result that thousands of families are making the acquaintance, for the first time, with their Church paper.

From this time on, there will be among them a deeper interest in the work of the Church outside of their own congregation, which is bound to manifest itself in enlarged contributions.

In a certain sense this was a labor of love on the part of the pastors and people, and to them we send sincere thanks. We have not at this time the exact figures available, but the increase has been encouraging. Under the inspiration that numbers im-

part, we hope to make the Standard a better paper this coming year.

Now if the pastors will add to the obligation they already recognize by sending us news items, they will greatly help in making the Standard a paper of which this section will be proud.

The Prayer Meeting Problem.

There are two problems confronting the average pastor that of the prayer meeting and that of the Sunday evening service, and he who is able to solve either, especially the prayer meeting problem will be as much a benefactor of the ministry as the man who causes two blades of grass to grow where only one grew before, is, of the human race.

Some have solved the Sunday evening service by questionable methods. A friend lately moved to the West, writes that some of the churches in his town are drawing away the few faithful ones he has now, by using the movies to attract.

Others advertise sensational subjects which touch everything on the earth and under it except the text with which they start.

The prayer meeting still holds its own in its demand upon the preacher's faith and its only value in the eyes of many is to use it as a test of the consecration of members. Some have tried to change the old method of conducting them, by turning it over to the members as a forum for free discussion, with the inevitable result that no one except the performers reaped any benefit from it. We believe that the old method is the best, but its value depends largely upon the pastor and his willingness to prepare thoroughly. The pastor who makes thorough preparation will always find an audience, because people are always anxious to learn Scripture truth. The danger is that inadequate preparation is too often made. The pastor thinks that there will be few present, so he has no inspiration to prepare, with the result that many of those present this week will remain away the next, because they think it a waste of time to listen to a lecture not thoroughly prepared.

Thus the whittling process goes on—less preparation one week and less attendance the next, till in the end the attendance is reduced to a faithful few.

There was more than humor in the remark made by a young girl who came to the prayer meeting, and when her pastor expressed pleasure at seeing her there, said, "I had the blues tonight and when I told my mother that I did not feel as if I wanted to see anyone, she advised me to come to the prayer meeting."

How to solve this problem we candidly confess that we do not know, though we have an idea that more religion in the heart will help. We once had a deacon who never attended prayer meeting, though repeatedly urged to do so. A wave of deep religious interest swept over the town and sinners were convicted and saints revived, and among those blessed was this deacon, and from that time he was a regular attendant at the prayer meeting and evening service.

Rightly used, the prayer meeting is a valued adjunct to the pulpit.

We have known men to train their people in church history and in theology by means of the prayer meeting, and they never lacked an audience. It required hard study and as careful preparation as the Sunday morning sermon.

But however small the attendance, do not make that common mistake of scolding those present for the sins of those absent.



Contributed



The Crown Rights of Motherhood

By Rev. J. S. Foster, D. D.

Prov. 31:28: "Her children arise up and call her blessed: her husband also, he praiseth her."

THE foremost Greek historian said that woman's highest praise consisted in not being mentioned at all. That we are able to say with Holland

"O! woman-mother. O! woman-wife—
The sweetest names that language knows,"

is due to the gospel of Christ. The honoring of motherhood is consonant with the mind of God. "Her children arise up and call her blessed." The poet and the novelist may speak of attachment to mother as sentiment or passion but saner thought designates it a principle in which both sentiment and passion in their holier aspects find a habitation. When one thinks beneath the surface of things he is carried by an unbroken chain to a recognition of an intimate relationship between the honor and reverence we accord our mothers and the will of God thereto. It is something more than sentiment, something deeper than passion, aye, it is divine influence that leads to the exaltation of mother. It is the harmony of man's mind with God's mind.

The Basis of Our Honor.

What is the basis of this assertion? To comprehend it cannot dim but must intensify the affection and reverence in which the mother is enshrined. True motherhood begins in the home and home is an institution of God. If we did not have it we should have to invent it for the welfare of mankind. Its erection was not accidental but sprang out of the great purpose of God for His earth and His people. "God setteth the solitary in families." It is the statement of the principle upon which the Church, the State and society are builded. Home begins in the protestation of love in its purest form and of honor in its deepest meaning for woman from man. A considerable portion of the first two pages of the Bible is made up of information about the origin of the family—the dwelling place of the mother. As we peruse it we catch the successive steps that led to the enthronement of woman. "And God said, Let us make man in our image, after our likeness. So God created man in His own image, in the image of God created He him. And the Lord took the man and put him in the garden of Eden to dress and to keep it. And the Lord God said—It is not good that man should be alone. I will make him a help meet for him." Those who spend their time in discussing whether woman is inferior or superior to man are giving themselves to a shallow form of entertainment. Both are strong in their own spheres. One is the complement of the other. Each is a help meet for the other. How can there be inferiority when the rule of them both in the home is not as autocrats or as independents but is a joint rule? There may be subordination in station but there is no inferiority in essence. Thus in the creation of woman God lays deep the foundation for the honoring of mother. "And the Lord caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs and closed up the flesh thereof instead." In commenting upon this passage quaint Matthew Henry says "Eve's being made after Adam and out of him puts an honor upon her sex as the glory of the man. If man is the head, she is the crown to her husband. The man was dust refined: the woman was dust double refined—one remove further from the earth. She was made of a rib out of the side of Adam. Not made out of his head to top him: not out of his feet to be trampled upon by him: but out of his side to be equal with him: under his arm to be protected by him: and near his heart to be beloved."

Now that the woman has been created let us further trace the beautifully simple story of the outgoings of the man's heart for his help meet. "For this reason," because of the glory of the purpose of the help-meet's existence, her equality with her lover. "For this reason shall a man leave his father and his mother and shall cleave unto his wife and they twain shall be one flesh." The language suggests the old, old story, ever new, ever invested with heaven's benediction, of the lover pouring out his affection for his beloved. The scene of the first love story is the Garden of Eden. All the love stories since have been reproductions of that first disclosure of love—the man pledging his love and strength to the honoring and loving and protecting and reverencing of the woman of his choice. It is his lips that have spoken the first words. Her love is encased within her own breast until challenged by him who counts her worthy of his best. It is his solicitations that lead her out from the calm love of her home to build the new home in the pride of a husband's affection. Has your attention ever been attracted by the frequency with which the husband is admonished in the Scriptures to love his wife? No such specific commands are noted in regard to the wife, not that she is relieved of this obligation, not that her heart is proof against the loss of love, but that the principle upon which the home is builded may be ceaselessly recognized and honored on the part of him whose utterances of love led to the laying of the foundation of the new home.

The Foundation Further Strengthened.

Now when there comes into the family circle the child in whose veins flows the blood of both father and mother and it reaches the age of observation and meditation there is presented to its vision as an example a deferential homage, and bourn in upon its ears as a living testimony a spontaneous tribute to the worth of mother and wife that tends to the highest enthronement of mother as her lawful place in child life. Is it not to be expected that the true wife occupying the first place in the husband's esteem should by him be led into the first place in the child's esteem? The place that mother occupies is hers by divine right, by the exercise of neither mere sentiment nor passion but the expression of a principle inwrought into our very being.

The Mother's Response to the Challenge.

Has the mother in the field of experience demonstrated her right to the position assigned her by her Lord? The testimony of Mother's Day—Nationally recognized—and the abiding affection of the world are given her not alone because by divine appointment she occupies a lofty sphere but because her character and her conduct have nobly met the high task her Maker has bestowed upon her. To no other one person are we indebted for so much of value in our lives. This is her contribution and through this she lays tribute upon our affection and homage, that she has meant more to us than any other single factor. Like her Master her life is sacrificial. As before the rising sun the lingering shades of night disappear so in the mother's life all thoughts of self give way to a solicitude for others that stands out conspicuously as her chief glory. The crown of a true mother is her vicarious spirit. She gave life through sacrifice and that expanding life with its increasing demands is incapable of breaking her sacrificial spirit. She stood as the only teacher at the beginnings of our child life and gave shape to its thoughts and impressions. Those first years were important ones. Faculties were as yet undeveloped. The tone and temper of all future years were then being moulded. Moreover the training was long and exacting. We did not grow to manhood in a day. Nor were our footsteps always placed in paths of safety. The oversight required had to be constant, patient, long-suffering. Yet the task was assumed and met in a fidelity that causes us with every thought of her to arise and call her blessed. Mother is the word that makes the chords of the human heart vibrate because it is the incarnation to us of the deepest sacri-

An Appreciation of Dr. Smith.

Resolutions adopted by the Conference Committee of the Mid-China and North Kiangsu Missions in session in Shanghai in February, 1919:

"As a committee representing the two Missions of the Southern Presbyterian Church in China, we express to the Rev. Egbert W. Smith, D. D., our sincere appreciation of him personally and as the responsible representative of the Foreign Mission work of our Church at home; our appreciation of the help which he has brought to us and to our work during his visit among us; and our earnest expectation of the rich blessing yet to come to our field as a result of his conference with us. We wish also to assure Dr. Smith of our most cordial, prayerful and sympathetic support in the conduct of the work committed to him; and we do this more heartily because his visit has led us to regard him not only as a fellow-worker in the world-wide extension of the Kingdom of Christ, but also as a close personal friend, and we can only hope that the memories of us and of our field which he carries with him are as pleasant as those which he leaves behind. It is our conviction that his having been

fice, the most intense devotion ever rendered us next to the sacrifice and devotion of the Son of God.

"The bravest battle that was ever fought,
Shall I tell you where and when?

On the maps of the world you will find it not,
'Twas fought by the mothers of men."

"Nay, not with cannon and battle shot,
With sword or noble pen:

Nay, not with eloquent word or thought
From the mouths of wonderful men."

"But deep in a walled up woman's heart—

Of a woman who would not yield,
But bravely, silently bore her part—
Lo, there is that battlefield."

"No marshalling troop, no bivouac song:

No banners to gleam and wave,
But oh! these battles they last so long
From babyhood to the grave."

The Deeper Meanings of Motherhood.

To the mother herself may it not be said that God designed her to be His chief helper in the rearing of character? The place of honor is the mother's place. Like all places of honor it has its responsibilities. How can the mother who grasps the dignity conferred upon her by the Lord and who is conscious of the strength of the tie which binds her child to herself refrain from erecting in the home the family altar to the glory of God? The atmosphere of every home should be distinctively religious. Under no other conditions are the functions of motherhood fully realized. The primary purpose of the mother is the spiritual education of her children. The intimacy of the relation between the two together with the long years of tutelage find their meaning in spiritual attainments. In every mother's home there is an altar. Sometimes it is the altar of indifference at which the child bows and then enters life to be negligent of the interests of God and man. Sometimes it is the altar of fashion, and at that altar with ceaseless devotion night and day exclusive homage is paid the fleeting things of life while the graces of the soul—purity of heart, spirituality of desire, unceasing love of holiness, a growing interest in religious themes—are utterly ignored. Sometimes it is the altar of wealth erected in the home. Bowing at that altar the atmosphere created tends only to the development of a spirit of worldly acquisition that discerns no value in the strengthening of the royal qualities of the soul. Sometimes the home altar before which the family knee is bowed is erected to the worship of pleasure. Such homes are missing their glory and dignity. There is something nobler than wealth and pleasure and fashion. A proper regard to the demands of fashion is commendable: a desire to lawfully acquire and wisely employ wealth is honorable: to open the heart to legitimate pleasure is a part of wisdom. But these

with us will result in a distinct advance in the work of our church here in China."

(Extract from Minutes of Conference Committee, J. M. Blain, Chairman, D. W. Richardson, Secretary.)

The Young People's Conference.

A Suggestion to Presbyterian Delegates.

By Mrs. W. B. Ramsay, Pres. N. C. Synodical Auxiliary.

Every delegate to the Presbyterials received a prospectus of the Y. P.'s Conference to be held in Charlotte, at Queens College, June 2-8. What are you doing with your copy? May I ask, if you have not already done so, that you read it, every word. Next, consult with your pastor, your S. S. superintendent, your leaders of young peoples' societies to decide what two (or better five) delegates your church should send to this Conference. Then see that the necessary funds are provided. Keep up with the program notices of the Conference in this column and interest your delegates in the speakers and in the Conference plans. Follow them to the Conference with your prayers.

are minor and not the major things of life while the chief glory is in inculcating such ideas of God and duty as shall lead man to find the Fatherhood of God through the fellowship of Christ and to weave the revealed wisdom of God into all his wisdom and to take counsel of God in the use of wealth and pleasure. Notable are the examples in history of a mother's influence and prayers. There is our own peerless and pious Lee. Robert E. Lee's indebtedness to his mother was most pronounced, and no noble son ever gave more unstinted praise to the mother who bore him. Through all the years of his eventful career he saw his mother's hand stretched out to him and heard his mother's voice pleading with him to honor and serve God. Oft pointing to the sword of his father she told him the sword of a Lee was stainless of wrong and that should his hand ever be called upon to wield the sword she trusted that in the fear of God it would be wielded without reproach. Lee's life is a tribute to the imperishable power of a Christian mother and a Christian home. A mother kneels on the shores of Africa and watches the vanishing sails of a ship that is carrying away her son to the city of Rome with all its dissipations. He is an ungodly and wild youth. Her heart belongs to Christ and with her Master she pleads for the conquering of the heart of her boy. And the day comes when Augustine kneels at the feet of Monica his mother to testify to the power of the Christ over his own life—a life whose benediction abides within the Church of God today.

Our Answer to a Mother's Devotion.

To those of us who have wives and mothers should not a tribute of love oft be disclosed in words and demonstrated in an uprightness of life that will bring no sorrow? To love means heaviness if that love is unrequited. What is stronger than a mother's love? It would know it has been of value and is appreciated. Refrain not from giving to the living mother all possible testimonials of tender affection and all sympathy and obedience as evidences of true reverence and homage. And can we separate the mother love and the wife love? The sphere of each is distinct and the testimonials of affection for the one should be emulated by the testimonials of affection for the other. Happy is the man and woman whose courtship has no ending.

To many of us the face and the form of mother shall never again be seen till we stand with her in the immediate presence of God. Tho' dead she yet speaketh. Her removal from earth has in no wise lessened the duty we owe her memory and her influence. She spoke to us of fellowship with God. Is he our God? She bade us walk in paths of righteousness and truth. Are we buying the truth and selling it not? She has left us an example of holy ministry, and patient zeal and self-sacrificing service. Are we reproducing it? She has gone to her Father's house. Are we, too, journeying thither with the Saviour to whom she early dedicated us?

Anderson, S. C.

A Clearing House System for Benevolent Funds

Proposed by Mr. J. B. Spillman

Mr. Spillman is anxious to simplify the financial plans of the Church and to reduce them to a more businesslike basis. With this end in view he is sending out to the Church what he calls a Clearing House System. The idea is that all church treasurers shall send all contributions for the Assembly's causes to one central treasurer, to be arranged for by the Assembly. He in turn is to divide the amount sent among the causes, in accordance with the percentage basis adopted by the Assembly.

The church treasurer, he claims, will be saved much trouble and can send money oftener than is done now, many mistakes will be avoided and the committees will receive their money more regularly.

The charts given herewith show a comparison of the present with the proposed plan, and the reason why it is claimed that the change should be made.

The two charts show the weakness of our present system of remitting benevolent funds, and a plan to make this part of our Church work function properly.

Though there are a number of good reasons for the separation of the headquarters of the various committees, there is no good reason for funds being remitted directly by each church treasurer to each benevolent treasury under the present system of percentage division of the funds. And there are many serious disadvantages.

The logic of the percentage division of the benevolent funds makes a central treasury or clearing house, as it should be called, necessary to complete the system.

What a clearing house would do for the finances of the Church:

1. It would provide an absolute check on each one of the 3,442 local treasurers of the Presbyterian Church in the United States.

We could require one check a month from each of these treasurers. If the check is not in the clearing house by the fifteenth of the month, we would know for an absolute certainty that it had not been sent in, and a letter could be forwarded to that treasurer to know why. If his church collected only one dollar a month for beneficence, he should be required to send in that one dollar the same as if it were one thousand dollars.

2. It would inspire confidence in the giver and induce more gifts.

The church that remits its benevolent funds each month will have more money to remit each month. The people will give oftener and more readily if they know the money they give is for immediate use—and will immediately go to the benevolent causes. Business men will be more ready to support the benevolent work if they know it is on a business basis.

3. It will be the means of making the congregation pay their pledges more promptly.

The clearing house will have the amounts pledged by a congregation for the year on file and will expect one-twelfth of that amount to be paid each month. If that amount is not remitted, the church treasurer will be asked to give a reason, and if the people are dilatory in paying their pledges, a list of the members making pledges can be secured and the clearing house can write them personal letters and send literature that will educate that particular congregation to pay their pledges weekly, thereby greatly assisting the church treasurer.

4. Interest charges now being paid by some of our committees will be materially reduced.

A careful compilation of the interest on the accumulated deficits by our four Executive Committees for the year closing

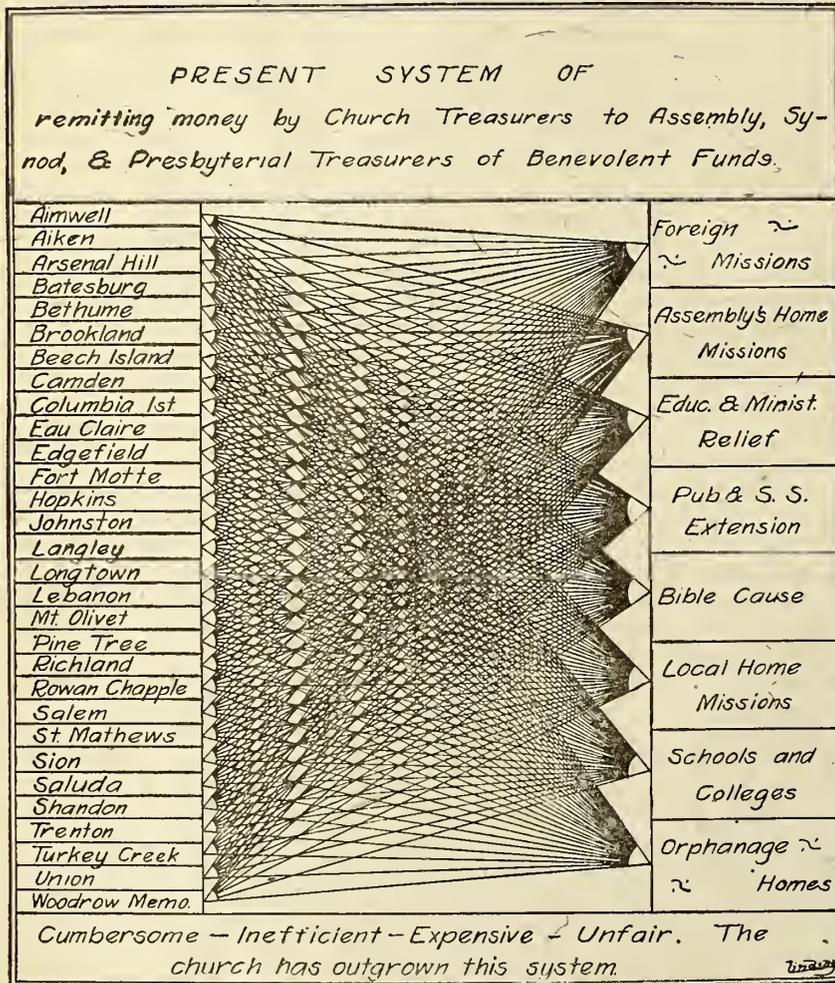
March 31, 1918, shows that this item was well over \$10,000.00, and the charges accumulated by the benevolent treasurers in each Synod and Presbytery will equal this, making an interest expense of \$20,000.00 a year.

5. This is the most economical way.

If each of our 3,442 treasurers remitted to each cause every month, the postage and stationery bills for sending the money and getting back receipts would be something like \$30,000.00. One letter a month to the clearing house and return receipt would amount to only about \$5,000.00.

6. This the fairest way.

Each of our benevolent committees will be sure of an equal and just division of every cent that is contributed by the Church, for a report would be made to each Presbytery and Synod as well as to the General Assembly, showing that



3,442 treasurers remitting twelve times a year to eight benevolent treasurers makes 330,432 letters at a cost of 5 cents each is	\$16,521.60
Return receipts	16,521.60
	\$33,034.20

Mr. Spillman says:

The Durant Assembly would not endorse the plan to bring all of our Executive Committees under one roof in one city, and wisely, I believe. We have a large territory, and it is wise for the Assembly to have the various branches of its work located in each great division of its territory—interesting the pastor, elders and deacons in its activities, thus giving wider range to the membership upon these committees.

all money received was divided according to the basis adopted.

7. An equitable method of financing all united work would be provided.

A certain per cent of all finances received could be set aside to maintain the work of the Stewardship Committee of the Every Member Canvass, of the Women's Auxiliary, of the expenses of the clearing house and expenses of the Missionary Survey, etc.

Organization of the Clearing House.

1. An Executive Committee should be formed, composed

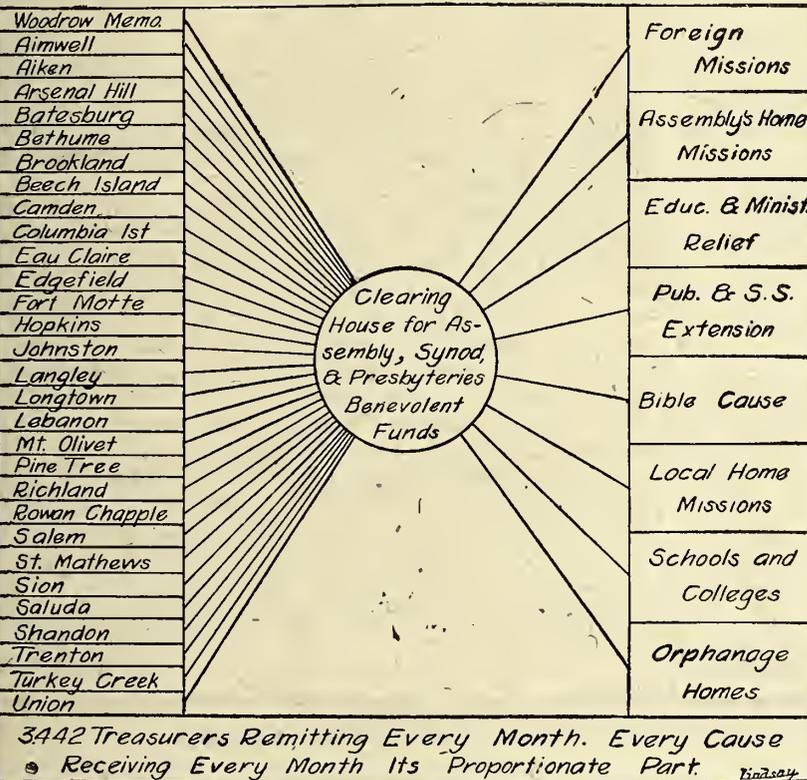
of one minister, one banker, one merchant, one lawyer, one manufacturer and one college president or professor, these men being appointed by the General Assembly, and they should be required to elect three additional members; three men being elected for a period of one year, three for a period of two years and three for a period of one year. Thereafter all elections should be for three years, and successors should be elected from the same business or profession. No committeeman should be eligible for more than two successive terms of office. This committee shall be responsible for the election of a clearing house treasurer, who shall receive a

salary of \$5,000.00 per year; said treasurer shall secure an assistant and one or more stenographers with the consent of the committee, and at such salary as the committee shall deem advisable. The Clearing House Committee shall secure a location at once, and as soon as the clearing house is open, notify each church treasurer. During the formation of the Executive Committee, the Assembly treasurer is authorized to pay all expenses, such expenses to be refunded after the office is open.

The system that divides the money contributed to benevolent causes in proportion to the needs of each cause will function best through one central receiving treasury—a benevolent clearing house treasury—this treasury dividing the funds received according to a fixed percentage. Our present quota or apportionment system will function best through one executive officer, so whether \$3,500,000, \$4,000,000 or \$5,000,000 is asked for, the amount will be distributed to each church upon an exact proportional basis. The work of these two departments is so correlated as to make it expedient that they head up in the same officer.

Respectfully submitted for the advancement of the cause of the Lord Jesus Christ in the world.

**CLEARING HOUSE FOR
All Benevolent Causes Needed**
*The Effective, Efficient, Economical, Business Method
of handling monthly remittances and disbursements, from all
Treasurers, for all Causes.*



If every treasurer sent in a check every month to the Clearing House treasurer, this would only require 41,204 letters a year, at a cost of 5 cents each is.....\$2,060.20
Return receipts 2,060.20

\$4,120.40

This system would take away every excuse a treasurer might justly have under the present system. There is only one excuse he could make, that of not having a cent in the treasury—no amount is too small for the Clearing House to divide proportionately among the causes.

The Troublesome Baby.

The little ones cling to the mother,
With kisses that softly fall,
But somehow the troublesome baby
Is nearest her heart of all—
Ill, and fretful, and small,
But dearest to mother of all.

The neighbors wonder and pity,
Hearing its querulous cry,
"She's losing her youth and beauty,"

Say friends as they pass her by;
"Well were the babe to die,
And the mother have rest," they sigh.

But over the wee white cradle,
Her soft eyes full of prayer,
Bendeth the weary mother;
And never was face so fair,
Pale and tired with care—
But the glory of love is there!

Rosy, and round, and dimpled,
Dewey with childish sleep,
She tucks in her other darlings,
Whom angels watch and keep.
Ah, if a darker angel
Anear this treasure creep!

Bless thee, beautiful mother!
Thy heart hath a place for all—
Room for the joys and the sorrows,
However fast they fall;
Room for the baby, small,
That may love thee better than all.

Foreign Missions in May

Facts From the Annual Report.

The total number of adult baptisms in all our fields during the past year was 5,491.

The total number of communicants in churches over which our missionaries have supervision is 43,221. This does not include members of independent churches connected with the Church of Christ in Japan nor of those connected with the Presbyterian Church in Brazil.

The contributions to the work made by the native church members and from other native sources amounted to \$159,640.

The number of Sabbath Schools under the care of our missions was 638, with a school membership of 67,441.

The number of our foreign workers, including some associate and short-time workers not regularly appointed as missionaries is 384, and the number of native workers reported from the various missions is 3,024.

Our total income for the year from all sources was \$791,440.73, a gain over the receipts of last year of \$121,153.46.

The cost of the work for the year was \$868,768.34, which is \$77,327.61 more than the income for the year. Our total deficit on March 31st was \$216,657.19.

There has been practically no enlargement of the work during the present year. Only six new missionaries were sent to the field and our losses were five by death and six by retirement.

The cost of the regular work last year, which as the above statement shows, was practically the same as the work this year, was \$677,564, or \$160,340 less than the cost of the work this year.

The Executive Committee desires to express its grateful appreciation of the generosity of our people as shown in the splendid increase of their gifts to our cause made notwithstanding the heavy financial sacrifices required of them for the winning of the war. We are convinced that this was due in large measure to the every-member canvass made last year in the month of March. We are also convinced that the canvass in March this year was much more thoroughly and successfully made than the one last year. We are therefore hopeful that, with some reduction in the cost of the work which ought to result from the establishment

of peace, and with some relief to our people from the financial burdens necessary for the carrying on of the war, the end of this year may also bring us the long hoped for relief from the financial difficulties that for several years have so greatly hindered the progress of our work.

The above statement, however, will show why we need help at the present time, and the month of May has been assigned by the General Assembly to the cause of Foreign Missions in order that during that month we may lay before our people any special needs that have not been met by the regular income that we receive through the every-member canvass. There are always some people in our congregations who on account of absence from home at the time the canvass was made or for other reasons are not represented in the canvass. This appeal should come with special force to all persons in this class.

In many of our congregations also there are persons of large means whose pledges made in the every-member canvass do not include all that they expect to give to the cause during the year. Our hope is that many of these will see the necessity and embrace the opportunity of responding liberally to this appeal.

One thing especially, urgently needs to be done, but cannot be done at this time without the special help we are asking for or without further increasing our debt. In no one of our fields is the present salary sufficient to meet the present cost even of the economical living to which our missionaries have been accustomed. Meatless days and the wearing of wornout clothes are no part of the self-denial that may legitimately be required of them. They must have comfortable clothing and sufficient food and sanitary shelter if their work is to be done on an efficiency basis.

There are other urgent needs in all our fields which can wait, or rather which we know must wait. But this one ought not to wait and we trust that we may receive as the response to this appeal the help that will enable us to meet it at once.

EXECUTIVE COMMITTEE OF FOREIGN-MISSIONS.
S. H. Chester,
Secretary.

Watch, Mother, Watch.

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind the time it cost;
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue,
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings on the Saviour's name.

To be a Christian is to obey Christ, no matter how you feel.—Henry Ward Beecher.

At Table-Setting.

For the table-setting
Fewer are the places,
Fewer, round the table,
Grow the children's faces.

Changes, changes, changes,
Life and death are bringing,
Sore my heart misgives me,
Fears my heart are wringing.

Otherwise I fancied
As I hushed their weeping,
Otherwise I fancied
As I watched them sleeping.

Small, we kept them near us,
Thou and I together;
Hard the task without thee,
Lonely the endeavor.

Round the board so crowded
Wider grow the spaces,
For the table-setting
Fewer are the places.

—Evangeline Metheny.

Pessimism is easier than optimism, as tearing down is easier than building up; therefore we should be the more on our guard against it.—James Bryce.

Outline of Annual Report of Presbyterian Committee of Publication

By Rev. Gilbert Glass, D. D., General Superintendent.

THE following brief summary is presented with profound thankfulness to God for many evidences of His favor and guidance during the critical period through which the Church has just passed,

Increased Contributions.

It is gratifying to report a large increase in offerings for Sunday School Extension, a total of \$67,001.13 having been received as compared with \$47,381.63 given last year. These enlarged gifts were distributed as follows:

Received from 1,862 Churches.....	\$35,557.08
Received from 1,133 Sunday Schools.....	25,713.19
Received from 543 Church Societies.....	4,029.59
Received from miscellaneous offerings.....	1,701.27
Total	\$67,001.13

Sunday School Extension.

Quite a number of our field workers were called into some form of Religious War Work, or entered pastorates made vacant because of the stirring challenge to special service to meet war conditions. Rapid shifting of personnel and fields of service, and the closing of many Churches and Schools for long periods on account of the influenza epidemic, in addition to the reduction of forces alluded to above, had their inevitable effect on the returns from the field as tabulated. (See full report). Although 44 workers were on our roll during the year, quite a number of these labored for only a short time.

Standard of Efficiency.

The Assembly's Efficiency Standard has begun to come into its own as an incentive and guide to better work. The Honor Roll of the Gold Seal Schools in the Earnest Worker grows.

Attention is called to a change in the denominational requirements under Section IX, where an additional item calling for the teaching of the Church Catechisms has been inserted.

Revised Wall Charts containing this and other minor

changes are being sent to all superintendents in the near future.

New Periodicals.

Our periodical department suffered quite a loss during the slump of last Fall and Winter owing to influenza. This has been largely recovered and there is a noticeable increase in the proper use and adaptation of our splendid Lesson Quarterlies to meet the needs of different departments.

Two new quarterlies, the "Young People's Bible Study," and a new "Lesson Quarterly for general advanced use and for the Home Department will be distributed next October. These are confidently expected to meet newly developed needs in a most satisfactory way. Look out for the new quarterlies! The "Young People's Bible Study" is for classes between 16 and 24.

New Young People's Standard.

The proposed Standard of Efficiency for Southern Christian Endeavor Societies, as printed in the church papers some weeks ago, has for its aim the enlisting and directing of our young people's interest and activities along lines of service in their home churches and toward definite fidelity and efficiency in the benevolent and missionary work of the Kingdom. This standard, with explanatory leaflets, will be sent to all of our Young People's Societies after undergoing criticism and action of the General Assembly, in case it is adopted.

A plan for the organization and correlation of Young People's Work in the local church with adaptation to various conditions will also be presented in the unabridged report for the action of the Assembly.

Appreciation.

We would here express our gratitude for the abounding liberality of God's people in the support of Sunday School Extension, and for the faithful co-operation of all Sunday School and Young People's workers and leaders in the promoting of enlargement and efficiency during the difficult year through which we have come.

The Convention Program

The program of the Sixth General Convention of the Laymen's Missionary Movement is rapidly shaping up, though some features are incomplete as yet.

Among those who have accepted and will speak of our own Southern Presbyterian leaders are:

Rev. Theron H. Rice, D. D., Union Theological Seminary, Richmond, Va.

Rev. W. R. Dobyns, D. D., pastor First Presbyterian Church, St. Joseph, Mo.

Rev. Chas. H. Pratt, D. D., Executive Secretary, Interchurch World Movement.

Rev. Lewis H. Chafer, D. D., Bible Teacher, of Orange, N. J.

Rev. Egbert W. Smith, Executive Secretary, Foreign Missionary Committee, now on his way home from the Orient.

Capt. M. L. Swinehart, from Korea, Rev. H. C. Ostrom, from Japan, Missionaries in this country on furlough.

Capt. F. L. Slaymaker, Secretary of Laymen's Missionary Movement of the Southern Presbyterian Church.

Of our professional and business men who will speak are:

Mr. Alfred D. Mason, of Memphis, Tenn., just back from Mexico, where he has been investigating conditions of our work there.

Dr. Marion McH. Hull, of Atlanta, Ga., Sunday School Superintendent and Church Leader.

Dr. J. P. McCallie, of Chattanooga, Tenn.

Mr. J. B. Spillman, of Columbia, S. C.

Among the leading men outside our Church are:

Mr. J. Campbell White, president of Wooster College.

Mr. Geo. Innes, business man of Philadelphia, Pa.

Dr. E. M. Poteat and Mr. W. E. Doughty, Secretaries of Laymen's Missionary Movement in United States and Canada.

Mr. Karl Lehmann, Southern States Secretary of the Society of Christian Endeavor.

A number of other strong speakers will be on the program who are yet to hear from finally, whose names will be published in a short time.

Many of these speakers will also speak at the Women's Auxiliary Parallel Convention, and in addition there will be quite a number of leading women of national reputation as speakers on their program, whose names will be given in a subsequent issue.

One of the practical features of the Laymen's Convention will be a conference for discussion of eight of the most vital questions confronting our Church today, and suggestions of such questions are invited. Here is your opportunity to get that question or difficulty that has been bothering you and interfering with your Church work brought up and discussed by our leading workers of our church.

Send your suggestions to Laymen's Missionary Movement, Box 334, Athens, Ga., without delay.

Another practical feature will be a conference on "The Efficient Church," eight men of experience in local church activities presenting in short, rapid fire talks as many phases of local Church work followed by short periods of open discussion on the subjects suggested.



News of the Week



On April 26, Greenville, S. C., was visited by a serious fire. The Colonial Building and theater were both ruined. The Colonial Building, turned into an apartment house, was once Chicora College.

Nine Southern States, together with parts of Indiana and Illinois, on May 1 had their telephone rates raised.

Postmaster General Bursleson has recommended that the Government relinquish control of the American cable lines, and to restore the telegraph and telephone lines to private ownership, immediately after enactment by Congress of laws necessary to safeguard the properties.

The Department of Justice will see to the enforcement of National war time prohibition, effective July 1.

Preliminary organization was effected April 26 in New York of a cotton warehousing company to operate warehouses throughout the South and North as the culmination of a scheme inaugurated by the cotton buying and storage committee of the National Association of Cotton Manufacturers.

Samuel Gompers, president of the American Federation of Labor, was seriously injured in New York when a taxicab in which he was riding was struck by a Broadway surface car and hurled 20 feet to the curb. Despite the advanced age of the labor leader, who is 69 years old, the surgeons declared that there was no likelihood of the injuries proving fatal.

After May 1, many articles sold in drug stores will be taxed at the rate of one cent for each 25 cents.

The Italian muddle has not yet been cleared, though there are reports of a compromise being possible. In striking contrast to the rage of the Italians and their abuse of Mr. Wilson, the press dispatches state that this Government has advanced Italy \$50,000,000.

On Friday night last there was a disastrous wreck on the Seaboard, between Hamlet, N. C., and Monroe, train No. 13. The engineer, Hill, was killed and a negro fireman fatally injured.

Sir Eric Drummond, of Great Britain, has been named as the first Secretary General of the League of Nations. Belgium, Brazil, Greece and Spain are to be represented on the Executive Council.

The Victory Loan has dragged, but they are confident that it will be taken up.

Judge Boyd, of the United States Court, has declared in a recent decision that the Child Labor Act, passed by the last Congress, is invalid. It will be taken before the Supreme Court of the United States.

Explosive bombs were sent to every Cabinet member and to Senators and Congressmen who had been in any way interested in checking anarchy or restricting immigration. Owing to lack of postage, few were delivered. The wife of ex-Senator Hardwick of Georgia and her negro maid were injured by the explosion. Senator Overman, of this State, escaped, owing to insufficient postage.

The Government states that by September next all of our troops will be home from Europe.

The Government experts predict a bumper crop of wheat. Nine hundred million bushels is their estimate.

Senator Lodge has notified Republican Senators that they would do well to withhold expressions of opinions as to the revised League of Nations until a conference be held to decide upon the attitude of the party. The Progressive Senators are rebelling, and they declare that they will not allow any set of men to decide for them.



Story and Incident



Her Second Honeymoon.

Harriet Lummis Smith in The Continent.

AUGUSTA was the last of the children to leave home. Little Jack had been the first to go, stealing off from the warm brightness of the snug nursery to undertake the great Adventure, such a tiny traveller to go alone. As the others grew up, and developed wills of their own and opinions, and set aside their parents' decisions with serene confidence of young America, Jack had remained in his mother's thoughts the same dear, dimpled manikin, her baby always, loving her best of all the world.

Rodney had gone west at 18. That was the second break in the circle. College did not appeal to Rodney. He was an outdoor boy always and on his uncle Preston's ranch in Colorado he was making good. Guy had just graduated from the Institute of Technology, and Ruth had finished her course in the nurses' training school a year earlier. Each had stepped immediately into a good position, good but exacting. None of the three absentees had been able to come home for Augusta's wedding.

Augusta had been engaged a year, a strenuous year during which all the activities of the household had been focused on the approaching wedding day. Mrs. Crawford wondered if she could ever again bring herself to undertake a piece of hemstitching. They had done miles of it, she was sure, underwear and table cloths and napkins and sheets and pillow cases and towels and bureau scarfs, and table covers, all hemstitched. Through these twelve months they had

worked incessantly. When callers came Mrs. Crawford had apologized for keeping a piece of needle work in her hands. She had not encouraged callers that crowded, hurrying her. All her entertaining had been of Augusta's friends.

It had been what reporters call a simple home wedding, which meant that Mrs. Crawford bore the entire responsibility, unassisted by caterers. The small house had been packed with friends. The living room had been cleared of all its appurtenances to make space for the displaying of wedding presents. Mrs. Crawford, her cheeks aflame and her eyes feverishly bright, realized uncomfortably that she was not entering into the spirit of the occasion. Augusta was being married. Her home was soon to be bereft of the last of the young presences in whom she had lived and moved and had her being for a quarter of a century. And all she could think of was the chicken salad and the wedding cake. Even as the clergyman was declaring matrimony an honorable institution, divinely ordained, Mrs. Crawford smelled the coffee. It would be just like Julia's perversity to let it boil.

She had been thinking of how Augusta's dress fitted, how her veil hung, whether the bride's cake would be up to specifications, whether it was time for Augusta to change to her traveling dress. Her mind had seized upon superficial matters with greedy absorption. The meaning of all that was happening remained outside her consciousness.

The taxicab hurled the young people away. Augusta leaned past her husband to kiss her hand, smiling and pret-

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Christian Endeavor

By Rev. S. H. Hay.

M., May 12—God's Testing: Job 1:1-12, 22.

T., May 13—Fiery Trials: Isa. 43:1-7.

W., May 14—Strong Support: Isa. 42:1-9.

T., May 15—Lesson in Patience: Jas. 5:10-20.

F., May 16—Lesson in Humanity: Luke 14:1-6.

S., May 17—Lesson in Trust: Matt. 14:25-33.

* * *

Topic for Sunday, May 18—Life, the School of God, and Its Lessons: Ps. 119:1-8, 33-40.

* * *

One mistake is to expect too much of life; another is to expect too little. Life is neither full of satisfactions nor empty of them. We must not expect the earth to be a complete and hospitable home for the soul, nor must we fall into the contrary error of underestimating the value of what life does offer. Life is God's school for the soul. We cannot deny it is brief, full of pain, buffeting, dangers, and unfulfilled desires; yet it is the grand opportunity offered by God to the human soul for equipment for the longer and more real life of the world to come.

* * *

In this school of life we may expand and empower the talents which our natures contain. God places talents in all, sometimes ten and often less. These talents are not possessions apart from ourselves, but they are a part of ourselves. Whatever capacity we possess for art, service, righteousness, and spirituality, is a component part of us, of our very selves. Life is God's school in which we deepen and expand ourselves by developing the talents which are a part of us. If we make the most of ourselves by applying actively God's rules for this development, we shall in the next world enjoy the benefits forever.

* * *

In the school of life we ought to learn how to trust and obey the Lord. That is the biggest job before our souls. We are so full of native distrust and rebellion that it takes often a lifetime of God's schooling and sustained effort of our own to bring us to a full trust in Him and His promises and to submit our stubborn wills to Him. Often our most painful experiences in life are aimed by God at bringing us into this attitude. Our life has to be made miserable sometimes because of our slowness to learn this lesson. But our good Father is too firm to relax His discipline until He has brought us to the proper state of heart. If we would learn more rapidly, life would be sweeter.

* * *

We should at least begin to learn in this school to know Jesus. At the outset we know very little of His way of looking at things, and His way of doing them, and His reasons for His views and plans. We do not understand Him. Life offers the chance to observe Him in action, to co-operate with Him until we learn His methods, to catch His spirit and ideas, and to cultivate acquaintance with Him personally until we begin to know Him. Once we really know Him, we have gained the greatest factor of eternal life. A sick and broken man recently said to his friend, "Life is a poor game, and contains nothing." To which his friend replied, "No, not a great deal beyond the chance to learn to know and trust our Savior—but that itself is much."

* * *

What is the first step toward knowing God? Matt. 7:7. From what Text Book do we learn about God and His will? Does the Holy Spirit help us to understand the Bible?

Every business man knows how much the little things count in big business. Christianity is the greatest thing on earth, and each Christian needs to be careful and faithful about the smallest details of Christian living and example.—Selected.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING MAY 11, 1919:
THE UNITY OF THE CHURCH IN PRACTICE—

Rom. 12:3-8.

By Rev. C. D. Waller.

The unity of the church—or of Christians, is dear to the heart of her Lord. It was—and is—an object of his prayers, and of his holy will.

The burning question is? What is the Unity of the Church? Is it what we call "Organic union?" or is it the essential unity of purpose and faith and love?

Perhaps the study of our passage would persuade us that the unity is one of spirit, of loyalty and faith and love. A glance back through the centuries will reveal the fact that men and churches bearing the name of Christ have thought more highly of themselves than they ought to have thought; that their vanity and pride have been a kind of terrible madness; and that these men have not estimated themselves at all according as God had dealt to them a measure of faith.

On the contrary, they made power, and riches, and art treasures the basis of their self-esteem.

Now in the fourth and fifth verses, the Apostle brings us to the heart of this question of Christian unity. He tells us in so many words that if we are Christians indeed we are "one body in Christ, and severally members one of another."

(Continued on page 22)

THE GENERAL ASSEMBLY.

Notice to Commissioners.

The New Orleans Assembly Arrangements Committee welcomes, in advance, all those who will be its guests.

Owing to the large number of railroads entering the city, and to the numerous trains, and especially to the irregularity of train schedules, commissioners will not be met at the station but will kindly repair to the Napoleon Avenue Church immediately upon arrival. They will be met at the Church by the Reception Committee and be taken to their homes. Cards of information and introduction will be sent to all in time to reach commissioners several days before they are likely to leave home for the Assembly. Any who desire to do so may go at once from the station on their arrival to the homes assigned them. They will be expected, and the presentation of their cards of introduction will be all that will be needed to secure their welcome.

The Napoleon Avenue Church, directions for reaching which will be duly sent to all commissioners, will be open Tuesday evening and all day Wednesday preceding the Assembly, to receive guests and send them to the places of their entertainment. It will be closed at ten o'clock at night, and no guests will be expected in homes after that hour. The Reception Committee will be in attendance also on Thursday, the opening day of the Assembly.

Some stated clerks have not yet reported the representatives of their Presbyteries. Every effort has been made, for three weeks, to secure these names, and if any inconvenience arises to those whose names are not reported to us, we shall with great pleasure do our best to make it only temporary.

E. P. Brandao, Chairman, Wm. T. Hardie, Chairman
Reception Committee. General Committee.

J. C. Norris, Secretary.

No enduring fact was ever built upon a delusion. If Jesus Christ was not the Christ of His own claims, then nothing could save Him from oblivion.—Bishop Woodcock.

Sunday School

Rev. H. G. Hill, D. D.

SIN AND ITS CONSEQUENCES.

Golden Text—Romans 6-23: "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

Gen. 3:1-13.

May 11, 1919.

The Scriptures define sin to be "the transgression of the law." This law for our first parents in Eden, forbade the eating of the fruit of the tree of "Knowledge of Good and Evil." The tempter was Satan, who had previously fallen, and who used the serpent as his instrument. The serpent is described as more intelligent, or "subtle than any beast that the Lord God had made," and as going in a crawling attitude, is part of his sentence for his conduct, he probably moved in a more upright position and was more attractive in appearance originally. Our lesson directs attention to Satan's Temptations, Eve's Disobedience, the Effects of Transgression, and Man's Responsibility.

I. Satan's Temptations.

He tempts Eve to distrust and disobedience. He moves her to doubt God's character for goodness. He suggests that God had forbidden her to eat of the fruit of the trees of the garden, and thus limited her sources of enjoyment. She replies that they were allowed to eat of the trees, except one, and that was prohibited lest by eating of it they die. She affirms that God had said that they would die if they ate of that tree. The Devil tempts her to distrust God's word and asserts "Ye shall not surely die." He opposes His Word to that of Jehovah. He declares that so far from dying, eating that fruit as God knew, would exalt them and make them wise "like God, knowing good and evil." Eve, instead of trusting Jehovah's goodness and word of warning, depended on her own senses and Satan's assertions. "When she saw that the fruit was good for food and pleasant to the eye and a tree to be desired to make one wise, she took the fruit thereof and did eat, and gave also to her husband, and he did eat." She could not prevent the temptation. But she was not forced to yield. She doubted God's truth and believed Satan's lies. And by carnal appetites and an ambition to be wise, was moved to disobedience. The apostle tells us that she was deceived by Satan, while Adam was not deceived, but determined to follow the example and share the fate of His wife.

II. Eve's Disobedience.

Her disobedience leading to that of Adam brought depravity and death into our world, and all our woe. Her first mistake was in continuing to converse with the Devil when he began to insinuate doubts of Jehovah's goodness, to contradict His Word, and to suggest that wisdom could be obtained by rebelling against His will. She knew Jehovah far better than she did Satan, and had received from Him such blessings as should have rendered her unwilling to listen to any aspersions of His character, doubts of His goodness, or hopes of advancement by disobeying His commands. Her wisest course would have been to forsake Satan's company, to avoid the place where she was urged to do wrong, and to dismiss the suggestions of the evil one by continuing to consider the temptation and the motives for yielding she was finally led to disobedience. Resist the very beginnings of evil, for it gathers force the longer it is contemplated.

III. The Effects of Transgression.

These are marked in Adam and Eve and very similar to those of sinful acts now. When our first parents had sinned, they were conscious of guilt and knew that they were morally naked or exposed to punishment. They endeavored to protect themselves, to cover their nakedness. "They

sewed fig leaves together and made themselves aprons." Their physical nakedness was symbolical of their moral exposure to the divine displeasure, and their attempts to cover their bodies as ineffectual as their efforts to protect their souls. Conscious of guilt and exposure they feared Jehovah, separated from Him, and endeavored to hide themselves from Him among the trees of the garden. Ungodly men, stained with sin, still feel and act in a similar way. They dread to meet God and vainly strive to hide from His all seeing eyes and amid secular objects and occupations endeavor to forget His presence.

IV. Man's Responsibility to God.

For his character and conduct God holds man accountable. "The Lord will bring every work into judgment and every secret thing, whether it be good or whether it be evil." When Eve and Adam had sinned, God called them to account. There was no avoiding the meeting, nor the sentence pronounced by Jehovah. They both tried to excuse themselves by casting the blame on others. Adam said "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." He tries to put the sin of the act first on the woman, but ultimately on God, as He had brought her to Adam. Eve declared "Serpent beguiled me and I did eat." His deception has caused my disobedience. But their excuses availed nothing. Adam was not deceived and should not have been led by his wife's example and persuasion to do what he knew was wrong. Eve had sufficient light to know Jehovah's character and claims, and her own duty and should not have been deceived by Satan. Hence they received from Jehovah righteous sentences mingled with mercy, and mitigated by promises.

Prayer Meeting.

(Continued from page 11)

other." We are: though we may live in different states or countries; though we call ourselves Methodist or Baptist or what not: we are members one of another—one body in Christ.

It has been a great tragedy that Christians have not accepted this plain statement of God's Word, and that they do not and have not acted upon it.

Before men will practice the unity of the Church, it would seem to be true that they must realize it. In the light of Paul's teaching, if once realized and accepted, how absurd and impossible would be the separatist views and feelings of vast multitudes of Christians in regard to their brothers. A theory of church government—a theory of one of the sacraments is made an organ of division or worse. These brethren do not think of or esteem themselves as God has dealt to them a measure of faith; but they esteem themselves and discredit others for reasons which would doubtless have astonished and shocked the Apostle; which would have drawn from him an epistle of protest which would startle the world.

Now, in the body of Christ are many individual members and many corporate members. These individuals and churches have different gifts. It is ours to use these gifts for God's glory. It is ours to convince men by prophecy, and serving and teaching, and exhorting, and giving, and ruling, and showing mercy—in every way that the Fatherhood of God, and the brotherhood of men in Christ are not idle words: that regeneration and adoption and sanctification and redemption are glorious realities; and that the Kingdom of God includes all the whole cycle of men's lives and relations and interests. Organic unity, federation of churches may be wise or not; but certainly spiritual unity is a fact; and a fact that should be heartily and gladly and fully recognized and put into practice before "organic union" or "federation of churches" is attempted. It was the spirit of separation, with its pride and hatred, and boasting that Paul so earnestly condemned at Corinth. We are brethren: Let us love one another. We are servants of Christ: let us serve according to the gifts conferred upon us by divine grace. Then a new era of grace and glory would come through the church upon the world.



Educational



PRESBYTERIAN COLLEGE OF SOUTH CAROLINA.

The commencement address at the Presbyterian College of S. C. will be delivered June 4 by Dr. R. H. Bennett. The baccalaureate sermon will be preached by Dr. H. Tucker Graham and the sermon before the Y. M. C. A. by Rev. J. P. Marion.

The R. O. T. C. is now well organized and the students are enthusiastic over the work.

PEACE INSTITUTE.

The 1919 commencement of Peace Institute will be held May 30 to June 3.

Friday night, May 30—Junior Music Recital.

Saturday Night, May 31—Annual play by the School of Expression, under the direction of Miss Alice Le Suena Harsh, head of the department.

Sunday Morning, June 1—Rev. W. M. Moss, pastor of the Presbyterian Church, Chapel Hill, N. C., will preach the baccalaureate sermon. Sunday evening, the services will be held under the auspices of the Young Woman's Christian Association.

Monday, the annual meeting of the Board of Trustees will be held, and also the Alumnae Association. Monday afternoon Senior Class Day exercises. Monday night the Annual Concert.

Tuesday night the commencement exercises will be held. Mrs. Josephus Daniels, an alumna of Peace, will deliver the address to the graduating class.

Peace Institute has just acquired one of the most beautiful residences and property in Raleigh for further development of her work. The Times carried this announcement:

"Peace Institute has bought the property belonging to Mrs. J. S. Wynne, 26 North Wilmington Street, for enlargement of the work of the school. The development of a home school for younger girls than Peace Institute is now prepared to take care of so impressed Miss Graham that the trustees decided to add this to the work of the institution.

Dulu Wynne Hall is the name for the school. This name was decided upon in honor of Mrs. J. S. Wynne, who has always been so interested in the growth and usefulness of Peace Institute. This department will be developed on the most modern ideas for the home-life and education of girls from twelve to sixteen years of age.

The residence of Dr. T. M. Jordan, which Peace has rented this year, will be used as a dormitory next year. The annex, as it is called, is a popular residence hall for Peace students.

"This year has been the most prosperous year in the history of the school. The registration has reached very close to the two hundred mark and Miss Graham reports that a large number of students were turned away on account of lack of room. Each of the special departments such as voice, piano, expression, cooking and sewing reached the limit of students soon after the fall season opened."

The Raleigh Times makes this editorial comment of the selection of Mrs. Daniels for Commencement speaker:

"We wish to congratulate Peace Institute on the selection of Mrs. Josephus Daniels as principal speaker at its annual commencement. We have no idea of how good an address Mrs. Daniels can make; nor is that the point. A woman's college baccalaureate address should be made from a woman's point of view.

"This idea of having a woman of affairs and of family, one who has met the problems which her hearers may expect to meet; that fits in with our notion of the eternal fitness of things. Did somebody also remark—"and the eternal femininity of things as well?" Perhaps, and we hope it does. Femininity, never a disgrace although for centuries consid-

ered such, has begun to take a hand in the shaping of its own destinies.

Ergo, it pleases and greatly that North Carolina should break the habit of inviting in a man to tell the girls just entering life outside of school and home how they should deal with problems of which he knows nothing."

GROVE INSTITUTE.

(Formerly James Sprunt Institute).

Recently the Presbytery of Wilmington, at the request of the Trustees, changed the name of the James Sprunt Institute to Grove Institute. This change had been under discussion for some time. When Presbytery assumed control of the school in 1896 it was named for Rev. James Sprunt, who was for many years a citizen of Kenansville, pastor of the local Church, president of Grove Academy (for boys) before the Civil War, and a noted divine and man of letters. The name, however, was misleading, and many persisted in believing it was named for the present Mr. James Sprunt, of Wilmington. When seeking for a new name, the Trustees could find nothing better than to take part of the name of the long since defunct male school, known as Grove Academy, and thus give historical continuity to the educational work. The local Church is one of the oldest Presbyterian Churches in the State, dating from about 1740—as early as 1760 it is said the local Church changed its name from "Goshen" to "Grove," and its first house of worship overlooked "Grove Creek," which almost encircles the town. Along with the Church of those early days went the school. Grove Academy (for boys) was chartered four years before the State University, or about 1786. For about a century this school continued its noble work and helped to educate some of the leading men of this and other States. Rev. James Sprunt was its honored president from 1845 through the Civil War. Some years ago Grove Academy ceased to exist. The present school for girls antedates the Civil War, when it was conducted as a private seminary. There are girls in our school this session whose grandmothers were educated here. In 1896 Wilmington Presbytery assumed control and gave it the name which it has borne ever since, until the recent change. The present session, which will close May 27th, with a full nine months term, has been the best in the history of the school, both from financial standpoint and in attendance. The dormitories have been full to their capacity.

TEXAS PRESBYTERIAN COLLEGE.

The following is the program of the Texas Presbyterian College at Milford:

Friday, May 30, 8 P. M.—Graduating Recital Music and Expression.

Saturday, May 31, 8 P. M.—Academy Graduation.

Sunday, June 1, 11 A. M.—Baccalaureate Sermon, Rev. W. R. Minter, D. D., Austin, Texas.

Sunday, June 1, 8 P. M.—Sermon to Undergraduates, Rev. Samuel L. Joekel, Waxahachie, Texas.

Monday, June 2, 3 P. M.—Class Day.

Monday, June 2, 4 to 6 P. M.—Art, Needle Work and Domestic Economy Exhibit.

Monday, June 2, 8 P. M.—Operetta, "Fairy Queen."

Tuesday, June 3, 4 P. M.—Alumnae Reunion.

Tuesday, June 3, 6 P. M.—Queen of May Revels, Physical Culture Class.

Tuesday, June 3, 8 P. M.—Recital, Music and Expression.

Wednesday, June 4, 10 A. M.—Commencement Address to Graduating Class, Rev. C. T. Caldwell, D. D., Waco, Texas.

The largest Presbyterian Theological Seminary in the world is in Korea, with 230 students. There were 28 graduates last year.

Presbyterian Standard

SUBSCRIPTION PRICE, \$2.50 PER YEAR, IN ADVANCE.
REV. W. L. BOGGS, Circulation Manager.

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Church News

Woman’s Auxiliary

THE WOMEN’S COLUMN AND ITS EDITOR.

In the name of the Synodical, Presbyterial, and local auxiliaries of North Carolina, we express to the Presbyterian Standard our appreciation of this special department in our Synodical Church paper. We gladly accept the offer of this space for the presentation and discussion of our work. The Standard has always given generous space to the reports and notices of the women’s work; but we believe a special department will add interest and efficiency.

Mrs. E. D. Brown, of China Grove, will serve as editor of this department. Her name at the head of this column means a newsy, attractive, and helpful page.

We ask for Mrs. Brown the hearty support and co-operation of all our officers and auxiliary workers.

We invite the auxiliaries of other Synods and Presbyteries to use this department for reporting their work.

We believe this is a forward step, and under the Spirit’s blessing we expect this department to unify, strengthen and multiply our service in the work of the Kingdom.

Sincerely yours,

Mrs. W. B. Ramsay,
President N. C. Synodical Auxiliary.

ARE YOU GOING?

The Woman’s Parallel Convention of the Laymen’s Missionary Movement will meet in Atlanta, June 10, 11, 12. It will undoubtedly be the largest gathering of women ever assembled in our denomination. Three days will be devoted to hearing the very best speakers that can be secured on all the vital Christian themes of this critical hour, who will address both the Laymen’s and the Woman’s meetings; and in addition to these, there will be women speakers of national reputation who will address only the Woman’s Convention.

No one can afford to miss this wonderful opportunity to hear these leaders consider the problems of the hour.

Send your registration fee (\$2.00) at once to Mr. James Morton, 75 Luckie Street, Atlanta, and ask for information regarding hotels.

Constitute yourself a member of a “Boosters’ Committee” and see if you cannot interest others, both men and women, in attending this, the greatest Convention of our Church.

Mrs. W. C. Winsborough.

Kanawha Presbyterial Auxiliary will meet with Bream Presbyterian Church at Charleston, W. Va., on May 13, 14, 15. Opening meeting May 13, 8 P. M. Five or more visiting speakers are expected. Mr. Thos. B. Talbot, of our Kentucky mountain work, will be among the speakers. Mrs. W. E. Mohler, of St. Albans, is the president of the Presbyterial. All planning to attend will please send their names and train of arrival to Mrs. Ulrich Wanner, Glenwood Heights, Station “A,” Charleston, W. Va.

The Congaree Presbyterial met April 17-18 at the Woodrow Memorial Church, Columbia. The opening exercises were led by Dr. Thornton Whaling, after which the president, Mrs. W. T. Madden, presided over the meetings. The large number of delegates, their enthusiastic reports, and the evident growth in their respective societies, was an inspiration to all present. Four new auxiliaries were added to the roll-call: Johnson, Winnsboro and Arsenal Hill and Shandon from Columbia. The statistical report showed a decided financial increase of gifts to the Assembly’s causes, and the fund for Miss Marchant, of Brazil, was well paid up to date.

Special features of the program were talks by Miss Dupuy, of Korea; Dr. S. I. Woodbridge, of China, and Mr. A. W. Blackwood, of Columbia. Mrs. Hodges, of Greenwood, gave an unusually interesting talk on her literature work. The atmosphere of the meetings was created by the earnest Bible readings which Mrs. T. S. Bryan gave, and the members of the Presbyterial received the real keynote of the convention when they heard her message. Mrs. Andrew Bramlett, the synodical president, strengthened and encouraged the ladies by her informal talks and each delegate went back to her society inspired to do more work for the Master.

Submitted to and approved by the Executive Committee.
(Signed) Margorie McAlpine,
Secretary.

PERSONALS.

Rev. W. H. Eubank has changed his address from Roanoke, Va., to Buchanan, Va.

We are indebted to the Graduating Class of Mitchell College for an invitation to attend the commencement exercises in Shearer Hall, Statesville, N. C., May 9-12.

The Senior Class of the Assembly’s Training School, Richmond, Va., also remembered us, and sent an invitation to attend their commencement exercises, Tuesday evening, May 6, in Watts’ Chapel, Ginter Park.

Rev. S. W. Moore, pastor of the Church at Bluefield, W. Va., who has been in France with the Army and whose letters have been enjoyed by our readers, has arrived in Philadelphia and will soon be at home.

We regret to learn that our friend, Dr. Byron Clark, of Salisbury, who has been operated upon in Baltimore for cataract, is temporarily blind with no definite hope of early recovery. The sympathy of his many friends goes out to him and his people.

W. C. Wells, the brother of Dr. J. M. Wells, of Wilmington, N. C., is one of two lawyers appointed to act as legal advisers to the Board of Liquidation in Paris, which

has charge of all claims against our Government and of our Government against the several Allied Nations.

As there are hundreds of millions of dollars involved, the legal difficulties are many, so that it is a distinct honor which has been conferred.

The Synod of the Associate Reformed Presbyterian Church, than whom there is no finer body of men, has been in session the past week in this city, meeting in the East Avenue Church, of which Dr. W. W. Orr is pastor. The attendance was large, the sessions full of interest and Judge Mower, of Newberry, S. C., as moderator made a most efficient presiding officer. Sister denominations represented on the program were the Presbyterian U. S., by Dr. S. L. Morris, who made an earnest address on Home Missions and the United Presbyterian, by Drs. Anderson and Kyle, who brought fraternal greetings to the Synod. On last Sabbath a large number of the Charlotte pulpits were occupied by the visiting brethren.

SOUTH CAROLINA.

Laurens—From the annual report of the First Church, Laurens, we gather the following:

Church closed by quarantine or otherwise nearly four months.

Members received, 26. Total membership, 300, of whom 27 are non-residents. Offerings over \$13,000, of which about one-fourth was expended upon the maintenance of our own Church and three-fourths contributed to the various benevolent causes.

To the Red Cross, \$2,553.75; Armenian and Syrian relief, \$1,220.00; United War Work and Miscellaneous, about \$2,000.00; Foreign Missions, \$2,160.00, and the regular home beneficences, \$2,172.00.

Liberty—The pastor and his family have been most cordially received at Liberty. Upon our arrival here we were taken into the homes of the people and cared for most graciously until our household goods came. We were then moved into the manse. Upon entering it, we found it made most attractive throughout with paint, varnish and kalsomine. And this was not all. The pantry had been stocked and locked. However, we were given the key which opened up to us many and varied good things for the physical man.

Not only have we been heartily welcomed by our own people; but also by the other people of the town. On Sunday evening, April 27, a union service was held at the Presbyterian Church, at which words of welcome and encouragement were spoken by the pastors of the Methodist and Baptist Churches. For all these manifestations of kind interest, we are most grateful.

H. A. Knox.

Meeting of Bethel Presbytery, April 22.—Opening sermon by the Moderator, Rev. F. H. Wardlaw, Matt. 25:13: "The Neglected Doctrine." Present, Ministers, 14; Elders, 39. Rev. G. W. Nickell, of Bethel Church, was elected Moderator, Rev. F. H. Wardlaw, Stated Clerk, Rev. A. Martin, Assistant Clerk.

New Members Received: Rev. D. B. Green, from Pee Dee Presbytery; Rev. J. B. Bailes, from Piedmont Presbytery; Rev. J. E. Berryhill, from King's Mountain Presbytery; Rev. F. Ray Riddle, from Florida Presbytery.

Presbyterial sermon preached by Rev. J. B. Swann, Matt. 18:18: "Church Discipline."

A communication from Rev. C. H. Pratt, representing "The Inter-Church World Movement," was considered. Presbytery unanimously found itself unable to assume the sympathetic attitude which was asked and saw in the movement "one of many reminders that our church courts, our pastors and our congregations are in danger of becoming mere pawns in the hands of self-appointed leaders and agencies who are neither directly nor indirectly responsible to any organized branch of Christ's Church."

Two overtures to the General Assembly: One touching a Clearing House for Benevolent Funds; a second with respect to establishing a mission to the Jews,

Time and place of next meeting: 8 P. M., September 9, Liberty Hill, S. C.

F. H. Wardlaw, S. C.

Pee Dee Presbytery met in Marion, S. C., April 15, with 16 ministers and 26 elders present.

Rev. H. Tucker Graham, D. D., preached the opening sermon at the request of the Moderator, Rev. J. M. Halladay, D. D.

Rev. J. A. McQueen was elected Moderator and Mr. D. S. Matheson was elected temporary clerk.

Mr. J. D. Henderson, a member of the Carolina Church, and a student at the Presbyterian College of South Carolina, was received under the care of Presbytery as a candidate for the ministry.

The continued illness of Rev. A. W. White was reported and the stated clerk was instructed to write him a letter of sympathy and Dr. Graham led the Presbytery in prayer in his behalf.

Rev. A. J. Howell was received from Wilmington Presbytery and accepted calls from the churches of Latta and Dumbarton. A commission was appointed to install him May 11.

The pastoral relation between Rev. J. P. Anderson and the churches of Lamar and Fairhope was dissolved and these two churches were granted permission to employ a supply until fall meeting of Presbytery. Rev. J. P. Anderson will give his whole time to the Timmons ville Church.

Presbytery adopted an overture to the Assembly, presented by Rev. J. M. Halladay, D. D., on a change in the Book of Church Order on Licensure and Ordination, which, if adopted by the Presbyteries, will make our book conform to our practice in the licensure and ordination of candidates.

The application of Rev. A. L. Davis for appointment as a Foreign Missionary to Brazil was heartily endorsed by Presbytery.

Rev. J. M. Halladay, D. D., made a most inspiring report on local Home Missions. The condition of this branch of our work is most satisfactory and is due of the untiring efforts of the local Home Missions Committee. Dr. Halladay was commended for his work and in further testimony of its appreciation, Presbytery fixed his salary at \$150 per year.

Dr. Halladay also presented a report on the Every Member Canvass, showing that last year the churches of Presbytery were apporportioned \$27,898 and pledged \$24,828. This year the churches are apporportioned \$32,791 and pledge \$31,283. The following increase in pastors' salaries was noted:

Bennettsville—Rev. G. M. Wilcox.....	\$ 600
Carolina—Rev. C. G. Brown.....	100
Clio—Rev. C. G. Brown.....	300
Cheraw—Rev. A. H. McArn.....	450
Dillon—Rev. W. B. S. Chandler.....	500
Darlington—Rev. D. M. Fulton.....	400
Florence—Rev. H. Tucker Graham, D. D.....	300
Jefferson—Rev. A. W. White.....	100
McBee—Rev. A. W. White.....	100
McColl—Rev. J. J. Harrell.....	200
Patrick—Rev. A. W. White.....	900
Rocky Creek—Rev. A. W. White.....	10.00
Ruby—Rev. J. R. Millard.....	22.50
White Oak—Rev. J. R. Millard.....	50.00

The following churches have called or are seeking pastors at the increase indicated:

Effingham.....	\$300.00
Blenheim.....	300.00
Hopewell—Rev. W. H. Johnson.....	500.00
Latta—Rev. A. J. Howell.....	200.00
Dumbarton—Rev. A. J. White.....	50.00

Presbytery adjourned Wednesday afternoon but many members of the Presbytery remained over to hear Chaplain John McSween, just home from overseas, give a most interesting address on his experiences and observations in France. This service was held in the Baptist Church. After Mr. McSween's address Dr. L. Ross Lynn, president of

Thornwell Orphanage, and Dr. Davidson M. Douglas, president of the Presbyterian College of South Carolina, reported on the progress of these institutions and eloquently presented their claims upon the churches.

The next regular meeting of Presbytery will be held in the Kentyre Church.

A. H. McArn, S. C.

NORTH CAROLINA.

Drive for Church and Manse Erection League Second Sunday in May—Presbytery has ordered that this cause be presented in all the Churches of Mecklenburg Presbytery, Sunday, May 11, or as near thereto as possible, and that subscriptions and pledges be taken, and that the first call be for the First Church at Badin.

We need the hearty support and co-operation of every pastor, and church. We must secure at least 3,000 subscribers to the League.

Let us meet our obligation and our great opportunity and assist in building churches in these needy and important fields.

All literature will be sent this week and plans made for speakers.

Be sure and do your part—let us make a strong pull and a pull together and we shall go over the top.

Remember the day, the second Sunday in May.

F. S. Neal, Chairman.

Wadesboro—In spite of four weeks of quarantine during the influenza epidemic, and the fact that it was for two months without a pastor, the First Church had a splendid report to make to Presbytery. During the year all current obligations were met and a \$300.00 account paid, which leaves the Church entirely free of debt. The salary of the pastor, Rev. Jno. Jordan Douglass, has recently been increased \$200.00.

Kenansville—Rev. O. G. Jones, D. D.—After more than a year's leave of absence spent in the Systematic Beneficence Campaign and in war work, Dr. Jones is back in the Synod's Evangelistic Work for his whole time and closed a good meeting at Kenansville in Wilmington Presbytery. A fine work was done among the girls of the school, nearly every one if not all who were out of the church accepting the Saviour. In all twenty persons signified their acceptance of Christ, of whom thirteen united with the Presbyterian Church before the meeting closed. Forty-three persons signed cards of reconsecration. At the date of this issue he is with Rev. J. R. Phipps at Pollockville. The Kenansville Church contributed \$40.00 to the Synod's Evangelistic Work in the meeting.

A. W. C.

Elizabeth City—On Sabbath evening, April 27, our ministry of eight years here came to a close. The Church was filled with friends and members of other congregations, who came in to worship with us in the farewell service. After the benediction, Col. Lamb, for many years an elder of the church, presented on behalf of this congregation a purse of \$237. It is needless to say that we were deeply touched by this token of love from this sincerely devoted and loyal people. Cann Memorial is a mission church. The organization has been maintained through this year at the cost of an ever increasing sacrifice, while there are about forty members on the roll, the financial burden of the congregation has rested upon nine families, who have contributed on an average of \$1,200 per year to all causes. We pray that God's blessing may rest upon this consecrated people, that they may soon secure another pastor, and that the Lord Jesus, the great Shepherd of the sheep, may continue, in the future, as in the past, to lead them into "The green pastures and by the still waters."

J. B. Black.

Mecklenburg Presbytery—There will be an adjourned meeting of Mecklenburg Presbytery on Monday, May 12, at 2:30 P. M. at the First Presbyterian Church, Charlotte, N. C.

John E. Wool, S. C.

King's Mountain—Sunday, April 27th, Rev. W. A. Murray, of Shelby, preached here and moderated a congregational meeting to call a pastor. The congregation unanimously called Rev. A. S. Anderson, of Hopkinsville, Ky. Our Church has recently decided to have a pastor for all his time. Heretofore we have been grouped with Bessemer City and Long Creek. The outlook here is very bright and it is earnestly hoped that Mr. Anderson will accept the call.

Hendersonville—This Church is making encouraging progress under the efficient leadership of the new pastor, Rev. J. F. Ligon, who has been in the field since December 1st.

During the last few weeks sixteen new members have been received.

On April 27th the following additional officers were ordained and installed: Dr. S. B. McPheeters and J. O. Williams, elders, and Messrs. R. M. Oats, J. D. Duff and Charles L. Grey deacons.

The every member canvass in March showed a decided increase over last year both for benevolences and current expenses. The canvass for the church papers has also been made and quite a number of new subscriptions obtained.

Items of News from Concord Presbytery—Concord Presbytery enters upon the new ecclesiastical year with encouraging conditions and hopeful prospects. Every pastorate has a pastor either on the field or in immediate prospect. The Presbytery, at its recent stated meeting, planned to "lengthen its cords" as well as to "strengthen its stakes." Provisions were made for the location of three local missionaries in counties in which our Church is weak; and two Sunday School Workers in sections in which such work is especially needed. There are but few pastorates in the Presbytery that have not increased their pastors' salaries during the past year. A very encouraging feature of the Home Mission Work of the Presbytery is, that the Churches pay their apportionments for this cause with such regularity and promptness that our treasurer is able to pay all bills at the end of each month. Presbytery has ordered an evangelistic campaign to include every Church in the Presbytery, giving every Church at least one evangelistic meeting during the year, and using the ministers of the Presbytery as far as practicable. The schedule of this campaign will be published at an early date.

The superintendent and evangelist would be glad to correspond with any minister who is specially adapted to mountain mission work, and who feels positively called of God to such work.

J. M. Clark,

Superintendent and Evangelist.

Hawfields—On the third Sunday in May the annual Home Coming Day will be observed. Dinner will be served on the grounds, and all of the children and friends of the Church are cordially invited to be present. It is expected that the Mebane Church, which Hawfields affectionately claims as a daughter, will unite in the day's worship. The communion sermon will be preached by Rev. A. W. Shaw, pastor of the Mebane Church. The pastor will preach the sermon on foreign missions.

Hawfields was organized in 1755, and here Orange Presbytery was organized in 1770. But Hawfields is one of the old country churches that has not passed into innocuous desuetude. This year's offerings to benevolences amounted to an increase of over 72 per cent above those of last year, with an additional offering to Synod's Home Missions through Bros. Black and Burr, of \$168.72. There were 44 additions through the year on examination, and two on certificate.

On Sunday, April 20, seven additional deacons were ordained and installed, as follows: Messrs. Kerr Scott, Lorraine Turner, Edward Kerr, Dewey Covington, Julian Gill, John Fenton and Wm. Woods, Jr. The Young People's Society of Christian Endeavor is doing an aggressive work; and from it, for the new church year, the session has appointed Mr. Kerr Scott as Superintendent of the Sunday

School, with Mr. Loraine Turner as Assistant Superintendent. Under the able management of the cemetery committee, of which Mr. R. W. Scott is chairman, our endowment fund for the upkeep of the cemetery has grown to about \$3,700.00, with \$3,350.00 paid in, and invested in Liberty Bonds. At a largely attended meeting of the Ladies' Missionary Society, recently, plans were brought before them, looking to a greatly increased efficiency during the coming year.

Bethlehem and Bethany, which are grouped with Hawfields, report increases in benevolent contributions, respectively, of 60 and 184 per cent. Saxapahaw, the other member of the group, had done so well last year, and had suffered so severely from the influenza, that she failed to report an increase in contributions, but made a fairly substantial offering nevertheless. Not only did Bethlehem overpay the pastor's salary, but the pastor wishes to record his warm appreciation of many gifts in money and provisions from all of his four churches.

Jonas Barclay, Pastor.

Buffalo and Midway, Greensboro—Buffalo Church recently sent up to Presbytery the most encouraging report it ever sent in its long history. There has been an increase of more than 50 per cent in money raised for all causes and more than 100 per cent. to beneficence over one year ago; more than 300 per cent. increase to all causes over five years ago and more than 600 per cent. increase to beneficence during this time. In the last year 39 members were added to the Church, 33 of whom were received on profession of their faith.

In our recent every member canvass of the congregation the ladies canvassed the ladies for beneficence and got most gratifying results. The men did their part nobly in the canvass also, and the whole Church is looking forward with hope and expectation of seeing the new year far surpass anything it has ever done before. The Church is fortunate in having for the canvass a progressive and liberal congregational manager in Dr. W. P. Knight, who does himself what he tries to get others to do.

Our Sunday School is responding in a fine spirit to all the worthy objects presented for its support. During the year it gave more than \$250 to the stricken Armenians, and several individuals and classes have adopted Armenian children for the coming year. This interest was created largely by our live and efficient superintendent, W. G. Wharton.

In connection with our school we have a thriving Men's Bible Class, known as the David Caldwell Bible Class. It is well organized and is endeavoring to interest the men of the community in Bible study and Church attendance, and in worthy objects of beneficence. H. A. Barnes is at the head of this class as its president, and expects to have more than 100 men enrolled as active members before the Summer is gone. It is enough to inspire any pastor to have these men and others who are equally interested loyally cooperating in making the Church a power for helpfulness and service in the community and the world.

Midway Church has recently asked for services four times per month instead of twice, as heretofore, and already a good effect is seen on the Sunday School and the preaching services. Both Buffalo and Midway have just made substantial increases in the pastor's salary, and are therefore keeping step with the "Progressive Program of the Assembly's Stewardship Committee." They already know how we feel about it!

E. Frank Lee, Pastor.

Kings Mountain Presbytery met in Lincolnton, N. C., April 15th, at 8:00 P. M., and was opened with a sermon by Rev. G. A. Sparrow, the last moderator present, from Matt. 21:28 and Is. 5:1-5. Thirteen ministers and twenty-four ruling elders were present.

Organization: Rev. J. T. Dendy was elected moderator and Rev. W. A. Murray, temporary clerk.

Reception: Licentiate Joseph L. Bartlett was received from Louisville Presbytery. Ordination: Licentiate Bartlett was regularly ordained as an evangelist.

Requests: Rev. W. S. Hamiter was granted permission to supply High Shoals Church.

The Shelby Church was granted permission to amend its call to its pastor by adding \$200 to his salary.

A petition, signed by thirty (30) persons for the organization of a Presbyterian Church at Mayworth, N. C., was granted, and the following commission was appointed: Rev. J. T. Dendy, Rev. W. J. Roach, Rev. H. R. Overcash and Elder J. F. Ratchford. Alternates: Rev. J. H. Henderlite, D. D., and Elder Jno. M. Kennedy.

Overture: The following overture was adopted: "The Presbytery of Kings Mountain overtures the General Assembly to obtain for the Church a direct and definite part in the work of evangelizing the Jewish people, either in this country or abroad, or both, as the Spirit may direct."

Church Paper: The following resolution was adopted by Presbytery: "The Presbytery of Kings Mountain has heard Dr. J. R. Bridges, Editor of the Presbyterian Standard, with deep interest, and desires to record its appreciation and gratitude to him as editor and one of the owners of the paper for the splendid and manifold services rendered to the Church gratuitously by this most excellent church paper. The Presbytery hereby recommends the Standard to all our churches, and urges its introduction into all our homes.

Presbyterial Sermon: Rev. W. A. Murray was appointed to preach the doctrinal sermon on Sabbath Observance at the fall meeting of Presbytery.

Rev. W. S. Hamiter was appointed to preach the sermon on Family Religion.

Dissolution: The name of Waco Church was stricken from our roll inasmuch as the church has merged itself with the Cherryville Church.

Systematic Beneficence: The Committee on Systematic Beneficence was instructed to revise the table of apportionments and report to the fall meeting.

Next place of meeting: The next regular meeting will be at Lowell, N. C., September 16, 1919, at 8:00 P. M.

F. A. Drennan, Stated Clerk.

Fayetteville Presbytery met in its two hundred and twelfth stated session at Ashpole Church (near Rowland), April 22, 1919, and was opened with a sermon by the retiring Moderator, Rev. J. K. Hall. One hundred and twelve members were enrolled. Rev. J. J. Hill was elected Moderator and Rev. A. S. Anderson Temporary Clerk.

The following were present as corresponding members: Revs. A. C. Ormond, Meridian Presbytery; John McEachin, Orange Presbytery; A. C. Bridgman, Orange Presbytery, and A. S. Caldwell, Asheville Presbytery.

Rev. W. C. Buchanan, our Missionary to Japan, was present and was introduced to the Presbytery, owing to his long absence from our bounds.

The following ministers were received into this Presbytery and their names enrolled: Revs. A. W. Crawford, J. McI. Wicker and E. C. Murray, D. D., from Orange Presbytery; R. M. Phillips, from Charleston Presbytery, and Dugald Munroe, from Concord Presbytery.

A touching memorial service, in memory of Rev. H.-J. Mills, deceased, was held at the 11 o'clock hour the second day.

The Presbyterial sermon on Sabbath Observance was preached by Rev. W. L. Wilson, and immediately afterwards the Presbyterial communion service was held.

A popular meeting in the interest of Sabbath School work was held and interesting addresses were made by Rev. J. K. Roberts and others.

The Treasurer's report showed total funds handled by him during the year, \$8,230.18, disbursement for all obligations, \$6,044.14, leaving a balance in the treasury of \$2,186.04.

Foreign Missions received much attention. A popular meeting was held and two splendid addresses from returned Missionaries—Rev. John McEachin, of Korea, and Rev. W. C. Buchanan, of Japan—were very much enjoyed by the Presbytery.

Rev. A. W. Crawford, Superintendent of Synod's Home

Mission work, presented a report of the work in this Presbytery for the last year, showing that Fayetteville Presbytery contributed \$6,420, as compared with \$3,932 last year.

The report on Christian Education showed that 184 candidates for the ministry entered the service of their country for the period of the war. Of these 11 died in the service. Two ministers also died on the field of battle—one, Rev. T. M. Bulla, was formerly from this Presbytery.

The report on Systematic Beneficence shows that our whole Presbytery contributed \$101,924.00 for the beneficent causes during the year.

For Assembly's Home Missions the whole General Assembly contributed \$303,391.97, being an increase of twenty-nine and one-half per cent. The special attention of our pastors is called to Home Mission Week, November 23-30.

Rev. E. C. Murray, D. D., is to be installed pastor at St. Paul's on May 24, at 4 P. M. Rev. J. K. Hall is chairman of the commission. Other members of the commission are Rev. G. E. Moorehouse and Dr. T. L. Stamps.

Eleven churches made request that they be allowed to change terms of call for their pastors and increase their salaries, as follows: Cypress, Vass, Cameron, Fayetteville First, Highland (Fayetteville), Bluff, Dunn, McPherson, Ephesus, Spence and Oakland. These requests were granted and the churches commended for their action.

Nominations: To preach Presbyterian sermon next meeting, Rev. J. A. McMurray—subject: "The Christian's Relations to Worldly Amusements."

Trustees Flora Macdonald College, exit 1922—Rev. J. K. Roberts, Messrs. B. F. McMillan, M. D.; A. T. McCallum, A. W. McLean, and J. A. McDonald, of Toronto, Canada.

The Home Mission report shows all of our fields supplied with preaching, except two, and much good has been accomplished during the year in spite of the hindrance from influenza, and the absence of several of our workers, who have been in the service of their country.

The next stated meeting will be held at Jackson Springs, at a time to be fixed later.

After adopting a hearty vote of thanks for the gracious hospitality of the Ashpole and Rowland churches, Presbytery adjourned to meet in the First Church, Fayetteville, Tuesday, June 3, 1919, at 12 o'clock noon.

E. L. Siler, Stated Clerk.

Orange Presbytery met in regular session in the Reidsville Presbyterian Church on Tuesday, April 15, 1919, with thirty-seven ministers and thirty-three ruling elders in attendance. This was a large meeting and a great deal of routine and other important business was accomplished.

The opening sermon was preached by the Rev. D. Clay Lilly, D. D., of Winston-Salem, at the request of the retiring moderator, Rev. C. W. Erwin, and it was a fine presentation of the "Precious Faith" of God's people, 2 Peter 1:1.

The Rev. E. R. Leyburn, D. D., of Durham, was elected Moderator and the Rev. C. P. Coble, of High Point, Temporary Clerk.

The Rev. A. R. Shaw, D. D., was present and was heartily invited to sit as a corresponding member, also the Rev. Messrs. S. B. Brown and W. S. Hester, colored Baptist ministers, were invited to sit as visiting brethren. The Rev. W. P. Robertson tendered his resignation of the pastoral charge of the Leaksville Church, and the Church cited to show why the relation be not dissolved. The Rev. Dr. T. M. McConnell and Rev. C. W. Erwin were granted permission to labor out of our bounds.

Certificates of dismissal were granted to Rev. A. W. Crawford and Rev. J. McI. Wicker to unite with Fayetteville Presbytery, and to Rev. C. E. White to Mecklenburg Presbytery. The pastoral relation between Mr. White and the Roxboro Church was dissolved.

A call from the Graham Church for Rev. E. N. Caldwell, of Nashville Presbytery, was presented, approved, and certified, and permission granted to prosecute the same.

The Rev. W. Boyd Goebel, of the "Convention of Louis-

iana Congregational Church," was invited to sit as a visiting brother. Mr. Goebel afterwards presented a certificate of dismission from the aforesaid Church and desired to be received into the Presbyterian Church. He was carefully examined in accordance with the Book of Church Order, and after answering the questions required, he was received as a member of Orange Presbytery and enrolled. Mr. Goebel will have charge of the Madison Church at a salary of \$1,000.

The Board of Trustees of the Glade Valley School made a report touching the conduct of Rev. A. R. Woodson, and discharging him as superintendent of the school. The report was adopted and its contents referred to a special committee consisting of Revs. L. T. Wilds, Jr., C. F. Myers, C. E. Hodgkin and Elders F. C. Robbins and J. E. Conrad. Subsequently the committee reported recommending that Mr. Woodson be deposed from the ministry, and after due deliberation, the report was adopted.

The Rev. A. W. Crawford was heard in the interest of the Synod's Home Mission work. The Rev. C. E. Hodgkin was unanimously elected treasurer of the Presbytery.

The "Inter-Church-World Movement," as presented to Presbytery, was endorsed. The campaign in the Synod for \$1,000,000 for colleges was endorsed.

The Home Mission Committee made a fine and encouraging report, notwithstanding the drawbacks of war, influenza and high cost of living the past year.

In connection with the Foreign Mission report, the Presbytery enjoyed the delightful treat of hearing our Missionary, Rev. John McEachern, of Korea.

The next stated meeting of Presbytery will be held with the North Wilkesboro Church. The Presbytery adjourned to meet in Winston-Salem on May 9, 1919, at 1:30 o'clock P. M.

On motion the closing prayer of this session had special reference to our President and the members of the Peace Conference, that God might guide them to wise conclusions in the closing days of the great Peace Conference.

D. I. Craig, Stated Clerk.

Jacksonville—Rev. C. Connor Brown recently conducted a series of meetings in this church. The meeting was a great blessing to the Church. Over thirty-five made a profession of their faith in Christ. While there were about one hundred and fifty that reconsecrated their lives to the Master. Seven gave their names to unite with Presbyterian Church, while a number gave their preference for the Baptist and Methodist churches. The meeting was a success considering certain prevailing conditions in the town. Our Synod is indeed fortunate in securing the services of Mr. Brown. He is a forceful and effective preacher. A collection was taken for Home Missions amounting to \$60.50.

J. R. P.

GEORGIA.

La Grange—Rev. Thomas D. D. Batemon, of Cape Girardeau, Mo., has been called to the pastorate of the church here to succeed Rev. J. G. Herndon.

West End, Atlanta—The members of this Church held their annual congregational meeting and social on Friday evening, April 4th, at which reports were presented from every department of the church work; all of which indicated a most prosperous condition of affairs. There have been twenty-two members added to the Church during the year on profession of faith and the congregation had contributed a little more than \$9,000.00 to all causes. The reports were interspersed by a delightful program of music. This was followed by a pleasant social hour. The Sunday School room had been tastefully decorated for the occasion and delicious refreshments were served.

The pastor, Rev. R. F. Kirkpatrick, and a large delegation from our Endeavor Societies, including the presidents of all three of the Christian Endeavor Societies, attended the State Christian Endeavor Convention at Augusta May 2nd to 4th.

Correspondent, R. M. H.

Her Second Honeymoon.

(Continued from page 10)

tily, self-conscious. Mrs. Crawford went upstairs and hurriedly changed her dress to a gingham wrapper. Julia and the neat mulatto girl who had been brought in to help with the serving were collecting dishes on the little tables scattered here and there. Mrs. Crawford heard their soft voices blending with the clink of glass. She was reflecting that tomorrow she must begin to pack the wedding gifts, a great responsibility.

"What are you getting ready for now, Edith?" her husband's voice spoke behind her and she started. She had quite forgotten him. For some reason his question with its hint of authority, its suggestion of disapproval, vaguely irritated her.

"I shouldn't think you'd need to ask that, with this house upset from garret to cellar."

"Better leave the girls to straighten things. You're tired out."

"Oh, no, Hugh," she protested, "I'm not tired." A sudden terror of his interference assailed her. He wanted her to sit down, and fold her hands, exposing her defenseless spirit to those furies she had kept at bay so long by ceaseless activity. How was it that he could not see that for her the end of the world had come.

"It's 12 o'clock, Edith."

It was her husband's voice and again her start showed how little he had been in her thoughts.

"I supposed you were in bed and asleep long ago." There was reproach in the look she gave him.

"I'm waiting for you." He stood in the doorway, still in his evening clothes, his hands thrust into his pockets. Abstractedly she noticed his surprising air of youthfulness. Neither of her boys was so good looking as her husband. Unconsciously she had always half resented the fact.

"Don't wait, Hugh. I'm going to slip into the front room for tonight. I'm too nervous to sleep. I should only keep you awake."

Augusta's wedding night! Her flaming cheek pressed against the cool pillow, she stared wide-eyed into the dark. And it seemed only the other day that the nurse had brought Augusta in for her to see, a tiny, red, puckered object which only a mother could have thought beautiful. And now her baby had become a woman and gone the woman's way of love and sacrifice; wifehood with all that path she herself had trodden. They came back to herself, her desolation.

The dazed wonder of her thought crystalized into a definite question. What was she to do with her life? She had thought once, she remembered and thought tragically at the recollection, that the mothers whose children were grown up, and had left home were subdued, chimney-corner creatures, quite content to sit and dream over the past. Her tingling vitality gave the lie to the picture. She was under 50, intensely alive, charged with energy to her finger tips, a woman made for responsibility. And now her life-work had taken wings. The years that stretched ahead of her were as desert sands. She understood how it was that hale, vigorous men after retiring from business, sickened and died, from the sheer lack of something to do.

The night went swiftly. Each time the clock struck, she wondered what had become of the hour since its last warning. The gray light of the dawn stole into the room. She felt feverishly impatient to rise and begin packing Augusta's wedding presents. And then unexpectedly, as she planned the strenuous day, crowded too full of activity to leave time for thought, she fell asleep. When she woke the sunlight flooded her room, and her husband fully dressed, stood in the doorway, thoughtfully regarding her.

Mrs. Crawford started up. "Oh, I've overslept. Why didn't you wake me?" The odor of coffee and bacon made clear the extent of her transgression. "You've had your breakfast?"

"Yes." He advanced and seated himself on the edge of the bed. She realized with vague alarm that he had something definite on his mind. Disquieting suggestions raced

through her brain. "Are the presents all right?" she exclaimed.

He ignored the question. "Edith," he said quietly. "I want to take a little trip starting the first of next week. Can you arrange to leave Monday?"

She lay looking at him with an incredulous amazement. "A trip? Leave Monday!"

"Yes."

"But why?"

"Oh, say, pleasure."

She found her voice and her wits together. "It's out of the question, Hugh. If you feel like a little change, probably Mr. Mason could arrange to go with you for a fishing trip. Or they're always glad to see you at Uncle Andrew's."

She paused. Her husband was more docile than the children. As a rule he accepted her suggestions without argument. Now he shook his head.

"That won't do. This time you'll have to go along."

"Me? It's impossible, Hugh. Everything has been set aside and put off until Augusta's wedding was out of the way. It can't make any difference whether—"

"It makes all the difference," he interrupted her gently. "This isn't an ordinary jaunt. It's our wedding trip."

"Our wedding trip! Do be serious."

"I never was more serious in my life." The sudden intentness of his gaze convinced her that he spoke from a strange fullness of heart. "Is it possible that you don't realize that we are starting at the beginning?"

"I don't know what you mean." There was apprehension in her answer, as well as appeal.

"It's twenty-five years Monday since Rodney came. And Ruth was next. They were pretty close, those babies, and you were a wonderful mother from the start. I don't take any credit for the way they have turned out. I earned the money you needed for them, and backed you up when you wanted my moral support and shared the griefs and joys as they came along. But the honor of making our boys and girls what they are all belongs to you."

She had gone through the strain of the previous day without a tear and even the torturing night had left her dry-eyed. Now she looked up at him with eyes frankly wet.

"That's very nice of you, dear," she said with a little laugh, "But I don't understand—"

"Wait, Edith. I'm not blaming you, God knows. It's not easy to crowd two absorbing interests into one life. But didn't you ever realize that I was lonely?"

"Lonely!"

She stared at him blankly. Under the kindness of his regard she felt a strange reproach.

"It's always been the children," he said. "When have we had a talk for fifteen years that wasn't about them, directly or indirectly? You've read up a little on engineering, so as to be somewhat familiar with Guy's interests. But what do you know of mine?"

"Hugh!" she gasped. In this strange mood he seemed almost a stranger. His next words coincided strangely with her flashing thought.

"I was 25 when Rodney was born, a mere kid, we'd think now, undeveloped, undisciplined. I'm not the man you married, my dear, but you haven't found it out. Ever since the babies began to come along I've been to you their father, and not much else. We're a million miles apart."

"You mean," she began but could not finish. Her ebbing color finished the sentence. He gave her a half whimsical and wholly winning smile.

"No, my dear, I'm not making this the preface to a confession. As far as I'm concerned, you're the only woman. I want to fall in love with you, and marry you and carry you off and start to get acquainted. I've learned something since our other wedding trip, that I've wished I'd known earlier, but better late than never. It isn't right to become so engrossed in any business as to forget you're an individual. And that's equally true whether your business is selling real estate like mine, or being a mother like yours."

"We've made a mistake, both of us," his steady voice

(Continued on page 22)

Marriages and Deaths

Deaths.

RESOLUTIONS OF RESPECT.

Mrs. E. J. McLaughlin.

Passed by the Woman's Auxiliary of Raeford Presbyterian Church.

Whereas, it has pleased Our Heavenly Father in His wise Providence to call our beloved friend and co-worker, Mrs. E. J. McLaughlin, therefore be it resolved

First: That while we deeply mourn our loss, we bow in humble submission to His most holy will.

Second: That in the death of Mrs. McLaughlin the Woman's Auxiliary of Raeford Presbyterian Church lost one of its most faithful and devoted members.

Mrs. McLaughlin was one of the charter members of our society, and through all these years she has set for us a high standard of zeal, self-sacrifice and Christian living.

She was interested in every department of our work and proved her faith by her work.

We feel deeply our loss.

We shall miss her wise counsel, her prayers and her devoted service.

Of her we can truly say, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest upon their labors, and their works do follow them."

May a double portion of her spirit fall upon us, and may we follow her as she followed Christ.

Third: That we extend to her beloved family our heartfelt sympathy.

Fourth: That the secretary be ordered to spread these resolutions in the

minute book of the society, published in the local and church papers, and a copy sent to her family.

Mrs. Luke Bethune,
Mrs. F. A. Nisbet,
Mrs. J. W. Currie.

RESOLUTIONS OF SYMPATHY.

It is with a heart full of love and sympathy that we, the Woman's Club of Ingold, have this way of expressing our sincere and deep sympathy to our club sister, Mrs. Henry Sloan, in the loss of her devoted and loving companion, Dr. Henry Sloan.

Whereas God, in his infinite wisdom saw fit to remove from our community our most beloved physician, Dr. Henry Sloan.

He was kind and gentle, never denying any one his services, but always willing and anxious to go to the relief of the suffering. He had practiced in our community forty years, and had endeared himself to every one.

It was at the bedside of one of our club women that he was stricken, and in three weeks, God, who never makes a mistake, called him home.

Therefore, be it resolved, (1) That we, the Woman's Club of Ingold, feel the loss of this good and kind physician. We feel that his place is hard to fill. But glad that he let his mantle of usefulness fall on his two young sons, who are both very promising physicians.

(2) That we hereby express to his family and relatives our heartfelt sympathy in this, their sad hour of bereavement.

(3) That a copy of these resolutions be sent to the bereaved family, a copy spread on our minutes; and a copy sent to the county papers and the Presbyterian Standard.

Mrs. W. I. Wright,
Mrs. A. F. Johnson,
Committee.

IN MEMORIAM.

Rev. W. B. Arrowood, D. D.

Whereas, in His Wisdom, God has seen fit to remove Rev. W. B. Arrowood, D. D., from his sphere of earthly labors to the Heavenly home of eternal rest and peace and joy and sacred fellowship, be it resolved:

First: In the death of Dr. Arrowood we have lost a former pastor who was a very faithful and efficient teacher and preacher of the gospel of our Savior, a cheerful and sympathetic counselor and friend. For a decade with intense earnestness and zeal he shepherded us; by word of mouth and a life replete with good deeds. This devout man of God won our hearts and our lives to a consecrated service. When called to other fields of labor he never seemed to lose his love for Bethel Church, rejoicing with us in our progress and weeping with us in our sorrows. His influence abides and ever shall we feel it—inspiring us to higher and nobler aims, and to right convictions approaching we trust those for which he stood.

Second: While our hearts are grieved at the thought that we shall not again see the earthly face of this earnest servant of Christ, we extend our sincere heart-felt sympathy to the bereaved family and commend them to the only true comforter.

Third: That these resolutions be spread on the sessional record of Bethel Church, a copy be sent to the family and that they be sent to the religious newspapers for publication.

Thos. N. Dulin,
Chairman Com.

Children's Department

STUDYING MUSIC.

Dear Standard:

I am a little girl ten years old. I go to school. I am in the fourth grade. My teacher's name is Miss Thomas. I like her fine. I take music from Miss Hall. I hope my letter won't reach the waste basket, as I want to surprise my mother.

Your friend,
Isabel McFadyen.

CAN RIDE THE PONY.

Dear Standard:

I am a little boy six years old. I am sick today. We have just lots of little chickens and I like to feed them. My brother has a pony and his name is "Don." I can ride on his back. I

have a nice big tricycle, and my little cousin, Mary Frances Graham, has one too, and we have a good time running races.

Your little friend,
David Reid McNeill.

Rowland, N. C.

VACATION TIME.

Dear Standard:

I am a little girl eight years old. I am in the third grade. I like to go to school. My teacher's name was Miss Leggette. We all liked her fine. Our school is out now, so we can enjoy a long vacation. I have three brothers and two sisters. If my letter don't reach the waste basket I will write again. Your little friend,

Hazel Biggs.

Red Springs, N. C.

SURPRISE FOR MOTHER.

Dear Standard:

I am a little boy nine years old. We take your paper and I like to read your letters. I go to the Presbyterian Sunday School every Sunday. My teacher is Mrs. Kirkman.

Please print my letter, for I want to surprise my mother.

Your little friend,
Clan Evans, Jr.
Smithfield, N. C.

APPROPRIATE.

Foreigner—What is the significance of the eagle that is stamped on American money?

United States Citizen.—It is the emblem of its swift flight.—Detroit Free Press.

THE "PROMISSORY" BIRTHDAY PRESENT.

It was out in the tool house where Toggles and grandpa had most of their week day conferences (on Sundays it was usually in the hammock); and if you had been one of the chickens outside the door and could have heard what was said, you would have appreciated that it was an important conference.

"I don't suppose mother is well enough for a birthday party," said Toggles.

"I'm afraid not," answered grandpa.

They did not talk any more about that; there was no need to make each other sad by reminding each other of it.

"But of course we can give her presents," suggested Toggles.

"Certainly."

"You know, grandpa, I've thought a good deal about that. I would like to give her something very expensive, like a gold watch or a diamond ring or something like that. Only of course she has a watch, and she likes the ring father gave her better than she would any other, no matter how much it cost; and, anyhow, I haven't got very much money, not near enough to buy jewelry or anything like that."

"I don't believe mother would care a great deal for jewelry," commented grandpa.

"Maybe she wouldn't. There's candy, though; she likes that a little. I might get a box of candy."

"Yes." Grandpa stopped to drive a nail into the new chicken coop he was making. "But I never saw mother with a box of candy that she didn't give away a great deal more of it than she ate herself."

Toggles nodded. He knew that too, now that he stopped to think.

"Besides," grandpa continued, "grandma, you know, is planning to have a chicken for dinner, with custard for dessert—nutmeg on top and in the little glass bowls, you know—and then for supper, warm biscuits and maple sirup; and I really believe mother likes custard and maple sirup better than she does candy."

"Grandpa," exclaimed Toggles, "what would you get her if you had thirty-eight cents? What can I buy that she would really like?"

Grandpa laid down his hammer and gave his whole attention to the matter. "Why do you buy her anything?" he asked.

"Why, grandpa, I've got to give her something—that is, I don't mean I've got to, but—"

"You wouldn't need to buy it."

"No-o. I could make something, maybe. But would that be as nice?"

"I think it would be better if you made what I am thinking about."

"What is it?" Toggles demanded.

"Well," answered grandpa, "I wouldn't think first about the thirty-eight cents. I would begin by asking: 'What can I give that would please

mother the most?' And I think I know."

"What is it?"

"Sometimes," grandpa began, "I have heard mother say, 'It's time to go to bed now,' or 'Can't you let Mabel play with the blocks for a while?' or 'Better put on your shoes now' when you want to go barefoot, you know; and always of course you did what mother asked you to do, but you did not always do it right off and as if you wanted to do it."

"I know," admitted Toggles.

It was not at all a pleasant topic to talk about, and he did not see what it could possibly have to do with mother's birthday.

"Well, now," grandpa continued, "I know, because I was a father long before I was a grandfather, that there is nothing makes fathers and mothers so happy as to have children mind right away as if they enjoyed it more even than having their own way."

"I know, grandpa," Toggles confessed, "and I mean to mind that way always, but you see I forget—"

"I know just how that is, and that's where the present comes in. Do you remember the day we bought the pigs—of Mr. Salow? And the piece of paper I gave him that I told you was a promissory note?"

Toggles nodded. He remembered all about it.

"Now if I should forget that I owe Mr. Salow that thirty dollars, he would just show me that piece of paper, and I would remember and pay him. What if you gave mother, for her birthday, something that she could show you to remind you? Well, suppose that you and Mabel were fussing a little bit; you know sometimes you do; and suppose Mabel were all in the wrong; you know sometimes she is. Mother might show you your present, and you would stop right then and there and give Mabel the croquet mallet or the next turn in the swing or whatever it was, not because Mabel deserved it, but because that would be your birthday present to mother, and you would know that it would please mother not to have any more fussing."

Toggles did not at first quite understand it, but they talked a long while about it, and after supper Toggles told grandma the plan, and she thought it was a very good one. It certainly was a great surprise to mother. She never guessed one thing about it; and even when she found it on the tray on which they carried in her breakfast and was unwinding the tissue paper wrapping, she had no sort of idea what it was. What came out of the wrapping was a little booklet, such as Toggles had learned to make in school, with a heavy, gray paper cover, the end tied with a bow of blue ribbon and lettered: "For Mother. From Toggles." She opened it; and inside were twelve little white slips, carefully perforated with a pin along one edge, so that they could easily be torn out, and on each slip, written

just as carefully as a six-year-old boy could write it, were these words: "Good for One Cheerful Minding. On Demand. Signed Toggles."

And the best of it was that every one of them was paid as promptly and fully as anyone could have wished—Frederick Hall, in the Beacon.

AFTER SCHOOL.

Oh, mother, can't I have some cake?
Can't Johnny have some pie?
Can't we come in—just us—and take
An apple by and by,
If we both wipe our feet off clean
The way you told us to?
And if we run across Bill Green,
Can't Billy have one, too?

Oh, mother, have you seen my hat,
The one I wear to play?
And, say, ma, where'd I put my bat
And ball the other day?
Can't Johnnie wear my other shoes
Till his own pair gets dry?
Do you care, mother, if we use
Your old broom by and by?

We want to use the broom to sweep
The home plat off, you see.
And, mother, we want you to keep
Our things for John and me
So we won't lose them when we play;
Our knife and marbles, too—
Won't you please put them all away
Just as you always do?

If Billy Green should come and knock
At the back kitchen door,
Tell him we're in the vacant block
Right next to Johnson's store.
And let him have my other shoes—
My old ones—so's to play;
He can't play barefoot or we'll lose;
He's got to pitch today.

And would you care if Johnnie came
To supper when we're through?
If Bill should pitch a dandy game,
Can't I bring him home, too?
If Bill comes to the kitchen door,
Won't you give him some pie,
So he'll be strong and curve 'em more?
Thanks, ma! Good-bye! Good-bye!
—Exchange.

HELP MOTHER NOW.

Said Peter Paul Augustus: "When I am grown a man,
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her very gently, and keep her safe from harm.

"But when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong.
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."
—The Brown Memorial Monthly.

Commissioners to the General Assembly

At New Orleans, La., May 15, 1919

SYNOD OF ALABAMA		F. K. Rosamond.....Chattanooga, Tenn.		Alternates		Post Office	
Presbytery of East Alabama		John M. Jones.....Sweetwater, Tenn.		Rev. J. I. Armstrong.....Nashville, Tenn.		Rev. W. E. Dozier.....LaGrange, R. F. D.	
Principals		SYNOD OF ARKANSAS		Presbytery of Arkansas		Rev. R. M. Stimson.....Atlanta	
Post Office		Principals		Post Office		J. W. Carley.....Inglewood	
Rev. C. K. Taffe.....Union Springs		Rev. M. S. Smith.....Batesville		Post Office		J. A. Young.....Lithonia	
Rev. L. R. Scott.....Montgomery		R. W. Porter.....Little Rock		Post Office		G. H. Gwin.....Manchester	
Thos. G. Wilkinson.....Eufaula		Alternates		Post Office		Presbytery of Augusta	
W. E. Hinds, M.D.....Auburn		Rev. J. F. Lawson.....Little Rock		Post Office		Rev. F. G. Hartman.....Washington	
Alternates		E. B. Ragland.....Des Arc		Post Office		M. F. Leary.....Augusta	
Post Office		Presbytery of Ouachita		Post Office		Alternates	
Rev. R. H. McCaslin.....Montgomery		Principals		Post Office		Rev. Jas. Thomas.....Eatonton	
Rev. D. F. McConnell.....Prattville		Rev. C. E. Hickok.....Hot Springs		Post Office		C. W. Gee.....Crawfordville	
H. B. Wilkinson, M.D.....Montgomery		A. H. Whitmarsh.....Texarkana		Post Office		Presbytery of Cherokee	
E. A. Coley.....Alexander City		Alternates		Post Office		Principals	
Presbytery of Mobile		Rev. E. M. Munroe.....Gurdon		Post Office		Rev. J. H. Patton.....Marietta	
Post Office		N. C. McCrary.....Richmond		Post Office		J. D. Taylor.....Summerville	
Rev. H. W. DuBose.....Mobile		Presbytery of Pine Bluff		Post Office		Alternates	
J. I. Burgett.....Mobile		Principals		Post Office		Rev. R. H. Orr.....Summerville	
Alternates		Rev. Wm. A. Rolle.....Dermott		Post Office		W. L. Abbott.....Acworth	
Postoffice		Prof. E. B. Tucker.....Helena		Post Office		Presbytery of Macon	
Rev. J. F. Ford.....Brewton		Rev. J. H. Morrison.....Holly Grove		Post Office		Principals	
Prof. J. A. Zellar.....Brewton		J. B. Swift.....Marvell		Post Office		Rev. I. S. McElroy.....Columbus	
Presbytery of North Alabama		Presbytery of Washburn		Post Office		Rev. R. M. Pegram.....Moultrie	
Post Office		Principals		Post Office		T. S. Lowry.....Macon	
Rev. J. A. Bryan.....Birmingham		Rev. J. E. Jeter.....Combs		Post Office		W. W. Gibson.....Donalsonville	
Rev. David Park.....Anniston		A. McCartney.....Fayetteville		Post Office		Alternates	
Rev. J. P. Stevenson.....Hartselle		Alternates		Post Office		Rev. L. G. Henderson.....Americus	
W. R. Dortch.....Gadsden		Rev. J. T. Caughley.....Fayetteville		Post Office		Rev. J. B. Meacham.....Moultrie	
W. H. Winn, M.D.....Ensley		J. A. Barrett.....Fort Smith		Post Office		W. H. Young.....Columbus	
M. Hood.....Birmingham		SYNOD OF FLORIDA		Post Office		R. M. Fleming.....Camilla	
Alternates		Presbytery of Florida		Post Office		Presbytery of Savannah	
Post Office		Principals		Post Office		Principals	
Rev. A. G. Harris.....Birmingham		J. W. Roseborough, Jr.....Marianna		Post Office		Rev. A. L. Patterson.....Savannah	
Rev. J. F. Logemann.....Fairfield		W. B. Ferris.....Pensacola		Post Office		B. D. Brantley.....Blackshear	
Rev. J. A. MacSporran.....Birmingham		Alternates		Post Office		Alternates	
R. D. Wyker.....Decatur		Rev. W. S. Patterson.....Madison		Post Office		Rev. F. M. Baldwin.....Mt. Vernon	
R. T. Simpson.....Florence		Hon. Daniel Campbell.....DeFuniak Springs		Post Office		S. P. Quarterman.....Savannah	
E. O. Campbell.....Courtland		Presbytery of St. Johns		Post Office		SYNOD OF KENTUCKY	
Presbytery of Tuscaloosa		Principals		Post Office		Presbytery of Ebenezer	
Post Office		Rev. Jas. F. Winnard.....Tampa		Post Office		Principals	
Rev. W. T. Waller.....Centerville		Rev. J. R. C. Brown.....Tampa		Post Office		Rev. I. C. Hunt.....Covington	
Rev. J. C. McQueen.....Aliceville		F. M. Pearce, Jr.....Cates City		Post Office		J. D. McKibben.....Augusta	
A. D. Summers.....Marion Junction		H. C. Dubose.....Sanford		Post Office		Alternates	
J. F. Aldridge.....Eutaw		Alternates		Post Office		Rev. S. B. Lander.....Carlisle	
Alternates		Rev. C. H. Ferran.....DeLand		Post Office		E. H. Gartrell.....Normal	
Post Office		Rev. R. T. Bell.....Arcadia		Post Office		Presbytery of Louisville	
Rev. C. H. Nabers.....Carrollton		G. W. Cooper.....St. Petersburg		Post Office		Principals	
Rev. J. M. Partidge.....York		S. A. Lorange.....Seffner		Post Office		Rev. W. H. Hopper.....Louisville	
W. S. Bell, M.D.....Gordo		Presbytery of Suwanee		Post Office		Rev. A. A. Higgins.....Louisville	
A. C. Boyd.....Emelle		Principals		Post Office		Olof Anderson.....Louisville	
SYNOD OF APPALACHIA		Rev. John R. Herndon.....Ocala		Post Office		J. J. Davis.....Louisville	
Presbytery of Abingdon		Jas. D. Baker.....Jacksonville		Post Office		Alternates	
Principals		Alternates		Post Office		Rev. W. B. Lille.....Louisville	
Post Office		Rev. E. F. Montgomery.....McIntosh		Post Office		Rev. Wm. McKay.....Louisville	
Rev. M. E. Hansel.....Dublin, Va.		L. M. Murray.....Ocala		Post Office		F. L. Lapsley, M. D.....Shelbyville	
Rev. S. B. Bartle.....Norton, Va.		SYNOD OF GEORGIA		Post Office		Henry Gray.....Elizabethtown	
H. E. Hyatt.....Norton, Va.		Presbytery of Atlanta		Post Office		Presbytery of Muhlenburg	
J. R. Dobyns.....Abingdon, Va.		Principals		Post Office		Principals	
Alternates		Rev. John Goff.....Decatur		Post Office		Rev. E. E. Smith.....Owensboro	
Post Office		Rev. D. M. McIver.....Atlanta		Post Office		C. E. Barker.....Pembroke	
Rev. J. M Sedgwick.....Marion, Va.		Rev. Wm. Huck.....Atlanta		Post Office		Alternates	
Rev. B. O. Shannon.....Tazewell, Va.		George White.....Atlanta		Post Office		Rev. T. J. Wharton.....Central City	
F. Bell.....Dublin, Va.		L. C. Mandeville.....Carrollton		Post Office		W. T. Roark.....Franklin	
H. C. Marcon.....Rose Hill, Va.		L. D. Strouss.....Atlanta		Post Office			
Presbytery of Knoxville				Post Office			
Principals				Post Office			
Post Office				Post Office			
Rev. J. W. Bachman.....Chattanooga, Tenn.				Post Office			
Rev. W. T. Thompson.....Knoxville, Tenn.				Post Office			
Prof. J. P. McCallie.....Chattanooga, Tenn.				Post Office			
E. H. Wilson.....Knoxville, Tenn.				Post Office			
Alternates				Post Office			
Post Office				Post Office			
Rev. Albert Keller.....Athens, Tenn.				Post Office			
Rev. C. L. Sentelle.....Farner, Tenn.				Post Office			

Her Second Honeymoon.

(Continued from page 19)

went on. "For twenty-five years we've submerged our individuality in our children, at least you did, and I stood back and let it happen. And now we've got to face the penalty. I'm 50 and you're 46 and you're out of a job, and I've got to learn all over again to be a husband, not merely the father of a family. We're lucky that it's come now when we're still young enough and vital enough to be equal to a new start."

He stooped to kiss her, then rose. "You'll need a steamer-trunk," he announced masterfully. "And one dinner gown."

"But, Hugh, where are we going?"

"Leave that to me." There was a flashing, boyish mischief in his smile, a note of authority in his voice that made him seem curiously remote. Her eyes followed his departing figure as if it had been that of a stranger. In a sense he was a stranger. How little she had guessed his inward protest against the ordering of his life. She had thought his heart an open book for her reading, but it seemed the man she knew was the handsome boy she had married, not the man with the whitening temples and the dominating eyes. And Monday they would take their second wedding trip and begin as they had begun twenty-six years ago, the business of getting acquainted.

The room grew brighter as the June sun climbed in the

heavens. Downstairs the coffee cooled and Julia's temper waxed warm. And Edith Crawford lying motionless, looking before her with unseeing eyes, wondered if in making up the arrears of twenty-five neglectful years, she had not perhaps found her life work.

Albemarle N. and I. Institute.

The officers of the Y. W. C. A. cabinet for the next term have been elected at the Albemarle Normal and Industrial Institute. The cabinet examination was given on Monday, March 31, and the papers were sent to headquarters at Richmond to be corrected. The new cabinet consists of: Mary Frances Alexander, president; Ruth McLeod, vice-president; Agatha Kirk, secretary; Annie Wilson, treasurer; Edna Nesbit, chairman of Social Committee; Mary Lou Grier, chairman of Program Committee; Myrtle Lee, chairman of Publicity Committee; Margaret Gibbs, chairman of Service Committee.

On Sunday, April 9th, the installation services of the new officers was held. The regular Y. W. C. A. installation service with special music was used. Also two addresses were given by the new and old president. The officers and girls were addressed by Rev. W. R. Coppedge, from Rockingham, one of the trustees of the school. His subject was, "The Privileges and Responsibilities of Leadership."

Rev. R. C. Morrison of Bishopville, S. C., is to preach the sermon for the Y. W. C. A. on Sunday morning, May 25th. On the evening of the same day Rev. G. F. Bell, pastor of Knox Presbyterian Church, Charlotte, will deliver the commencement sermon.

We feel that not only the school but the people of the town are to be congratulated upon the treat that is in store for them.

Presbytery of Transylvania
Principals Post Office
 Rev. A. G. Link.....Campbellsville
 J. H. Hopper, M.D.....Springfield
Alternates Post Office
 Rev. W. M. Eldridge.....Paint Lick
 H. R. Turner.....Campbellsville

Presbytery of West Lexington
Principals Post Office
 Rev. W. B. Guerrant.....Guerrant
 Rev. J. A. Trostle.....Nicholasville
 A. J. A. Alexander.....Spring Station
 John Montgomery.....Pinkard
Alternates Post Office
 Rev. G. M. Telford.....Pisgah
 Rev. E. H. Carleton.....Georgetown, R. F. D.
 W. A. Cox.....Pisgah
 W. W. Johnson.....Pinkard

SYNOD OF LOUISIANA
Presbytery of New Orleans
Principals Post Office
 Rev. Geo. Summey.....New Orleans
 Rev. M. J. McLean.....Morgan City
 Henry Ginder.....New Orleans
 H. P. Mitchell.....Ponchatoula
Alternates Post Office
 Rev. W. McF. Alexander.....New Orleans
 Rev. B. O. Wood.....Abbeville
 W. J. TeSelle.....New Orleans
 S. H. Terral.....Kentwood

Presbytery of Red River
Principals Post Office
 Rev. Jasper K. Smith.....Shreveport
 C. W. Gaines.....Rayville
Alternates Post Office
 Rev. H. M. McLain.....Minden
 J. S. Douglas.....Dixie

SYNOD OF MISSISSIPPI
Presbytery of Central Mississippi
Principals Post Office
 Rev. R. E. Hough.....Jackson
 Rev. C. O. Groves.....Kosciusko
 R. D. McBroom.....Canton
 W. N. Cheney.....Jackson
Alternates Post Office
 Rev. Wm. McBride.....Camden
 Rev. Jos. Rennie.....Greenwood
 W. K. Durden.....Lexington
 J. Y. Downing.....Jackson

Presbytery of East Mississippi
Principals Post Office
 Rev. J. J. McInnis.....Nettleton
 W. M. Cox.....Baldwyn
Alternates Post Office
 Rev. E. P. Craddock.....Iuka
 P. T. Jones.....Corinth

Presbytery of Mississippi
Principals Post Office
 Rev. W. F. Creson.....Port Gibson
 W. W. Jackson.....Gloster, R. 4
Alternates Post Office
 Rev. O. M. Anderson.....Centreville
 C. H. Hamilton.....Brookhaven
Presbytery of North Mississippi
Principals Post Office
 Rev. R. H. Latham.....Oxford
 F. H. Montgomery.....Sardis
Alternates Post Office
 Rev. J. A. Christian.....Oxford
 J. S. Good.....Abbeville

SYNOD OF MISSOURI
Presbytery of Lafayette
Principals Post Office
 Rev. Jas. E. Green.....Boonville
 Chas. E. Gunn.....Lamar
Alternates Post Office
 Rev. Lenox Crockett.....Longwood
 S. L. McBurney.....Odessa

Presbytery of Missouri
Principals Post Office
 Rev. L. R. King.....Williamsburg
 Blair Miller.....Keytesville
Alternates Post Office
 Rev. S. G. Wood.....Auxvasse City
 C. W. Cunningham.....Benton City

Presbytery of Palmyra
Principals Post Office
 Rev. C. F. Richmond.....Paris
 B. A. McElroy.....Florida
 Rev. J. T. McCutchan.....Florida
 C. S. Jackson.....Florida

Presbytery of Potosi
Principals Post Office
 Rev. R. S. Boyd.....Farmington
 John F. Evans.....Potosi
Alternates Post Office
 Rev. J. F. Forsyth.....Caledonia
 J. Paul Cayce.....Farmington

Presbytery of St. Louis
Principals Post Office
 Rev. Geo. F. Bell.....Crocker
 S. Udstad.....St Charles
Alternates Post Office
 Rev. J. S. Goehring.....Troy
 M. M. Greenwood.....St. Louis

Presbytery of Upper Missouri
Principals Post Office
 Rev. W. R. Dobyns.....St. Joseph
 Rev. C. R. Nisbet.....Kansas City
 W. N. Pittman.....Excelsior Springs
 Edgar Laffoon.....Kearney, R. F. D.
Alternates Post Office
 Rev. H. P. McClintic.....Liberty
 Rev. C. G. Partridge.....Excelsior Springs
 Frank A. Ewing.....Saxton, R. 1
 Geo. V. Lewis.....Kansas City

SYNOD OF NORTH CAROLINA
Presbytery of Albemarle
Principals Post Office
 Rev. R. E. Henderlite.....Swann Quarter
 Rev. J. M. Millard.....Littleton
 R. A. Fountain.....Fountain
 A. N. Daniel.....Wilson

Alternates
 Rev. T. P. Allen.....Rocky Mount
 Rev. H. N. McDiarmid.....Rocky Mount
 S. W. Melick.....Elizabeth City
 George Howard.....Tarboro

Presbytery of Concord
Principals Post Office
 Rev. E. D. Brown.....China Grove, R. 2
 Rev. S. L. Cathey.....Loray
 Rev. H. M. Parker.....Statesville
 S. E. Sloop.....Mt. Ulla
 R. V. Caldwell.....Concord
 R. L. Ramsey, M.D.....Salisbury
Alternates Post Office
 Rev. R. W. Culbertson.....Concord
 Rev. W. E. West.....Mooresville
 Rev. J. T. Hall.....Cleveland
 J. P. Allison.....Concord
 R. F. Burton.....Marion
 John Dickson.....Morganton

Presbytery of Fayetteville
Principals Alternates
 Rev. W. C. Buchanan.....Richmond, Va.
 Rev. I. N. Clegg.....Rowland
 Rev. A. T. Lassiter.....Benson
 Rev. W. L. Wilson.....Jackson Springs
 Lynn McIver, M.D.....Sanford
 O. L. Johnson.....Lillington
 M. McLeod.....Timberland
 L. M. Blue.....Gibson
Alternates Post Office
 Rev. C. R. Bailey.....Laurel Hill
 Rev. G. F. Kirkpatrick.....Lillington
 Rev. L. A. McLaurin.....Jonesboro
 Rev. C. E. Clarke.....Kenley
 J. C. McDiarmid.....Fayetteville
 W. T. Covington.....Raeford
 Rory McNair.....Maxton
 J. H. Kirby.....Kenly

Presbytery of Kings Mountain
Principals Post Office
 Rev. J. H. Henderlite.....Gastonia
 A. Nixon.....Lincolnton

Presbytery of Mecklenburg
Principals Post Office
 Rev. W. E. Furr.....Charlotte
 Rev. C. H. Little.....Charlotte
 Rev. J. E. Wool.....Derita
 G. E. Wilson.....Charlotte
 W. M. Ross.....Fort Mill, S. C.
 E. E. Marsh.....Marshville
Alternates Post Office
 Rev. C. G. Lynch.....Charlotte
 Rev. J. L. Caldwell.....Charlotte
 Rev. R. J. McIlwaine.....Monroe
 T. J. Smith.....Charlotte
 Z. A. Hovis.....Charlotte
 Frank Roberts.....Charlotte

Presbytery of Orange
Principals Post Office
 Rev. C. P. Coble.....High Point
 Rev. Donald McIver.....Burlington
 Rev. E. Frank Lee.....Greensboro
 J. Harvey White.....Graham
 W. L. Wharton.....McLeansville
 J. M. Browning.....Burlington
Alternates Post Office
 Rev. R. M. Williams.....Greensboro
 Rev. C. E. Hodgins.....Greensboro
 Rev. C. W. Erwin.....Barium Springs
 E. L. Anderson.....Winston-Salem
 Osborn Smith.....Semora
 J. H. Carter.....Mt. Airy

Presbytery of Wilmington
Principals Post Office
 Rev. J. M. Wells.....Wilmington
 Rev. W. M. Baker.....Mt. Olive
 H. C. McQueen.....Wilmington
 Geo. Sutton.....Calyppo
Alternates Post Office
 Rev. L. T. Newland.....Chadbourn
 Rev. A. D. McClure.....Wilmington
 M. H. Wooten.....Warsaw
 D. J. Williams.....Chiniquapin

SYNOD OF OKLAHOMA
Presbytery of Indian
Principals Post Office
 Rev. S. L. Bacon.....Goodland
 Byars Columbus.....Tishomingo
Alternates Post Office
 Rev. J. F. Holden.....Fillmore
 Martin Kemp.....Darwin

Presbytery of Mangum
Principals Post Office
 Rev. C. C. Weaver.....Oklahoma City
 D. T. Dunlap.....Gotebo
 Rev. T. D. Murphy.....Cordell
 Kib H. Warren.....Shawnee

SYNOD OF SNEDECOR MEMORIAL (Colored)
Presbytery of Central Alabama
Principals Post Office
 Rev. R. D. Roulhac.....Selma
 J. L. King.....Tuscaloosa

Presbytery of Central Louisiana
Principals Post Office
 Rev. J. W. Lee.....Baton Rouge
 J. C. Clinton.....Mansfield
Alternates Post Office
 Rev. A. D. Wilkinson.....New Orleans
 A. J. Carter.....Baton Rouge

Presbytery of North and South Carolina
Principals Post Office
 Rev. R. B. Strong.....Dillon, S. C.
 S. W. McCattry.....Kingstree, S. C.
Alternates Post Office
 Rev. G. S. Alford.....Dillon, S. C.
 D. S. Carmichael.....Hamer, S. C.

SYNOD OF SOUTH CAROLINA
Presbytery of Bethel
Principals Post Office
 Rev. H. R. Murchison.....Lancaster
 Rev. D. M. Douglas.....Clinton

J. T. Green.....Lancaster
 W. A. Douglas.....Rock Hill
Alternates Post Office
 Rev. T. W. DeVane.....Liberty Hill
 Rev. R. Roy Brown.....Chester
 A. M. Ervin.....Sharon
 C. R. Ratchford.....Tirzah

Presbytery of Charleston
Principals Post Office
 Rev. J. L. McLees.....Orangeburg
 T. C. Stevenson.....Charleston
Alternates Post Office
 Rev. S. C. Byrd.....Columbia
 W. F. H. Glover.....Charleston, R. F. D.

Presbytery of Enoree
Principals Post Office
 Rev. T. W. Sloan.....Greenville
 Rev. W. A. Haffner.....Gaffney
 H. E. Ravenel.....Spartanburg
 L. L. Barr.....Greenville
Alternates Post Office
 Rev. W. L. Boggs.....Greenville
 Rev. J. C. Rowan.....Greenville
 D. B. Anderson.....Reidville
 T. J. Seyle.....Greenville

Presbytery of Harmony
Principals Post Office
 Rev. R. C. Morrison.....Bishopville
 Sam Brady.....Bishopville
Alternates Post Office
 Rev. W. I. Sinnott.....Salters Depot
 M. B. Wilson.....Mayesville

Presbytery of Pee Dee
Principals Post Office
 Rev. H. T. Graham.....Florence
 Hon. W. F. Stevenson.....Cheraw
Alternates Post Office
 Rev. G. M. Wilcox.....Bennettsville
 D. S. Matheson.....Cheraw

Presbytery of Piedmont
Principals Post Office
 Rev. Robt. Adams.....Pendleton
 W. C. Smith.....Easley
Alternates Post Office
 Rev. W. H. Hamilton.....Walhalla
 J. W. Todd.....Seneca

SYNOD OF TENNESSEE
Presbytery of Columbia
 Rev. M. S. Kennedy.....Pulaski
 C. T. Looney.....Columbia
Alternates Post Office
 Rev. G. W. Tollett.....Cornersville
 R. F. Story.....Frankewing

Presbytery of Memphis
Principals Post Office
 Rev. T. M. Lowry.....Memphis
 Rev. C. V. Crabb.....Brownsville
 Rev. J. G. Johnson.....Covington
 W. S. A. Castles, M.D.....Memphis
 S. Y. Wilson.....Arlington
 W. J. Wilson.....Curve
Alternates Post Office
 Rev. Lynn F. Ross.....Trenton
 Rev. J. V. Currie.....Kerrville
 Rev. C. N. Ralston.....Bethel Springs
 Geo. C. Mason.....Memphis
 Judge T. C. Bond.....Jackson
 W. R. Taylor.....Kerrville

Presbytery of Nashville
Principals Post Office
 Rev. Jas. I. Vance.....Nashville
 Rev. Chas. E. Diehl.....Clarksville
 Hon. Chas. S. Ivie.....Clarksville
 P. A. Lyon.....Clarksville
Alternates Post Office
 Rev. W. C. Alexander.....Nashville
 Rev. W. W. Patton.....Watertown
 C. W. Jones.....Watertown
 G. C. Appleby.....Watertown

SYNOD OF TEXAS
Presbytery of Brazos
Principals Post Office
 Rev. J. P. Robertson.....Galveston
 Rev. E. L. Storey.....Alvin
 Q. A. Dungan.....El Campo
 E. B. Barden.....Houston
Alternates Post Office
 Rev. T. B. Anderson.....Houston
 Rev. T. C. Johnston.....Houston
 John C. Amsler.....Hempstead
 S. Rice Hardy.....Brenham, R. D.

Presbytery of Central Texas
Principals Post Office
 Rev. T. W. Currie.....Austin
 Rev. J. E. James.....Marlin
 J. W. MacLaren.....Waco
 C. W. Lawrence.....Cameron
Alternates Post Office
 Rev. J. F. Hardie.....Taylor
 Rev. W. F. McElroy.....Austin
 J. C. Pillans.....Streetman
 R. A. Law.....Austin

Presbytery of Dallas
Principals Post Office
 Rev. J. L. Bowling.....Waxahachie
 Rev. W. M. Walsh.....Sherman
 Rhodes S. Baker.....Dallas
 T. H. Shive.....Vernon
Alternates Post Office
 Rev. H. W. Burwell.....Dallas
 Rev. W. H. Wycough.....Fort Worth
 B. F. Lyon, M.D.....Lancaster
 T. C. Newman.....Ennis

Presbytery of El Paso
Principals Post Office
 Rev. L. O. Cunningham.....Lovington, N. M.
 W. D. Black, M.D.....Barstow
Alternates Post Office
 Rev. R. J. Hall.....Post
 Bradford Hardie.....El Paso

Presbytery of Fort Worth
Principals Post Office
 Rev. E. A. Lindsey.....Fort Worth

Rev. C. M. Dellinger.....Bridgeport
 W. P. Lee, M.D.....Cisco
 Rev. G. L. Smith.....Graham
 Z. A. Hudson.....Graham
 T. B. Scott.....Cleburne

Presbytery of Paris

Principals Post Office
 Rev. Thos. L. Green.....Longview
 G. G. Brazelton.....Tyler

Alternates Post Office
 Rev. W. T. Matthews.....Commerce
 R. B. Binnion.....Commerce

Presbytery of Texas-Mexican

Principals Post Office
 Rev. E. Trevino.....San Marcos
 Pousiano Rios.....San Marcos

Alternates Post Office
 Rev. R. D. Campbell.....Austin
 Juan Avila.....San Antonio

Presbytery of Western Texas

Principals Post Office
 Rev. John B. Hudson.....Victoria
 Rev. L. H. Wharton.....Laredo
 W. N. Wysor.....Cotulla
 Dan A. Brown.....San Marcos

Alternates Post Office
 Rev. R. E. Porterfield.....Yorktown
 Rev. T. A. Harden.....Uvalde
 M. J. Bliem, M.D.....San Antonio
 E. H. Putman, M.D.....Cuero

SYNOD OF VIRGINIA

Presbytery of Lexington

Principals Post Office
 Rev. A. M. Fraser.....Staunton
 Rev. J. E. Booker.....Hampden-Sidney
 Rev. S. D. Winn.....Chunju, Korea
 Rev. L. E. Scott.....Barber
 R. J. Brown.....
 J. L. McCurdy.....Rockbridge Baths
 F. L. Williamson.....Harrisonburg
 A. B. Mackay.....Timber Ridge

Alternates Post Office
 Rev. N. A. Parker.....Monterey
 Rev. S. B. Hannah.....Mt. Clinton
 Rev. J. B. Gordon.....Fort Defiance
 Rev. A. P. Dickson.....Williamsville
 Thos. Kerr.....Lexington, R. F. D.
 Gordon Boggs.....Franklin, W. Va.
 J. W. Morrison.....Collierstown
 D. C. Graham.....Bridgewater

Presbytery of Norfolk

Principals Post Office
 Rev. D. M. McLaughlin.....Norfolk
 Rev. J. S. Montgomery.....Cape Charles
 W. H. Robertson.....Norfolk
 Woodis Scot.....Bay Veiv

Alternates Post Office
 Rev. T. H. Dimmock.....Norfolk
 Rev. R. B. Grinnan.....Norfolk
 J. H. Windslaw.....Portsmouth
 Jas. H. Fletcher.....Accomac

Presbytery of Roanoke

Principals Post Office
 Rev. J. M. W. Elder.....Concord Depot

Rev. A. J. Ponton.....Pamplin
 Lee W. Morton.....Keysville
 J. A. Owen, M.D.....Turbeville
Alternates Post Office
 Rev. Roy Smith.....The Hollow
 Rev. F. M. Ryburn.....Phenix
 C. W. Woodson.....Rustburg
 Jos. B. Friend.....Drake's Branch

Presbytery of East Hanover

Principals Post Office
 Rev. W. A. Hall.....Richmond
 Rev. W. B. McIlwaine, Jr.....Richmond
 Rev. E. B. McCluer.....Bon Air
 S. B. Love.....Richmond
 A. C. Bruce.....Richmond
 Henry Stokes.....Blackstone

Alternates Post Office
 Rev. W. S. Campbell.....Richmond
 Rev. Duncan Thomas.....Richmond
 Rev. F. M. Allen.....Hebron
 R. G. Porter.....Belona
 H. E. Lee.....Crewe
 L. R. Currie.....Richmond

Presbytery of West Hanover

Principals Post Office
 Rev. R. T. Wallace.....Crozet
 P. A. Irving.....Farmville

Alternates Post Office
 Rev. J. H. Shive.....Charlottesville
 R. H. Wood.....Charlottesville

Presbytery of Winchester

Principals Post Office
 Rev. F. J. Brooks, Jr.....Gormanian, W. Va.
 Rev. F. M. Woods.....Martinsburg, W. Va.
 G. W. Stillwell.....Thomas, W. Va.
 C. G. Crawford.....Kernstown, Va.

Alternates Post Office
 Rev. T. A. Painter.....Berryville, Va.
 Rev. Geo. L. Cook.....Lost City, W. Va.
 Jno. W. Larrick.....Winchester, Va.
 J. Harvey Cline.....Vaucluse, Va.

SYNOD OF WEST VIRGINIA

Presbytery of Greenbrier

Principals Post Office
 Rev. W. A. Benfield.....Greenville
 Rev. J. M. Walker.....Marlinton
 L. E. Kramer.....Ronceverte
 J. A. Sydenstricker.....Marlinton

Alternates Post Office
 Rev. T. H. Wix.....Frankford
 Rev. R. R. Gray.....Union
 J. W. McClung.....Alderson
 R. A. Pinkerton.....Hinton

Presbytery of Kanawha

Principals Alternates
 Rev. J. W. Carpenter.....Williamson
 Rev. Frank C. Brown.....Logan
 I. J. Stanley.....Charleston
 F. M. Man.....Huntington

Alternates Post Office
 Rev. J. K. Hitner.....Huntington
 Rev. J. F. Baxter.....Point Pleasant
 John C. Child.....Charleston
 P. A. Deacon.....Williamson

Presbytery of Montgomery

Principals Alternates
 Rev. W. T. Palmer.....Lynchburg, Va.
 Rev. W. T. Williams.....Lynchburg, Va.
 J. D. Eggleston.....
 Tom Moore.....

Alternates Post Office
 Rev. P. B. Hill.....Roanoke, Va.
 Rev. A. S. Rachal.....Bramwell, W. Va.
 S. S. Guerrant.....
 W. B. Buford.....

COMMISSIONERS TO ASSEMBLY.

Arrangements have been made to operate two extra Pullman sleeping cars from Charlotte, N. C., to New Orleans, La., on train No. 137, May 13th, routed Southern Railroad to Atlanta, West Point to Montgomery, L. & N. to New Orleans, to take care of Commissioners from Southern Virginia, North and South Carolina points located along lines of the Southern Railroad, attending the meeting of the General Assembly of the Presbyterian Church.

Train No. 137 leaves Greensboro 6:50 a. m., High Point 7:17 a. m., Salisbury 8:35 a. m., Concord 9:06 a. m., Charlotte 9:55 a. m., Gastonia, N. C., 10:35 a. m.; Blacksburg, S. C., 11:25 a. m.; Gaffney, S. C., 11:38 a. m.; Spartanburg, S. C., 12:30 p. m.; Greenville, S. C., 1:40 p. m.; Seneca, S. C., 3:01 p. m., arrives at Atlanta 6:15 p. m., and New Orleans 10:30 next morning.

Railroad Fare

Charlotte to New Orleans.....	\$25.13
Gastonia to New Orleans.....	25.13
Gaffney to New Orleans.....	24.84
Spartanburg to New Orleans.....	23.54
Greenville to New Orleans.....	22.57
Seneca to New Orleans.....	21.28

Ministers holding Clergy Permits will pay one-half of above rates, all other Commissioners and their wives will pay full fare.

Pullman Rates to New Orleans (War Tax Included)

	Lower	Upper
Charlotte to New Orleans....	\$5.13	\$4.10
Gastonia to New Orleans.....	4.86	3.89
Gaffney to New Orleans.....	4.59	3.67
Spartanburg to New Orleans..	4.59	3.67
Greenville to New Orleans..	4.32	3.46
Seneca to New Orleans.....	4.05	3.24

Commissioners from Charlotte and South desiring to make this trip should make reservations promptly by communicating with Local Agents or by writing Mr. W. R. Taber, Passenger Agent, Greenville, S. C.; R. C. Cotner, Division Passenger Agent, Spartanburg, S. C.; R. H. Graham, Division Passenger Agent, Charlotte, N. C.

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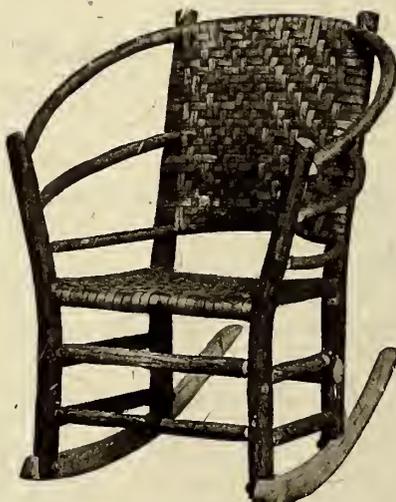


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USES OF AN UNOFFICIAL EDITOR.

Dr. Charles Parkhurst is retiring from the editorial control of Zion's Herald of Boston after thirty-two years of unremitting service which assuredly have earned for him the rest that age and invalidism at length compel him to claim. Dr. Parkhurst, who is today easily the dean of the entire fraternity of the religious press in America, has held through all these years of duty the unique position of the only editor in the Methodist Episcopal connection who is not under control of denominational officers. The society which publishes Zion's Herald is composed of Methodists but not of Methodist officials. The paper thus affords its editor privileges of saying what he pleases about bishops and district superintendents and book agents and other dignitaries—and no reader of Dr. Parkhurst's trenchant editorials in any single issue of his journal can have failed to note that he appreciated (indeed, enjoyed) this license. Yet he has never been bitter, violent or even iconoclastic in the spirit or the matter of his criticisms. And he has never been an outlander; he has ever and intensely been a loyal church man—a believer in Christian organization.

The whole career of Zion's Herald under his leadership—as we are sure it will continue to be under the guidance of his brilliant successor, Dr. Dorion—has been a convincing study of the value of a free press in a democratic church. And before those Presbyterians who think that the Presbyterian Church should have an official journalism conclude their dogma as fixed and settled, they ought to give a bit of attention to how and why the Methodist Church with all its noble array of official organs has needed besides this outstanding independent representative.—The Continent.

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CARE OF THE CHILDREN'S TEETH.

Because the child's first teeth are only temporary many mothers seem inclined to think them of little importance and not worth taking much pains to preserve. That, however, is a great mistake. It is true that the milk teeth are gradually replaced between the sixth and the twelfth years, yet they have very important work to perform. In the first place the child needs them for mastication just as he needs the permanent teeth later. In young children the digestive organs are not so strong as they are later, and the food must be well broken up in the mouth in order that the stomach may be able to take care of it properly. Just as the aged who have lost their teeth often suffer from digestive ills, owing to imperfect mastication, so the child who prematurely loses his teeth usually suffers during the interval before the permanent teeth erupt to take the place of those lost.

The teeth, as organs of speech are necessary for producing many of the consonantal sounds; if the child loses them early, he may acquire a habit of mispronouncing that will persist in later life. But even more important than that is the part the milk teeth play in moulding the jaw and preparing it for holding the permanent teeth. There are

twelve more teeth in the permanent set than in the first—three on each side in each jaw—and although the natural increase in size of the jaws provides for the extra number, it is a snug fit. If the child loses his milk teeth too soon, the normal increase in size of the jaws are crowded together, pushed out of line, or twisted, and an ugly and deformed mouth results.

Apart from the question of future ills, there are dangers of infection to which a dirty mouth exposes the child. As a writer in a dental journal has said, there is in the unclean mouth of a child an area of several square feet—including the surfaces of the teeth—covered with filth which, if it were on the face or the body, would cause the mother no little alarm. The mouth is an ideal place for the growth of bacteria—both those germs that produce decay of the teeth and those that invade the body, causing diphtheria, pneumonia, tuberculosis, and other disabling or fatal diseases. The child's mouth deserves as much attention as the adult's, and the toothbrush, the dentifrice and the mouth wash are necessary parts of his toilet equipment. Brushing the teeth regularly morning and night from earliest childhood will establish one of the best habits that a child can acquire.—Presbyterian Witness.

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ABOVE PHILOSOPHY OR SCIENCE.

If Christianity were a mere philosophy, you would spin it out of your own brain, and then you would write articles and defend your positions against others, and they would defend theirs against you, and when you got through it would make very little difference whether you or they came out ahead. A great deal of philosophical discussion consists in a trial of wits, in sword-play. If it were a matter of science, you would scrutinize the facts and by a process of induction generalize the laws that express the order of sequence in which these facts occur. Christianity is neither philosophy nor science. A circumstance occurred last night outside of your knowledge, except as somebody conversant with the facts comes to you and tells you the facts. And, upon the assumption that men generally speak the truth, you believe your informant, and you call the recital of the facts "a piece of information" about something that happened outside of your knowledge, and that you never could have known under any circumstances, and that no process of thinking could have ever educed, induced, or deduced; it is a piece of information given to us on the part of God.—Francis L. Patton.

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A curious condition obtains among Christian ministers of America, as just reported by one Episcopal bishop, who is among the best known of American Christian leaders, but who must here be nameless. There are applying to him, he says, scores of ministers from other religious bodies asking him to receive them into his Church. He is unable to do so, owing to lack of rectorates for them, but he states that they are so numerous and so insistent that, were there dearth of young men entering the seminaries for a year or two, he believes he could himself fill the demand. Ministers who apply to him are resident in almost every State, and they are in practically every religious body. Asked if any Roman Catholics apply, he replied that not a week passes that some do not, and that they are quite as numerous in proportion as are those applying from other bodies. He does not assume, he says, that his Church is over popular; but rather that there is tremendous unrest among ministers, and that others beside him, in positions where they might place new men, are besieged as he says he is with applicants for admission into their respective churches. He says those applying are by no means young men, nor are they men who have failed in present pastorates. He intimates that were he to give names, which he refused to do, many people would be surprised at the desire of some men to quit prominent pulpits which they now hold.

QUITE STARTLING.

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A LESSON FROM THE CASE OF PREACHERS' SONS.

It is astonishing how persistent is the life of a false proverb when once it gets started, especially when men can find in it any sort of comfort for their own failures and short-comings.

There is a proverbial saying about how bad and how worthless are the sons of preachers. The unfounded notion has been quickly accepted by hundreds of people who bear grudges against all preachers because the Gospel condemns their own sins; and by such sinners it has been reiterated with infinite satisfaction. Others accept it all too readily because their own children have been worthless failures, and they, too, repeat it with unctuous confidence. Nevertheless the saying is utterly unfounded in fact, as anyone may know by acquainting himself even tolerably well with any standard cyclopedia of biography.

Compared with the whole number of people, preachers and their families are not a very numerous class; and it would be fair to ask of preachers' homes to produce no more than their just proportion of useful and successful men. But as a matter of fact, from the families of preachers have come a far greater number of men notably useful and successful than from any other class of families in the world. This will be seen, if we begin to call the roll of some of the great men of history.

Among the poets Addison, Coleridge, Cowper, Ben Johnson, Goldsmith, Charles Wesley, Keble, Alfred Tennyson, James Russell Lowell, Oliver Wendell Holmes and James Montgomery were all sons of preachers.

Of the great essayists Matthew Arnold, William Hazlitt and Leigh Hunt may be mentioned as parsonage products.

Of the great artists and architects, both Sir Joshua Reynolds and Sir Christopher Wrenn were the sons of clergymen.

Of the great historians Alison, Bancroft, Hallam, Parkman and William Robertson were sons of ministers.

Out of the homes of preachers came the following among the famous scientists: Agassiz, Linneaus, Wollaston, Charles H. Hitchcock, Reginald S. Poole, Edward Jenner, John Bell, Johann Encke and Samuel F. B. Morse.

The homes of preachers have been especially fruitful of great preachers, all the following being sons of preachers: John and Charles Wesley, Jonathan Edwards, Robert Hall, John Howe, Norman McLeod, Adolphe Monod, Gardner Spring, Dean Stanley, Archdeacon Farrar, Richard S. Storr, Henry J. Van Dyke, George F. Pierce, Joseph S. Key and Henry Ward Beecher.

The bar has been equally indebted with the pulpit to preachers' families for some of its most brilliant lights such as Lord Ellenborough, Chief Justice of England; Justices Strong, Field, Brewer, Lamar and Hughes, of the Supreme

Court of the United States; Samuel Puffendorf and Sir Travers Twiss.

Statesmen in great numbers and of the highest character have been sons of preachers. Among such may be mentioned Henry Clay, Edward Everett, John Hancock, Grover Cleveland, Allen G. Thurman, Judson Harmon, Woodrow Wilson, Cyrus W. Field, Jonathan P. Dolliver, Levi P. Morton and Chester A. Arthur, among American statesmen; and Sir William Vernon Harcourt, Lord Thurlow, Lord Talbot and Balfour, among Englishmen.

It is remarkable that of the signers of the Declaration of Independence nine were the sons of ministers, viz.,



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The names given above are not a tithe of what might be given if an attempt were made to mention even a small part of all the famous men who were sons of ministers; but this list is quite sufficient to show that, far from its being true that the sons of preachers generally turn out badly, it is rather true the world owes more to parsonages for its greatest men than it owes to any other class of homes.

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THE SWEET TOOTH OF THE SOLDIER BOY.

It has been announced by the war department that during the five months from November 11, 1918, to April 11, 1919, there were purchased for shipment to the oversea forces 39,094,375 pounds of candy; 5,350,000 packages of salted almonds and peanuts, and 2,625,000 packages of popcorn confection. It is figured that it would take a convoy of 835 three-ton trucks to carry this amount of candy. This would make a train eight miles long. During the progress of the war we heard much about the incessant craving of our boys for sweets and specially for chocolate. It was impossible because of the congested state of land and ocean traffic to ship to the boys sweets in sufficient quantities to adequately supply their needs, but since the cessation of hostilities the government has been forwarding to our boys sweets in ever-increasing quantity and variety. Every normal man and woman possesses a sweet tooth. The doctors warn us that habitual indulgence in much sweet stuff will ruin the digestion and make us fat and yet when the chocolate and bon bons are passed around we eagerly dip in and forget the doctor and all his sage advice to satisfy the craving of the sweet tooth. Like little children we resolve that if we

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"The next was years afterward. We had a little cottage. It was summer and the windows and doors were open. My wife was in the kitchen preparing supper. She was singing something about her true love coming to her. It was for me. And that, too, was a wonderful song.

"Some more years elapse. There is a little toddler in the garden and she sings hesitantly something about daddy and his baby.

"These are the three singers, my friend, who beat all your Tetrizzinis."

And the critic? Well, perhaps the critic agreed with him.—Albany Times-Union.

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1/2 Doz. Prs. for \$1.60, postpaid.

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HEMSHAW HOSIERY MILLS,
OXFORD, N. C.

References: First National Bank, or National Bank Granville, Oxford, N. C.

TIM MURPHY AND LAUGHTER.

Tim Murphy, at a supper in his honor recently, was called on to respond to a toast, "Laughter," which he did in these terms:

"Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the bead of the cup of pleasure. It dispels rejection, banishes blues and mangles melancholy, for it's the foe of woe, the destroyer of depression, the enemy of grief; it is what kings envy peasants, plutocrats envy the poor, the guilty envy the innocent. It's the sheen on the silver of smiles, the ripple on the waters of delight, the glint of the gold of gladness. Without it humor would be dumb, wit would wither, dimples would disappear and smiles would shrivel, for it's the glow of a clean conscience, the voice of the pure soul, the birth cry of mirth, the swan song of sadness. Laughter!"—Exchange.

SUCCESS-O-GRAMS.

Courtesy costs nothing, but rewards liberally.

Self denial is the highway to independence.

Common sense is not so common after all.

Words are a poor substitute for work.

Say "Thank you" as if you mean it. A gift frequently costs more than to buy outright.

A business never gets so old that it will take care of itself.

Some men are content to play second fiddle, while others will never be satisfied until they swing the baton.

The active man hasn't time to worry over troubles.

There is no halfway honesty.

Rare is the man who doesn't like a compliment occasionally.

Know your business and mind it.

—Henry H. Huff in The New Success Magazine.

ANOTHER "MOTHER OF PRESIDENTS."

New York Republicans are going to boom a New Yorker for the Vice-Presidency, but name no names. New York has had better luck in the Vice-Presidential line than even Indiana, which gets away with such a large proportion of the nominations for the second place. Three Vice-Presidents elected from New York have succeeded to the Presidency, and that's a record that will not be easily broken.—Philadelphia Press.

During President Wilson's first trip to Europe to attend the Peace Conference he gave away about \$2,000 in tips. That is a small sum as compared with the \$20,000 that President Poincare of France gave the Czar's servants when

he was visiting Petrograd, but President Wilson's tips came from his personal bank account. When he learned in Rome that it is the custom for every visiting ruler to give \$10,000 to the poor fund, he had to explain that the State Department did not authorize him to make any present on behalf of the Government.—Exchange.

190 bushels of peanuts to the acre with

Nitro-Germ

Costs \$2.00 per acre, delivered. Try it. Write Nitro-Germ, Savannah, Ga., for booklet.

"HIS FRIEND MISS McFARLANE."

Kate Langley Boshier.

As only Mrs. Boshier can, she has woven a fascinating girl into a sparkling, unforgettable story. Once more she has given the world a book that warms the heart—that glows with her human touch—a delightful romance of smiles behind tears—of youth and sunshine. Be sure and read about Tommy and the beautiful lady who dared have her own ideas in spite of her friends.

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WAGRAM BRANCH

Table with columns for Southbound, Northbound, Daily Ex. Sun., Mixed, and STATIONS. Includes times for Raeford and Wagram.

W. A. BLUE, General Supt., Aberdeen, N. C.

Advertisement for PALMER'S SKIN-SUCCESS SOAP. Includes a portrait of a woman and text: 'YOUR FACE? Is the Complexion Muddy, Tanned, Freckled? ... THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.'

UNITED STATES RAILROAD ADMINISTRATION Norfolk Southern Railroad

Passenger Train Schedule Corrected to January 31, 1919. As information only, not guaranteed.

Train schedule table with columns for No. 30, No. 4, and various stations like Charlotte, Star, Asheville, Aberdeen, Varina, Fayetteville, Raleigh, Wilson, Greenville, Washington, Belhaven, Elizabeth City, Norfolk, New Bern, Beaufort.

xDaily. yDaily except Sunday. No. 18—Through coaches to Belhaven, N. C. No. 4—Through sleeping car to Norfolk. For rates or other information write to or call on G. R. Steele, C. T. A., Charlotte, N. C. J. T. Helms, D. T. A., Charlotte, N. C. W. J. Williams, Traf. Agt., Raleigh, N. C.

Yes, Preachers and Teachers

are human. They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered, amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter,

The Mutual Building & Loan

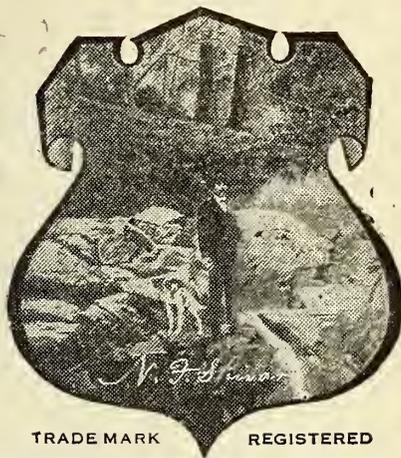
will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am,
Very respectfully,
J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder.

Sign the Coupon.

Fill Out This Coupon and Mail
SHIVAR SPRING,
Box 4-L, SHELTON, S. C.
Gentlemen: I accept your guarantee offer and pay two dollars (check or money order) for ten gallons of your Water. I agree to give it a fair trial in accordance with the instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the empty demijohns which I agree to return within thirty days.
Name _____
Address _____
Express Office _____

Sparkles

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 Lovelier than any queen
 Is ma.
 Girls with curls go walking by,
 Dainty, graceful, bold and shy,
 But the one that takes my eye
 Is ma.
 Every girl made into one
 Is ma.
 Sweetest girl to look upon
 Is ma.
 Seen 'em short and seen 'em tall,
 Seen 'em big and seen 'em small,
 But the finest one of all
 Is ma.
 Best of all the girls on earth
 Is ma.
 One that all the rest is worth
 Is ma.
 Some have beauty, some have grace,
 Some look nice in silk and lace,
 But the one that takes first place

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Open your savings account NOW at this bank.

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NEEDS TO BE SOME LIFE. After all, the biggest peace problem is to make life in America worth the prices being charged for it.—Hutchinson Gazette.

PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

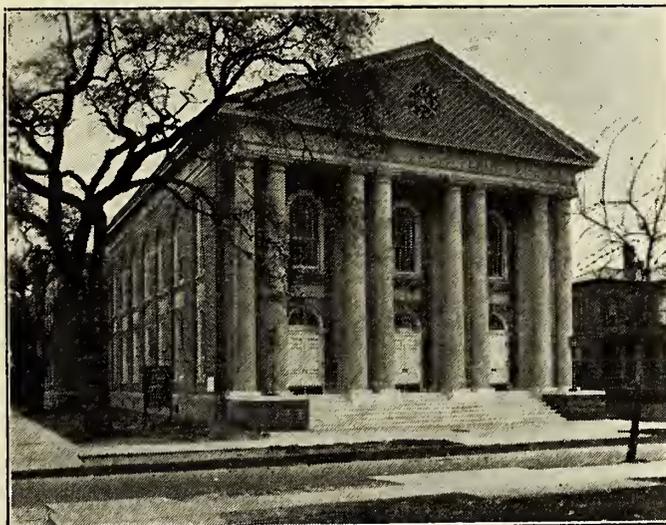
EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., May 14, 1919.

No. 19



Napoleon Avenue Church, New Orleans, Where the Assembly is Meeting This Week.



City Park, New Orleans



Editorial



The Approaching General Assembly.

THE Assembly which is meeting this week in New Orleans is charged with matters of grave interest to the Kingdom of Christ; and especially that part of the Kingdom known as the Southern Presbyterian Church. It is the supreme judiciary of this Church, and to it therefore belongs the supervision of all the plans, the enterprises, the institutions and activities of the church. If it had nothing before it claiming its attention save the various departments of Christian service to which the church stands committed and which it is prosecuting with varying degrees of success the Assembly would still be charged with great and solemn responsibilities. Indeed what are known as routine matters in our church courts are the matters of chief importance. It is to wisely manage and promote these that the church finds its prime reason for existence. Foreign Missions, Home Missions, Christian Education—these are the things that are really worth while. No Assembly is likely to have any more important business thrust upon it than to supervise, and to develop into ever enlarging measures of success these enterprises which are as old as the church itself. Yet this is the business with which every Assembly must deal. Hence all meetings of our General Assembly are important occasions.

In recognition of the importance of its work the General Assembly has invoked the prayers of God's people in its behalf. In 1821, an overture was received from the Synod of North Carolina, which reads as follows:

"Whereas, the General Assembly is the highest and most important judicatory of the Presbyterian Church, and whereas, to obtain the divine blessing on that judicatory must appear to every Christian of our denomination to be a matter of the utmost moment; therefore, Resolved, That this Synod do respectfully suggest to the General Assembly, the propriety of recommending to all the churches under their care to observe annually the afternoon, or evening previous to the meeting of that body as a season of special prayer to Almighty God for His blessings; that He would of His infinite mercy condescend to superintend and direct all their measures, deliberations and decisions, so that all may redound to the promotion of His own glory, and the general prosperity of that particular Church to which we belong." This overture from the Old North State was adopted. That was ninety-eight years ago. It was before the division had occurred which split the Assembly into Old School and New School. That overture expressed the sentiment of the undivided Church.

From that day till this, the General Assembly has confessed its need of the prayers of all the Christians under its care. In the minutes of our own General Assembly there is recorded afresh every year the appeal of this overture for the prayers of God's Children. The special time specified by our Assembly is the Sunday immediately preceding the meeting of the Assembly. But the spirit of the overture is that Christians under care of the Assembly should make continuous supplication to God that He would preside over and guide the Assembly during all of its sessions. Now is the time and during the coming week is the time when all our people should remember in their prayers the supreme judicatory of our Church.

It is to be feared that we will not pause and reflect seriously on our supreme duty and privilege in this matter. Do we really believe in the efficacy of prayer? Do we believe that by earnest and concerted prayer we can secure God's blessing on the Assembly in the way of special inspiration,

direction and control? If we do, then it behooves us to seek this blessing by the way which the Assembly points out to us. The first General Assembly of the church which met in Jerusalem, the proceedings of which are recorded in the 15th Chapter of Acts, reached its decision by the same method employed in our General Assemblies today, that is by a free and frank discussion, open alike to teaching elders and ruling elders. So confident were the members of that Assembly of the presence and co-operating agency of the Holy Spirit that they did not hesitate to preface their decision with the statement: "It seemed good to the Holy Ghost and to us." Have we not ground for a like confidence? If we are moving in the line of Christ's commands, He says "lo, I am with you always." Can we not claim that in the general work of our church we are striving to finish the work which He gave us to do? With great confidence, then, we should plead for and claim his co-operative presence. If our prayer is answered, all will go well. He can guide the young and inexperienced members, and through them as well as others bring to pass the issues which will be most for His glory.

The Union Seminary Commencement.

The old students under Dabney will remember with affection Turretin, and also his favorite expression, "Distinguo."

I must begin therefore with a "distinguo"—and guard against confounding Union Seminary in Virginia and Union Seminary in New York, for they are as wide apart as the poles. Ordinarily when one visits the scenes of his childhood and youth, he imagines that everything has shrunk.

Returning to these scenes of my Seminary life I find that everything is larger. I do not refer to the grounds and buildings, because they are not the same, the Seminary having changed its "local habitation," but not its "Name," since I went forth to try my gifts.

Of course the grounds and buildings are better than what we had—for our days were strenuous ones, coming in the wake of war that left the entire country prostrate.

Neither do I refer to the faculty—for comparisons are always odious. Those men of our day were great men and those of us who were permitted to sit at their feet can never be thankful enough for the impression made upon us.

The men of the present day were young students then, but in their subsequent life they have done credit to their Masters, and among their contemporaries in the theological world they stand like Saul of old, head and shoulder above. I refer to the Seminary advantages, as shown in the courses given and in the various advantages that have come by reason of the advances of science and the inventions of men. Of the Directors and Trustees I shall say little at present, except that they are men of wide vision, sweet spirit and generous impulses, who seem intent upon building up a Seminary of which the entire Church may be proud.

The student body by reason of war numbered the past session only 105, taking the course whole or in part.

I was impressed by their appearance as they stood to receive their diplomas.

They were clean-cut, intelligent young men, a rare combination for the most part, of spirituality, intellect and muscle. In their report to the Trustees the faculty bore testimony to the peculiar excellence of this class.

We can only trust them to the Lord's guidance, and pray that in this age of craving for the new in theology, they may not get the progressive bee in their bonnets, and rush in where angels fear to tread. Owing to domestic reasons

the Trustees were quartered in one of the dormitories and had their meals in the refectory.

The old students will note that among the changes from the past these innovators have dropped the euphonious name of mess hall and dubbed the chow-house the refectory, thus showing the taints of Romanism, notwithstanding the warnings of the "Menace."

When we preachers once more sat cheek by jowl around one common board, partaking of uncommon fare, as compared with the past, we felt that we had renewed our youth, like the eagle's.

In my boyhood days the pronunciation of the word, tomato, was the test, whether a newcomer was a Yankee, just as "Sibboleth" proved a man to be an Ephraimite in the days of the Judges. In my wanderings West and my long sojourn in the dear "Old North State," my soul has been continually vexed by hearing that same to-may-to sound.

Imagine, then, my delight when I was asked to have some to-martoes. Of the students, past and present, 116 were in the war work, and of these two counted not their lives dear unto themselves. The present student body remained at home, but not in idleness. Owing to the high cost and scarcity of labor, they became as servants, cleaning their rooms, looking after the lawn and hedges, and attending to the furnaces, thus preparing themselves for the coming ages when the paterfamilias will have to divide his time between his study and the woodpile.

Among other improvements over the past may be noted the appointment of a business manager and treasurer.

Mr. Wm. R. Miller fills that office, and by his most excellent combination of tact, watchfulness and economy, has added much to the comfort of the President and to the buying power of our shrinking dollar.

He is also the "Vade Mecum" of the Board of Trustees.

Another change from our day, and a great improvement notwithstanding that fact, is the conferring of the degree of Doctor of Divinity upon those only who have won their spurs.

In the past and even now, these degrees were scattered around with a free hand and often lit upon those whose merits were "in potentia" rather than "in actu," of whom the writer is one of which.

Henceforth there should be some way of separating the sheep from the goats. We were born to this honor as Paul was to the citizenship, but the Seminary D. D. can say, With great labor obtained I this honor.

After the commencement exercises there was a class reunion with its invariable accompaniments, a banquet with speech-making.

One of the redeeming features of this after-dinner speaking is the fact that old stories are not regarded as having a chestnut flavor, and a man can trot out his most threadbare anecdote, confident that when compared with the prosaic speeches it will be as fresh as the early dew. Dr. W. T. Thompson, Jr., of Knoxville, Tenn., delivered an address on the Dignity of the Ministry, which gave great pleasure to his many friends. No subject could have been more timely and few could have treated it better.

Dr. Moore, the President, is a most versatile man, reminding one of Dr. Moses Hoge in his palmy days. It is impossible to catch him unprepared. Sometimes the suddenness of the attack may momentarily surprise him, but he will ramble around in the fields of the past, regardless of continuity of either subject or thought, while with his thinking faculties he is marshalling his forces, to sweep everything before him.

We do not wonder that his students both love and admire him.

We ourselves have been caught in the same current.

J. R. B.

Placing the Responsibility.

The problem of what to do with the Kaiser and upon whom to place the blame for the war has long been a puzzling one. Of course, the crossroads statesmen and curbstone orators have long ago settled it to their own satisfaction, and even among more intelligent people, it has been considered a question with only one side.

Upon first thought nearly every one would think that the Kaiser alone should be held responsible.

It seems, however, that there is by no means full agreement on that point. It is reported that Mr. Lansing, Secretary of State and a member of the Peace Conference, together with his associates, oppose capital punishment for the Kaiser on the ground that he is not legally responsible, as all of the German people were partners of his guilt, and he being their Head was merely carrying out their wishes.

The Japanese members are said to take the same view.

We hesitate to question the opinion of such authority on law as the Secretary of State, but to the average mind it would seem that while he was the Head of the German people, he was also their leader, and that without his lead, the war would never have begun.

Of course he could not be tried for making war, but for the manner in which he allowed war to be carried on. He, however, is not the only offender. Those in authority in the Army, Navy and State Department were all partners in the crime.

What is needed to avoid a repetition of the awful horrors, is by concrete example, to teach men that no man can turn himself into a savage and hide behind military necessity—but each one must be held responsible for what he authorized.

"A Monument More Enduring Than Brass."

Two of our young ministers and ten of our candidates for the ministry laid down their lives in the late war, a record that is in keeping with the history of our Church in all ages.

These fallen heroes are receiving, as they fully deserve, ample praise from men. Words, however, are cheap and easily forgotten, and as time dulls our memory, soon their sacrifice will be forgotten, or else only to be found in some history.

Dr. Sweets suggests that in addition to our words of praise, we perpetuate their memories by establishing a fund to help students in their education for the ministry, through all coming years, or else establish a memorial fund in behalf of aged ministers and their families.

In the time of our old friend, Quintus Horatius Flaccus, men were seeking a "monument more enduring than brass," because they realized that nothing was more ephemeral than fame.

The Students' Loan Fund, or Fund of Ministerial Relief, constitute such an enduring monument.

You may die and your memory fall out of men's minds, but the good done goes on forever. Each year a needy and worthy young man is helped, or the path of a faithful servant of God is brightened as the shadows of life grow darker.

When at the great day we all see what our life has been and what good we have done, there will be little in our life of which we shall be prouder than the fact that we have had some share in proclaiming through another the Gospel of our Lord, or brought comfort to some aged saints when his days of working were past.



Contributed



Beautiful New Orleans

Where the Assembly is Meeting This Week.

NEW ORLEANS is often called the convention city, so numerous are the gatherings held within its bounds. This week the thoughts of Southern Presbyterians are turning to this great city at the mouth of the Mississippi, for within it are being held the sessions of the General Assembly of the church.

New Orleans is not a centrally located city and the trip for many of the commissioners will be a long and strenuous one, but so varied and unique are its objects of interest that



New Orleans' Main Thoroughfare, Canal Street

all would be repaid for the tedium of the journey, even though there were not the honor and responsibility and interest of the convening of our highest court as an incentive and a reward.

A Tale of Two Cities.

New Orleans presents attractions for every taste and every man may find in her varied objects of interest just what he is looking for. Is one interested in a modern and beautiful American city? He finds it here on a tremendous scale. No more modern mercantile houses, office buildings, business corporations; no more up-to-date city railway system; no more beautiful and palatial hotels and residences can be found in any city than are found in New Orleans.

Is one interested in the artistic and the beautiful? Parks and squares, perfect in appointment, with handsome statues of famous men, whose noble beauty stir the heart, especially of the Southerner, are dotted over the city. Graceful palms and shrubs shade the streets and complete the lawns, and gorgeous flowers delight the eye at every turn.

But is one romantically inclined or does he enjoy turning back the pages of history and taking a peep at "ye olden days?" Then New Orleans is the city of all others that will appeal to him.

Canal Street, the city's main thoroughfare, divides it into two distinct parts. On one side we have the modernly equipped city, on the other a distinctively old-world city full of places of romantic and historic interest.

"French Town."

"French Town," as this part of New Orleans is called, is well named. One hears the language as he walks along the narrow streets, enjoys the fare in the little eating houses and wine shops, sees the architecture in the graceful balconies, and the long narrow windows of the residences, and more especially in the beautiful lines of the noble cathedrals.

The very atmosphere changes as one crosses Canal Street. Instead of an American city and the year 1919, one lives and moves in a French city and in a French city of many, many years ago. Standing within the shadow of large department stores, business blocks and other monuments of American Modernism, such odd little places may be found as the Old Absinthe House, in days gone by the rendezvous of the pirate Lafitte and his faithful band; or lovely old court yards may be penetrated where fountains and statuary, green grass and brilliantly hued flowers, have held time at a standstill for a century.

Built on a Large Scale.

Everything in New Orleans is built on a magnificent scale. The city itself occupies an area of 196 $\frac{1}{4}$ square miles. It ranks already as second port in the United States in combined exports and imports. Geographically and strategically it is the mistress of the Gulf of Mexico, and situated, as it is, at the mouth of the greatest of earth's waterways, it is the logical link between the Middle West and the Far East. Its harbor, embracing some forty-six miles of perfect anchorage, is only a little more than a hundred miles from the open sea, yet just far enough away from it to be free from any danger of storm or tidal waves, and is well able to care for the trade and commerce of centuries to come. It boasts the largest cotton warehouse in the world and a visit to its sugar wharf would convince one that every sweet tooth in the world might be satisfied from the barrels of "sweetness" lying ready to be shipped from this great port.

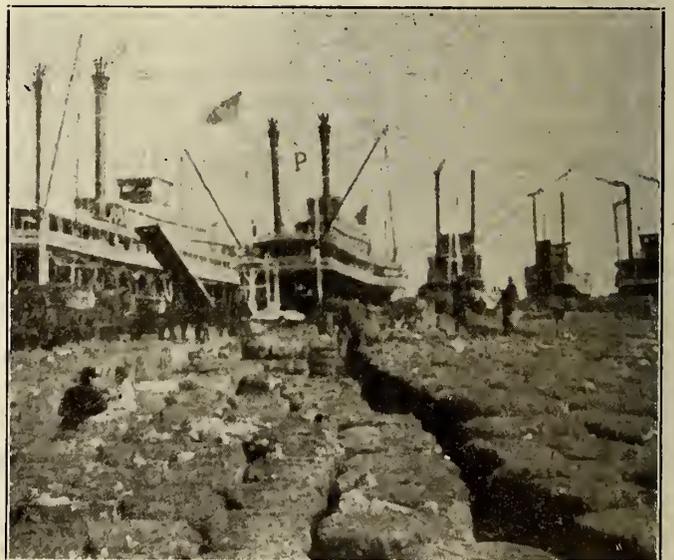
Public Buildings.

New Orleans is rich in libraries and museums. Near the Lee Circle, in which stands a handsome bronze statue of General Robert E. Lee, is the Public Library, an imposing building of gray stone. It contains a collection of 100,000 volumes, 7,000 of which are in foreign languages.

Two buildings of great interest to all lovers of history are the Howard Memorial Library and the Confederate Memorial Hall. The Howard Memorial Library contains many peerless historical works and books of reference, dealing with the colonial, ante-bellum and Civil War days, amounting in all to 50,000 volumes. The Confederate Memorial contains a wealth of historical relics relating to the conflict between the North and South.

Educational Institutions.

In the matter of education New Orleans also stands high. Besides a good public school system, it is the home of the Sophie Newcomb College for women, and Tulane Univer-



Cotton Wharf, New Orleans

sity, whose fine equipment and splendid patronage make it one of our most renowned Southern universities.

Presbyterianism.

But to no commissioner would a sketch of the Assembly's meeting place be complete without a word about Presbyterianism within that city. The Presbyterian Church is said to be the strongest Protestant denomination within this Catholic stronghold.

The old First Church dates its beginning over a hundred years back and its history is a most honorable one. It has been served by excellent ministers and for many years had as pastor Dr. B. M. Palmer, one of America's most famous preachers. That the denomination is a strong one is evidenced by the beautiful houses of worship situated in various parts of the city. Prytania, Carrollton, Napoleon Avenue, Esplanade, and First Street, as well as the original First Church, are all beautiful specimens of architecture. A glance at the names of the present leaders in the work is convincing: Summey, Cornelson, Alexander, Caldwell, Mooney, Voss, Ziemer, and Land. Truly, "there's a reason" why Presbyterianism is both popular and aggressive in New Orleans.

Napoleon Avenue Church.

Napoleon Avenue Church in which the sessions of the Assembly are to be held has a new building, completed the past year. It is beautiful and modern in every particular.

This church was organized in 1850, a small mission chapel, by the Missionary Committee of the Presbytery of Louisiana. In 1870 it was moved to Napoleon Avenue and Coliseum Street, the present site. The first building was dedicated September 28, 1873, and the dedicatory sermon was preached by Dr. B. M. Palmer of the First Church. This building was used until the present beautiful one was completed in 1918.

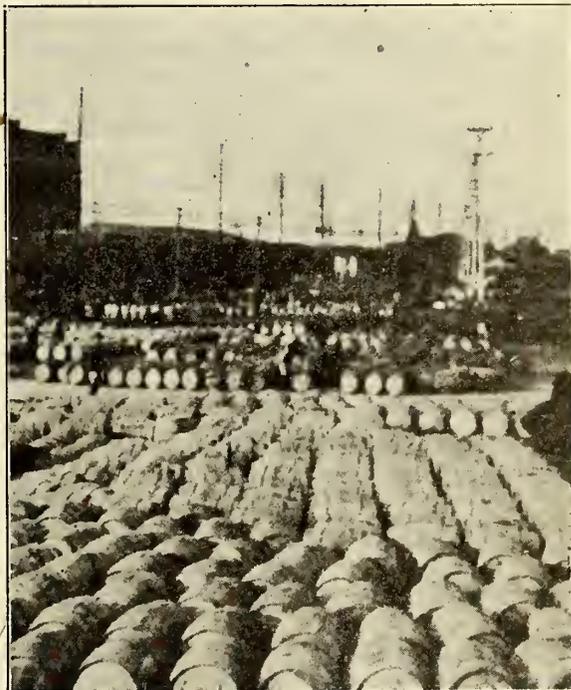


Rev. U. D. Mooney, D. D., Pastor Napoleon Ave. Church

The following pastors have served this church: Rev. Benjamin Wayne, 1861-1879; Rev. Robert Q. Mallard, D. D., 1880-1904; Rev. Henry W. Burwell, Ph.D., 1904-1909; Rev. Geo. D. Booth, 1910-1912; and the present beloved pastor, Rev. U. D. Mooney, D. D., since 1913.

The Assembly.

The Assembly convenes Thursday, May 15, with the sermon by Dr. James I. Vance, the retiring Moderator. As this great body gathers to deliberate on and discuss the matters pertaining to the Kingdom, it should be supported by the prayers and the interest of every member of the Southern Presbyterian Church. These are our representatives; let us be much in prayer for them during these days of convention. S. W. G.



At the Sugar Wharf, New Orleans

Prayer Meeting Attendance Contest in Central Texas Presbytery.

By Rev. W. R. Minter, D.D

Following an address on Church Publicity before Central Texas Presbytery in its recent spring session, there was launched a campaign for increased attendance at prayer meeting. It is in the form of a contest for the largest percentage of attendance during May and June upon the mid-week service. Eight churches, as follows, entered the contest: First Waco, Second Waco, Gatesville, McGregor, Temple, Cameron, Taylor and First Southern, Austin. Percentage will be of the resident membership reported on April 1. Each of these churches will send by postal card to the others a weekly report of the number at prayer meeting, and also per cent. of resident membership, this number is.

Realizing that increased attendance alone does not make a good prayer meeting (however much it may help), each church, we are sure, is endeavoring to use every means to insure along with increased quantity, the equal consideration of increased quality.

The Power of Prayer.

Unless we are much mistaken, there are two things which Christians ought to do. The one is to quit the companionship of a self-indulgent, corrupting "world." The other is to come into closer companionship with Christ. Closer to Christ in godly living. Closer in persevering prayer. And let us not forget, brethren, that it is the close grip which achieves the victory and brings the revival blessings.—Dr. Cuyler.

On the Way to Armenia and Syria

R. E. Magill, Secretary.

IF any of my friends have an ambition to take a trip to Europe and the Near East at this time my first, second and third piece of advice is *don't!*

In the first place it is almost as hard to get out of the United States as it is for a life term convict to get out of state prison, and when you pass out of sight of the Statue of Liberty your troubles *have just begun*. Landing at a European port you are suspected of being a German anarchist in the disguise of a relief worker and no matter what your passport says about you, it will take from two hours to two days to fill all the information blanks which require your family history back to the Adamic period, the shape of your nose, color of eyes and declarations without number that you have no intention of giving the tottering thrones of Europe their final shove.

After you have revealed the secrets of your past life and you begin a quiet search for a hotel that is not full and with the help of Scotland Yard detectives, cooks' tour, the police department, and the U. S. Army, you discover there is no such animal.

Our party would have camped in the parks or on the streets in several cities had the Y. M. C. A. not come to our rescue. Just here let me record, not out of gratitude for a place to sleep, but as the result of observation and wide inquiry, that the Y. M. C. A. is the one organization that has been "on the job" throughout this war and it has made a larger contribution to the social, material and spiritual welfare of our boys than all other agencies combined. The criticisms that have been so widely published have had a small basis in the mistakes of a few individuals who were accepted for overseas duty when the Y. M. C. A. was called upon to furnish within about three months' time, nearly five thousand workers, and for jobs that needed men of the most exact technical training and of the highest type of character and executive ability. It would have been marvellous had they secured a 100 per cent corps of workers under such conditions, but after all the criticism has spent its force, the fact remains that the Young Men's Christian Association has rendered the greatest service that an army ever received and they were on the job from the day the first troops were mobilized in training camps and they will be on the transport that takes the last man home from France.

That there has been an organized propaganda to discredit the Young Men's Christian Association is a growing conviction in many minds and the facts will finally come out.

We landed at Southampton, England, and went up to London, where we expected to find arrangements for us to sail for Egypt already made. Transportation is still the big problem in Europe owing to troop movements and the need for space for food cargoes for the suffering millions so we had to change our plans completely and finally secured bookings on a Dutch steamer from Marsailles, France, to Port Said, Egypt. This required a whole week's time, which we spent in London quite profitably, but we almost froze in the unheated hotels and finally left England on March 29th with a four-inch snow on the ground.

We had unusual opportunities to look into the surroundings of our soldiers and to investigate a few phases of church life in the British Isles through interviews with a number of churchmen. Dr. Fort Newton, the brilliant pastor of the City Temple and successor of Dr. R. J. Campbell, was our guest for an afternoon and gave us a frank statement about moral conditions in England as they affect the lives of our soldier boys. We have seen conditions in Southampton that shocked us greatly and found that the civil authorities were blinking at facts that would set an American city on fire.

We made personal visits to various sections where men on leave and in uniform are permitted to go without hindrance, and we interviewed army officers, chaplains, Y. M. C. A. men and privates, and the uniform testimony was that the army is going through a more dangerous period

now than when it faced the Huns on the battle fields of France.

It made us sick at heart to see the public drinking-places crowded with soldiers and to see men, women and even young girls in these hell holes drinking without any sense of shame and with the full knowledge that the civil authorities would not interfere.

Shocked readers at home will ask are any of our boys in England and have all military regulations been suspended?

I am sorry to say that thousands of our boys are in England on leave and waiting for transports to take them home, while about 1,500 picked young officers have been assigned to England and Scotland for four to six months' study in the technical schools and universities. I hope they will confine their studies to books.

Our new routing took us through Havre, Paris and Marsailles, so we had an opportunity to see these great French cities at close range.

After our experience in England and knowing that lower moral standards prevail on the continent than in the United Kingdom we were prepared for some unfortunate conditions, but it is not permissible to print what we saw or to describe it before pure-minded audiences.

It is horrible beyond imagination and a blot on Twentieth Century civilization that soldiers from any land should be made to face such conditions as exist in France. Here as in England no attempt is made to control vice and the war has produced a state of affairs that must cause the forces of perdition to howl with joy.

Our army chaplains, the Y. M. C. A. men and the officers are doing what they can to hold our boys but a distinct lowering in morale was inevitable following the signing of the armistice, and six months' idleness three thousand miles from home has made many of the men reckless.

It would be a gross libel to say all our men are yielding to the terrific temptations of this Godless land and thousands will come through clean. But oh the tragedy of the other thousands who will carry home moral and physical wounds more ghastly by far than those inflicted by German shot and shell.

I deeply regret the necessity for painting such a picture and my purpose is not to distress the hearts of the families of our boys but to suggest that every power available be invoked to force the war department to speed up the homecoming of our boys.

The nearer we get to the field of our work of mercy, that is relieving the distress and sore need of the Armenians and Syrians, the more appalling are the stories we hear as to what they have suffered at the hands of the unspeakable Turks.

We sail from Marsailles today, April 4, on an English transport for Port Said, where we begin our task which will take us through Palestine, Syria, Damascus, Beirut, Aleppo, Smyrna, Adana, Tarsus and out to the city of Van and thence by the Black Sea back to Constantinople, where we turn our faces homeward about July 1st.

Marsailles, France, April 4, 1919.

A Correction.

The Christian Endeavor Society has increased very rapidly in the Presbyterian Church of the United States.

The Christian Endeavor World is an excellent paper. In the issue for April 27, under the head of Denominational Briefs No. 3, "The Presbyterians," is this statement:

"The Northern and Southern Churches separated at the time of the Civil War over the question of slavery." Let not this statement go to our young people uncorrected.

Baltimore, Md.

Robert H. Fleming.

Death of Rev. Paul S. Crane and Mrs. Eugene Bell

The following account of the distressing accident in which Rev. Paul S. Crane and Mrs. Eugene Bell, of our Korean Mission, lost their lives comes to us in a letter from Dr. R. M. Wilson, dated March 31st. Dr. Wilson writes:

"Mrs. Bell and Mr. Crane were in Seoul, and as they could not get a flat car, decided to come about half way home in an automobile and then get a car to bring the automobile home. About thirty-three miles from Seoul they had just passed the train and saw it stop at a station. To the left was a cut and a hill, and not seeing or hearing a train in that direction they were just crossing when suddenly the northbound train dashed into them, striking Mr. Crane and Mrs. Bell, who were on the back seat, and killing both of them instantly. Mr. Bell and Mr. Knox were on the front seat. Mr. Bell was only slightly bruised, but Mr. Knox received an injury to his eye which will probably cause the loss of it. He is now in the hospital at Seoul.

"Mrs. Knox, Mrs. Crane, Mr. and Mrs. Nisbet and I went to Seoul the next morning and brought the bodies back to Kwangju, where they were buried on the hill beside Dr. Owen."

A letter from Rev. R. T. Coit, written about the same time, also gives the details of the accident and makes this appeal:

"Prayer is being made continually for Mr. Knox that his life may be spared. This should be a clarion call to the Church at home to recruit our badly depleted force. We are due as a mission sixteen workers, and as Mrs. Crane will return and Mr. Bell may, we will be due at once seventeen or one-fifth of our entire force when it is complete.

Scarcely half of our present working force is on the field, the rest being on furlough or permanently retired. When Preston goes home in June, the Coits will be left at Soonchun to do the entire work outside the medical, while the Nisbets will have the entire work of Mokpo on land, and Kwang-ju has no itinerator until Mr. Knox is restored. We are barely holding the line at a perilous time. Send us reinforcements and lay down a barrage of prayer for our depleted forces."

Mrs. Bell before her marriage was Miss Margaret Bull, of Norfolk, Va., sister of Rev. W. F. Bull, of Mokpo Station, and of the late Rev. G. W. Bull, formerly pastor of the Moore Memorial Church, Nashville, Tenn. She was a woman of unusual gifts in many ways and from the date of her arrival on the field in the year 1904 to the day of her death was a faithful and devoted missionary of the Cross in Korea.

Mr. Crane was the son-in-law of Mr. C. A. Rowland, of Athens, Ga. He went to the field in August, 1916, and was stationed at Mokpo. He had been on the field just long enough to acquire the language and to begin taking an active part in the evangelistic work of the station.

The deep and heart-felt sympathy of our whole Church will go out to the family and friends of the deceased missionaries, and the executive committee of Foreign Missions shares with the Korean Mission what we know will be their feeling of the great and irreparable loss to our work.

A cablegram dated April 2nd stated that Mr. Bell and Mrs. Crane were both expecting to return home at once.

S. H. Chester.

"A Vital Issue"

By Mrs. F. P. Hall.

The article entitled "A Vital Issue" in your paper of April 30 is of much interest. That same "Vital Issue" has for some time past been agitating the minds and hearts of the women of our church. Will you permit me, then, to present some suggestions from a different viewpoint?

Until a short time ago the field of young people's work and organized Sunday school classes was forbidden ground to us. Now the way is clear and we are given such unlimited opportunities that we are almost staggered by the responsibility. It behooves us to consider well before making any radical changes in this branch of our work. A blunder now would be a tragedy.

In the proposed independent "Young People's Presbyterian Auxiliary" there is much to lose and little to gain and it involves endless complications.

When young people are old enough, wise enough and financially able to support a Presbyterian they should join our adult organization.

The chief object of this movement seems to be the capture of the Christian Endeavor Societies organized in our churches. This organization is inter-denominational. It is completely equipped for work and is rendering a service so splendid that any interference on our part is of very doubtful propriety.

The Junior Endeavor is composed of children too young to form an independent auxiliary while the Senior Endeavor is not strictly speaking a young people's society. Among its members are ministers, elders, deacons, Sunday School teachers and most of our active auxiliary officers and workers. For example, in my home auxiliary nearly every officer and nine-tenths of the working members are enthusiastic members of the C. E. What, then, is to be gained by withdrawing these members to form a separate organization? In our own case it would mean the elimination of our local auxiliary simply to form another in place of it with fewer members.

The young people's societies are under the control of the church. They do as nearly as possible what our Presbyter-

ial secretaries ask of them. They make their reports through our Presbyterials and Synodicals, and, except for the State Federation, we can do with them as we will. We are powerless to dissociate them from the inter-denominational State organization without their consent. Would it be wise to attempt it? They are becoming antagonized at the very suggestion.

There is a financial side to this question that should also be considered. Many of our conscientious and consecrated women (Presbyterial and Synodical workers) think there is too much expensive and unnecessary machinery connected with our women's work, that the expenditure is not justified by the results. Why, then, should we give cause for further dissatisfaction by installing new and unnecessary machinery when every dollar is so greatly needed?

Our Synodical has elected a secretary to take charge of this branch of our work. She has spent months in study and prayer over the subject. With the co-operation of Synod and the Women's Auxiliaries she is establishing a school to train young people to carry on the Master's work. Is it not our duty to stand loyally by her and give her a fair trial before agitating other methods of doing the work?

This article is written in no controversial spirit but in the interest of the Master's work and out of loyalty to our present workers.

Belmont, N. C.

Birds of Light, Birds of Night.

O fly away on silent wings, ye boding owls of the night!
 O welcome little birds that sing the coming-in of light!
 For new, and new, and ever-new,
 The golden bud within the blue;
 And every morning seems to say:
 "There's something happy on the way,
 And God sends love to you!"

—Henry van Dyke.

"They Have Finished Their Course"

By Rev. Henry H. Sweets, D. D., Secretary.

One hundred and eighty-eight of our candidates for the ministry entered the service of the country for the period of the war. These men were assigned to almost every part of the service. In addition to this many of our ministers enlisted and some saw action in the thickest of the fight.

Two of our ministers and ten of our candidates for the ministry laid down their lives. This is a serious thing for the Church at this time when trained, capable leaders are in

such demand. It should call for earnest prayer from the hearts of all that the Lord of the Harvest will send forth other laborers to take the place of those who have finished their course.

The hearts of our entire Church will go out in tenderest sympathy to the loved ones who are left behind in these stricken homes. May the consolation of the Gospel be multiplied in their hearts.

IN MEMORIAM

Two of the faithful ministers of our church and ten of our strong, consecrated candidates for the ministry laid down their lives in the service of their country during the recent war.

They went forth under the urge of duty; they counted it a great privilege to fight for justice and righteousness; they fought a good fight; they kept the faith. They have received their eternal reward.

Rev. Thomas McNeill Bulla became a candidate for the ministry under the care of the Presbytery of Fayetteville; he graduated from Davidson College in 1907 and from Union Theological Seminary in 1911; was pastor of a group of churches in the Presbytery of East Hanover. A fellow chaplain in the service wrote to the Secretary, "Chaplain Bulla was wounded severely in service for the men of his regiment, the 116th Infantry, on the field of battle north of Verdun. He died after an operation, October 17, 1918. He was God's noble man, a faithful minister of Jesus Christ, brave and fearless spiritually, morally and physically."

Rev. Herbert Franklin Wager was received under the care of the Presbytery of Dallas as a candidate for the ministry in 1910. He graduated from Austin College in 1915 and from Austin Theological Seminary in 1918. He was ordained by the Presbytery of Dallas as an evangelist on April 11, 1918. He volunteered his services to the country, and was made chief clerk of the headquarters company 322nd Sanitary Train, 97th Division. He found much time to assist the chaplains, camp pastors and the Y. M. C. A. workers in their Christian efforts. He was stricken with influenza while at Camp Cody, New Mexico, and died on December 14, 1918.

William Baxter Anderson, Presbytery of Harmony, in the Sophomore Class at the Presbyterian College of South Carolina, entered the service. Gave his life in the Field Artillery on the fields of France.

Basil Ball, Presbytery of Transylvania, was in the Junior class at Center College, died in France, October 20, 1918, from wounds received in action.

Daniel Johnson Currie, Jr., Presbytery of Florida, in the Junior year of Davidson College, was just preparing to enter the Student Army Training Corps, Junior class. He was seized with pneumonia, and died in October, 1918. Just before the end, he said, "I don't want to die, but I am not afraid. It is all right."

J. M. Currie, Presbytery of Dallas, received the A. B. degree from Austin College in 1916, and the M. A. in 1917; went as Second Lieutenant with the Rainbow Division to France; was wounded twice in the battle of Rheims Mountain, was killed on September 12, 1918, at St. Mihiel. He had planned to enter the Seminary in the fall of 1917.

Eugene Meek Ellison, Presbytery of Dallas, had just completed his course at Austin College; went over as Second Lieutenant with the 26th Infantry. He was killed while leading his company against the enemy near Soissons on July 20, 1918.

Deane M. Orgain, Presbytery of Roanoke, had just graduated from Davidson College; enlisted in the navy, and entered the Training School at Naval Base in Norfolk. He died at the Base Hospital there on Sunday morning, October 20, 1918.

Charles H. Patten, Presbytery of Memphis, had just graduated from the Southwestern Presbyterian University; was assigned to Camp Gordon for training; died in service there.

Daniel Reid Poole, Presbytery of Concord, student in the Sophomore class at Davidson College, was called into the National Army. He was assigned to Camp Jackson, died of spinal meningitis on December 15, 1918.

Pientis G. Thompson, Presbytery of East Hanover, was in business temporarily, expecting soon to enter the Seminary; entered the army early, and died in service in France.

John Henry Wheeler, Presbytery of Central Mississippi, after completing course at French Camp Academy, entered the Medical Department of the Army; was trained at Camp Mills, New York. He died October 10, 1918, while on his way to France. He was buried at sea.



Thos. McNeill Bulla



Herbert F. Wager



Daniel J. Currie, Jr.



J. M. Currie



Eugene M. Ellison



Deane M. Orgain



Chas. H. Patten



Daniel R. Poole.

The Young People's Conference, Queens College, June 2-8.

The following outline of program for the approaching meeting of the Young People's Conference, to be held at Queen's College the first week in June, is a positive guarantee of something both entertaining and profitable for any young person who may attend:

Bible Hour, Dr. T. H. Rice, Union Seminary; Foreign Mission Class, Dr. H. F. Williams; Field Secretary, Nashville, Tenn.; Home Mission Class, Miss Eleanora Berry, Literary Editor, Home Mission Department, Atlanta, Ga.; Christian Education, Dr. H. H. Sweets, Louisville, Ky.; Sunday School Work, Dr. Gilbert Glass, Assembly's Superintendent Sunday Schools and Young People's Work; Woman's Auxiliary, Mrs. W. C. Winsborough, Superintendent Woman's Auxiliary of Southern Presbyterian Church, and Mrs. W. B. Ramsay, president of Synodical Auxiliary of North Carolina. Addresses: Dr. C. F. Myers, Greensboro; Dr. A. W. Blackwood, Columbia, S. C.; Rev. S. M. Glasgow, Charleston, W. Va. Also a returned foreign missionary will speak, and we hope Dr. E. W. Smith, now returning home from a visit to our foreign mission fields, will be with us for the Sabbath day. Rev. G. F. Bell will be platform manager.

The Foreign Missionary speaker will be Rev. L. G. Newland, of Korea. Rev. H. C. Hammond, of St. Charles, S. C., will teach the interesting book, "Making Life Count," by Eugene Foster.

In addition to the benefits to be gained from such an excellent program, there will be that wholesome recreation that appeals to young people everywhere. The afternoons will be devoted to recreation on Queens College grounds. Gymnastic games, tennis, basket ball, base ball and other sports will be led by Mr. A. L. Faul, Physical Director Charlotte Y. M. C. A.

Don't forget the date beforehand. Attend the convention and we prophesy that you will never forget the happy experience afterwards.

Words of Truth and Soberness.

No truer words have been uttered concerning the religious press than these by the Associated Advertising Clubs of the World:

"It has the highest political ideals; it is foremost in promoting good citizenship; education; first in establishing and supporting philanthropy. Equally true is it that the most worthwhile portion of the religious element anywhere is that which subscribes to the religious press."

Yet in the face of this declaration by some of the keenest business brains of the country there are thousands of church members who fail completely to appreciate the crucial place of the religious paper. And to this is due the ignorance that often prevails concerning the church and its work.

No greater service can be done the church than for its ministers to do everything within their power to circulate the church paper. Upon this depends to a very large extent the intelligent co-operation of the people in the work of the denomination.—Zion's Herald.

Resignation of Dr. Whaling.

The Board of Directors of Columbia Seminary met at noon May 7th and continued in session two days. They found all the affairs of the Seminary in a healthy and satisfactory condition, and the outlook for the future most hopeful.

Dr. Whaling, feeling that the time had come, in view of the many substantial elements of prosperity with which the Seminary is blest, when he could safely do so, asked to be relieved of the duties of the presidency that he might devote himself more exclusively to the duties of his important professorship and also find time for certain literary work in the sphere of Theology. His insistence was such that the board was constrained to yield to his request.

On nomination of the faculty, the board elected J. O. Reavis to succeed to the office of president. After some deliberation, Dr. Reavis decided that he was unwilling to assume the responsibilities of so important a sphere of service. Whereupon Dr. Whaling was induced, by the unanimous request of the board, with the hearty concurrence of the faculty, to withdraw his resignation and thus restore the former status, with the understanding, however, that he be permitted to employ such assistance as will relieve him of all the duties of the office that can in his judgment be safely devolved on others. (Signed) R. C. Reed.

A Fitting Memorial.

By Rev. Henry H. Sweets, D. D., Secretary.

The executive committee of Christian Education has received from Mrs. Nellie Walker Nolte \$400 for the Student Loan Fund of our Church. This is to be held perpetually as "The Lieut. Robert Walker Nolte and Dorothea Nolte Memorial Scholarship." The gift was made through the Sunday School of the Prytania Street Presbyterian Church of New Orleans, La.

It is in memory of Lieut. Robert Walker Nolte, of the Second Regiment, U. S. Engineers, and Dorothea Nolte. Lieut. Nolte was in the prime of life when he decided to enter the Army of the United States, being twenty-six years of age. He saw much service at the front and fell in the battle of Blanc Mont, France, October 9, 1918. Dorothea Nolte was early called by the King to come to His Beautiful Country. She died June 17, 1913, at the age of thirteen years.

This memorial scholarship of \$400 will assist the boys and girls of approved character and ability, from poor Presbyterian homes, who desire to attend our colleges. As soon as possible after graduation, the money will be repaid and will be invested in other lives. Thus throughout the coming years trained, Christian leaders will be sent forth to take our place in the home, the Church, the State, the Nation, and the world.

Louisville, Ky.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—behold! this is what it is to prosper, this is what it is to live.—Phillips Brooks.



Jno. H. Wheeler



Basil Ball



Wm. B. Anderson



News of the Week



The third biennial Southern Textile Exposition was opened last week at Greenville, S. C. It is claimed that this is the greatest exposition in the history of the textile industry and is a testimony to the progressiveness of the Southern textile men. The displays included almost every article required in the manufacture of textiles, from bobbins to looms. Every industry affiliated with the textile trade had their exhibits on display. The scope and variety of the exhibits were displayed by a prominent textile visitor today, who declared that a mill could be designed, built and equipped ready for operation, including the offices, by the exhibitors at the exposition.

As the outcome of the petition of the students of the South Carolina University, seeking the removal of the President, Dr. Currell, a clean sheet was given the University of South Carolina, its officers and faculty, and its student body in the report of the organization committee of the board of trustees just made public. This committee, consisting of Governor Cooper, L. P. Hollis, of Greenville, and D. R. Coker, of Hartsville, recently investigated conditions at the University. The report was unanimously agreed upon by the members of the board of trustees, with a few minor and immaterial changes.

The law now requires additional pay for North Carolina teachers. The State Department of Education is receiving reports showing that the various counties are preparing to make the increase. A typical one comes from Gaston county, where increases are provided for in teacher salaries on the basis of from \$55 to \$75 per month for elementary teachers and from \$60 to \$75 per month for the assistant high school teachers.

The county levies the full 35 cents school tax that the law allows and then 16 cents for incidentals and buildings and with the funds that the county will get from the State school fund will have \$160,806 to spend for the year in school maintenance.

Reformation Day---October 26.

The committee appointed by the General Assembly to suggest a subject for presentation to our people on Reformation Day, which is the last Sunday in October, will recommend that the Assembly select, as the topic for this year, The Edict of Nantes. The story of the issuance of this edict by Henry IV, and its revocation by Louis XIV will bring up the whole history of the heroic Huguenot Church and the present condition and prospects of Protestantism in France, a subject of peculiar and urgent interest at this time.

There are still more than half a million Protestants in France. When the war began in 1914, the old Huguenot Church was a body of considerable size. Its strength was largely in Northern France in the territory overrun by the German invaders. Here were its largest and wealthiest congregations. They have suffered tremendous losses; many of their churches and manses have been destroyed, many of their members have been slain in battle, nearly one hundred of their ministers and theological students lost their lives in action or from sickness while serving in the French army, and many others returned home severely wounded and permanently disabled. Yet these decimated and impoverished churches have

After less than four months' work, the Entente Allies have completed the Peace Treaty, and delivered it to the Germans, who have 15 days for reflection, but not for argument. When one realizes how long other peace conferences took and the momentous issues involved, he is filled with wonder that so much could be done in such a short time. Of course certain editors and crossroads politicians could have done the job in less time, but ordinary men like the "Big Four," required more time.

President Wilson has called Congress to meet in extra session, May 19. He will cable his message to Congress and return later.

Greensboro, N. C., suffered from disastrous fire on May 3, costing one life, that of a negro employed at State Normal College. No estimate has yet been given of the loss.

Senator Moses, of New Hampshire, Republican, has issued a statement urging the nomination of Major General Leonard Wood as the Republican candidate for President in 1920. The New Hampshire Senator said Republicans of the State were preparing to present General Wood's name at the party's National convention.

Colonel Holmes B. Springs, of Georgetown, has made public a telegram from Lieutenant Colonel Theodore Roosevelt, of New York, denying reports that it was proposed to admit Union veterans of the Civil War but not Confederate veterans to membership in the proposed American legion.

Secretary Lansing has issued a statement concerning Finland as follows: "In view of the fact that the people of Finland have established a representative Government, the Government of the United States of America declares that it recognizes the Government so constituted as the de facto Government of an independent Finland."

The fifth and last popular loan of the United States, the "Victory Loan," of \$4,500,000,000, has been oversubscribed.

continued their work as best they could through the storm of war, preaching the Gospel to their stricken people in their shell-torn towns and ruined villages, and circulating the Scriptures among their soldiers in the camps and trenches. They emerge from the war stripped of property and diminished in numbers but with the hearty respect and full confidence of their countrymen, many of whom see in Protestantism, the only religion consistent with democracy. It is this that gives them their coign of vantage and their great opportunity.

But in their poverty they need our help. The Interchurch Committee for Christian Relief asks the evangelical churches of the United States for \$3,000,000.00 for this work in Northern France and Belgium. Our Southern Presbyterian Church is asked to give \$100,000.00 of this amount. Our War Work Council has added this to its budget, and it is earnestly hoped that all our people will help to raise it. Let us remind ourselves of our debt to the martyr church of France, and let us come to her help in this day of her sore need and her great opportunity.

In view of the participation of our church in this movement for the relief of our brethren in France, the history of French Protestantism is a specially suitable and timely subject for consideration in our own observance of Reformation Day this year.

W. W. Moore,
Russell Cecil,
Committee.

Christian Endeavor

By Rev. S. H. Hay.

M., May 19—Promise of Salyation: John 10:28.
 T., May 20—Of Support: Ps. 55:22.
 W., May 21—Of Companionship: John 14:18.
 T., May 22—Of Power: Acts 1:8.
 F., May 23—Of Rest: Matt. 11:28-30.
 S., May 24—Of Peace: Isa. 32:15-18.

Topic for Sunday, May 25—God's Precious Promises:
 I Kings 8:54-61; II Pet. 1:1-4.

* * *

Our Bible lesson makes it plain that God's promises refer primarily to spiritual benefits. The kind of life, security, and prosperity He promises is spiritual. He has not said we shall not be poor, or sick, or that we shall not suffer bodily death, or His children shall never lack food, and home, and clothing. But He does guarantee that they shall have spiritual salvation and life.

Guarantee of this does not satisfy all men. Some want the temporal blessings. They crave from God financial and physical safety and comfort. They are like the Jews who desired a Messiah that would give them political freedom and worldly power. And because Jesus undertook to show them that God's promise of a Messiah did not contain these things, but spiritual benefits rather, they would not have Him to rule over them.

* * *

God promises that we shall have righteousness. He thinks righteousness is a very fine thing. Humanly speaking, He can hardly understand how we wish for other things more than we do for righteousness. He knows its supreme value, and He wants us to appraise it as He does. But often we refuse to do so. We are like little children who deem gilt better than gold. The thing of real value we discount and ignore. Nevertheless, God ends in giving us righteousness, instead of some other things, according to the meaning of His promises.

* * *

God promises that we shall rise from the dead. Our graves shall be opened, and we shall come forth. God has promised there shall be a great stir in our cemeteries on the resurrection morning. He that believeth on Me, tho he were dead, yet shall he live. But when we rise, it shall not be to eat, and fight, and hunt, and work for money, but to a spiritual service and a spiritual fellowship with God. For the promises of God are spiritual.

* * *

God has promised eternal life. He tells us we have it, if we believe on His Son Christ. His honor is pledged to give it to us. He has covenanted to do it, and He never breaks a covenant. Eternal life is not mere existence, but it is existence enriched by fellowship with God. How insignificant is a guarantee of seventy years of earthly prosperity, compared with promise of everlasting blessedness in the form of fellowship with Christ! The things which God promises are the things of real and abiding value. Temporal blessings are worth thinking of only as they may have the power of ministering to the eternal and spiritual part of us. Jesus says if we seek first His Kingdom, other things that we need shall be added. But He Himself will of course be judge of what and how much we really need.

* * *

What promises are precious to you?
 Why did God make promises to us?
 Why should we believe God's promises?

Mooresville, N. C.

Come, Go, Pray, Give—these words tell our privileges in regard to missions.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING MAY 18, 1919:
 THE GREAT MISSION OF THE CHURCH.

Eph III:8-12.

By Rev. C. D. Waller.

The Church of Jesus Christ must of necessity be a great church with a great mission. This because it is His church. She can only lose her greatness by falling away from her allegiance. The more perfectly she comprehends her Lord, the more entirely she subjects her will to His will, the closer her heart beats to His own, the greater she must needs be. The Roman prison could not diminish the glory and the greatness of the Apostle. The inquisition could not destroy the greatness of the true spouse of Jesus. Her mission is as changeless as her Lord's purpose; as great as His love and His passion.

If the veil of the future could have been lifted for Stephen, he would have looked with amazed gladness at the future of the young man at whose feet his murderers threw down their garments. He would, even in that hour of martyrdom, have beheld with gladness "the fellowship of the mystery which from the beginning of the world had been hidden in God."

In Paul's use of the word, a mystery is something long hidden, but now revealed—and this glorious mystery of which Paul speaks here is a new creation—a new order of life and of love and of service. It was not only that the gospel was to be preached to the Gentiles; but that all to whom it was preached and who believed should, whether Jew or Gentile, become a new life and a new power in the world. A new creation. The baptism of the Holy Spirit inaugurates it.

Paul labored "to make all men see what the fellowship of this mystery is." It is a fellowship, a stewardship, a dispensation.

We may also well and nobly labor to the same great end: for unless men perceive this they will know little of the glory of the church. In the light and sweetness and power of this dispensation or fellowship all barriers are swept away, and men come to see the Fatherhood of God and the brotherhood of man. So great is this work of bringing men into this fellowship of love and life that Paul sees astonishment even in the heavenly places at this triumph of God's wisdom and grace. These "principalities and powers," as Paul calls them, are constantly enlarging their knowledge especially of God: and a vast area of light was added to their comprehension of God when they saw the amazing grace of God as poured forth upon the church.

A Savior for sinners! God's eternal and ever blessed Son living, serving, blessing, dying and rising from the grave; all to testify divine love and grace—this is the inauguration of a new thing even to the principalities and powers. A new thing and a great thing. A thing that makes men great. The sinner can not be too far away; crime can not bar the entrance of divine love; racial barriers, barriers of cast—nothing can withstand the mighty power of this gospel.

Now the church is the product and the servitor of this gospel, and she partakes of its greatness, in proportion as she yields herself to its spirit and lives upon its manna.

Then indeed she is beautiful. Then indeed she is invincible. The sword of the Lord is in her hand—and it is a light to lighten the Gentiles and the ancient people of God; a light to shatter the darkness and the slavery and the shame of faith falsely held, of superstitions age long and pitiless.

O that we could make all men see the glory and the strength of the Zion of God. "Ye are the light of the world," says Jesus. In the light of consecrated, happy, useful lives men will see the greatness and the great mission of God's church.

Sunday School

By Rev. H. G. Hill, D. D.

THE GRACE OF GOD.

Golden Text—Acts 15-11: "But we believe that through the grace of Our Lord Jesus Christ we shall be saved, even as they."

Eph. 2:4-10; Titus 2:11-14.

May 18, 1919.

The phrase "Grace of God" is of wide significance and embraces many things. It is often used in the Scriptures, and is the subject of this lesson. In an enlarged sense, it means the free unmerited favor of God to man. This was shown at creation. Jehovah was not bound to create man at all. But He manifests His grace in creating man "after His own image, in knowledge, righteousness and true holiness," and in giving him dominion over the inferior creation. He revealed His favor in providing for him companionship, a most attractive home, and in granting him intimate communion with Himself. But the Divine Word most often mentions the Grace of God, as shown to man, not in his primitive condition, but in his fallen estate. He revealed His wonderful favor to depraved, sinful man, in the promise of Salvation from sin and its consequences, and of all the means essential to that result. His grace appears in the gift of His own Son to be Man's Redeemer, in the bestowment of The Holy Ghost to apply to us the redemption purchased by Christ, and in all the blessings of pardon, regeneration, Holiness and Sonship that He imparts to the believer; thro these Divine persons. Sometimes, "The Grace of God" designates one of these gifts and sometimes another, and often the influences of the Holy Spirit producing all the graces of the Christian character, making meet for heaven. Our lessons describes some of the manifestations and results of "The Grace of God."

I. God's Mercy Revealed.

Mercy is favor to the guilty and needy: Mercy is connected with great compassionate love and this leads to active efforts for bestowing benefits. The blessing, too, are bestowed upon the degraded, the helpless, the miserable, those "dead in sins." The benefits also begin with spiritual quickening, or imparting a new life. This new life is given in connection with His Son, the Author of all life, and the new life He confers is from "The Grace of God." "But God, Who is rich in Mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by Grace, are ye saved." But Divine Grace is revealed not merely by mercy and love and quickening, but by exaltation. "He hath made us sit together in heavenly places in Christ Jesus." This eternal promotion is intended to manifest to intelligent creatures the glory of His attributes. "That in the ages to come, He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus." How surpassingly rich in precious truth is this Scripture.

II. Salvation by Grace.

The Apostle proceeds to emphasize the fact that salvation for man from sin and its penalty is by the grace of God and those agencies that His grace provides. He says "By grace are ye saved thro faith and that not of yourselves it is the gift of God. The very faith in Jesus Christ, the condition upon which salvation is granted, will never be exercised by the natural man, but is a grace of the Holy Spirit. Unconverted men since the fall have been disposed to merit salvation, to save themselves, and work their way to Divine favor, and eternal life, when aroused to the importance of religion. Their question has even been that of the young ruler. "What good thing must I do to inherit everlasting life?" Salvation is "Not of works lest any man should boast." "We are His workmanship, created in Christ Je-

sus unto good works, which God hath before ordained that we shall walk in them." We have to be regenerated, rendered penitent, to exercise faith and come to Christ, before we can perform any works, good in God's sight. So far from works being the basis of salvation, a person has to be saved in Christ before he has any works that the Lord deems good.

III. The Life God's Grace Prompts.

If a person wants to know whether he has the grace of God that bringeth salvation he shall consider what sort of a life he is leading? The Apostle affirms that this "Grace will teach us that denying all ungodliness and worldly lures, we should live soberly, righteously and godly in this present world." Those who possess the Grace of God shall live soberly and not be unduly excited and disturbed by the changes, cares, pleasures, and losses of this present world. They shall endeavor to be righteous or conformed to the law of God, in all their human and Divine relations. They shall strive to be godly or Godlike, and as the sons and daughters of the Lord Almighty shall, using all appointed means, "perfect holiness in the fear of God."

IV. The Goal God's Grace Secures.

The Grace of God not only looks backward and downward but forward and upward. It directs attention not only to "the rock from which we were hewn and the pit from which we were dug." It bids us to be looking onward, and upward to the "Blessed hope and glorious appearing of the great God and Saviour Jesus Christ." It tells us that we shall see Jesus, in His glory, and shall be "like Him when we see Him as He is." It informs that we shall behold Him in the plenitude of His matchless attractions and honors, "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." For His disciples Jesus prayed "Father I will that they whom Thou hast given Me be with Me, where I am, that they may behold my glory." "And the glory Thou hast given me I have given them."

A Statement

By H. M. Parker, D. D.

I wish to call attention to a quotation in the Earnest Worker for April, Page 224, which for pure and unadulterated Arminianism can not be surpassed. It is as follows:

"Do you know that God is helpless in his own world to aid mankind without the co-operation of his own creatures? It was to this profound and mysterious truth that Deborah referred in her curses upon apathetic Meroz because they came not to the help of the Lord against the Mighty. Here lies at once man's greatest chance and most serious obligation."—Dr. C. E. Locke, in Methodist Mission Witness.

I call your attention to this not to criticise the Editor; he needs it when he allows such teaching to creep into our literature: but because of the need that our people be warned against such an attack on the Sovereignty of God; and on our church formularies.

This is an age of loose doctrinal statements and of gross ignorance of fundamentals.

Statesville, N. C.

Where is the secret of power? In my college days the professor of natural philosophy used to exhibit his great horseshoe magnet, wound about with coils of wire. He hung it up, charged the wire with a galvanic current, and it caught up and held four thousand pounds. He signaled to his assistant to draw off the current, and the power was gone. My brother, encircle your soul with faith and let the divine electricity of the love of Jesus Christ charge it. Then you can lift anything; you can do anything that God wants you to do. Draw it off, and you are a shorn Samson, a weakling.—Theodore L. Cuyler.

Devotional

THE BRAVEST CHALLENGE.

O death, where is thy sting? O grave, where is thy victory? This is the sharpest and shrillest note, the boldest and bravest challenge that man ever rang in the ears of death. Death is here out-raved, called craven in his face, and bidden to do his worst.—Trapp.

THE TOUCH OF THE MASTER'S HAND.

A gentleman visited a jeweler's store to inspect certain precious stones. Among other gems he was shown an opal. As it lay there it appeared dull and altogether lusterless. The jeweler took it in his hand, and held it for some moments; then he showed it again to his visitor. It gleamed and flashed with all the colors of the rainbow. It only needed the touch and warmth of a human hand to bring out its iridescence. There are human lives everywhere about us that are rich in their possibilities of beauty. They seem dull and lusterless, perhaps they are darkly stained with sin. Yet they only need the touch of the hand of Jesus to bring out the radiance of the divine image hidden within. We have to be the hand of Jesus to these marred and lusterless lives: "As my Father hath sent me, even so send I you."—Selected.

THE CROSS.

"Upon a cold October day a man was sitting by the wayside, with his forehead leaning against the hands that clasped his stick. He was thinking over his hard life and lamenting his lot. 'O, dear Lord,' he said, 'no one had so hard a lot as I! No one has lost so many sweet friends! No one has had such bad luck with the lambing, and now my little house has burned down, and I have no money to build a new one. O, dear Lord, my cross is too heavy—my cross is too heavy!'

"As he said this a great wind came up the road and whirled all the scarlet and yellow leaves up from the ground, and from the branches, and as they sailed down again in a golden rain, the man heard a deep voice behind him say: 'I have heard your complaint; come with me and I will let you choose a different lot.' And immediately he felt himself borne up on mighty wings through vast spaces until he stood at the great gates of a temple.

"As the doors opened to let him in he found himself in an immense hall, beyond which there was another and another and another, all perfectly empty, but upon their walls hung hundreds and hundreds of crosses of different sizes and different colors. 'Choose,' said the voice. He wandered through all the rooms, trying now this cross, now that one! At first he took down a beautiful golden one that shone in the light, but when it was upon his back he sank down on his knees and could scarcely rise. He put it back trembling. After many attempts he found a wooden one which seemed a light burden, so he asked permission to leave the temple. But hardly had he gone a few steps down the hill when he noticed that this cross had sharp edges, which cut into his flesh at every step, and very soon he was back, knocking at the door and begging to have this cross removed.

"So the poor man went round the halls a second time and just as he reached the entrance again, full of despair and bewilderment he saw a small black cross that he had not noticed before. He tried it and it fitted him perfectly. 'This is the one I choose,' he said joyfully. 'Take it,' said the voice as the gates flew open and the wind carried him back to his roadside. 'It is your own that you have chosen.'—The Christian Commonwealth.

Humility is not so much to think meanly of one's self as not to think of one's self at all.—H. Johnson.

Home Circle

DREAD OF END OF THE YEAR.

"I dread to come to the end of the year," said a friend to us recently; "it makes me realize I am growing old."

That suggests a question, When is a man old?

In Shakespeare's time a man was old at forty, and often, because of the gay life, invalided long before that.

Sir Walter Scott at fifty-five bemoaned the fact that he was an old man.

Montaigne retired to his castle at thirty-eight to spend his declining years in peace and study.

Dr. Samuel Johnson once remarked that at thirty-five a man had reached his peak, and after that his course must be downward.

Physiologists tell us that in all mammals except man the period of life is five times the period of growth. A dog gets its full growth in two years, and lives ten; a horse in five years and lives twenty-five. On this basis a man should live from 100 to 150 years.

Why were these three men—Scott, Montaigne and Johnson—old while they were still comparatively young men?

The answer is, because they felt old and acted old.

William James said that some men are "old fogies at twenty-five."

He was right. The minute a man ceases to grow—no matter what his years—that minute he begins to be old. As long as he can look back on every year and say, "I grew," he is still young.

The minute he ceases to grow, the day he says to himself, "I know all that I need to know,"—that day youth stops. He may be twenty-five or seventy-five, it makes no difference. On that day he begins to be old.—Exchange.

NO OCCUPATION.

She rises up at break of day
And through her task she races;
She cooks the meal as best she may,
And scrubs the children's faces;
While school books, lunches, ribbons, too,
All need consideration.
And yet the census man insists
She has "no occupation."

When breakfast dishes all are done,
She bakes a pudding, maybe;
She cleans the rooms up, one by one,
With one eye watching baby;
The mending pile she then attacks,
By way of variation.
And yet the census man insists
She has "no occupation."

She irons for a little while,
Then presses pants for daddy;
She welcomes with a cheery smile,
Returning lass and laddie.
A hearty dinner next she cooks
(No time for relaxation).
And yet the census man insists
She has "no occupation."

For lessons that the children learn
The evening scarce is ample,
To "mother dear" they always turn
For help with each example.
In grammar and geography
She finds her relaxation.
And yet the census man insists
She has "no occupation."

—Elsie Duncan Yale, in *Woman's Home Companion*.

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Church News

Collections for May are for Foreign Missions. Treasurer, E. F. Willis, 216 Union St., Nashville, Tenn.

INVITATION TO THE ASSEMBLY.

The First Presbyterian Church of Charlotte is extending a very cordial invitation for the next meeting of the General Assembly. It has been nearly 25 years since the Assembly met in this stronghold of Presbyterianism.

PERSONAL.

Rev. J. C. Kennedy has changed his address from Mt. Mourne to Kannapolis, N. C.

Rev. H. G. Hill, D.D., of Maxton, N. C., attended the meeting of the Board of Trustees of Union Seminary last week in Richmond, Va. This was the 48th regular meeting of this body that Dr. Hill has attended.

NORTH CAROLINA.

Summary of Synod's Home Mission and Evangelistic Work for Quarter Ending April 1, 1919—28 men engaged; 61 organized churches and 31 mission points supplied; 816 sermons preached; 377 professions of faith; 180 additions to the Presbyterian Church on profession; 50 additions by letter; 5 Sunday Schools organized. A. W. C.

Fayetteville Presbytery—Rev. E. L. Siler, stated clerk, writes: "Kindly correct, in your next issue, a mistake I made in the abstract of proceedings of Fayetteville Presbytery. It was Rev. J. A. Calligan who preached the Presby-

terial sermon, Sabbath Observance, and not Rev. W. L. Wilson. And a most excellent sermon it was and enjoyed by the whole Presbytery."

Charlotte—The friends of Queens College are happy this week over the successful ending of the campaign to raise the final \$50,000 which would leave the institution entirely unhampered by debt. Dr. M. E. Melvin and his assistants have worked well and besides being successful in their undertaking have, by their tact and courtesy, not failed to make new friends for the institution and for themselves during their stay in this community. People who know this beautiful plant and its noble history believe that Queens College has a future of great usefulness ahead of it.

Winston-Salem First Church is stressing the studying of the Shorter Catechism. The "Calendar" of May 4 says:

Study the Catechism. Earn a reward. To any one who recites perfectly the Westminster Shorter Catechism a silver cup will be given by the family of Col. A. B. Gorrell, five dollars will be given by Mr. Wm. B. Taylor, and a Bible by the Presbyterian Committee of Publication. To secure these rewards the catechism must be recited perfectly before a committee appointed to hear the recital.

Clarkton—On a recent Sabbath, designated before-hand as Decision Day in the Sabbath School, three of the children made a profession of their faith in Christ and were received into the full communion of the church immediately, the session holding its meeting in the presence of the school.

On the first Sunday of May there was a "Household Service" at 5 o'clock in the afternoon when eleven children were baptized. This church has recently increased the pastor's salary.

To the Ministers of Fayetteville Presbytery—Through the courtesy of the Standard I have this opportunity of reminding you that the Sunday School Committee will need the services of every minister in the Presbytery for Institute work during the week, July 6-11.

The committee, necessarily, must do a great deal of preliminary and detail work before our plans can be put into operation. Therefore, you may expect a communication from your district committee as soon as these plans are fully matured. J. K. Roberts, Chairman.

Immanuel Church, Wilmington—Rev. C. Conner Brown, evangelist of the Synod, closed a good meeting in this church Sunday night, April 27, assisting the pastor, Rev. D. T. Caldwell. There was deep interest throughout as was evidenced by the fact that 75 persons indicated their acceptance of Christ, besides 15 others who had been church members but had not been living the Christian life.

Results were only partially in when the meeting closed but the session on the following Sabbath received 25 on profession and six by letter. The pastor writes that he could count at least ten more who would come in on profession. A contribution for the Synod's Mission Work was made amounting to \$105.00. A. W. C.

Rev. William Black, evangelist of the Synod, closed a meeting at the little St. Andrews Church, near Henderson, Sunday night, April 27.

The meeting was well attended from the start, and as usual in Brother Black's meetings, towards the last the church was taxed to the utmost.

About thirty persons indicated their acceptance of Christ, many of them indicating their preference for other churches. Of those indicating preference for the Presbyterian church, 13 united with the St. Andrews Church before the close of the meeting. Nine persons promised to establish family worship.

The little congregation made a fine contribution to the Synod's Mission Work, amounting to \$64.53.

The evangelist and the retiring pastor, Rev. H. McQ.

Shields, reorganized the Sunday School and left it in good operation. With evidence of good work of the retiring pastor upon every hand, he goes to take charge of the Lafayette Church, Norfolk.

At the time of this writing, Brother Black is at the Lakeside Church, Fayetteville.
A. W. C.

Winston-Salem—Rev. E. J. Hertwig, pastor of the Waughtown church, has tendered his resignation to that congregation, effective June 1, to accept the pastorate of the Presbyterian Church at Statesboro, Ga. He will take charge of that work after a two weeks' vacation prior to his going to Georgia.

The Waughtown congregation has appointed a committee to recommend a pastor to fill the vacancy caused by Mr. Hertwig's resignation, and some action is expected to be taken during the next few weeks.

Mr. Hertwig came to Winston-Salem from Union Seminary, Richmond, Va., as assistant pastor to Dr. N. L. Anderson, then pastor of the First Presbyterian Church of this city. At that time Mr. Hertwig took charge of a work conducted by the First Church in Waughtown, and at once organized a congregation. That was just five years ago on June 1. Services were then held in a cottage on Nisson avenue, two cottages having been secured in which to accommodate the thrifty Sunday School work. Within a few weeks plans were put on foot to erect a house of worship and a year later the congregation moved into their present handsome church building.

Spray—Although Spray Presbyterian Church has been without a pastor for nine months, it has not been an unprofitable season. Quite a number of able ministers have filled the pulpit from time to time and encouraged the people to go forward. The Sabbath School has grown steadily until it is now at the high-water mark in the history of its six years' organization.

Last Sabbath, May 4, there were 137 present and a liberal offering. Dr. E. C. Caldwell rejoiced the hearts of his old and new friends by preaching twice on that day—sermons full of encouragement and instruction. He was a guest in the congregation for nearly three weeks and gladly received everywhere.

The Christian Endeavor has been vigorous and wide awake with an average attendance at the weekly meetings of from thirty to thirty-five members.

The Woman's Auxiliary has been the leaders in buying a fine new Estey organ, chairs for the primary room and other necessities for the comfort and success of workers.

Rev. H. M. Wilson, of South Carolina, will come on May 17 to serve the church for the summer months. By that time it is hoped an acceptable pastor will be ready to take charge of the work permanently.
S. S. S.

Charlotte—The Presbyterian Hospital of this city boasts as beautiful grounds and surroundings possibly as does any hospital in the South. Noble trees, graceful shrubs and wide stretches of green sward make a beautiful setting for the handsome red brick buildings of the institution. On last Sabbath afternoon a large representation of people from the city and county visited these grounds and enjoyed an hour of its restful beauty. The occasion was the first event of commencement week when the baccalaureate sermon was preached on the grounds. A platform had been erected with chairs placed for the audience. As a prelude to the sermon an old fashioned and truly delightful "singing" was held, with representatives of the choirs from the various county and city churches leading. Rev. C. H. Little, of the Sharon Church, presided and prayers were offered by Revs. C. C. Anderson, the newly arrived pastor of the West Avenue Church, and Watson Boyce, of the A. R. P. Church, with a special prayer of thanksgiving by Rev. G. F. Bell, of the Knox Church, for the passing of the Influenza scourge. The sermon of the occasion, an excellent and appropriate one, was preached by Dr. Luther Little, of the Baptist Church, on the Achieving Life. Commencement proper when the graduating nurses received their diplomas was held Tuesday

evening. This institution with its increased facilities is doing a noble work. Charlotte is proud of its record.

Mecklenburg Presbytery's assignment of ministers for evangelistic campaign is as follows:

Allen, Rev. D. B. McLaughlin; Aquadale, Rev. G. W. Cheek; Altan, Rev. C. E. White; Bethlehem, Rev. D. B. McLaughlin; Badin, Rev. C. C. Brown; Bulah, Rev. C. E. White; Bethany, Rev. L. Gill; Brainard, Rev. Z. V. Roberson; Cornelius, Rev. C. W. McCulley; Ellerbe, Rev. Z. V. Roberson; Biscoe, Rev. H. E. Gurney; Indian Trail, Rev. C. C. Anderson; Lilesville, Rev. Jno. J. Douglas; Locust, Rev. C. W. McCulley; Mt. Gilead, Rev. O. G. Jones; McGee, Rev. C. C. Anderson; Marshville, Rev. Geo. F. Robertson; Macedonia, Rev. J. W. Orr; Mt. Carmel, Rev. B. B. Shankel; Midland, Rev. C. G. Lynch; Norwood, Rev. H. E. Gurney; North Charlotte, Rev. J. S. Sibley; Oakboro, Rev. B. B. Shankel; Pageland, Rev. R. L. Patrick, Pee Dee, Rev. G. F. Bell; Porter, Rev. B. B. Shankel; Pegram St., Rev. Wm. Black; Polkton, Rev. J. E. Wool; Peachland, Rev. G. F. Robertson; Palestine, Rev. T. G. Tate; Rehoboth, Rev. C. C. Meyers; Rocky River, Rev. C. C. Meyers; Rockingham, Rev. C. C. Brown; Robinson, Rev. Wm. Black; Roberdell, Rev. B. B. Shankel; St. Pauls, Rev. O. G. Jones; Seversville, Rev. C. C. Brown; Siler, Rev. A. S. Johnson; Salem, Rev. L. Gill; Troy, Rev. J. S. Sibley; Unionville, Rev. D. B. McLaughlin; Wadeville, Rev. C. G. Cheek; Wilmore, Rev. G. F. Bell; West Avenue, Rev. C. C. Brown; Camden, Rev. L. Gill; Six Mile Creek, Rev. L. Gill; Walkersville, Rev. Wm. Black.

Leonard Gill, Chmn.

Raleigh—A statistical study of the records of the First Presbyterian Church at Raleigh reveals some interesting figures. It shows that the church as a unit is in a very healthy condition. For instance, the church now has 12 elders and 24 deacons which are serving a congregation consisting of 593 resident members and 58 non-resident. Fifteen members were added during the past year on examination, and 31 on certificate. There are 937 members of the Sunday Schools under the supervision of the church.

The church gave \$23,365 to the various causes during the past year, and while this does not reach the record of the previous year, when \$26,072 were contributed, all of the apportionments were met in full, and many of them largely exceeded. Members of the congregation made large donations to Peace Institute the previous year, which explains why this exceeded the past year's contributions.

There were not as many accessions to membership during the past year as in previous years, and this is a cause of greatest concern to Dr. W. McC. White. At this time the Sunday School enrollment, embracing both the cradle roll and the home department, is very satisfactory and the work of the school as a whole is progressing favorably. Full reports from the different societies and organized classes are not available at this time. Indications are, however, that these reports are encouraging in the highest degree.

The final report of the Every Member Canvass, was held during the last of March, shows that at the present time the members have not pledged themselves to meet in full the apportionment placed on the church. With special offering and the collections not included in the envelopes to be considered, however, these apportionments will be more than met. For local expenses and needs, a total of \$8,000 has been asked, and for benevolences, \$6,000. The offering during the past few years has greatly exceeded these amounts, and the board of deacons feel that they will be able to fully meet all obligations.
F. H. Jeter.

Mecklenburg Presbytery held an adjourned meeting at the Charlotte, N. C., First Church on Monday, May 5, 1919. There were 17 members present.

The Rev. C. E. White was received from Orange Presbytery. He will be installed pastor at Marshville on Sabbath, May 25, 1919, at 11 a. m., and at Peachland at 4 p. m. the same day.

The Rev. Leonard Gill to preside and preach the ser-

mon, Rev. John J. Douglass to charge the pastor, and Elder John R. Pharr to charge the people at each place.

The Rev. John E. Wool offered his resignation as pastor of Mallard Creek Church. The church was cited to appear at the adjourned meeting next Monday, the 12th inst., at 2:30 p. m. at the Charlotte First Church to show cause why the resignation should not be accepted and the pastoral relations dissolved.

The time of the Stated Fall Meeting was changed from September 2, 1919, to September 16, at 11 o'clock a. m., at Steel Creek Church.

Paw Creek Church was permitted to increase its pastor's salary from \$800 to \$900, to begin April 1 of this year.

The committee on evangelism, Rev. Leonard Gill, chairman, made its report appointing the brethren to hold evangelistic services in the Home Mission churches. This list will be published later in the Standard.

The name of Elder T. G. Hardie was substituted for that of Elder T. J. Smith as alternate to Elder G. E. Wilson, commissioner to the Assembly.

A committee, consisting of the stated clerk, permanent clerk, and Rev. G. F. Bell, was appointed to revise the standing rules, and submit its report to the Fall Meeting of Presbytery with a view to early publication.

The committee to arrange for a Sabbath School Institute, Rev. J. W. Grier, chairman, was requested to fix the date and determine the place where it shall be held.

Presbytery adjourned to meet in the Charlotte First Church on Monday, May 12, 1919, at 2:30 p. m.

John E. Wool, S. C.

Pineville Church Home-Coming—This was a great day for the Pineville Presbyterian Church. For the first time since its organization, in December, 1875, by the late Rev. Robert Hett Chapman, D. D., and the late Ruling Elder Jos. B. Rankin, both of Charlotte at that time, had any radical changes been made in the building. But under the leadership of Rev. Geo. F. Robertson, pastor, the interior of the old building was so thoroughly overhauled and beautified that it is like a new church.

May 4 had been set for a home-coming service. The day was all we could ask for glory and beauty. All the former pastors had been invited, but owing to distances and previous and imperative engagements, none of them could attend.

This laid the work of the day on the pastor's shoulders. But with his youthful vigor and broad shoulders, he bore the burden, preaching at 11 a. m. to an overflowing congregation on Bible home-comings—physical and spiritual, and to as attentive a congregation as ever listened to a sermon in Pineville.

This was followed by one of the best picnic dinners anybody ever ate. Though the crowd was large, the dinner was ample with enough over to feed as many more.

The pastor preached at 3 p. m. on Heaven and at night Rev. C. H. Little, of Sharon Church, gave us a fine sermon on Eph. 3:17: "That Christ may dwell in your hearts by faith."

The visitors, old members and others, were in numbers from Charlotte, Gastonia, Rock Hill, S. C., and other places far and near.

Several choirs—Steel Creek, Amity, Sharon—contributed singers who came armed with the unsurpassed and unsurpassable American Tune Book from which old familiar and favorite anthems and hymns were sung with keenest relish. Some of them the pastor had not sung since he led the choir of Davidson College during his senior year 1877-78, and he used the same book he had then.

The crowd said the singing was fine. One old anthem, "The Earth is the Lord's," sung at the morning service, was repeated by request at the afternoon meeting.

This was a day of delight. Old friends, separated for more than a score of years, met and rejoiced together. Many were missing, of course, who we'll not meet again until we come to "the General Assembly and Church of the First Born." Perhaps there was many an upward look

with a longing for the better things of the morrow. Who knows? Perhaps there were high resolves born in many a heart to attempt greater things for God ere He call us away. God grant it.

Synodical Home Missions—Receipts April 1 to Spring Meeting of Presbyteries:

Albemarle Presbytery: Cann Mem., \$38.00; Farmville (S. S. \$5.00), \$11.00; Grassly Creek, \$20.00; Greenville, \$2.50; Nahalah, \$12.00; Norlina, \$5.00; Oak Hill, \$8.50; Raleigh First, \$126.76; Rocky Mt. First, \$6.00; St. Andrews, \$2.25. Total \$232.01.

Concord Presbytery: Back Creek W. Aux. Alb. Supt., \$1.00; Barium Springs L. M. S., \$5.00; Cannonville, \$23.00; Concord First W. M. S. Alb. Supt., \$5.00; Davidson College, \$65.00; Gilwood (Children's Soc. \$25.00), \$43.00; Marion L. Aid Alb. Supt., \$1.00; Mooresville First, \$138.54; Mooresville Second, \$17.73; McKinnon, \$20.00; New Salem, \$2.74; Patterson Mill, \$10.00; Prospect L. M. S., \$11.00; Rocky River A. P. Miss. Soc., \$2.50; Spencer, \$5.00; Statesville First, \$50.00; Statesville Sr. Miriams, \$1.00; Statesville Jr. Miriams, \$3.03; Statesville Jr. Cov., \$2.00. Total, \$406.54.

Fayetteville Presbytery: Ashepole, \$50.00; Benson, \$16.95; Cape Fear, \$2.50; Carthage (W. Aux. \$5.00), \$15.00; Ch. of Cov. Miriams, \$1.00; Duke, \$10.00; Euphonia, \$11.00; Fayetteville First, \$80.00; Galatia, \$50.00; Hope Mills, \$5.00; Jonesboro Jr. Soc., \$3.54; Laurel Hill, \$40.00; Lumberton, \$52.61; Maxton, \$73.90; Mt. Vernon Springs, \$7.00; Mt. Tabor, \$20.00; Raeford, \$108.65; Red Springs, \$29.35; Rock Branch, \$8.85; Rowland (Rev. Wm. B. \$225.00), \$325.00; Salem, \$5.00; Sherwood, \$7.61; Shiloh, \$30.00; White Hill, \$5.40. Total, \$958.36.

Kings Mountain Presbytery: New Hope, \$4.36. Total, \$4.36.

Mecklenburg Presbytery: Albemarle, \$20.00; Bethel L. Aid Alb. Supt., \$3.00; Biscoe W. Aux. Alb. Supt., \$1.00; Carmel, \$16.00; Charlotte Second H. M. & P. Aid Alb. Supt., \$2.00; Cornelius W. H. & F. M. S. Alb. Supt., \$1.00; Hopewell J. M. Miss. Soc. Alb. Supt., \$1.00; Knox, \$9.05; Morven, \$20.00; Providence L. A. & M. S. Alb. Supt., \$1.00; Tenth Ave., \$45.60; Wadeville W. M. S. Alb. Supt., \$1.00; Waxhaw, \$15.10; West Ave. (M. Soc. Alb. Supt. \$5.00), \$10.00; Williams Mem. L. A. & M. S. Alb. Supt., \$2.00. Total, \$147.75.

Orange Presbytery: Alamance (Rev. O. G. Jones), \$15.00; Bessemer Ave., \$4.00; Bethel W. Aux. Alb. Supt., \$4.00; Blacknall Mem. W. Aux. Alb. Supt., \$2.50; Chapel Hill W. Aux., \$10.00; Ch. of Cov., \$100.00; Dan River, \$1.00; Elmira W. Aux., \$1.00; Eno, \$1.41; Glenwood, \$5.00; Lexington (Rev. O. G. Jones), \$50.00; Madison (W. Aux. \$25.00), \$45.00; Mebane W. Aux. Alb. Supt., \$2.00; Midway, \$5.00; North Eno, \$3.00; Obids, \$1.60; Piedmont (C. E. Soc. \$1.00), (S. S. \$2.00), \$4.00; Springwood, \$3.00; Stony Creek, \$1.00; Westminster, \$108.59. Total, \$367.10.

Wilmington Presbytery: Acme, \$14.00; Bladenboro, \$9.00; Ch. of Cov., \$20.00; Elkton, \$5.00; Faison, \$20.79; Harmony, \$6.40; Mt. Olive Girls' Aux., \$5.00; Phoenix, \$3.00; Pike, \$5.00; Saint Andrews, \$50.00; Sweet Home, \$4.00; Willard, \$3.50; Credit Wilmington First for Brunswick field to April 1, \$300.00. Total, \$445.69.

Total April 1 to Spring Meeting Presbyteries, \$2,561.81. Previously reported, \$12,035.31. Total, \$14,597.12.

A. W. C.

McKinnon and Bayles Memorial—After very hard work and considerable opposition these churches were separated February 1, 1918, and arrangements made to secure a pastor for Bayles Memorial. They had gotten along very peaceably together but both saw that each needed a pastor, for full time in order to grow. There had been little gain in either church for 15 years. During the 14 months since the separation each of these churches has collected more than three times as much as during any previous year. The additions to the two churches for the past year were 62, of which 40 were by profession. Within the year McKinnon has become self-supporting and Bayles Memorial nearly so, while both together were not self-supporting 15 months ago, paying only about \$60.00 a month. In the every-member canvass in

March, 1918, McKinnon was apportioned \$365 for benevolences, the Session raised it to \$425, and the pledges amounted to nearly \$465, and the final report on March 31, 1919, showed \$522 actually paid. Bayless Memorial has done as well or better in some respects. Presbyter.

SOUTH CAROLINA.

Pendleton—On Sunday, May 4th, Messrs. W. B. Aull and C. C. Stewart were ordained as elders, and Messrs. B. H. Sadler and H. G. Seawright as deacons in the Pendleton Church.

Five members have recently been received in this church by certificate.

The Rev. T. C. Ligon has recently removed from Townville to Pendleton to make his home with his son-in-law, Mr. J. B. Harris. Robert Adams.

Columbia—Arsenal Hill Church—Dr. J. B. Hutton occupied the pulpit of the Arsenal Hill Church at the evening hour and preached again with great power. It was a sermon to the Society of Missionary Inquiry of Columbia Seminary. Dr. Hutton made a good impression for himself by rendering such whole-hearted and enthusiastic service to the Master. Both the message of the morning and the evening focused attention on the Divine Christ, and mightily drew the hearts of his hearers to Him in devout homage and adoration.

Columbia—On Sunday morning, May 4, at the 11 o'clock service, Rev. J. B. Hutton, D. D., of Jackson, Miss., preached in the First Presbyterian Church the commencement sermon to the graduating class of Columbia Seminary. The theme was the investment of life, and the sermon was a very strong and impressive appeal, not only to the young men of the Seminary, but to all the crowded congregation, men and women, to invest their lives in service to Him who is worthy of the best that they can give.

At the evening service, the pastor, Rev. A. W. Blackwood, gave his people an account of the revival meetings in which he had been engaged during the previous two weeks in the First Presbyterian Church of Augusta.

Monaghan—On the first Sabbath in May, the sacrament of the Lord's Supper was celebrated at Monaghan Church, near Greenville, S. C. The house of worship was formally opened last December and the church is served by Rev. J. F. Brown, a student in the middle class in Columbia Seminary. A good Sunday School has been maintained for years by faithful officers and teachers. During the meeting of the Sunday School on the first Sunday in May, Testaments were donated to Misses Margaret Brown and Edna Newton and Masters Paul Harrison and Harley Mosteler for memorizing the Introduction to the Shorter Catechism, and to Mr. James Brown for reciting the Shorter Catechism.

McColl—On last Friday evening we closed an eight days' meeting in the Presbyterian Church of McColl. The preaching was done by Rev. L. A. McLaurin, of Jonesboro, N. C. Brother McLaurin is a son of the McColl Church and the mother was delighted to have a visit from the son. The preaching was of a very high order, simple and plain, so that the smallest child could understand. Mr. Burr, the singer, who has sung the Gospel with Rev. William Black so long in North Carolina, helped us greatly in the music.

The members of the church were much revived by the meeting, and new consecration vows were expressed. Three of our Sunday School scholars united with the church and others will join later. We praise the great Head of the church. Pastor.

Fort Mill—The Rev. J. B. Black, who was recently called to the pastorate of this church, arrived here last Saturday from Elizabeth City, N. C., to begin his work. Services were conducted by him Sunday morning and evening

and at the latter service the pastor and congregation of the Methodists joined as a matter of courtesy to the new pastor.

The Sacrament of the Lord's Supper will be observed at the conclusion of the usual morning service next Sunday morning, preparatory service to be held Friday evening. On the third Sunday morning there will be a congregational meeting, called for the purpose of electing additional elders and deacons, and a report will be heard from a committee appointed to consider the building of a new manse.

C. S. Link, Cor.

Charleston Presbytery met April 15th in the Estill Church, and was opened with a sermon by the retiring moderator, Rev. D. P. Junkin.

Rev. Melton Clark, D. D., was elected moderator and W. F. H. Glover assistant clerk.

Encouraging reports were read on Missions, Home and Foreign, and Presbytery heard them with appreciation and thankfulness. The recent quota assigned this Presbytery has been more than pledged for the year coming, as was that of the year past.

Knox Church, Charleston, asked for more time of their pastor, and henceforth he will give this church all his time.

Walterboro Church also asked for another Sunday's service of their pastor, and he will henceforth give them three Sundays each month.

Rev. R. M. Phillips was dismissed at his request to Fayetteville Presbytery, after his relation to the Summerville Church was dissolved by mutual consent.

After some years of faithful service, Mr. Dunbar Robb resigned the office of Treasurer of Presbytery, and Presbytery gratefully appreciated his service. Mr. J. Gardiner Gordon, of Charleston, S. C., was elected Treasurer.

Mr. C. Bissell Jenkins, Jr., was elected a Trustee of Chicora College for Women in Columbia, in place of Mr. Geo. Moffett, who was at his request excused.

Rev. J. L. McLees and Mr. T. C. Stevenson, of Charleston, were elected Commissioners to the General Assembly, and Rev. S. C. Byrd, D. D., and W. F. H. Glover are their alternates.

Presbytery expressed approval of the scheme for our finances suggested by Mr. J. B. Spillman.

Harmony Church was chosen as the place of next meeting, October 15th. Alexander Sprunt,

Stated Clerk.

Greenville—On the 31st of March, the Second Church, Greenville, closed one of the best years in its history, despite war conditions and influenza. It has property valued at \$45,000, free from debt. It received 62 members, 44 by letter and 18 by profession, and gave \$10,385 to all causes, \$4,382 of the amount being for benevolences. The gifts for benevolences were \$1,414 more than its apportionment by Presbytery. It elected three additional trustees, two additional ruling elders and eight additional deacons during the year. It has 418 members. The Sunday School has 21 officers and teachers and 413 scholars, and contributed \$1,956 to all causes, \$1,541 of the amount being for the benevolences. It makes offerings for all the causes of the Assembly and Synod. The Ladies' Working Society that antedates the organization of the church has 40 members and contributed \$276 to local causes. It does not raise any money by bazaars, suppers, fairs. The Ladies' Missionary set \$660 for its goal last year and reached it; while the Senior, Intermediate and Junior Christian Endeavor Societies and Sunbeams have done successful work. The people gave the pastor a Chevrolet automobile for a Christmas present; and, on the recommendation of the Deacons Board, the congregation added \$600 to the pastor's salary on the last Sunday in April. The church is well located and has a promising future. The budget for the coming year amounts to \$10,000. It has all been subscribed.

APPALACHIA.

Montreat—Intent upon the Master's business, 38 earnest men, led by two beloved "despots," met here on 22nd ult.

and wrought through the work of the Spring session of the Presbytery of Asheville.

The moderator of 1918, Rev. Dr. Chas. Morris, gave us a good sermon on Christ the Lord of all tempests, after which he was succeeded by Rev. W. S. Hutchison, of Horse Shoe, as moderator for 1919.

We then listened to a good, strong, long—too long, 55 minutes—address from Rev. Jacob H. Rosenberg (the only ordained Hebrew minister of the Southern Church), the purpose of which was to induce the Presbytery to send an overture to the General Assembly urging that the Assembly start an organized effort to reach the Jews with the Gospel. The overture was sent.

This Presbytery was not much under the dominion of parliamentary law. The careful, strenuous, time-wasting, critic and self-elected censor was not there; but our Lord was there and as a delightful result the session of the Presbytery and its work were a spiritual tonic to the local church.

The usual routine work was done and popular, awakening meetings on behalf of home and foreign missions were held. The discussion Wednesday evening, led by Messrs. Campbell, Sikes, Hay, R. P. Smith and numerous participated in by the members of the Presbytery was climacteric and full of spiritual power. A freewill offering of more than \$80 was given.

The music of the chorus, composed largely of the pupils of the Montreat Normal School, under the masterly tutorage and direction of Mr. and Mrs. Crosby Adams, was very helpful and merited special mention.

Our ladies, with their characteristic kindness and generosity, furnished delightful lunches at the church building.

Constituted on Tuesday evening, Presbytery adjourned on Thursday afternoon, a session of less than two days and all work well done.
R. B. W.

FLORIDA.

Seminole Heights—Rev. Ray M. Busler reports a rapid growth in the attendance on the Sunday School, so that a larger building has become a necessity. The prospect for building up a strong church here is very encouraging.

Clearwater—Rev. D. A. Dunseith has been supplying this church for the past six months with great satisfaction to the members of the church. The largely increased attendance on the regular ministry of the Word, and the growth in the numbers attending the Sunday School has made it clear that more commodious quarters must be provided. A movement is on foot to build a new church and something like \$15,000 is in sight as a beginning.

The Home Mission Work in St. Johns Presbytery is developing very rapidly under the efficient work of Dr. Winard, the superintendent. The receipts from the churches for the prosecution of the work for fiscal year ending March 31 were largely in excess of any previous year. The H. M. fields are nearly all supplied with the regular ministry of the Word, and larger and better things are being planned for the current year.

Tampa—The Tampa churches are reaping the results of the Billy Sunday campaign. Every Sabbath there have been additions to the churches, the First Church having had large ingatherings. Dr. Tims has had a severe attack of the Spanish Flu, but is slowly recovering.

Rev. J. R. C. Brown, having resigned as pastor of the Hyde Park Church, is now in charge of the Inverness and Dade City churches. The Hyde Park Church has not so far secured the man it wants as pastor.

DeFuniak Springs—On April 13 one new member was received on certificate.

Ponce de Leon, one of the points at which the pastor preaches on Sunday afternoons, has sent a petition to Presbytery asking to be organized into a Presbyterian Church. There were 23 petitioners.

At the beginning of the church year another \$100 was added to the pastor's salary. This congregation does not forget its pastor at any time. Only a year ago \$300 was added to salary.
D. J. C.

St. Petersburg—As stated before, this church has assumed the entire support of a foreign missionary, and Mrs. L. B. Tate, of Chunju, Chosen, has been selected. Some of the members are personally acquainted with her.

In the contest for attendance at prayer meetings for the five meetings of April, this church had an attendance of 32 per cent out of a resident membership of 282.

E. J. Young.

GEORGIA.

Donalsonville—Rev. Frank D. Hunt, Superintendent-Evangelist, came from the meeting of the Presbytery of Macon at Thomasville to assist the pastor, Rev. J. W. Stokes, in a ten days' meeting including the fourth Sabbath in April and the first in May. Rev. C. M. Campbell, of Boston, also was with us and had charge of the singing. Both preacher and singer did earnest and faithful service. Despite local conditions affecting the attendance, the meeting was productive of good to the church and to the community. A special feature was Mr. Hunt's talks at the chapel hour to the school children. A good many made profession of faith and declared their purpose to unite with some church. It was a pleasure to have Mr. Hunt in the home; it was an education and inspiration to hear him expound the Word from the pulpit. The Presbytery is to be congratulated on securing Mr. Hunt to superintend its varied home mission activities.

The Presbytery of Macon met in Thomasville, Ga., April 22, at night, and continued in session till noon of the third day with 16 ministers and 22 elders.

Rev. J. K. Currie was elected moderator. Rev. J. P. Word, of Presbytery of West Texas; Rev. M. McG. Shields, of Atlanta, and Rev. G. H. Atkinson, of Mecklenburg were introduced to the Presbytery. Rev. C. U. Leach was received and arrangements made for his installation at Sylvester and at Poulan. Rev. Frank D. Hunt was received and entered upon his work as superintendent-evangelist. Dr. E. M. Craig was released from the pastorate at Albany and granted certificate to Presbytery of Concord. Rev. G. H. Ellmore was given letter to Wilmington Presbytery.

Elder W. A. Watt, of Thomasville, was elected chairman and treasurer of Presbytery's Home Missions. Rev. J. W. Stokes was re-elected stated clerk for the term of three years and Rev. J. T. Wildman was elected permanent clerk. Many churches requested amendment to their calls by increasing pastor's salary and Presbytery appointed M. H. Westberry, T. S. Lowry and W. A. Watt a committee to urge all the churches of Presbytery to increase the salaries.

Addresses were heard from Rev. Mr. Shields and Rev. Mr. Hunt and sermons by Rev. J. E. Wallace, L. G. Henderson and J. E. Wards. Dr. J. G. Patton was appointed to preach the doctrinal sermon at the Fall Presbytery on "Discipline."

Presbytery adopted a memorial of Rev. H. W. Head, deceased.

Climax was chosen as the place of next meeting.

J. W. Stokes. S. C.

Augusta—The most beautiful and impressive church service I have attended in the fourteen years I have been in the field for Christian Endeavor was the Rose Sunday service in the First Church, Augusta, Sunday morning, May 4. This service is an annual event in this church and is held in the height of the rose season. The church is beautifully decorated with an abundance of roses, the pulpit and choir rail a mass of blossoms. Miss Margaret Battle, the soprano soloist of the church, rendered splendidly the beautiful solo, "In the Time of Roses."

The pastor and session welcomed into the fellowship of



Educational



DAVIDSON.

The debating teams of the college have met with fine success this week, Messrs. Currie and Lilly winning over Messrs. Rushton and Wilson, representing Washington and Lee University and Flinn and Hall winning over representatives of Mercer University. The contest with Virginia was held here at Davidson in Shearer Hall. The contest with Mercer University was held in Atlanta. The double victory is a most pleasing and gratifying one to the campus in view of the fact that the ball season just closed did not net Davidson as many triumphs as the campus by past experiences was warranted in expecting.

Major W. G. Somerville, since the signing of the armistice, again a student in Union Theological Seminary, Richmond, is here on a visit this week to the student body and renewing his acquaintance with the campus. As a student

the church forty-seven new members, thirty of them on profession of faith. The Sacrament of the Lord's Supper was administered by the pastor, assisted by Rev. R. F. Kirkpatrick, D. D., of Atlanta. Two visiting elders, J. T. Fain, of Rock Hill, S. C., and E. H. Wilkes, of Laurens, S. C., who were attending Georgia-South Carolina Christian Endeavor Convention, assisted in the distribution of the elements.

The famous and historic old church is one of the liveliest and best churches of the South with a splendid Sunday School and Christian Endeavor. The church is unusually blessed in the leadership of their pastor, Rev. Joseph R. Sevier, D. D., the secret of whose success lies in the fact that he is training a corps of efficient and consecrated workers who are multiplying his influence and work many fold. In all my travels I have never seen a pastor more beloved by his people than Dr. Sevier.

The First Presbyterian Church of Augusta and her fine pastor left nothing undone to make a great success of the convention which met with them May 2-4.

Karl Lehmann,

Southern States C. E. Secretary.

KENTUCKY.

Madison Avenue, Covington—This Church, of which the Rev. I. Cochrane Hunt, D. D., is the pastor, made what is to both pastor and people an exceedingly gratifying report of its work and progress during the past year.

Despite the heavy demands for the various war activities, it reported a total of \$2,531 for benevolences as against \$2,255 for the preceding year; and the result of its E. M. C. showed pledges aggregating \$2,726 for benevolences for the current year, the Sabbath School and Societies not being included in this amount. The active membership now reported is 235, with the addition of four members since the first of the month.

The Christian Endeavor Society is making wonderful strides both in point of numbers and attendance and efficiency in its work. It is planning to present the Assembly Foreign Mission Program on Korea in lieu of an evening church service in the near future. Mrs. Ada Hamilton Clark, of the Chun-ju Station, is a member of this Church.
Cor.

MISSISSIPPI.

Jackson—The Mississippi Training School for Christian Workers. The seventh annual session of the Training School for Christian Workers, under the auspices of the Synod of Mississippi, will be held in Belhaven College, Jackson, Miss., June 16 to 26, inclusive. The program

here several years ago he was most popular and influential.

It is pleasing to note that on the coming Sunday Rev. Dr. W. W. Moore, president of Union Seminary, will be here and preach. His coming, like that of several other distinguished doctors of divinity, is always a great event in the year's program, and his visit is alike delightful to students, faculty and town.

The commencement program is as follows:

Sunday, May 25

11 A. M.—Baccalaureate Sermon, Rev. J. Layton Mauze, D. D., Huntington, W. Va.

8 P. M.—Annual Sermon Before the Y. M. C. A., Dr. D. Clay Lilly, Winston-Salem, N. C.

Monday, May 26

10 A. M.—Class Day Exercises.

4 P. M.—Musical Entertainment by the Davidson College Glee Club.

(Continued on page 22)

provides for three sessions each day. The morning and evening exercises are to be devoted to Bible study, lectures and addresses by some of the choice men of the country. The afternoons are to be given over to group conferences, at which matters of practical and personal interest to those composing the several groups will be considered under the direction of skilled leaders.

The following leaders and instructors have been secured: Dr. John M. Wells, Dr. R. A. Webb, Dr. Thornton Whaling, Dr. J. O. Reavis, Dr. W. Bristow Gray, Dr. W. McF. Alexander, Dr. G. F. Kirkpatrick, Prof. Alfred Hume, LL.D., Rev. W. L. Hickman, Rev. J. C. Crane, Rev. Grayson L. Tucker, Dr. William Crowe, Rev. C. T. Gillespie, Rev. C. L. Power, Rev. C. O. Groves, Rev. R. E. Hough, Rev. J. A. Christian, Dr. W. H. Frazer, Dr. J. B. Hutton.

Rev. W. H. McIntosh will have supervision of the men's conference; Mrs. C. S. Everts, the women's conference; Rev. W. Bristow Gray, D. D., the boys', and Mrs. W. L. Hickman, the girls' conference.

The boarding department will be under the direction of Rev. and Mrs. E. J. Currie, of Chickasaw College, and a number of young ladies from that institution will assist Dr. Currie.

Rev. C. T. Thomson will be platform manager, Dr. W. H. Frazer, transportation manager; Rev. E. Z. Browne, musical director, and Miss Irene Combs, pianist.

Board and lodging for the entire session may be had for only \$10.00; for less than the conference period the rate will be \$1.25 per day. Reservations are being made, and indications point to a very large gathering this session.

The secretary, Rev. R. E. Hough, Jackson, Miss., will be glad to answer any inquiries regarding the school.

Woman's Auxiliary

Leaders of Y. P's. Societies—Your Presbyterian Secretary of Y. P's. W. has written you enclosing folders and registration cards for the Y. P's. Conference which the Synod of North Carolina is holding June 2 to June 9, at Queens College, Charlotte. Write her at once if you fail to receive these folders and cards.

We are asking the best in teachers and speakers for our boys and girls and it will be a rare privilege for them to have for seven days the companionship and influence of the consecrated men and women on our program. Synod's committee has asked our co-operation—may we respond enthusiastically to this opportunity given our boys and girls and have at least one boy and one girl go from each church.

Mamie McElwee, Sec. of Y. P's. W. Syd. Aux. of N. C.

Marriages and Deaths

Marriages.

Kidd-Wilson—At the home of the bride's father, Mr. W. P. Wilson, Mecklenburg Co., N. C., May 7, 1919, by Rev. R. S. Burwell, Mr. Chester W. Kidd and Miss Bonnie L. Wilson.

George-Nelson—In the Glenwood Presbyterian Church, Greensboro, N. C., April 16, 1919, by Rev. J. G. Walker, R. Wesley George and Daisy May Nelson, both of Greensboro, N. C.

Deaths.

Siniard—McDonald Douglas Siniard, 14-year-old son of Mr. and Mrs. C. M. Siniard, of Brevard, N. C., died on April 11th of hydrophobia. He was a member of Brevard Presbyterian Church and Sunday School, a fine little fellow.

Litaker—Mitchel H. Litaker, of Rowan County, N. C., entered into rest May 3, 1919, in his twenty-sixth year. He leaves a devoted wife and one child. He was a faithful member of Thyatira Presbyterian Church for ten years.

AN APPRECIATION.

Mrs. Cora McLaughlin.

In the death of Mrs. Cora McLaughlin the Presbyterian Church lost a most earnest and faithful member. She made it a rule to be present, and to be present punctually.

Her marked fidelity to her church and all its organizations is well worthy of emulation and commendation in this day of our history when there are so many worldly attractions. Mrs. Mc-

Laughlin did not allow anything to interfere with her duty to her church.

She will be greatly missed in the church, prayer meeting, Sunday School and in the society.

The Master of all services and sacrifices has said: "Be thou faithful unto death and I will give thee a crown of life."

In the interpretation of that text, Mrs. McLaughlin has entered into the larger life. She was faithful unto death.

Her kindness to the writer and his family since their residence in Wadesboro will never be forgotten, and this little tribute is paid her out of a sincere appreciation of the virtues of her Christian character and her kindly thoughts of her pastor and his family.

John Jordan Douglas.

Children's Department

THE LONGEST WORD.

Dear Standard:

I am a little girl ten years old. This is my second letter to you. I go to school at Beaver Dam. My teacher's name is Miss Trotter. I like her fine. I also go to Sunday School at Beaver Dam.

My father is superintendent. I will close by asking a question: What is the longest word in the Bible?

Your unknown friend,
Katherine White.

Santuc, S. C.

PADDLE THEIR OWN CANOE.

Dear Standard:

I am a little girl nine years old, and I am in the fourth grade.

I live on the lake, and in the summer my little friends and I go in swimming, and go out boat riding on the lake in a canoe.

We have some little biddies, some are yellow and some little black ones.

I was invited to an Easter party and they had some little cotton biddies for each one, and we hunted some Easter eggs and found a great many. I hope my letter will not reach the waste basket. Your friend,

Noelle Thomson.

Lake Waccamav, N. C.

A DEAR LITTLE BROTHER.

Dear Standard:

I am a little boy nine years old. I am in the third grade.

My teacher's name is Miss Gerald Lowry. I like her fine.

I have a dear little baby brother three months old.

I go to Sunday School and Christian Endeavor.

Your friend,
York, S. C. James Barnwell.

A BROTHER IN FRANCE.

Dear Standard:

I am a little girl twelve years old. I am in the seventh grade. I like my teacher very much. Her name is Miss Thelma Naylor.

I have a brother in France.
Your unknown friend,
Sumter, S. C. Rosalie Spann.

READS THE LETTERS.

Dear Standard:

I enjoy hearing Mother read the letters in this department, and hope you will print mine.

I am in the first grade. My teacher's name is Miss Sudie Allison.

My brother and I have a pair of pet rabbits. We enjoy playing with them. I go to Sunday School every Sunday.

Your little friend,
York, S. C. Brison Barnwell.

MARY CONTRARY.

On the top step of the back porch sat Mary Belle with her doll Nancy in the pleasant spring air while the sun dropped down into rosy and peach-colored cloud blankets. Mother was cultivating her tiny lettuce plants, and father was setting out tomato plants. When he had finished, there was a little space between the last sturdy tomato stalk and the lettuce bed.

"There's almost room for another bed here," he said.

"Hardly a whole bed," said mother, smiling; "just a little crib."

That caught Mary Belle's ears. She jumped down the stairs calling, "Oh, give it to me, please, for my own little garden crib! Please say it is mine before Curtis wants it for carrots or Helen begs it for more peppers."

"Will you truly try to make it grow something that people can eat?" asked mother.

"I truly will," answered Mary Belle, "and I shall have more time, because I go to the kindergarten only in the morning."

And indeed it seemed that whenever Mary Belle was wanted it was wise to look first for her in the back yard. And every day doll Nancy wore her oldest gingham dress, so that she could go out, too, and sit in a grape basket while her little mother watched and weeded the five short rows. The two outside rows and the one in the very middle were going to be beets, as round as a ball and as red as a ripe apple. The two rows in between were to be radishes.

"That's a fine plan," said father, who had thought there could not possibly be more than two rows of anything in the crib garden. "The radishes will grow quickly and give you something to eat this spring, and they will be gone in time to give the beets more room when they get big enough to need it. And they will give you a crop for late summer."

But there were troubles, too, with that garden crib. Even before the tiny plants were up Dorothy came over from next door with her hand half full of big, flat white seeds.

"I brought them for your garden crib," she said. "They will grow into great big squashes. Let's plant them before school."

"Oh, I wish I could have squashes growing in my garden," said Mary Belle, "but there isn't any space left."

The next week Cousin Beth came over with a pill box full of surprise, more big seeds, which were gay in color. "Even the seeds are good to eat," she told Mary Belle, "but if you plant them they will grow as high as the garage in one summer."

"Oh, what are they?"

"They are sunflowers," said Beth, "and I brought them to plant in your garden crib."

"Oh, I'm sorry," said Mary Belle, "but I have to stick to the beets and radishes. They take all the room I have."

Beth was not very polite about it.

"You're a regular Mary Contrary about your old garden," she said.

It was a week or two later that Curtis brought home from the grocer's a package with a handsome picture on it of cut-open melons.

"Muskmelon seeds," he said. "I'm going to raise a bushel of melons."

"But your space is given to sweet corn and carrots," said Helen.

"Well, I'll stick them in, anyway, and later if it's too crowded I'll decide which I want to pull up and throw away," said Curtis. But he came to Mary Belle with some of the tempting seeds, too.

"You'll let me plant some of my muskmelons in your crib garden, won't you? I'll share up even with you on the melons, and you know how well you like muskmelons."

"But I can't, now. My beets are so big and strong!" Mary Belle felt almost like crying. "I wish I had a whole farm full of land; but I can't have muskmelons this year."

Curtis was a good deal disappointed, or he would never have said, "Cousin Beth is right. You ought to be named Mary Contrary."

After that, some of the other children picked up the nickname and used to sing at her, "Mary, Mary, quite contrary, how does your garden grow?" Mary Belle wished she could talk it over with father, but she did not want to tell tales. She did not know that he knew all the time.

Then one day the whole family were out looking at the garden after supper. Mother's rows had all grown very well, and had been giving them many good things to eat. Father's tomatoes were ripening fast, and his string beans had climbed all over the iron fence. Then they came to Curtis' space. It looked like an African jungle, crowded with a dozen new things that he had planted since he put in his carrots and corn in the spring. None of the plants could grow well; so there was not anything

good to eat either above the ground or beneath it. Curtis just made a funny face at it and said, "Next year I guess I'll stick to what I choose in the spring."

Then they came to the crib garden, with the forest of tomato plants on one side of it and, hugging it close, on the other side the salsify that mother had planted after her lettuce was gone. The radishes had been served for breakfasts weeks before, scarlet and crisp, but the beets had grown so big that they filled all the space between the rows. Mary Belle pulled up one. It was as round as a ball and as red as a ripe apple. Mother and Helen and Curtis all said, "How fine! How big and red!"

Daddy said nothing for a moment. Then he reached down and took Mary Belle's hand and squeezed it hard as he said, "I wish we had more Mary Contraries in this family. It would be good for gardens and for our country."

And Mary Belle told doll Nancy all about it because she was so happy over it.—Emma Mauritz Larson, in *The Youth's Companion*.

THE PRINCESS FANNETTE.

Fanny was a very unhappy little girl. She couldn't have beautiful clothes, and ride in a wonderful carriage like the little Princess did. That was the reason Fanny was so unhappy. She even hated her name, and made up her mind that she would change it some day. Sometimes she wondered what kind of food the Princess ate. She knew it must consist of lovely, pink-frosted cakes and ice cream.

One day, when she was longing most to be just like the Princess, she suddenly found that she was walking in the palace grounds. She felt a little bit afraid at first, but there was a lady with her, so she knew she was safe. It was a very, very beautiful garden, and she wanted to pick some flowers, but the lady said:

"No, no, Princess, you are forbidden to touch the roses. You might prick your fingers."

So she was a Princess. Oh, how beautiful! Still, it would be nicer if she could pick just one rose.

A beautiful butterfly was winging its way from flower to flower. The little girl darted after it, but the lady called out:

"Oh, oh, you musn't run like that. It is very undignified in a Princess. Come, let me take you to the palace."

The palace! She was really going to the palace! On the way she passed the gardener, and smiled very sweetly to him. The lady scolded her about it, but she couldn't understand just what she had done that was wrong.

In the great hallway, another lady met her, and bowed before her. How funny! No one had ever bowed like that to her before.

"I have orders from the Queen Mother to dress you for a ride."

Dress her, Why she had been able to dress herself for years. Anyway, she was already dressed. What a bother to do it all over again!

"The Princess Fannette will please lead the way to her boudoir."

Of all things! What was a boudoir? But somehow she seemed to know the way. At last she was gowned in a wonderful blue velvet robe. It was quite long and heavily trimmed.

As she stood at the top of the stairs, and looked at the shiny banister, she thought what fun it would be to slide down it. She got ready to do it, but the two ladies threw up their hands in horror, and she knew that she had made a mistake. Couldn't a Princess do anything!

The carriage was waiting, and she saw her mother sitting in it. She ran delightedly to meet her, but her mother frowned as she said:

"There, there, you will wrinkle me all up. You must learn to control your emotions."

Oh dear, she couldn't even kiss her own mother. She sat very quiet in the big carriage, until she saw a little girl whom she knew. Then she jumped up and waved both hands to her.

"Princess Fannette," said her mother, in surprise, "I have told you repeatedly that it is not becoming in a Princess to wave her hands. You must just bow."

Fannette didn't enjoy the ride very much, because there were so many things she couldn't do. At last they were back in the palace, and the ladies had to dress her for supper. This dressing business was a nuisance, but now for the pink-frosted cakes and ice cream. They led her to another beautiful room, and she sat down at a little table. A man in wonderful clothes, with shiny buttons, brought a bowl of milk, and set it before her. Then he brought some slices of bread on a plate. As she was very hungry, she soon finished them. Next, a tiny square of sponge cake was given her. That was the end of her supper. Oh, how disappointed she was! No pink-frosted cakes, no kind mother to tell her she musn't eat too much jelly! How she longed to see her mother. The tears began to burn in her eyes. Then, from away off somewhere, she heard a voice calling:

"Fanny, Fanny, come in to supper."

She opened her eyes, and there she was lying under the apple tree. Had she really just been dreaming!

"Fanny, I've made you a dear little tart."

She jumped up quickly. It was her own mother's voice that called her. Oh, how glad she felt that she was Fanny, and not the Princess Fannette! On the way to the house she stopped to pick a wild rose. There was no one to tell her she might prick her fingers. She ran happily to the kitchen, and tucked the flower in her mother's dress. Never again would she wish that she was a Princess!—Exchange.

Educational.

(Continued from page 19)

8 P. M.—Annual Reunion of the Eumenean and Philanthropic Literary Societies.

Tuesday, May 27.

9 A. M.—Annual Meeting of the Board of Trustees.

11 A. M.—Senior Orations; Announcement of Distinctions; Presentation of Prizes and Trophies.

3 P. M.—Class Reunions.

5 P. M.—Memorial Services in Honor of Alumni Who Died in the World War.

6 P. M.—Annual Meeting of the Alumni Association.

8:30 P. M.—Oratorical Contest Between Literary Societies.

Wednesday, May 28—Commencement Day.

11 A. M.—Annual Literary Address, Dr. J. H. McCracken, President of LaFayette College.

12 M.—Graduating Exercises; Conferring of Degrees.

CHICORA COLLEGE FOR WOMEN.

One of the strongest and most helpful factors in the student life of Chicora College for Women is the Co-operative Student Government Association. This association has just held an election of officers for the session 1919-20 and the following young ladies were chosen: Miss Esther Ashe, chairman and president of the student-body; Miss Kate Yarbrough, secretary and representative of the Junior class; Miss Elizabeth Salley, representative of the Senior class; Miss Margaret Russell, representative of the Sophomore class; Miss Claudia Key, representative of the Specials. The representative of the Freshman class will be elected after the college opens in the Fall.

THE WESTMINSTER SCHOOL.

The following is the program for commencement at this school: Commencement Exercises of the Westminster School will be from May 17 to May 20.

The following program is announced:

Saturday, May 17, 8 P. M.—Entertainment by the Primary Department.

Sunday, May 18, 11 A. M.—Commencement Sermon by Rev. J. G. Garth, of Charlotte, N. C.; 8 P. M., Sermon to Y. M. C. A. by Rev. H. C. Hammond, of St. Charles, S. C.

Monday, May 19, 10 A. M.—Entertainment by Senior Class; 2 P. M., Annual Meeting of Board of Trustees; 8 P. M., Annual Debate.

Tuesday, May 20, 10 A. M.—Oratorical Contest; 11 A. M., Address by Rev. J. T. Dendy, of Belmont, N. C.; 12 M., Awarding of Medals, Honors, and Certificates; followed by Dinner on the Ground.

ELISE HIGH SCHOOL.

The fifteenth annual commencement of the Elise High School will be held on the 20th day of May, 1919, at the High School auditorium, Hemp, N. C.

Rev. E. C. Murray, D. D., of St. Pauls, N. C., will preach the baccalaureate sermon on Sunday morning, the 18th of May. On Tuesday morning at 11 o'clock the graduating exercises will be held and Rev. Eugene Alexander, of Raeford, will give the Class Address in the afternoon. The preliminary contest in declaiming and reciting will take place on Friday evening, May 9, and the final on Monday evening, May 19. Gold medals will be awarded the successful boy and girl at the final contest. Unusual interest is being shown in this work.

We urge every person interested in Elise High School to come to Hemp at this time. This marks the close of a very successful year of work and it is hoped that next year the present pupils will all return and as the war will be over and business conditions on a better footing, a most

pleasant year of work is looked for. The work this year has been much more successful than it was possible to hope at the beginning of the term and, despite war, sickness and financial difficulties, all have enjoyed the year's work.

On Tuesday evening, the 20th of May, "Cinderella in Flowerland" will be given by pupils from all departments and it promises to be a musical treat as well as a most pleasing little play. Admission will be charged to cover the expenses connected with the commencement exercises and also to apply on a new piano. A gold medal is to be awarded the pupil who has made the best progress in music, and one to the pupil whose record for the year's work is the best.

The graduating class is composed of nine young ladies and three young men. The distinctive mark of this class is that we have three sets of sisters, four of whom are twins, Margaret and Grace Carter, Margaret and Alice Brown and Pratt and Katherine Covington. With but few exceptions, the members of this class all expect to enter college next fall and it is probable that each and every one of them will do so. The class motto, "We strive: to seek; to find; and not to yield," is very fitting for these young people.

FLORA MACDONALD COLLEGE.

Flora Macdonald College commencement will be held May 18 to May 21, beginning on Sunday, May 18, with the baccalaureate sermon by Rev. W. E. Hill, pastor of the First Presbyterian Church, Fayetteville, N. C. Rev. A. C. Ormond, of Davidson, N. C., will preach the sermon before the Y. W. C. A. in the evening.

Monday, the 19th, will be Alumnae Day. The business meeting of the association will be held at 11:30, and at one o'clock a Cafeteria luncheon will be served. All alumnae who expect to be here—and it is hoped that they are many—are asked to write to Miss Polly MacRae, Red Springs, as soon as they read this notice and let her know that they are coming.

On Monday evening the class of 1919 will present Shakespeare's As You Like It.

On Tuesday, the 20th, at 9:30 o'clock, the Board of Trustees will meet, and at eleven o'clock the annual meeting of the Scottish Society of America will be held. The principal address will be delivered by Hon. A. W. McLean, now of the War Finance Corporation, Washington, D. C. Others who will speak and take part in the exercises include Colonel J. Bryan Grimes, president of the Society; Dr. Archibald Henderson, of the University of North Carolina, and other prominent members of the society who are interested in the establishment of the Scottish Library in the State.

On Tuesday afternoon and evening the art exhibit and concert and Wednesday the commencement address and graduating exercises of the class of 1919, when 19 diplomas and four certificates will be presented to the following: Nancy Lee Anderson, of South Carolina, B. M.; Julia Gordon Arrowood, of North Carolina, A. B.; Agnes N. Coxe, of North Carolina, B. L.; Kate McRae Evans, of South Carolina, A. B.; Stella Winston Etheredge, of North Carolina, B. M.; Margaret Faulkner, of North Carolina, A. B.; Annie Covington Henagan, of South Carolina, B. L.; Grace Henderson, of North Carolina, A. B.; Mary Patterson Livingston, of North Carolina, B. M.; Kate Arrowood McIntyre, of North Carolina, B. L.; Sadie Campbell Menzies, of North Carolina, B. L.; Janie McMillan McGougan, of North Carolina, A. B.; Ruth Elizabeth Manning, of South Carolina, B. L.; Mattie Mills McCutchen, of South Carolina, B. L.; Ruth Marks Patterson, of North Carolina, A. B.; Leila Caroline Porter, of South Carolina, B. L.; Byah Hardy Richardson, of North Carolina, B. M.; Annie Burt Stainback, of North Carolina, B. L.; Helen Stransky, of New York City, A. B. Certificates in Household Arts will be awarded to Willie May McCallum, Mary McGirt and Hazel Evans O'Brien, of North Carolina, and Mary Willie Tate, of South Carolina.

Returns From the Three and a Half Million Campaign

The results of the \$3,500,000 campaign, as reported to May 6 by Synodical managers, are as follows:

ALABAMA—Rev. D. F. McConnell, Manager. Returns incomplete.

APPALACHIA—Rev. L. R. Walker, D. D., Manager. Returns incomplete.

ARKANSAS—Mr. A. H. Whitmarsh, Manager.

<i>Presbytery</i>	<i>Quota</i>	<i>Pledged</i>	<i>Manager</i>
Arkansas	\$ 36,100.00	\$ 21,728.47	Rev. Jno. Van Lear, D. D.
Ouachita	32,500.00	21,125.50	Rev. LeRoy Thompson.
Pine Bluff	25,275.00	21,687.00	Rev. Flournoy Shepperson.
Washburn	6,010.00	5,932.00	Dr. W. W. Harrison.

FLORIDA—Rev. E. D. Brownlee, Manager.

Florida	\$ 20,000.00	\$ 14,294.00	Rev. W. S. Patterson.
St. Johns	40,000.00	25,782.00	Mr. H. C. DuBose.
Suwanee	40,000.00	27,243.20	Rev. J. G. Venable.

GEORGIA—Rev. J. B. Ficklen, Manager.

Athens	\$ 24,700.00	\$ 21,698.00	Rev. E. M. Munroe, Jr.
Atlanta	101,000.00	82,045.00	Rev. J. E. Hemphill.
Augusta	27,170.00	23,745.00	Rev. D. W. Brannon, D. D.
Cherokee	29,640.00	16,065.00	Rev. J. H. Patton, D. D.
Macon	41,990.00	36,628.00	Rev. E. M. Craig, D. D.
Savannah	25,015.00	24,038.00	Rev. G. L. Bitzer, D. D.

KENTUCKY—Rev. W. H. Hopper, Manager.

Ebenezer	\$ 24,128.00	\$ 16,000.00	Rev. I. C. Hunt, D. D.
Louisville	65,194.00	48,691.00	Rev. A. A. Higgins.
Paducah	13,860.00	4,042.00	Judge J. W. Blue, Jr.
West Lexington	30,720.00	31,173.00	Mr. T. B. Talbot.

LOUISIANA—Mr. Wm. T. Hardie, Manager.

Louisiana	\$ 26,950	\$ 20,000.00	Rev. B. L. Price, D. D.
New Orleans	53,900.00	45,000.00	Rev. Geo. Summey, D. D.
Red River	26,950.00	27,800.00	Rev. H. M. McLain.

MISSISSIPPI—Rev. F. R. Graves, Manager.

Central Mississippi	\$ 34,000.00	\$ 34,000.00	Rev. W. J. Caldwell, D. D.
East Mississippi	20,000.00	10,187.00	Rev. Excell Fry.
Meridian	23,000.00	1,566.00	Rev. H. M. Jenkins.
Mississippi	20,000.00	17,500.00	Rev. H. H. Thompson.

MISSOURI—Rev. R. S. Boyd, Manager.

Lafayette	\$ 25,935.00	\$ 19,105.00	Rev. R. L. Cowan
Missouri	23,831.00	15,500.00	Rev. S. G. Wood.
Palmyra	11,793.00	6,148.00	Rev. J. T. McCutchan.
Potosi	18,125.00	14,975.00	Rev. M. L. Eaves.
St. Louis	28,000.00	25,880.00	Rev. J. W. Rowe.
Upper Missouri	43,573.00	41,400.00	Rev. C. G. Partridge.

NORTH CAROLINA—Rev. R. A. Lapsley, Jr., Manager

Albemarle	\$ 58,750.00	\$27,300.00	Rev. T. P. Allen.
Concord	96,187.00	35,305.00	Rev. J. C. Story.
Fayetteville	113,687.00	68,134.00	Rev. W. C. Brown.
Kings Mountain	37,500.00	16,124.00	Rev. W. J. Roach.
Mecklenburg	114,813.00	51,000.00	Rev. G. F. Bell.
Orange	123,750.00	132,823.00	Rev. C. P. Coble.
Wilmington	80,313.00	65,189.00	Rev. D. T. Caldwell.

OKLAHOMA—Rev. E. H. Moseley, Manager.

Durant	\$ 9,848.70	\$ 9,848.70	Rev. Erskine Brantley.
Indian	2,965.20	3,260.00	Rev. E. Hotchkin.
Mangum	8,189.60	3,849.94	Rev. T. D. Murphy.

SOUTH CAROLINA—Rev. E. E. Gillespie, D. D., Manager.

Bethel	\$ 40,000.00	\$ 39,795.00	Rev. F. W. Gregg, D. D.
Charleston	23,000.00	24,062.00	Rev. Alexander Sprunt, D. D.
Congaree	29,000.00	24,778.00	Rev. G. C. Mayes.

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Memphis	70,000.00
Nashville	53,192.00

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 Rev. Lynn F. Ross.
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Central Texas	22,000.00
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East Hanover	\$113,000.00
Lexington	100,210.00
Montgomery	58,859.00
Norfolk	42,905.00
Potomac	60,810.00
West Hanover	26,000.00
Winchester	46,784.00
Roanoke	42,000.00

\$113,000.00
99,220.00
60,360.31
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24,896.00
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 Rev. W. W. Sprouse.
 Rev. P. C. Clark.
 Rev. R. B. Grinnan, D. D.
 Mr. C. P. Light.
 Rev. Robt. T. Wallace.
 Rev. C. D. Kilkeson.
 Robt. Hutchison.

WEST VIRGINIA—Rev. J. L. Lineweaver, Manager.

Greenbrier	\$ 25,000.00
Kanawha	44,000.00
Tygart's Valley	11,000.00

\$ 24,600.00
46,629.00
8,500.00

Rev. J. M. Walker.
 Mr. J. A. Sloan.
 Rev. W. A. Reveley.

It has been practically impossible to get complete returns from the Three and a Half Million Campaign. The figures given above represent only partial reports from any Synod. In some Synods only about half the churches have made any report. It is known that in every Presbytery there are churches that have made the Every Member Canvass but have neglected to report the amount subscribed. The pledges

received to date, with several Presbyteries missing, reach about \$2,400,000. When to this amount is added the pledges of the churches not reporting, together with the normal contributions of the churches not making the canvass, it will be seen that a marked advance has been made over last year. With an earnest and persistent effort on the part of the campaign managers, we believe the goal of \$3,500,000 can be reached by the close of the church year, March 31, 1920.

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We are paying especial attention to our trade in "Wakefield" Carriages--the better carriage; and "Foster Ideal Safety Cribs"--the crib that insures baby against accident or injury.

If you have a new baby in your home, write us and we will be pleased to mail you, free of charge, a pretty little baby biography.

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CRITICISM OF THE FRENCH.

We have read recently that Premier Clemenceau is somewhat concerned over the matter that American soldiers have been criticizing the French people with more or less severity. The Premier should not be unduly agitated over the matter, for Americans are given quite freely to the exercise of the critical function and in some cases must not be taken too seriously.

One thing against which American soldiers in France have declared themselves in more or less emphatic fashion is the supposed habit of French tradesmen to overcharge in the selling of goods. Articles bought in French stores were said to cost considerably more than those purchased in commissary stores or canteens. Many of the boys have persistently declared that there was one price for French people and another, considerably larger, for the doughboys. A good deal of testimony to this effect has reached America through the letters of soldiers to their home folks. We have no doubt that in quite a number of cases this is true. French tradesmen, particularly those in the smaller towns and villages, are human enough to secure the largest possible profit in the handling of their wares. So far as we are informed, this is quite characteristic of the human race the world round—United Presbyterian.

MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv.

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EDITH CAVELL'S LAST HOURS.

How Edith Cavell, the British nurse officially murdered by the Germans during their occupation of Belgium, spent her last hours was published last week in an Associated Press correspondence from London giving an interview with Rev. H. S. T. Gahan, an Anglican clergyman, who ministered to her the night of her execution. She was brave to the last, true to her noblest self and to the cause of humanity even in the face of death.

"I expected my sentence," she said to Mr. Gahan, "but I am glad to die for my country. In the sight of eternity, I know now it is not enough to love only your own country. You must love all, and not hate any."

Aided by a German Protestant military chaplain, Mr. Gahan received permission, he says, to see Miss Cavell in prison on the night before the death sentence was executed.

"With the chaplain," Mr. Gahan said, "I went to the cell door, and it opened and Miss Cavell stood in the doorway. I had gone prepared for a very trying scene. There stood my friend—looking as calmly sweet as any one could look. She was unchanged, except that she appeared better for the enforced rest in prison. The warden withdrew, and we were not interrupted.

"I remember practically all she said. She was thankful for the quiet time, as

her life had been such a burden and rush in many respects. She was not sorry to go, for her life had contained so much trial that she was weary beyond endurance. 'They have treated me very kindly here,' she said."

The little communion vessels were placed on a chair, and after the service Mr. Gahan recited "Abide With Me," Miss Cavell joining under her breath.

"Then I felt," the minister continued, "that I must not stay much longer, for I had been there an hour. I stood up and said, 'Good-by,' and we were face to face. She was looking slightly strained, but nothing more. We shook hands and smiled, and I added: 'We shall meet again. Good-by.'"

The great crime of hurrying the execution, according to Mr. Gahan, belonged to the military governor of Brussels, who would not wait to communicate with headquarters.

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If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you

will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocket-book, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

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Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

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SOME PESTS THAT PESTER YOUR GARDEN.

Cutworms head the list. The bug books list more than twenty kinds of cutworms.

How to control cutworms: If you have only a few plants, put paper collars around them, an inch or so from the plants. Push the paper down an inch into the soil. Or, melt the bottom out of old tin cans, set them over the plants and press them into the soil an inch or so. Where cutworms are very troublesome and there are many plants to protect, the best remedy is to use poisoned bait. Scatter the bait around the plants. Since the cutworms usually hide before they die, dead ones will seldom be seen.

Control of plant-lice: Plant-lice can not be poisoned, for they suck their food from beneath the surface of the plant tissue. The way to make them hump their backs is to spray them with kerosene emulsion. To make the emulsion dissolve one-half pound of soap in one gallon of hot water. Remove from the fire and while hot add two gallons of kerosene. Churn the mixture until it is creamy. Dilute with twelve parts of water.

Striped cucumber-beetle: This small beetle is one of the most serious enemies of cucumbers, squashes and melons. To get under their tough shells and kill them is almost impossible. The beetles refuse to eat poisons. Cheesecloth and mosquito netting are often used to protect the plants. Sometimes a shallow box is used; the bottom is taken out, netting or screen is tacked over the top and the covered frame is placed over the plants. Others sprinkle flour or finely-powdered air-slaked lime over the plants to keep the beetles away. Tobacco dust is also used successfully:

Colorado potato-beetle: That is its Sunday name; all through the week it is called "potato-bug." The larvae which hatch from eggs laid by the beetles do the damage. They are reddish in color. In small patches they can be controlled by hand picking and killing with boiling water, or kerosene. On large fields, spray the vines with Paris green, one pound to fifty gallons of water. To avoid burning the leaves, add two pounds of lime. Or, use three pounds of lead arsenate paste to fifty gallons of water. This will not burn the leaves, but is a slower acting poison. Spray when the small larvae are hatching from the yellow eggs attached to the leaves; if a second brood appears, spray again.—The Farm Journal.

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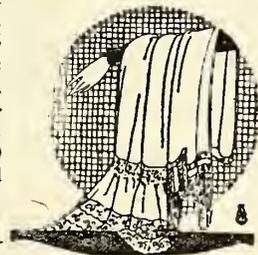
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THE PARABLE OF MAGNANIMITY.

I sat in a restaurant, and one of the sons of Ham did serve the table. And there sat nigh unto me a very Unreasonable Man who complained of the service, and the food, and the prices, and of much beside. And to the Ethiopian he was abusive. And the Ethiopian took it very courteously.

And after the man had gone out, I commended the Ethiopian. And I said unto him, That man was most unreasonable, and thou didst show rare patience.

And he said, Yassah, he sho was mighty vigorous in de language dat he used.

And I said again, And thou didst do well to govern thy temper.

And he said, Yassah. Thank you, sah.

And I said, It is a rare and fine quality, that of holding one's temper under such conditions.

Now when I had said this, the Ethiopian waiter grew confidential.

And he said, When a man is in my position ob superiority, sah, he kin affohd to be magnanimous.

And I wondered what he considered his position of superiority.

And I said, Any man who can control his temper is in a position of superiority.

And he said, Yassah. But I has de exceptional advantage, and I kin affohd to overlook sech things as dat man said.

And I was interested. And I besought him that he should tell me about his position of superiority which enabled him to control his temper, and to exhibit magnanimity.

And for a time he would not. But when I desired him much, he told me in what manner he made proof of his superiority.

And he spake thus privately unto me, I did put dishwater in his coffee.

Now when I heard these words, I considered many things.

For I saw that indeed the Ethiopian possessed a position of superiority, and could avail himself of many expedients that might assist him in the discipline of self-control. And I resolved that I would be very considerate of the feelings of Ethiopian waiters. For I am not fond of dishwater, and I have had much coffee that tasted magnanimously like unto it.

And I considered yet farther, and I said, If this humble son of Ham can establish within his own soul, either with or without the aid of dishwater, a sufficient assurance of superiority so that he can rise to a place of magnanimity, so may every man. And it might be that most could achieve magnanimity that would make the dishwater superfluous.

Nevertheless, I smiled within myself to think how the abusive man had gotten what he deserved. But no quantity of dishwater would make him magnanimous.—Congregationalist.

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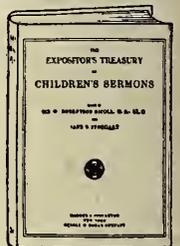
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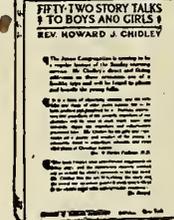
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ANDREW CARNEGIE'S GIFT TO HIS DAUGHTER.

We have all been interested in the announcement of the marriage of Miss Margaret Carnegie to Ensign Roswell Miller. The newspapers mentioned in great headlines the things we expected them to mention, and we were told that Miss Margaret would be the richest woman in the world and would inherit a fortune of \$600,000,000. It was also stated in an amazed, exclamatory sort of way that no member of the "400" was present. It seems, however, that this absence on the part of the "400" did not indicate that they had snubbed Mr. Carnegie and his charming daughter, but that no member of the "400" happened to be invited. As to who constitutes the mystical body of the "400" we have not as yet been informed. The thing, however, that specially interests us is that she married a young man whose chief distinction and attraction did not consist in inherited millions. He was a volunteer in the last war and made good. He is in college now taking a course in civil engineering, and he intends to make his own way in life and put the shield of his strength and love rather than the shield of millions over his bride. We never saw Miss Carnegie, but we liked her picture. It revealed a wholesome, sunny-hearted, genuine American girl. Her father did not give her a bushel of diamonds (very much to the regret of the newspaper paragrapher), but we are told that his wedding gift to his daughter was a "sunny disposition, a smile, and a hearty kiss." Truly, a splendid gift, and to be desired of any bride. We are glad that it was a nice, quiet home wedding and that we were not afflicted

with newspaper vulgarities about the display of the vulgar rich. It is true that this wedding was not wholly planned to please us, but nevertheless we are glad to state that we are very well pleased.—United Presbyterian.

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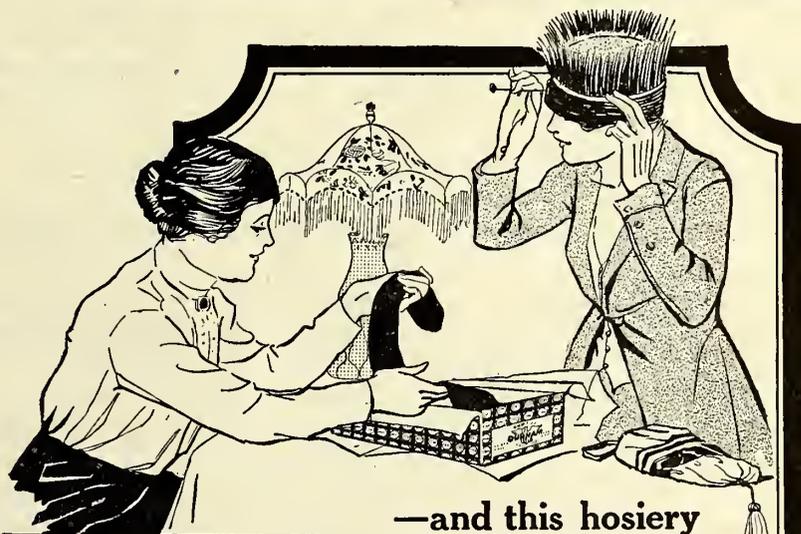
Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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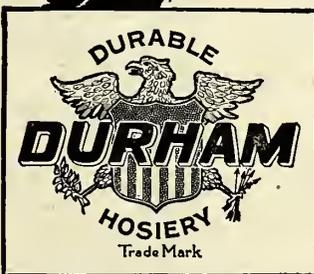
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Ar. Star 9:45am
Ar. Asheboro y10:50am
Ar. Aberdeen y 3:00pm
Ar. Varina12:34pm
Ar. Fayetteville	...y4:55pm
Ar. Raleigh	.....x1:20pm

No. 18. No. 4.

Lv. Raleighx2:05pm	x9:20pm
Ar. Wilson 4:05pm	11:35pm
Ar. Greenville 5:42pm	1:06am
Ar. Washington	... 6:50pm	2:25am
Ar. Belhaven 8:15pm	
Ar. Elizabeth City		6:00am
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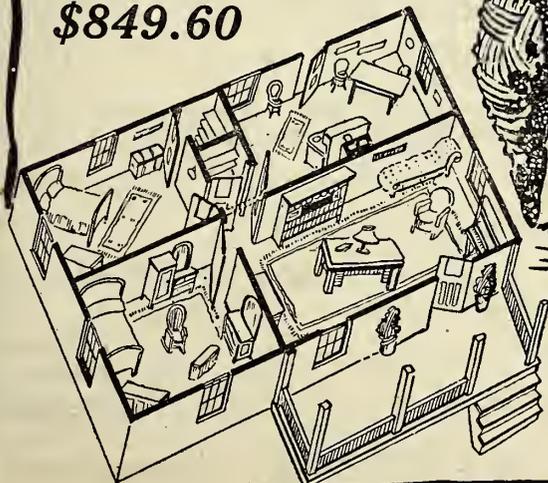
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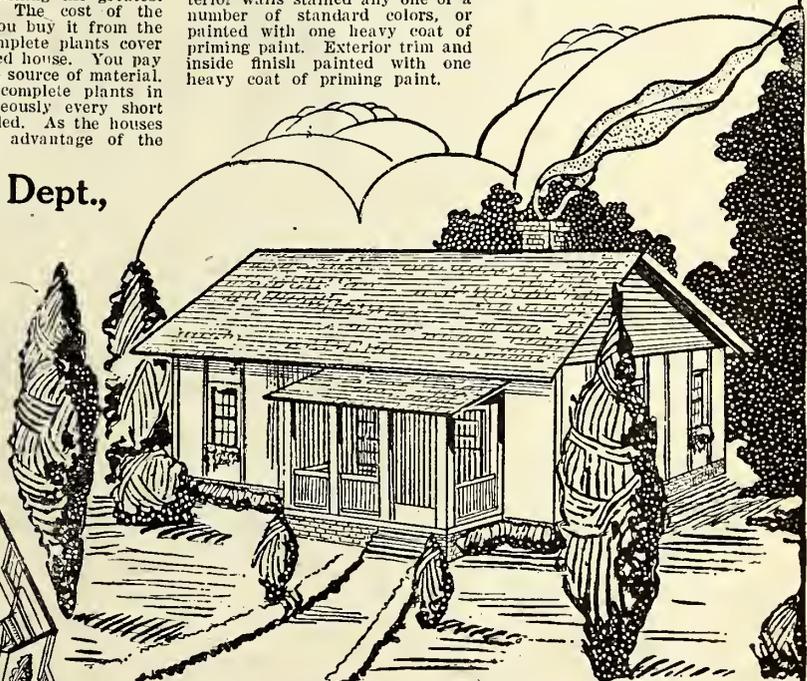
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Bishop Partridge is a collector of anecdotes about ministers, and in an anecdotal mood he said the other day:

"I once asked a minister how he had got through a certain service. He answered grimly:

"Well, bishop, the service was soothing, moving, and satisfactory."

"Yes," I said a little puzzled.

"Yes, exactly," said he. "It was soothing because over half the congregation went to sleep. It was moving because half of the other half left before I was through. And it must have been satisfactory, inasmuch as I wasn't asked to come again."—Los Angeles Times.

It Rhymed.

"If," said the teacher, "you rhyme the facts of history, it will help you remember them. For instance: 'In fourteen hundred ninety-two Columbus sailed the ocean blue.' That will help you to remember the date of the discovery of America."

Next day the teacher said: "Johnny, when did Columbus discover America?"

"In fourteen hundred ninety-three Columbus sailed the dark blue sea!"—Continent.

An official of the Board of Health in a town not far from Boston notified a citizen that his license to keep a cow on his premises had expired. In reply to this letter, the official received the following communication:

"Monsieur Bord of Helt—I jus get your notis that my licens to keep my cow has expire. I wish to inform you. M'sieur Bord of Helt, that my cow she beat you to it—she expire t'ree week ago. Much oblige. Yours with respect. Pete——."—Boston Transcript.

A captain said to a company of negroes, "Now, I want you fellows to learn this game thoroughly. Suppose our company is holding the line here and the Boche makes a direct charge at us across this field, what would you boys do?"

"Well, captain," came from one member of the company, "we sho would spread the news over France."—Exchange.

Senator Tillman was arguing the tariff with an opponent.

"You know I never boast," the opponent began.

"Never boast? Splendid!" said Senator Tillman, and he added quietly, "No wonder you brag about it."—Washington Star.

"I don't believe that music teacher can make anything out of Mary's voice."

"You're mistaken. He's made over \$200 out of it already."—Exchange.

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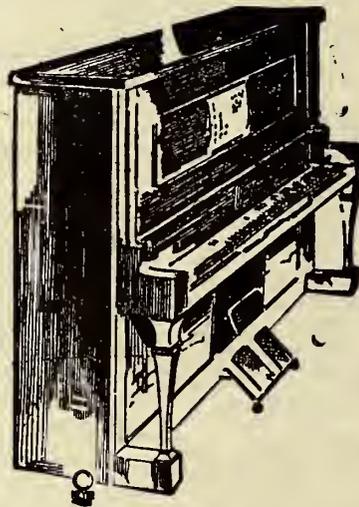
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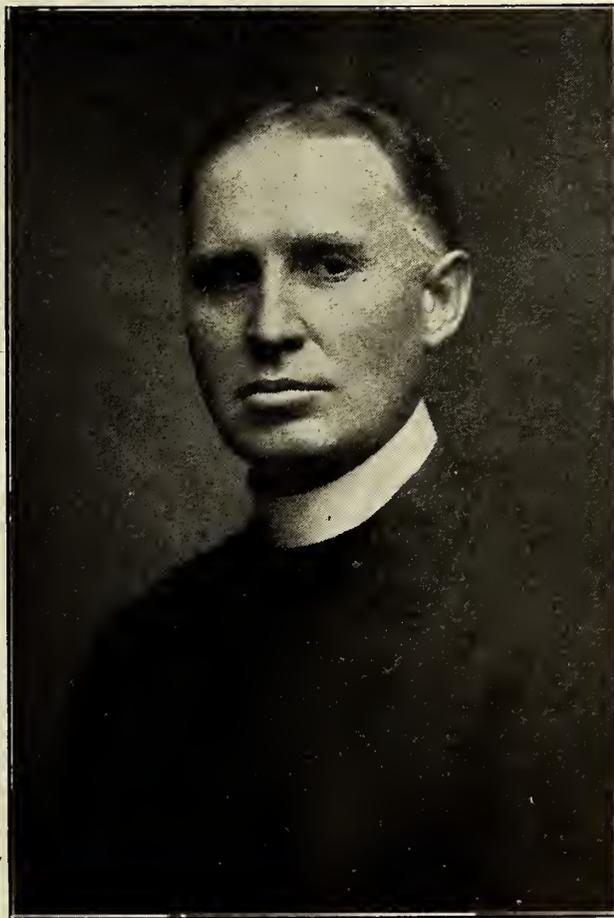
EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., May 21, 1919.

No. 20.



REV. JAMES I. VANCE, D. D.

Retiring Moderator of the Assembly.



Editorial



The Stingy Christian.

HE is having a hard time. The incessant appeals for money give him no pleasure. The arguments on which the appeals are based trouble his conscience. He is finding it more and more difficult to justify his niggardness to his own better self. He is afraid of the light. He must keep the cover on his penuriousness, and he cannot disguise from himself that his secret is a guilty secret.

He is afraid of the tithe law. It suggests that he is in danger of falling into the hands of the sheriff. It points to a possible reckoning in which he might be found wanting. He welcomes the assaults of those who would prove that the tithe law passed with Judaism. But the comfort which these assailants bring is often lessened or destroyed by their insistence that the Christian should not need a law to make him do even more for Christ than the Jew did under constraint for his religion.

He is afraid of the doctrine of stewardship as that doctrine is being preached in this modern day. All these years he has been singing:

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my love, my life, my all."

But he has reasoned that if the "whole realm of nature were a present far too small," the little pittance that he possessed would be no present at all. So he has contented himself with the idea that such a noble confession was in itself a sufficient tribute. Now, however, the doctrine of stewardship is preached as involving an obligation resting on the pocketbook. It cannot be met by uttering pious platitudes, or professions of entire consecration. It demands the loosening of the purse-strings, and the return to the Divine Owner of a part of that which has been given in trust. Moreover, this part must be a definite part, and such a proportion as looks really respectable. A poor, pitiful bagatelle will not serve the purpose, but will be an insult rather than the payment of a confessed obligation.

What especially disturbs the stingy Christian is that the laymen are getting after him. He had grown used to the preacher, and could counter his appeals by calling him a "great beggar." It was a part of the official business of the preacher to present the causes, and if he did it effectively and touched the springs of emotion, the result was spasmodic and the stingy Christian soon tightened his grip again. But now the layman is abroad in the land. His specialty is church finance. He speaks with startling and painful directness. His message is aimed at the pocketbook. He makes a clear-cut, definite demand. He has already met it himself, and for this reason presses it more relentlessly. He not only proves that the standard which he sets ought to be met, but that it can be met, has been met, and the result has been attended with blessing. The stingy Christian finds it hard to parry the appeal of his brother layman. He feels ashamed of himself to have one who like himself belongs to the pew get up and prove him a shirker.

The lessons of the war add to the hardships of the stingy Christian. He is confronted with the fact that at the call

of patriotism money flowed free as water; that when his country's flag was threatened, not millions but billions of dollars were turned into the channels of war; and that no sacrifice seemed too great, not even life itself when the object was to defeat the foes of freedom. It is not at all pleasant to the stingy Christian to be asked to look at his miserable little dribbling into the treasury of Christ in contrast with the great outpouring of sacrificial giving evoked by the war. He is forced to undergo this very unpleasant experience time and again.

So it comes to pass that the stingy Christian is fasting badly these days. He is made to look at himself from various angles, and the more he sees of himself the less reason he sees to like himself. It will be a blessed day for him when he sheds his stingy skin, and enters into the joy of genuine Christian liberty.

The K. of C. and the Y. M. C. A.

The logicians teach us that one of the most fruitful causes of error in this life is by what is known as "hasty generalization."

A traveler rushes through the South, for example, and at several small railway stations he sees a few idle loungers whose English is by no means classical. He thereupon writes up the South as a section where the people are idle and illiterate, ignoring the fact that in the quiet of their homes or business places there are men and women equal, in appearance and culture, to the people of any section.

The many unjust and harsh judgments passed upon the Y. M. C. A. War Work have been due to the same hasty generalization.

In a great organization, numbering thousands of workers, hastily gathered under the stress of circumstances, unable to be sifted so as to weed out the unfit, there must necessarily be many misfits and many unfits.

Because soldiers come into contact with such men, they have no right to judge the thousands of worthy men by these few, and moreover they have no right to forget the many benefits they receive from the Association—the huts where they find entertainment, and the men who at the peril of their lives have ministered to their comrades on the battle-front.

However, we do not blame the boys as much as we do those who listen to their complaints and spread the charges, for the young are always impulsive and hasty in their judgments, but older persons ought to know by experience how unreliable are these judgments of the young, and instead of retailing these charges upon every occasion, they should do all they can to check them, and in the meantime make a thorough examination of these charges. Facts will be gladly furnished by those in charge, and when they are presented it will be found that no organization in the War Work has a record of which they have more reason to be proud.

The readiness with which good men, without any investigation, have accepted these charges at their face value has not been complimentary to our human nature.

Recently, we are glad to note, there has been a revulsion of feeling, and hasty judgments have been reversed, and those who at first were too ready to entertain these charges, are now among the stoutest defenders of the Association.

On the Way to the General Assembly.

THE orthodox plan of reaching the Assembly is to start just in time to reach the place of meeting at the opening day in order to get into touch with the preliminary movings which generally foretell what is to be done. At least such is the plan for busy men, and surely no man could be busier than an editor.

Occasionally, however, in life, the best laid schemes of mice and men gang aft a-gley, so that the Sunday before the Assembly met found us in Birmingham. We landed there in the midst of the great reception to the 167th Regiment. We have seen crowds before, but this one was the greatest. Thousands lined the streets which became so jammed that the street cars could only advance by feet. Having already witnessed the Charlotte reception of the 30th Division, which was a counterpart of this one, though not as large, we were soon satiated.

On Sunday morning we attended the South Highlands Presbyterian Church, and found that John McNeill, the famous Scotch evangelist, would appear for the first time and begin his pastorate in this Church which he recently accepted. This Church has been without a pastor since the resignation of Dr. Albert Sidney Johnson in the early Summer.

Being just across the street from the Jewish Temple, where Dr. Edmonds, the deposed Presbyterian preacher, holds forth to a "Cave of Adullam" congregation, it has had a difficult time in keeping its flock together.

Dr. Edmonds has a queer conglomeration of theological dyspeptics, men and women who have no liking for sound doctrine, but long after the mild and the sentimental. He seems to have a peculiar knack of satisfying these cravings, and if we may judge his preaching by his letters to the daily press, he ought to be able to measure up to every demand. The Jew and Gentile alike find much to please, while the skeptic and agnostic find no stumbling blocks in their paths. He draws large crowds, and therefore must affect the success of the work across the way.

That Mr. McNeill should be willing to accept a pastorate and settle down has surprised every one, though a possible explanation may be that he is growing old, and wishes to enjoy the quiet life of a pastorate. He may be old in years, but physically he seems as strong and mentally as alert as when we heard him at the Chicago Exposition, nearly 30 years ago. Time alone will prove whether he will be a stronger attraction than the theological comet across the way. He is not only a man of parts, but he is a man of much humor and many twistings of body and grimaces of face. He not only shocks the sense of reverence peculiar to a Presbyterian congregation, but he actually takes pleasure in so doing—in fact he does it with malice aforethought.

After one of his humorous remarks he said, "I am glad to see you smile. You people imagine that you are pious and spiritually minded when you sit with solemn tombstone faces. You cannot fool God by that pretense, nor can you fool me."

Again, "Come to the prayer service Wednesday evening. I promise you that it will not be dull. Give me a chance and if I am dull, then you may stay at home afterwards." Of course, being an "Old Mossback" and hyper-conservative, our sense of propriety was somewhat shocked. When, however, we left out the humorous sallies and the evident attempts to provoke laughter, we have to confess that we have rarely heard sounder doctrine or more wonderful preaching.

His sermons stand out in the mind like pictures. The sermon in the morning was from Chronicles where David moved the ark and Uzza was stricken dead—and the one at

night from 23d Psalms: "Surely goodness and mercy shall follow me all the days of my life."

He rings true on all the fundamentals, and while he may be lacking in public dignity according to Presbyterian standards, he is sound on the essentials and strictly conservative where the gospel and social service are brought into contrast.

It means a great deal to the Presbyterian Church to have on one side of a street a preacher of the old doctrines, while a novice in theology is holding forth on the other side. Soon the novelty will wear off, and men and women hungering for the old gospel will turn from the false and cleave to the true.

On Tuesday evening we left Birmingham for the Assembly, but not till the next morning did we find ourselves in the midst of the brethren on their way to New Orleans, where the Assembly was to convene. There were men from Virginia especially, which meant that the editor was once more among old friends. We arrived in New Orleans at noon on Wednesday, which gave us time to rest and get acquainted.

There is an old saying that dog will not eat dog—which means that men of the same profession will always stand together. Dr. George Summey, who has much to do with the entertainment of the Assembly, was once an editor, which meant that he would see that the editors landed on their feet. He opened his own home to the three editors of the Observer, the Presbyterian of the South, and the Standard—where in three large rooms on the second floor they could be at their ease, with none to molest them or make them afraid. While the Commissioners were, in many places, placed two in a room, these knights of the quill were blessed with a room for each man. The arrangements for the comfort and business of the Assembly are the best that we have had for years.

On Thursday morning at eleven o'clock the Assembly was formally opened with a sermon by the last moderator, Rev. Dr. Jas. I Vance, from Jno. 12:24, in which he asked the question, "Can the Church rebuild the world?"

Dr. Vance is a charming preacher, abounding in epigrammatic sentences, which sometimes obscures his meaning—and enables others to place a wrong construction on his views.

The choir opened the service by singing "Praise God From Whom All Blessings Flow," which at once glided into "My Country 'Tis of Thee," rather a combination of Church and State that must have jolted the ideas of some of the strict constructionists.

At every Assembly the most interesting moment is when the moderator is elected.

Only two names were placed in nomination, that of Dr. W. R. Dobyns, of St. Joseph, Mo., and that of Dr. A. M. Fraser, of Staunton. In the minds of the members, Dr. Dobyns represented the union sentiment of the Church, while Dr. Fraser represented the opposite view.

The nominating speeches were characterized by elongation and were fulsome as well as full—and one wondered at their close whether these excellent brethren recognized themselves. Both are strong preachers, men of deep spirituality and great moral courage, and either one would have graced the chair. The choice fell upon Dr. Fraser by a vote of 112 to 139. After the moderator question had been settled, Rev. Dr. Adams, of South Carolina, and Rev. E. D. Brown, of North Carolina, were elected clerks to assist the regular clerks.

Greetings were received from the Baptist Convention.

The afternoon was devoted to hearing the reports of the various executive committees. The Foreign Mission reported through Dr. Chester that in the foreign field there has been 5,491 additions, the majority being in Africa.

(Continued on page 9)



Contributed



Can the Church Build the New World?

By Rev. Jas. I. Vance, D. D., Retiring Moderator.

Sermon preached in the Napoleon Avenue Church at New Orleans, Thursday morning, May 15, 1919, at the opening of the General Assembly of the Presbyterian Church in the United States:

Text—"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."—John 12:24.

BY death he does not mean stagnation nor extinction nor oblivion. He means surrender and sacrifice and service and the immortality which builds itself out of such graves into a glory that is fadeless and a life that is eternal. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

It is Nature's law. Not a blade of grass leaps from the sod in the springtime but must first obey this law. Not a flower lifts its face toward the sun but does it from a grave. Not a harvest field billows from green to gold across the wide plains but marches over places where slain life sleeps. Not a tree stands up in the forest, not a vine climbs a wall or wraps its tendrils around a trellis, but started on its way by kissing the face of death. It is Nature's law and its application is as wide as God's world.

It is also a law of grace. Jesus lifts it from the flower-gardens and the farm fields, from the forests and the meadows, and enacts it into the code of the spirit. It is one of the natural laws in the spiritual world. It reveals the soul's trail to God. No man can find life without tasting death, can achieve victory without experiencing surrender, can climb up without first climbing down. Humiliation precedes exaltation. The cross anticipates the crown. Self-effacement must supplant self-glorification. Death must build the road for life.

This means that service is a bigger thing than salvation; that salvation is a by-product of service; that the business of a Christian is not so much to get to heaven as to do the will of God. It was this Paul meant when he said, "I could wish myself accursed for my brethren." The salvation which would take him to heaven and leave his brethren in hell could never satisfy him. He would rather go to hell himself than have his people there.

Christ indicts the cloister idea of sainthood which substitutes a spiritual boudoir for a street of service and self-repression and repose for sacrificial suffering. Christ sought the sepulchre not as a couch of repose, not as an escape from the world, but as a place from which he would rise into life, into a ministry of undying service, and ceaseless intercession for mankind. And he who would know God must efface himself and first kiss the face of death.

It is the law to whose demands the world's Redeemer yielded. Jesus never asked men to do what He has not done. He was a great preacher but His singularity consists in that He practiced all that He preached. He preached death and He died; He talked of the cross and He lived in its shadow and stumbled down the broken road with its heavy beam cutting into his tired flesh and climbed the hill to where its gaunt arms waited to claim Him as their victim. Christ had His Calvary and so He can preach it; He effaced Himself. There in the garden, He said, "Not My will but thine be done." Yonder on the cross He cried, "Into Thy hands I commit my spirit." He was wrapped in the bands of death and laid in Joseph's tomb. Jesus comes to us from a grave and so can say, "Except a grain of wheat fall into the earth and die, it abideth alone."

Shall we stop here with this law? It is the law to which

Christ Himself conformed; it is Nature's law; and its application is as wide as God's world; it is the law for the individual Christian. If he is to enjoy fellowship with God, he must experience something of what Paul meant when he said, "I die daily."

A Law for the Church.

Is it not also a law for the Church? If it be true that a grain of wheat must die before it can live, that a Christian must think more of serving than of getting served; that even Christ spared not Himself but sought a cross, are we to conclude that His Church may repudiate all this for itself and imagine that it can live without dying? Is there one law for the individual Christian and another law when these individual Christians are gathered together into an organization? Are there obligations that are binding in a personal way but from which we are immune in an ecclesiastical way? While it was a holy thing for Paul to say, "I could wish myself accursed for my brethren," would it be an impious thing for the Church to wish itself accursed for the sake of humanity? Is the salvation of the Church more important than the work it was sent to do? While Christ speaks of death to the individual Christian, are we to conclude that the Church is so holy, so self-sufficient, that He would never suggest that it would best die in order to live?

Is it not possible for good people to be hypnotized into the strange belief that the business of Christianity is to save the Church? That when the Church is prosperous, that when its statistics are fat and its pews filled, Calvary has scored, and the pale Sufferer who hung there and whose face was marred with anguish and whose heart was broken by the agony of His atonement, at last sees of the travail of his soul and is satisfied. Is not this to commit the same blunder about the Church that Germany made about the State? Germany regarded the nation as immune from those ethical obligations which are binding on the individual. Is it not possible to make the same fatal blunder in our theory of the Church?—to conclude that there is one law for the church member, and another law for the church composed of these members—that while the individual is to serve by ministering, the church is to serve by being ministered to?

Two Conceptions of the Church.

There are two views of the Church. There are good people who worship the church. They say their prayers to an organization. Their piety is ecclesiastical and their attitude to social problems is not what the church can do for them but what they may do to the church. Their opinion of any proposed change in ecclesiastical machinery, method or belief, is determined by what they feel will be its effect on the Church. They are out to save the Church and they feel that when the Church is prosperous, society should be satisfied. Such people are jealous of precedents, devoted to traditions, fond of statistics, and bound by dogmas. Since their devotion to the Church is so acute, they feel that their loyalty to Christ should not be questioned.

There are others who look upon the Church as an instrument for work and worship. Its value is to be determined by its efficiency. Its business is to take from the hands of its crucified Lord the cause for which He gave his life, and carry on. This it is to do in His Spirit and with His disregard of personal safety and comfort. Its glory is not in what it gets but in what it gives; not in the cathedrals it builds but in the sacrifices it makes; not in the systems it defends but in the truth it proclaims; not in the perquisites it secures but in the service it renders.

This second view of the Church regards it not as the end of Christianity, but as a means to an end. If the Church is doing anything that stands in the way of its efficiency as a means to this end, it must stop doing it. If it possesses anything, it must give it up; if it believes anything, it must cancel it from its creed; if it is anything, it must change and become what it needs to be. It must view its orders and

(Continued on page 8)

Presbyterianism in New Orleans

By Rev. Geo. Summey, D. D.

UNTIL Louisiana was bought by President Jefferson, all faiths except the Roman Catholic were proscribed in New Orleans. Soon after the purchase, and especially following the Statehood, which came ten years later, the other denominations began to come in. Presbyterianism efforts up the country were begun several years earlier, owing to the better attitude of the people towards Protestant tenets, but the first definite work was done in New Orleans by Rev. Sylvester Larned, a brilliant young man just graduated from Princeton, who came to the Crescent City in January, 1818, and began a vigorous work. He was cut down quickly, after but a few months' service, dying of yellow fever, then so prevalent, now so happily controlled. Sylvester Larned has always been looked upon as almost a martyr. In 1824, the little congregation which he had begun to gather was organized into a church, only to begin a most unhappy life under the ministry of Dr. Theodore Clapp, who developed Unitarian views. The faithful ones in the growing flock drew out, and in 1832 were a second time organized, with greatly depleted numbers, into a Presbyterian Church, with fifteen members as against twenty-four with which it started eight or ten years before. But its early handicap made it strong. With all the oratorical power and popularity of their leader, the Unitarian group remained stationary and is today a little handful, while Presbyterianism, in all the uncongeniality of the surrounding, has grown into a stately body of nearly five thousand communicants, twenty churches, large and small, with an influence and weight in the city which makes it decidedly the foremost Protestant body in the community. It is in the rather unusual situation of outnumbering by several hundred the combined forces of the Methodist and Baptist Churches, its numbers being insignificant, however, beside the nearly two hundred thousand communicants of the Roman Church.

The church developed rapidly in the thirties. The latter part of the forties witnessed the formation of several new organizations, as the Prytania Street, Lafayette, Third and Fourth, now Canal Street, Churches, while in the fifties the Second, afterwards called the Thalys Street, and now the Memorial, the Carrollton, and the First German, now the First Street Church, come into being. In the first of the sixties, the Napoleon Avenue Church and Second German, now the Claiborne Avenue Church, were organized. It has been the settled policy of Presbyterianism to organize "branches" and do advance work at strategic points, and today several of the churches are conducting such work. Other denominations have seen the effectiveness of the plan and have followed it.

No mention of New Orleans Presbyterianism would be complete without reference to the famous pastor and preacher, Dr. B. M. Palmer. For forty-six years, beginning in 1857, he was a tower of strength in the community, easily the "first citizen," admired, respected, and loved by everybody. On his eightieth birthday the city named a beautiful avenue, on which his own home was located, for him, and a park also bears his name. With him were associated, for many years, two other strong men, Drs. Thomas R. Markham and Henry M. Smith, and these men made a famous and powerful triumvirate in the city and in the church. Their ability, tactfulness, and large hearted and liberal spirit won for our cause universal respect, even from those who were not partial to its faith.

The characteristics of New Orleans Presbyterianism are pronounced. It is intensely conservative, while progressive. It gives liberally and has intense loyalty. It deals kindly with other faiths and received many adherents from them by the kindness and sympathy but never by compromising its tenets. It has been a thoroughly united and compact body. Only lately has this been slightly broken into by an intrusion, taking advantage of personal estrangement and resistance of constituted authority, of another body which organ-

ized two or three little churches of a combined membership of about one hundred.

A marked feature of the work of the Presbyterians of New Orleans is and has been the effort to carry the gospel to its home field. In the midst of them and all around them are thousands of people of other tongues. Besides their own regular work they are sustaining large enterprises, and with effectiveness, among the colored people, the Chinese, the Italians, the French, and the Hungarians. The work among the French is bi-lingual, and largely, as a policy, from the standpoint of our own language and methods, as the great bulk of the people, especially out in the Parishes, are decidedly bent upon a greater Americanization of their children. The French is rapidly going to the rear.

A Protest.

By Rev. C. T. Squires.

We are just in receipt of the advance literature advertising the conventions in Atlanta, June 10-12, under the auspices of the Laymen's Missionary Movement and the Woman's Auxiliary.

"A Call" is issued in which the opening paragraph and the partial list of speakers reveal that our "pre-millinarian" brethren who evidently have the program in charge, have arranged an elaborate feast for the advocates and devotees of their pet theory. Some of us who learned theology at the feet of Dabney, Strickler, Webb, Johnson, and the other great teachers of systematic theology, and have been unable to bring ourselves to an acceptance of this view of eschatology, have become somewhat wearied at the persistent exploitation of these conventions and those at Montreat for the promulgation of this, to say the least, debatable theory.

At the Laymen's Convention in Memphis, devoted to the Home Mission enterprise; at Charlotte, in the convention in the interest of Foreign Missions; and at the Stewardship Conference in Montreat last summer we had each day allopathic doses of pre-millinarianism administered.

We yield to none in loyalty to the blessed Savior and the Church which He redeemed with His own precious blood. We furthermore believe that He has equipped His Church with the all-needful and the all-sufficient power, namely, the Holy Spirit, to regenerate every man on the face of the globe; and that He, the great Captain of our Salvation, is leading his militant hosts to final and complete victory.

We protest against this abuse of their position by the brethren in charge of these programs, which compels a "post-millinarian" or a "non-millinarian" either to remain at home and give the erroneous impression that he is not interested in the vital work of his Church; or to attend the convention and sit in complacent silence and thus give apparent approval to some Scripture interpretation which he is convinced violates the rudiments of sound exegesis.

Laurens, S. C.

A Prayer.

"The Lord preserve thy going out,
The Lord preserve thy coming in,
God send his angels round about,
To keep thy soul from sin.

"And when thy going out is done,
And when thy coming in is o'er,
When in death's darkness all alone,
Thy feet can come and go no more,

"The Lord preserve thy going out,
From this dark world of grief and sin,
While angels standing round about
Sing "God preserve thy coming in."

—Bishop Thomas.

The New Theology or Radical Higher Criticism as the New Paganism.

By Rev. Lowry Davis.

Recently there appeared in the Sunday School Times a startling series of articles asking the question, "Are Our Universities Pagan?" The writer was certainly correct in many of his conclusions and descriptions of the results of modern radical thought. But his question would have been more comprehensive if it had been, "Are Our Universities and New Theology Seminaries Pagan?" In proof of this statement I give below a digest of the main points brought out in a two-hour conversation with a typical young theologian of the modern school. He is a recent graduate of one of the most radical seminaries of America and is regularly serving a congregation as pastor, near New York City. It is one thing to read the books written by modern critics; it is quite another proposition—and more startling!—to hear from the lips of a well educated, polished young student and pastor the modern doctrines of "progress" which are to save the world from mediaeval superstition! The following are in substance, some of his illuminating propositions, which he states as representative views of "modern" seminaries:

1. He was very doubtful about the Trinity, especially about Christ. He preferred not to use the name Christ.

2. The inspiration of the Bible is absolutely untenable. He simply scouted the idea of a God who could try Abraham's faith on Mt. Moriah; who could order the slaughter of the Canaanites; or who could allow the imprecatory Psalms to form a part of the Scriptures. He said that the Israelites chose God in a democratic manner, not that God first chose the Israelites!

3. The fixing of the Canon of Scripture was purely arbitrary—made by the early church councils. Hence Paul's writings are not binding.

4. The entire idea of the blood atonement is a superstition of the Middle Ages and cannot be found in the Four Gospels! It was Paul who elaborated this idea. But Paul is no longer considered an authority!

5. The true doctrine of salvation is taught in Luke, Chapter 15, where the Father receives his repentant son directly, without the aid of a mediator. (I told him that heathen Confucianists had a better doctrine than this since they did require a mediator, at least in former times, between Heaven and the people. He said he had not studied comparative religion!)

6. The doctrine of the new birth and the supernatural influence of the Holy Spirit were untenable. I referred him to the modern miracles at the Jerry McAuley Mission. He coolly affirmed that if he knew all of a man's past history up to the moment of his conversion at McAuley Mission he could explain by natural development and psychology every step in the whole process. (This is agnostic evolution bold and blank!)

7. Hence the importance of modern social service and the natural growth of the good in man as opposed to the new heart given the individual by the Spirit according to the old idea. (This is pure Confucianism. I asked him what message he would have for the heathen. He made no reply. He said his seminary had sent many missionaries to foreign lands. I challenged him to show that they had a message if they believed as he did!)

8. He affirmed that he was in quest of the Truth! (and that those who did not agree with him were static!) And yet such men are offended when you tell them that they are preaching Prussianism in the essence. It was such denial of God's truth which ruined Germany.

Columbia University, N. Y.

The pastoral instinct is the greatest evidence of the Good Shepherd. It never came into the world until He came. The hospitals of today are the greatest evidence of the Great Physician, and this living tide of service which we see is the greatest evidence of One who laid down His life for His sheep.—Bishop Ingram.

The Young People's Conference.

By Rev. C. M. Richards, D.D.

Plans are maturing satisfactorily for the Synodical Young People's Conference at Queens College June 2-8.

An excellent program has been outlined and speakers of ability and recognized power are being secured.

The committees on young people's work from the Synod and the Synodical Auxiliary are jointly doing all in their power to make this such a conference as shall prove a blessing to our young people and to our church through them. Many are praying for its success. Not more than five young people from any one congregation can be enrolled. We are expecting so many churches to send representatives that it appears certain the buildings will be filled to capacity. It seems to the writer that it is specially desirable that many of our boys and young men should receive the benefit of the intensive training of these appointed days; and he is writing this notice particularly to ask our pastors to take the matter up with their sessions and ask them to *appoint*, in each case, two young people, always one of them a boy, to attend the Conference. If it is a sessional appointment, made long enough in advance, the appointees will go. From experience I should say there could scarcely be found a better investment of ten or twenty dollars of any church's funds than in sending one or two of its young leaders to such a Conference.

A Daughter's Memorial to Her Father.

By Rev. Henry H. Sweets, D. D., Secretary.

The Executive Committee of Christian Education and Ministerial Relief makes grateful mention of one of the most remarkable benefactions of which it has ever been the recipient.

We have just received a letter from a devoted Presbyterian in which she enclosed a check for One Thousand Five Hundred Dollars. She says: "This is a memorial gift to my father, whose one hundredth birthday I wish to commemorate. Please place this to the credit of the Endowment Fund of Ministerial Relief. I do not wish any public acknowledgment of this except as from 'A Daughter's Memorial to Her Father.'"

No trait of human character is more beautiful than filial reverence and love. The thoughtfulness of this daughter may call others to obey the only commandment with promise, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Who could suggest a more fitting or more permanent monument than this? The interest from this invested fund throughout the coming years will bring comfort and blessing to the homes of our faithful ministers who, on account of sickness and old age, have been forced to retire both from labor and from income, and to the widows and orphans of our deceased ministers. This monument will be more lasting than granite and more fruitful than bronze!

Louisville, Ky.

The Anvil of God's Word.

LAST eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word

For ages skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,

The Anvil is unharmed, the hammers GONE."

The Significance of the Sixth General Convention of the Laymen's Missionary Movement

Surely at a time like this, with the tremendous changes that are taking place and the wonderful opportunity for the church to assert its leadership over the lives of men, every church should see to it that they are represented by their strongest men at the Laymen's Convention in Atlanta, June 10-11-12.

The First Church at Pine Bluff, Ark., is a church of vision, and one that appreciates the situation. This church has voted to send four representatives to the Atlanta Convention. They selected their pastor, an elder, treasurer of board of deacons and superintendent of Sunday School, the four key men of the church.

The example of the First Church at Pine Bluff should be followed by our churches all over the South. The program of the Convention, which appears in our paper today, is perhaps the strongest program that the Movement has ever arranged, and it is so constructed that every phase of church life will be covered and no matter in what sphere one is serving, he will be distinctly helped by attendance upon this Convention.

In addition to this, a parallel Convention of the Woman's Auxiliary will be held at the same time, the two Conventions uniting in the evening session, so that the wives should accompany their husbands, as well as our leaders in the woman's work, both in the Societies and the Sunday Schools.

The provisional program is as follows:

Tuesday Morning, June 10.

Opening Address: America's Opportunity, a Challenge—Rev. J. Layton Mauze, D.D., Huntington, W. Va. (Representing the Assembly's Committee of Home Missions).

Leadership of the Holy Spirit in the Work of the Church—Rev. Theron H. Rice, D.D., Union Theological Seminary, Richmond, Va.

Tuesday Afternoon, June 10.

Young People and Christian Education.

Work of Christian Endeavor in the Southern Presbyterian Church—Karl Lehmann, Southern States Secretary of Christian Endeavor, Chattanooga, Tenn.

A Sunday School Facing the Whole Task of the Church; Personal Experiences of Successful Superintendents—Dr. Marion McH. Hull, Atlanta, Ga.; Dr. J. P. McCallie, Chattanooga, Tenn.

The Ministry and Christian Service and Their Appeal in This Hour—Rev. H. H. Sweets, D.D., Louisville, Ky.

Why Send Presbyterian Boys and Girls to Christian Schools and Colleges?—Mr. Robt. C. McQuilkin, Philadelphia, Penn.

Quiet Hour: Season of Prayer for Young People.

Tuesday Evening, June 10.

The Significance of the Interchurch World Movement—Rev. Chas. H. Pratt, D.D., Secretary Interchurch World Movement, New York City.

The Seven Major Biblical Signs of the Times—Rev. Lewis H. Chafer, D.D., East Orange, N. J.

Wednesday Morning, June 11.

The Work at Home.

The Sunday School and the New Day—Rev. Gilbert Glass, General Superintendent Sunday Schools, Richmond, Va.

Changed Conditions Facing the Church—Rev. R. H. McCaslin, D.D., Montgomery, Ala.

Conference: The Efficient Church, conducted by Mr. A. D. Mason, Memphis, Tenn.

Know Your Men: Service Card, Rev. P. B. Hill, Roanoke, Va.; Lead Your Men: Committee Division of Work, Capt. F. L. Slaymaker, Athens, Ga.; Teach Your Men: Organized Class and Club, Mr. Chas. T. Paxon, Jacksonville, Fla.; Build Your Men: The Family Altar, Rev. J. R. Sevier, D.D., Augusta, Ga.; Enlist Your Men: Individual Work for Individuals, Mr. John M. Alexander, Jackson, Miss.; Recreate Your Men: Helpful Amusements, Rev. D. P. McGeachy, Decatur, Ga.; Challenge

Your Men: To Use Business for the King, Mr. J. Nat Harrison, Petersburg, Va.; Reach Out for Men: Advertise, Mr. J. B. Spillman, Columbia, S. C.; Serve With Your Men: Community Uplift, Dr. Chas. H. Pratt, New York City; Train Your Men: In Bible Study and to Pray, Rev. Geo. E. Guille, Athens, Tenn.

Wednesday Afternoon, June 11.

The Work Overseas.

Mexico—Mr. Alfred D. Mason, Memphis, Tenn.; Japan—Rev. H. C. Ostrom, Tokushima, Japan; Korean Pageant—Participated in by Korean Missionaries; Korea—Capt. M. L. Swinehart, Kwangju, Korea.

Quiet Hour—Dr. E. M. Poteat, Secretary Laymen's Missionary Movement, New York.

Recreation Hour—Between the afternoon and evening sessions opportunity will be given for recreation and to visit points of interest. The Trustees of Agnes Scott College, Decatur, invites the the Convention to visit the grounds and buildings at this hour.

Wednesday Evening, June 11.

Releasing the Power of the Church Through Prayer—Dr. W. E. Doughty, Secretary Laymen's Missionary Movement, New York City.

Impressions After Eight Months in the Orient—Rev. Egbert W. Smith, D.D., Executive Secretary Foreign Missions, Nashville, Tenn.

Thursday Morning, June 12.

Stewardship of Life and Property.

Stewardship in the Word of God—Rev. W. R. Dobyns, D.D., St. Joseph, Mo.

Stewardship of Property—Dr. E. M. Poteat, Secretary Laymen's Missionary Movement of the United States and Canada.

Stewardship of Life—Mr. Geo. Innis, Philadelphia, Penn.

Quiet Hour: The Victorious Life—Mr. Robt. C. McQuilkin, Philadelphia, Penn.

Thursday Afternoon, June 12.

Stewardship of Life and Property.

Open Conference: Conducted by Mr. J. Campbell White. (a) Right Giving a Part of Right Living. (b) Sonship and Service Inseparable in Right Living. The entire session will be set aside for men to speak from the floor. Brief experiences and testimonials.

Quiet Hour—Season of Prayer for Men—Rev. Geo. E. Guille, Athens, Ga.

Thursday Evening, June 12.

Will We Accept the Challenge of the Hour?—Mr. J. Campbell White, Secretary Interchurch World Movement, New York City.

Closing Exercises.

The Living Voice.

It seemed like the gardener's footstep—
His dress like the gardener's dress;
For her eyes were filled with weeping,
And her heart with heaviness.
But Oh! at that sweet word, "Mary!"
Doth the soul within her rejoice;
It may be the gardener's semblance—
But the voice—it is Jesus' voice!

Forgotten the nights of vigil,
Forgotten the dawns of tears;
Her Lord is standing beside her,
His greeting in her ears!
Could mine be a bygone rapture,
The moment—the place—my choice,
I would be the maid in the garden,
When she knows it is Jesus' voice!
—E. H. Weed in Congregationalist.

Can the Church Build the New World?

(Continued from page 4)

tenets, its properties and practices in the light of its mission; and it must never forget that the law of its life takes it to Calvary; not merely to Christ's Calvary, to sing a hymn and say a prayer and then go away to feed its pride with thoughts of power and peace, but to its own Calvary, where it lays down its life, where it gets itself crucified, where it has the nails and the spear and the thorns driven into its flesh, and where it quits counting statistics and, entering upon the agony of its intercession, can say, "I am crucified with Christ."

It is this kind of a Church, I think, Christ had in mind, when He uttered my text. It is such a Church the need of the world clamors for today. It is such a Church that men will seek, for they will know that it thinks more of their welfare than of its own success, and that it seeks them, not to use them, but to serve them and to teach them how to serve.

A New World.

There is a new world waiting to be built. The old world is in ruins. The war has done more than shoot up a section of France. It has shattered old traditions; it has kicked out despotic dogmas, that for generations have tried to fetter free thought; it has made a scrap-heap of systems founded on privilege and caste. As one goes through the devastated area of France, it is a scene of desolation that confronts him. City after city is beaten down to the ground; villages by the hundreds are now crumbling heaps of broken stone; in many a town, not a house is left standing; the inhabitants are gone; people can live there no longer; and yet love is tenacious of locality and, here and there, you will come upon a little group of French peasants, burrowing among the ruins where they once had a home, unwilling to live anywhere except on the old spot. But the ruins can never be rebuilt; a new town may arise on the old site, but the shell-shattered debris must first be cleared away; it can never again become a human habitation.

It is an illustration of what has befallen society. Much that went to make the old order has been shot to pieces. Some, tenacious of the old ways, are crawling back amid the ruins, but the world can never live there again. In politics, the old doctrine of national isolation and selfishness has been shelled. The League of Nations is the Magna Charta of the new internationalism and over the portal of the state house of every decent country, the world of tomorrow is saying, "Not trade, but service, must direct the statesmanship of the future." In business, the old principle of competition is discredited and commercial life confronts co-operation as an economic and industrial necessity. In religion sectarianism has lost all its friends and even denominationalism most of its arguments. If the Church is to get an audience today, it must go in the spirit of Him who said, "Ye are brethren."

A new world is waiting to be built and it must be a world of brotherhood. The rent in humanity made by this accursed war must be closed. The wounds must be healed; the sorrows comforted; and the alienations reconciled. On the ruins of the old order, human life must build a house to dwell in where people are free from fear, free from the menace of war, solicitous for each other's welfare, concerned for one another's happiness, and daily striving to translate the golden rule into all of life's relations.

Can the Church Build a New World?

Is the Church equal to this task? If not, society is doomed. If the Church can not promote fraternity and foster brotherhood, is there anything on earth that can? If the Church with the Gospel of the crucified Redeemer who loved the world enough to die for it, cannot lead a crusade against dishonesty and greed in politics, against selfishness, and the worship of mammon in business, against bigotry and intolerance in religion, then love has no constituency left to follow its white flag against the foes of hope.

If the Church can not teach men to acquire self-mastery, to be free without being arrogant, to possess their privileges without depriving others of their rights, to find in service and sacrifice the road to God, then the Church has professed

with no hope of performance. It is a vain boaster. Its message is the empty wind and its right to existence is gone forever. If the Church can not build the new world, it can not do what it was created to do; for it exists, not to write insurance against disaster beyond the grave, but to establish a kingdom of good-will on the earth and fill time as well as eternity with righteousness and peace.

If the Church can not build the new world, it has come to the hours of its supreme opportunity only to fail; only to break down and show that, for two thousand years, men have staked their hope on a counterfeit. No such challenge has summoned the Church since Calvary and no such opportunity has faced it since Christ called it into being. I do not believe the Church will fail. In the ruined cathedral at Soissons, we found a wonderful picture of the Great Supper unharmed. In some strange way the painting had escaped. Quietly the faces of Christ and His Apostles looked out upon the desolation around them. So amid the ruin of the world, calm and serene remains the power of Christ to make men free and build life up toward heaven, and this power the Church may command.

But to command it the Church must itself be under the spell of this power. If the Church is to build a new world, it must, in some respects, become a new Church. I do not believe that it needs a new message. With Paul, it may still say, "I am not ashamed of the gospel of Christ." As I have gone through the war zone and preached to the soldiers, my conviction has been strengthened in the ability of the old Gospel to meet the situation. This gospel does not need to be defended—it only needs to be proclaimed and read. Repeatedly the soldiers have told me that they are tired of dogmas, disgusted with sectarianism, but that they believe in Jesus Christ and His religion of service and sacrifice. There are, however, some things the Church must do if it is to build a new world.

It must break with discredited and worn out traditions. What would you think of a boat tied to the dock in New Orleans that wanted to go to Panama? It starts but it stops for a good rope and a stout pilehead hold it to the dock. If it ever gets to Panama, it must cast off. The Church has been tied up to some things that prevent progress. If it is to move out, it must cast off. It is easy to mistake traditions for principles but nothing is a principle that is powerless. Principles are eternally dynamic. If your theory of the church and state can not lift society, can not improve mankind, rest assured it is not a principle—it is a tradition and the quicker you get it to the grave-yard, the better.

The Church must emancipate itself from dogmatism and intolerance. I am not pleading for a colorless creed but protesting against confounding crotchets with convictions, against placing the distinctive principles of a denomination in the same class with the fundamentals of Christianity; against making a sacrament or a rite or a creed or anything but service and sacrifice a condition of fellowship.

The Church must also be united. At present, this does not necessarily mean organic union. It certainly means co-operation and federated effort. It means for the Church what it meant for the armies of the Allies when they were united under a supreme command. The British army was not merged into the French nor the French into the American, but they did not get in each other's way. They had one plan and moved as one man and victory marched out to meet them. I doubt if uniformity is what the Church needs just now. Little is to be gained by Methodists becoming Baptists and Baptists Presbyterians. What is needed is not that we should whittle down our beliefs until we all think alike, but that we should achieve harmony in action and move as one man for victory.

To do this the Church must forget itself. If it is to inoculate the new world with its life, it must die daily. It must be willing to decrease that Christ may increase; to die that society may live; to be lost that the world may be saved. The task to which scientific medicine sets itself today is that of preventing disease. The doctor deliberately attempts to make himself unnecessary. The ideal of the Church should be as high. "I saw no temple therein," writes John, in his

Commencement at the General Assembly's Training School

THE commencement exercises of the General Assembly's Training School for Lay Workers, Richmond, Va., were held in the Watts Chapel on Tuesday evening, May 6th. Rev. Stuart Nye Hutchison, D.D., pastor of the First Presbyterian Church, Norfolk, Va., delivered a most appropriate and helpful address to the graduating class. There were ten graduates who had completed successfully the whole course of two years at the Training School. Four other students who have attended the school for only one year received certificates of proficiency in the studies which they had completed. The following are the graduates who received diplomas:

Miss Florence Dolphy, Mobile, Ala.; Miss Edith Henshaw, Kearneysville, W. Va.; Miss Bertha Howland, Charlotte, N. C.; Miss Elizabeth Martin, Charleston, W. Va.; Miss Annah Ruckman, Staunton, Va.; Miss Rosa Walker, Burgaw, N. C.; Miss Charlotte Webb, Winston-Salem, N. C.; Miss Nancy Finley White, Churchville, Va.; Miss Elizabeth Wright, Moffatts Creek, Va.; Miss Frazier Wynne, Waycross, Ga.

The following received certificates of proficiency:

Miss Lillie C. Bringhurst, Houston, Texas; Miss Victoria Hudson, Mooresville, N. C.; Miss Vivian Johnston, Carrolltown, Miss.; Miss Reba Winston, Houston, Texas.

All of these students have taken positions in definite Christian work. Three will become assistants to pastors in city churches to help with the Sunday School and Young People's work. There is a large demand for such workers. Three expect to go to the foreign field. Five have gone to

vision of redeemed society. The Church has so successfully executed its task as to put itself out of business.

"The hour has come when the Son of Man shall be glorified." The hour has come for the new world to be built; for daybreak and millennial dawn. Yonder on the skyline the Kingdom awaits. Just above our heads, the Holy City, coming down from God out of heaven, pauses in its chariot of light to see whether Christ's Church is ready for it to drive down to men or back to God and wait another million years. The hour is come—what says the Church? "Verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

Nashville, Tenn.

On the Way to the General Assembly.

(Continued from page 3)

Mexico has been divided into separate fields for each denomination, so that hereafter there will be no more conflict of interests. Though the contributions were greater than last year, owing to war, the increased cost of foreign exchange and the high cost of living the debts have been increased by \$80,000.

The Home Mission report was a fine one. We have already given a summary of their gains.

Dr. Sweets reported great progress in the work of Christian education, and Dr. Glass, in the absence of Mr. Magill, brought a fine report of the work of the Publication Committee. As usual, the photograph of the Assembly was taken, a proceeding that always consumes precious time.

In the evening to an immense audience Dr. Vance delivered his lecture on "The Doughboy in France." Those who have heard Dr. Vance will easily imagine what a thrilling story he made of his subject.

In order to reach the paper in time for the next issue, we shall have to stop here, with the promise of more next time.

By tomorrow the Assembly will be in the midst of its work and then things will be lively.

As an old philosopher once said, "The best times to live in are the worst to write about."

take up some form of home mission work in the Appalachian Mountains. Two will return to their own home churches as volunteer workers. One will return to the Training School next year as an instructor.

The Presbyterian Committee of Publication awarded Teacher Training Certificates to sixteen of the students who had completed successfully the first year's course in teacher training. The Training School lays great emphasis upon teacher training and Sunday school work. One purpose of the school is to train teachers who will go out and organize and teach classes of young people and prepare them to be teachers in our Sunday Schools.

The United States Government presented certificates to twelve of the students for having completed successfully an excellent course in Household Economics which the government has been giving during the year in the city of Richmond under the direction of Miss Maude Wallace. This will be an especially valuable course for those students who expect to give themselves to home or foreign mission work.

The Training School has had an unusually successful year. There have been enrolled forty-nine students from twelve States and two foreign countries. Eleven of these students expect to go as foreign missionaries. Inquiries have been received from seventy prospective students who would like to enter the Training School next year.

During the year over \$10,000 in cash and about \$8,500 in good subscriptions have been contributed to the building fund of the Training School. The Woman's Synodical Auxiliary of Texas has completed the founding of a \$2,000 scholarship. An elect lady of Richmond has given \$5,000 in Liberty Bonds for the endowment of a scholarship. All current expenses have been paid and there is a small balance.

It was announced that Prof. M. R. Turnbull, who has been teaching the English Bible in Union Theological Seminary for the past two years, had been elected head of the Department of English Bible in the Training School and would hereafter give his entire time to that work. Prof. Turnbull is a graduate of Washington and Lee University and Union Theological Seminary and was the Moses D. Hoge Fellow at Union Seminary. He has also taken the course at the Bible Teacher's Training School in New York City. He will spend the coming summer in the Moody Bible Institute, Chicago. In making the announcement of Prof. Turnbull's election, Dr. Walter L. Lingle stated that he did not know of any one in our whole church who knew Training School work quite so well as Prof. Turnbull, or who was so well qualified to become the head of the Department of English Bible in the Training School.

Quite a number of the former graduates of the school were present and an Alumni Association was formed with Mrs. E. S. Currie, of Richmond, Va., as president.

At a meeting of the board of managers the present excellent faculty was re-elected for next year. Rev. Walter L. Lingle will continue to act as president for another year.

The next session will open on Wednesday, September 24, at 4 P. M., with an address by Prof. M. R. Turnbull.

Let us always remember that hope in us kindles hope in others, that smiles beget smiles, that trust creates trust, that goodness awakens goodness, that love awakens love, and that in unseen but sure ways integrity, strength and honor in us plant seeds of honor, strength and integrity in numberless other lives, many of whom we may know nothing of.—J. T. Sutherland.

The course of life is a thousand trifles, then some crisis; nothing but green leaves under common sun shadow, and then a storm or a rare June day. And far more than the storm of the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—William C. Gannett.



News of the Week



The fifteen days allowed Germany to digest the peace terms that the Allies have handed her will end Thursday of this week. On May 17 Count von Brockdorff-Rantzau, head of the German peace delegation, started for Berlin. Following the lead of President Ebert, but in more forceful language, the German Chancellor, Philip Scheidemann, in an address in the national assembly, declared the peace terms unacceptable to his country. He was warmly applauded by all factions in the assembly except the independent socialists. It has been announced that Marshal Foch has been sent to the Rhine by the council of four to take such action as may become necessary in the event the treaty is not signed.

The next thing on the program is for the Austrian government to hear what the peace terms hold for its country. Chancellor Renner has arrived in St. Germain, apparently in excellent spirits, with his peace delegation, and at a later day will hear the terms of the treaty.

Reports in circulation at Coblenz are to the effect that if the Germans sign the peace treaty all the American troops, except the third corps and three divisions and a few headquarters, will be taken out of the occupied district of Germany by June 1. Rumor further says that General Liggett will remain in command of the forces that are left in Germany.

Possibly more interest is felt in the attempted flight of the American naval seaplanes across the Atlantic than in any other event of the week. On May 15 the NC-1 tried in vain to make the start. During the delay the NC-4 caught up, landing at Trepassey, N. F. On May 16, at a late

hour, the three planes rose from the waters of Trepassey bay and headed for the Azores, attempting a trip as dangerous as that that Columbus made five centuries ago. The NC-4 led practically all the way and landed safely May 17 at Horta, Fayal, in the Azores, after a record flight. NC-1 was reported missing on this same date and NC-3 had had to descend and its crew had to be taken up by a vessel 200 miles from the island. The flight is being watched with the keenest interest by London as well as America.

Secretary Daniels of the Navy, with Mrs. Daniels, is back in Washington after an extended trip abroad.

The 66th Congress convened in extraordinary session Monday, May 19. The President's message was cabled and made approximately 3,000 words. The message dealt largely with domestic questions.

Southern cotton growers of the entire South in session at New Orleans adopted a plan for the formation of a \$100,000,000 cotton exports corporation and a permanent organization, with J. S. Wanamaker, of South Carolina, as president. The acreage is to be cut one-fifth. The convention went on record as being for "America first" and that Germany was not to receive one bale until she had signed the treaty.

A race riot occurred in Charleston, S. C., May 16, between sailors and white citizens on the one hand and negroes on the other. Two negroes were killed and about 17 wounded. The cause of the riot is being investigated by the naval authorities.

Sunday School Institute Drive.

Fayetteville Presbytery, in session at Ashepole Church, directed the Committee on Sabbath School Work to hold a One Day Sunday School Institute in each church of the Presbytery during the week, July 6-11, 1919.

The purpose of this campaign, or drive, is to unify our Sunday School work by bringing it into line with the plan of the Assembly's Committee; to encourage our weaker churches by carrying to them the message of our Sunday School Work—a message that would be equally as helpful to our strong churches; to lay before each member of each church in the Presbytery the call of our Sunday School Work.

In connection with the Topic, "Sunday School Extension," the Home Missions Committee will present its work and the proposed Forward Movement in the Presbytery.

The Presbytery is divided into three districts of three counties each, with one committeeman from each county, as follows:

District No. 1—Johnston County, Rev. A. T. Lassiter, District Chairman; Cumberland County, Rev. W. E. Hill, D. D.; Harnett County, Rev. G. F. Kirkpatrick.

District No. 2—Scotland County, Rev. C. R. Bailey, District Chairman; Hoke County, Rev. J. W. Goodman; Robeson County, Rev. J. K. Hall.

District No. 3—Moore County, Rev. J. K. Roberts, District Chairman; Lee County, Rev. L. A. McLaurin; Chatham County, Rev. W. L. Wicker.

The County Committeemen will appoint committees in their respective counties.

The District Committees will arrange for the drive, select speaker's teams and schedules in their respective districts.

The program, together with schedules of speaker's teams, will be published in due time.

A religious survey will be made within the bounds of

each church preceding the Institute in order to lay before every church a comprehensive view of its own work. Each Sunday School will take its own census. Cards will be furnished schools and churches for this canvass.

A record of the attendance of officers and teachers and resident members upon each Institute will be made on a percentage basis. To illustrate: A church having ten officers and teachers, eight of whom attend the Institute, will make 80 per cent on their attendance. If the same church has a resident membership of 100, 60 of whom attend the Institute, will make 60 per cent on their attendance. The per cent averages of the Institute will be tabulated by counties and districts and so published after the drive, together with the names of the churches whose percentage is not less than 75 per cent.

We are depending upon the active and hearty support of all our Sunday School workers to make this drive a success. Further information will be given from time to time.

J. K. Roberts,

Chairman of Presbytery's Committee on Sabbath School Work.

Endorsement of General Order No. 456 By the Students of Union Theological Seminary in Virginia.

Secretary of the Navy, Josephus Daniels,
Washington, D. C.

Dear Sir:

We, the students of Union Theological Seminary in Virginia, note with sincere gratification your General Order No. 456, regulating the observance of the Sabbath Day in the Navy. Being aware of the numerous inroads on the sanctity of the Sabbath Day which have been made both in the secular and social life of our nation, we believe that no or-

Christian Endeavor

M., May 26—Reverence for Parents: Mark 7:1-13.
 T., May 27—Honor the Aged: 2 Kings 2:23-25.
 W., May 28—Reverence in God's House: Eccl. 5:1-7.
 T., May 29—The Spirit of Worship: Ps. 95:1-11.
 F., May 30—Church Attendance: Heb. 10:19-25.
 S., May 31—Love for God's House: Luke 2:41-52.

* * *

Topic for Sunday, June 1—Our Relation to God—Reverence and Public Worship—Ps. 33:1-11; John 4:19-26.

* * *

Reverence is respect raised to a very high degree. The children of Jonathan Edwards always rose to their feet when their parents entered the room, and continued standing until both parents were seated. Their respect reached the high degree at which it could be called by the name of reverence. But such reverence for father or mother is but a faint illustration of that which we should all have for God. He is far greater and more holy than any earthly father, and has ten claims upon us to one claim that our earthly parents have.

* * *

We know we should reverence God because the Bible commands it. It says, Be still and know that I am God. That does not need any explanation. We are also told that the fear of the Lord is the beginning of knowledge. All sound education begins with reverence as its bed rock. Fearing Jehovah is not like fearing a powerful robber, but like fearing a mighty angel because of his power and holiness.

The Bible tells us also in the Third Commandment that we must not take God's name in vain. This means we must not use God's name to make our language sound stronger, or shall not make our prayer sound like a witch's incantation, or shall not use God's name senselessly and in wanton defiance of His sanctity and majesty. To do these things is to use God as a tool and makeweight, whereas it is God that has a right to use us. Profanity is one of the worst of sins.

* * *

If the Bible had never told us to reverence God, our own native instincts ought to make us do it. For we all know God made us, and our Maker naturally deserves our reverence.

* * *

We must show our reverence by public worship. On memorial days we show our respect for the dead by assembling together and discussing their benefactions, and singing songs, and publicly decorating their graves and monuments. If we so exhibit our respect for the dead forefathers, should we not show our reverence for God by public praise and prayer and by the study of His Book?

We must show reverence by our behavior. Obedience is a surer sign of reverence than lip service or forms of worship. It was easier for Moses to take off his shoes on holy ground beside the burning bush than it was for him to honor God and obey Him in the hour of vexation.

We must show God a reverent heart. They that worship Him must do so in spirit and truth, even more than by forms of worship or acts of obedience.

* * *

What warning in the Commandments does the loving God give against irreverent speech?

Is any man great enough to be exempt from the duty of showing reverence to God?

How do we show reverence in church worship?

der of more importance has been issued from any department of the Government during or since the war. We therefore express to you our most hearty endorsement of this step which has been taken to safeguard the sacred privileges of rest and worship on the Lord's Day to those men who are the Nation's defenders on the sea. It is our desire further to go on record in our Church and before the public as in hearty sympathy and co-operation with General Order

The Prayer Meeting

TOPIC FOR THE WEEK BEGINNING MAY 29, 1919:

MEMORIALS OF GOD'S POWER—Josh. 4:19-24.

The story connected with the names of Moses and Joshua is of everlasting significance and undying interest.

If we will take position by the side of Joshua now we will witness a gracious and marvelous putting forth of power. The river that connects the historic and once beautiful sea of Chinneroth with the sea of the Arabah is at the flood. The children of Israel "had not passed this way before." But the great Leader had said to the people: "Sanctify yourselves: for tomorrow the Lord will do wonders among you." Everything is now ready. The order is given for the priests to advance. Jordan was flowing, overflowing. What suppressed excitement prevails everywhere! What trust in the God of Israel. The priests, bearing the ark advance, their feet touch the waters of the River, and then the great thing happened. The waters which came

(Continued on page 12)

Union Seminary Secures Hon. William J. Bryan as James Sprunt Lecturer.

Union Theological Seminary, Richmond, Va., announces the engagement of Hon. William Jennings Bryan, of Lincoln, Nebraska, as special lecturer on the James Sprunt foundation. Mr. Bryan, whose great lectures on The Prince of Peace and Back to God have helped to confirm the faith of thousands of people in every part of America, has for years been meditating a book on Christian Evidences, and in response to the communication of the faculty of the Seminary expressed his pleasure that their invitation afforded him the opportunity he desired to bring out his book under the most favorable auspices. His aim is to present an unanswerable argument for Christianity. The Seminary is to be congratulated on securing the greatest of living orators to render this service to the Christian faith at such a time as this.

The exact date of the lectures will be announced later. Rev. G. Campbell Morgan, D. D., of London, England, will give the lectures on this foundation next fall, shortly after the opening of the session, and Mr. Bryan's lectures will be given some months later. Dr. Campbell Morgan's subject will be the Ministry of the Word. With two such illustrious lecturers and two such vital subjects, the only difficulty will be to make room for all who wish to hear them.

No lectures on this foundation have excited more interest or drawn larger audiences than those of Dr. C. Alphonso Smith, head of the Department of English in the United States Naval Academy, Annapolis, Md., which have just appeared from the presses of the Fleming H. Revell Company, of New York, under the title of Keynote Studies in Keynote Books of the Bible. Price \$1.25.

The whole church will felicitate the Seminary on utilizing in this way the talents of distinguished laymen like Dr. Smith and Mr. Bryan in the exposition and defence of the faith.

No. 456. May God, whom you are thus honoring, honor you in giving you continued success in your efforts to make our Navy a strong defence to the Nation and our Nation a glory to God.

(Signed) A. Hoyt Miller,
 Dan H. Graham,
 M. A. Boggs,

Committee.

Sunday School

By Rev. H. G. Hill, D.D.

REPENTANCE.

Golden Text—Mark 1:15: "Repent ye and believe the Gospel."

Jonah 3:1-10.

May 25, 1919.

Jonah when commanded to go to Nineveh at first went exactly in the opposite direction. By considering his environment and personal views we can find reasons for his disobedience. Jonah prophesied during the reign of Jeroboam II, and he warred with the Syrians successfully by Jonah's direction. The prophet was a courtier, had the King's favor, and might be indisposed to leave a place of ease and honor for a journey of toil and difficulty. Going to Nineveh and delivering his message involved sacrifice, labor and danger from which he might naturally shrink. Besides he regarded the Assyrians as the enemies of his country and might not be disposed to put forth strenuous efforts in their behalf or even to warn them of coming doom. We may be profited by considering Jonah's experiences.

I. Jonah's Mission.

He was sent to Nineveh on the Lord's business, and he was not inclined to go. Personal and secular considerations controlled his conduct and he was guilty of willful disobedience. But "Who has hardened himself against Jehovah and has prospered?" Stern discipline and reiterated command secured his compliance. The Almighty has many rods with which to correct His wayward servants. The storm, the raging billows, the threatened shipwreck, the capture by the great fish and his marvelous deliverance when cast upon the dry land, all prepared Jonah to do as he was bidden and to seek Nineveh. Many an erring servant of God, like rebellious Jonah, has been urged to the path of duty by afflictive providences.

II. Jonah's Message.

Jonah was sent to Nineveh not to do his pleasure or to speak smoother things, but for the Divine glory and human salvation. His duty was to deliver his message and to leave the result with God. He was only responsible for the faithful presentation of his warning and not for the effects that might follow. The Lord charged him, "Go to Nineveh, that great city, and preach unto it the preaching that I bid thee." He was not at liberty to proclaim any truth that the Lord had not put in his mouth. It was not a pleasant message to the Ninevites that he bore, "Yet forty days and Nineveh shall be destroyed," however agreeable it might have been to Jonah with his hostility to the Assyrians. Indeed it may be doubted as to whether the prophet fully understood his own message, or the effects it might produce. He evidently deemed his warning an absolute prediction of fast involving the truthfulness of the prophet, and not a prediction of an event that might be averted by repentance. He was manifestly disappointed and chagrined when the Ninevites repented and were saved.

III. Nineveh's Repentance.

As repentance is essential to salvation and we must all "repent or perish," it is well to have a concrete example of genuine penitence that God accepted. The Ninevites were moved by warning, not to worldly absorption or despair, but to real repentance. This repentance was universal, extending from the King on the throne to the humblest of his subjects. They were so concerned and absorbed that they put off their robes and ornaments, donned the habiliments of mourning, abstained from food and drink, and caused their animals to do the same. They also prayed for the Divine mercy, forgiveness and favor. Nor was this universal fasting, humiliation and prayer a mere form without any effect upon the conduct and life. We are told that they

reformed their lives and "turned every one from his evil ways. Thus the Ninevites repented and complied with God's demands and realized His promise when He says, "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy upon him and unto our God and He will abundantly pardon."

IV. Jehovah's Mercy.

God was true to His promise and did not destroy Nineveh. When its inhabitants sought Him, confessed and forsook their sins, reformed their conduct and entreated His forgiveness and favor, He revealed Himself as a gracious God, and did not visit threatened and merited destruction. He employed Jonah's ominous words as a means of working in the Ninevites repentance unto life. He shows mercy unto Jonah Himself when he complains that he did not fulfill his prophecy and visit destruction upon the guilty but repentant Nineveh. Jonah had far better opportunities of knowing Jehovah's character than those he warned and had himself signal experience of His mercy. Yet when he complains of His showing mercy He deigns to give him reasons for so doing, and to point him to the "six" score thousand children in Nineveh that did not know the right hand from the left.

Prayer Meeting.

(Continued from page 11)

down from above stood and rose up upon an heap; the bed of Jordan quickly became dry below, and while the priests stand with the ark in mid stream, the great host quickly passed over. Nor was God willing that this great event should be forgotten.

One might say: "Forget it! It is impossible." But "lest we forget" is appropriate for every age and country. God therefore commanded that a man chosen from each of the twelve tribes of Israel should severally select and carry from the bed of the river a stone—rough, unhewn, to Gilgal. These stones Joshua piled together as a memorial of God's power, so that men might not forget, and so that they might tell the mighty story to their children, and "that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God, forever."

It is remarkable that the note of world evangelization is sounded here. It is the same mind—the same Great Heart speaking here that gave the Great Commission to the disciples. This great miracle had for its motive the same heart of love for the world that spoke so eloquently in the miracles of Jesus.

"Lest we forget." That pile of rocks speak to us not only of the duty of remembering but also of the deadly peril of forgetting. Forgetfulness of God's mercies is a universal peril and a great sin. If the Jews did forget, if they really were ungrateful in a fearful degree, do not we forget? Are we not ungrateful? Jesus knew our liability to forgetfulness and ingratitude: hence He instituted the Lord's Supper, for which millions of his people praise his blessed name; for it periodically recalls his passion, his love, his salvation; thus enkindling anew the fires of devotion and faith and hope.

But these memorial stones preach a much neglected truth to parents, and proclaim the usefulness and the duty of parental instruction. Fatherhood and motherhood are sacred relationships: and the duty of the teacher inheres in them. It is the sad fact that many children are today born of parents who entirely delegate this duty of teaching to others. It is a shameful thing. The effects are disastrous both to parents and children. God arranged differently—commanded differently. Let us obey with blessings for father, mother, child.

Every memorial of God's power is also a memorial of his grace. His power is always used beneficently for his children. In Jehovah's world love is regnant: let us beware lest we miss its copious outflowings, or lest we misinterpret the lightnings and the thunders.

Devotional

HIS GRACE ALL-SUFFICIENT.

There are two ways, and only two, as far as I know, of obtaining relief when the burden is too heavy to be borne. We can either go and ask some friend to take part of our load and carry it for us—which is a way God very seldom deals with His people—or we can go aside and get new encouragement, new cheer, new hope, new strength ourselves, and then take up the burden with the renewed strength, the increased power, and carry it as it is appointed us to bear; that is the way our God very frequently deals with His people. St. Paul asked Him three times over to take this thorn in the flesh away, and three times over the loving, all-wise God refused the petition. But He said, "Paul, I cannot take the thorn in the flesh from you, but, my dear servant, here is something better: 'My grace is sufficient for thee.'" And what God said, what God meant for His servant of old, God means for us today.—Principal T. R. O'Meara.

DOUBTING PRAYER.

We must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to wring a benefit from the hand of one who hesitates to give, but do receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight or of the unjust judge. In each case there was unwillingness: unwillingness to rise and give bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God, as a most loving Father, rejoices to give the true bread, and as a righteous Judge to protect and deliver the oppressed. And whilst we must constantly and patiently wait upon Him, we must be sure that no word of prayer, no thought of prayer is in vain.—Rev. H. C. Holloway, D.D.

TAKE THEM AS THEY COME.

"The lessons as they come every day are not so hard. It is after a while, when the examinations come and bring them all at once, that the trouble comes," fretted a girl who wanted to stand high in her studies.

"Take them as they come. If you learn each one well you will find when you meet them again in examination, that they are old friends," wisely encouraged her mother.

That is the good, old rule. It smoothes away many a Hill Deficiency that seems to loom up ahead. We need not do all our life tasks at once. Take them as they come, master them thoroughly, and each conquered lesson, when we meet it again, will prove an old friend instead of a new foe.—Selected.

"God broke our years in hours and days
That hour by hour and day by day,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid upon our shoulders
And the future rife with care and struggle,
Meet us face to face,
In just one place,
We could not go—our faith would fail,
And so, God lays a little on us every day
And never, I believe, in all the way
Will trials press so deep
Or pathways lie so threatening and so steep
But we can go, for by God's power
We only bear the burdens of the hour."

Home Circle

THE CHILD'S PRAYER.

"Come, dear, say your prayers, and cuddle down to sleep."

"I'm not going to say any prayers, mother."

The eight-year-old voice was very serious and determined, and the mother, who was slowly and painfully acquiring the letting-alone virtue, went quietly away.

Another night and yet another, and the same statement—"I'm not going to say any prayers tonight"—made the mother wonder if indeed letting alone was wise treatment here. How about the formation of childish habits and all the rest of it? How about obedience? How about a great many things which later proved entirely negligible? But the mother held herself to the policy of keeping out, and the problem solved itself, as children's problems, unhurried and unagitated, have a fashion of doing.

The fourth night the child was found sobbing distressfully. "Mother, I want to say my prayers."

"Very well, dear, I will wait."

"But, mother, I can't."

"Why not?"

"Because I don't know how, mother. I don't want to say just 'Now I lay me' and 'God bless.' It aches inside with the things I want to say, and I can't say them. I'm bigger now and I want to say bigger things."

Swiftly the mother's mind traveled to the far-off days, to the immature, loving disciples, with their great spiritual longings and their inability to put them into words. "Lord, teach us to pray," was no glib utterance. The answer, "After this manner pray ye," was tenderness and comprehension itself.

When the beautiful, simple story had been told as the child could best understand it, she was comforted in part. "'Our Father' is too big for me, mother. I don't know what all the things mean. That was for those big disciples. I'm glad they had to be helped, though. I don't feel so ashamed about it."

Almost startled by the magnitude of her privilege, trembling for fear of failure on this untried ground, the mother formulated for the listening child the simple petitions which she could follow, which touched the interests of her own life. Praise and thankfulness, a plea for bodily wants, for forgiveness and help—"after this manner" she prayed, with the Great Prayer for guide.

And slowly the child has been taught to pray for the things she desires, child-wise, but reverently, comprehendingly.

The children desire help more even than we desire to give it sometimes, and they are always offering clues to the labyrinth of their dimly lighted soul life, if only we mothers are watchful enough and wise enough to see and follow.

Jesus Himself taught; He also set "a child in the midst." It is not easily nor carelessly that this fastness of a child's mind has here been opened for the mothers to see. It is because a child—any child, yours or mine—may teach us all, if we are willing.—Grace Duffield Goodwin.

A RECIPE FOR A HAPPY LIFE.

Take a large quantity of cheerfulness; let it simmer without stopping. Put with it a brimming basin of kindness; then add a full measure of thought for other people. Mix into these a piling tablespoonful of sympathy; flavor with essence of charity; stir well together, then carefully strain off all grains of selfishness. Let the whole be served with love sauce and fruit of the Spirit. Gal. 5:22-23.—Selected.

The only life worth living in the long run is a life of love and service to others.

Presbyterian Standard

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Church News

Collections for May are for Foreign Missions. Treas-urer, E. F. Willis, 216 Union St., Nashville, Tenn.

WHO WILL DO LIKEWISE?

Two Barium Springs Orphanage boys and four girls are provided for to attend the Young People's Conference to be held at Queens college, June 2-8. Who will send two more?

Mamie McElwee,
Sec. Y. P. Work Syd. Aux. of N. C.

PERSONAL.

Rev. A. D. McClure, D.D., of Wilmington, N. C., will conduct the vesper services at the Young People's Confer-ence to be held at Queens College, June 2-8. All who know Dr. McClure know that this means a delightful and helpful hour for the young people.

SOUTH CAROLINA.

Enoree Presbytery—At a called meeting of Enoree Pres- bytery in the First Church, Greenville, S. C., May 15, 1919, Rev. George W. Taylor, Jr., was received from At- lanta Presbytery. He goes as a missionary to Brazil in June.

NORTH CAROLINA.

St. Paul's—The Woman's Auxiliary and the Christian Endeavor Society of the St. Paul's Church have each pur- chased a Victory Bond for Foreign Missions in addition to their other pledges.

Philadelphia—We added 28 on confession of faith Sun- day and four by letter. Baptized seven babies. We ob- served communion and decision day. The services were very much enjoyed. D. B. McLaughlin, Pastor.

Henderson—On Sunday, May 11, our session had the pleasure of ordaining and installing three new deacons. They are Messrs. J. R. Porter, G. W. Dunkley and J. C. Cooper and will prove valuable additions to the diaconate. This now gives us a complement of twelve deacons and ten elders.

At the same meeting that elected these deacons a resolu- tion was unanimously adopted and a committee appointed to take up the matter of creating a fund for the purpose of building a new church as soon as practicable. We are badly in need of room properly adapted to our Sunday School work, the school having outgrown its old quarters.

One new member has recently been received by letter.

Mallard Creek—At a meeting of the session of this church on last Sabbath the following resolutions were passed relative to the resignation of their pastor, Rev. Jno. E. Wool:

"Whereas, our pastor, Rev. Jno. E. Wool, has resigned the pastorate of this church to accept work in another field, we, the session, would record the following:

"1st. Mr. Wool during his stay of four and one-half years among us has greatly endeared himself to the congrega- tion by his excellent qualities both as a preacher and as a pastor.

"2nd. It is with genuine regret that our church and community give up him and his good wife, and our prayers will follow them as they go into their new field of labor."

Monroe—Rev. H. E. Gurney, pastor. We have recent- ly had the privilege of having the Rev. Frank Arnold, D.D., of Kansas City, Mo., with us in a two weeks' series of evangelistic meetings, resulting in much good. Twenty-five additions to the church, twenty of which were on profession of faith. The general results of the services were spiritu- ally wholesome and helpful.

Dr. Arnold came to us as a stranger, but in the opening services he won the esteem and confidence of all. His methods are wise, his preaching is sound, and his person- ality very attractive.

We are grateful to Dr. MacLeod, pastor of Westmin- ster church, Charlotte, for introducing his friend, Dr. Arn- old, to us.

Greensboro, Westminster Church—Rev. C. E. Hodgkin, pastor. This church has recently had a successful series of evangelistic services conducted by our Synodical Evangelist, Rev. C. Connor Brown. The membership of the church was greatly revived and strengthened. About thirty-five made profession of faith in Christ and twenty-eight united with the church. The offering for Synodical Home Mis- sions was \$200.

Mr. Brown is a splendid evangelist. His methods are sane and conservative, and his preaching is pointed, practi- cal, and thoroughly Scriptural. He came to us as a stranger but won many strong friends during his stay with us. Every department of the work of the church received a helpful impetus from his faithful ministry.

This church has recently voted a fifty per cent increase in the salary of the pastor beginning with the new church year.

Sevier—Eight years ago the church at this place had been dissolved by order of Presbytery because almost all the members had died or moved away, and so the church had to die, too. But the present pastor began a week night service once a month which has been kept up persistently and con- tinuously through all sorts of weather during all these years. A Sabbath service has been held occasionally. The church grew. It would not stay dissolved. It arose and flourished. Today we have a splendid new church, seat- ing more than 200 people, a membership of 33 and a Sab- bath School of 131 pupils. During the past year more

an \$400 were contributed to all causes. The people are loyal and enthusiastic in their service to their Lord. They are very generous in supporting their pastor.

J. C. Story, Pastor.

Marion—The annual report which this church sent up to the spring meeting of Presbytery was very gratifying both to the people and to the pastor. During the year there were 19 additions, bringing the present membership up to 32. Splendid progress has been made in the Sabbath school and Young People's societies. The Ladies' Aid Society and the Woman's Auxiliary made the largest contributions to benevolences in their history. Both of these organizations pursue a systematic study of missions.

Our contributions to all causes amounted to \$3,187. During the past year the pastor's salary was increased \$400. This is the fourth time these splendid people have increased their pastor's salary during the past eight years. The pastor and his family have during all these years been the recipients of many favors and kindnesses at the hands of these noble people. The Lord has blessed us all. To Him be all the glory.

J. C. Story, Pastor.

Mebane—The session received at the quarterly communion seven members, five by letter and two by profession. The church sent to Presbytery the best report in its history, the contributions to benevolences being over three times the amount contributed last year, and we are pleased to note that our budget, both current expenses and benevolences, has been fully subscribed for this year.

Christian Endeavor Society gave a reception to the returned soldiers of our church and town Friday evening, April 18, and on the following Sunday there was a welcome service at the church. The address of welcome was given by T. C. Carter, the service flag, containing twenty-four stars, was demobilized by Capt. J. H. Hurdle and Lieut. G. G. Scott and presented to the officers of the church, and was accepted by E. Y. Farrel in their behalf with appropriate remarks. In order to keep in touch with the soldiers returning from the service, the Young Men's Bible class has been reorganized and a fellowship supper was given by the church to the class, which was enjoyed by all and a renewed interest in church work was manifested.

Spring and Summer Evangelistic Campaign Fayetteville Presbytery—A week's meeting to be held at each church.

Hebron, A. R. McQueen; Flat Branch, C. E. Clarke; Kenly, O. G. Jones; Mizpah, C. B. Craig; Spring Hill, A. S. Anderson; Bunnlevel, I. N. Clegg; Oakland, O. G. Jones; Benson, C. C. Brown; Four Oaks, A. R. McQueen; Raeford Tabernacle, A. S. Anderson; Jernigan S. H., L. Smith; Hope Mills, J. K. Roberts; Sunnyside, E. L. Siler; Philippi, C. R. Bailey; White Hill, L. Smith; Manly, H. M. Dixon; Cumnock, L. A. McLaurin; Culdee, O. G. Jones; Campbellton, C. E. Clarke; Lakeview, Wm. Black; Horseshoe, L. Smith; Bethesda, O. G. Jones; Bensalem, Eugene Alexander; Mt. Pisgah, C. C. Brown; Leaflet, G. F. Kirkpatrick; St. Andrews, W. B. Brown; Pine Grove, L. Smith; Iona, C. C. Brown; Bethel, L. A. McLaurin; Aberdeen, A. W. Crawford; Shannon, J. J. Hill; Elrod, D. L. Jones; Hillside, L. Smith; Rock Branch, W. L. Wilson; Cape Fear, J. K. Hall; Ephesus, D. M. McGeachy; Oak Grove, A. T. Lassiter; Centre Ridge, L. Smith (first Sabbath August); Westminster, A. T. Lassiter; Harnett, C. R. Bailey; Piney Grove (Mission), B. R. Lacy; Alaska Chapel, A. W. Crawford; Tabernacle (Byrd S. H.), C. E. Clark; Sorrel S. H., A. R. McQueen; Buie's Creek, L. Smith and A. R. McQueen; Sherwood, W. C. Brown; Big Rockfish, J. W. Goodman; Ray's Grove S. H., L. Smith; Cypress, V. R. Gaston; Euphronia, R. S. Arrowood; Gulf, W. S. Golden or O. G. Jones; Dixie (Mission), J. J. Murray; Comfort, J. A. McMurray; McPherson, W. E. Hill; Pocket, Wm. Black; Wagram, A. W. Crawford; Broadway, A. W. Crawford; Barbecue, R. A. McLeod; Buckhorn S. H., J. J. Hill; Salem, J. K. Roberts; Lillington, Wm. Black; Dundarrach, C. C. Brown;

Shiloh, J. A. McMurray; West End, J. A. Caligan; Pembroke, E. C. Murray; McMillan, L. Smith; Jackson Springs, R. M. Phillips.

The Presbytery of Mecklenburg held an adjourned meeting in the Charlotte First Church on Monday, May 12, 1919. Eighteen members were present.

The Board of Trustees of the Albemarle N. & I. Institute were authorized to secure a man to raise funds for a more adequate support of the school.

The Rev. C. C. Anderson was received from the Presbytery of Durant. A call from West Avenue Church was accepted by him. The following commission was appointed to install him on June 15 next, at the evening service: Rev. A. A. McGeachy, D.D., to preside and preach the sermon; Rev. John E. Wool, to charge the pastor, and Elder W. E. Price, to charge the people.

The pastoral relation between Rev. John E. Wool and Maillard Creek Church was dissolved. He accepted the call from Pegram Street Church, Charlotte, N. C. The following commission was appointed to install him: Rev. W. R. McCalla, to preside and charge the pastor; Rev. C. H. Little, to preach the sermon; Rev. C. G. Lynch, to charge the people; Rev. C. H. Rowan, alternate to each, with Elder D. A. Johnston. Time, June 22, at 8:30 P. M., or a time to suit the commission and the church.

Presbytery heartily and unanimously endorsed the invitation of the Charlotte First Church to the General Assembly to hold its next meeting in that church.

The Rev. R. J. McIlwaine was elected a trustee of the Albemarle N. & I. Institute in place of Elder R. A. Dunn, resigned. John E. Wool, S. C.

Steele Creek Church—In looking over the record of our past year's work, we find that in many respects it has been a year of splendid effort.

As to the material part of the work, we find much that is encouraging and much for which to be thankful.

We have installed a "Lighting System" in the church which was much needed and which adds greatly to the pleasure and benefit of night services.

We have just paid off the debt that was on our new marriage and it is free from debt. They are now preparing to put in this building water and sewerage which will give us city conveniences. The church has raised the pastor's salary and made a number of improvements about the marriage.

We made the best financial record in the history of the church. We gave to all causes over \$8,100, about four times as much as of this went to benevolences. We gave to Foreign Missions \$1,400 and to Syrian Relief \$250, and met our apportionments on the other causes.

Our Sunday School has been reorganized and modernized and we start out in this work with new interest and bright prospects.

We run these schools, one at the church and two at the chapel of the church. These are all in healthy condition and we confidently expect great things from the Lord this year.

Our Young People's Society of Christian Endeavor is very flourishing. We have seventy-five males and sixty-one females as members.

The determination of these young people is remarkable, and much seems to be accomplished in the name of the Lord.

We have never seen better attendance or better programs. It is the rarest thing that one fails to respond when placed in the program.

Our additions last year were not as large as usual, but we had 15 added to the church.

In all, it has been a remarkable year.

We held our spring communion service on the second Sabbath in May, 1919. Dr. John Grier, of Concord, N. C., was with us and did the preaching for us. This is Dr. Grier's old home, and the people were delighted to have him

with us again, as it had been a long time since he had preached here.

His preaching was fine; he did not fail to preach the pure Gospel in a powerful way and the effect was splendid.

We had a large communion service, several hundred communing. There were added to our communion on this occasion, five.

We thank God and take courage.

J. W. O.

ALABAMA.

The *Presbytery of Northern Alabama* met with Vire Street Church, Birmingham, April 15. The opening sermon was preached by Rev. J. A. Warren. Rev. S. E. Hodges, D. D., was elected moderator and Rev. W. C. Clark, stated clerk, and Rev. E. C. Scott, temporary clerk.

Calls reported and acted upon: From South Highlands to Rev. Jno. McNeill, D. D.; from Limestone to Rev. J. P. Stevenson; from Townley to Rev. T. J. Ponder; from Avondale to Rev. T. P. Hay, D. D. Appreciation was expressed to representatives of Mrs. E. F. Miller for generous bequest and order taken for its use in accordance with the terms of the will.

Candidates R. B. Gardien and Stewart Hotchkiss were licensed and Mr. G. F. Pollard was received as a candidate for the ministry.

Rev. D. W. Hollingsworth preached the Presbyterian sermon and Rev. S. O. Coxe was appointed to preach next Presbytery.

Rev. H. M. Moffett preached on Foreign Missions and made chairman of that committee.

Rev. W. C. Clark presented the report on Home Missions and men from the field told of the progress of the work. The report showed a good year and a balance on hand for the new year.

Rev. W. C. Clark was released, on his request, from the Woodlawn Church and granted permission to supply the First Church of Sheffield.

The overture on reception of candidates was answered in the affirmative and the Assembly was overtured to make this year conform to the civil year and provide a central home for its committees and a central treasury for its funds.

Place of next meeting, Anniston Second. Thanks expressed to pastor and people. W. C. Clark, S. C.

FLORIDA.

The *Presbytery of Florida* met in Panama City, Fla., April 15, 1919, at 7:30 p. m. and was opened with a sermon by Rev. W. S. Patterson, the retiring moderator.

There were present six ministers and twelve ruling elders. Rev. W. E. McIlwain, D. D., was elected moderator and Judge A. G. Campbell, recording clerk.

Rev. Frank D. Hunt was dismissed to Macon Presbytery and Rev. H. A. Love was received from Ebenezer Presbytery.

A call was presented from the Quincy Church for the services of Rev. H. A. Love as assistant pastor and a commission was appointed to install him at a time to be selected by the commission.

Presbytery received petitions from Havana, Fla., and from Ponce de Leon, Fla., asking for the organization of churches at these points, and commissions were appointed to visit these places and effect organizations if the way is clear.

Presbytery agreed to accept its quota of the \$4,000,000 campaign for the next ecclesiastical year and elected Rev. W. S. Patterson Presbyterian manager.

The Assembly's overture touching the amendment to the Book of Church Order as to the reception of candidates for the ministry was approved.

In connection with the report on Palmer College the privilege of the floor was given to President W. M. Kemper, who spoke in behalf of the college. Presbytery appointed a committee on schools and colleges and by a unanimous rising vote endorsed the campaign of Palmer College to raise \$100,000 for buildings and equipment, \$30,000 of

which is to be raised immediately for a new Administration Building, and asked the churches to open their doors to agents of the institution.

A popular meeting was held in behalf of Foreign Missions and in connection with the report of the Presbyterian Committee several brief addresses were made on different aspects of the subject.

In connection with the report of the Committee on Presbytery's Home Missions important changes were made in the grouping of churches. A gratifying increase for ministerial support was reported in a number of the mission fields and a goodly balance was reported in the treasury.

Ruling Elder T. C. Merchant, of Madison, was chosen to give the Presbyterian Discourse on the Duty of the Church to the Masses and Ruling Elder S. K. Gillis, of DeFuniak Springs, was made his alternate.

After a rising vote of thanks to the people of Panama City and St. Andrews Churches for their abounding hospitality, Presbytery adjourned to meet at Monticello Church at 5 P. M. on June 15 to install the pastor-elect, if the way be clear.

The next regular meeting will be held in the Knox Church, Pensacola, on November 4, 1919, at 11 A. M.

Daniel J. Currie, Stated Clerk.

GEORGIA.

Augusta Presbytery met in Eatonton, Ga., April 15th, and was opened with sermon by the Moderator, Rev. E. P. Mickel, F. F., text Acts 9:6, "Lord, what wilt thou have me to do?"

Present, nine ministers and ten ruling elders. Rev. R. C. Wilson, Jr., was elected Moderator and Mr. Irvin Alexander, Temporary Clerk.

Reports from all the committees showed that the work of all the churches has been most excellent during the past year and that the prospects for the future are bright and encouraging.

Committee on Home Missions made the gratifying report that all our churches are now supplied with ministers or will be at a very early day. Greensboro and Penfield were given permission to call as their pastor Rev. M. C. Liddell of McLough, Ga.; and Waynesboro to call Mr. J. H. McGregor, a student in Columbia Seminary. A number of churches under the efforts of the Superintendent of Presbyterian Home Missions, Rev. C. M. Chumbley, formerly aided by Presbytery, have assumed the full support of their pastors at the rate of \$1,200 per annum, or \$300 for one-fourth of a minister's time. Action of the committee was approved, allowing Greene Street Church to have the services of Rev. C. M. Chumbley until the return of their pastor, Rev. M. M. MacFerrin from Y. M. C. A. work with our armies in Europe.

Evangelistic work is planned with a meeting for every church, and a tent has been purchased for use where it can be of service in such meetings.

Presbyterial Manager of Every Member Canvass reported that nineteen of our twenty-four churches have made this canvass with the most successful results, and that Augusta Presbytery will come very near to subscribing our full quota assigned as our part of the efforts of our denomination to raise \$3,500,000 this coming year.

Mr. Edward C. Clyde of Augusta, Ga., was duly examined, preached a most satisfactory trial sermon, and was licensed to preach the Gospel as a probationer for the ministry.

Eatonton is a most beautiful old town in middle Georgia and the hospitality of its people is of the full and hearty old time type. The meeting was a most pleasant one in the bloom of spring, and will long be remembered with pleasure by all who were in attendance. The pastor, Rev. James Thomas, and his church are to be congratulated on the good use they are making of the many blessings with which the Lord has endowed them.

Next meeting, Milledgeville, Ga., Tuesday, October 14, 1919.

E. P. Mickel, Stated Clerk.

MISSISSIPPI.

Jackson—Central Church, Rev. R. E. Hough, pastor. We have had a very good year. Thirty-five members were received, and our contribution to the benevolent causes amount to about \$2,200. We are gratified over the prospects.

Rev. Charles M. Boyd, pastor of the First Church, Tuscaloosa, Ala., begins a special meeting for us on the first Sunday of May to continue for a week or ten days. Prof. Capero, the noted musical director, is to have charge of the music.

MISSOURI:

The Presbytery of Upper Missouri was called to meet in Pro Re Nata session in the Central Presbyterian Church, Kansas City, Mo., May 8, 1919, at 10:30 A. M. to transact the following business:

1. To take action on overture of the Kansas City Presbytery to the General Assembly U. S. A., protesting against new location of Central Presbyterian Church in Kansas City.

2. To discuss Presbytery assuming control of Italian Mission, Kansas City. Chas. R. Nisbet, Stated Clerk.

The Presbytery of Upper Missouri met in the First Presbyterian Church, St. Joseph, Mo., Tuesday, April 15, 1919, at 8 o'clock P. M.

After a joint program, in the interest of missions, with the Upper Missouri Presbyterial, the meeting being addressed by the Rev. E. C. Hunt, moderator, and Miss Florence Patton, of Okazaki, Japan, the meeting was called to order by the moderator, Rev. E. C. Hunt, and constituted with prayer by the Rev. C. G. Partridge.

Roll-call showed eleven ministers and 23 ruling elders present, every church being represented.

Ministers received: The following commission was appointed to receive Rev. E. M. Nesbitt from the Presbytery of Tuscaloosa, and take orders looking to his installation as pastor of the Southeast Presbyterian Church, Kansas City, Mr. Nesbitt being unable to be present on account of the illness of his wife: Revs. C. R. Nisbet, D. D., F. W. Haverkamp, Ruling Elders Geo. V. Lewis and K. A. McKenzie.

Rev. John P. Davis was received from the Presbytery of Solomon, Presbyterian Church in the U. S. A., and the following committee appointed to install him as pastor of the Northeast Presbyterian Church, Kansas City, Sunday, May 11, at 3 o'clock P. M.

To preside, Rev. F. W. Haverkamp; to preach the sermon, Rev. C. R. Nisbet, D. D.; to charge the pastor, Rev. W. P. Neilson, D. D.; to charge the people, Ruling Elder J. G. Trimble.

Statistical reports revealed the following sums contributed to Systematic Beneficence: Foreign Missions, \$14,222; Assembly's Home Missions, \$3,479; Synod's Home Missions, \$3,665; Congregational Home Missions, \$1,914; Christian Education and Ministerial Relief, \$2,080; S. S. Extension and Pub., \$725; Schools and Colleges, \$10,219; Bible Cause, \$354; Orphan Homes, \$630; Miscellaneous, \$2,661; War Work of Our Assembly, \$436; making a total of \$40,385. Current expenses and pastors' salaries, \$48,155. Grand total, \$88,540.

Overtures: Presbytery overtured the Assembly to establish a Clearing House "through which all Benevolent Funds shall be cleared."

Also overture to adopt the following method of obtaining quotas from Synods, Presbyteries and Churches: 33 1-3 per cent on basis of resident membership; 33 1-3 per cent on basis of three years' average gifts to benevolence; 33 1-3 per cent on basis of three years' average to pastors' salaries and current expenses.

The following chairmen of permanent committees were appointed: Foreign Missions, Rev. H. L. Saunders; Assembly's Home Missions, Rev. J. M. Campbell; Sabbath School and Publication, Rev. J. B. Bisceglia; Christian Education and Ministerial Relief, Rev. John P. Davis; Local Home Missions, Rev. W. R. Dobyms, D. D.; Narrative, Rev. W. P. Neilson, D. D.; Sabbath, Rev. E. C. Hunt; Systematic Beneficence, Rev. C. G. Partridge; Bible, Rev. Johnston Robertson.

Walnut Grove Church was selected as the place for the fall meeting of Presbytery, beginning Tuesday evening, September 16, 1919, at 8 o'clock.

Rev. Raymond C. Lippard was elected moderator.

Chas. R. Nisbet, Stated Clerk.

OKLAHOMA.

Oklahoma City People's Church—The year ending March 31 made the poorest showing in six years in members added to this church, and through removal and other causes, the total membership has been reduced about 20 per cent. Notwithstanding all this, the contributions to pastor's salary and to benevolences exceeded anything heretofore done. A year ago, the church assumed 15 per cent more of the pastor's salary (thus reducing by that much the part paid by the Home Mission Committee in Atlanta). This extra amount was not fully paid, but a new record was made in payments on pastor's salary. The \$4 per capita for Foreign Missions minimum was reached, and the church went "over the top" by \$300 (about 45 per cent) more than its quota for benevolences. Eleven families have joined the Family Altar League of our Assembly, in connection with which there is one very interesting incident. About two years ago, a two-year-old boy discovered that his unconverted father had gone to bed without praying. "Papa, you must pray." The father finally got up and got on his knees, and then said, "George, I don't know what to say." "Papa, you say my prayer," and the little two-year-old was teaching his father to pray. Recently, the boy, now four years old, "rounded up" the family, coralled them into one room, and started the family altar. This family is now enrolled in the Family Altar League. The ladies are very proud of the gold star—the highest honors—awarded their society at the recent meeting of the Presbyterial at Gotebo. The pastor resigned on April 20, effective at the pleasure of the congregation, and he and his wife expect to leave for an extended visit "home"—Virginia and Washington City—early in June. J. S. J.

The Presbytery of Mangum met in the First Presbyterian Church of Gotebo, Oklahoma, April 15, at 8 P. M. In lieu of the opening sermon, Mr. M. L. Swineheart, of Korea, addressed the Presbytery in the interest of Foreign Missions. Mr. Swineheart's plain statement of concrete facts from our own Korea caught the attention of all and aroused a responsive enthusiasm for the great work.

The Presbytery was called to order and opened with prayer by Rev. J. W. Moseley, Jr., the last moderator present. Rev. T. D. Murphy, of Cordell, was elected moderator. Elder E. C. Winford, of Cheyenne, was elected temporary clerk.

A call from the Gotebo Church for Rev. S. L. Hogan as pastor for full time was placed in his hands and accepted. A commission with Rev. J. E. Latham as chairman was appointed to install. A call from Union Presbyterian Church of McLoud for the services of Licentiate E. C. McBride was heard. Mr. McBride, after a very satisfactory examination on some of the parts of trial, was ordained to the gospel ministry under the extraordinary clause. The call was placed in his hands and accepted. A commission with Rev. John Scott Johnson as chairman was appointed to install at some convenient time. An overture was sent to the Assembly requesting the establishment of a "Clearing House" for all Assembly benevolences. This contemplates a clearing house treasurer who will receive and distribute all funds raised for the benevolent causes of the Assembly. The advantages of this system were so patent to all that the overture created no discussion. Mr. A. F. Davidson, of Walters, Oklahoma, was appointed treasurer of the home mission committee, and instructed to receive and distribute the benevolent funds of the Presbytery as follows: Assembly, 40 per cent; local, 60 per cent. The latter to be distributed as follows: Orphanage, 6 per cent; Synod, 30 per cent; Presbytery, 24 per cent. Shawnee was selected as the next place of meeting. J. W. Moseley, Jr., Stated Clerk.

TENNESSEE.

The Presbytery of Nashville met in the First Presbyterian church of Shelbyville, April 15, and was opened with a sermon by Rev. D. H. Scanlon.

Organization—Ruling Elder L. I. MacQueen, Modera-

tor, and Ruling Elder R. M. Reams and Rev. E. N. Caldwell, Clerks.

Attendance—Smaller than usual.

Reports from churches encouraging from financial point of view. Fine results from every member canvass. Only one minister not fully paid but some salaries inadequate to the demands of present conditions. Dearth of candidates for the ministry a matter of grave concern. On account of war conditions a larger number of churches without gospel ministrations than usual.

Home Missions—Forward movement taken in decision to employ Presbyterian or pastor at large, and all churches urged to hold special meetings before next fall meeting.

Minister received, Rev. G. H. Turpin, from Presbytery of Suwanee, and order taken for his installation as pastor of the West Nashville Church on May 4, at 3 p. m.

OVERTURES.

Evangelization of Jews—The Presbytery of Nashville hereby overtures the General Assembly to empower and instruct the General Assembly's Home Mission Committee to provide for the evangelization of the Jews within our bounds through the Department of Evangelism or in such manner as it may deem best."

Organic Union—"We, the Presbytery of Nashville, hereby overture the General Assembly in session at New Orleans to appoint a committee consisting of the present moderators of the several Synods within the Assembly together with the retiring moderator, Dr. Jas. I. Vance, as chairman to take definite steps toward organic union with the Presbyterian Church, U. S. A."

The hospitality of the Shelbyville Church was most delightful.

Place of next meeting, Mount Olivet Church, near Watertown, Tenn. W. C. Alexander, S. C.

TEXAS.

The Presbytery of Central Texas met in the Second Presbyterian Church of Waco April 15, and was opened by a sermon from the Moderator, Rev. L. E. Selfridge from I Cor. 6:19-20.

Present in all, twenty-one ministers and twenty elders.

Corresponding members—Revs. H. C. Evans, H. W. Burwell and W. R. Hall, of Dallas Presbytery.

Received—Rev. Rinaldo Avila from the Presbytery of Southern Arizona.

Officers—Judge M. M. Johnson, of the First Southern Church of Austin, moderator; Rev. John MacWilliams, temporary clerk, and Rev. E. S. Sansom, reading clerk.

Dismissed—Rev. J. S. Sleeper to the Presbytery of Fort Worth, and Revs. E. B. Paisley and R. F. Gribble to the Presbytery of Western Texas.

Pastoral relation, by mutual consent, between Rev. John MacWilliams and the Maysfield Church was dissolved.

A memorial of Dr. Samuel A. King was adopted and ordered spread on the records of Presbytery. (This has been previously published).

One half-day was spent in an interesting conference on the offices of the elder and deacon.

Three of our churches, namely, First Southern, Highland and Bartlett, were commended for increasing their pastor's salary. First Waco has also increased pastor's salary.

Rev. C. G. Christian was permitted, at his own request, to demit the ministry; and to choose his own church-home.

Rev. T. W. Currie preached the Presbyterian sermon on Sacrificial Living. Bartlett Church was permitted to continue the same relation with Rev. J. M. Lewis as their supply.

Thorndale Church, at the request of its members, was dissolved, and the members transferred to the First Church of Taylor.

Encouraging reports were made on Home and Foreign Missions. Rev. Walter S. Scott, our Mexican Evangelist, and Rev. W. F. McElroy, our Missionary to Africa, delivered very interesting addresses on their respective work. Mr. Scott was permitted to labor outside of our bounds, to carry out the work indicated by the Synod in the Northern por-

tion of the Synod, so far as approved by the several Presbyteries concerned.

A very encouraging report was made on Systematic Benevolence, in which it was stated that 30 out of 39 churches have made the "Every Member Canvass."

The Keynote of the Presbytery was the matter of Schools and Colleges. Much time was given to the discussion of this subject both by members of the Presbytery and visiting members from the Executive Committee of Schools and Colleges and others. It is hoped that this will result in placing our religious institutions on a solid basis. Presbytery assumed its quota of \$200,000, as indicated by the Executive Committee.

An interesting report on Ministerial Relief and Education was made by the chairman, Rev. R. W. Jopling, after which Presbytery was led in prayer for these causes.

A hearty vote of thanks was tendered the members of the Second Church, after which Presbytery adjourned to meet in Cameron, September 16, 1919.

M. C. Hutton,
Stated Clerk.

VIRGINIA.

Richmond, First Church—At the conclusion of the sermon on last Sabbath morning, Rev. F. F. Baker, who graduated at the Seminary last week, was ordained to the full work of the Gospel ministry by the following commission: Dr. J. C. Stewart, who delivered the charge to Mr. Baker, Dr. Theron H. Rice, Dr. Duncan Thomas, Dr. F. T. McFaden, who preached the sermon, and Elders E. L. Bemiss and E. H. Chalkley. Mr. Baker will sail for Brazil, where he will take up missionary work, in the early fall. During the summer he will supply the Tinkling Spring Church.

Roanoke, Belmont Church—The pastor of this church, Rev. W. H. Eubank, has very reluctantly resigned his pastorate here to accept a call to the High Bridge Church, Natural Bridge, Va. He leaves with genuine regret many warm friends in this and other congregations of this city. But he felt the step necessary in the interest of his health. And, too, he felt the leading of Divine Providence in the hearty and unanimous call of the High Bridge Church. After a short rest he will enter upon his duties there. His address, after May 21, will be Buchanan, Va.

The Presbytery of Greenbrier met in regular session in the church of Cass on April 15, and was opened with a sermon by Rev. I. S. McElroy, Jr., by request of the retiring Moderator. Rev. R. R. Gray was elected Moderator. Rev. R. L. McKinnon and Rev. J. M. Sydenstricker were elected clerks. In the absence of the Stated Clerk, Rev. J. M. Sloan, Rev. J. E. Flow acted as Stated Clerk. Rev. R. C. Long was received from the Presbytery of Mecklenburg and a commission was appointed to install him pastor of the Richwood Church. Steps were taken to dismiss the Richwood Church to the Presbytery of Tygarts Valley because of its inaccessibility to Greenbrier. Mr. O. N. Niles was taken under the care of the Presbytery as a candidate for the ministry. Rev. J. L. Line-weaver accepted a call to the Beckley Church and a commission was appointed to install him pastor. The church of Winterburn was dropped from the roll. Some ten or twelve churches reported an increase of their pastor's salary. Gifts to benevolent causes exceeded those of last year, and the roll of members exceeds the four thousand mark, thus entitling the Presbytery to double representation in the General Assembly for the first time under the new basis of representation.

There were three overtures sent to the General Assembly: One asking that the salaries of all home and foreign missionaries be increased, a second that the Assembly take up the matter, in conference with the Federal Council of Churches in America, of opening up a mission station in Russia as soon as practicable, and a third one requesting that the General Assembly consider the advisability of establishing a newspaper, daily except Sunday, the editorials and articles of which shall be favorable rather than antagonistic to the principles of evangelical religion. Encouraging reports were received from the Committee on Schools and Colleges, Home and Foreign Missions. Rev. J. E. Flow was requested to postpone the preaching of the Presbyterian sermon till the Fall meeting of Presbytery in the Carmel Church at Gap Mills.

J. M. Sloan, Stated Clerk,
Alderson, W. Va.



Educational



Commencement at Kentucky Theological Seminary.

A fine year of work has just closed at this Seminary. The exercises of commencement were inaugurated with the communion service in the Harbison Memorial Chapel at the Seminary on Sunday afternoon, May 4, at 4:30, conducted by Rev. E. L. Warren, D.D., librarian and intendant of the Seminary. The baccalaureate sermon was delivered in the Fourth Avenue Presbyterian Church on Sunday evening at 8 o'clock. Rev. Henry H. Sweets, D.D., secretary of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, Louisville, and an alumnus of the Seminary, preached the sermon to a large audience, made up of the various Presbyterian churches of the city. Dr. Sweets preached from the text Hosea 4:6: "My people are destroyed for lack of knowledge." The sermon was a stirring appeal to Christians to recognize the value of their

Christian schools and give them enthusiastic support.

On Monday evening, from 8 to 10 o'clock, a most de lightful reception was tendered to the graduating class by the faculty and the two lower classes. This was held in the social room at the Seminary. Tuesday, the 6th, was, as usual, a busy day. The board of directors, Dr. W. A. Ganfield, president of Centre College, Danville, Ky., presiding, was in session the greater part of the day. It expressed great gratification over the report presented by President Charles R. Hemphill. The institution, through a very trying period and as a result of the special work of the president, closes the books of the year with all expenses paid and with a substantial sum added to the permanent endowment. The following larger gifts were reported: Two scholarships for \$2,500 each, from donors who wish the names to be withheld; a scholarship of \$1,000 established by Mrs. Jessie Swope Norton in memory of her husband, Captain George C. Norton, for many years an elder in the Second

(Continued on page 22)

Woman's Auxiliary

The Asheville Presbyterial—The fourteenth annual meeting of the Asheville Presbyterial was held in First Church, Asheville, May 5, 6, 7.

Every session was an interesting one and full of good things, from the opening hymn to the closing benediction. We regretted that Mrs. Winsborough could not be present to take her place on the program, for we had expected to get much help from her suggestions. However, we were fortunate in having Mrs. Walter McCoy, our Synodical President, who made a number of interesting talks on the various subjects before us. She was not only helpful in matters of business, but gave us spiritual messages that were uplifting.

It is our custom to begin the exercises of the first evening by celebrating the Lord's Supper. It was conducted by Dr. R. P. Smith, who was assisted by Rev. J. F. Ligon, of Hendersonville, and Rev. Paul Gresham, of West Asheville. Home Missions being the subject for the evening, Rev. J. F. Ligon addressed us on Assembly Missions, explaining very clearly the different departments of this work and the special needs in each. Rev. Paul Gresham spoke on Synodical Missions or The Work of the Synod of Appalachia. He told us very clearly what there was to do, and how we could do it. Dr. R. P. Smith showed by statistics and concrete examples what a strong force our Presbyterial has been in pushing forward all branches of mission work in this Presbytery. The Societies of our Presbyterial were well represented and the reports were especially good and showed that the Lord's work had not been neglected while so many worthy outside demands had been made upon the women.

The Heart to Heart service Tuesday morning was very impressive, each lady telling of something which had come into her life during the past year for which she was very thankful. The 1919 literature was so ably explained to the women by Miss Edith Lawrence that all were eager to procure what she had.

Mrs. C. T. Carr explained the Federation of Local Societies, and the Presbyterial voted to try this plan. The Young People's Work could not be left out, so its Presbyterial secretary, Mrs. Joseph Fulton, after giving her annual report, spoke very plainly and forcefully, laying the blame of no Young People's Work in a local church, first, on the pastor, second, on the local secretary, and, third, on the Woman's Society. Our returned missionary from Africa, Mr. C. R. Stegall, gave us a very vivid word picture of the condition of women in Africa, showing also what Christianity has done for them.

Our Presbyterial meeting did not seem quite right without our recording secretary, Mrs. Kate C. Pegues, and all regretted most deeply her illness. However, Mrs. Pegues' "Don'ts" seem to be a small bit of herself and all delegates were given a typewritten copy of them to take to their respective societies, hoping Mrs. Pegues' work will be made easier for her next spring.

After an interesting discussion of society problems, led by Mrs. J. W. Huston, the Presbyterial adjourned to meet in May, 1920, at Waynesville. Mrs. M. F.

ARE YOU COMING TO MONTREAT THIS SUMMER?

The best program yet offered is being prepared.

The Bible hour will be led by Mrs. W. J. Webster, of Front Royal, Va., a Bible teacher of remarkable strength and power.

Mrs. J. C. Sligh will give three novel and delightful Bible studies illustrating "Sacred Art."

Dr. Morris will present his new study book, "Christianizing Christendom," while the Foreign Mission book, "Fifty years in China," will be given by Mrs. H. M. Sydenstricker. The second choice Home Mission study book, "In Black and White," will be taught by its gifted author, Mrs. L. H. Hammond—and then there will be the methods hour—the parliamentary law class led by Mrs. Shawhan—the twilight story hour by Miss Cook—a missionary pageant—afternoon reception and all the splendid things that go with the Summer School at Montreat.

Don't forget the date—July 13-21.

Young People of Orange Presbyterial—Your rally will be held June 17-18 at Durham. We want you to come and surely you want to go! The meeting opens on Tuesday night and closes Wednesday afternoon. Please appoint the delegate at once from your society. We want at least one from each church. Watch the Standard for the program.

Mrs. L. T. Wilds, Jr.,

Secretary of Young People's Work.

O our Savior, of ourselves we cannot love Thee, cannot follow Thee, cannot cleave unto Thee; but Thou didst come down that we might love Thee, didst ascend that we might follow Thee, didst bind us around Thee as Thy girdle that we might be held fast unto Thee. Thou who has loved us, make us to love Thee; Thou who has sought us, make us to see Thee; be Thou Thyself the Way, that we may find Thee, and be found in Thee, our only Hope, and our everlasting joy.

Marriages and Deaths

Marriages.

Terrell-Casey — Married in Richmond, Va., April 23, 1919, by Dr. F. T. McFaden, Aylma James Terrell and Cellie R. Casey, both of Richmond, Va.

Disbrow-Harding—Married in Richmond, Va., April 24, 1919, by Dr. F. T. McFaden, Charles Disbrow and Estelle E. Harding, both of Richmond, Va.

Turner-Ott—Married in Richmond, Va., April 30, 1919, by Dr. F. T. McFaden, Joshua Lee Turner, of Accomac Co., Va., and Anna Genevieve Ott, of Rockbridge Co., Va.

Armstrong-Boltwood — Married in Richmond, Va., May 3, 1919, by Dr. F. T. McFaden, Frank Walter Armstrong and Rose Boltwood, both of Richmond, Va.

Edwards-Keel—At the manse, Raeford, N. C., April 5, 1919, by Rev. W. C. Brown, Mr. L. D. Edwards and

Miss Maggie M. Keel, both of Selma, N. C.

Cox-Thompson—April 9, 1919, at the manse, Raeford, N. C., by Rev. W. C. Brown, Mr. John Thomas Cox and Miss Morsel Lea Thompson, both of Timberland, N. C.

McLean-Copeland—April 15, 1919, at the residence of Mr. John A. McGogan, Raeford, N. C., Mr. Herbert Smith McLean, of Aberdeen, N. C., and Miss Melissa Carolyn Copeland, of Rockingham, N. C., Rev. W. C. Brown officiating.

Deaths.

McEachern—Mr. John Fairly McEachern died at his home in Raeford, N. C., on April 5, 1919, at the age of 66 years, 9 months and 25 days. He was a loyal member of the Raeford Church. He saw the end approaching, but was not afraid to die.

Currie—John Calvin Currie departed this life April 21, 1919, being near-

ly 30 years of age. He was a member of Raeford Church. His kind, gentle spirit drew to him many friends who sympathize with the family in their loss.

McGill—John McNeill McGill, a faithful member of Raeford Church, entered into rest March 28, 1919, being in his thirty-seventh year. He was honored and loved by all who knew him because of his splendid Christian character. Besides his wife, four sons and one daughter, he leaves many relatives and friends to mourn their loss.

Scales—At his home, St. Mark's Place, New Brighton, Staten Island, New York, Dr. Jefferson Scales, a native of Rockingham County, North Carolina, a Confederate soldier, a successful physician, an honored elder, just, gentle, courteous, beloved by all who knew him. His wife, Mrs. Jennie Sloane Scales, and one sister, Mrs. Cornelius Miller, are bereaved in the passing away of the beloved husband and brother. May the God of all comfort be with these.

Children's Department

A SWIMMING POOL.

Dear Standard:

I am a girl twelve years old. We have a swimming pool where we live. I have recited my Shorter Catechism and will get my Bible Sunday. I hope this letter won't reach the waste basket, as I am going to surprise my father and mother. Your little friend,
Sallie Abernethy.

Lincolnton, N. C.

LOVES THE COUNTRY.

Dear Standard:

I am a little girl thirteen years old and am in the sixth grade at school. Our school is out. It was out the fifth of April. My teacher's name was Miss Jennie Currie. The primary teacher's name was Miss Pearl Maness. I liked them fine.

I live in the country on a farm. I sure do like to live in the country. I love to see everything so pretty and green. The trees are all covered with pretty green leaves. The dogwood trees are in bloom.

I go to Sunday School and preaching at Bensalem Presbyterian church. Our pastor's name is Rev. W. L. Wilson. We like him very much.

We have a pet dog. His name is Rex. He is a big black and white spotted dog with long curly hair.

I have four sisters and three brothers. One of my brothers is in France and one has been to France and come back. He is in Boston, Mass. He is a sailor.

One of my sisters is in the Philippines. She is teaching school there. She is coming home next April.

I will close by asking a question. What is the shortest verse in the Bible?

Your friend, Bessie E. Kelly.

Eagle Springs, N. C.

WITH THE FAMOUS 30TH.

Dear Standard:

I am writing you my first letter.

I am a boy 10 years old. I go to school to Mrs. McKinnon and I like her fine.

Our church at Antioch raised a fund of about \$14,000 this year. Our pastor, Rev. J. W. Goodman, is such a good man. We love him very much.

My Uncle Clarence came home from France. We were so glad to have him back. He is a member of the 30th Division, and helped break through the Hindenburg line. I enjoy hearing him tell of it.

Hope to see my letter in the Standard soon. Your friend,
Red Springs, N. C. Ray McNeill.

Sign in New York—"Cup of Coffee and a Roll Down-stairs for 15 Cents."—Boston Transcript.

A SUPREME SACRIFICE.

A clear and sunny day last winter when the temperature was 13 degrees below, Cedric Mackenzie's mother decided it was wiser not to go to church as she was just recovering from an attack of bronchitis. Dr. Mackenzie had been summoned to the Falls at nine o'clock and had not returned at church time. Cedric felt fully the importance of representing the family and started for church a little ahead of time, followed by his faithful dog, Roderick, who was so well-trained that he never even asked to enter church doors. He did not understand this morning why his Master passed the church without stopping, but "his not to question why," so he enjoyed the additional walk with him to the Opera House, and when Cedric said to him, "Home, Rod!" he turned around obediently and went back with his sedate Sunday air, which to be sure usually lasted for only about a block.

At the door Cedric joined a great friend of his, Mr. Norcross, president of the Bank, who was over eighty, and together they were ushered down the middle aisle and given seats towards the front. It was the first Sunday of the union services of all the Protestant churches, arranged on account of the coal shortage. The novelty of such a service was very interesting to Cedric. Usually you knew where to look for this one or that one of your pals and had

them located almost at once or knew which one was absent. Today it was only by accident, now and then, that he picked them out among the crowd, and not until the sermon did the last one finally come to light, and that one his Jonathan—Murray Holl—who leaned over the railing of the balcony and almost waved to him.

The service was most impressive. Flags were draped all about the auditorium. The five clergymen sat in a row on the platform and a sixth man with them who was a stranger and was in khaki. The volume of singing was inspiring, and Cedric joined in the hymns with a will, singing in his clear, childish treble, "Onward, Christian Soldiers," and "Stand up, Stand up for Jesus." The text of the sermon was, "Fight the good fight, endure hardness as a good soldier of Jesus Christ." There were many allusions to the war and references to the many young men of the town who were somewhere in France or on the seas or in the training-camps here at home. There was much about patriotism and loyalty and sacrifice. Cedric did not lose a word. He still saw visions of his five brothers who were in different branches of the United States service: John, at a base hospital in France; Gordon, the aviator, who had left Pensacola and was doubtless almost across to France; Don, in the trenches facing the Germans; Ronald, from whom they had not heard for three months so that they were watching the mails anxiously; and Ross, whose last letter had come from a hospital where he was recovering from a wound received while driving an ambulance. Cedric also saw himself, at times, in uniform leading a forlorn charge and encouraging his men to follow until he fell covered with wounds. He was too young to get far beyond the glory of the pictures of war which his imagination conjured up.

Towards the close of the sermon Mr. Manstead came closer home. "We at home," he said, "can all do our bit. We must all be ready to sacrifice. We here are not called on to make the supreme sacrifice, even unto death, but many are making, have made, a supreme one—in giving their sons, brothers or husbands. What mother is there but would find it easier to make the supreme sacrifice herself rather than to endure sending her boy to do it. All honor to the mothers the country over, the world over!" Cedric's heart swelled. Oh, if mother had only come!

Then they sang "The Son of God goes forth to war!" Mr. Langdale, Cedric's minister, pastor of the Congregational Church, rose and announced that Major Kincaid of Ottawa would make a short address. The man in khaki stepped forward and greeted the audience. "We have just been listening to words about sacrifice. You have been making sacrifices yourselves, I suppose, of one kind or another. Indeed on my way here this morning I passed a service flag which bore five stars, and there are doubtless many such. I want to ask for

sacrifice in behalf of the organization which is transporting dogs for the war. Canada has sent numbers. More are needed. If any one here can send one, please communicate with Mr. J. S. Porter, Broad Street, A———" The rest of his speech was a blur in Cedric's mind. He mechanically bowed his head for the benediction, and as mechanically said good-bye to Mr. Norcross. Then he joined his Sunday school class. He was dimly glad that the lesson was on a different subject, not on sacrifice, but about God calling Samuel. It was mighty easy to answer that call, but—!

He hurried out of the building, heedless of the other boys' calls to wait, not caring if they thought he had a grouch. All the enthusiasm which the sermons and hymns had aroused in him had gone since Major Kincaid's appeal. He saw nothing but Roderick, his loving, loyal friend, and the eyes that said so much without words. How could he do without that affection which was never unstinted, those welcomes which always awaited him after they had been separated? "I can't. I can't," he cried to himself as he turned into the yard. And Rod made it no easier for him, as he hurried to meet him and expressed his joy on his return. All the pent-up misery in Cedric's soul went into the hug which he gave him.

Dinner was a silent meal, for Dr. Mackenzie had returned from the Falls only to be summoned in another direction. After asking various questions about the service, which awakened no enthusiasm from Cedric who usually overflowed with eager accounts of what he had done or heard or seen, and which sounded like cross-questioning, Mrs. Mackenzie gave up her attempts for sociability, wondering if he had taken cold or what the matter was. Cedric's appetite for chicken did not come up to the customary mark and dessert was refused, an unheard of event. But his mother did not question the boy, knowing that often at bedtime things which had been hidden were brought to light.

After dinner Cedric and Rod took a long tramp over the crusty fields and came back so tired that they lay down on the rug before the open fire and slept over an hour, wrapped in each other's arms. But Cedric apparently had no confidences to give when his mother tucked him in for the night. Her observant eyes noticed in the morning, however, that the bed showed signs of a night of tossing and turning, and she found under the pillow a damp wad of a handkerchief. At breakfast a sober but determined Cedric asked if Rod was really his very own. On being reassured on that point he told of Major Kincaid's appeal and asked his father to arrange about sending Rod. "You know Rod came from Canada so he belongs to the Allies," he added, for Rod was a Canadian bred dog.

Then Cedric fled to school, leaving his mother and father sure that he was worthy of his five brothers. No one knew of where Cedric and Rod said

good-bye, but, according to Cedric's wish, Rod disappeared with Dr. Mackenzie Thursday while he was at school. Nothing was said of the departure, nor did anyone speak of missing Rod. On her rounds before retiring that night Mrs. Mackenzie found over Rod's bed a small service flag made of red flannel, with one skewy white paper star sewed on it, and her heart entered into Cedric's suffering as only a mother's could. Friday dawned, dragged and finally died for Cedric. Saturday was just as endless although work and play filled every moment, and it took no urging to persuade Cedric to go to bed even earlier than usual. He was too physically tired not to sleep and sleep soundly, but early Sunday morning into his sleep came a familiar sound which increased until he woke. No one else made that noise but Rod. Surely he wasn't dreaming! He opened the window and called softly, "Rod," and the old dear reply came. It did not take long for Cedric, clad only in pajamas, to slide down the banisters and open the front door. For the next few moments it would have been hard to tell which was boy and which was dog in the joyous reunion. And their joy was equal. Not for a moment did Rod reproach his master for letting him be taken away. Nothing mattered now that they were together again. All the family, who soon assembled to see what was going on, were so happy at seeing Rod again that they forgot to reprove him for desertion. They had not come anywhere near such a thought when the telephone bell rang violently.

Phoebe ran to answer, and, coming back, reported, "Long distance for the doctor." Cedric's heart gave a great drop. Yes, of course, it must all be gone through with again! He clung convulsively to Rod with one arm, laid one ear against Rod's rough head, and covered the other ear with his free hand. After what seemed ages to Cedric, his father came back from his office, looking happier than he had at all since he had taken Rod to Albany, but of course Cedric could not see his face. "The call was from Albany," he said, "to see if Rod was safe. They found that he had broken loose, and though that probably he was here."

"Yes, go on," cried Cedric, "go on quick!"

His father put his hand on the boy's shoulder. "It's good news, Cedric," he said simply. "Rod could not pass the physical examination. His eyes aren't good enough. He's yours again." The transformation in Cedric's face was wonderful to see. "Mr. Porter says," continued Dr. Mackenzie, "to tell you that your patriotism and sacrifice are as much appreciated as if Rod had been accepted, and he thanks you heartily."

Cedric gave Rod an ecstatic hug, and whispered in his shaggy ear, "We'll never part again, puppy." And Rod expressed his joy in his own dog fashion.—Jane C. Crowell in *The Congregationalist*.

Report of the Committee of Conference on Federal Union

Your Committee would respectfully present the following report:

1. The history of these negotiations is familiar to your body.

The General Assembly of the Presbyterian Church in the U. S. A., in session in Dallas, Texas, in May, 1917, adopted a report suggesting the organic union of that Church and our own, and telegraphed same to our Assembly, in session in Birmingham, Alabama.

Our Assembly adopted the following answer:

"While this Assembly does not regard organic union as

practicable at this time, yet it hereby appoints the committee of conference on union asked for by the Assembly of the Presbyterian Church in the U. S. A., and recommends to the proposed conference the consideration of the federation of all the Presbyterian Churches of our country upon some practical and effective basis."

The committee appointed as the result of the above action held four meetings, three of them being conferences with the Committee on Church Co-operation and Union of the Presbyterian Church in the U. S. A.

After considering in those conferences both organic union

Educational.

(Continued from page 19)

Presbyterian Church, Louisville; a scholarship of \$1,000, established by Mrs. Mary R. Henry in memory of her husband, John F. Henry, Esq., for years a member of the same church; a scholarship for \$2,500 in memory of Colonel Charles E. Hoge, of Frankfort, Ky., by his children; Mr. Wm. M. Webb, of Akron, Ohio, by a gift of \$500, completes a scholarship of \$1,000; Mrs. H. O. Hausgen, of Anchorage, Ky., gives \$250 to care for two suites furnished some years ago in memory of her mother and father and for the renewal of furniture in the reference room of the Seminary. The sum of \$200 has been received as a bequest in the will of the Rev. Wm. M. Morrison, D.D., an alumnus of the Seminary and famous missionary to the Congo. This fund will be used as a nucleus for the establishment of a scholarship by his friends in memory of this most distinguished graduate of the Seminary. It was also announced to the board that a bequest of \$2,500 in the will of Miss Fannie L. Slaughter, of Louisville, had been paid. This goes to the establishment of a scholarship in memory of Miss Slaughter's mother. Mr. Lewis R. Atwood, of Louisville, Mr. W. G. Duncan, of Greenville, Ky., and Mr. S. French Hoge, of Frankfort, Ky., were elected as new members of the board of directors to fill an original vacancy and others caused by the death of General Bennett H. Young, of Louisville, and Colonel Charles E. Hoge, of Frankfort, Ky., concerning whom appreciative resolutions were passed by the board.

Matters of unusual interest were settled at the Alumni Association meeting which began its sessions at noon yesterday. Announcement was made that more than fifty of the alumni had served their country, in the ranks or as chaplains or Y. M. C. A. workers, in the great war and that four had been wounded, two of them quite seriously. Resolutions of appreciation were passed setting forth the service of General Bennett H. Young and Colonel Charles E. Hoge, members of the board of directors who have passed away within the last few months. After the alumni luncheon and its fine fellowship, Rev. W. H. Hopper, of Louisville, presiding, addresses were delivered by Mr. A. E. Dallas, of Corbin, Ky., representing the graduating class, on "A Graduate's Outlook on the Field;" by Dr. Peyton H. Hoge, of Pewee Valley, Ky., and Dr. Henry E. Dosker, of the faculty, by the Rev. W. R. Anderson, D.D., of Shelbyville, Ky., who delivered a fine address on "The Church and the New Era."

The final exercises of the Seminary, which were held at the Fourth Avenue Presbyterian Church at 8 o'clock Tuesday evening, the 6th, were of unusual interest. A great missionary address was delivered by the Rev. John M. Vander Meulen, D.D., pastor of the First Presbyterian Church, Oak Park, Ill., on the subject, "At the Cross Roads." Dr. Vander Meulen also delivered the address of congratulation to Professor Henry E. Dosker on the completion of his twenty-five years of teaching in the department of church history, Dr. Dosker making appropriate response. The E. L. Warren prize of \$25 in gold, for improvement in the preparation and delivery of sermons, was divided between Mr. Thomas Brewster, of England, and Mr. J. C. Watson,

of Mississippi, members of the graduating class. Diplomas were then awarded to nineteen young men, sixteen of whom received also the degree of B. D., and the faculty address to the graduates was delivered by Dr. Dosker. It has been noted as quite a coincidence that there were nineteen graduates in the class of nineteen-nineteen. The class represents seven States and four foreign countries. Mr. Blanco of this class was born in Barcelona, Spain, was a sailor two years, a soldier in the United States Army for three, took his academic work at Berea College and now finishes with his degree at this Seminary. Mr. Kikujiro Clifford Kondo, born in Japan, taught for a number of years in Hawaii and expects to return to Hawaii as a minister in the near future. Mr. Thomas Brewster, from England, and Mr. T. V. D. Dillon, of New Zealand, will take work in this country. Here are the names of the graduates, with their new field of work:

Graduates for 1918-1919—Bachelors of Divinity: Grover Cleveland Bidwell (Arkansas), Ward, Ark.; Henry Blanco (Spain), probably Arizona; Virgil Leon Bryant (Mississippi), Maiden, Miss.; Archibald Elgin Dallas (Kentucky), Mt. Vernon, Ind.; Christopher McCoy Franklin (North Carolina), Crossnore, N. C.; Bluford B. Hestir (Arkansas), Grayson, Ky.; David Stuart Hotchkiss, A. B. (Alabama), Rockport, Ky.; Kikujiro Clifford Kondo (Japan), Hawaii; Bertram Maxwell Larson, A. B. (Tennessee), Etowah, Tenn.; Henry James McGehee (Mississippi), Nachitoches, La.; James White McNutt (Nebraska), undecided; Ralph Reo Murphy, A. M. (Kentucky), Winchester, Ky.; Ernest Wolsey Newland, A. B. (Kentucky), Carrolton, Ky.; William Lee Newman, A. B. (Kentucky), undecided; Henry Reubelt Pearcy, A. B. (Kentucky), Louisville, Ky.; James Carl Watson, A. B. (Mississippi), Louisville, Miss.

Graduates Receiving Diplomas: Thomas Brewster (England), Glasgow, Ky.; Trevor Victor Dixon Dillon (New Zealand), Southport, Ind.; Willis Slater Fordyce (Missouri), undecided.

Oklahoma Presbyterian College for Girls.

On Sunday, May 18, the commencement sermon will be preached by Rev. Edgar Williams, of Bonham, Texas.

On Thursday, May 22, at 8:30 p. m., at the First Presbyterian Church, the graduating exercises will be held with the commencement address by Hon. Gabe E. Parker, of Muskogee, Okla.

Stonewall Jackson College.

The following is the program for commencement for this institution: Friday, May 30, 8:30 p. m., concert; Saturday, May 31, 11:00 a. m.-6 p. m., household economics and art exhibits; 8:30 p. m., reception. Sunday, June 1, 11:00 a. m., baccalaureate sermon, Rev. H. M. Woods, D. D., missionary to China; 8:15 p. m., sermon to Y. W. C. A., Rev. H. W. Woods, D. D. Monday, June 2, 4:00 p. m., meeting of board. Tuesday, June 3, 10:00 a. m., literary address and delivery of diplomas.

and federation under a paper declaring that "the jurisdiction of this committee is to deliberate and reach conclusions as to any recommendations to be made to our General Assembly upon the whole subject of organic union and all phases of federation," the committee presented the following unanimous report:

"Having had three conferences with the Committee of the U. S. A. Church in which the differences between the two Churches have been faithfully considered and the difficulties in the way of union and federation have been honestly and frankly faced, it is the judgment of your committee that neither organic union nor federal union at present can be effected.

"We would recommend, however, that the Assembly accede to the request of the Committee of the U. S. A. Church, that your Committee be continued another year, to receive any added light that may be had and make final report to the Assembly of 1919."

2. This report was heard by the General Assembly of 1918, and referred by the Assembly to a select committee made up of one member from each Synod. This select committee presented two reports, a majority and a minority.

The majority report, signed by sixteen members, recommended immediate steps looking to organic union.

The minority report, signed by one member, recommended the adoption of the report of the committee of conference.

Both the majority and minority reports were rejected by the Assembly, and this substitute was adopted:

"The Assembly approves the report of our Ad-Interim Committee on Conference and continues a committee, as requested by the Committee on Conference of the Presbyterian Church in the United States of America.

"The Assembly goes on record as opposing organic union at this time, but as approving the idea of a federal union of all the Presbyterian and Reformed Churches in the United States.

"It is ordered that the committee be enlarged so as to include one member from each Synod; that these committee-men be selected by the commissioners present from the Presbyteries constituting their respective Synods; and that this committee select its own chairman."

3. The following were selected by the representatives of the Synods as members of the committee:

Thornton Whaling, D.D., R. F. Campbell, D.D., James I. Norris, D.D., J. G. Venable, Homer McMillan, D.D., T. M. Hawes, D.D., George Summey, D.D., J. B. Hutton, D.D., W. R. Dobyns, D.D., J. M. Wells, D.D., Erskine Brantly, D.D., I. C. H. Champney, D.D., Hon. W. F. Stevenson, A. B. Curry, D.D., Wm. M. Anderson, D.D., A. M. Fraser, D. D., Ernest Thompson, D.D.

The Assembly approved these members, and appointed Rev. J. M. Wells, D.D., to call the committee together.

4. To this committee the General Assembly referred the following papers:

1st. The substitute mentioned above, under which the committee was appointed. Minutes of the General Assembly of 1918, page 27.

2nd. A paper offered by Rev. Thos. D. Wesley to the Assembly. Minutes of the General Assembly of 1918, page 36.

3rd. A Plan of Federal Union for all the Presbyterian and Reformed Churches in America, submitted by the Council of Reformed Churches in America to the Assembly. Minutes of the General Assembly of 1918, page 39.

5. The committee held the following meetings:

1st. An informal meeting was held at Durant, Oklahoma, during the meeting of the Assembly. Only the members attending the Assembly were present and as they did not constitute a quorum no business was transacted.

2nd. The first regular called meeting was held in Cincinnati, Ohio, on February 18, 1919.

Dr. John M. Wells was elected permanent chairman, and Dr. Homer McMillan, secretary.

The question of the scope of this committee's negotiations was fully discussed and the following paper adopted:

"Resolved, That this committee is limited by the action

of the Durant Assembly to the consideration of Federal Union with the other Presbyterian bodies, and negotiations with the committee of the U. S. A. Church shall be limited to that subject."

Drs. Dobyns, Hawes, Whaling and Venable asked that their protest to the above be recorded.

The chairman was directed to communicate to the Committee of the U. S. A. Church that, in accord with the action of the last Assembly, our committee was ready to take up with them the consideration of a Plan of Federal Union.

Our committee, taking under consideration the Plan of Federal Union found in the report of the Committee of Conference to the Assembly of 1918; the Plan of Federal Union submitted by the Council of Reformed Churches in America referred to us by the Assembly; the paper presented by Rev. Thos. D. Wesley to the Assembly of 1918 and referred to us by said Assembly; and other papers and suggestions, carefully formulated a Plan of Federal Union and presented same for consideration to the Committee on Conference of the Presbyterian Church U. S. A.

As this paper was subsequently extensively revised and changed, and in its revised form will be given in full later, we do not regard it as necessary to present it here.

After a full discussion of the suggested Plan of Federal Union in joint conference, the Committee of the Presbyterian Church in the U. S. A. presented the following communication:

"The Committee on Church Co-operation and Union of the General Assembly of the Presbyterian Church in the U. S. A. having carefully considered the Plan of Federal Union submitted to it by the Committee on Federation and Union of the General Assembly of the Presbyterian Church in the U. S., of which you are the chairman, draws the attention of your committee to the fact that the Presbyterian Church in the U. S. A., by Assembly action in May, 1918, has already adopted a Plan of Federal Union in connection with the Council of the Reformed Churches in the United States holding the Presbyterian System, and also states that on the same date a proposal was made and adopted for the organic union of all the Evangelical Churches in the United States, a plan of union which may be interpreted to mean Federal Organic Union.

"Having thus stated the attitude of the Presbyterian Church in the U. S. A., through its General Assembly, to the matter of Federal Union in a broad sense of the expression, the committee of the U. S. A. Church on Church Co-operation and Union proposed, in connection with the plan submitted to it by your committee, the inclusion in it of the following subjects:

"1. The inclusion in the definition and description of the powers of the Federal Assembly of the subject of Home Missions;

"2. The vesting of the final authority in matters of Doctrine and Discipline in the Federal Assembly; and

"3. That the language attributed to the General Assembly of the Presbyterian Church in the U. S., viz: 'Church property is the property of the whole Church,' be used in the definition and description of the powers of the Federal Assembly.

"If the above changes be acceptable, then the U. S. A. Committee can proceed with the further consideration of the Plan of Federal Union as submitted to it with the hope of success."

Our committee made this answer to their communication:

"The Committee of Conference on Federation of the Presbyterian Church in the U. S., having carefully considered your communication, has adopted the following answer:

"That we cannot accede to the request of the U. S. A. Committee to the inclusion of the following subjects in the Plan of Federal Union as suggested:

"1. The inclusion in the definition and description of the powers of the Federal Assembly of the subject of Home Missions;

"2. The vesting of final authority in matters of Doctrine and Discipline in the Federal Assembly.

"3. That the language attributed to the General As-

sembly of the Presbyterian Church in the U. S., viz: 'Church property is the property of the whole Church,' be used in the definition and description of the powers of the Federal Assembly."

In response to this answer, we received the following proposal:

"The Committee on Church Co-operation and Union of the Presbyterian Church U. S. A. put in the following form its views as to the negotiations now in process.

"1. We favor Union as an ideal, and we prefer Organic Union between the two Churches in the sense of consolidation.

"2. In view of existing conditions, we favor at present a Plan of Federal Organic Union.

"3. We favor the appointment of a sub-committee of six, three from each committee, to put into a proper form as to details a Plan of Federal Union in line with the plan presented by the committee of the U. S. Church, to be reported to and considered by a joint meeting of the two committees to be held in the future, and said sub-committee to give full consideration in the details of such a plan to the views of this committee; on Home Missions and on Doctrine and Discipline as matters to be included in the powers of the Federal Assembly."

Our answer to this proposal was as follows:

"The Committee on Federal Union of the Presbyterian Church in the U. S., in answer to the statement of 'The views as to the negotiations now in progress' of the Committee on Church Co-operation and Union of the Presbyterian Church in the U. S. A., would present the following paper:

"1. As the terms 'Organic Union' and 'Federal Union' have been given distinct and definite meanings in the act of our General Assembly creating this committee, he would ask that any further negotiations between the two committees shall be distinctly upon the basis of a 'Plan of Federal Union.'

"This statement is made in view of the fact that our Assembly has clearly stated that it is not in favor of 'Organic Union' at this time, and has appointed us to confer as to 'Federal Union.'

"2. We agree to the 'appointment of a sub-committee of six, three from each committee, to put into proper form as to details a Plan of Federal Union in line with the plan presented by the Committee of the U. S. Church, to be reported to and considered by a joint meeting of the two committees to be held in the future.'

"And while our committee has voted today not to recede from its action previously taken touching the management of Home Missions and the question of Doctrine and Discipline as matters to be included in the powers of the Federal Assembly, we are ready to give full authority to said sub-committee to give the fullest weight in their consideration of the details of said plan to the views of your committee touching said matters."

Drs. John M. Wells, Thornton Whaling and R. F. Campbell were elected to serve on the sub-committee asked for.

3rd. The two sub-committees met in Baltimore and carefully considered the "Plan of Federal Union" presented by our sub-committee and a "Plan of Federal Union" offered by their sub-committee. From these two plans was prepared and adopted a "Plan of Federal Union" for submission to the two committees.

4th. The final meeting of the two committees was held in Pittsburgh on March 26th, 1919.

The report of the sub-committee was first presented to the committees in separate session. Extensive changes and amendments were made by both committees.

The committees then met in joint session. The report of the sub-committee, as amended by the two committees, and thus constituting two separate papers, was presented.

These papers were fully and comprehensively discussed.

The following resolution, unanimously adopted by the committee of the Presbyterian Church in the U. S., was presented at the close of the discussion to the committee of the Presbyterian Church in the U. S. A.:

"We have presented in the paper last submitted by this

committee substantially the Plan of Federal Union we can commend to our Assembly."

The following answer was received from that committee:

"In reply to your communication of this date, it is our desire to continue the conference between our two committees, at which the Plan of Federal Union submitted by your committee shall be considered, with a view to ascertaining how far the two committees are in agreement, and with the understanding that amendments may be made and considered."

The "Plan of Federal Union" thus finally before the two committees was fully discussed, amended, voted on section by section and finally adopted as a whole by the committees acting jointly and in separate session.

The final vote on adoption was unanimous on the part of the members present of the Committee of the Presbyterian Church in the U. S. All the members present of the Committee of the Presbyterian Church in the U. S. A. voted for its adoption except two. These asked permission to explain their vote as an unwillingness on their part to give up the idea of organic union.

Our committee requested its chairman to present the report of the committee in person to the Assembly, with such explanatory statements as he may see fit.

The full minutes of both meetings of the committee have been submitted with this report, and are in the hands of the stated clerk.

6. The Plan of Federal Union adopted and submitted is as follows:

Outline of the Plan of Federal Union.

Whereas, We believe that by a federal union on the part of the Presbyterian and Reformed Churches of the United States a closer and more efficient unity of organization and work may be secured, we propose to our respective General Assemblies the following plan:

1. A Federal Union shall be formed, into which all the various Presbyterian and Reformed Churches of our country shall be invited, as follows:

The Presbyterian Church in the U. S. A.

The Presbyterian Church in the U. S.

The Reformed Church in the United States.

The United Presbyterian Church of North America.

The Reformed Church in America.

The Associate Reformed Presbyterian Synod.

The Christian Reformed Church in North America.

The Welsh Calvinistic Methodist or Presbyterian Church in the U. S. A.

The Synod of the Reformed Presbyterian Church of North America.

The General Synod of the Reformed Presbyterian Church.

The Cumberland Presbyterian Church.

The Cumberland Presbyterian Church, Colored.

2. This Federal Union shall become effective when three or more of the Presbyterian or Reformed Churches shall adopt the plan of union to be proposed.

3. The ecclesiastical organizations of the constituent Churches acceding to this plan shall for the present remain unchanged, and their several judicatories or other ecclesiastical agencies shall continue to exercise the powers and duties committed to them by the constitutions of the constituent Churches, respectively, except in respect to the matters hereinafter expressly delegated to the "Federal Assembly" to be constituted.

4. The "Federal Assembly" to be constituted shall be the declarative, executive, administrative and judicial agency of the Federal Union, and shall possess the ecclesiastical powers hereinafter named, and shall represent in one body all the Churches federated therein, and shall constitute the bond of union, peace and correspondence among all the congregations and courts of the constituent Churches, and shall have the title, the "Federal Assembly of the Presbyterian and Reformed Churches in the U. S. A."

5. Subject to a more detailed enumeration of its powers, to be set forth in a formal constitution to be adopted by the legal action of the constituent Churches, the powers to

be delegated to the said Federal Assembly shall be, in substance, as follows:

(a) To receive into the united body any other ecclesiastical body conforming to the doctrine and order of the united Churches of this Federal Union. The question of the organic union of any two or more of the constituent Churches shall be a matter outside the province of the Federal Assembly and entirely within the jurisdiction of the Churches proposing such union.

(b) In general, to recommend to the constituent Churches measures for the promotion of charity, benevolence, truth and holiness.

(c) To correspond with other Churches.

(d) To institute and superintend the agencies necessary to the general work of evangelization by the Federal Union, namely: Foreign Missions, Publication, Ministerial Relief, Schools and Colleges, Home Missions, Church Election, Colored Work, Evangelism, Stewardship and such other causes as may be expressly delegated to it, subject to the provisions of the constitution to be adopted.

(e) Inasmuch as it has been found in the experience of some of the Churches concerned that efficiency in the work of Home Missions is greatly increased by local responsibility, supervision and control, the direct administration in Home Missions shall continue to be exercised as at present in each constituent Church through the General Assembly, General Synod and other lower courts, except in cases where any constituent Church shall deem it expedient to commit any part of its work of Home Missions to the administration of the Federal Assembly.

(f) The General Assembly or General Synods of the constituent Churches shall send up their records for information and shall report to the Federal Assembly on all administrative matters, and the Federal Assembly shall receive and consider said records and reports and shall make such deliverances thereon as are calculated to stimulate the whole Church on matters pertaining to the advancement of the Kingdom of Christ.

(g) The Federal Assembly shall have the power, by executive commission or otherwise, as it may from time to time determine, to exercise judicial functions in settling all questions of comity arising between constituent Churches, and to enforce any and all agreements entered into by or between any two or more of said constituent Churches. The findings of the Federal Assembly in any case shall be final, and shall be enforced through the courts of the constituent Churches.

(h) It shall exercise such power as to doctrine as may be necessary in the discharge of the administrative and judicial functions conferred upon it by the constitution to be adopted, but it shall not have power to frame symbols of faith for any of the constituent Churches.

(i) It shall exercise such judicial powers as may be required for the work committed to it by the constitution, but cases of judicial process involving heresy or immorality arising in any of the constituent Churches shall terminate as at present in said Churches.

(j) It shall hold and administer all properties given to said Federal Assembly or any of its chartered, incorporated or other agencies.

6. The Federal Assembly shall consist of two sets of commissioners, as follows:

First, six ministers and six elders, elected by the General Assembly or General Synod of each of the constituent Churches; second, of two commissioners, elected by each subordinate Synod or body corresponding thereto, and two additional commissioners for each additional 50,000 communicants, or major fraction thereof, after the first 50,000, said commissioners to be ministers and ruling elders in equal numbers, from each subordinate Synod or body corresponding thereto.

These two sets of commissioners shall sit as one body, but whenever any one of the commissioners elected by the General Assembly or General Synod of any constituent Church shall call for a vote by Churches, the action before the united body shall not pass unless adopted by a majority of the Churches expressed through commissioners elected by the

General Assemblies or General Synods of the constituent Churches.

7. The Federal Assembly shall meet biennially, and special meetings shall be called as provided in the constitution to be hereafter adopted.

8. At any session of the Federal Assembly the request of any constituent Church to withdraw from the Federal Union may be considered, and shall be granted, provided such proposal to withdraw shall have been submitted to and approved by the same courts of the withdrawing Church as were required to approve its entrance into this union.

9. It is agreed that the General Assemblies or General Synods of the constituent Churches shall provide a fund sufficient for the expense of said "Federal Assembly" on the basis of the numerical strength of the constituent Churches.

10. All of the property rights of the constituent Churches shall remain as at present vested, and shall not be changed except by the proper and constitutional procedure of the said respective constituent Church. And it shall be agreed upon by the constituent Churches entering into said Federal Union that the General Assembly or General Synod, or body corresponding thereto, is the supreme court as respects property rights of the respective constituent Churches.

11. The details of the constitution shall be taken up and reported upon by the committee to be appointed by the supreme judicatories of the respective Churches which shall approve of this outline of a tentative plan.

The constitution shall be adopted and may be amended by a favorable vote of all the constituent bodies, each Church acting in accordance with its own constitution.

* * * *

7. Your Committee has consulted informally with a large group of the most influential men in the United Presbyterian Church. These men, after hearing the "Outline of the Plan of Federal Union," were unanimous in their expressions of approval of the plan, and the consensus of opinion among them was that their Church would heartily enter into such a Federal Union.

The Chairman of the Commission on Closer Union of the Churches of the Reformed Church in the U. S. was consulted, and, after a full discussion of the "Outline of the Plan of Federal Union," expressed his approval of the same, and his belief that his Church would heartily endorse and accept same.

Prominent men in other Presbyterian and Reformed Churches have been consulted and, without exception, have approved of the plan.

8. Your Committee respectfully makes the following recommendations:

1st. We hereby submit the above Plan of Federal Union to the Assembly and recommend it for favorable action.

2nd. Should the report of our Committee be approved by the Assembly, we further recommend that the Assembly appoint a committee to represent our Church in framing the constitution of the Federal Assembly provided for in the "Plan of Federal Union," and in any further steps needed in carrying said "Plan" into effect.

3rd. In case of your approval of the Plan of Federal Union, this Committee hereby requests the General Assembly to appoint the Rev. Thornton Whaling, D. D., and the Rev. R. F. Campbell, D. D., to visit the supreme judicatories of each of the several Churches which we invite to join with our Church in the proposed Federal Union, to present and explain this plan of union.

4th. We recommend that the General Assembly present this "Plan of Federal Union" to the Council of Reformed Churches in America holding the Presbyterian System as the response of our Church to the communication of that Council touching a Federal Union of Presbyterian and Reformed Churches, referred to this Committee, and that the Council be requested to consider this plan as a substitute for the one it has proposed.

5th. That our Stated Clerk be directed to send at once to each of the Presbyterian and Reformed Churches mentioned in Section 1 of the "Outline of the Plan of Federal Union" a copy of said "Outline," with a cordial invitation to join our Church in the forming of such a Federal Union.

Miscellaneous

THE PASTOR AND THE HOME.

Is the pastoral visit a thing of the past? Or, more to the point, has the desire for it departed? Not long ago The Continent published an article concerning attempts of the small boys of the parish to absent themselves from home on the days when our President's grandfather, Dr. Thomas Woodrow, made his pastoral call. The article brought forth a protest from one reader whose childhood experience with the minister's visit had evidently not resembled so closely a kind of third degree in the catechism.

Regret Passing of Pastoral Visits.

"Why, oh, why, should any child want to avoid the pastoral visit? Oh, the precious memories I cherish of the visits of our beloved pastor. The very atmosphere of the room where the family had gathered around him, where after a genial time together he had talked of the work of the church and explained its glorious doctrines and invoked God's blessings upon us, seemed sweeter and purer; and we all, even the little tots, walked softly as in the presence of the Lord for hours afterward. I fail to see how any Christian can but deplore the passing away of these real pastoral visits."

That there has been a "passing away of these real pastoral visits" seems evidence that many pastors have decided there is no longer any desire for them. One wonders whether the decision may not be the result of the natural desire of the pastor himself to evade pastoral visits. That the modern family with its ceaseless round of social activities is more or less indifferent about whether or not the minister ever sets his foot inside the door is doubtless true. But we know too that among those few who still lead quiet lives there is a good deal of pleasure created by the coming of the pastor and even the busier ones though not noticing his failure to come are very happy if he does come.

Seeking Efficient Substitutes.

One thing is certain, mere church receptions and similar gatherings can not be relied upon to supply the necessary contact between the pastor and his people. If the church is too large or other things make it impracticable for the minister to make many calls there should be an assistant or a committee definitely appointed to go into the homes of the people to strengthen the tie with the church. One church has recently had a sudden and overwhelming increase of membership and attendance. New pastor? No. New building? No. Same old pastor, same old church, only there aren't any empty pews and occasionally a few people stand through the

service. Nor has the preacher suddenly received the gift of tongues. He has merely started to advertise, not only newspaper advertising but the kind of publicity that results from having thirty-five interested (and interesting) women carrying on a quiet but persistent calling campaign each week. When a woman joins that church there are at least six persons to call upon her the following week. Doubtless any dream that woman may have had of being a merely passive member of the church fade somewhat under such an onslaught of enthusiasm. Doubtless there are those who would say that this plan is very good, that there should be more of this sort of thing, but that it does not take the place of the "real pastoral visit." Even so, may it not be a necessary substitute in many churches?—Continent.

The only woman bank director in the country is said to be Miss Catherine Olney, a member of the board of directors of the Park Trust Company, of Worcester, Mass. Miss Olney is a sister of Congressman Richard Olney, of the Eleventh Massachusetts district, and a niece of Richard Olney, Secretary of State under President Cleveland. She has been with the company three years, and was chosen a director as a result of her good work, as well as efforts in all the Liberty Loan campaigns.

Unto those who talk and talk
This proverb should appeal,
The steam that blows the whistle
Will never turn the wheel.

—Selected.



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UNIVERSITY SUMMER SCHOOL.

With many applications for rooms enquiries pertaining to courses coming in daily, indications are that the forthcoming thirty-second session of the summer school, which will open on June 24th and come to a close on August 8th, will be most successful both in point of view of attendance and work accomplished. Many new courses, besides those that have been given in the past, will be offered, according to information contained in an abridged announcement pamphlet just issued, which is being mailed free upon application.

The program for the forthcoming commencement at the University, the

dates of which are June 15, 16, 17, and 18, has just been announced. It contains several new features, including an historical pageant to be presented on the afternoon of class day exercises and arrangements whereby the various reunion classes will have more time to themselves for renewing the bonds of friendship.

Secretary of the Interior Franklin B. Lane is the commencement Day speaker, while Rev. John Ellington White, pastor First Baptist Church of Anderson, S. C., will preach the baccalaureate sermon. The visit of Secretary Lane will mark the fourth University commencement address by cabinet members within the past four years. Secretary McAdoo was here in 1915, while Secretaries Daniels and Baker were present for the 1917 finals. The visit of Secretary Lane to North Carolina, particularly at this time, promises to make the occasion one of momentous importance to the State. More emphasis is being put on the class reunion program than heretofore, the get-together affairs having been styled "Victory Reunions."

"What became of Piute Pete?" asked the visitor at Crimson Gulch.

"He joined the army," answered Broncho Bob.

"Thought he was too old to fight."

"He was. But he was such a fighter that nobody dast tell him."—Washington Star.

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After a great battle I had been up all night helping to bring in the wounded" said Dr. Kelman, one of Scotland's scholarly ministers, who went to minister to the men with the colors. "I was alone in the clearing station at four o'clock in the morning. A boy came in badly wounded; and, as he stood with his arm around my neck, I said to him, 'Laddie, why have you been so long coming in?' 'O, sir,' he said, 'I've been busy.' 'What have you been doing, laddie?' 'O sir, my mate was dying out there in two feet of water, and I couldn't come away and leave him, I held up his head above the water till he died.'

"My tunic was soaked with blood from the boy's wounds; and yet, as I helped him to the ambulance, he refused to go till we had taken another who he thought needed it more."

And this significant sentence was added by Dr. Kelman when he related the incident: "Through this love for their mates they are led up to the love that bled for us on Calvary."

"Take every chance you possibly can get to be kind, for some day there may be no more chances," says a popular author. Paul gives advice which is thoroughly in harmony with the spirit of Christ when he says, "Bear ye one another's burdens, and so fulfill the law of Christ."—Christian Endeavor World.

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THEY WANT AMERICA.

A message to President Wilson from Jaffer, Koolis Khan, a Tartar chieftain in a remote section of the Caucasus, expressing the hope that America will assume the mandatory over his principality, has been transmitted to the President through the American Committee for Armenian and Syrian.

Jaffer Koolis Khan, who is prime minister of the Tartar principality of Nakhichevan, thanks America for the food and clothing his needy subjects have received through the American Committee for Armenian and Syrian Relief, and informs the President that at the opening of an orphanage in Nakhichevan by the relief committee, official prayers were offered for him and for the American republic.

There have been requests from Armenian leaders that America accept the mandatory over their country, but this is the first of its kind, so far as is known, to come from a Tartar. In the absence

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of postal or other service, the message was brought out by special courier.

Nakhichevan means literally "the first stopping place," and tradition says it is the place where Noah stopped first on descending from the ark. It is at the foot of Mt. Ararat.

A translation of the document follows:

To the Imperial Representative,
The Supreme President of the United States.

The Musslemans of Nakhichevan and its vicinity in general, and their local Chief in particular express their heartfelt thanks to your Supreme Highness for the money, clothing and grain given by the American Relief Workers for the aid of the villages and hungry, orphans and poverty stricken community of Nakhichevan on the Arax River in the Caucasus.

From the depths of our hearts we applaud the advance and increase of glory of the American Republic, and her manifest faithfulness and sincerity in the pathway of humanity's progress. From Almighty God we pray long life, for your Supreme Excellency.

We are confident also that in the future, America, the Servant of Humanity, will extend to our State a guiding hand to help us.

Today (March 3, 1919), in the orphanage opened by America, in the presence of a great multitude, official prayers were offered for your Supreme Excellency and for the American Republic.

We beg that your Supreme Excellency receive our thanks offered humbly at your feet.

Chief of the Nakhichevan Government.
(Signed) Jaffer Koolie Khan.

SYRIA'S NEEDS.

The need of clothing in Syria is so great that many people have to borrow garments before they can appear on the street, according to a letter received by the American Committee for Armenian and Syrian Relief from Major James H. Nicol at Beirut. He says:

"When we came into Syria after the occupation, it might really almost be said that there was no clothing in the Lebanon mountains. Some who appeared on the street in a fairly respectable way were found to have no under-clothing of any sort and very little bedding in their homes. Cases are reported to me constantly where women have to borrow clothing to come down to the headquarters, and certain pieces of clothing are handed from one person in a village to another; and this is the condition even after we have been working as hard as possible to make and distribute clothing for four months past. We should have had at least 500,000 garments to distribute, whereas the best we have been able to do up to the present is to make and distribute about 100,000. This clothing need will go on for some time to come, as very little cloth is coming in and most of the people in the mountains have no means for purchasing what there is here."

Why Joe Left Home.
"Dear Joe—Come home. Forgive and forget. I have destroyed the book of war-recipes.—Violet."—Tit-Bits.

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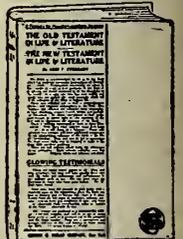
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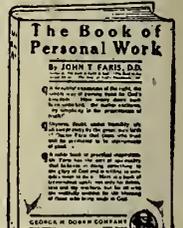
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THE FIGHTING KING.

Standing in picturesque isolation amid the rolling sanddunes at La Panne, a seaside village hard by the high road to Ostend, is a little white cottage which will live in history. It was the home of the King and Queen of the Belgians throughout the tragedy of Germany's occupation of their country. They were under fire practically without cessation. Many times they were advised to leave, but when for administrative purposes early in the war the Belgian government moved into France, the King and Queen resolved to reside in Belgium till the end. All this time the King was in command of his army and was the most familiar of the generals seen in the front line, while the Queen, her personal staff reduced to one lady-in-waiting, fulfilled her duties as a trained nurse.

A few days ago I met in London a Belgian officer who had had his wounds—very bad wounds—dressed several times by the Queen. "You have no idea what a divine influence she has been in these grim years," he said fervently.

* * *

Circumstances gave to King Albert—a fine upstanding man of six feet three inches, in the full prime of his 43 years—the opportunity to don the mantle of the fighting kings of history, and with splendid bearing he wore it. Day after day he went up the line to organize and inspire his war-worn troops. His life was that of a fighting commander. Shells fell around him, bullets whistled past him; few soldiers had more narrow escapes.

He had in personal attendance just four officers and a secretary. Every morning he rose at 6 a. m., his secretary was with him in less than an hour, his morning's business was followed by a ride (he is a keen and accomplished horseman), and military conferences and visits to his troops in the thick of the fighting occupied the remainder of the day. He was on many air reconnaissances over the enemy lines and he flew over Ostend a month before the Germans evacuated it.

Small wonder that King Albert and

Queen Elizabeth have gripped the imagination of their people and made the emancipation of Belgium under their guidance a glory which is in itself a crown.—London Daily Mail.

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Norfolk Southern Railroad**

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No. 30.	
Lv. Charlotte	x6:30am
Ar. Star	9:45am
Ar. Asheboro	y10:50am
Ar. Aberdeen	y 3:00pm
Ar. Varina	12:34pm
Ar. Fayetteville	y4:55pm
Ar. Raleigh	x1:20pm

No. 18.		No. 4.	
Lv. Raleigh	x2:05pm	x9:20pm	
Ar. Wilson	4:05pm	11:35pm	
Ar. Greenville	5:42pm	1:06am	
Ar. Washington	6:50pm	2:25am	
Ar. Belhaven	8:15pm		
Ar. Elizabeth City		6:00am	
Ar. Norfolk		8:10am	
Ar. New Bern		4:00am	
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Sparkles

The Optimist.

"Woman," he hissed, "woman, do you thus spurn my heart after leading me on?"

"When did I lead you on, as you call it?" asked the girl.

"Did you not tell me that that fortune-teller had told you that you were to wed a handsome blond young man, with the grace of a Greek god and the voice of an eolian harp?"—London Tit-Bits.

Another Editor in Bad.

According to the Wichita Eagle, an editor in a near-by town has moved his press over against the door and is having his meals sent in at the window since he let this get by in a society item: "Mrs. Catt's popularity is evidenced by her many friends in this vicinity."—Kansas City Star.

"Was your husband cool when you told him there was a burglar in the house?" asked Mrs. Hammer.

"Cool," replied Mrs. Gabb, "I should say he was cool. Why, his teeth chattered."—Cincinnati Enquirer.

Caught At It.

"Do you know anything about flirting?" asked Ethel.

"No," replied Jack, sadly. "I thought I did, but when I tried it the girl married me."—London Tit-Bits.

Soon or late the old friends come back, however newly dressed: The paper announced the death of William B. Jones when he was not dead. The next day it printed the following notice: "Yesterday we were the first newspaper to publish the news of the death of Mr. William B. Jones. Today we were the first to deny the report. The Morning Star is always in the lead."

The lecturer was discussing forest preservation. "I don't suppose one of you people ever did a single thing to save our timber!" he shouted. "Please, sir," spoke up a timid youth, "I shot a woodpecker once."

And now it looks as if there would be war between the Czechs and Poles. It is an old world and full of trouble for the compositor and the proof-reader.—Rochester Post-Express.

"When I get a car, I want one that will just fit my habits." "Then, my dear, you had better get a runabout."—Baltimore American.

"We're saving fuel," remarked the "I just left my husband stamping the floor to keep his feet warm." "He drift stamps, eh?" said her wag-wag friend.—Boston Transcript.

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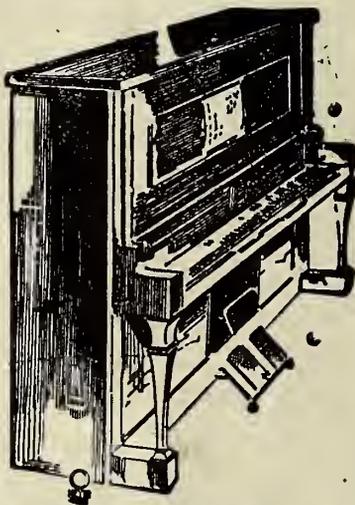
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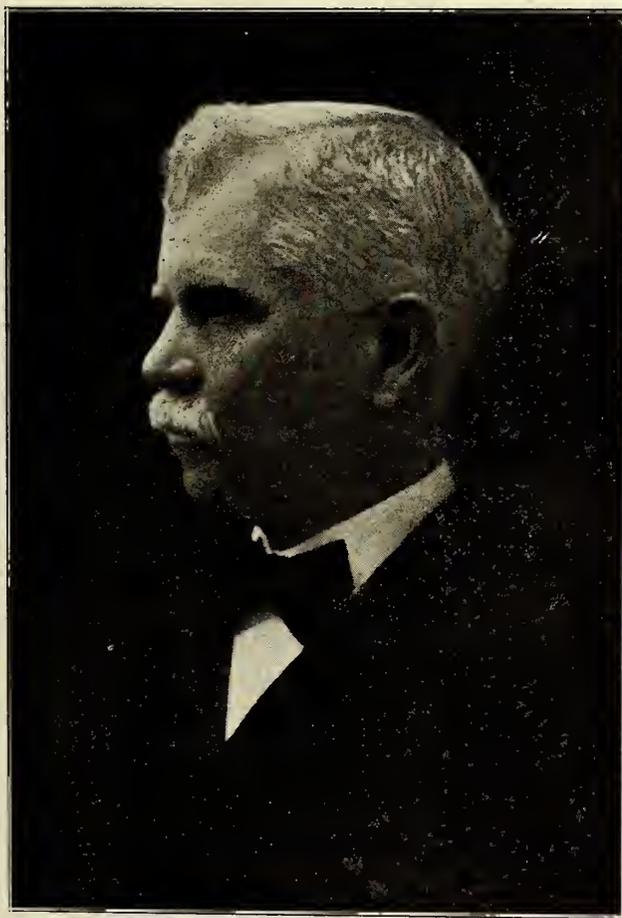
—EDITORS—

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., May 28, 1919.

No. 21.



REV. A. M. FRASER, D.D., OF STAUNTON, VA.
Moderator New Orleans Assembly.



Editorial



General Assembly.

Editorial Correspondence.

IN my last letter I mentioned the organization of the Assembly and a few items of the opening business. As that letter was sent in a hurry in order to catch the mail, in this I will in a more leisurely way try to enable our readers to see the Assembly as we see it.

In the first place we must get a proper vision of this great city where we meet, for I doubt whether the average reader begins to realize what a great city we have at our door. Nearly 400,000 people of a most cosmopolitan character, stretching fourteen miles along the river, with Presbyterianism growing faster and exceeding in numbers any Protestant denomination in the city.

It is a city of beautiful homes, which at this season seem almost hid in flowers.

Never in the history of the Assembly have the arrangements for the convenience and comfort of the members been more complete. Every possible want has been anticipated. All this is due to the energy and skill of Dr. George Summey, assisted by workers of rare faithfulness.

For weeks before the meeting Dr. Summey has carried this burden, and now that the crowd is here is still hard at work, finding homes and making new arrangements where the old have been upset.

Thus far, even the weather has been perfect, cool breezes, bright days and delightful nights. Probably it would be wise to touch wood, but the mosquitoes have even refrained from their usual activity.

The attendance is large, the personnel being of a high order. Here and there we have the grey hair, but the majority are young men. The race for the Moderatorship was confined to two entries, both good and able men, and either of whom would have filled the chair in a manner equal to any of the distinguished men who have gone before. The nominating speeches were too numerous and rather extravagant, but the speakers were young men who will learn better, after they, in the future, have suffered awhile. Dr. Fraser, who was chosen, is one of the strong, conservative men of the Church, and already he has justified the choice by the prompt expedition of business.

In the reports of the Executive Committees the effect of the war was seen, yet it is remarkable that notwithstanding all the drawbacks, we have made a wonderful advance along nearly every line. The war opened the purses of people and accustomed them to think in large figures, and the Church has evidently shared in the opening.

On Thursday evening Dr. Vance delivered his lecture on "The Doughboy in France" to a packed house.

He brings word that the soldier longs for the old gospel. When he went over, he took with him several lectures on war subjects with a little gospel interspersed, but he soon learned better, and gave heed to the advice of a commanding officer, a Presbyterian elder, who told him that the men were tired of war, and wanted the gospel. On one occasion, as many as 1,200 men stood up and accepted Christ.

According to Dr. Vance the real hero of the war was not the generals, but the doughboy who braved danger and suffered discomforts, all with a cheerful heart and a joke.

Dr. Vance is gifted with a most magnetic voice which adds pleasure to his stories. He is by long odds our best platform orator.

Friday morning was devoted to reports of Committees. The report of the Committee on the Sabbath and Family

Religion was not an encouraging one. It is evident that family religion is lacking in having a family altar, without which there can be no vital religious growth. This report also touched upon the desecration of the Sabbath, showing that both preachers and Y. M. C. A. secretaries used the Sunday trains, in order to save time.

This was a most exhaustive report and showed not only great research, but much labor.

The Reformed Presbyterian Church asked that the Assembly join with them in petitioning that the United States Government add the following amendment to the preamble to the Constitution:

"We, the people of the United States, devoutly recognizing the Authority and Laws of Jesus Christ, the Saviour and Ruler of Nations, and desiring to form a more perfect union, etc."

The Assembly will later hear the delegate of this Church and consider this question.

The report of the President of Woman's Work, Mrs. Winsborough, was read by Dr. S. L. Morris, who spoke in the highest terms of the work done. He spoke of the educational value of the various meetings of these ladies in training them in knowledge of Presbyterian Church government. He also called attention to the Conference of Colored Women organized under Mrs. Winsborough, in which many domestic utilities were taught, and a higher aim given to their lives.

On Saturday morning an important communication from the General Assembly of the Presbyterian Church of China, was received, in which we were informed that there has been organized in China a Provincial General Assembly of the Presbyterian Church of China, comprising the churches known as Northern and Southern Presbyterian, German Reformed, Dutch Reformed, English Presbyterian, Church of Scotland, Free Church of Scotland, Irish Presbyterian, Canadian Presbyterian, and New Zealand Presbyterian. There are more than 76,000 members. Rev. P. F. Price, D.D., of our Church, is Moderator.

A joint Committee composed of six Presbyterians and six Congregationalists has been appointed looking to a Federal Council of the two denominations, with a view to organic union.

When the report of the Special Committee on Federal Union was presented, there were two reports, one, the majority, read by Dr. J. M. Wells, and the other, the minority, by Dr. W. R. Dobyns.

Both papers were referred to a Special Committee appointed by the Moderator, of which Dr. Tucker Graham was elected chairman.

In view of the influence exerted by the Jews and Knights of Columbus in the war as shown by favors granted by the Government, the Protestants have organized an inter-church movement which was laid before the Assembly by Dr. Vance.

He explained that it was a spiritual and evangelistic movement rather than doctrinal and that it was begun first by our Church. Rev. Chas. H. Pratt added to what Dr. Vance had said. He emphasized the advantages of systematized work in avoiding any conflict of interests.

One of the questions that excited much interest was how to deal with non-resident members. Among many suggestions we name a few:

1. Let the pastor teach his people the importance of taking letters with them when they move.
2. Let the pastors always notify the church to which they go.

3. Write a tactful letter to those moving away, urging them to unite at once with the local church.

On Saturday afternoon the Presbyterian churches of the city gave an auto ride to the members of the Assembly and visitors. From 2 o'clock till 6 o'clock we were carried over the city, and thoroughly shown every point of interest.

We doubt whether any city in the South has more points of interest or more beautiful homes.

All will carry with them the most pleasant impression of this great city of the South, and of its hospitable people.

On the Sabbath the Presbyterian churches of the city were supplied by members of the Assembly. Ordinarily the Methodist churches turn their pulpits over to us, but as the pastors were making a special effort to finish their "Centenary Drive," we could not expect that courtesy. The Moderator filled the pulpit of the Napoleon Avenue Church, preaching a strong sermon. The three editors of the Church sat in the pulpit with him, and gave him their moral support.

After the rest of the Sabbath, the commissioners met on Monday, ready for steady work.

The day was filled with routine business, but at the evening hour the Foreign Mission Committee had their popular meeting.

There were only two missionaries present, Rev. W. C. Buchanan, for 27 years a missionary in Japan, and Rev. S. D. Winn, of Korea.

Mr. Buchanan brought encouraging reports from Japan, showing that in 45 years there had been gathered 95,000 members of the Protestant churches. While there were fewer missionaries than usual, they had a star attraction in the person of Dr. Egbert Smith, the Executive Secretary who came in, just from a nine months' tour among our mission fields in Japan, China and Korea.

He seems to have led rather a strenuous life while absent from his office. He spoke to the missionaries 50 times and to the natives 118 times, and from his accounts the Chinese are more patient hearers than the average American, as he had often to preach two sermons to the same audience, while we congratulate ourselves if we can hold one audience thirty minutes.

It seems that the fame of our President has reached even the interior of China, and that they look upon him as the great man of the world.

When Dr. Smith travelled among them, they really took him, on two occasions, for Woodrow Wilson, and in other places Dr. Smith made the President his text, explaining his training in the manse and the effect of religion on his life.

Dr. Smith's address was really the best we have ever heard from him, a model as to time and matter. It was only 40 minutes in length, but it was full of information and incident, and it left his hearers anxious for him to continue—a rare experience in the life of a secretary. It would seem that his sojourn among our self-denying missionaries had exerted a wonderful influence over him.

Seldom in the history of a General Assembly has any man, brimful of interesting matter, gifted with imagination and a flow of words, standing before an immense audience who listened with intense desire for more, ever stopped "in medias res," of his own accord. In the language of the small boy, "We must certainly hand it" to Dr. Smith. May his tribe increase.

After this service, Dr. Vance brought before the Assembly the inter-church movement. It came endorsed by the representatives of our Executive Committee, and Secretaries Sweets and McMillan, together with Rev. C. H. Pratt, spoke in its favor.

It was referred to a special committee consisting of Dr. W. R. Dobyns, Dr. Fleming, Rev. T. L. Green and Elder T. C. Stevenson. This committee brought near the close of

the Assembly a report endorsing this movement. Dr. Fleming, without bringing in a minority report, stated his reasons for refusing to sign it. Dr. Summey and others spoke against as having in it dangerous possibilities, but it was adopted by the Assembly.

On Tuesday there sprang up a sharp debate over the question whether the contributions of the Ladies' Societies should be sent direct to the Executive Committees or to the Woman's Auxiliaries. It was decided that the report of the committee, of which Dr. Henderlite was chairman, should be sustained, which was that such moneys should be sent to the Executive Committee.

Such was the action of the Assembly, but we have a shrewd suspicion that the ladies will send their moneys where they please.

Much time was given to hearing the representatives of the Federal Council in the persons of Dr. Chas. E. Macfarlane, Capt. Albert Leo, representing the Protestant churches of France, and Rev. Pierre Blommeart. Rev. Dr. Chas. W. Gilkey was also heard as the special representative of the Federal Council.

These speeches took up much valuable time, which meant that at the close of the Assembly important business would be rushed through in haste. Courtesy demands that we give them a hearing, though sometimes they forget that courtesy also demands that they be as brief as possible. In reporting the views of soldiers, these visitors who have been abroad are often guilty of that logical fallacy of arguing all from one. They no doubt talk with a few soldiers who have their peculiar views on church work and doctrine, and they at once assume that such is the opinion of the entire army, forgetting that any of us at home can talk to men on the streets and get similar views. Yet no one ever thinks of inferring that the churches must reorganize their methods and find new doctrines.

The Organic Union matter in the shape of various overtures was referred to a special committee, of which Dr. H. Tucker Graham was chairman.

The report of this committee was an exceedingly able and well written one. After stating that there is general unrest in our churches in the border States, it concludes as follows:

In view of all the facts brought to its attention your committee favors some form of closer relations. Your committee therefore recommends:

1. That the majority and minority reports, with all other papers that have been in its hands, be referred to an Ad Interim Committee which, in conjunction with similar committees from one or more of our sister churches of like faith and order, shall consider the whole question of closer relations.

2. That whatever plan, or plans, this Ad Interim Committee shall decide to report to the General Assembly shall be formulated in the most definite terms possible, and that this Ad Interim Committee shall make its report to the next stated meeting of the General Assembly.

3. That this Ad Interim Committee be instructed to publish in the church papers, not less than two weeks prior to the meeting of the Assembly, the plan, or plans, to be submitted by them to that body.

4. That this Ad Interim Committee shall be composed of one member from each Synod and that each Synodical representative and his alternate shall be nominated by the commissioners of such Synod who are members of this Assembly, and that their names shall be reported to the Moderator for appointment before the final adjournment of this Assembly." The Moderator is requested to designate the time and place for these group meetings.

Your committee feels that it cannot conclude this report without placing upon record its appreciation of the able and

(Continued on page 9)



Contributed



Travel Notes From the Near East

By R. E. Magill.

"**L**IFE is full of surprises" is a truism acknowledged by all but it is safe to say that only those who have been bold enough to attempt a trip through Europe and Eastern Asia during these turbulent war days really have had a full 100 per cent experience in surprises.

First of all is the amazing difficulty of getting permission to go where you started for and next is the problem of getting there after your permits are issued.

We left New York on March 14 after spending four weeks in securing passports and after changing our steamer reservations to five different boats, and our landing place to four different ports. We expected to begin our relief work as representatives of the American Committee for Relief in the Near East within two weeks after leaving New York, but a month has passed and we have just reached Port Said, Egypt, where is located the largest refugee camp in Asia for deported Armenians.

It would make a long story to tell of our amusing and exasperating experiences in trying to convince doubting war officials that we were harmless Americans on a mission of mercy and not on mischief bent, but it would make an incredible yarn if I should tell of the wreck and demoralization of the transport system of the continents.

Naturally all transportation is still under military control and a military attache must O. K. your passport before you can board any sort of a train or boat. This simple (?) process requires from two hours to three days and we usually find that the office is "closed for the day" and will "open tomorrow at three o'clock." The unexplained mystery is what these O. K. officers do with all their time when not putting visas on passports. They are a most obliging and handsome set of young fellows when you get at them and our guess is they have so many dates with the pretty girls of these European and Asiatic cities that they find keeping office hours a great nuisance.

Riding on a continental train was never a very joyful sensation but in these war times you get more thrills for your money than you ever had on a "shoot the shute" at the county fair.

You run the gauntlet of a string of soldiers from the time you sight the station until the guard locks you in your queer little box stall and when the train finally starts the military guard and the train men begin their inquisitions.

Holding a seat ticket is no evidence at all that you are entitled to travel and you must produce a permit from the district commander-in-chief that you are on urgent business and therefore must ride on a train or boat. No matter what route you take you are guarded by armed forces and you can't move your elbow without punching a soldier in the ribs.

The movement of soldiers is not confined to demobilized men by any means and on our trains and boats the vast majority of the soldiers were still in active duty and on their way to new fields of service.

We shipped on an English transport, from Marseilles to Port Said and were under strict military orders the trip through. We donned life belts every time we passed through a narrow channel not through fear of submarines but to be ready for trouble should our ship strike a floating mine, many of which are still adrift in the Mediterranean Sea.

After considerable effort we secured a permit to run down from Port Said to Cairo and here again we had evidence that the war is far from being over regardless of what the Peace Conference may do.

An interesting story could be told about the situation in Egypt and the troublous days ahead but it would be pre-

sumptuous indeed for a casual visitor to prophesy what the outcome of the present agitation and unrest will be. Unfortunately the proceedings of the Peace Conference are not reported in European papers as fully as in the American press with the result that the countries most vitally concerned are in the dark as to their future and the unrest grows with each day's delay.

It interests our commission to hear the high praise universally accorded our President and the word "Americanos" has undoubtedly been our safeguard in some rather doubtful situations.

We do not know what reports the American press has carried but the situation in Egypt is exceedingly grave if we are to believe the statements of military officers, intelligent Arabs and missionaries who sense public sentiment quite accurately.

There has crept into the mind of the intelligent class of every nation the idea that the principle of "Self Determination" for which President Wilson has contended means that every subject people will have the right to erect a form of government free from outside control after the treaty of peace is signed.

There is a strong sentiment for setting up an independent government for Egypt and their slogan is "Egypt for the Egyptians." It matters not that they are enjoying the most liberal and humane form of control they have ever enjoyed and that England is planning even more liberal things under the new form of protectorate, the fact remains that the progressive Egyptians want freedom from all outside control. We saw the delegation of public officials on their way to Paris as we made our way into Cairo on April 11. As is usual in such cases the movement has some unwise leaders and in their celebration of the sending of the delegation to Paris a clash between the British troops and a boisterous procession occurred.

The usual result followed and order was restored after about fifty natives and some twenty soldiers had been killed. The rebellious spirit flamed up all over Egypt and the troops are quelling riots with that thoroughness and dispatch for which the British Army is noted.

Scattering an unruly mob and quelling the spirit back of it is a different matter, however, and the best posted observers feel that a long period of unrest and troublous days are ahead for England or any other power that undertakes to govern this ancient land.

We arrived in Cairo the day after the most serious trouble and the air was tense with feeling. This old city is always interesting but a new touch was added by the presence of alert British troops on every street and the sinister look of gatling guns as they peered down from the roof of buildings which commanded the main thoroughfares. Even the quiet of the Pyramids and Sphinx was disturbed by the war spirit and the great pyramid is capped by an army wireless station while the beautiful valley at the foot of the Pyramids is commanded by an artillery post on the crest of the ridge. The city was quiet during our stay but in our trip through old Cairo where the heavy fighting occurred the streets which showed the barricades of the previous night's battles our guide had to explain to the sullen crowd on every turn "These are friendly Americanos."

We experienced nothing more harmful than looks of hatred but we did not think it prudent to do any sight seeing after dark.

What the future has in store for this seething pool of illiterate and Godless humanity only high heaven knows, but one thing is sure and that is the signing of a peace compact at Paris will not mean peace and contentment for this turbulent people.

We are to make a thorough investigation of the condition of the 8,000 Armenians in the Concentration Camp at Port Said and will then go to Jerusalem to inspect some orphanage work there before going into Syria and Asia Minor.

"Honor Roll" of Churches Increasing Pastor's Salaries

Different Viewpoints—No. 1—Self Versus Service.

By Rev. W. H. Miley, D.D.

WE have been very much interested in the honor roll, and while it is gratifying to see how many churches are already coming to the front in this matter, we cannot help asking why the number does not increase more rapidly. Every one has been forced to recognize the fact that every item of living expense has climbed to the top. To meet this increased cost of living, various Unions, Brotherhoods, Fraternities and other organizations have taken concerted action for increased wages, larger salaries and better income. This call has received a favorable response in almost every quarter from the Government down. Why has the Church been so slow to make the move? Is it because the minister has not demanded it? But if the minister says anything he is accused of preaching for money, and the cause that he loves suffers! Since his lips are thus sealed, the matter rests on the voluntary action of his people. And here we find the difficulty in the different viewpoint. It is our purpose to notice briefly in this article Viewpoint No. 1:

Self Versus Service.

And the following facts will illustrate our meaning: We recently heard a splendid Christian woman, wife of an eminent lawyer, explaining her husband's absence from home by saying: "He is at the Capitol lobbying. You know there is a bill before the Legislature looking to an increase in the salary of the judges. His brother is one of the judges, and unless that bill is passed, he will have to resign. He can't live on the present salary, for it is only \$3,000.00." In less than fifteen minutes the same woman was lamenting the loss of their pastor, and said: "We can't understand why he left us. He was the most popular minister we ever had. Everybody loved him, and he was doing such splendid work. It could not have been a question of money, for we were paying him \$1,000.00, and if that had been the trouble we could easily have raised it to \$1,200.00."

It is hard to understand how that good woman could so readily see how her brother-in-law was unable to live on a salary of \$3,000.00, and yet could not think of her pastor needing, or even wishing for more than one-third of that

amount. Then, there was an acknowledgement that they could easily have done a little better if the demand had been made.

About the same time, we knew of an officer in one of our churches who, in giving a reception to some friends, paid \$150.00 for a floral design for his dinner table, and a few days later said to his pastor: "I will have to reduce my church subscription. The income tax is ruining me. It is over \$50,000 this year." (And that was before the heavy war tax). These are, perhaps, extreme cases, yet how strongly they illustrate the spirit of the times! The explanation is that self is put before the Kingdom. Thus, in many cases, the minister, deprived of the actual comforts of life, and forbidden to say anything on penalty of injuring his work and influence, is left to bear the burden, while those for whose highest welfare he is laboring—whose every known burden and sorrow is his also, live on in luxury forgetting the Saviour's declaration: "The laborer is worthy of his hire," and that "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

When David, directed of the Lord, asked to buy the threshing-floor of Ornan that he might build therein an altar to the Lord that the plague might be stayed. Ornan said unto David, take it to thee—lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all."

"And King David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offering without cost." I Ch. 21.

The sooner the Church gets back to David's idea, the better it will be for her.

For, surely under present conditions of cost of living, and wage of unskilled workmen, the average church cannot say of her trained pastor, who has spent years in time and expense of preparation, "We are paying 'Full Price.'"

Davidson, N. C.

From Live Oak, Fla.

By Rev. H. M. Pressly.

WE rise to say "Amen" to your suggestion that "readers of the Standard might enjoy a rest" from the discussion of the tithe.

If brethren will note carefully the difference between "tithes and offerings" and also Rom. 6-14 and 2nd Cor. 8-5 and 11-12 and 2nd Cor. 9-7, and follow these Scripture teaching, there will be no occasion to discuss the "thou shalt" and "thou shalt not" but encourage all to enjoy and use the privileges of Christians rather than study the law.

* * *

We have enjoyed a very mild winter—rather the absence of winter—for we had only a few days of cold weather. Presbyterianism is not so popular here as in the Piedmont country. In fact, outside the cities our churches are weak and many of them waning. This Northern Florida was once a vast forest of (mostly) long leaf pine. The lumber and turpentine business were the principal industries. Now, the timber is mostly destroyed. Much of it wasted, as in all timber sections, and people are adjusting themselves to new conditions. General farming with cattle and hogs a special side line has developed wonderfully in a few years. Corn, cattle and hogs are being shipped from here to Kansas City. When the lumber business was in full blast towns and villages sprung up at or near the mills. Often some of the owners and managers of the mills were Presbyterians, or favorably disposed towards us, so many Presbyterian churches

were organized with the lumber men as the principal supporters. But when the mills were closed or removed, these people went with them and left a few feeble folk in the midst of "Hard Shells," "Holy Rollers," "Adventists," "Campbellites," etc., to maintain our church. Some of them soon gave up and let the church perish. Some are exemplifying the "perseverance of the saints" by staying and struggling to maintain the church until some Presbyterians "move in," which they do sometimes, or until they can develop some good members through the Sabbath School, but the material at present available must be caught very young and carefully trained to make real Presbyterians. This Presbytery (Suwanee) has recently employed a Presbyterial Superintendent, Rev. A. P. Gregory, of Tennessee, who is not new to the work and who seems to be doing fine service here. Probably some of the weaker churches will be dissolved and the field left to others. A regrouping will give better service to others. But what a mission field and how loud the call for real Home Mission workers!

The little band of Presbyterians in this modern town of 4,000 people have a neat brick church and about 60 resident members, and they ask us to remain, but we do not feel that we should settle here. Have no special plans for the future, but wish to follow the Lord's orders.

With kind regards and best wishes to all.

Live Oak, Fla.

The Lord's Hand at Nacoochee

A Testimony by the Superintendent.

LOOKING over the past twelve months, remembering some of the Lord's dealings with us, I am constrained to record the following as a witness to His goodness.

A year ago I was absent from the office one afternoon at mail time. Our bookkeeper looked me up to hand me a letter from our banker in which he called our attention to a small overdraft, and to notes due within a few days, the total amounting to \$1,029.00. The letter was written in a cordial tone but my heart went into my boots as I wondered what provision could possibly be made to meet these demands. After insisting that I read the letter again, he handed me the following entirely unsolicited letter:

"My Dear Mr. Coit:

"I am enclosing from Mr. one check for \$1,000.00 for your most worthy Institute. I know how difficult must be your efforts in these strangest times in the world's history and we are very glad to help a little."

As I looked up, the bookkeeper added: "There are several smaller checks in the mail amounting to \$40.00."

One of our greatest needs for many years has been additional farm lands. A business friend told us of his hopes in securing \$5,000.00 of trust funds for the purpose of purchasing land. We took option on adjoining lands for \$8,000.00. Some months passed and all went well. Then the prospects of securing money from this source began to fade, when, without any appeal having been made, a letter came from an almost unknown friend in another State, enclosing a check for \$6,000.00 for the purchase of additional land. today Nacoochee has clear titles, duly recorded, to 260 acres of land.

During the past four months we have been staggering under a series of unprecedented epidemics, not only influenza but other serious sickness invaded both school and neighborhood.

For a long time it has been clear that Nacoochee could

not go forward without some better provision being made for the care of the sick. When the second outbreak of influenza came, a meeting of our workers was called to discuss emergency measures. It was the unanimous opinion of every one present that the only thing that we could possibly do was to close school and get every one away as quickly as it could be done. Of course we were all feeling very blue over the situation.

Within a few minutes of the time the decision was reached, three telegrams were handed to me—one of these read: "Hospital fund unanimously voted to Nacoochee." This came from the president of a hospital organization in Atlanta, reporting the decision held that day for the purpose of disposing of an unused balance which had been out on interest for the past ten years. Our workers' meeting was immediately transformed into one of praise and thanksgiving.

As I record this testimony we have deposited in the bank this check, which came a few days later, \$4,705.72.

Also a check received from a lady in another State to whom no appeal had been made with the following note: "Having heard that you were trying to get up funds with which to build a hospital, I am enclosing a check to be used in that way." She asked that her name be not mentioned. The gift was for \$1,000.00.

Surely these experiences are from the Lord and through them His voice is declaring His will—that we take fresh courage and with renewed faith go forward.

Nacoochee Institute, March 31, 1919.

The hospital fund above referred to was given with the understanding that a total of \$10,000.00 be raised and this entire amount be used at once in erecting and equipping a hospital for serving the school and community.

If any reader wishes to help with this fund, please send to J. K. Coit, Sautee, Ga.

A Vital Issue Once More

By Mrs. E. C. Murray.

AN "independent" young people's organization was never contemplated by the writer of the original article, A Vital Issue. Such an organization would be an anomaly in the Presbyterian Church. The article in question was merely suggestive as to the name and nature of a separate organization that is already being projected, as the following quotation taken from the prospectus of the Young People's Conference to be held at Queens College will bear witness:

Purpose.

1. The Young People's Committees of Synod and Synodical Auxiliary, convinced of the need for a State Conference in addition to the one at Montreat, are planning a conference for the young people of our churches to gather them in one place for seven days to worship, study and confer on the work of Christ's Kingdom and its relation to young lives.

2. To stimulate Young People's Work in all the churches of the Synod of North Carolina and ultimately organize it as efficiently as other departments of our Church work.

The writer of the article in question is not only a hearty supporter of the new Young People's Conference but at our last Synodical Auxiliary meeting was on the Committee of Young People's Work that recommended said Conference as proposed by our Secretary of Young People's Work. The object of the article was not so much to capture the Christian Endeavor Societies as to assimilate them along with all others into one unbroken body, not necessarily interfering with their interdenominational work, but at the same time deepening their Church loyalty and intelligence. The number of older people in the Christian Endeavor So-

cieties is a negligible quantity, just enough to give dignity and stability to their organization, otherwise they are not truly Y. P. S. C. E as their literature will show.

As to the financial side, as regards organizational machinery of our woman's work, the total gifts of the women have increased in the last five years by over \$100,000.

Our young people's contributions have increased by about \$2,000, showing that they are not developing proportionately.

New machinery and expensive is not being advocated.

Let us take what is already in existence, and make of our Young People's Presbyterian Rally Days all that they should be, by using a somewhat closer organization with a "local habitation and a name," whereby they might, as one of them expressed it, "be somebody and something."

Our young people must not be kept in leading strings but must be taught to be self-reliant and resourceful.

At the same time the Young People's Chairmen in Presbytery and Synod, and the Young People's Secretaries in the Woman's Auxiliary, should be in direct touch with and control of all that is done by the young people.

A Young People's Auxiliary was enthusiastically endorsed and voted for by the Christian Endeavor Societies of Greensboro, Durham, Winston-Salem and other leading churches of Orange Presbytery at the annual Rally Day held in Lexington last Summer, and there need be no conflict with their great interdenominational work.

Those of us who are interested are, after all, one in heart and aim, our sole purpose being to seek the ultimate good of the Young People's Work.

St. Paul's, N. C.

Cousin Bettie's Chapel

By Rev. Hugh W. White.

YOU have seen families in which every generation produces preachers? Such was the home in which she grew up. From earliest years she felt the call to Christian work. The foreign field especially attracted her, but Providence did not open the way. Thus Cousin Bettie, or Aunt Bettie, as she is known all over the Southern Church, i. e., Miss Bettie Penick, of Raleigh, N. C., gave her life to Christian work in Sunday Schools, Bible classes, visitation, and the like.

But the call to the foreign field always rang strongly in her heart. She did go to China by proxy, for nephews, nieces, cousins, represent her there. Then when she had no further need for her little property, she gave five hundred dollars to build a chapel in the Yencheng field. Is there anything wonderful in that? Do we not often hear of such gifts? No, we hear of some who are able to give by the thousands for hospitals, schools, residences in the missionary centers. We hear of those with smaller means giving sums for Bible women, preachers, cots. It does not occur to people of moderate means to give five hundred or a thousand dollars for a country chapel.

So Cousin Bettie's Chapel went up at Funing, a town where no missionaries live, a town of forty or fifty thousand people, the center of a territory of at least half a million. The local Christians, stimulated by her gift, out of their poverty gave liberally, and now they have a nice place of worship.

But the good work did not stop there. Hearing of this

chapel, a gentleman in Louisiana said he would give five hundred to put up either a school or a medical building alongside it. As there was a more urgent need for a school at Dienhu, a town twenty-odd miles away, he consented to put his money there. We also hear of a lady who thinks of giving a five hundred dollar chapel for Dienhu. Now comes the word that this brother in Louisiana still wants to see the work in Funing provided for, and offers to be one of three to give five hundred dollars each for a boys' school, a girls' school and a medical building on the lot where this chapel is built.

This offer comes just in time to be included in the big drive. The North Kiangsu Mission authorized Yencheng to call for five thousand dollars gold for country chapels, and these buildings would be included. Surely this is of the Lord, and he will find two others in our Southland to take up this offer. Don't let anybody tell you that five hundred dollars will not build a school or a hospital. We have a good medical work at Funing in a seventy-five dollar Sunday School building, given largely by the people of Myatt's Chapel, near Raleigh, N. C. But seventy-five dollars does not give much room for wards, you may imagine. Suppose your boy in France had to have his leg cut off in a seventy-five dollar hospital! A good many poor Chinese soldiers are treated at Funing.

Now will not Cousin Bettie be rejoiced up yonder, when she knows how her five hundred is growing? "There is that scattereth and yet increaseth."

Yencheng, Kiangsu, China.

Montreat.

By Rev. R. C. Anderson, Pres.

The many friends and patrons of Montreat will be pleased to know that a most excellent program has been provided for the approaching season. And among the number of new speakers to be added this season are the names of Hon. W. J. Bryan, Dr. Campbell Morgan, Dr. A. T. Robertson and Dr. A. C. Dixon.

The indications are that the attendance this year will be larger than ever before and that Montreat will be full to the limit of its capacity. There are only one or two cottages yet unrented and hotel and boarding house reservations are being made daily. Much improvement is being made in the way of equipment to give the best accommodations in the hotels. Hotel Alba is now being repainted inside and out and many conveniences are being added for the comfort of the guest. The Montreat store is being painted inside and out and other improvements are being made. An excellent manager for the store has been secured and everything is being done to provide the best possible service for the cottagers and boarding houses, also a much larger and more convenient Post Office is being provided.

It may be of interest to some to know that while nearly all of the cottages have been rented, there are several very attractive and desirable homes that could be bought at reasonable rates. This might enable some to come to Montreat this season that otherwise would find it impossible to do so.

Mrs. J. Wilbur Chapman has most generously donated the beautiful Chapman home and buildings with all equipment to the Mountain Retreat Association to be used for ministers as a memorial to the late beloved Dr. Chapman. And this home for ministers will be opened during the coming summer. It is planned to have a fitting memorial service to Dr. Chapman with a memorial address by Dr. F. C. Ottman during the first week in August, at which time the very valuable property of the Chapman home will be formally presented to the Association.

The program for the approaching season has not yet been printed, but we hope to have it ready for distribution at an early date.

An Earnest and Urgent Appeal.

By Rev. Edgar Tufts.

On a beautiful knoll overlooking the Grandfather Orphans' Home and within 150 yards of the Girls' Dormitory, is situated a five-room bungalow, which was built four years ago when labor and materials were cheap. The lot that goes with the building adjoins the Orphans' Home property. It contains nearly three acres of land on which have been erected several outhouses and a nice young orchard started.

The owner of this property offered it to the Home for \$1,100. It did not take Mr. Holcomb and myself long to decide to buy it. There were three good reasons: First, we believed that the property is worth the price. The owner told us that he was letting the Home have it at what it cost him, and that he had been offered \$1,200 for it.

Second, the Home needs this property. It needs it for the home for a hired man. Mr. Holcomb and his boys do a wonderful amount of work, but they cannot do it all. It is therefore necessary that a man be hired by the year. In order to keep such a man it is necessary that we furnish him a home. This one is exactly where and what we want for this purpose.

Third, we did not want the property to fall into the hands of others who might not be in sympathy with the Home, and who might cause trouble. Anyone can readily see that if an uncongenial family should plant themselves almost in our back yard and we had no way of getting them away it would be a deplorable situation.

For these reasons we bought the property and paid \$100 down. This was a legacy that had been left the Home by the late Miss Anna Twelvetrees. There is, therefore, a balance of \$1,000 to be raised.

We appeal to everyone who reads these lines to help us to raise this money. It will be due in a short time. Send contributions to either Mr. Holcomb or myself.

Trusting that our friends will approve of the deal that we have made and that they will help us to raise this money,
I am, Faithfully yours,
Edgar Tufts.

The Sunday School Program

By Rev. Daniel Iverson.

THE greatest child of the Church today is the Sunday School. It is from the Sunday School that the Church receives her greatest growth. It is from the Sunday School that the Church receives her teachers, deacons, elders, ministers and missionaries. It is the place of greatest opportunity, therefore the place of greatest service. The Sunday School, with a comprehensive program carried out, offers to the Church the largest field of usefulness and the greatest opportunity for growth.

Because of these facts the Southern Presbyterian Church should take advantage of the great opportunities afforded her through the Sunday School by making her Sunday Schools instructive, evangelistic and efficient in methods or organization.

Our Sunday Schools would be better places of instruction than they are if we had trained teachers and officers. Our Sunday School program ought to include a system of instruction in teaching and in God's Word that would prepare our teachers to teach.

We have a Teacher Training Course compiled by our Assembly's Committee that measures up with any course used today. If any criticism should be made, it would be that a course in Presbyterian Doctrine, so called, be added so that our teachers would be better fitted to teach our catechisms.

We have an Efficiency Chart that requires a school to have a class in teacher training for both present and prospective teachers in order to gain what our Assembly calls the Efficiency Standard. The International Association requires a teacher training course for a Sunday School to reach their Banner School Standard.

Through these methods and others, efforts are being made to develop teachers so that they can teach. So that they can adapt their subjects to the pupil and not try to adapt the pupil to their subjects. Trained leadership is the great need in the Sunday School today.

Our Sunday School program ought also to be evangelistic. We ought to have teachers who are in love with the Lord Jesus Christ and are trained to lead others to Him.

In our Sunday Schools we have thousands and thousands whose souls are literally "clay in the potter's hands." What an opportunity these souls offer to strong, developed Christians who are sympathetic and love young people. In such positions as superintendents and teachers leaders with these qualifications could render a great service to the Church. "When we win an adult we are simply winning a soul; when we win young people we are also winning careers of usefulness."

Our Assembly's Committee and the International Association are trying to help our Sunday Schools catch the vision of evangelism through the Decision Days and also through their efforts to help all teachers and officers be personal workers.

If we had a definite evangelistic program in all of our Sunday Schools what a growth our Church would have!

Our Sunday School program ought also include efficient methods of organization. We may have trained workers and an evangelistic program and while these stimulate attendance, they do not hold the scholars as well as an efficiently organized Sunday School. A Sunday School with interesting and carefully prepared exercises, graded, good records, observing special days, and with equipment, such a Sunday School will get the scholars. Then the work of the teacher is to evangelize the child. But it takes organization to increase the attendance.

Our Assembly's Committee on Sunday School work has as fine a plan to make efficient Sunday Schools as is to be found anywhere. It is more complete than the Banner

School Chart of the International Association. The Efficiency Chart has as its aims trained teachers, evangelism and efficient methods of organization.

These things are necessary in order to make the Sunday School the factor it ought to be in the work of the kingdom. The Sunday School upon this basis would have a place for every member of the Church in addition to those outside of the Church. It would be the place where the whole Church would be taught the Word of God. It would be our best medium of Church extension. It would be the place where the one talent and the five could all be used. It would indeed be the whole Church at work for the whole world.

The problem that confronts us, however, is to help all of our churches to catch the Sunday School vision. Our denomination covers so much territory that the number of men we have employed to build up our Sunday Schools cannot begin to cover the ground.

A number of practical Sunday School experts, say at least one for each Synod putting forth all their efforts to bring our Sunday Schools up to our Efficiency Standard would do more to meet the future needs of our Church along missionary, ministerial and benevolent lines than any other program we could map out for our Church. It would in addition bring a natural, healthy and large growth to our Church membership.

One of the main reasons for the remarkable growth of the Baptist denomination in America is her large Sunday School program. They have men in almost every State visiting Sunday Schools that are weak, holding institutes, teacher training courses, organizing new Sunday Schools and doing other forms of practical Sunday School work. As a result their growth has been remarkable. Their work in South Carolina has been especially so. A Sunday School expert in each Synod doing this same work would accomplish the same results for us.

We have as good a program for Sunday School work as any denomination. Dr. Glass is to be commended for his program. But he needs help to put it across. Congaree Presbytery has overtured the New Orleans Assembly to increase our Sunday School staff so that we will have under Dr. Glass at least one Sunday School expert in each Synod. This would help the Home Church grow and in that way help all of her causes to expand.

We have had the Evangelistic Assembly, the Country Church Assembly, we ought now to have the Sunday School Assembly and at that Assembly map out and adopt a program that will make our Church a great Sunday School Church. Let us do our best to bring our Sunday Schools up to the Presbyterian Standard of Efficiency keeping in mind the fact that Sunday School of today is the Church of tomorrow.

St. Matthews, S. C.

"One day
A wanderer found a lump of clay,
So redolent of sweet perfume
Its odors scented all the room.
'What art thou?' was his quick demand;
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then, whence this wondrous perfume—say?'
'Friend, if the secret I disclose,
I have been dwelling with the rose.'
Sweet parable! and will not those
Who love to dwell with Sharon's Rose,
Distill sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from Thee."

General Assembly.

(Continued from page 3)

self sacrificing work done by the members of the Ad Interim Committee of Conference on Federal Union. Theirs was a difficult and delicate task. It has been discharged with skill.

It seems clear to your committee that the existence of these diverse currents of opinion and desire cannot be safely or wisely ignored. We face a condition, not a theory. Something should be done to remove friction and prevent injury and waste. Those sections of the church that are strong and untroubled should strive to ease the burdens of our brethren who are facing a situation replete with difficulties of a grave and trying nature.

Five courses of action have been proposed, viz:

1. Complete Organic Union.
2. Organic Union according to the so-called "Synodical Plan."
3. Organic Union on the basis of Provincial Assemblies—with one Supreme National Assembly as the capstone of the system.
4. A federated body having only advisory powers, inspirational in its influence, serving as a kind of clearing house for the sentiments of fraternity and comradeship that dwell in the Presbyterian heart.
5. A Federal Union with clearly defined powers and responsibilities, and which, at the same time, conserves the autonomy of the constituent churches in doctrine and discipline, as well as in all other matters of local interest, including the tenure of church property and other material assets. This last is in substance the majority report of your Ad Interim Committee on Federal Union.

This report was signed by 13 out of 17 members of the committee.

These four brought in a minority report as follows:

"The undersigned members of the Assembly's Special Committee, appointed to consider the report of the Assembly's Ad Interim Committee on the Federal Union of Presbyterian and Reformed Churches; and to consider certain overtures bearing on the general subject of our relation to other churches, would respectfully recommend that the Assembly approve and adopt the majority report of the Ad Interim Committee, outlining a plan of Federal Union as indicated in the Committee's report, to be used as the working basis in the formulation of a Constitution for the proposed Federal Assembly by a similar committee acting with committees of other Presbyterian and Reformed churches.

This was signed by J. P. Robertson, E. B. McCluer, W. A. Zeigler, Harvey McDowell.

When this matter came up Wednesday morning, Dr. Wells and Dr. Dobyns, who had brought in majority and minority ad interim reports, were given the floor. Dr. Wells occupied 41 minutes of the time and Dr. Dobyns 53 minutes. Both speeches were clear and strong expositions of their respective views.

At first there was a move made to check the debate, but in the interests of fair play these two brethren were given a free rein.

The Assembly then began the discussion of the special report brought in by Dr. Graham, known as the majority report.

The minority report signed by the four objectors came before the Assembly as a substitute for the majority.

The question was whether to substitute this report for the majority report. The vote was 134 votes against the substitution and 100 votes in its favor, with the result that the majority report was adopted, which means that the Assembly voted that the majority and minority reports, with other papers relating to the subject be referred to a special commit-

tee, which in conjunction with other similar committees from one or more of our sister churches of like faith and order, shall consider the whole question of closer relations. We are careful to state the issue clearly, because the secular press has spread abroad that the Assembly voted for organic union with the Northern Church.

Such was not only not the case, but really the Northern Church was not considered.

They had wired us that they refused to consider any other question than organic union. The Assembly, taking them at their word, in so many words, said, "Very well, brethren, then we will consider closer relations with other Presbyterian churches."

The only time that the sentiment of the Assembly on the question of organic union ever came even remotely to a test was on the vote for Moderator.

Dr. Dobyns has long been known as an earnest and consistent advocate for organic union. Coming as he does from a border Synod and his church being on the border line of that Synod, he naturally felt the effect of friction.

Dr. Fraser, on the other hand, being far in the interior of the church, in the Synod of Virginia, strongly opposed to any union, stood as the representative of the anti-union forces.

While some voted for Dr. Dobyns because of his lovable character and his services to the church, the vote in the main turned upon the organic union and anti-organic feeling.

When the question did come up, even before any discussion began, organic union was relegated to the rear, when the Northern Church telegraphed that they would not consider that question. There was therefore no reason why we should discuss a question that had already been ruled out of the report of the Ad Interim Committee, under the instructions of the previous Assembly. The next question then was that recommended by our committee, federal relations with churches that would federate. Two views then developed, one to federate according to the recommendation of the Ad Interim Committee, and the other, to study the whole question, in connection with similar committees from other churches.

The Assembly therefore, by its vote, did not touch the question of organic union, but federation only, and it voted to appoint a committee to work out a plan in connection with other churches. The effect of this vote may not be to kill the question of organic union, but it will certainly postpone it for some time at least.

The Assembly took one radical step in sending down to Presbyteries an overture to make the office of elder or deacon rotary. When either is elected, at the end of five years, the election must be held over.

This change is desired as a means to rid a church of undesirable officers, but, in the case of an elder it would be a contradiction of our Book of Order. We have no idea that the Presbyteries will endorse it.

The Northern Assembly complained to this Assembly that the Central Church of Kansas City in building near one of the Northern churches of that city had violated the articles of agreement between the two churches.

Our Assembly replied that the proposed location is nearly one mile from any Presbyterian church of the city and is in the center of its own membership.

It further reminded the Assembly that the accepted rules of comity concerned only communities of 5,000 and fewer, and furthermore that this Assembly endorsed the action of the Presbytery of Upper Missouri which carefully investigated the case on the ground.

The Committee on Bills and Overtures made the following report:

From the Presbytery of New Orleans, memorializing the

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Educational



MITCHELL COLLEGE FINALS.

By strenuous work Mitchell College made up her lost time and closed as scheduled, May 9-13, with a successful year recorded and an interesting commencement.

A preliminary concert was given May 2 by the voice pupils of Mrs. M. C. Wood, piano pupils of Miss Henley and expression pupils of Miss Anderson. This was pronounced one of the best concerts ever given in Shearer Hall.

A large audience attended the recital given by Dr. Karel Bondam's piano, organ, 'cello and violin pupils in Shearer Hall Friday evening, May 9.

Dr. Bunyan McLeod, of Westminster Church, Charlotte, preached the annual sermon to the graduates and friends of Mitchell College, Sunday morning, May 11, at the First Presbyterian Church. Dr. McLeod's text was: "And Jacob was left alone"—left alone with his sins, his possibilities and his responsibilities. It was a sermon well worth remembering and Dr. McLeod delivered it with rare attractiveness and power.

Sunday evening Dr. McLeod addressed the Mitchell College Y. W. C. A. in Shearer Hall on "Keep Your Face Toward the Sunrise," and again he delighted his audience. At both services the college girls formed the choir, Miss Elizabeth Carlton singing the morning and Miss Evelyn Sadler the evening offeratory, with Miss Laura Moore at the pipe organ, while Misses Louise Brady and Juliet Bristol sang a duet.

Monday afternoon, May 12, Mrs. J. M. Moore gave a delightful reception to the Mitchell College Alumnae Association in honor of the graduates of the classes of '59-'69, this being the sixtieth anniversary of the first graduating class of the college, then known as Concord Female Seminary. The list of the "honor guests," all of whom could not be present, was: Miss Jane A. Caldwell, of Salisbury; Miss Annie Stimpson and Mesdames Harrill, Irvin, Williams, Leinster, Tomlin, Cooper, Kennedy, Howard, Hill and Drake, of Statesville; Mrs. Aleck Stockton, of Philadelphia; Mrs. Octa S. Barden, of Wilmington; Mrs. J. M. Downum, of Lenoir; Mrs. G. W. Fowler, of South River; Mrs. Massey and Miss Lydia Anderson, of Raleigh, and Mrs. S. A. Brown, of Troutmans. Refreshments were served by the Domestic Science Class, assisted by a dozen boarding pupils. Scotch broom, so dear to every Scotch-Irish heart, decorated the halls with pink roses in the library and yellow iris in the parlor to do honor to the guests of honor. The guests found it hard to decide which were the fairer, the girls of '59 with snow on their hair or the girls of '19 with only roses. The Alumnae Association held a short business meeting after the reception, when the officers of the association were re-elected, plans for a "china shower" for the domestic science room formulated and further endeavor to make the "James Hall Loan Fund" worthy of its name. One girl has help from this fund this year but the hope is to give help to many.

Dr. D. W. Daniel, of Clemson College, S. C., delivered the literary address Monday evening, May 12, in Shearer Hall. He is a charming speaker. His subject, "The Measure of a Man," was appealing to the girls in its very name and his handling of it left nothing to be desired.

Mrs. M. C. Wood sang exquisitely with Dr. Karel Bondam as accompanist.

The graduates with their degrees were: Susan A. Abernathy, B. S.; Evelyn E. Sadler, B. L.; Bessie Beula Elam, B. A.; Virginia Steele, B. A.

Certificates in home economics were awarded Cora Ewart, Sara Steele, Katherine Morrow, Gertrude Summerville. Certificates in stenography, Jean Caldwell, Julia Foster, Hattie Fowler, Marjorie Cochrane, Blanche Gillespie, Nellie Hines, Irene Patterson, Eugenia Satterfield, Ethel Teague, Beryl Troutman, Evelyn White, Claudia Williams.

Certificates in piano, Grace Kipka, Nola Charles Turner, Margaret Sloan. In violin, Ruby Johnson.

The Joseph P. Caldwell English Medal was awarded Miss Beula Elam for the best work in English. The Wm. A. Wood Bible Medal was won by Miss Katherine Pressly. Dr. Chas. E. Raynal presented these medals.

The board of trustees met Monday and were pleased with the work of the college the past year, the largest enrollment in the history of the institution being recorded last fall.

M. H. E.

FLORA MACDONALD COLLEGE.

The Flora Macdonald College commencement was opened on Sunday, the 18th of May, 1919, with the baccalaureate sermon by Rev. W. E. Hill, D.D., of Fayetteville, from a text found in the twelfth verse of the first chapter of Esther: "But the Queen Vashti refused to come at the King's commandment by his chamberlains." The message was most earnest and inspiring to the thoughtful young women who heard it, and its appeal for modesty, moral courage, silent fidelity to humble duties, and for Christ as the center of character was certainly the most timely in a day when too many of our women, both young and older, are daring so much in the wrong direction as to very perceptibly lower the standards of civilization.

Vesper services were conducted by Dr. Vardell, and at 8 o'clock Rev. E. L. Siler, of Maxton, preached the sermon before the Y. W. C. A., basing his discussion of Opportunity on the passage, "And the door was shut." This fine sermon was much appreciated.

There was an unusually large number of Alumnae at commencement this year and they held their meeting on Monday, the 19th. At the business session, held in the E. X. Society Hall, Monday of commencement week was fixed as Alumnae Day instead of Tuesday. Officers of the Association elected were: President, Mary Fairley, of Laurinburg, N. C.; first vice president, Bessie Covington, of Red Springs; second vice president, Kate Evans, of Minturn, S. C.; recording secretary and treasurer, Mrs. R. W. Massie (Wyatt McKinnon), of Red Springs; corresponding secretary, Bess Sikes, of Red Springs; field secretary, Bess McNair, of Maxton; alumnae editor of the Pine and Thistle, Mrs. George Bullock (Beatrice McEachern), Red Springs.

On Monday evening the class of 1919 played *As You Like It* to an audience which taxed the capacity of the auditorium, while many had to be refused admission. The play was staged attractively and the parts were well taken.

On Tuesday, the 20th, the Board of Trustees met at 9 o'clock. At this meeting a cheering report was made regarding the progress of the endowment, and there is every reason to believe that at the expiration of the probation period—the close of 1919—the sum of \$100,000 will be in hand and thus assure the gift of \$50,000 from an interested friend, offered on condition that twice this amount be given by others. The board also adopted a resolution of thanks and commendation of the student body for the amount they have raised for church and humanitarian contributions during the year. The total is \$3,072.79, and has been distributed to the Red Cross, \$186.79; Hospital Bed in France, \$300; United War Work Fund, \$1,347; Orphans' Home, \$40; Red Springs Church Debt, \$48; Foreign Missions, \$202; Negro Evangelization, \$83; Delegate Fund (Blue Ridge), \$178; Students' Aid, \$60; S. S. Extension, \$20; Armenians, \$80; French Orphans, \$146; Home Missions, including the Williamsburg Mission to the Jews, \$52; Social Service, \$44; National Board Y. W. C. A., \$173; Waldensians, \$18; Incidentals, \$95.

A large part of this money was earned by doing actual work, such as picking cotton and the entire amount raised for the hospital bed at Neuilly was earned by doing the

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Christian Endeavor

M., June 2—First Condition, Righteousness: Isa. 9:6-7.
 T., June 3—Second, Social Justice: Mic. 3:1-12.
 W., June 4—Third, Good Will: Luke 2:14.
 T., June 5—Fourth, Treaty-Keeping: Josh. 9:1-27.
 F., June 6—Fifth, Vital Religion: Zech. 2:10-13.
 S., June 7: Sixth, the Reign of Christ: Rev. 21:1-3.

* * *

Topic for Sunday, June 8—Conditions Necessary for World-Peace—Micah 4:1-5.

* * *

Before we mention the conditions of permanent world peace, let us mention one mechanical necessity. It is a league of nations of some sort which will assist the various governments in getting along together. In the United States we have a union or federal government which helps the States to regulate their lives toward one another. The peace conference in Paris spent much of its time working to form some such league for the nations. What the conference offers may or may not be the kind of league needed, but all of us agree that sooner or later there must and will be a league of some sort to assist the nations in their efforts to deal properly with each other.

When the nations finally get the sort of league that is needed, war may occur again before the league gains full power, exactly as there was war between the sections in the American union after the federal league of States, or the Constitution, had been ratified. But finally the league triumphed because it was a necessity in the life of our States. So a league of nations is a world necessity, and sooner or later the right sort of league will be found in successful operation among the nations of the world.

* * *

But the success of a league of nations must depend on the spirit among the peoples. The league will fall to pieces before it is formed, or immediately thereafter, unless the spirit of forbearance, righteousness, and unselfishness shall become prevalent. This is nothing less than the spirit of Jesus. His Spirit must be in the hearts of larger numbers of men than ever before. Unless the world is different from the world of five years ago, any true league will be impossible. All those that have any real faith in the league must surely mean that they have faith in Jesus, that He will make the operation of the league possible by giving the peoples a new spirit.

* * *

Jesus Himself must be the real head of any league that will bring and keep the peace. He is the rightful Prince of Peace. Not that He will wear an earthly crown or call Himself President. But He must be the "power behind the throne." The minds of governors and governed must be so filled with His Spirit, and wills must be so dominated by His will, that He shall in reality rule. He must be lord of lords; and only when He has become such may lasting peace be expected.

The work of the church and of Christians is to make Christ known to all men and nations, so that He may become their King. He that is praying and working with all his might and heart for the enthronement of Christ is doing as definite service toward bringing permanent world peace as any delegate in attendance on the Paris conference.

* * *

How is every true church worker a peacemaker?

What does Jesus say about peacemakers? Matt. 5:9.

What does most to endanger peace, selfishness, or hatred?

My spiritual ends have no independent existence as "mine;" in fact, I only attain them in so far as God is sustaining His ends at the same time.—E. A. Burroughs.

Don't try to be better than others—just be better than yourself.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JUNE 1, 1919:
 ASSEMBLY'S HOME MISSIONS—Luke 14:23.

By Rev. C. D. Waller.

Our Lord is not to be denied. The guests first honored with the gracious invitation exhausted their ingenuity in excuse making. That every one of these excuses is "framed" is evident. No wonder the Master of the House is angry. He sends out into the streets and lanes of the city and brings in the poor, and the maimed and the halt, and the blind. What a heterogeneous aggregation! A motley crew! So far, so good. The Master is delighted. But the room is as great as the Master's heart, and yet there are vast spaces to be filled. "Go out into the highways and hedges and *compel* them to come in *that my house may be filled.*"

It is the urgency of a great love that lays this imperative command upon the servant. Note the singular number—"the servant." This is the church. Upon the church Christ's love has placed this commandment. It is a love that

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Educational.

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house work of sweeping and dusting by the students: it should be said that they volunteered to do this service.

The tenth annual meeting of the Scottish Society of America was also held on Tuesday, the 20th. The president of the Society, Hon. J. Bryan Grimes, of Raleigh, in his address made an effective appeal that the people of this section—the Scotland of America—preserve the records of their history while it is yet possible to rescue the remains and proposed and advocated the establishment of a Scottish Library at Flora Macdonald College. The Society elected the following committee to prosecute the plan for such library: Hon. A. W. McLean, chairman; Hon. J. Bryan Grimes, Raleigh; Colonel Walter Scott, New York; Messrs. J. W. McLauchlin, of Raeford; J. McN. Johnson, Aberdeen, and Rev. C. G. Vardell, Red Springs.

On Tuesday afternoon the annual art exhibit was attended by the many visitors and in the evening the auditorium was again filled by music lovers for the concert by graduates and other students in the Conservatory of Music. A very delightful program was beautifully rendered, and the ensemble work of double quartets, the orchestra, and choral association was good.

On Wednesday, the 21st, the address was delivered by Rev. E. C. Murray, D.D., of Saint Pauls, N. C. We hope later to give an outline of Dr. Murray's splendid address. Diplomas and degrees were conferred upon nineteen young ladies in the literary department—seven A.Bs., eight B.Ls. and four B. Ms.—and four certificates in the household arts course. Certificates were also awarded to Misses Marguerite Jordan and Bess Nash in Stenography and Typewriting. This is not only the largest class which the College has so far graduated, but is the first class which has matriculated and graduated since the change of name to Flora Macdonald. A member of the class says it has also the distinction of being the youngest class.

Do you know what I admire in the world? It is the powerlessness of material force. Sooner or later the sword is conquered by the idea.—Napoleon Bonaparte.

In prayer it is better to have a heart without words than words without a heart.

"Love is that blessed rod which wins the waters from the hardness of the heart."

Sunday School

By Rev. H. G. Hill, D.D.

FAITH—WHAT IT IS AND WHAT IT DOES.

Golden Text—John 14:1: "Ye believe in God, believe also in me."

Heb. 11:1-10; 12-1.

June 1, 1919.

Much of our knowledge, both secular and religious, is derived from faith. Faith in the testimony of historians gives us most of our knowledge of past events and famous characters. Faith in the affirmations of travelers imparts to us most of our information as to localities on earth that we have not seen. So in matters of religion we depend for our knowledge upon the testimony of men or of God. It is well to have a correct conception of the nature and value of Faith. Without it we can neither please God nor men. Destitute of it we can not be saved or happy. A man who has no trust is a lost sinner and a miserable being. Our lesson shows the nature and effects of faith in the lives of many heroic saints.

I. Faith Defined.

The apostle declares: "Faith to be the substance of things hoped for and the evidence of things not seen." Faith in God's revelations gives reality and controlling power to things hoped for because promised by God. It also proves to us and gives us assurance of the existence of things seen neither with the eye of sense nor reason. We trust Jesus as a Divine Saviour, though we have never seen Him in the flesh and do not understand the constitution of His person any more than Israel did the manna they depended on for life. The apostle affirms that by "faith" the elders obtained a good report, or secured a good character, and by it we know that "God created the world." The illustrations of the effects of faith that he gives from the lives of eminent Bible saints accord with the definition stated.

II. The Faith of Abel and Enoch.

Abel's faith was manifested in offering the lamb as he was commanded, to typify "The Lamb of God that taketh away the sin of the world." He expressed His faith by His obedience and trusted the Saviour whom the lamb typified. Hence he was accepted by God while Cain, refusing to offer the lamb and to trust the Saviour provided, was rejected. His faith made real the Redeemer offered and satisfied Him that his sins were pardoned and that he had the Divine favor. "Without faith it is impossible to please God," and Enoch before translation had testimony "that he pleased God." The brief but impressive record concerning Enoch in Genesis is "Enoch walked with God and he was not for God took him." He agreed with God, communed with Him, grew like Him, obeyed Him, until without dying he was summoned to His presence with a glorified body and soul. His faith rendered God and His companionship realities, and made heaven and its joys personal and blessed experiences. How strong must have been his trust in Jehovah and His Word, since he was the first and one of only two of our race that reached glory without encountering death.

III. Noah's Faith.

His faith was extraordinary, for it was conspicuous in a world utterly Godless and doomed to perish. God's words to Him were "Come, Thou, and all thy house into the ark, for thee have I found righteous before Me in this generation." He manifested his faith by believing God's warning as to the coming flood, though it was delayed for 120 years. He showed his trust by building the ark on dry land, though he had only God's word to assure him that it would ever be needed. He proved his faith by sheltering the animal tribes in it and by entering it himself with his household when no water had fallen to make it float. His faith made the flood a reality, controlled his conduct for years in constructing the

ark, and caused him to enter it at God's command. His faith assured him of the safety he hoped for while the waters prevailed.

IV. Abram's Faith.

Abram was commanded to leave his country, his home, his friends and his kindred to go into a land that the Lord would show him. He was not even informed as to what that land was and departed "not knowing whither he went." He was directed to sojourn there, and promised that his seed should inherit it when he had no child, and when he had no possession in it save a burying place. He was promised a child by Sarah, whose posterity should have that land for a heritage, and yet had to wait 25 years before the heir was given. This very heir he was commanded to offer in sacrifice upon an altar and this offering was the very culmination of the testing of His faith. Abram's faith was tried by separation from country, home, kindred and friends, by going on a long journey without knowing his destination, by sojourning in a land promised to his descendants, and yet having no adequate possession by being assured that Sarah should bear a son, to whose posterity the promises shall be fulfilled, and yet having to wait for that heir for a fourth of a century, and by being required to offer that beloved son of the promises as a sacrifice upon the altar with his own hands. Surely none of the sons of men ever had their faith in Jehovah subjected to severer tests than did Abram. During much of his life he had little to depend upon but the Lord's Word. For more than a century "Faith was to Him the substance of things hoped for and the evidence of things not seen." Is it surprising that He is called "The father of the faithful."

Prayer Meeting.

(Continued from page 11)

will not be denied, that knows no bounds. Strange doubtless this command seems to the servant; but there is no thought of disobedience: and so the highways and hedges are searched and all found there are constrained to come to the supper.

Our Lord is urgent also because "all things are now ready." A supper is not intended to supply the needs of tomorrow—but the present need.

None like Jesus ever knew, or can know, the imperativeness of the unconscious hunger of the sinner's heart for God. Sin divests the hunger of the heart to objects which can not satisfy it. Jesus lays upon the conscience of the church to show to men everywhere the true object of man's desire—that which alone can satisfy it. In our Assembly's Home Mission work our church is attempting to translate the urgency of Jesus into work for men on the highways and along the hedges—everywhere, in city and country side, on the prairies and in far-off mountain glens—among the polyglot races that come to us in a never ending stream. These men and women and children are hungry. St. Augustine, who tried to satisfy his heart with many things of every moral complexion, said after he had come to the supper, "Man's heart is made for God, and he is never satisfied until he finds rest in God."

If only men could see the reality of the supper, if only they could understand that it is a royal feast, if only they could know how urgently and lovingly the Master calls them—invites them, would they not come? It is ours to be light for these in darkness—to cause them to see into the banquet hall—to enable them to understand that the food supplied there really and eternally satisfies. This is our great Home Mission work—the Assembly's work—Assembly's work, therefore yours and mine. Every missionary in New Orleans, or in the great mountains, or in the neglected country sides—every one speaks with your voice and mine, is supported by your prayers and mine, is the exponent of your love and mine. Our own voice and prayers and love plus the voice and prayers and love of Jesus. This is our Assembly's Home Mission Work. Jesus' command is upon our hearts and consciences—let us rejoice that it is so, and be faithful.

Devotional

DR. WILFRED T. GRENFELL ON "MY BIBLE."

Personally, I always read with a pencil in my hand. I find it keeps me looking for something worth writing down. I only interleave specially studied parts, especially when noting the thoughts I want to hand on to a Bible class. The copy gets too big if you interleave much.

I read mostly the four Gospels—they are the four glass panes of a lighthouse to me—but I like the Old Testament also, if it didn't take up too much room for one's pocket. When I have used up all the spare space with my notes I get a clean new copy. One comes to the Bible with a new attitude, I find, practically every time, and old notes are like stale food—they clog the appetite and cramp the mind as with clothes one has grown out of. The old words want watering, as it were, each time with the dew of new daily mercies, just fresh, if they are to live and give the new life each time. One comes then to the familiar passages as if one had never seen them before—the kind of interest with which children come to these stories which they have never heard before—the daily portion comes like a new letter from the very last delivery; but most letters with all their special delivery stamps and joyful freshness are really only old truths in new lights.

Here is my last page of reading. A telegram had brought us overnight the news (utterly unexpected, as I had received a letter from him in the morning, had just been his guest, and he was to be ours next month) of the "peaceful passing" of a man I loved as a brother—and whose death meant infinite loss to my own life and work. We read, before resting, Paul's brave words in Corinthians 15. But our eyes were dimmed all the same with scalding tears, and the night failed to bring the peace which is real rest. Our portion the next day was Mark 5:20. My scrawls on the margin read this time as follows (had it been, say a message bringing me the news of the endowment of our hospital or of an orphan child, the line of thought and comment would obviously have been quite different):

Verse 20. "The man began to tell all Jesus had done for him."

March 5, 1918. I find that He is carrying my trouble, as He has so often done, though I couldn't see it last night. He surely has taken the sting from death, for there is none left.

Verse 21. "A great number of people gathered to meet him." No empty pews when He is really round. Because He is giving what they are looking for.

Verse 22. "As soon as he saw Jesus, he threw himself at His feet." Of course. There are occasions when there is nowhere else to go. To "see Him" yourself is the way to learn that.

Verse 23. "I pray you, lay Your hands on my little daughter that her life may be spared." That is the real ordination which gives it life and gives it back; "to know Thee"—and that is the time to be ordained also. Whatever death-bed conversions do bestow, they certainly do not give "life" on earth, or save those who are left behind from the sting of death.

Verse 24. "So Jesus went with him." Because He was asked to go. Have you ever asked Him?

Verses 25-27. "A woman came and touched Him. Many were pressing round Him." How many women in proportion came to Jesus in trouble. They do so still. Many of us press around, but don't touch Him. He gives a love portion, not a mathematical solution. Faith, not science, is the point of contact.

Verse 28. "If I can only touch—." I can if she could, but it needs my determination, my will, to do it. "At once the mischief was stopped." The facts of experience are better than the philosophy of our protoplasm.—Congregationalist.

Home Circle

TRAINING LITTLE CHILDREN.

I like to remember that Froebel said, "The nursery was my university." This statement gives every mother a bond of understanding and sympathy with Froebel and his ideas as they have been worked out in the kindergarten.

The best modern kindergartens center their programs largely around the natural home activities of the child. Hence even though mothers may find it impossible to secure kindergarten privileges for their children, materials and opportunities are close at hand with which to provide, to some degree at least, for this need.

Last February, a laddie who was just "half-past three," with hands well scrubbed and nails manicured, cut out thirty-eight valentine heart cookies for his mother. Before he had finished he learned to be neat, quick, firm of touch and economical in his spacing. In addition he was unconsciously gaining a sense of participation and co-operation and the feeling of being a "real help" to mother.

Children love to have a place that is their "very own." My husband and I feel that the eight dollars we invested in a fence for a play yard for our two boys were well spent. The play yard is fifteen feet square, and contains a little cherry tree, some grass and a large space from which grass has long since disappeared. Here we put a big sand pile which, when wet, supplies dough for all sorts of delectable bakery products, and when dry affords opportunities for constructing bridges and mysterious tunnels.

Songs, stories, handwork and nature study are important lines of kindergarten activity which a mother can pursue at home with the help of good books and her own resourcefulness. The child deprived of kindergarten is not so likely to suffer for want of these activities as for the lack of the social training which, to me, is the biggest contribution of the kindergarten. The child needs to play with other children. "Here," says Jean Paul, "the first social fetters are woven of flowers." And therein lies the unique value of the little play yard. Children learn there to give and take, to adjust themselves to each other and co-operate. They also develop the initiative that makes for leadership.

Play in the play yard is undirected so long as harmony prevails.

The neighborhood is the next larger natural group after the family, and prepares the child for a conception of the larger school group and the community. In the summer I invite the children of the neighborhood—about sixteen in all—to come to our big lawn twice a week and join in our "Twilight Play Circle." During the winter I also invite them to come once a week to play indoors. We call the winter meeting our "Neighborhood Fun Club." I took my neighborhood as I found it, and the children vary from three-year-olds to two eighth-grade girls. One of the latter plays the piano for us, and the other helps in numberless ways. I serve no refreshments.

Last winter we learned three simple folk dances, and a number of the beautiful games that are so deeply rooted in the early social experiences of the race, such as "London Bridge" and "Here we go 'round the mulberry bush."

We also played other games suitable for a large number of children indoors, and learned about thirty riddles. Children who could read prepared special contributions, such as child poems of Eugene Field and Robert Louis Stevenson. Two little girls sang duets for us, and one day we had a little guest who taught us some charming solo dances based on Mother Goose rhymes.

The children's love of the dramatic was shown by their fondness for guessing pantomimes. A child usually planned a pantomime beforehand, and then invited others to help him work it out for the rest to guess. Our pantomime material was drawn largely from Mother Goose, Aesop's Fables and well known fairy tales.—Mrs. Dora Ladd Keyes.

Presbyterian Standard

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Church News

ARMENIAN RELIEF.

Received for this cause:

“Cash”	\$ 2.00
Mrs. M. F. Wiswal	10.00

REV. T. J. ALLISON.

Death has again invaded the ranks of the ministry, this time the call coming to Rev. T. J. Allison, one of the faithful servants of the church, serving at different times as pastor of a number of our churches and at one time on the editorial staff of this paper. Mr. Allison died in Charlotte, May 22, at the home of his son, following an illness of many months’ duration. We will in our next issue have a more extended notice of his life.

REV. MESSRS. ELDRIDGE AND SHELTMAN.

From the secular press we have the following account of a distressing accident:

Two of the best-known Presbyterian ministers in Central Kentucky, the Rev. W. M. Eldridge, of Paint Lick, Garrard county, and the Rev. Clyde Shelton, of McAfee, Mercer county, were instantly killed in an automobile accident at Dix bridge, five miles from Lancaster, yesterday afternoon, May 19.

The two clergymen, in an automobile, were on their way to Paint Lick to conduct a revival meeting at the Presbyterian church there.

Approaching the hill, just before reaching the bridge, at a sharp bend in the road, the machine became unmanageable and before control could be regained, plunged down an embankment, overturning and pinioning both men underneath the car.

The tragedy was not discovered until half an hour later, when motorists driving along the road saw the machine in the ravine and righted it, releasing the two bodies. Death apparently had been instantaneous.

Mr. Eldridge was married and is survived by his widow

and four children. He was pastor of the Paint Lick Presbyterian Church. He had driven over to Danville to meet Mr. Shelton, whom he had invited to take charge of the revival in his church, and was driving back to Paint Lick when the accident occurred.

Mr. Shelton also was married, and had gone to Danville, accompanied by his wife, early yesterday morning, to visit their daughter, who is in school there.

Mrs. Shelton parted from her husband soon after their arrival in Danville, taking a train for Louisville to visit a kinswoman, Miss Carrie Cooper, of 1613 South Third street. She did not learn of Mr. Shelton’s death until several hours afterward.

Mr. Shelton was pastor of the Old Providence Presbyterian church at McAfee.

ROBERT ALEXANDER WEBB.

Dr. Robert Alexander Webb, professor of Apologetics and Systematic Theology in the Presbyterian Theological Seminary, is dead—or shall we not say the rather, has entered through the gateway of death into the fuller life above? After an indisposition of several days, one that was not considered alarming until May 22, he passed away quietly, at his apartments at the Seminary in Louisville, at 1 o’clock on Friday morning, May 23, 1919, making heaven richer and earth poorer in his going.

Dr. Webb was born in Oxford, Miss., September 20, 1856, the son of Robert Clark and Elizabeth Eaton (Dortch) Webb; graduated A. B. at the Southwestern Presbyterian University, Clarksville, Tenn., in 1877; and graduated at Columbia Theological Seminary, S. C., in 1880. Southwestern honored him, and itself, as well, by conferring upon him the degrees of D.D. in 1890 and LL.D. in 1908. Dr. Webb was pastor of the Bethel Presbyterian Church, in York County, S. C., from 1882 to 1887; at Davidson, N. C., 1887-8; and at Westminster Presbyterian Church, Charleston, S. C., 1888-1892. He became professor of Systematic Theology in the Southwestern Presbyterian University in 1892 and continued in that work until called, in 1908, to the professorship of Apologetics and Systematic Theology in the Presbyterian Theological Seminary of Kentucky, where he labored with distinguished success until called to higher service. At Southwestern Presbyterian University he immediately succeeded Rev. Joseph R. Wilson, D.D., father of President Woodrow Wilson and his former professor in the Seminary at Columbia. Two years ago, at the commencement of the Seminary in Louisville, a service was held in recognition of the fact that Dr. Webb had completed twenty-five years’ of teaching in the department of systematic theology. Dr. Webb has been a frequent and always valued contributor to the religious press, and his book, “Infant Salvation,” has had a wide reading. Besides a wide circle of former pupils and friends, he leaves to mourn his loss his widow and two children, Miss Annie Webb, who is teaching at Montreat, N. C., and Dr. Robert A. Webb, Jr., who has been in charge of the convalescent hospital at Bristol, England, and is now supposed to be on the Atlantic returning for service in the United States.

The funeral services were held in the Harbison Memorial Chapel of the Seminary in the presence of many sorrowing friends at 2:30 o’clock Saturday afternoon, May 24, and in accordance with the wishes of the family they were marked by simplicity throughout. President Charles R. Hemphill, who had just returned from the meeting of the General Assembly in New Orleans, was in charge and out of a long and intimate friendship sketched the rare traits of his friend and colleague and the loss to the Seminary, the city and the church at large of one whose Christian character and brilliant gifts had alike been consecrated to the upbuilding of the Kingdom. Drs. Cotton and McAlister, of the Seminary faculty, Dr. W. Y. Davis, a friend of many years, and Dr. D. H. Ogden, pastor of the Second Presbyterian Church and a former pupil of Dr. Webb at Clarksville, assisted in the service. Early Monday morning the body was taken to Nashville, Tenn., where in simple com-

mitment it was interred in the Christian's hope of a glorious resurrection at the last day.

The earnest Christian, the brilliant teacher, the faithful friend, the genial, lovable, unassuming man, as Assemblies here on earth were closing, has entered into the General Assembly and Church of the First-Born whose names are written in heaven.

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the vict'ry won,
Enter thy Master's joy."

J. Gray McAllister.

CHURCH ADVERTISING.

Though we are classed as an ultra conservative, and we do not deny the charge, we claim that it is true only in matter of doctrine. In methods we are willing to advance, and therefore we are in favor of the churches of our land using the press to increase church attendance.

The children of this world in worldly things are wise, and often the church can learn from them.

Mr. J. B. Spillman proposes to furnish churches with a weekly matrix service. Let pastors and officers study his advertisement in this issue.

PERSONALS.

At the First Church, Charlotte, Dr. Walter Lingle preached in the morning of May 24, a most helpful sermon, such as he always preaches.

On last Sabbath Rev. W. L. Boggs, of the Presbyterian Standard, preached the baccalaureate sermon before the High School at Laurel Hill, N. C.

Dr. A. A. McGeachy delivered the commencement sermon to the Queens College graduating class, Sunday evening, May 24, in the First Presbyterian Church, Charlotte. The commencement address will be delivered by Dr. John Henry McCracken, president of Lafayette College.

The Rev. Bolling Hobson has resigned as pastor of Cactoin and Faith Chapel, in Loudoun Co., Va., and May 1 began his work as superintendent of Home Missions and Sunday School work in Potomac Presbytery. His address after June 1 will be Point of Rocks, Maryland, R. F. D.

We missed seeing our friend, Dr. J. L. Mauze, of Huntington, W. Va., when he called. Dr. Mauze delivered the baccalaureate sermon at Davidson College, Sunday, May 24. Dr. D. Clay Lilly, of Winston-Salem, N. C., preached the annual sermon before the Y. M. C. A.

Rev. R. T. Chafer, who has been spending the Spring months in Florida in Bible conference, teaching and literary work, will be engaged in the same work in the North during the Summer. All of July will be spent lecturing before the Erieside Bible Institute and Conference at Cleveland. His Summer forwarding address will be Trumansburg, N. Y. Mr. Chafer will return to the South early in the Fall.

NORTH CAROLINA.

The Presbytery of Albemarle stands adjourned to meet in Raleigh, Tuesday, June 10, at 10 a. m. An important meeting.
J. N. H. Summerell, S. C.

Mallard Creek church held its Spring Communion on the second Sabbath in May. The pastor, Rev. John E. Wool, was assisted by the Rev. W. R. McCalla, of Sugar Creek church. Two members were received by letter and five children of the church were received on confession of their faith in Christ.

Charlotte—Dr. Bunyan McLeod left Monday night for Park College, Missouri, where on Sunday night, June 1, he will deliver the commencement sermon before the Y. M.

and Y. W. C. A. of the college. During his absence the pulpit of the Westminster Church will be occupied by Rev. J. F. McKinnon, of Oakland, Fla.

Kannapolis—During a revival meeting held by Rev. S. H. Hay, of Mooresville, beginning May 4, and running through May 11, there were ten new members added to our roll, six on profession of faith and four by letter. Besides this the entire church was lifted up spiritually and new zeal is shown in the work already. During the past year our material gains have been a great satisfaction to the pastor and session, the church paying as much to benevolences the past year as the quota set for it the coming year, making a nice sum above the amount accepted as our quota for that year.
Correspondent.

Hawfields—Our home-coming day, May 18, was a most delightful one. Many of the old members from all over the State were with us and crowded the church and galleries. At the morning service the congregation had the pleasure of hearing one of the best sermons ever preached in the old church on Foreign Missions. Rev. Geo. L. Cooper, a young seminary student, preached this sermon. The ladies of the congregation served delicious dinner on the grounds. In the afternoon communion service was conducted by Dr. Shaw, pastor of the Mebane church. We were glad to have so many old friends and hope that their interest in home-coming day will grow from year to year.

Statesville—A meeting of the men of the First Presbyterian Church, Sunday afternoon, discussed increasing the church budget from \$9,000 to \$12,000. This was approved and a number of individual subscriptions were increased at the meeting, this increase amounting to about \$1,000. A motion was adopted to increase the salary of the pastor, Dr. C. E. Raynal, from \$2,200 to \$3,000. This will be passed upon at a meeting of the congregation.

At a recent meeting of the men of this church, Dr. M. R. Adams, J. B. Gill and N. B. Mills were appointed a committee to arrange for an entertainment for the soldiers. The character of the entertainment and the date was not definitely determined.—Landmark.

Wilmington—From the calendar of the Church of the Covenant we have an account of the installation of Rev. J. Oscar Mann as first regular pastor of the church:

"The services on last Sunday, both morning and evening, were of especial interest to the members and friends of this church. The installation service of our pastor occurred at the morning service, when Rev. A. D. McClure, D.D., delivered the charge to the pastor, and Rev. J. E. Purcell delivered the charge to the people. The installation sermon was preached at the evening service by Rev. J. M. Wells, D.D. At the morning service a telegram was read from Rev. Marion S. Huske, who was the first acting pastor of this church. Mr. Huske telegraphed from Asheville cordial greetings on the occasion of the installation of this church's first regular pastor. Mr. Huske's friends will be pleased to know he is regaining his health."

Fayetteville—Rev. William Black, evangelist of the Synod of N. C., closed a meeting at Lakeview, Fayetteville, May 11. This is a mission of the First Church and is served by the Rev. A. S. Anderson.

The attendance was good, the house full at night and crowded for the last services.

Sixty-five persons signed cards indicating their acceptance of Christ, 36 of whom expressed preference for the Presbyterian church, 17 united with the Presbyterian Church during the meeting, three persons promised to establish family worship and about 275 to read the Bible and pray daily.

One hundred and forty-two dollars and thirteen cents was contributed to the Synod's work. The week of this writing he is at North Wilkesboro.
A. W. C.

Rev. O. G. Jones, D.D., Evangelist of the Synod of N. C., conducted an unusual series of evangelistic services at

the mill town of Draper, in Rockingham County, closing May 15.

There is no Presbyterian church in the town. The pastors of the Methodist and Baptist churches united in requesting the services of one of our evangelists for a union meeting and we gladly arranged for Dr. Jones to answer the call.

All worked together in perfect harmony and with fine results. Seventy-eight persons signed cards indicating their acceptance of Christ and their purpose to unite with the church, the most of them for the Methodist or Baptist church. Five persons united with the Presbyterian church and their names were placed on the roll of the Presbyterian church in the nearby town of Spray. A baptismal service was held in one home which was attended by the Baptist pastor, who led in prayer in the service, at which time four children were dedicated to God in baptism.

A contribution of \$183.87 was made, which goes to the Synod's work. It is a satisfaction to know that these servants of Christ in these sister churches were brought to him through the agency of the Synod's work as literally thousands of others have been in the years past in the evangelistic services of our evangelists.

A. W. C.

SOUTH CAROLINA.

Columbia—Wednesday afternoon at 6:30 o'clock in the First Presbyterian Church, the Rev. M. F. Daniels preached instead of the pastor, as previously announced. Mr. Daniels has completed his other trials for licensure by Congaree Presbytery, and after the sermon he was licensed to preach. He has been called to the pastorate of the church at New Brookland, and is serving as stated supply in the mission at Rose Hill.

Mt. Zion—The pastor, Rev. H. C. Hammond, was absent the third Sunday from his pulpit last Sunday, serving the Westminster School, Rutherfordton, N. C. His place was supplied by Rev. R. C. Reed, D.D. He announced that Rev. Geo. L. Petrie, D.D., of Charlottesville, Va., would preach for the Mt. Zion congregation on the following Sabbath.

Midway—The Midway Church, in Harmony Presbytery, has called to its pastorate, Mr. J. R. Offield, a recent graduate of Columbia Seminary. He has not yet announced his decision.

Fort Mill—At a congregational meeting held at the conclusion of the morning service yesterday morning, three additional elders and eight additional deacons were elected to serve the Fort Mill Presbyterian church. As elders, Mr. E. W. Kimbrell and Mr. K. Shannon were elected from the diaconate and Dr. J. B. Elliott from the congregation. The following deacons were elected: G. W. McKenzie, J. P. Crowder, E. F. Phillips, A. T. Neely, J. M. Hutchinson, S. R. Cook, B. E. Patterson, and J. J. Bailes. A report from the board of deacons indicated that while only a small part of the congregation had been canvassed a sum aggregating \$5,000 had been subscribed for the purpose of building a new manse. A committee composed of Dr. J. Lee Spratt, J. Lee Capps, Osmond Barber, J. B. Mills, and Dr. J. B. Elliott was authorized to proceed immediately with the building of the manse and complete same as early as possible.

At the conclusion of the regular services on the second Sunday morning, the Sacrament of the Lord's Supper was observed. There were three additions to the membership.

C. S. Link, Cor.

FLORIDA.

St. Petersburg—A unique prayer meeting was held on May 14, after previous announcement, when the service was devoted to expressions from the pew on the subject: "How would I preach from the pulpit in view of the condition of the world today?" It was not intended as a criticism of

the pastor, or his methods, but afforded opportunity to hear individual opinions regarding the most important topics and ways of working in meeting present day problems. Nearly all the speakers stressed the need of the gospel invitation to sinners, which corroborates the testimony from other sources that the old gospel message is now, as ever, the only panacea for the ills of humanity. This sentiment accords with the constant preaching from this pulpit. At the conclusion the pastor expressed himself as greatly helped by the interchange of views, and said this was the largest prayer meeting of home folks he had ever attended in any church.

Sunday morning, May 18, we were privileged to hear a strong and masterful sermon from Rev. Dr. Dickie, of Detroit, who was pastor of the American Church in Berlin for twenty-five years. The principal evangelical churches of this town will begin a series of simultaneous evangelistic services in June, lasting two weeks. There will be a union meeting every morning alternating in the different churches, and each evening the various congregations will meet in their own building. Much good is anticipated from this concord of praise and petition and earnest gospel preaching.

E. J. Young.

GEORGIA.

Atlanta, Central Church—Last Sunday was indeed a day of joy and gladness to our people when Rev. B. R. Lacy, Jr., took his place in our pulpit and preached his first sermon as pastor of our church.

The full congregation which greeted him at the morning service testified to the hearty welcome we extend to him. The fine, strong sermon which Mr. Lacy preached at this service reached out and gripped the hearts of all who heard him.

The large number who were present at the Wednesday evening prayer service received a message that will stay with them for many a day. Mr. Lacy took as his theme "Prayer." He emphasized the point that prayer was the "highest work" that God's people could be called to do and that the strength of the church was in the prayers of those who no longer were able to do so much of the active work coupled with the constant and organized labor of the others.

First Presbyterian Church, Cuthbert—Rev. A. H. Atkins, pastor. Mr. C. B. Arnold was unanimously elected a member of the board of deacons on last Sunday by the congregation after the morning sermon. He will be installed at the morning service, the third Sunday in May.

Reports to the Presbytery were submitted to the congregation. As a whole they were the most encouraging submitted by the church for several years. They showed a steady and substantial growth of the church, increased liberality of the members, the pastors salary and other obligations paid.

North Avenue Church, Atlanta—Letters from Dr. Flinn, pastor of this church, who is overseas, speak of the unusual opportunities afforded him to deliver his message, and how the men seem to want the simple gospel message of Jesus and His love.

Last Sunday twenty new members were received into this church. Fourteen by profession of faith and six by letter. God is greatly blessing the ministry of Dr. John H. Elliott, who is serving as acting pastor.

Connected with this church is a Boy Scout troop, of which we are justly proud. It is about the largest in the city, and for the last two months has led in the efficiency contest among the various troops of the city. At a recent meeting of all the troops three of the highest honors out of four were won by members of this troop.

In connection with the Howell Mill Mission Sunday School of this church a Woman's Society with twenty-five members has recently been organized. Already they are at work and thoroughly interested and alive to the work that is to be done. This Sunday School which was started a little over a year ago now has about 175 members and con-

tinues to grow steadily. Beside the Sunday School service on Sunday, a prayer meeting is held there each Tuesday evening under the leadership of members from North Avenue Church.

LOUISIANA.

New Orleans—The St. Charles Avenue Branch of the First Presbyterian Church, New Orleans, Rev. J. S. Land, pastor, had an encouraging report to read to Presbytery. In spite of the war and influenza that hampered to some extent all church work, this church had 64 additions last year, 24 by profession and 40 by letter. Presbytery will meet in this church in the fall.

A series of popular gospel services has just closed here. The pastor was very fortunate in securing the Rev. J. Edwin Hemphill, pastor of the Pryor Street Presbyterian Church, Atlanta, Ga., to do the preaching. This man of God has been a great blessing to the people here. He is a man of unusual consecration and prayer with a passion for the salvation of souls. He is an earnest preacher of the pure gospel in its simplicity and power. He knows nothing "save Christ and Him crucified," as the way of life. The visible results of his visit there will be about 15 accessions, four of them to other churches, and over 50 reconsecrations. But no less felt and important is the unseen good done by these services. The Rev. A. H. Ziemer, pastor of the Clairborne Presbyterian Church, ably led the singing throughout the entire meeting.

MISSISSIPPI.

Central—Jackson—This church was greatly refreshed by the special services conducted by the Rev. Charles M. Boyd, of Tuscaloosa, Ala., during the week embracing the first and second Sundays of May. The attendance was excellent and the preaching of a very high order. Twelve or fifteen names will be added to the church roll as one of the results of this meeting. Mr. Boyd possesses unusual evangelistic gifts, and is safe and sane in all his methods. Prof. Cupero, the noted musician, was director of the music, which proved to be one of the attractive and helpful features of the services. The pastor and people are greatly encouraged.

MISSOURI.

Eastminster Church, Kansas City—Having returned to my church after an absence of six months in Camp Meade, Md., I desire to express my pleasure at the progress of the work while I was away. The church was fortunate in having as supply Dr. John E. Abbott, who rendered a valuable service as preacher and pastor. There have been additions to the church regularly and the officers have realized their aim of the past four years of securing personal pledges in the E. M. C. to fully cover the local expense and benevolent budgets. The canvass was organized and directed by C. G. Lord, city Y. M. C. A. secretary and member of this church. The canvass was a complete success. The congregation has given us a happy and hearty welcome home and we look forward to months of activity and fruitfulness in the Master's service. William Parker Neilson.

VIRGINIA.

Lexington—At the regular monthly meeting of the session Tuesday night, May 13, the following resolution was passed unanimously, ten of the thirteen elders being present: "The session of this church wishes to assure our pastor, Rev. Thos. K. Young, that he has our most hearty and thorough approbation and commendation of his action in refusing to preach on the Victory Loan, as the ministers in this town were requested to do. We also thank him sincerely for stating to the congregation his reasons for declining the request. He was called by this church to preach the Gospel to us, and not to make our pulpit a platform for the dis-

cession of political and governmental matters, even though these may be fully endorsed and supported by Christian patriotism, as was the case in this instance.

"As a session we go on record as hoping that the attitude and example of our present pastor in this matter may be followed by as many future pastors as God in His Providence may call to be under-shepherds of this flock."

A. H.

Anderson Memorial Church, Martinsville—Sunday, May 11, the writer closed his ministry of twelve years with this good people. The Baptist and Methodist pastors came with their congregations to the evening service, and the Episcopalians also were out in pretty full force. The visiting pastors conducted the service, leaving only the preaching to be done by the retiring pastor. Such tokens of good-will are gratifying. Since May 15, 1907, the local membership of this church has been almost doubled. In the town of Martinsville, 61 per cent. of the present membership have been added under my ministry, the greater part of them coming in on profession of faith. Of the whole membership—including non-residents—more than fifty-five per cent. have come into this church during the twelve years. The Presbyterian constituency in the county is small, families with children are few among us, our home Sunday School is small for that reason, and the work grows slowly. Yet the total membership has increased more than one-half, and in town, where I have been required to spend most of my Sundays, the increase has been nearly one hundred per cent., notwithstanding a large number of deaths and removals. Spiritually, there has not been the development that we would desire. Financially and numerically, the church occupies now a better vantage-ground than ever. The following things have been done by the church during this pastorate, for none of which the pastor claims any credit: 1. A debt on the manse of some hundreds of dollars was paid off; 2. the church renovated and refurnished; 3. a lot bought for a mission chapel at the cotton mills; 4. a fund of several hundred dollars has been accumulated toward a building there, and a larger fund—amounting now to more than five hundred dollars—has been accumulated by the Ladies' Aid Society for a Sunday School annex to the church building. I leave the church in vigorous condition, with good prospects for future growth. Martinsville is a thriving town of 4,000 inhabitants, half way between Roanoke, Va., and Winston-Salem, N. C. The manse is a neat 7-room building, with modern conveniences. My successor will find a loyal and devoted people, whom it will be a privilege to serve. Their kindness to me and mine has been unflinching and abounding to the last. Their parting gifts to their late pastor and wife have been generous. May God reward them for their labor of love. Wm. P. McCorkle.

East Hanover—This Presbytery met April 21 in the Porter Street Church, Richmond, and was opened with a sermon by the Moderator, Rev. William B. McIlwaine, Jr.

East Hanover Presbyterial met with the Presbytery for its opening service, the remainder of its sessions being held in Overbrook Church.

Rev. F. M. Allen was elected Moderator.

Rev. W. L. Carson was dismissed to the Presbytery of Memphis. Candidates were received as follows: H. Allen Scott from Washburn Presbytery; Stewart R. Oglesby from Ouachita Presbytery; C. J. Walsh, Ray Howland, D. C. Young from Mecklenburg, and M. A. Boggs from Piedmont, and P. J. Murdock from the M. E. Church, South. The following candidates were licensed: Graham F. Campbell, Frank F. Baker, D. C. Young, Ray Howland, H. A. Scott, M. A. Boggs, S. R. Oglesby, C. J. Walsh, J. A. Vache, P. J. Murdock.

The following licentiatees were dismissed: Graham F. Campbell to Atlanta Presbytery, C. J. Walsh to West Hanover, H. A. Scott to Durant and S. R. Oglesby to Albemarle.

Messrs. J. R. Williams and Kenneth J. Foreman were received as candidates.

Grace-Covenant Church presented a call for the pastoral

services of Rev. C. L. King, and Rev. Dr. Russell Cecil, Rev. Dr. F. T. McFaden, Rev. Dr. J. C. Stewart, Rev. T. H. Rice, and Elders Calvin Wilson and S. B. Love were appointed a committee to install him. The church also presented a call for the services of Licentiate M. A. Boggs as associate pastor. He will be ordained at an adjourned meeting to be held on May 8, and will be installed by the same commission that is to install Mr. King.

A call from the Samuel Davies Church for Licentiate Ray Howland was placed in his hands and was accepted by him.

The Presbyterian sermon on Sabbath observance was preached by Rev. Duncan Thomas.

The reports from the churches and by the committees showed the work of the churches and of the Presbytery in a very gratifying condition. Contributions to all causes showed increase. We received very encouraging reports from the Every-Member Canvass, which was conducted in nearly all the churches, in almost every case going beyond the apportionment.

The Home Mission work of the Presbytery under the superintendent, Rev. L. W. Curtis, is showing gratifying progress.

The next stated meeting of Presbytery will be held at Bon Air September 23, at 8 p. m.

An adjourned meeting will be held in the Presbyterian Publishing House, Richmond, on May 8, at 10 a. m.

Wm. S. Campbell. S. C.

Woman's Auxiliary

THE WOMAN'S CONVENTION AT ATLANTA, JUNE 10-11-12.

The women all over the church are showing deep interest in this our first large Convention, and a record breaking attendance is expected.

If you wish to know the galaxy of famous speakers to be heard at that time, read first the announcement of the men who are to address the Laymen's Convention, for practically all of these will deliver the same address at the Woman's Convention also. In addition to these, there are a number of women speakers who will address only the Woman's Convention.

Mrs. E. C. Cronk, secretary of the Inter-Church Movement, and editor of the methods department in the Missionary Review of the World, will be with us throughout the Convention. Mrs. Cronk is well known in the South and much loved, and no more popular speaker could have been secured for the Convention.

Miss Anna Milligan, Educational Secretary of the Board of Foreign Missions of the United Presbyterian Church, taught the Mission Study Books at Montreat last summer and won all hearts by her charming presence, her spiritual message, and her ability to handle the text books. Miss Milligan will bring us several messages concerning the Foreign Mission field, which she has visited in person.

In addition to the above, we will have a group of women missionaries from China, Japan, Korea and Brazil, and Home Mission speakers on the mountain work, the work among immigrants and the negro work. Altogether, the program is a splendid one.

A registration fee of \$2.00 admits the delegate to all sessions of the Woman's Convention, and to the night sessions which are joint meetings of the Men and Women's Conventions. It is advisable that the enrollment fee be sent in advance if possible, and should go at once to Mr. James Morton, 75 Luckie Street, Atlanta, Ga. An especial railroad rate of one fare and one-third for the round trip has been granted for the Convention. This rate is good for the purchase of tickets from the 6th to the 11th, and good returning until the 16th.

See if you cannot get up a delegation in your church to attend the meetings.

Concord Presbyterian met in Marion at 3:30 p. m., April 22, adjourning on the 23rd to meet in Morganton.

Mrs. Geo. Banner, in the name of the local society and church, made a cordial address of welcome, to which Miss Daisy Beam, of Salisbury, fittingly responded.

Rev. J. C. Story gave a fine address in a public meeting on the first evening.

The Presbytery was fortunate in having the devotionals conducted helpfully by Mrs. W. L. Willis, of Montreat, for both morning and afternoon sessions, and one by Mrs. C. M. Richards, of Davidson, for the young people's program.

In honor of Rev. C. A. Monroe, who labored so long and faithfully in Concord Presbyterian, the Presbytery voted to establish a C. A. Monroe Scholarship Fund to aid in educating girls at our Christian Training School in Richmond.

The Presbytery urged all churches to send delegates to the Young People's Conference meeting at Queens College, Charlotte, June 2-9.

Mrs. M. L. Swineheart held the audience in a most unique and interesting address on Korean customs and conditions.

Miss Eleanor Berry ably presented the cause of Home Missions.

Mrs. De Long Little, of Lenoir, was elected secretary of young people's work to succeed Miss Margaret Turner, who, to the regret of the Presbytery, resigned.

Miss Johnsie Coit, of Salisbury, is our new secretary of literature.

Mrs. J. C. Black, of Davidson, the secretary of church education and ministerial relief. The other officers terms are unexpired.

Mrs. R. W. Orr, Rec. Sec.

The Macon Presbyterian Auxiliary held its nineteenth annual meeting in the First Church of Quitman, Ga., May 12-14. The meeting was well attended, only eight societies were not represented. The theme was "The King and the Kingdom."

Rev. F. D. Hunt, Presbyterian evangelist, was present and gave a splendid address on "After the War, What?" Rev. L. T. Newland, of Korea, gave us an unusually interesting message on the Korean Women.

Reports from the Young People's Societies were given Wednesday morning, and the open conference on "Presbyterial Problems" led by Mrs. R. S. Sanders was very helpful.

The secretary's report showed an increase in membership of 76 and in gifts of \$3,401.00. Eight societies had reached the Standard of Excellence; and every society had reported.

Special music furnished by the Thomasville Christian Endeavor Society and by the organist and choir of the Quitman church was thoroughly appreciated.

Mrs. J. W. Elder led the quiet hour at the close of each session and her talks were most helpful and inspiring.

In the absence of our president, Mrs. J. A. Craig, first vice-president presided. The following officers were elected to fill the several vacancies: Mrs. R. M. Pegram, president; Mrs. Ruth Vaughn, second vice-president; Mrs. Bradwell, of Camilla, recording secretary.

It was with deep regret that the resignation of our beloved president, Mrs. William McKay, was accepted.

The hospitality of the Quitman ladies will long be remembered. The next meeting will be held at Bainbridge.

Meeting adjourned after the observance of the Lord's Supper, with Rev. J. P. Word in charge.

Mrs. R. M. Pegram, Sec'y.

We talk of a "cloudy sky," but in reality there is no such thing. The sky is always blue, the sun is always shining. The clouds are not the sky any more than the curtain is the window. So God is always the same. He never changes. Clouds may sweep between us and Him and obscure our vision, but He is where He always is, waiting to be gracious and ready to stretch forth a helping hand.—Canadian Churchman.

"The world is God's Prodigal Son."



News of the Week



Interest during the week has been keen as to the fate of Harry G. Hawker, the Australian, and his navigator, Grieve, whose bold attempt to fly across the Atlantic created such interest on both sides of the water. The news that they were both safe, that after the wreck of their machine, they were picked up by a small vessel that did not carry wireless outfit and therefore could not notify those interested, brought joy to those waiting.

It is understood that the appointment of Hon. E. Y. Webb to the N. C. Western District Judgeship will be announced about the first of June.

The cabled message of President Wilson to Congress was read Tuesday. The principal points in the message were: He urged revision of war taxes; announced that the railroad systems and telegraph and telephone lines will be returned to private ownership; outlined a general program respecting labor; recommended that the tariff laws be supplied with teeth to protect American industry against foreign attacks; recommended repeal of the war time prohibition law, so far as it applies to wine and beer only; urged the enactment of woman suffrage constitutional amendment; approved Secretary Lane's program for land for returning soldiers.

General Pershing's expected visit to London has been postponed, his presence being still needed in France for military purposes.

The American steamer, *Lake Placide*, struck a submerged mine off the coast of Sweden, May 20, and sank in five minutes. All those on board were rescued.

National suffrage for women was endorsed by the house of representatives for the second time, the vote being 304 to 89. The representatives in the house from North Carolina voted against the amendment 9 to 1, Weaver of the Asheville district being the only one to vote for it. The measure will come up next before the Senate and the leaders are confident that it will pass successfully.

A disastrous fire occurred in the residence district of the older section of the city in Mobile, Ala., May 21. The property loss will exceed \$500,000 and about 1,500 people are homeless.

"BUT HE WAS ASLEEP."

(Matt. 8:24).

By Rev. Andrew J. Howell.

Jesus asleep on a pillow in the hinder part of the ship was rather a strange paradox, a mysterious phenomenon. That is, He was a tired man, worn out with contact with the multitude, who pulled upon His sympathies and drained His energies. At the same time, He was the God who never slumbers nor sleeps. The waves could not swamp the ship, for they could not submerge God. Jesus knew that, and the apostles should have known it. Therefore, the most reasonable question He could have asked when awakened was, "Why are ye fearful, O ye of little faith?"

Apparently, Jesus was oblivious to the storm and the peril threatening the boat and the apostles; but they were safe, with Him in the boat, and the boat must therefore reach the other shore.

This scene on Lake Galilee from the life of our Lord Jesus forms a certain suggestive parallel with our own days. It is this:

This whole Christian world feels in these days the ap-

A deficiency bill providing urgent appropriations of \$45,000,000 for war risk allowances to soldiers' and sailors' families passed the House on May 22.

Sergeant Alvin C. York of the 328th Infantry arrived this week in New York on special furlough and received many special attentions and honors while in the city. Sergeant York, who is a Tennessean, wears the French Croix de Guerre and the congressional medal of honor, the highest honor medal this country could bestow. His special feat of bravery was performed at the head of a detachment of seven men, when he killed 20 Germans, took 132 prisoners, and put 36 machine guns out of commission. This was during the Argonne drive last October.

Representative M. B. Madden of Illinois on the first day of the new Congress offered a bill to do away with separate cars for white and colored people.

To finance the railroads for the balance of this year and to pay the government's operating loss for 16 months up to this month, Director General Hines has asked Congress for an appropriation of \$1,200,000,000. Hearings on the appropriation will begin at an early date.

At the National Baptist Convention held in Denver, Colo., the largest individual gift ever made to missionary work in any denomination was made, this being a gift of two million dollars by Jno. D. Rockefeller. This gift is made contingent upon the completion of the six million dollar church fund.

Conditions seem to be growing more and more serious in China. The anti-Japanese boycott is spreading and Japanese authorities have lodged a protest against the use of the term "enemy goods" with relation to Japanese goods.

Greenville, S. C., has been selected as the place for the first annual reunion of the famous 30th Division, and September 29-30 as the time.

The German peace delegation was granted an extension of seven days, or until May 29, in which to reply in full to the peace terms. This was in reply to the German plea that more time was needed that they might formulate arguments of much importance.

parent lack of the wakeful energy and power of the Lord. During the great war, with its attendant horrors and distress, and in the midst of the large prevalence of disease and suffering and the unsettled state of peoples and governments, the Lord has seemed to be oblivious to the dangers threatening His people. And we feel it is something like the time when He slept in the boat on the lake of Galilee while the storm raged and the apostles were afraid. Not that the church has been inactive and floating helplessly in the storm, for she has planned large things and has undertaken to increase her generosity and enterprise. But the thrill of spiritual power has been lacking and deep movements of the heart are not felt as in other times.

With all this, it is good to feel that the Lord is still mighty, and He is biding His time to bestir Himself and speak the word to calm the fears of His people. He is able to quiet the strong winds and the threatening billows, and He will do this in His own time.

There is need, though, for Christians to cry to Him to awake, as the apostles did, and surely He will hear and let it be known that He is still with us and is sufficient for any emergency.

Latta, S. C.

Marriages and Deaths

Marriages.

Smiley-Belk—At the home of the bride's mother, on March 25, 1919, by Rev. R. P. Smith, D.D., Mr. Malcolm Smiley, of Knoxville, Tenn., and Miss Mary Alys Belk, of Asheville, N. C.

Chedester-Stevenson—On March 26, 1919, in Tryon, N. C., at the home of Mrs. J. H. Rion, the bride's sister, by Rev. R. P. Smith, D.D., Rev. W. P. Chedester and Miss Bessie Stevenson, both of Asheville, N. C.

Everyone knows a few persons who spend carelessly, yet would be very angry if anyone cast a doubt upon their patriotism. Thoughtful spending means something over for Thrift and W. S. S.

Deaths.

RESOLUTIONS OF RESPECT.

Mrs. Henrietta Crockett Williamson.

Our fellow-worker, Mrs. Henrietta Crockett Williamson, died April 17, 1919, therefore, be it resolved by the members of the Missionary Society of the Monroe Presbyterian Church, that we are sad over the loss of one of its honorary members, who was always an inspiration to others by her loyalty to its officers, enthusiasm to work, and love for the church.

Resolved, we, as members of that society, keep in memory the lovely traits of Christian character and by emulating

them make our own lives better, and cheering others around us.

Resolved, we extend to the members of the bereaved family our sincere sympathy and may the Holy Spirit, the Comforter, abide with them and the consolation of our gospel be theirs in this hour of sorrow.

Resolved, That these resolutions be written in the minutes, a copy sent to the bereaved family and a copy sent to our town papers and the Presbyterian Standard for publication. God knew all about those who loved her.

How bitter the trial must be, and right through it all God is loving, and knows so much better than we.

Miss Mary Blair,
Mrs. N. S. Matthews,
Committee.

Children's Department

MAMA'S HELPER.

Dear Standard:

I am a little girl six years old. I go to Sunday School. My teacher is Mrs. Goodman, our pastor's wife. We all love her so much.

I help mama clean up the house and wash the dishes and can help her do lots of things. I love to do things for mama. Please print my letter. I want papa to see it. Your little friend,
Antioch, N. C. Edna Earl Biggs.

A COUSIN IN FRANCE.

Dear Standard:

I am a little girl seven years old and am in the second grade. I have four little kittens about a month old. I have a cousin in France. I have four brothers and one sister.

As this is my first letter, I hope it will not be put in the waste basket.

Your little friend.

Rowland, N. C. Sadie Martin.

NO DANGER OF WASTE BASKET.

Dear Standard:

I am a little girl eleven years old. I go to school. I am in the fifth grade. At the end of school I got three certificates, one for promotion to the fifth grade. The others are prizes, one for being on the honor roll and the other for being neither tardy nor absent this year. My brother larger than myself won a gold medal in a contest.

I have recited both catechisms and got my Testament and Bible. I have three other brothers that have recited, both of the catechisms and have got their Testaments and Bibles. My Sunday School teacher is Mrs. Sharpe. I like her fine.

I want to surprise grandma and Aunt Mary, so please don't let this reach the waste basket. Your friend.

La Nilta Wimberley.

Aberdeen, N. C.

SICK A LONG TIME.

Dear Standard:

I have just finished reading your paper and I thought I would write to you.

I am eleven years old. If I went to school I would be in the fifth grade, but I have been sick all last summer and winter.

I have two sisters and two aunts. My Aunts are on my father's side. I have two Uncles, too. They are on my mother's side. One teaches at college.

I hope this does not reach the waste basket, as I want to surprise my mother and father. Your little friend,

Mary Eldridge Quinlan.

Waynesville, N. C.

THE PRINCESS CLUB.

Max and Bud and lots of the boys have started a club. They call it the X Y Z Club, and they meet every Monday evening, and it is just boys. We girls wanted to belong, but the boys didn't ask us, and we couldn't suggest it ourselves. Max never belonged to anything I didn't before, and he said he'd just as soon the girls would come, but some of the fellows didn't want them. It's a debating society, and they do it to get the practice, so they can win from some other school team. The secret part is, they have officers with initials, and we know what the initials are—but we don't know what they stand for. Max is M. P., and we say it means "Most

Perfect." He doesn't like that—he isn't so very perfect, and he knows it. But he is a nice boy, and I should think so if he wasn't my brother.

The X Y Z Club made us girls feel a little lonesome, and one day Arria Dale said:

"Let us have a secret society, too, and have fun, and make the boys wish they had asked us to join theirs. Come on, let's!"

"Don't let's be hateful," said Eleanor. "The boys have a right to be by themselves if they want to. But we could have it secret to please ourselves."

"And could we debate?" I asked.

"Why, we don't know how!" said Eleanor.

"Well, we could learn," said Arria. "The boys get all the things they say out of books, and we could, too."

"I vote we have refreshments," said Tilda Estes.

We all laughed at that; Tilda likes to eat best of anything. We talked till the bell rang for school, but we didn't get anything settled.

"Tomorrow's Saturday," said Eleanor, as we went in. "Everybody come to my playroom in the afternoon and we'll talk it over."

I told Mother about it while she was putting Lou to bed—it was all the chance I could get to see her alone, and Louie was too sleepy to notice. I don't have any secrets from Mother—I always tell her everything. So we talked about our club, and I asked Mother what would be a good name for it.

"What are you going to do?" she asked.

"Oh, some of the girls thought we'd better debate, and perhaps recite pieces, like How He Saved St. Michael's, or The Polish Boy—Arria does that real

well. And Tilda thought we'd better have something to eat."

"You ought to have some object," answered Mother. "The boys have—they are anxious to improve themselves, so they can speak easily in public. But you girls won't have to do that, or if you do, reciting dramatic poems won't help you."

I didn't answer, for little Lou was ready to say her prayer. Mother always lets her make them up, the way she did Max and me. She taught us to ask for what we want, and not for anything we don't want—for that's not honest. Little Lou always begins her prayer with, "Thank you, our Father," and tonight, after she'd said that and asked for what she wanted, she ended, "And please make me a sweet little princess." Then Mother kissed her and tucked her in.

I went to Mother's room with her while she got her work and I asked her what Louie meant. And she said she'd had, "The King's daughter is all glorious within" for a verse in Sunday school. And her teacher told her that every little girl was a King's daughter, and must try to act like one. Louie knew that a king's daughter was a princess, so that explained her prayer.

"I'd like to be a sweet princess, too," I said.

Mother smiled. "Well, you can be," she said.

I shook my head. I have such a quick temper and I think patience is something I never shall learn.

"Eleanor could be one," I said, "but I'm afraid I couldn't."

"Why can't you have a club of Sweet Princesses?"

"Everybody trying to be as nice as a princess?" I asked.

"Yes," answered Mother. "Begin with yourselves, but don't stop there. Go further than that and be helpful to others—girls not in your set, or little children, or lonely old people."

"Could be make birthday cakes for Mrs. Emmons and Uncle Alex Greene and that lame Miss Scott, who has to stay in the house?" I asked.

"Yes, and you could help the Mothers' Club find clothing for poor children, and make some yourself."

"And could we have committees, and officers with initials, and a motto and a club color?" I asked.

Mother laughed. "Oh, you can plan all that with the other girls. Perhaps a good way for your committee work would be for every member to be a committee of one, to find some special work and do it," she said.

The next day at Eleanor's we got it all settled. We elected Eleanor our T. S. P.—that's The Sweetest Princess—and we decided that should be our chief officer. Arria is T. L. P., The Live-liest Princess, and Gladys is The Tal-lest Princess, and Tilda is The Hun-griest Princess. Every one of us has a title. We meet Saturday afternoons, and we have splendid times. Our colors are white and gold—they are symbols

of our object—to have our characters white, and gold is for the gifts of time or work or money that we make to the poor, or other people. And we are all committees of one, and we can choose a name for it. Mine is the Loneliness Committee, for I pity lonely people more than any one else. It is terrible to have to eat all your meals by yourself, and not have any family except a cat.

I made a birthday cake for Uncle Alec Greene—he's eighty. He isn't poor, but he must be lonely, he hasn't any family, just a housekeeper. His birthday is Oct. 18. I made a round cake, with nuts and raisins, and pink frosting on it. Men usually like red best, but pink is the nearest to it for frostings. It was late for flowers, so I went down to the swamp and got some cranberry vines, with the ripe berries, and made a wreath and put it around the cake. But I got caught, hanging it. I put it on his doorstep and rang the bell and hid behind the big syringa bush. No one came, so I rang again and stopped a second to fix the wreath, for the wind had blown it part off, and he came and caught me. But I didn't mind very much, for he's one of my friends, but it is really more successful when no one finds out.

He was so pleased with the cake, and he said: "Why, Mary, you didn't make it yourself, did you? Well, well, it seems only yesterday you were a baby!"

Then he asked me why I did it, and I told him about the Club of Sweet Princesses, and that the only secret things were the initials and things we did for people. "So you 'do good by stealth.' Not a bad way, my dear," Uncle Alec said.

Then he went into his own room and brought out a little box. "I've been wondering what I should do with this little ring of my mother's that I've had so many years, and now I'm going to give it to you, Mary," he said, as he opened the little box and took out a gold ring set with a cameo.

I know it is more blessed to give than to receive—it makes you feel so good to give things away—but I did want that little ring so much, I put my hands behind me for fear I'd take it. I never had had a stone ring in my life. Mother says I shall have a nice pearl when I'm sixteen—but that's so long to wait! But I said, "Uncle Alec, it's lovely, and I'd love to have it—but it's one of the rules of the club that we mustn't receive any kind of payment for the things we do, so I really musn't take it."

"But I want you to have it. Can't you break the rule?"

I was so surprised till I saw the twin-
kle in his eye.

"No, of course I can't," I said. "It is a beauty of a stone. What a lovely face the lady had that it was copied from!"

"It is a very finely-cut stone," he answered. "It was bought in Europe many years ago. Well, since you won't be paid except in thanks, I give you

many, my dear. And will you kiss an old man on his birthday?"

So I did, and then I went home. The next week the Princess Club met with Rose Estabrook, and we all told something we'd done during the week. Eleanor had knit two pairs of baby socks and worked all the buttonholes in three little petticoats, for the Mothers' Club to give away. Arria had read the whole of "Little Men" aloud to Jack Noble, who's had a slow fever. Gladys had mended two pairs of stockings for old Mrs. Owen, and she and Christine had finished knitting a comforter for her. I've forgotten what Rose and Tilda did—there are eight Princesses. And when I told about Uncle Alec and the ring, Arria said (her father owns the mills), "Here, Mary, take this turquoise ring of mine—my hands aren't white enough to wear it any way." That's just like Arria—she'd give anything away. But of course I didn't take it.

"I don't believe Uncle Alec meant it for payment," said Eleanor.

"But that's the rule, and I think Mary did just right," declared Christine.

"We can't break rules, of course," said Eleanor to me, going home, "but I wish you could have that lovely ring, Mary."

"Well, I can't, so let's not think about it," I said. "I'll race you from the willow to your house, Eleanor." And I did and beat her. I didn't care much about racing, but if there's something you want and can't have—you want to forget about it.

When I got home Max was waiting for me on the veranda.

"You're late, Mary," he said. "Supper's ready, but I waited, because I had a package for you from Uncle Alec Greene."

I snatched the package. It was the cameo ring and a card. Uncle Alec had written on it, "For Mary Morrison, ex-officio."

"That means out of office," said Max. "In the X Y Z Club we"—

But I didn't stop to hear him. I rushed into the dining-room to show it to Mother. "That is a beautiful cameo, dear, and I think you can keep it."

"But how can I keep it?" I asked. Father picked up the card.

"I was just telling her," said Max.

"Why, it means you, yourself, Mary, in your own person, not as in any office," said Father.

I began to see. "Oh, Mother! Just me—not the Loneliness Committee! that's what Uncle Alec means. And I can keep it!"

"Course you can," said Max.

Mother smiled. "Yes, you may keep it, dear."

And I wear it every single day—it's just a fit for my ring finger. I'm so happy now I've got a truly stone ring, that there doesn't seem to be anything left to wish for. Of course it's very blessed to give—but it's nice to receive, too, when it's something you just love to have!—Hattie Vose Hall in Congregationalist.

General Assembly.

(Continued from page 9)

General Assembly to memorialize the Assembly of the Presbyterian Church in the United States of America touching the latter's failure thus far to notice in any way so far as its published minutes, or any reported action show, the fraternal communication of the General Assembly of the Presbyterian Church in the United States in May, 1917 (Minutes, page 53), or to explain the reasons for making a change in an agreement that was formally entered into and officially accepted and signed, or to account for the fact that the provisions of that agreement have not been carried out.

The Presbytery also overtures the Assembly to carry out its own provision, if the said agreement is not carried out implied in the action of 1916 (Minutes 1916, page 21, Minutes 1915, page 76) that the matters of comity referred to be referred to the Council of Reformed Churches of America, in accordance with the provision of articles of agreement.

Answer: The Moderator is authorized in response to this overture to appoint a committee of three, whose duty it shall be to make a thorough investigation of the matters referred to in the overture, and recommend suitable action to the next Assembly.

The Assembly refused to join in a petition to change the preamble to the Constitution of the United States, in order to secure an acknowledgement of Christ by this country.

Because the Federal Council has been again meddling with the affairs of the State the Assembly was about to decide to withdraw, but hearing four various men who had also seen its value in dealing with the Government concerning our soldiers, it was decided to remain.

It was shown that in various ways the council had meddled with civil affairs, and that its control is coming more and more into the hands of a few men who have no such scruples as we have, and who really ridicule our position as antiquated.

Dr. Lyons of Atlanta was heard. He said that he, too, had to overcome his prejudices, as his soul was frequently vexed by seeing acts that were contrary to our position.

But in view of the fact that Protestant Christianity had no other field in which to express itself as one body, he was willing to overlook much.

He found it a rallying point, and that it enabled us to bring to bear upon the officials of the Government the united influence of the Protestant Church.

Rev. A. R. Bird of Washington, D. C., gave his experience. At first the officials would hear the various representatives of the denominations, but soon time became too precious, so they demanded that Protestantism come together and be heard through one body.

He being a resident was asked to serve on the committee, which he did, after conferring with certain brethren.

He strongly urged the necessity of some form of co-operation.

In view of this wide testimony, the Assembly decided to remain.

Rev. A. R. Bird was appointed to represent our Church in the Council in all matters connected with the Army and Navy.

Dr. Wells presented the report of the Committee on Foreign Missions, in which he recommended that paragraph 26 of the Manual be so amended as to allow the committee discretion to change for the time if they find it desirable, the allowance fixed for the children of missionaries. This same provision was practically made for the children of our Home Missionaries, upon a motion by Dr. H. T. Graham.

Dr. Chester was thanked by the Assembly for his 25 years services as secretary, and was given 10 minutes in which to speak. He called attention that in his 25 years' experience he had seen our force on the field increase five fold and our ingathering of converts increase tenfold.

The Leave of Absence Committee asked that Presbyteries in appointing commissioners send only those who can remain through the sessions of the body.

This request is regularly made and regularly ignored. When the Assembly adjourned, there were less than 100 members present, and often during the sessions of the Assembly there were far too many under the trees instead of in the house.

Rev. Dr. W. T. Thompson, Jr., presented the report of the Committee on Systematic Beneficence. He had to defend this report, but he held his ground, and finally succeeded in having it substantially endorsed.

The most radical recommendation was the one to discontinue both the Committee on Systematic Beneficence and also the Stewardship Committee, and out of the two to make one committee. It also recommended the appointment of an Ad Interim Committee, four elders and three ministers, to study the whole matter of the Clearing House Plan, advocated by J. B. Spillman of Columbia, S. C., and report to the next Assembly.

The following vote of thanks was offered by Dr. D. N. McLaughlin, and adopted by a rising vote:

"On the eve of its closing the General Assembly wishes to give voice to its appreciation of the most thoughtful and cordial hospitality extended to its members during its session.

To the pastor and congregation of this church, to the other Presbyterian pastors and congregations of the city, sharing our entertainment, to the young ladies presiding in the lunch room and the boys acting as pages here, to the newspapers of the community which have aided us, to the Whitney Central National Bank, which so kindly handled our papers, and to all other individuals and institutions giving aid, comfort and cheer to us in many ways we tender our most sincere and heartfelt thanks.

We recall the liberal arrangements made and executed that we might see this beautiful and interesting city, with its environs. These excursions were unexpected in this magnitude and most thoroughly enjoyed. The Crescent City, rich in historical associations of the past and in memorials of the Old South, richer still in the splendors of modern achievement, has been a paradise of wonders to many of us, and to all a "thing of beauty and a joy forever." Our most emphatic appreciation and thankfulness we have reserved in order to bestow them upon the ladies who have with so much labor and loving faithfulness supplied us daily with those elegant and satisfying luncheons. We shall ever recall the gentle ministry and grace that glorified feeding into a fine art. New Orleans and her people have more than pleased us, and the charm of our sojourn here shall linger in memory with fragrance forevermore. It is our ardent prayer that this people we have learned to love so much may find in their kind care of us much spiritual blessing, and firmly do we believe that God has come to us through the associations of this happy visit."

The Assembly then adjourned to meet in Charlotte, N. C., at the First Presbyterian Church, the third Thursday of May, 1920. In our next issue we propose to have some Assembly notes, which will throw some sidelights on the meeting and the doings of the brethren.

Miscellaneous

STYLES IN THE NEAR EAST.

Pajamas for street wear, bed jackets for afternoon tea, and convalescent suits for dress-up occasions will soon be the mode in Syria, Asia Minor, and the Caucasus.

The steamship Newport News, which is on its way to Constantinople with a cargo of relief supplies for the American Committee for Armenian and Syrian Relief, carries thousands of these garments for the destitute Armenian, Greek, Syrian and other refugees, at present clothed in rags.

When the cargo of the Newport News was being assembled in New York, it was discovered that the American Red Cross had in its warehouses a large quantity of pajamas, bed jackets, and convalescent suits, cut and ready for sewing, which were left on its hands when the armistice was signed. The American Committee for Armenian and Syrian Relief at once sent a representative to the Red Cross to try to get them.

The question was raised whether the persecuted Armenians were particular about having pajamas for sleeping. To this the committee replied that the need of clothing was so great that the refugees would take them for general wear. "There are many thousands, none of whom in several years has had as much clothing as a whole suit of pajamas," said the committee. "The few rags they possess are indiscriminably dirty. The weather in much of the country is very hot. We'll take the pajamas."

Accordingly, the pajamas, the bed jackets and the convalescent suits were loaded on the Newport News, which is a naval vessel loaned by the United States government for the purpose, and started on their journey. With them went lots of other things, such as thousands of cases of soap, hundreds of hand sewing machines, rakes, hoes, spading

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Norfolk Southern Railroad

Passenger Train Schedules.

(Arrivals and departures Charlotte daily unless otherwise shown). Published as information only and not guaranteed.

Leave	Arrives
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	Star,
	Asheboro,
	Varina,
	Raleigh,
	Wilson,
	Greenville,
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	Norfolk, 2:45 P. M.

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Circumspection.

"I am sensible of the honor you do me, Mr. Johnson, in the proposal of marriage you have just made," said the haughty young lady, "but circumstances over which I have no control compel me to decline the honor."

"What are those circumstances?" demanded the young man.

"Your circumstances, Mr. Johnson."
 —New York Evening Post.

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a conclusion drawn from my own point of view as an evangelist, but it is a matter easily proved by a few hard facts.

"When I was in India two million pilgrims gathered in Allahabad for a religious celebration. They were jammed in a city normally of 175,000 souls which was without a modern sewage system. They bathed together in the dirty river. They drank the water in which they bathed.

"Eighty per cent of the people of India are diseased. Many have horrible and loathsome and incurable ailments, maladies rare in this country. These two million pilgrims after a few days of religious observance scattered and carried the germs of sickness they had exchanged back to thousands of villages.

"Such pilgrimages are common in India. They are going on all the while. Five hundred thousand in a pilgrimage are only a fair crowd, while fifty thousand are a handful.

"That is how Hinduism operates to spread disease. It also prevents its cure. There are practically no hospitals in India—I mean, none adequate to care for the three hundred million people.

"And there can not be hospitals. In every town where you decided to build a hospital, you would find you would have to build fire, or ten, or a hundred to get the Hindus into them at all. This is because a Hindu would not enter a hospital caring for sick persons of a lower caste. You would have to have different hospitals for the different strata of the population.

"So it is useless to try to cleanse India until you cleanse her soul, by giving her a clean religion. Christianity means health in India."—New York Advocate.

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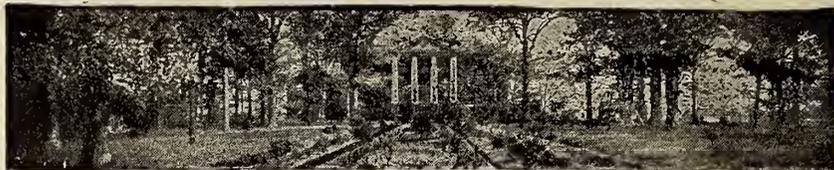
While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruption. If your druggist cannot supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

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More persons died in India of cholera and plague in the four years of the great war than died on the battlefields of Europe.

More men, women and children die in India every year of fevers than were lost by the allied nations of the earth in the war.

This is the picture of the most unsanitary country in the world, as described by Dr. James M. Taylor, who has come back after a tour of the East to lecture for the Methodist Centenary.

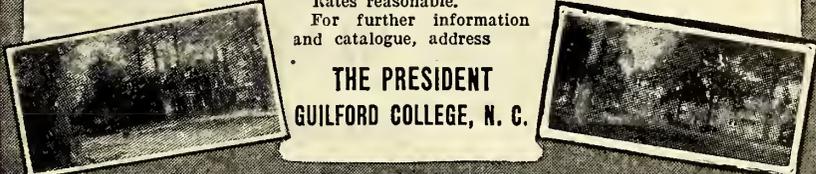
"India's frightful health conditions are largely due to her religion," said Dr. Taylor. "This may seem at first glance

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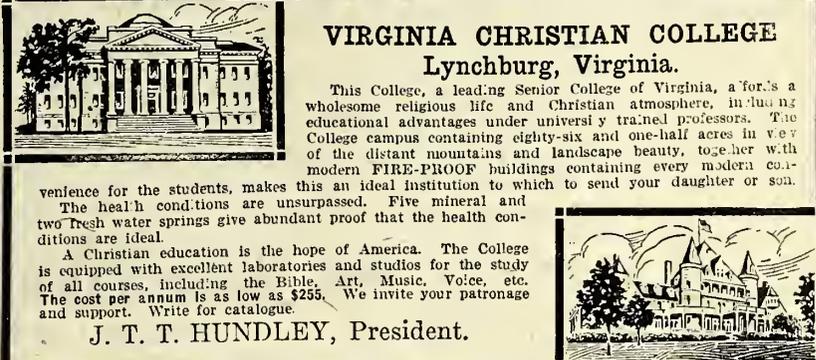
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HOW THE FIREMAN DID HIS "BIT."

In summing up the lessons of the great war there is one class of public servants that has received less than its proper share of credit. Working skillfully and devotedly under handicaps not realized by the general reader, the members of our hundreds of city fire departments have been too busily engaged with their duties to give much thought to public recognition.

Everyone assumes, as a matter of course, that the American fireman will unhesitatingly risk his life in extinguishing a blaze, but comparatively few realize to what an extent the modern doctrine of fire prevention has added to the labors as well as to the efficiency of those who formerly were merely fire fighters.

Fire prevention as a military factor is a distinctly new note in the conduct of wars, as we have repeatedly shown, but the fire prevention war service of our men in blue is an important story that remains to be told. Notwithstanding the serious depletion of their numbers through the call of the army draft and the attraction of higher wages in other lines of work, the fire chiefs and their forces have made an enviable record; they have contributed largely, though unobtrusively, to the winning of the war.

In the early days of fire fighting the fireman felt that his duty lay entirely in extinguishing a fire after it had started. Just what might have been its origin did not seem to be a matter about which he should concern himself. More recently, however, the realization has been borne in upon the fire fighter that the extinguishing of fires is only a part of his duty, and that his largest field of service lies in fighting fires before they occur. This has been particularly true of the past two years, or during our participation in the world war.

There are a number of obvious conditions which render fire probable, and fire prevention engineers have now made such an exact study of these dangers that it is possible to institute safeguards against them. Instead of a given factory, dwelling or other structure being permitted to harbor conditions which make fire an ever-present probability, they can be rendered practically immune to destruction from this cause.

Realizing this situation, most of the leading fire departments have organized their fire prevention activities upon a comprehensive scale, of which some of the more important features will be given separate consideration.

Inspections.

Inspections have played a prominent part in the fire prevention work of most departments, and it seems safe to say that practically all large cities are now receiving some degree of inspection. In many places where there is an adequate force of men every single structure is examined at some time during the year. Bridgeport, Connecticut, reports having

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made about sixty-nine thousand inspections last year; Lowell, Massachusetts, over fifteen thousand; and Springfield, in the same State, over eleven thousand, to give figures for only a few cities.

Ordinances.

Ordinances and inspections are closely allied. In some cities the fire departments have insufficient authority to enforce their orders. In others, however, statutes with "teeth" have been enacted and the lax owner or tenant is compelled to obey orders.

"Clean-up Weeks"

In addition to the general inspection work, which has become a matter of department routine carried on at all times of the year, most cities and towns now observe a "Clean-up Week" every Spring so as to dispose of the Winter's accumulation of rubbish.

This is a matter in which the co-operation of the public is needed, and the fire departments usually secure it by means of individual circulars addressed to the heads of families and to those in charge of places of business. There is generally a widespread use of placards also, as well as bill posters and street car dash board signs. Last, but not least, the aid of the newspapers is enlisted to do their part in acquainting the public with the danger of fire which exists on every side. The local chambers of commerce and other trade organizations usually become interested in the campaign, as do the women's clubs, the churches and the educational authorities, all contributing to the success of the occasion.

It has become the habit in many cities where the co-operation of theater managers has been secured, to display stereopticon slides which depict the results of carelessness and show how fire may be avoided.

THE MINISTER AND OTHER MEN.

The Rev. David Dunn, of the Reformed Church, read a paper in the Presbyterian Ministers' Association, Monday morning, in which he discussed the question whether the minister is different from other men. He spoke of the clerical dress and clerical manners that created a line of cleavage and sometimes interfered with the minister's usefulness. The paper was well received, and, in the discussion that followed, it seemed to be the consensus that marks of pro-

fessional distinction, whether in dress or manners, were not very important so long as the minister is a real, honest, upright, manly man, a man just and generous, kind and courteous to all classes and conditions, when brought in contact with them, a man who lives in touch with God. All were agreed that the top-lofty, professional minister, who is neither in touch with God nor in sympathy with men, is of no use to either God or man.—Presbyterian Banner.

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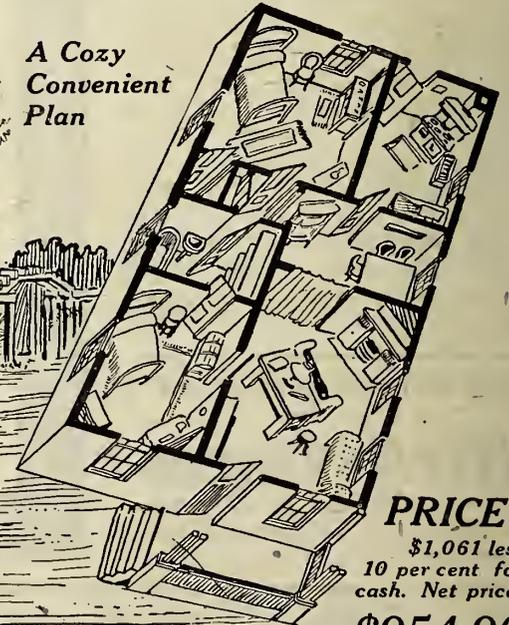
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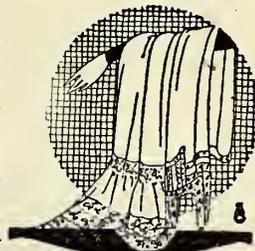
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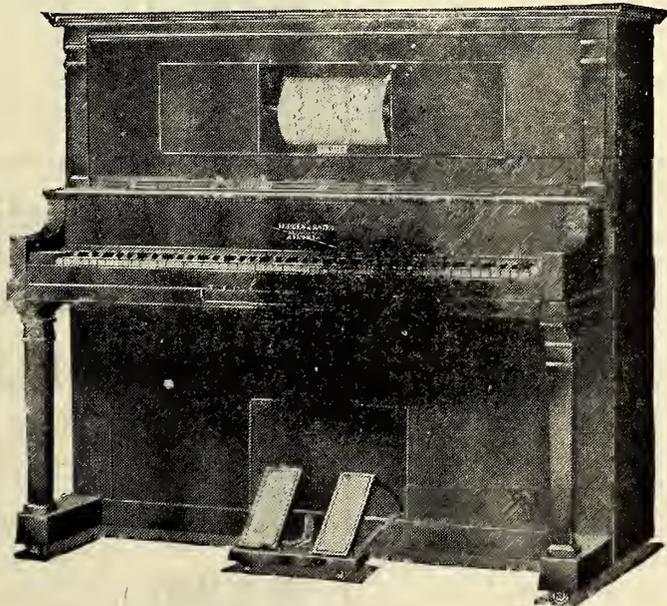
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Sparkles

More Cheerful Name.

Jane Addams, of Hull House, said at a mothers' meeting:

"How quaint the minds of children are! One New Year's Day I gave a little girl a present of a diary.

"This is a diary," I explained to her. 'Every day you must write in it a record of your life, a record of how you live.'

"The little girl turned the blank pages of the book and asked:

"But why isn't it called a livery instead of a diary, ma'am?"—Pittsburgh Chronicle-Telegraph.

Suggestive Number.

The little man made his way back to the box-office. "This seat number sounds like a German submarine; it's U-19," he said.

"You don't want to exchange it merely on that account, do you?" asked the ticket man.

"No, but I thought you might be able to supply me with a periscope to see over that big woman sitting just in front."—Boston Transcript.

Crabshaw—Why do you wish to leave school and go to work when you're so young?

Willie—It's this way, dad. School is going to be a tough place for the next few years. We'll have a new map of Europe to study and if we fall down on it the teacher is likely to give us the constitution of the League of Nations to learn by heart.—Life.

Why the Tars Kept Awake.

A careless compositor can play havoc with a serious poem, as one did a short time ago across the water. As printed, the lines read:

They faced the terrors of the deep
And guarded our snores while we were asleep. —Kansas City Star.

The Psalm of Life.

Chill.
Ill.
Pill.
Bill. —Brooklyn Citizen.

In Indiana a German saloonkeeper, whose first name is August, has a card in his window upon which he yields up the ghost after this fashion:

"The first of July will be the last of August."—Ex.

In Life, In Death—More Pep.

It was a death-bed scene, but the director was not satisfied with the hero's acting.

"Come on!" he cried. "Put more life in your dying!"—Film Fun.

Mrs. Crabshaw—When I was a child my mother never caught me telling stories.

Willie—How did you manage to do it, ma?—Life.

WHEN THE BOYS COME HOME

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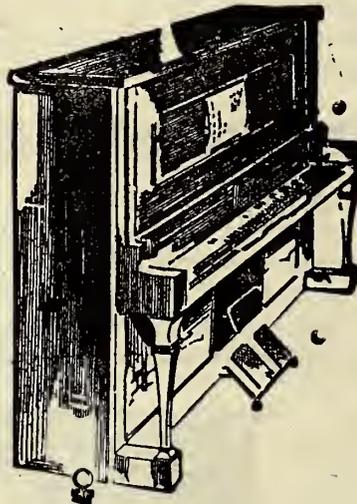
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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., June 4, 1919.

No. 22.

School Days.

Lord, let me make this rule
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

If weary with my book
I cast a wistful look
Where posies grow,
O let me know
That flowers within
Are best to win.

These lessons thou dost give
To teach me how to live,
To do, to bear,
To get and share,
To work and play,
And trust alway.

Some day the bell will sound,
Some day my heart will bound,
As with a shout
That school is out,
And lessons done,
I homeward run.

—Maltbie Babcock.



Editorial



Dr. Alexander to Dr. Smythe.

WE have just come across an old letter, bearing date September 19, 1834, written by Dr. Archibald Alexander to Dr. Thomas Smythe. Readers of the Standard will be interested in some of its statements.

Dr. Smythe, a highly gifted young man, born and reared in Ireland, had but recently married into a prominent Charleston family, and entered on the pastorate of the Second Presbyterian Church of that city. He was writing to the venerable Princeton Professor about two things. First, he asks whether it would be wise for him to prepare himself for a professorship of theology. Dr. Alexander was pleased with the idea and strongly advised him to go forward, on the ground that "one of the wants of the Church and of the country most difficult to be supplied, was properly qualified men to fill the important offices of Seminaries and Colleges." Then follows this very significant statement: "In pursuing a course of study suited to prepare a young man for a professorship, he runs no risk, for if Providence should open no door to such an office, his attainments will not be lost: he will be better qualified to fill an important station as pastor; and will be furnished with materials for usefulness by means of the press if there should be occasion for the exercise of his pen."

Any one acquainted with Dr. Smythe's life will recognize the value of this advice. Dr. Smythe never became a theological professor, but he became a notably great preacher and useful pastor; and his well stored mind poured through the press volume after volume of able discussions to constitute a permanent part of the Church's riches.

Would that the young ministers of our day, who have a taste and talent for study, would take to heart this advice of the sage of Princeton. The want is even greater in our day than in his for capable young men to fill the important offices in our Seminaries and Colleges. And it is still true that in preparing for such work they run no risk: for if Providence should open no door the preparation would augment their power and usefulness as preachers and pastors and contributors to the press.

The other matter about which Dr. Smythe asked the advice of Dr. Alexander was the expediency of his travelling in Europe, and spending some time in Germany with a view to improvement and preparation for the professorship to which allusions had been made. In response Dr. Alexander said: "If convenient, it would be expedient, principally because it satisfies the mind that nothing of any great importance can be obtained in the German Universities, which cannot as well be learned from books. All the best lectures of their professors are published, and many which appear as better than the loose confused notes which have never been digested and arranged. As to the advantage of hearing these men, it is worse than nothing, for their elocution and manner is almost universally disagreeable, and totally destitute of taste."

Possibly this advice saved Dr. Smythe from wasting a part of his valuable life, all too short, in seeking in Germany what he could find in better form elsewhere. Many young preachers have gone to Germany with a view to improvement and preparation for the office of teaching, and while finding abundant opportunities for study under learned teachers, they have come back with lowered spiritual vitality owing to the chilly atmosphere of the German Universities, and not a few have become infected with German rationalism to the detriment of their whole life work. We believe that good will result to the Church of God in

Great Britain and this country from the recent war by the lasting blight cast upon things made in Germany including theology. It had come to be too much the custom to regard no theology as entirely up to date unless it wore the German label. Henceforth it will not be necessary for one to furnish as the only credential of thorough scholarship the proof that he has sat at the feet of some German Gamaliel.

Sidelights On the General Assembly.

He who reads the mere account of the Assembly is apt to picture it as a machine, grinding out, day by day, a certain amount of routine business. But if, instead of reading the account of the proceedings, he should follow them in person, he would find the Assembly a very much alive creature, or, to change the figure, a very animated picture with its lights and shadows. Our ministerial readers who revel in dry sermons, always read the Assembly reports, but the ordinary reader rarely does, and it is for these sober minded brethren that we have tried in the preceding articles to give a running account of what of importance was done, and now we propose to indulge in a bit of harmless gossip concerning men and things.

* * *

We have already referred in a former article to the Foreign Missions popular meeting. It was a pleasant break in the reading of reports and recording of votes.

* * *

The Home Missions Committee can always present an attractive program, because their workers are more available and their fields of work vary in color and nationality. Owing to the fact that New Orleans is such a cosmopolitan city, the Home Mission work there is as variegated as a crazy quilt, embracing negro, Chinese, Italian, Indian, and plain Americans. The China exhibit was unusually good. We had young men from 12 to 18 years, young girls, from 6 to 16. The girls sang English hymns that sounded like Chinese, while the boys sang Chinese hymns that sounded like English, which proves the versatility of the Chinese people.

An educated Indian made an address which surprised the audience. He is a graduate of one of our Colleges and has oratorical talents above the average. He gave the white race more than one keen thrust, yet did it in such a good humored way that we were forced to laugh instead of cry. Referring, for example, to the popular conception of an Indian as one covered, as to his face, with paint and, as to his head, with feathers, he assured the audience that such was the Indian of the past. Now the Indian is different, as the white men have taken his land, and the white women have taken his paints and his feathers.

The white men had their innings when Rev. W. B. Guerrant, nephew of Dr. Guerrant, gave us a few chapters of his life in the mountains.

The hit of the evening was the singing of the colored evangelist Young, assisted by several of the colored ministers. Rev. W. A. Young, the evangelist, has a voice of wonderful sweetness and power. There is something in the singing of these negroes that reminds one of the sighing of prisoners. One can picture the race, having caught a glimpse of a higher life, yet unable to shake off the weights that bind them to their own race. They are educated, they have a taste of a higher life, yet when they try to advance to that life, they are like caged birds beating their breasts against the bars. We should not wonder then that there is a note of hopelessness in their music.

In the discussions it was frequently charged by one side or the other that the majority wished to muzzle men in speaking. This was always said when it was proposed to limit the discussions in any way. This entire question presents a psychological puzzle. Each man thinks discussion useless, as far as the other man is concerned, and he will assure you that all minds are made up and discussion will change none—yet he himself will do his utmost to speak. The only explanation is that the pride of paternity causes us to value our own ideas above those of others, so that we feel that our contribution must be an exception to the rule and a contribution to the general store of knowledge.

* * *

It is evident that we are drifting away from the old moorings, which may be a good or bad sign, according to the personal views of our readers.

The time was when applause in a church would be instantly corrected, but that day seems to have passed away. Now it is as spontaneous as in any public hall or political convention. More than once during the sessions of the Assembly speakers were applauded without bringing forth a rebuke.

* * *

The three editors of our Church papers were more fortunate than usual. The lot of an editor at an Assembly is generally one of constant work, with no recognition of his many attractive qualities. Such was not the case at this Assembly. In the first place, instead of being left unprovided with entertainment as at Atlanta a few years ago, they were given a large room apiece in the home of Dr. Summey, where they lived in comfortable luxury. They were invited to sit in the pulpit with the Moderator on Sunday, by the courtesy of Dr. Mooney, the pastor, and three times during their stay they were guests at the Louisiana restaurant, that place of coffee, the taste of which lingers like a dream. Each one is back at his desk, but throughout the grind of the coming year he will bring back pictures of the past.

Dr. Hemphill, with that rare insight into motives, which has placed him in the front rank of teachers, has suggested that the reason Dr. Summey took all three as his guests, was because no one else would be burdened with them.

* * *

In this Assembly, as in every preceding one, a few men did all the talking. One had no need to be a prophet to tell beforehand who would speak on every question. It would be cruel to name them, yet it was also cruel to inflict speeches of the same kind upon a long suffering audience.

* * *

A moth will fly around a candle, even at the risk of being burnt. A murderer will come back to the scene of his crime—and they tell us that ex-Congressmen hang around Washington, longing for "the sound of a voice that is still." Without pushing the comparison we may remark that each Assembly sees a number of ex-Moderators present, who come back to the scene of their triumphs. However, the ex-Moderators enjoy this advantage over the others who return. They are always welcomed, and oftentimes they give the Assembly, when called upon, the benefit of their experience.

Two of the ex-Moderators, Vance and Wells, were members of the Assembly, while Dr. Lyons, Dr. Mc Alexander and Dr. Hemphill were appreciated visitors. Dr. Vance and Dr. Wells rendered valued service on the floor, while Dr. Lyons by request addressed the Assembly concerning the Federal Council. Dr. Hemphill beamed upon us with his attractive smile and privately enlivened us with his wit, while Dr. Alexander, taking the direct route to an editor's heart entertained us and others with a most toothsome dinner at the Louisiana restaurant.

We have just been reading about a homesick soldier in the hospital, whose homesickness retarded his recovery—but who was started on the road to health by the sight of a mince pie, such "as mother used to make," though he could not eat it. In like manner a homesick editor, longing for the red hills of Mecklenburg, received a whiff of home air, when he heard speaker after speaker roll out most glibly his old friend, "Absolutely." This word in public and private seems to be on constant duty.

* * *

We were also delighted to meet so many of our old friends in the ministry and eldership. Years ago, 36 in number, we last saw the younger brother of our old classmate, Rev. W. H. Woods. Since then he has been living in Mexico, but being in New Orleans at this time, he renewed our acquaintance. Time has dealt kindly with him since he was a student at Hampden-Sydney, though for the life of us we cannot understand any man's fondness for Mexico at the present time.

Dr. Paulus Irving, of Farmville, Va., another old acquaintance of Hampden-Sydney, has grown into aldermanic proportions. Rev. L. E. Scott, of our Seminary class, now throws the average alderman into the shade, as far as expansiveness is concerned.

Then there is Rev. Keff Smith, who was once introduced by Dr. Henry Alexander as the man who could sing bass to thunder. Another old friend and chum is Rev. R. H. Fleming with whom we enjoyed sweet intercourse for many years in Old Virginia—a man who never will grow old, even if he is called a moss-back. Last, but by no means the least, there is C. P. Jenney, of Leesburg, Va., an elder of our first pastorate, who did so much for our comfort when we brought home our young bride. He is older now, though his cheeks are as rosy and his heart as young and tender as in those good old days of long ago.

The charm of every Assembly is the fellowship of old friends.

* * *

The meetings of our Assembly always present an opportunity for getting together the alumni of our Colleges and Seminaries. These gatherings always take the form of a banquet, presided over by some representative of the institution, who not only does the honors of the occasion, but foots the bills.

The Southwestern University, the Louisville Seminary and Union Seminary each had its banquet, where the faithful sons gathered to do honor to their alma mater and to eat the good things so generously provided. Being an alumnus of Union Seminary, we were found in our place and did full justice to the plate.

Dr. Lingle, in the absence of Dr. Walter Moore, presided. He gave a faithful record of the year's work and the plans for the future.

Dr. D. N. McLaughlin was then introduced. No written description can do justice to his address, for no written words can describe the tone of the voice, the solemn countenance, the funny stories, the sharp digs into the student body. Dr. McLaughlin is by long odds the best after dinner speaker in our Church. As an aid to digestion and a vanquisher of the "blues," he is invaluable.

Other men spoke in a more serious vein, thus making what the hygienists term a well balanced ration. Of course Union Seminary being the oldest institution in our Church, always has the largest number of ministers present at each Assembly.

As we grow older we live more in the past than in the present, and when men who were students together thirty and forty years ago touch elbows at the banquet table, old memories flood upon us, and once more we are green and callow youths with the fresh dew of early life upon us.

To many a hard worked and discouraged preacher these gatherings come as a blessing, and all through the coming years with their many demands upon his strength and faith, he is kept fresh and young by these memories of old days.



Contributed



The Labor Movement in England

R. E. Magill, Secretary.

ENGLAND faces many problems and new conditions which will test to the limit the wisdom and patience of every grade of her complex citizenship.

Naturally of a slow moving character, and having a peculiar veneration for the established order and traditions of the empire, it took the wrench of a world war to make her leaders face the reconstruction policies that must follow the upset of kingdoms, empires, autocracies and traditions.

The most anxious week the United Kingdom has known since the dark days of March, 1918, when General Haig, as he faced overwhelming odds, issued his despairing message "We are fighting with our backs to the wall, send reinforcements quick," was the last week in March, 1919, when she faced the probability of a paralysis of her economic life through a strike of the railway employees, the miners and allied organizations of the country.

The government met the situation in a statesmen-like manner and appointed a special commission with limited powers to deal with the labor union leaders. A date for the strike had been fixed and about two million men were ready to obey the order "Down Tools." The spirit of the men was very ugly and the demand that their leaders should stand for every point in their program was strong. This program included the fixing of an eight hour day, the continuation of war time wages until 1920, the nationalization (Government ownership) of all major industries, participation in control and a share with the government in profits of industry, better housing for laborers, and a number of other revolutionary changes. The government commission promised continuation of present wage basis until January, 1920, recognition of the eight hour principle, aid in providing better houses for workers and a careful study of the big question of nationalizing industries.

The labor leaders wisely decided to suspend the strike order in view of the conciliatory attitude of the government and the employers' associations, but their ability to control the rank and file of the labor union membership hung in the balance for several days.

Bonar Law issued a concise statement for the Government showing the concession made to labor and pledging the government to enact necessary laws making the concessions effective. He pointed out the disastrous consequences to the whole empire of a strike and appealed to labor for the same unselfish patriotic spirit it had shown throughout the war. He closed with the terse statement "The government will act promptly and effectively if a strike is called."

Wise counsels finally prevailed in labor circles and the strike was averted for the present, although 200,000 miners in Wales quit work before the cancellation of the strike order reached them. London had but a three days' coal supply ahead and the country is still so close to the war that there has been no accumulation of food supplies and the people are dependent upon the daily distribution from coast terminals if they continue to live and work. As temporary sojourners in London our commission was greatly interested in the outcome. Placing the whole country under martial law would have added to the already serious difficulty of getting through England as the transportation service is still far below par.

Our concern was trivial, however, compared with the anxiety of the English public and we watched with keen interest the course of public sentiment as reflected in the daily press. We were greatly impressed with the moderate and conciliatory tones of the editorials, contributed articles, and interviews with men of international reputation.

We had Mr. Arthur Henderson, the head secretary of the labor movement in England, as our guest for an afternoon during this eventful week and it was quite interesting to get the viewpoint of such an authority on the labor situation in England and on the international aspects of labor demands. We found Mr. Henderson to be a man of striking force and personality and it was easy to understand why he had been kept in parliament for sixteen years as labor's representative, and why he is the leading exponent in the world today of labor aspirations and demands.

He had come up from the ranks, as he is an iron moulder by trade, and has experienced in person all the hardships that are the lot of the average laborer in England. He knows, first hand, of the long hours, the low wages, the unsanitary housing conditions that have caused the growing tide of unrest among wage earners and he has espoused their cause with all the zeal of a crusader.

With a great enthusiasm for his cause, he possesses unusual organizing and executive ability and while the various labor organizations of England are not federated into as close an organization as in America, there is a political labor party of which he is also the head. This organization controls such a large vote that it is a great factor in all English elections and has been able to demand and secure from parliament many long needed reforms in labor laws.

Mr. Henderson is a very forceful speaker and a keen debater, and it was interesting to us to learn that he has been a Bible class teacher and lay preacher in the Wesleyan Methodist Church for forty years and that he still spends most of his Sundays occupying pulpits in the free churches of England, Scotland and Wales, while many of the liberal Episcopal churches are opening their doors to him for special services in the interest of labor reforms.

As an evidence of the high esteem in which he is held by the government he was offered the post of Ambassador to Russia, but for reasons highly creditable to his sense of honor he declined the post.

His strong conviction often led him to oppose movements supported by the ruling powers of the government and as he apparently does not know the meaning of the word "compromise" he went down in defeat in the December election of members of Parliament. His defeat this time was due chiefly to his choosing to stand for election in a new district in Wales instead of his old one, which had returned him for sixteen years. This queer twist in a representative form of government has both advantages and disadvantages but it is a safe bet that Mr. Henderson will not long remain out of Parliament if he really wishes to go back.

In addition to being a ready speaker he wields a facile pen and his book, "The Rights of Labor," is a notable contribution to the discussion of labor problems in their international aspects. It has had almost as wide a reading in America as in England and on the continent.

Although advised that our commission consisted largely of editorial writers whose papers reach a constituency of over thirty million church people in the United States, Mr. Henderson expressed himself with the utmost frankness. His criticisms of government agencies, of employers and corporations, while keen and pointed, were without bitterness, and he impressed us as sincerely desirous of giving the employing class a square deal while seeking privileges for wage earners which are far beyond anything hitherto asked or obtained.

His attack, as he put it, is not upon employers and corporations but upon the old systems of treating men as mere cogs in a machine and denying them the privileges of living the lives of normal human beings.

Asked as to the attitude of organized labor toward the Church he said it is a libel to say that the labor leaders regard the church as an ally of the capitalistic class and catering only to the well-to-do of the community.

(Continued on page 7)

The Sanctity of the Sabbath

Sermon Before Fayetteville Presbytery by Rev. J. A. Caligan

Text: Exodus 20:8-11. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

JESUS expressly tells us that the Sabbath was made for man—that is, for man's advantage, for the promotion of man's welfare.

The Sabbath is old, but it is not the oldest provision which God made for man. Salvation is older, for the Word tells us that we were chosen in Him before the foundation of the world.

The Sabbath and the home, however, were the two first institutions which God provided for man after his creation. These were made for man in the Garden of Eden, and have survived the fall, and remain with us emblems, not only of the paradise lost but also of that which is to be regained.

The fact that these two institutions were given to man at the very beginning of his history is in itself proof of their fundamental importance, and the history of humanity all down the ages confirms the truth that man's destiny is involved in these two institutions. Without exception, with ominous certainty, their sanctity has measured man's noblest attainments, their desecration has measured man's lowest degeneracy.

Another proof of the permanent and sacred importance of the Sabbath is seen in the fact that it is the one duty selected by Jehovah to commemorate the work of creation.

It was always necessary for man to remember that God is the Creator, for this truth in itself establishes, by necessary inference, God's absolute authority and his absolute ownership.

Still another proof of the permanent and sacred importance of the Sabbath is seen in the fact that God established it by his own example.

Notice: "For in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Beyond question there must be something essentially and profoundly sacred about an institution which the God of absolute perfection establishes by his own example.

But the great crowning proof of the Divine origin, the permanent and sacred importance of the Sabbath is seen in the fact that it is placed in the very heart of the decalogue.

It is one of the immortal "Ten Words" each one of which is intrinsically, eternally right.

Notice how clearly the Bible recognizes the permanent and fundamental importance of these Ten Commandments. They always have been and always will be unchangeably intrinsically right.

Before the decalogue was written, murder was condemned in Cain, Jacob enjoined his family to put away strange gods, Isaac recognized his filial obligations, so did the sons of Noah, Joseph resented adultery because it was a sin against God, stealing is noted as a sin by Jacob and Laban, the sin of falsehood is noted in the case of Abraham, and in a striking sense, before the decalogue was written, the Sabbath obligation is definitely recognized in the gathering of the manna, and the special emphasis given it is shown by the peculiar use which those ancient people made of the number seven.

Jesus recognized the permanence of the decalogue, both in his teaching and in his example. He expressly says, "Think not that I am come to destroy the law." And the Apostles recognized its permanence, for Paul says, "Cursed

is every one that continueth not in all things written in the book of the law to do them."

The Fourth Commandment is one of those eternal, unchanging laws of God. It is one of those Ten Commandments which were delivered amid the ominous lightnings of Sinai. It, too, was proclaimed in a voice of thunder. It, too, was written upon the tables of stone by the finger of God. Jehovah himself has placed its obligations in the category of those about murder, and adultery, and stealing, and falsehood.

It is not only one of the Ten Commandments, but it is the longest one, written out in the fullest detail. It is the only one having the word "remember" standing before it, like a sentinel of warning, pointing to its vital importance. "Remember the Sabbath day"—you have heard this command before. "Remember the Sabbath day"—there will be peculiar temptations to forget it. "Remember the Sabbath day"—for if you forget this command you will forget all God's commands.

Again, this claim as to the divine origin and permanent importance of the Sabbath is corroborated by the fact that its necessity is written in the very constitution of nature.

When God makes a law there is an intrinsic reason for it.

It has been attested by authoritative scientific demonstration that man, and beast, and even machinery, need a stated period of rest.

The infidel Commune of the French Revolution found it necessary to appoint a day of rest to take the place of the Sabbath, which they tried to abolish.

Man's body, mind, and soul must have this rest.

The laborer who observes no Sabbath soon becomes a physical wreck, the professional man who observes no Sabbath soon becomes a mental weakling, and the individual, home, or nation that has no Sabbath invariably drifts into moral and spiritual degeneracy.

The Sabbath was, indeed, made for man.

It is an economic necessity. It is a notable fact that the business man who spends the Sabbath with his account books, and the industrial enterprise which observes no day of rest, are economic failures.

It is a social necessity. There is nothing which so preserves and purifies man's social nature as the reunion of the family, in the home and at the church, under circumstances which inspire him with the social graces of neatness, refinement, and good behavior.

But, above all, it is a spiritual necessity. If the Sabbath were abolished, the church would soon cease to exist. No orthodox student of history denies this. If the church goes down, then religion goes down. If religion goes down, then civilization goes down. There is not a single exception to this in all the world's history.

Man is a creature of habit. Unless he has a stated time to retreat from the engrossing care of business and industry, these will overwhelm his soul, and he will forget God and the things of God.

One reason, I believe, why the order of Masonry has survived several thousand years of the world's history is the fact that it reverently recognizes the obligations of God's holy Sabbath Day.

The enterprises of religion are co-operative, hence common sense shows there must be uniformity. Every agency of the church depends primarily upon its public ordinances, but unless there is a stated time, authoritatively fixed, for these, there will be only blank confusion.

Let us notice, in the next place, that the change of the day from the seventh to the first day of the week, by the example of the Apostles, and with the evident approval of our risen Lord, did not abrogate the Sabbath Law or in any degree weaken the force of its obligation.

The change in itself argues perpetuity, and when we con-

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"Come Over and Help Us"

Distress in the Near East.

By Harrison A. Maynard, Treasurer Armenian Relief Fund in the Caucasus.

I FOUND from 13 to 17 in one room, as many as five in bed. They say that they are sick. Probably their illness is really only slow starvation. I found four small children living alone, two sick abed. On a cold, snowy day they had no fire and were dressed only in one thin ragged cotton garment, with skin showing in many places. One boy had tied muslin rags on his feet.

1. In one place a woman was making soup of an onion and a teaspoonful of grease. There were two quarts of dish-water soup to feed six persons.

2. In two places I found parts of the corpse of a horse, not one that had been killed, but one that had died of himself. The flesh was being cooked and eaten while I was there. Two emaciated children in bed were gnawing at pieces of this flesh. The piece of one child was smaller than that of the other. When he finished his or rather when she finished hers, for it was a girl, she tried stealthily to take some from the other child. Six persons were in bed in that room, emaciated and wild looking. Two persons had died in that room on the previous day.

3. In other places I saw sheep's entrails, slaughterhouse blood, picking from chaff being eaten or being prepared for food. Some said that they were living on potato skins from the soldiers' barracks.

4. Two hundred orphans are nominally kept by the government, in three orphanages. Instead of the bright cheerful faces and awful noise of our orphans they had full, lifeless faces and were perfectly quiet, thus showing the effects of underfeeding. It seems plain to us that we will have to take over all orphanages. Disease will soon get into their midst and they will die off like flies, not being able to withstand anything. Typhus is now common everywhere.

At a place called Karakillisse not far within the boundary of the new Republic of Armenia, we stopped thirty-two hours on account of heavy snows. There I talked with several people, natives, who are supposed to have the care of the refugees in their hands, though they have no funds now to work with, and twice I went around the town visiting hovels where the refugees have taken refuge from the winter and a mighty cold filthy refuge they have. All figures practically agreed. In and about Karakillisse there are about 22,000 Turkish Armenian refugees besides about 5,000 impoverished native or local Armenians. These figures I give as an illustration of one section. To them has been given during the last two months about one ton of potatoes and six tons of wheat and barley. Besides this they have had a sort of soup kitchen for one month, which is now closed. I will later describe a similar one though probably a better one which I saw in Alexandropol. From that you will see how little a soup kitchen supplies. Besides this food they receive a little by begging and I suppose a little is received as a wage once in a while. In this region forty or fifty are said to die daily. I believe the figures are far too small.

So much for Karakillisse. The estimate of the British Intelligence Department is that there are 330,000 people in distress in the Caucasus. If they are not as bad off as those whom I have described, they will be by the time help has reached them. Those whom I have told you about will be dead when this reaches you.

In Alexandropol I visited refugees and the city soup kitchens. The city gives soup to 26,173. In the three soup kitchens which I visited I saw and heard exactly the same things. The menu is like this. Eight pounds of wheat and about twenty-nine pounds of meat and bone are made into a soup which is divided amongst 200 people once a day. Thirty-seven pounds of solid food for 220 people, about three ounces to the person. The share of soup with its portion of wheat and meat for each person was less than a teacupful.

It makes one sort of crazy to see such things, and to hear

the tales of the sufferers. The hardest hearts are touched.

One purpose burns itself into our hearts. We expect to do all we can to get food to the whole 330,000 even though we be now but three men. At Alexandropol I left a trustworthy man who was my manager when I organized the Industrial Work in Alexandropol in 1916. He continued as manager there until compelled to flee from the Turks last spring. He promised to have a real soup kitchen (where people may receive more than a taste of food) going within two days. He is capable of doing it. You will be interested to know that the French Government has appropriated about 500,000 rubles for "soup kitchens" in Kars, Alexandropol and Erivan. Col. Chardigny of the French Mission is turning the money over to us. It will be a starter and we shall try to get more out of him. Of course that sum will not last more than ten days in Alexandropol and Erivan. Kars is not yet open to Armenians and there are none there.

The stores of Alexandropol are bare, like a harvested field. The merest gleanings are to be seen. The place is desolate. The Armenians have a picture which one sees everywhere. It is of a woman sitting on the ruins of a city. "Armenia," they call it. It is truer now than it ever was before. Armenia is a devastated country. The Turks should be made to repatriate the Armenians.

March 4th:

I have been interrupted in the composition of this letter two or three times.

When we arrived in Erivan we heard terrible tales, less heartrending than those heard in other places only because the industrial orphanage, hospital and other work of the committee has continued under the excellent management of Elder and Arrol. They have provided work, and relief of other forms, but also encouraged great numbers not to flee before the Turks. Those who remained were safe as the Turks never entered the city. Arrol and Elder are the heroes of a nation, as they have a right to be. They are worshipped by the nation. I suppose that their names will go down in history of the nation.

The \$100,000 you sent through Consul Heizer of Bagdad and paid by Mr. Boyce in Teheran was converted into the best Russian money and brought up to the Caucasus as we, Arrol, Elder and I, came in. That was spent, almost swallowed up, by the hungry work in Tiflis and Erivan.

In order to facilitate my work the Armenian Government has given me a special car to live in, as I go up and down the line looking after my work. Arrol also has one to enable him to go up and down on the transportation work.

After remaining four days in Erivan I secured a train to come up to Nakhichevan for wheat and then planned to go on to Tabriz after money. The trip, still unfinished, is a romance, and so interesting, as to be worth the taking, though it has required constantly the exhibition of nerve, brass, and labor along with wakefulness. I hope to get into Erivan tonight. I may not, though. My engineer has been several hours getting up steam on cottonwood. It took him twelve hours to fill his engine with water from an irrigation stream. We had to repair a bridge on one place. And so the tale goes.

In Nakhichevan I established an orphanage, promised by Elder and the goods prepared by him. This is for Tartars. Our workers are Armenians as we trust only those whom we have tried. The Tartars are very bitter against the Armenians and the Orphanage workers are afraid to leave the orphanage. Col. Loughton, the British Governor here, has promised to jail the chief of police if our people are injured. I have told them to go out and endure the cursing they will receive for a few days until they are a common sight. The manager is a nervy fellow and with an old man is the only one who has dared to go out. The Tartars do not know

The Labor Movement in England.

(Continued from page 4)

He said the thoughtful leaders in the labor movement recognize that the principles contended for by the Christian Church, if translated into life, would give to wage earners everything they are contending for and he claims that the best element of the labor movement recognize the fact that their cause will be triumphant only when the principles of Christianity govern state policies and economic relations between employer and employees.

He criticises the church quite sharply for its failure to deliver itself in an official way upon the moral aspects of the labor movement and thinks the ministers fail in a great opportunity by not championing more strongly the cause of the wage earner.

He expressed great disappointment that the efforts of the labor movement to secure recognition at the Peace Conference had not received the backing of some great world organization of Christian churches which was authorized to voice the sentiment of the constituencies of these communions.

He had a large part in shaping the paper which is now before the Peace Conference as embodying the views of the World's Labor Congress held at Bern, Switzerland, last winter.

He favors admitting representatives of the best type of labor in Russia and Germany to the labor section of the League of Nations and holds that this is the best method of combating Bolshevism and anarchy in these countries. He sharply criticised Gompers and the other American Labor leaders for refusing to attend the Bern Labor Congress on account of the presence of German labor representatives, as the congress was called at the suggestion of the American Labor Federation.

It is to be regretted that the labor movement everywhere is not directed by men of the Christian character and high purpose which Mr. Henderson seems to have, and if the world's labor organizations would adopt the five year program of the English Labor Party (which is also the handiwork of Mr. Henderson) the conflicting interests of capital and labor would soon be reconciled, and the reconstruction of this poor war-scarred world would proceed apace.

A Correction.

In a recent communication to your paper relative to the election of Dr. Scofield to membership in the Societe Academique d'Histoire Internationale of France, the statement was quoted by me from press reports that this organization, with a very limited foreign membership, is a part of the famous French Academy. I accepted the press statement that a change in the plan of the Academy, reported now to be divided into departments, allowed a limited foreign membership. This is wholly erroneous.

I am in receipt of a letter from Mr. Trumbull, editor of the Sunday School Times, enclosing the following communication from a secretary of the French Legation at Washington:

their friends. This scrap between the Armenians and Tartars is very unfortunate. The Tartars were unwilling to sell food stuffs for me to take away. Though they did sell me six carloads of salt which are needed up the way. This salt I can resell. I suppose they do not call salt a food.

In Tabriz I got considerable money in rubles and Turkish gold. I bought also some dried fruit, about 14 tons, and about two tons of meat from Tabriz. With the money Col. Loughton is going to secure six carloads of grain from a section which he can get and I cannot. That is, he will use part of the money which I secured in Tabriz. So I feel that the trip has been profitable, if I do not die or get killed before I get back.

I seem now to be delivered from one of my trials. We are about to leave Nakhichevan after eight and one-half hours of making steam and forming the train. We did devote an hour and a half to trying to pull Col. Loughton's

"In answer to your kind letter of May 6th, I take pleasure in informing you that the 'Societe Academique d'Histoire Internationale' referred to is a French scientific society of which to be made a member is very honorable indeed.

Its late President, Frederic Minstral, was one of our great poets. But this society is not the same as the 'Academie Francaise' which, as you say, was founded in 1635 by Cardinal de Richelieu and is limited to 40 members. No one but a Frenchman can belong to it and, for this only reason, when, during the war, the desire was expressed that the illustrious Belgian poet Maurice Maeterlinck become one of the 'immortels,' even in this case an exception could not be made."

This correction in no wise detracts from the honor conferred upon Dr. Scofield. No higher honor can be given an American man of letters by France than has come to him. President Wilson was recently reported in the press as honored by an election to a similar limited membership society in Paris.

Exchanges that copied the original report please copy.

R. T. C.

The Sin of the World.

By Rev. S. F. Tenney.

John the Baptist said, "Behold the Lamb of God that taketh away the sin of the world." Jno. 1:29. The word sin is in the singular, and seems to refer to some definite sin—"the sin"—"the sin of the world"—as some very conspicuous, notorious, world-wide, prevailing sin. What is that sin? Notwithstanding man's many sins—heinous crimes against God, as well as against man, there is a way by which all these sins may be canceled. God in His mercy and grace has provided a way when man had no right to expect that He would. That way is by Christ being provided as a substitute in men's stead—to die in men's place, and thus satisfy the demands of Justice, and let men be permitted to go free. Now, if man rejects this Saviour as his all sufficient sacrifice to atone for men's sins—then is not this rejection of the Saviour the most conspicuous, heinous of all sins—casting away salvation and eternal life, when this offer comes to men freely, without money and without price—is not this rejection of the Saviour—rejection of the only possible way of salvation—is not this the sin of the world—the sin of sins? When our Saviour has paid the debt, all the debt we owe to divine justice, is it not the most conspicuous of all sins—the sin of sins—to decline to accept of God's way by which God may be just and yet the justifier of the ungodly—is not this the crowning sin of man—when the acceptance of Christ carries with it the blotting out of all man's sins? All other sins may be cancelled through faith in Christ, but this sin of rejecting Christ as the only Saviour shuts the door of Heaven against sinful man—because there is no other way—can be no other way than God's way of atoning for all man's sins through the death of our Saviour.

Crockett, Texas.

engine onto the track. A careless switchman threw a switch too soon and put all but the front pair of drive wheels off the track. But these trials don't worry us much. They are so common we get used to them.

What is the matter with the men at Paris? Why do they not permit the repatriation of all people who have had to flee from their homes during the war. If these folks are not sent home within this month they will have to be fed during the whole of the ensuing year. That is, if they do not plant and harvest this year, they will have to be fed until the harvest of 1920 is in. How many will die in the interim! for no relief work can be so well carried on as to reach all the distress.

[The Standard is glad to receive funds for this needy cause from its readers and to forward same to the Treasurer. Through this medium our readers have already contributed over \$1,000, and the need continues great.—Ed.]

The Sanctity of the Sabbath.

(Continued from page 5)

sider the purpose in this change, its sanctity becomes all the more sacred and obligatory to the Christian.

It could not be abolished for it was one of God's intrinsic, changeless moral laws. It was not a part of the Levitical Ceremony, it was a part of the Decalogue. It was not changed till the day of the resurrection. Until that time, Jesus and his disciples celebrated the seventh day. Time and again it is said, "Jesus went into the synagogue on the Sabbath day."

Then, why was it changed, and what authority have we for the change?

It was not an accident that Jesus rose from the dead on the first day of the week. Invariably after this, the Apostles celebrated the first day of the week as their Sabbath, and it is so stated a number of times. The Apostles were inspired. It would be altogether unreasonable to suppose that they would give us an invariable example, involving one of God's intrinsic moral laws, a fundamental sacred institution, unless they were divinely authorized to do so. And, we have the historic testimony, though uninspired, of the early writers, Pliny, Ignatius, Justin Martyr, Tertullian, and others, that the Apostles did establish this change.

Now, why was the change made? It was made to commemorate the resurrection of Jesus. In the change we still rest because God rested, we still commemorate the first creation, and, in addition, we commemorate the more glorious creation when "all things were made new."

It cost God more to provide a salvation for lost souls than it did to create the universe. When God gave his Only Begotten Son, he gave the greatest price that heaven had to offer, and when Jesus triumphed over death it was the greatest victory of all eternity. Should it not be commemorated? Should it not be honored?

If we commemorate the resurrection of Jesus only on Easter Sunday, we have surrendered the real grounds for this change it seems to me, certainly for the other fifty-one Sundays of the year.

How should the Sabbath be observed?

God's word is our best teacher here, and it is particularly explicit, I think, with reference to this duty.

The fact that God sanctified the day is in itself very definite. To sanctify is to set apart from a common to a sacred use. As to how it should be sanctified, God teaches us both by injunction and by example. "In it thou shalt not do any work," "God rested the seventh day."

It is to be a day of rest for man and beast, a day of rest for body, mind, and soul.

"In it thou shalt not do any work." None in the factory nor the field, none in the lawyer's office nor in the editor's sanctum.

The soul, too, must have its rest.

Really there is a sense in which this physical and mental rest is but the negative part of Sabbath sanctity. True, such rest benefits body and mind, but the idea in sanctifying the day, as in everything else, is to make a positive use for a sacred purpose.

A profligate idleness wearies the soul, does not rest it.

How does the soul rest? Only in communion with God, in meditation about God, and in harmony with God. Out of harmony with God and away from God, the soul is like a drifting derelict upon the restless billows of the sea, tossed to and fro.

This rest is secured through the private and public ordinances of worship. Time and again it is said that Jesus went into the synagogue on the Sabbath day, and it was for worship and service. This is how Jesus sanctified the Sabbath. Again it is said, the disciples came together on the first day of the week, and it was for prayer and communion and preaching. The Apostle John was in the spirit on the Lord's day. This is how the Apostles sanctified the Sabbath.

Let us notice here, that in our Savior's interpretation of the Fourth Commandment, and by his example, he clearly

teaches that the works of necessity and mercy are in complete accord with the true sanctity of the Lord's day.

Let us notice, however, that leading the ox to water, and rubbing out the ears of corn, while not an absolute necessity, were nevertheless a sanitary necessity, and would not prevent attendance upon the public nor the private ordinances of worship, and ministering to the sick on the Sabbath, as Jesus did, is not only a work of necessity and mercy, but is an express part of pure religion itself.

Sunday baseball, Sunday excursions, and Sunday theaters are entirely out of this category. These are features of the continental Sunday—the German Sunday—which became with them the most unsanctified day of the week; and it would lead to the same pagan results in America that it did in Germany.

Now, let us notice briefly the peculiar nature of our responsibilities with reference to the Sabbath obligation.

Notice the peculiar way in which these are pointed out in the Command itself.

"In it thou shalt not do any work, thou"—the individual's responsibility, "nor thy son, nor thy daughter"—the parent's responsibility, "thy manservant, nor thy maidservant, nor any cattle"—the employer's responsibility, "nor thy stranger that is within thy gates"—the citizen's responsibility.

Why this peculiar emphasis and distribution? One thing, it shows the universal importance of the Sabbath for all classes; again, since all are benefited all should assume responsibility; again, one class cannot carry out the purposes of the Sabbath if all others are permitted to desecrate it.

We are, today, passing through one of the most plastic periods of reconstruction in the world's history. The exigencies and necessities of war have caused many to set aside the claims of the Sabbath day.

At this time, when the world has seen anew that God's way is best, and when our institutions are being re-established upon a better basis than ever, we hope, what an opportune time for every Christian to strive with his best efforts to have the true Sabbath also re-established.

Let us notice, in conclusion, that the transgression of the Fourth Commandment is a sin. It is a great sin. It is a sin which propagates all other sins. It is a sin which propagates vice in the home, it propagates crime in the nation.

It is a great sin. It is a violation of God's unchanging moral law, it is a transgression of God's command. "Blessed are they that do his commandments." This commandment is repeated with more frequency than any other of the ten.

It is a peculiarly dangerous sin. It will bring degeneracy into any life, it will bring degradation into any home, it will bring ruin into any nation.

"Cursed is every one that continueth not in all things written in the book of the law to do them." This command was written in the Book of the Law. It was the Lord Jehovah, King of all the earth, who said "Remember the Sabbath day to keep it holy," therefore it is a sin which must be repented of or it will damn the soul. It must be confessed, we must turn away from it, we must turn unto God.

Forgiveness.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomy from my fellowmen,
One summer Sabbath day I strolled among
The green mounds of the village burial place;
Where pondering how all human love and hate
Find one sad level; and how soon or late,
Wronged and wrong-doer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart;
Awed for myself and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away and trembling I forgave.

—Whittier.

A Statement From the Home Mission Committee

By Rev. Homer McMillan, D.D.

THE Executive Committee of Home Missions was able to report to the General Assembly in New Orleans, La., the best year in its history, and is profoundly grateful to the Church for the splendid increase in contributions for the maintenance of the various departments of the work entrusted to it by the Assembly. This increase we believe is largely the result of the Three Million Campaign for benevolences conducted by the Stewardship Committee. Not only were all obligations met, but for the first time in many years there was a substantial balance.

Because of this enlarged income the committee was able to grant a small increase in the salary of the Home Mission workers—a simple act of justice delayed. It is hoped that during the year it will be possible to make another increase so that the salary of the deserving and self-sacrificing Home Missionaries may in a measure be commensurate with their actual needs and the splendid service they are rendering the Church and the Nation.

It was necessary to devote a considerable part of the balance to the payment of unexpired appropriations—that is, appropriations that had been voted but for which the funds were not then available; and for sorely needed buildings and equipment for some of the missions that had entirely outgrown their quarters, and where enlargement was imperatively necessary.

The Committee is projecting its work this year on a still larger scale. The old standards will not answer in this day when so many large things are being done in the world. Not only must the splendid advance be maintained, but a larger program must be undertaken.

There are two things that must be done.

The salary of the workers must be brought to a living wage as speedily as possible. The Church must not leave

these noble men and women, with the hardships and privations of the Home Mission field, without the necessities of life. They are the Church's representatives, and the Church must supply their needs. They have no other resource.

More and better buildings must be provided. The committee has been able to do something, but \$100,000 additional is needed immediately to give some of the more important missions adequate buildings for the work they are trying to do. This does not mean opening up new fields, but equipping and strengthening the work already begun.

Many churches made provision for Assembly's Home Missions in the Three-and a Half Million Campaign in March. But many churches did not make an Every Member Canvass, and in others the canvass was not completed. It is for this class of churches, and for those that wish to supplement the canvass by a voluntary thank-offering that the Assembly has designated the month of June for Assembly's Home Missions in the schedule of collections.

Never in the history of the Nation was the work of the Church more vitally important. There is no dynamic outside the Gospel of Christ that can make America what it ought to be. This is no time to halt in the great task of evangelization. The work must go forward! Home Missions is the agency for bringing the Gospel in its converting, uplifting and conserving power to bear upon the waste places of our country, and to make real in the life of our Nation the ideals and principles of righteousness, justice and truth which Jesus taught and for which He died.

The committee earnestly requests the continued aid of all our churches and people in the great work which the Assembly has committed to its care.

Send offerings to A. N. Sharp, Treasurer, Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga.

The Twin Meetings in Atlanta.

The Woman's Auxiliary Program, Baptist Tabernacle, June 10-12.

Program Committee: Mrs. W. C. Winsborough, Mrs. S. D. Walton, Mrs. Archibald Davis.

At the opening session on Tuesday morning the special features will be greetings from Mrs. Stephen Barnett, of Atlanta; response by Mrs. S. D. Walton, of Farmville, Va., and addresses by Drs. Morris, McCaslin and Dobyns. At the afternoon session, an address by Dr. Rice, of Union Seminary, and the Korean pageant by the missionaries from Korea. An address of special interest to women will be given at this session by Miss Anna Milligan, of Philadelphia, on "The Challenge of the Hour." At the evening hour the addresses will be delivered by Dr. Pratt, of New York, and Dr. Chafer, of East Orange, N. J.

The theme for Wednesday, the second day, will be "Our Young People." The speakers at the morning hour will be the church's "Specialists" on young people's work, Dr. Glass, of the Sunday School; Karl Lehmann, of the Christian Endeavor, and Dr. Sweets, of Christian Education, with Mr. Robt. McQuilkin and Mr. Innis as additional speakers. At the afternoon session Dr. McMillan, Miss Hall, Mrs. Winsborough, Mrs. Archibald Davis and Miss Haskin will bring messages of interest on this great theme, but viewed from different angles. At this hour also Mrs. E. C. Cronk, of New York City, popular as an inspiring and earnest speaker, will address the women on "Sighs or Service." The evening speakers will be Dr. Doughty and Dr. E. W. Smith, recently returned from the orient.

The final day of the convention has for its themes, at the morning session, "Efficiency," with talks by women who have tested the meaning of that word, Mesdames Winsborough, Bruce, of Birmingham; Whitman, of Waycross, Ga.;

Davis, of Atlanta, and Cronk, and Miss Milligan; and at the afternoon session, "Stewardship," with Rev. Messrs. Poteat, of New York, and Guille, of Athens, Tenn., as speakers. At this hour also an address will be made on "The Stewardship of a Younger Race," by Mrs. Booker T. Washington, widow of the great leader of the negro race, Booker Washington. This will prove of special interest. Dr. Campbell White will close the conference with an address at the evening session.

The mere outline of the program shows that the conference will be worth while. The attendance should be large.

Korean Pageant.

One of the most unique and interesting features in connection with the great parallel conventions, Laymen's Missionary Movement and Woman's Auxiliary, Atlanta, Ga., June 10-12, 1919, will be a Korean pageant. This is made possible at this time because a number of Korean missionaries are now at home on furlough.

The following scenes typical of Korean customs and life will be enacted:

Scene 1—The Korean Home.

This scene will present a Korean native home, showing the preparation of food; serving of meals; washing and ironing, and the manner of presenting the Gospel to the heathen by the missionaries.

Scene 2—Korean Heathen Wedding.

The Korean heathen wedding is attended with much pomp and ceremony. In this scene will be shown the dressing of the bride; the arrival of the groom; bowing before ancestral tablets; the ceremony and the wedding feast.

Scene 3—Korean Funeral.

The unusual hearse, borne on the shoulders of coolies; the hired mourners; the streaming banners carried on long



News of the Week



The recommendation of President Wilson that the war time prohibition act, as far as it touches wine and beer, be repealed, has aroused much opposition among the temperance people. North Carolinians are writing their Congressmen opposing any repeal.

Reduced passenger fare tickets to conventions will not be sold for meetings earlier than June 10, the railroad administration has announced. More stringent regulations than have been customary will surround sale of such tickets after that date this year to make certain that only bona fide delegates receive the privilege of the lower rate of one and one-third fare for round trips.

Permits for the shipment of grain from interior markets will be used by the railroad administration this year to control the movement of the mammoth harvest which is just beginning.

J. S. Wannamaker, president of the American Cotton Association, has issued a statement declaring that the excessive rains of the past ten days have practically ruined the South Carolina cotton crop and had seriously hurt it in other States. "In South Carolina it is going to be necessary to replant a very great portion of the crop," said Mr. Wannamaker.

With credits—annual stipulated contributions for missions—officially reported subscriptions in the centenary campaign of the Methodist Episcopal Church, South, amount to \$48,000,000, the subscriptions aggregating \$32,077,000.

Senator Smith attributes the recent advance in cotton prices to the raising of restrictions upon cotton exports to German-Austria, and Jugo-Slavia. The principal cotton mills of Austria were in German-Austria and Jugo-Slavia and all of this territory is now open to cotton shipments without restrictions. The quantity restrictions of shipments of Switzerland, Holland, Denmark, Norway and Sweden have also been removed.

Free running crude oil has been found in England. The location is on the Midlands, Duke of Devonshire's property, and in the coal mining district near Chesterfield. Petroleum will be developed under government control, which will grant licenses for all boring.

It is reported that Germany will refuse to sign the treaty unless she is admitted into the League of Nations. She also demands plebiscite in all disputed territories.

Secretary Daniels has decided, in view of the trend of the world toward universal peace, to abandon the plans for a naval policy second to none.

Senator Simmons of this State, who has been one of President Wilson's staunchest supporters, refuses to follow him in voting to repeal the prohibition on wine and beer.

The Atlantic ocean has been crossed in an aerial passage, the American navy winning the honor. The American naval seaplane NC-4 accomplished the feat by winging its way to Lisbon from Azores, where it had already flown from the shores of Newfoundland.

The arrival of the NC-4 at Lisbon marks the completion of the first trans-Atlantic air flight in history, with the coveted honor going to a machine designed, built and manned by Americans. The actual flying time was 26 hours and 41 minutes.

Dr. W. J. McGlothlin was elected president of Furman University by the board of directors of that institution, during their annual meeting. Dr. McGlothlin holds the chair of Church History at the Southern Baptist Theological Seminary, Louisville, Ky., and is one of the most noted Baptists of the South. We understand that he has accepted.

A statement issued by the trustees of the N. C. State College of Agriculture and Engineering completely exonerated President W. C. Riddick from the charges against him made by the students in their recent round robin, demanding his resignation. Trustees declare the college management deserving utmost confidence.

After three hours of sharp partisan conflict with the Democrats, the Republicans have completed organization of the Senate by electing chairmen and majorities of all important committees, including Senators Penrose, Pennsylvania, and Warren, Wyoming, as heads of the finance and appropriations committees, respectively.

The Republican Progressives did not carry their opposition to Senators Penrose and Warren to the Senate floor, voting solidly against a Democratic motion designed to oust Senator Penrose as chairman of the finance committee.

At a great roads meeting held in Monroe, N. C., the counties pledge aid to the Mountain-to-Sea Highway. Lumberton will be the next place of meeting.

A new revolution has begun in Mexico. General Angeles has been proclaimed Provisional President of Mexico and Villa, Secretary of War.

All units of the 81st, or "Wild Cat" Division, are home-ward bound. The first contingent will land at Newport News, Va., June 7th.

The mid-biennial council of the General Federation of Women's Clubs of America voted unanimously to adopt the revised covenant of the League of Nations. They have so informed the President and the Foreign Relations Committee of the Senate.

While complete figures are lacking, there is every indication that the Salvation Army passed the \$13,000,000 goal in its home service campaign by approximately \$3,000,000, according to an announcement made by former Governor Charles S. Whitman, of New York, chairman of the National Committee.

poles; the funeral song—in all its Oriental splendor will be faithfully carried out.

Scene 4—*Korean School.*

Showing scenes from our Mission schools, introducing the foreign teacher, and giving some of her problems.

Scene 5—*Native Church.*

There is perhaps no one religious organization of greater interest to the Christian than the Korean Church. Here will be shown the native congregation on its way to church; the singing; the offering; the preacher—a true reproduction of a Korean church service.

The pageant will be given on Wednesday, June 11th, and the missionaries and their assistants will be in full Korean costume. It is hoped this realistic presentation will give all a clearer understanding of mission work.

A COURTESY TO OUR FOREIGN MISSIONARIES AT WINONA LAKE.

A letter received at our office from Dr. A. Christy Brown, who is in charge of the Sylvester Horne Memorial at Winona Lake, brings the offer of free admission to the grounds and free lodging during the Bible Conference at Winona August 22nd to 31st for any of our missionaries who are now at home on furlough. Any of the missionaries who may be able to avail themselves of this courtesy are requested to correspond with Dr. Brown, who will give them the necessary information as to matters of detail.

S. H. Chester, Secretary.

Christian Endeavor

By Rev. S. H. Hay.

M., June 9—We Owe Ourselves: 1 Pet. 1:17-25.
 T., June 10—Ready to Pay: Isa. 6:1-8.
 W., June 11—We Owe Our All: 1 Cor. 4:1-7.
 T., June 12—Ready to Pay: Luke 21:1-4; 1 Chron.
 22:14.
 F., June 13—We Owe Our Talents: Luke 19:11-27.
 S., June 14—Ready to Pay: Rom. 1:13-17.

* * *

Topic for Sunday, June 15—What We Owe and How to Pay It—2 Cor. 8:1-15.

* * *

We owe to God all that He may desire of us. He made us, He redeemed us from the sentence of death with the life of His Son, and by His Providence He preserves us and keeps us alive. Our hearts would cease beating and our beings leave off breathing if He would withdraw for one instant His life-power from us.

* * *

God wants our whole selves, and we owe them. Paul was speaking for the Holy Spirit when he commended the Macedonians because they "gave first their own selves to the Lord." Paul regarded himself as the "bondservant" of Christ. He belonged to Jesus, soul, heart, mind, will, and body. He felt he ought to recognize God's ownership of him, and he said, "Lord, what wilt thou have me to do?" In the old days, when a rich man bought a slave, he was buying not merely the slave's labor, but the man himself. Men no longer may own one another as they once did; but God will always own us with full and exclusive title. We can never finish paying Him, for we shall always be His.

* * *

Since we owe our whole selves to God, we owe each separate faculty to Him. The whole includes all of the parts.

The mind belongs to God. It is under obligation to engage only in those thoughts which glorify God and advance His cause. Such thoughts will always be found most wholesome also for ourselves.

The heart belongs to God. It is at liberty to love and crave and cherish only those things which God considers valuable. Whatever He deems worthy and desirable, we ourselves may profit by.

God owns our wills and energies. We are bound to attempt all of those things, and those only, which our great Owner desires to have done. If we work for Him earnestly and only, we shall discover that we did precisely what was best also for ourselves. The interests of God and of His loved bond-servants are bound up together into one.

* * *

We owe to God all that we can produce. If we earn a salary, or learn a trade, or master an art, or buy a farm, or make a crop, or build a home, or achieve a friendship, or write a book, or build up a business, it all belongs to God. It is all His, intended to be used for the advancement of His Kingdom. When money is the article produced, we should turn it in proportionately as He prospers His business in our hands. Many Christians find the giving of a tenth of the income brings personal joy and a blessing. Most of us should give more, for God probably judges our devotion as much by what we retain for ourselves as by what we turn in for Him.

* * *

Who paid our greatest debt to God?

Do we still owe anything to God?

What are you doing to pay what you owe?

Will God become angry and collect bad debts? Luke 19:24.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JUNE 8, 1919:
 HEARTS OF THE FATHERS AND OF THE CHILD-

DREN—Mal. IV:6; Lu. 1:17.

The mission of the second Elijah is summed up by Malachi in the rebuilding of Godly Homes among the people of God. In Luke the angel takes up the refrain, and sums up the work of the Baptist in such a revival of religion as will purify the homes of the people, give new life to the spirit of obedience, and prepare a people to receive the Messiah. But in both Covenants the emphasis is placed upon the rebuilding of the Christian home. Unique is Malachi's way of saying this: "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers." Love is at the divine core of Christianity. Hatred and disobedience and indifference and a brutal interestedness are the marks of worldliness.

One of the first symptoms of true religion on the part of fathers is an unselfish love for their children. This is the cornerstone of the home. Without this holy, unselfish love of mother and father the Christian home does not exist. It

(Continued on page 12)

THAT MEETING IN ATLANTA.

Railroad Rates.

All arrangements have been perfected for the Sixth General Convention of the Laymen's Missionary Movement, Atlanta, June 10-11-12. Registrations are coming in more rapidly as the day of the convention approaches. Already a number of churches have written in notifying the committee the number of their delegates, and having reservations made.

One noteworthy feature that has developed this year has been the fact that many churches have definitely appointed representatives and a large number of churches have appointed a Convention Committee, charged with the responsibility of seeing that their churches are well represented.

This is most significant, and we believe indicates that many feel that this is a time when the work of the church should be brought to the attention of men as never before, and we believe is going to mean that the convention in Atlanta will perhaps be the most representative that has ever assembled in the history of our church.

As far as the headquarters of the movement can tell now, every speaker whose name appears on the program will be in his place at the appointed hour. No matter in what sphere of service one is engaged, there will be something helpful for him, as the Program Committee has sought this year, not only to make the convention practical, but likewise to give large place for the delegates to be heard and for questions to be propounded from the floor, and to be answered by the best experience of the entire church.

The Executive Committee have been most fortunate in securing reduced railroad rates. This is one of the few occasions to which reduced rates have been obtained for many months, and the Laymen's Missionary Movement is to be congratulated upon having achieved such a marked success in this regard, and it is confidentially expected that these reduced rates will greatly increase the attendance. The movement, in connection with the reduced rates, requests that we state the following, which should be observed by all delegates, as the orders of the Southern Passenger Traffic Committee:

"Full fare going, one-third fare returning, is authorized to holders of certificates or receipts secured from agent selling full fare going ticket to Atlanta, this certificate or receipt to be signed by official of convention and vised by railroad agent. This gives privilege of purchasing tickets going between June 6th to 11th, good returning until June 16th." BE SURE TO GET CERTIFICATE OR RECEIPT FROM AGENT.

Sunday School

By Rev. H. G. Hill, D.D.

OBEDIENCE.

Golden Text—Jno. 15-14: "Ye are My friends if ye do whatsoever I command you."

Matt. 7:16-29.

June 8, 1919.

There is no substitute for obedience to God. Samuel said to Saul "To obey is better than sacrifice and to harken than the fat of lambs." Our Saviour teaches the same thing, and our lesson shows that piety beginning with a Divine change of nature, produces fruit according to that nature, in doing God's will, that nothing short of this will prove real discipleship which Christ will acknowledge, and to rest our hopes of heaven and of Divine favor upon profession and service without sincere obedience is like building not on the rock but on the sand. These teachings are all the more important and valuable because they are authoritative, coming from the Son of God, who certainly knows who are His true disciples.

I. *The Tree is Known by Its Fruits.*

Its nature is revealed by the products it bears. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The same is true of a human being. If he is a depraved being, hostile to God and not submissive to His law, he will not try to do His will, and render Him obedience and service. If he is a regenerate person a "New creature in Christ Jesus," he will try to obey God, and to keep His commandments. Indeed the very first term of Christ's discipleship is "renouncing our own will and enthroning His in heart and life. "If any man will come after me, let Him deny, renounce, Himself." When Saul of Tarsus was converted to Christ his first words as a disciple were: "Lord, what wilt Thou have me to do?" According to the Apostle, we are "Created in Christ Jesus unto good works," and every tree that bringeth not good fruit is hewn down and cast into the fire.

II. *Profession Without Obedience.*

Profession without performance is vain. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in heaven." Our Saviour, too, warns us that many at the last day of final account will be self-deceived, and will claim to be His disciples and to have performed wonderful works in His name, whom He will disown. He declared "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name have done many wonderful works? And then will I profess unto them I never knew you, depart from Me, ye that work iniquity." Profession leading to many works in Christ's name, without any regard to the Divine Will or sincere obedience to the Divine commands, will not prove discipleship nor save the soul. How vital then is it that a Christian profession shall be verified by habitual obedience to the expressed will of God!

III. *Rock and Sand Building.*

Christ compares profession of faith in Him, without keeping His Teachings to building a house on the sand. He intimates, too, that as the stability of the house is tested by the rains, floods and winds, so the enduring character of a man's religion will be subjected to severe trial, and that if the foundation is sandy and frail, it will fall into hopeless ruin. If, however, a man builds on a rock, on an avowed faith in Jesus, sustained by a due regard for His sayings and a habitual sincere obedience to His commands, though His piety may be tried by the severest test, it will not be destroyed. Those who rest on the rock of Faith in Jesus and obedience to Him, are upheld by the power of God." They are kept by the power of God through faith unto salvation.

"Tho the righteous fall he shall not be utterly cast down, for the Lord upholdeth him with His hands."

IV. *Christ's Authoritative Teachings.*

Many things about our Saviour's public instructions rendered them attractive to the multitude. Their profound wisdom commended them to the intelligent and thoughtful. Their clearness appealed to those who were ignorant and dull of comprehension. Their beauty and concrete form rendered them impressive to all classes of hearers. Even the Pharisees, when reproved by His parables, could but admire the force and aptness of His metaphors. But the feature of Christ's teachings that seems most to have impressed His hearers was their authoritativeness. We are told that "They were astonished at His doctrines for He taught them as One having authority and not as the scribes." The scribes or Jewish religious teachers were accustomed to appeal to well-known doctors of the law as sanctioning their instructions and interpretations. But it was not so with Jesus. He appealed to no human authority. He settled truth by His own assertion. Indeed instead of agreeing with human teachers, He often opposed their explanations and doctrines, and put His own authority in direct conflict with their teachings. Many examples of this final authority differing from human assertions are found in Christ's Sermon on the Mount. Here Jesus presents Himself as the law giver expounding His own law and silencing opposition with the words, "I say unto you." It was not wonderful that His hearers said "Never man spake like this man."

Prayer Meeting.

(Continued from page 11)

perishes in any other atmosphere. Such a love does not look upon a daughter born as a misfortune: does not expose girl babies to die or to be eaten by dogs: does not look upon a son as a slave or merely one whose chief end is to add honors to the elders of the family.

Such a love seeks to make out of sons and daughters all that loving care and tactful and able educators can accomplish; and above all such a love yearns to see the children of the home enter into the holy of holies of the Father's love and into the sacred arena of God's service.

It is patient, expectant, hopeful, confiding, companionable—all this without at all sacrificing that necessary authority which inheres in parents for the welfare of their children. Every true revival of religion awakens this love in the parent's heart for the children of the home. But it does not stop here. It calls into life the love of the child for the parent. It is distressing to see about us so much heartlessness in children as regards their parents. One sometimes sees children who lord it over their parents. Again one sees sons and daughters whose only regard for their parents is selfish and material. Their only relation to the home is: "What and how much can I get out of it?" If it were only convenient they would leave it only too gladly. But when young people are inspired by a deep and permanent and living faith in Jesus Christ, it is very different. Their hearts are then turned to their parents; and of course to their brothers and sisters. This is so true that one ought to doubt seriously his interest in Christ if he have no love to the parents and the other children of the household. Love is the heart and center of a Christian home. Of course, all the members of a home are frequently not Christians: the father or the mother may be either a nominal Christian, or an unbeliever; and some of the children may be mere nominal church members or outspokenly unbelievers. But the principle holds as far as the really Christian members of the family are concerned. Love is the heart of Christianity; and if we be truly Christ's then we will love one another. How sweet and blessed such a home. There ought to be earnest prayer and a widely concerted movement to the end that such homes may be multiplied—to the glory of God and to the vast enlargement of human welfare and happiness.

Devotional

PRAYER IS COSTLY.

Is it true that we are too cowardly and too stingy to really pray? O, yes, the majority of us have ventured into a form of prayer, feeling no sense of danger or personal expense in the innocent zone of formality. And there is no danger of financial cost or personal sacrifice there, but there is great moral danger ever lurking near the prayer rug of the formalist.

But what about the season's earnest, heart-searching, agonizing communion with the Lord God of heaven and earth? Do we dare venture into such holy of holies with our Lord and in the secret of His presence, where no mortal ear can hear and no curious eye can see, talk to Him in perfect sincerity of heart about our lives and His plans for us? Do we dare tell Him to cleanse us and use us where He thinks best for bringing His kingdom to earth? Do we dare speak to Him face to face with honest hearts about unsaved friends and the lost multitudes in heathen lands? With no reservation in mind or heart do we dare do it?

It may prove to be a costly hour in our life. Brainerd prayed for the savage red men of the forest, and it cost him fearful hardships and a premature death. Carey began praying for the conversion of the world, and God thrust him out to help answer his agonizing prayer. David Livingstone prayed for China. Then he prayed for God to send him to the help of China, and he was so earnest about it that God ventured to send him to a harder and more dangerous field than China. He went gladly, but at a fearful cost.

Sabbath after Sabbath we heard a mother, a widow with one precious child, try to pray for the lost children of Africa as she led a group of bright children in a mission study of the Dark Continent. But her prayers were weak, faltering and formal. At last, with that company of innocent, trusting children kneeling around her, with her own precious one held close to her heart and with tear-stained face uplifted toward heaven, we heard her with sobs, but with a note of triumph in her voice say: "Dear Lord Jesus, we pray for your poor little ones in the dark regions of Africa who are without light and love and home and God. We pray that you may send some of these children in the coming years to help them. And, Master, you may send my own precious child if you see best to do so." We who heard felt that her prayer would some day cost her the child of her heart, but that her Lord and Saviour would be glorified in many other lives thereby.

Reader, will you dare spend an hour with your Lord in telling Him of the need in your heart or of the evil in your life? Will you venture to spend a season with Him telling Him how you are burdened about his lost sheep? Will you in all sincerity speak to Him about the fearful need of service and money in your Church? Will you dare challenge God to do as He sees best with your life and your possessions, let it cost what it may? Will you?—Rev. C. W. Hardon, in Nashville Christian Advocate.

Many of us would love to have sin taken away. Who loves to have a hasty temper? Who loves to have a proud disposition? Who loves to have a worldly heart? No one. You ask Christ to take it away, and he doesn't do it. Why does he not do it? It is because you wanted him to take away the ugly fruits while the poisonous root remained in you. You did not ask him that the flesh should be nailed to his cross, and that you should henceforth give up self entirely to the power of his spirit. Do you suppose that a painter would want to work out a beautiful picture on a canvas which did not belong to him? No. Yet people want Jesus Christ to bestow his trouble upon them in taking away this temper or that other sin while as yet they have not yielded themselves utterly to his command and his keeping.—Andrew Murray.

Home Circle

THE PERIL OF OVER-FACILITY.

"I tossed that essay off in a half hour. I had been so busy that I left it until the last moment, and as I had no time to look up references on the subject, I trusted to memory for my quotations and proofs. It is just possible that I may gain a high mark for this work. I have been successful several times in winning one hundred per cent when I have been pushed into a corner and have had to hurry through an examination without being prepared."

The youth of sixteen, who was talking to a friend, had a quick, mobile face, bright with intelligence and a manner alert and eager. His friend, who was older than himself, looked grave as he listened to the recital of the haste in which an important essay had been written for a prize competition and then said: "I am afraid, Dick, that in days to come you will regret your gift of facility. In the long run it is the fellow who takes pains and who knows his subject thoroughly who gains the prizes of life. Your cleverness may help you to win in a school contest, but if cleverness is allied to shallowness and if your mental discipline is imperfect you will get on very slowly when you are in business or a profession."

Whenever and wherever you see splendid work done with precision and without error you may take it for granted that the one who accomplishes it has had long and careful training. The rule holds good in every vocation. The boy who tosses off the task in the hope that he may hit on the proper answers, the boy who trusts to a certain quickness in catching a suggestion here or there is, of course, superior to the one who stoops to cribbing and deceit, but he is not doing wisely for himself and he is mortgaging his future.

Young people dislike to acknowledge that their success in study costs labor and close attention. They often speak with complacency about the ease and rapidity with which they perform the work of the classroom, yet in the department of sports and athletics they do not object to continual practice and strenuous training. The man who wins honors as a runner, who is known far and near for his skill in baseball or football, the man who handles an oar or a sail to perfection, has not in any case arrived at finished grace and scientific accuracy without arduous drill. The training that fits a youth to serve his country in the army or the navy is rigid and severe. The same thing may be said of the training of the mining engineer, of the railway official and of the judge on the bench. Everyone whose work in this world counts for something in the public eye or for private advancement has been obliged to serve a careful apprenticeship.

Facility of toil and study is an altogether different affair from facility that discounts honest endeavor. When a student declares that he has not opened a book, but if called upon in a recitation will make a bluff in the right direction, it is to be hoped that his bluff will bring him disappointment. The pity is when success is gained undeservedly.

This is not an argument for mere plodding. What we need to cultivate in ourselves is poise and balance. We want the rounded life. Each must work according to his temperament. To put the emphasis or effort on that which is for us most difficult, and never to trust to haste and dash are the indications of good judgment and common sense.—Forward.

The psalmist tells us that "the fool hath said in his heart, No God, no God." It was a fool who said it, and even a fool had to say it in his heart, for even a fool's head knew better than that. Atheism, of whatever kind, is a freezing void, an arctic breath, a lifeless life, an atmosphere in which no wing can soar, no heart can beat, and no soul rejoice. Atheism can transform a rare day in June into a raw day in January.—R. S. MacArthur.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which
subscription is paid.

When change of address is desired, give both the old and
the new address.

Church News

Collections for June are for Home Missions. Treasurer,
A. N. Sharp, 1522 Hurt Bldg., Atlanta, Ga.

**The collections for June in the North Carolina Synod are
for Synodical Home Missions, as ordered by the Synod.
The Synod further orders that one good, well-announced
collection be taken in each Sunday School for this work,
in June. Treasurer: Rev. A. W. Crawford, Greensboro.**

SPECIAL NOTICE.

Since the spring meetings of Presbytery, ministers who
have changed their post offices and Foreign Missionaries at
home on furlough, will please notify me at once of their
present addresses, that I may mail properly their copies of
the Minutes of our recent Assembly.

Spartanburg, S. C. Thos. H. Law, Stated Clerk.

PERSONALS.

Rev. H. M. Pressly's address is changed from Live Oaks,
Fla. to Elizabeth City, N. C.

Mr. R. E. McClure, a student at Union Theo. Seminary,
is doing evangelistic work during the summer months. His
address is Cooleemee, N. C.

THE YOUNG PEOPLE'S CONFERENCE.

When the Synod of North Carolina planned a Confer-
ence for Young People and appointed Rev. J. G. Garth,
the Executive Secretary, they did a far better work than
they imagined.

Not only did they make a wise selection in the appoint-
ment of a secretary, but his committee also did a wise thing
in the choice of Queens College as a place of meeting.

Far out from the noise and distraction of the city, yet
easily accessible by street cars, surrounded with ample
grounds, the college building is housing about 175 delegates
and a faculty of 10.

So great is the crowd that the girls, by joining two sin-
gle beds, are sleeping three in a bed, while the large gym-
nasium room is fitted with cots where the boys sleep.

The afternoons are devoted to recreation. The Charlotte
people on Saturday afternoon will give the delegates an
automobile ride. The singing, led by C. F. Carr, of Ashe-
ville, is of a decided spiritual nature, while the vesper ser-
vices, conducted by Dr. A. D. McClure, of Wilmington,
are designed to turn the thoughts of all towards spiritual
matters.

Taken altogether, the meeting thus far has exceeded all
expectations, though as yet it has scarcely begun. We ven-
ture to say that the young people who attend will return to
their own Churches with a broader vision and deeper faith.

On Sunday next, June 8, Dr. E. W. Smith of our For-
eign Mission Committee will make two addresses before
the Conference. The Charlotte people are especially in-
vited.

Much credit is due Rev. C. G. Lynch, who, as chair-
man of the Committee of Arrangements, has added much
to the comfort of the delegates.

SOUTH CAROLINA.

Columbia, Woodrow Memorial—After two strong ser-
mons by the pastor, Dr. Thornton Whaling, on the duties
of elders and deacons, two elders and two deacons were or-
dained last Sunday evening.

Columbia, Eau Claire—This church has recently added
to its official force two elders and two deacons. Under the
efficient leadership of Mr. J. O. Vanmeter, a student of
Columbia Seminary, the church is making decided progress.

Columbia—At a congregational meeting of the Arsenal
Hill Presbyterian Church Sunday two new elders and four
new deacons were elected. June 8th has been set as the date
for the installation of these officers, if they accept the elec-
tion. The new elders are E. C. Bernard and Dr. W. R.
Barron. The new deacons are Reid Stewart, D. T. Faulk-
enberry, C. O. Cooper and Austin McCreight.

The Synod's Evangelistic Work—Rev. William Black,
evangelist of the Synod, closed a good meeting at North
Wilkesboro Sunday night, May 25th, assisting the pastor,
Rev. C. W. Robinson.

The attendance from first to last was good and the last
service found the church packed.

Sixty persons indicated their acceptance of Christ, 13 of
whom expressed their preference for the Presbyterian
Church.

A downpouring rain prevented some from attending upon
the meeting of the session, but nine persons presented them-
selves and were received into the church at the time.

Nine persons promised to establish family worship and
about 250 to read the Bible and pray daily.

A contribution of \$184 was made for the Synod's work.
A. W. C.

Florence—During the church year just ended, we have had thirty-two accessions to our membership, six of these on profession of faith, twenty-three by certificate and three by return to the city after a long absence therefrom, which gives us a total enrollment of 505 resident members. For the same period there were seventeen baptisms, six adults and eleven infants.

Our total contributions for all causes for 1918 were \$5,760, while for the present year our people have already subscribed \$8,322. The benevolences for 1918 amounted to \$1,934, while for this year they are \$3,621, or nearly double. In 1918 the gifts to foreign missions were \$504, while for this year we have \$1,127 subscribed, or more than half of the total benevolences of 1918.

We are grateful for these evidences of progress, and feel that they are the earnest of a great future for this church.

Union Church Group—Owing to the neighborhood being sparsely settled with white people, and the great distance from the church that most of the members reside, the Sabbath school of Union Church, in Harmony Presbytery, was almost in a moribund condition. On a recent Sabbath, however, there was a manifestation of new life. A congregational meeting was held, Mr. Henry N. Shepherd was elected superintendent, and, although he lives nearly 12 miles distant from the church, it was felt that his election meant a revived interest in the Sabbath school. One of the elders who owns a church building about 100 yards distant from his dwelling announced to the congregation also that he would soon organize a Sabbath school for those who could not attend any other Sabbath school.

Immediately after the adjournment of the congregational meeting the session met and received four young people into the full fellowship of the church, two of whom received the ordinance of baptism. That same afternoon the pastor baptized ten infants of Union Church.

At Central Church the pastor recently baptized five infants, and at Lake City four infants were baptized and one person a young lady, received into the full fellowship of the church on confessing Christ. In this field of about 240 communicants, 19 infants have been baptized in about five weeks' time.

W. I. Sinnott, Pastor.

NORTH CAROLINA.

Albemarle Presbytery—There will be an adjourned meeting of Albemarle Presbytery, held in the First Presbyterian Church, Raleigh, on Tuesday, the 10th of June, at 11 a. m.

P. McIntyre, Moderator.

Presbyterian Church, Bridgewater—Beginning the morning of the third Sunday in May and closing the evening of the fourth Sunday, the pastor, Rev. W. T. Wadley, preached a series of fifteen sermons to appreciative audiences though at times, on account of much rain and mud, the attendance was small. But when the weather would let up a little, the attendance was larger than had been known for many years at a meeting in this church. The people seemed to have a desire to hear the word of the Lord, but the weather was such that it was next to impossible for many to come.

The visible results did not meet the expectations of some. However, Christians generally were revived, many non-Christians manifested a desire to be saved, one middle-aged man and prominent in the community was received into the church on profession of faith, and six children were baptized. We thank God for these results.

Attention, Young People of Fayetteville Presbyterial—Remember the dates, June 17th, 18th and 20th. Remember the places, Manchester, Center and Jackson Springs. Remember the opening hour, 10 a. m. Appoint your delegates to attend the rally nearest you. Societies are invited to attend en masse. We hope every society, of whatever name, will be represented at one of these rallies. The din-

ner will be good, and the program will be better. Bring a picnic basket.

Remember Manchester, June 17th; Center, June 18th, and Jackson Springs, June 20th.

Mrs. D. H. Shaw, Sev. Y. P. Work.

Lumberton—Last Sabbath we elected three additional deacons, Messrs. J. D. McAllister, Regan McIntyre and A. V. Wishart.

Rev. G. E. Moorehouse, Ph.D., has been pastor of this church for the past three years. During that time he has preached 500 sermons and 55 members have been added to the church. His annual salary three years ago was \$1,500. During the three years his salary has been raised twice, and he now receives \$2,000, with nice manse near the church. One of the most convenient and elegant houses of worship in Fayetteville Presbytery has been erected and paid for during his pastorate. Our church this year is trying to raise for all purposes \$4,500, while the Sunday School has agreed to raise \$500 for benevolent causes.

We learn from a history written by the late J. A. McAllister that this church was organized in 1852 by Rev. J. P. McPherson with 13 members; that the first Presbyterian church in Robeson county was Raft Swamp, now Antioch, five miles above Red Springs, now Hoke county, established in 1757 by Rev. James Campbell. A call was given to him in 1758, which was the first call given to a Presbyterian minister in North Carolina. "In 1812 the Presbytery of Fayetteville was cut off from the Presbytery of Orange with only five ministers."

M. G. McKenzie.

Ida Mill Church, Laurel Hill—Rev. Charles R. Bailey, pastor. This church has recently enjoyed a visit from Rev. John C. Bailey, of Rock Hill, S. C., who delivered a missionary address on "The Japanese, the Britons of the East." The address was illustrated by maps and charts and Balopticon pictures. These pictures showing glimpses of the country, the people, the customs and the religious rites of the Japanese were especially enjoyed by the children.

At the Richmond Mill Village, in the bounds of this congregation, the pastor has a regular preaching appointment. A week's meeting was recently held there in which Rev. C. B. Craig, of Laurinburg, preached. The congregations were good and there was quite a deal of interest manifested. Some 25 children and 15 grown people signified their desire to love the Lord Jesus by giving the preacher their hands. It was found that there were more than 330 children out of Sunday school in the village. In view of this fact since the close of the meeting a Sunday school has been organized at this place with Mr. Edwin Morgan, president of the mill, as superintendent. The Sunday school had an initial attendance of 75 people and begins its work with good prospects.

ARKANSAS.

Ouachita Presbytery met in Womble, Ark., May 8. The opening sermon was preached by Dr. C. P. Bridewell since the moderator, Rev. J. Walter Cobb, had removed from Ouachita to Arkansas Presbytery. Fifteen ministers and fifteen ruling elders attended.

Officers: Ruling elder, A. L. Compton, of Bingen Church, moderator, and Ruling Elder W. R. White, Jr., of Prescott Church, temporary clerk.

Received: Rev. J. L. Adams was received from Washburn Presbytery.

Dismissed: Candidate Stewart R. Oglesby, Jr., was dismissed to East Hanover Presbytery. He is to have charge of the church in Oxford, N. C., after his graduation from Union Seminary.

Dissolution: The pastoral relation between Rev. John Stanly Thomas and the El Dorado Church was dissolved. Mr. Thomas is now supplying the Scotland Church near Junction City.

Call: The call of the Mount Holly Church for the pastoral services of Rev. James W. Marshall for all his time was placed in his hands and accepted by him. Rev. John

T. Barr, Rev. J. A. Stanley and Ruling Elder A. H. Whitmarsh, of Texarkana, were appointed a commission for his installation.

Arkansas College: Rev. W. S. Lacy, president of Arkansas College at Batesville, presented the cause of that institution. It is nearly as well situated financially as any evangelical institution in the whole State. It is proposed that no one be employed for the head of any department for less than \$1,800 per year. The endowment fund has reached about \$90,000 with \$40,000 more pledged. About \$954 was contributed by Ouachita Presbytery for the current expenses during the past year.

Presbyterial Sermon: Rev. J. C. Williams, D.D. preached the Presbyterial sermon on "The Second Coming of Christ." The next sermon is to be preached by Rev. E. D. Brown on "Infant Baptism."

Pastors' Salaries: The stated clerk, in obedience to Presbytery's instructions, had written to all the churches urging increases in salaries. His report showed increases in Arden, Bingen, Hope, Iona, Malvern, Marlbrook, Prescott, Scotland and Stamps churches.

Christian Education: The Student's Loan Fund committee was discontinued, its work being merged with the work of the committee on Christian Education and Ministerial Relief. Its funds are to be administered from the office of the Executive Committee in Louisville, Ky. Sabbath for "Arkansas College Day" was appointed for June 22.

Home Missions: All home mission churches were urged to attain self-support which was interpreted to mean \$1,200 as a minimum for a single man and \$1,500 for a married man. In a year of exceptional difficulty the home mission churches have had an encouraging growth.

Overture: An overture to the Assembly was sent asking that the report blanks be made of such mechanical form that they may be filled out on a typewriter.

Systematic Beneficence: There is a marked increase in the offerings for all the benevolent causes of our church. If a special gift of the Texarkana Church for Arkansas College last year be deducted, the increase for this year would be \$24,245 over last year. Especially is this increase noticeable in the reports of the Women's Societies. These increases are no doubt the direct result of the \$3,000,000 campaign last year. Rev. LeRoy Thompson was re-elected Presbyterial Manager.

Through the hospitality of Rev. John T. Barr, our host, and his faithful associates in the Womble Church, Presbytery enjoyed a refreshing season during the recesses as well as during the services. The Womble Church has made strides in the last five years as is shown by their annual report.

Next Meeting: Mount Holly Church in the country was chosen as place of next meeting, October 8.

Jas. W. Marshall, S. C.

ALABAMA.

Birmingham, Third Church—We have received an invitation to attend the services connected with the thirtieth anniversary of the pastorate of Rev. J. A. Bryan, which takes place June 1, 1919. Mr. Bryan is one of the most devoted and best beloved men in our church, and it would give us real pleasure to pay our respects to him.

GEORGIA.

Columbus—Rev. William P. McElroy, a chaplain of the 30th Division, just home from France, filled the pulpit of the First Church the first Sabbath of May. He was heard with peculiar pleasure, being the son of our pastor. His address for the present is 1029 Fourth Avenue, Columbus, Ga.

Pryor Street, Atlanta—A very successful revival of ten days has just been closed at the Pryor Street Church during which there were 28 additions to the church, making a total of 58 for the year so far. The pastor, Rev. J. Edwin

Hemphill, was ably assisted during this revival by Rev. Robt. M. Stimson, pastor of the Gordon Street Church. A special feature was the baptism of ten children on the Sunday afternoon of the close of the revival. It is a fact to be noted that the attendance on the night services at this church are large, and extra seats have had to be provided. The mission work of this church at Lakewood Heights is booming with an increasing interest shown in a growing attendance.
C. F. Allen.

Valdosta—May 14-18 the Presbyterian Church of Valdosta celebrated in delightful manner its semi-centennial, which was also the tenth year of the new church building and the tenth year of the pastorate of Rev. Dr. Bitzer. At the first service of the celebration greetings and felicitations were brought the pastor and the congregation by the pastors of the other churches in Valdosta; on Thursday evening Dr. Neal L. Anderson, of Savannah, made a fine address on "What Presbyterians Believe; the Doctrine of Grace Stated;" Friday evening the Woman's Auxiliary of the church served a banquet to the men of the church, which proved a delightful occasion with after dinner speeches and special music; and on Sabbath evening Dr. Anderson preached the anniversary sermon on "What Presbyterians Believe; the Doctrine of Grace Defended."

Its fiftieth anniversary finds the church in a healthy condition; 20 members have been received recently into its membership, and a substantial appreciation of the pastor has been shown in the form of an increase of \$300 in his salary.

KENTUCKY.

Transylvania Presbytery met at Danville, Ky., April 15, and at the request of the Moderator, Elder J. B. Paxton, was opened with a sermon by Rev. C. A. Ray.

Officers—Rev. C. A. Ray, moderator, and Elder J. R. Sterrett, temporary clerk.

Candidate—Mr. F. W. Candill, a student of Centre College, from Letcher county, was taken under care of Presbytery as a candidate for the ministry.

Licensed—Mr. A. E. Dallas, a student of the Louisville Theological Seminary, was licensed as a probationer for the Gospel ministry.

Received—Rev. J. J. Rice, from the Presbytery of Ebenezer, and the following order was taken for his installation as pastor of the Harrodsburg United church, on the second Sabbath of May, viz.: President W. A. Canfield, of Centre College, was invited to preach the sermon; Rev. W. M. Eldridge to preside, propound the constitutional questions, and deliver the charge to the people; Rev. Clyde Sheltman to deliver the charge to the pastor.

A bequest amounting to \$844 was received by the will of the late J. L. Edmonds, of Lebanon, Ky., for the work of Home Missions in the Presbytery.

The Committee of Home Missions presented a very encouraging report, and the following recommendations were adopted: 1. That all our pastors be urged to watch for opportunities of increasing the scope of the work of this committee, either by the organization of new Sunday schools, or by locating new preaching places, or by any other sort of evangelistic work which may properly come under the committee's care, the time having come for a forward step in the work of Home Missions in this Presbytery. 2. That Presbytery urge that ten per cent of all the benevolent gifts of our churches be sent to this committee. 3. That special stress be laid on the work of evangelism during the coming year, and that as far as possible evangelistic services be held in each of our churches.

The Foreign Mission report presented a comprehensive view of the work, and the following recommendations were adopted, viz: 1. That sessions make the effort to place the "Missionary Survey" in every home. 2. That as missionary education in the Sunday schools has been definitely approved and urged by three consecutive General Assemblies, we again call the attention of sessions and superintendents of Sunday schools to this matter; that each Sunday

school observe Foreign Mission Day and take an offering for this cause.

Christian Education and Ministerial Relief—The following recommendations in the report were adopted: 1. That the churches be called upon for continued prayer for a larger number of capable ministers. 2. That special prayer be made at this time for the families of those candidates for the ministry who have given their lives in the service of their country, and that other young men may be raised up to take their places.

Fall Meeting—Paint Lick church the first Tuesday of September, and Rev. J. J. Rice was appointed to preach a sermon at that meeting on Family Religion.

E. M. Green, S. C.

Louisville Presbytery—An adjourned meeting of the Presbytery of Louisville was held May 6, 1919, at the Presbyterian Theological Seminary, Louisville, Ky.

Licentiate H. J. McGehee was dismissed to the Presbytery of Red River.

An overture was forwarded to the General Assembly asking for a closer co-ordination of the Home Mission agencies of the church and a presentation of a large plan of action worthy of the faith, effort and resources of our Church.

Licentiate E. W. Newland was received from the Presbytery of West Lexington. He accepted a call to the group of churches composed of Carrollton and LaGrange. Licentiate Thomas Brewster accepted the calls of the Glasgow and Munfordville Churches. These two men were examined with view to ordination.

Commissions were appointed to ordain and install Mr. Brewster as follows. At Munfordville, Rev. A. A. Higgins to preside, preach and propound the questions; Rev. L. O. Spencer to charge the pastor; Rev. W. H. Hopper to charge the people; Ruling Elder H. A. Watkins; alternates, Rev. W. T. McElroy, W. B. Lile and Ruling Elder C. C. Winston.

At Glasgow: Rev. A. A. Higgins to preside and propound the constitutional questions and charge the people; Rev. L. O. Spencer to preach the sermon; Rev. W. H. Hopper to charge the pastor; Ruling Elder Norris Warder. Alternates, Rev. W. T. McElroy, Rev. W. B. Lile and Ruling Elder E. Y. Kilgore.

Commissions were appointed to ordain and install Mr. Newland as follows at LaGrange: Rev. G. R. Hemphill, D.D., to preside, propound the constitutional questions and charge the pastor; Rev. A. Killough to preach the sermon; Rev. A. M. McLaughlin to charge the people; Ruling Elder F. W. Simpson. Alternates, Rev. D. M. Sweets, D.D., Rev. H. H. Sweets, D. D., Rev. W. R. Anderson and Ruling Elder J. A. Crabb.

At Carrollton: Rev. A. M. McLaughlin to preside and propound the constitutional questions and charge the people; Rev. C. R. Hemphill, D. D., to preach the sermon; Rev. A. Killough to charge the pastor; Ruling Elder F. W. Simpson. Alternates, Rev. W. R. Anderson, Rev. D. M. Sweets, D.D., Rev. H. H. Sweets, D.D., and Ruling Elder J. A. Crabb.

Rev. W. R. Anderson was appointed to preach the Presbyterial sermon at the Fall meeting of the Presbytery.

The Presbytery adjourned to meet at the call of the Moderator.
W. H. Hopper, Stated Clerk.

LOUISIANA.

New Orleans—Rev. Dr. A. R. Shaw will supply the pulpit of the First Church till July 15. Dr. Cornelson is recuperating in South Carolina.

Presbytery of New Orleans met at Kentwood, La., April 22, with 16 ministers and nine elders present. Moderator, Rev. Dr. J. N. Caldwell; Temporary Clerk, Geo. Battalora.

Rev. Geo. D. Booth was received from the Presbytery of

Meridian and Rev. Dr. J. W. Caldwell dismissed to the Presbytery of Atlanta to take effect May 16, Presbytery reluctantly accepting his resignation after a pastorate in the Carrollton Church of 23 years.

A commission was appointed looking to the consolidation of the Third and Esplanade Churches.

The Presbytery will seek to secure a Sunday school worker for its territory by correspondence with the Richmond Committee.

The Presbytery approves the plan suggested by Elder Spillman of obtaining the quota in the campaign for benevolence, but is not prepared to endorse his "clearing house" plan, though it sees features in it worthy of future consideration.

An adjourned meeting will be held Tuesday, May 6, at 11 a. m., in the First Church, New Orleans.

Next stated meeting, Tuesday, October 21, at 8 p. m., in the St. Charles Avenue Branch of the First Church.

Louis Voss, S. C.

TEXAS.

The Presbytery of Fort Worth met in the First Presbyterian Church of Cleburne, Texas, April 14, 1919, at 8:30 p. m. There were present during its sitting seventeen ministers and seventeen ruling elders.

An institute on Sabbath Schools and Young People's Work occupied the evening of the first and the morning of the second day.

Officers: Rev. E. A. Lindsey, Moderator; Rev. T. M. Cunningham, Temporary Clerk; Rev. S. J. McMurry, Permanent Clerk.

Schools and Colleges: The Synod's Committee made a report on the coming Every Member Canvass for this cause. The Presbytery endorsed the plan.

Licentiate S. Brooks McLane was dismissed to the Presbytery of Western Texas.

Received: Rev. Julian S. Sleeper from the Presbytery of Central Texas, and order taken for his installation at Hillsboro on May 11, 1919.

Commissioners changed: Rev. A. F. Carr, D.D., resigned and Rev. C. M. Dellinger was elected principal in his stead and Rev. G. L. Smith was elected alternate.

Taken under care of Presbytery as candidate for the ministry, Mr. John E. McLean, Jr. Presbytery has now eight candidates, three of whom are still in France.

Home Missions: Work last year crippled by war conditions and the epidemic. Three thousand two hundred and ninety-five dollars thus far pledge for the work this year. Committee instructed to increase the salary of all Home Missionaries to \$1,500 per year as soon as possible.

Foreign Missions: Presbytery addressed by one of its own members, Rev. C. H. Smith, missionary at Yencheng, China.

Dissolved: The pastoral relations between Rev. T. M. Cunningham and the Stamford Church.

Presbyterial sermon preached by Rev. S. J. McMurry on "the Scriptural Form of Church Government."

Societies: In the Presbytery there are 23 Women's societies, 17 Young People's and two Men's and Boys'.

Systematic Beneficence: Total raised during the year, \$22,033. Twenty-three churches report an Every Member Canvass.

Increase of Salaries of all ministers to be brought before every church by a special committee. North Fort Worth, College Avenue, Cisco, Graham and Weatherford Churches granted permission to increase pastor's salary.

Time and place of next meeting, September 9, 1919, 8:30 p. m., at Throckmorton, Texas.

The delightful hospitality of the pastor and people of the First Church of Cleburne and the courtesy of its two daily papers was highly appreciated by the Presbytery.

C. L. Altfather, Stated Clerk.

VIRGINIA.

Olivet, near Staunton, Va.—Olivet closed on Sunday night, May 25th, a two weeks meeting which proved to be the most wonderful meeting she has ever had, from the standpoint of wonderful conversions. From the standpoint of numbers the meeting two years ago was greater, but not from the standpoint of what might be called wonderful conversions.

This time there were twenty-six professions, with several other professions of Christ on the part of church members, and quite a large number of reconsecrations. Among the twenty-six were three mothers, of which one was also a grandmother, and six fathers. Among the number there were four from each of three families. Men and women came forward to accept Christ who had been prayed for by loved ones and friends, and appealed to in public and private for years and years. Never before in the history of the church, nor in the short ministerial experience of the pastor who was doing the preaching, has the power of God to save been so powerfully manifested. The influence of parents over children was graphically shown when at one service after a mother came to accept Christ, three of her sons followed, one of whom was in the church, and a daughter came at a later service. A man and wife accepted Christ at one service, and at the next one two sons and the wife of one son also professed their faith in Christ.

Fourteen have already been received into the church and others will be received next Sunday, June 1st.

The Presbytery of Winchester met in the Opequon Church, Kernstown, Va., Tuesday, April 22, 1919, at 8:00 P. M., and was opened with a sermon by the retiring moderator, Rev. B. H. Franklin.

There were present 24 ministers and 19 elders. The Rev. A. N. Perryman was elected moderator, and the Rev. T. A. Painter, temporary clerk.

Three ministers were added to the roll, Rev. W. G. Greenlees, who had been ordained by a commission since the last meeting of Presbytery, Rev. J. Hodge Smith, and Rev. A. F. Eddins, from other Presbyteries.

Milldale Church was added to the roll, having been recently organized.

The Presbytery adopted a new plan for Benevolent offerings, in accordance with which the churches will be asked to send their Benevolent funds monthly to the Presbytery's treasurer of Benevolences. They will be further requested not to designate special objects, but to send the whole Benevolent fund to be distributed among the various causes by the Presbytery's treasurer according to the percentages adopted by the Presbytery. In cases where churches or societies have made pledges to special objects, these funds will be sent to the objects designated. The Rev. C. D. Gilkeson was elected Treasurer of Benevolences for the ensuing year, and he will send to the churches a full explanation of the plan.

The report of the Home Mission Committee showed the work to be in excellent condition, with every field acceptably filled, and the largest receipts for the support of the work in the history of the Presbytery.

The general state of religion throughout the Presbytery has features both of encouragement and discouragement. The increased liberality is recognized by the churches as a manifestation of the Holy Spirit's power, but this is offset by a decline of interest in family religion and by the very small number of additions on profession of faith. In view of these and similar conditions the committee on Evangelistic Work was authorized to designate a day of special prayer in all the churches, and the churches are asked to devote the coming year largely to evangelistic effort.

Orders were taken for the installation of Rev. J. L. Rogers at Tuscarora, Rev. L. Cook Campbell at Berkley Springs and Duckwall, and Rev. J. Hodge Smith at Nineveh, Milldale, Cedar Cliff and Cedar Creek.

The Presbytery gave its consent to the amendment to the

Book of Church Order, in regard to candidates for the ministry, as proposed by the Assembly in its overture.

An overture was adopted asking the General Assembly to undertake some definite work for the evangelization of the Jews.

The Presbytery's organization for the Progressive Program was continued, and Rev. C. D. Gilkeson was re-elected manager.

A public meeting in the interest of Foreign Missions was held, and Rev. Henry M. Woods, D.D., of China, delivered a strong and interesting address. Dr. Woods has been engaged to visit the churches of the Presbytery during the next few weeks.

The people of Round Hill Church co-operated with the people of Opequon in the entertainment of Presbytery, and the hospitality of both congregations was unbounded. They are enthusiastic about their new pastor, Rev. J. S. Kennison, and the work is prospering.

Presbytery will meet next with the Berkley Springs Church, on Sep. 2, 1919. J. A. McM., S. C.

Martinsville.—At a meeting of the Session of Anderson Memorial Church, held May 11, 1919, the following resolutions, offered by Elder E. L. Williamson, were adopted and ordered to be inscribed in our minutes, and copies furnished the Henry Bulletin and our church press for publication:

Resolved, by the Session of the Anderson Memorial Church:

1. That as our beloved pastor, Rev. Wm. P. McCorkle, has resigned the pastorate of this church, we feel impelled to express our appreciation of him as an able, consecrated and highly cultured minister of the gospel, sound in doctrine and with a mind well stored with knowledge.

2. That he has labored faithfully, earnestly and efficiently as pastor of this church for twelve years, adapting his ministrations to all classes, and has accomplished a vast deal of good. Under his ministration the church has made steady and substantial progress, and he is specially beloved by those who have known his sympathetic ministrations in the house of affliction.

3. That both he and his beloved wife have greatly endeared themselves to a large circle of friends whose hearts will be made sad at giving them up. We desire also to bear our testimony to the fact, that Mrs. McCorkle has ably seconded her husband in the work of the church, being a gifted teacher in the Sunday School and a most zealous and tactful worker in the societies of the church, as well as a most attractive and honored member of our social circle.

4. That our most earnest prayers shall follow them as they leave us, and we ask that our Heavenly Father, who is the giver of every good and perfect gift, may abundantly bless them in all their future.

Done in Session, this 11th day of May, 1919, Teste:
Jas. L. Stultz, C. of S.

WEST VIRGINIA.

Huntington—The First Presbyterian Church sent to Presbytery its report for the last year, which shows gratifying growth. One hundred and thirty-five new members were received, giving a total membership of 1,109, with an enrollment in the Sunday School of 781.

The gifts for all purposes total \$51,491, of which amount \$22,550 were for benevolent causes. The report of the various societies showed:

The Ladies' Aid with membership of 130.....	\$1,487
The Gleaners with membership of 112.....	1,221
The Missionary Society with membership of 105....	1,396
The Young People's Societies with membership of 82	222

The pastor, Dr. Mauze, has been granted time to raise the balance of the \$50,000 necessary to secure the gift of Mr. Davis of 600 acres of farm land and \$50,000 for the establishment of an orphanage near Lewisburg. Forty-three thousand dollars of the \$50,000 necessary has already been subscribed.



Educational



QUEENS COLLEGE.

On Tuesday, May 27th, this College closed a very successful year.

On Saturday, May 24th, there was a domestic art exhibition, which reflected credit upon the teacher.

On Sunday, the 25th, the baccalaureate services were held in the First Presbyterian Church, Dr. A. A. McGeachy preaching the sermon.

On Monday there was an art exhibit, class day exercises and a grand concert in the evening.

The commencement exercises proper came off on Tuesday. Dr. John Henry MacCracken, president of Lafayette College, delivered the address. Certificates and diplomas were given to the following young ladies:

Bachelor of Arts: Elizabeth Adelaide Brown, Mary Helen Liles, Margaret Elizabeth Rucker, Elizabeth Sloan, Margaret Virginia Wilkinson.

Domestic Science: Annie Price Carr, Clara Elizabeth Henderson, Mary Elizabeth Wearn.

Art: Mattie Harlee Townsend.

Expression: Lavinia Elizabeth Boyer, Minnie Bachman Doar.

Certificate in English: Mary Dixon.

Certificate in French: Beatrice Otterlie Denham, Alwilda Van Ness.

Certificate in Domestic Science: Margaret McQueen, Mary Elizabeth Morrison.

Certificate in Expression: Margaret Faye Kidd.

Post-Graduate in Expression: Elizabeth Adelaide Brown.

STILLMAN INSTITUTE.

Stillman Institute is now rapidly approaching the end of its forty-second year of useful existence. In spite of the unusual difficulties, experienced in common with all other schools, this has been one of Stillman's very best years. There will be nine graduates, two from the Theological School and seven from the Normal School. Rev. Robt. H. McCaslin, D.D., of Montgomery, Ala., will preach the commencement sermon and Dr. W. H. Sheppard, the Y. M. C. A. sermon, Sunday, May 25th, at 3:30 p. m. and 8 p. m., respectively. Rev. Homer McMillan, D.D., of Atlanta, Ga., will deliver the graduating address Tuesday night, May 27th.

A large student body of high class men is expected next term. Provision is already being made to meet the demands. A sixty-acre farm adjoining the present property has been purchased that the students may put in their spare hours at profitable labor. A new residence will be erected on the grounds to meet the needs of the faculty. All of the dormitory rooms are being overhauled and refurnished throughout. Improvements, too, are being made in the courses of study.

The Executive Committee of Home Missions, which owns and controls the institution, seems to be doing everything in its power to increase the efficiency and usefulness of this very important department of its work.

In connection with the closing exercises of Stillman and running through May 30th, Snedecor Memorial Synod will
(Continued on page 22)

Woman's Auxiliary

WHY NOT AN ECHO MEETING?

Montgomery Presbyterial, always alert and wide-awake in promoting efficiency, has just had an "Echo meeting" of the Presbyterial, which convened this Spring.

Some Presbyterial officers living in Lynchburg were not willing that the influence of the wonderful annual meeting should cease when that meeting closed, so they decided to take to the home churches in Lynchburg as much of the meeting as possible. One of them writes as follows:

"We have just had a most successful 'Echo meeting of Montgomery Presbyterial' in Lynchburg—a joint meeting in one of our five Presbyterial churches. We had borrowed all the Presbyterial wall charts for the occasion and had them displayed conspicuously. By the way, we are leaving them on the walls over Sunday, that all may read. The entire program was in charge of the delegates who attended the Presbyterial, each one reporting some phase of the meeting. Reports were made of the outstanding features of the Presbyterial program, and each Lynchburg Society gave its own report which it had rendered to the Presbyterial."

"Of course we had simple refreshments for the social hour, at the close and the Sunday school room was bright with flowers. Our offering, quite a good one, went to a Presbyterial object in which we were all interested. The meeting was so successful that we plan a City Presbyterial Union, with three meetings during the year: In the Fall, a union meeting, with a home mission speaker, preferably a woman; in the winter, a foreign mission meeting, with a woman missionary speaker; and in the Spring, a Presbyterial Echo meeting. The churches will each in turn be hostess church for these meetings. We believe it is going to mean much for the advance of the work of the societies in our city."

There are many cities throughout our church which could profitably follow the above plan, and the situation is only awaiting the initiative of some far-seeing and hard-working woman who will start the movement.

In February there was effected in the First Church at Charlotte, N. C., a County Presbyterial Union, which included in its membership every Society or Auxiliary in the county. Such organizations make possible the rapid and effective passing on of information and policies to the local groups and mean much to the growth of the work. How about your town? Is there such a possibility there?

May 27, 1919.

(Signed) H. P. W.

ATTENTION, NEW SECRETARIES.

Throughout the entire Auxiliary many new officers have been elected, both in Synodicals, Presbyterials and local Auxiliaries. Some of these secretaries are entirely ignorant of the duties of their office.

We have a special leaflet for each Cause Secretary, as well as for the Recording Secretary, and each new officer should have this leaflet at hand.

Send two cents and the name of your new office and we will forward you this leaflet and other free literature. Do it now!
(Signed) The Woman's Auxiliary,
520 Delmar Building, St. Louis, Mo.

YOUR LITERATURE TABLE.

Every Auxiliary meeting should have good missionary literature distributed.

If you have a literature table, so much the better. It is not well to have too much on it, but its contents should be well selected and fresh each meeting.

In order to encourage this feature of the meeting, we are making the following generous offer: for 25 cents per year.

Every society using the Year Book of Programs which desires free literature on the subject they are studying for that day may procure this for a year by sending us 25 cents for postage and telling us the average number in attendance at their meetings. We will send each month, at the time the Year Book literature goes out, a package of interesting leaflets for free distribution.

(Signed) The Woman's Auxiliary,
520 Delmar Bldg., St. Louis, Mo.

Marriages and Deaths

Marriages.

Bowling-Northcott — In Rocky Mount, N. C., at the home of the bride's mother, May 17, 1919, by Rev. H. N. McDiarmid, Mr. William H. Bowling and Mrs. Anna A. Northcott, both of Rocky Mount.

Deaths.

IN MEMORIAM.

Rev. T. J. Allison.

On Thursday afternoon, May 22, Rev. T. J. Allison died at the Presbyterian Hospital, of Charlotte, after a long illness which he bore with Christian fortitude.

Several months ago he came to Charlotte from Florida, acting upon the advice of his physician, Dr. C. C. Wilson, who saw that he needed a cooler climate.

He was born in Cabarrus County, May 30, 1849.

His first wife was Miss Jeanette Tillett, daughter of Rev. Jno. Tillett and sister of C. W. Tillett, of Charlotte. She died in September, 1897, leaving the following children, T. T., C. W. and H. J. Allison, all of Charlotte; J. C. Allison, of Raleigh, and J. H. Allison, now with the Marines in Cuba.

June 15, 1899, he was married to Miss Bessie Neely, of Salisbury, N. C., who survives him.

April 1, 1919, Mrs. Allison came from Lakeland, Fla., and up to the time of his death she was his special daily nurse at the hospital, and was with him in his last moments.

Mr. Allison was educated at Davidson College and the Union Theological Seminary, Virginia.

Between 1877 and 1891 Mr. Allison held pastorates at Rockingham and Lumberton, Mebanesville and the Third Creek and Fifth Creek churches near Elmwood.

In 1891 Mr. Allison engaged in evangelistic work in the Savannah, Ga.,

Presbytery. From this work he was called to the pastorate of the First Presbyterian Church at Decatur, Ala. After four years of successful work there, he accepted a call to Sugar Creek Church, remaining as pastor eight years. From there he went to Asheville to take charge of work in that Presbytery, residing at Bryon City.

Going to Florida for his health he did much hard work there.

As pastor of Sugar Creek Church and evangelist of Mecklenburg Presbytery, he was widely known in this section, and had many friends.

For a short time he was connected with the Presbyterian Standard.

He represented an element of our ministry that has always made its influence felt. So that their death is always a distinct loss, both to the Church and the community.

We have known him for over 40 years—as a man of keen mind and warm heart, and who in a quiet way did much to build up our waste places.

J. R. B.

Children's Department

VASES MADE OF SHELLS.

Dear Standard:

I am a little girl nine years old. We have just had a visit from my Uncle. He has come home from France and he brought us two beautiful vases made from shells. One he picked up in Verdun and the other in Argonne Forest. I love to read the stories in your paper and the letters the other children write you. Your little friend,

Janie McDiarmid.

Fayetteville, N. C.

TO RIDE HORSE BACK.

Dear Standard:

I am a little girl nine years old. I am in the fourth grade at school. We have our preacher living with us. His name is Rev. James Lapsley. I go to Sunday School every Sunday I can. I go to Nahala Presbyterian Sunday School.

We have a little pony, black and white. I want to learn how to ride horseback. I will close by telling Bessie Kelly a short Bible verse. God is love.

Your little friend,

Louise Van Landingham.

Scotland Neck, N. C.

A SURPRISE LETTER.

Dear Standard:

I am a little girl twelve years old and I go to Sunday School every Sunday.

My teacher's name is Mrs. Etta Downer. I like her fine. And my Uncle is our Superintendent. Our Pastor is Mr. Goodman. I want to surprise my little friends. Your friend,

Shannon, N. C. Willa Conoly.

'BOUT BIG AS A MINUTE.

Dear Standard:

I am a little boy five years old and have a baby brother, John Guyton Farmer, nine months old. Also a fox terrier dog named "Tip," 6 years old. He's not much bigger than a minute and can stand on his hind legs and beg.

I'm in the infant class at Sunday School. Mrs. Townsend is my teacher who tells us the most beautiful Bible Stories. My favorite song is "How Precious is Jesus" and I love to sing all the Sunday School songs.

I love to play soldier so much. I had three Uncles to go to France. One was killed and is lying 'way over the ocean.

I have lots more to say but for fear my letter will reach the waste basket I must close. Your little friends,

Jim Farmer, Jr.

N. Anderson, S. C.

EMMY MAY'S ROSES.

Emmy May, was a little girl who was very fond of flowers, so when mamma said she might have a rose bush for her very own, she was greatly delighted. Mamma had quite a little garden, which

papa looked after, and kept in fine condition. The roses were especially lovely and Mr. Bradley took much pride in them and enjoyed attending to them when he came home from work.

One beautiful morning in the early summer Emmy May came to her mother, looking rather downcast.

"Well, dear," said mamma, "what's happened, has Pussy refused to play with you, or has Peter growled when you pulled his tail?"

Emmy laughed. "No, mamma, but—I want to earn some money, all the girls are making money. Lucy Dean sells candy, and Mary Allen helps with the ironing, you know they've such a big family, an' Grace does errands for her uncle, and, oh, they're all making money for the po' little starv'n' children, an' I—I haven't made a cent." And here Emmy May's voice trailed off into a wail.

"Oh," said mamma, "I see."

"I've thought of a plan," said Emmy May, slowly, "I thought maybe I could sell some of my roses, the bush is just full, an' I could make them into bunches an' take them down to the gate, an' maybe some of the people who go by would buy them."

"Why, yes," said mamma, "perhaps they would."

Although Mr. Bradley's home was in the city, he possessed more ground than most people, and the old-fashioned house stood well back from the street. Emmy May ran to get a basket and a pair of

shears, and soon she was cutting the beautiful roses and making them into bunches. There was a green bench near the gate and Emmy May sat down, carefully shading her flowers from the sun. Everything was very quiet out here away from the city's smoke, for Mr. Bradley's home was some distance out. There was no pavement in front, only a plank walk. The street car stopped just a little farther on. Emmy May liked to watch them as they went by.

Presently a tired-looking woman came quite close up to Emmy May's gate. She looked a little doubtfully at the approaching street car.

"Does this car go right straight to the city?" she asked.

The little girl nodded "Yes'm."

"But I have to take it farther back, don't I?" said the woman. Then she caught sight of the roses and she almost jumped.

"Oh, dear, what lovely flowers! My land, but they're exactly like what I got at home. I guess my rose bush is all lit up with 'em by now."

She put out a thin hand and touched one of the bunches.

"My, but they're sweet," she breathed.

"They're mine," said Emmy May, proudly; "they came offen my rose bush."

"Did they now?" said the woman, smiling; "well, it does hearten me up to smell 'em—seems like I ain't so far from home after all."

"Oh!" cried Emmy May, "are you lonesome for home?"

The woman nodded; tears were in her tired eyes.

"You take this bunch along with you," cried the little girl, "I want you to have it."

When the woman had thanked her warmly and gone on, Emmy May counted her bunches. There were five left.

"I'll make fifty cents anyway," she said to herself.

Just then she looked up. A little boy stood outside the gate; he held a bundle of papers.

"Say, kin I smell your posies? I'm goin' to git the next car, but I thought maybe you'd let me smell 'em; I bin watch'n' you."

"They're for sale," said Emmy May, "but"—she looked at his thin, keen face, his eager eyes—"but I reckon you can have that bunch," she added.

His lace glowed. "Honest? Kin I have 'em?"

"Yes," said Emmy May, gravely. To herself she thought, "I'll have forty cents, that'll be enough."

She watched him as he sprang on board the car, shrilly selling his wares; she saw how tenderly he shielded his roses. "I'm taking 'em to my mother," he had said; "it'll be a breath of the country to her."

After that no one passed for some time and Emmy May grew quite sleepy sitting there in the sunshine. Then sud-

denly she opened her eyes with a start. A girl about fifteen or more stood looking at her.

"How long 'fore the next car come, Kid?" said she.

Emmy May regarded her steadily; she did not like to be called "Kid."

"They run every ten minutes out here," she replied.

"Oh, they do; then I've just missed one. Say, may I see your flowers?"

Emmy May handed her a bunch through the palings. The girl looked at the exquisite roses; she gently touched the delicate petals. Suddenly she dropped the flowers and buried her face in her hands. Emmy May could see that she was crying. The little girl was frightened, but she put out a timid hand. "Oh, please don't cry," she said.

The girl stopped and picked up the bunch of roses and held them out to Emmy May.

"If I had any money 'cept'n' my fare, I'd buy 'em of you," she said, brokenly.

Emmy May looked at her and somehow it came to the little girl that her roses were needed here even if there was no money to pay for them. She gathered up the bunches and thrust them towards her companion.

"I want you to have them," she cried, "they're mine."

The girl looked at her in astonishment. "Bless your little heart!" said she. "No, I won't take but one bunch, an' I won't forget you, little one."

She looked back to wave to Emmy May, tears in her eyes. Emmy May looked at her remaining three bunches, they were beginning to droop a little.

"I'm afraid I won't make very much, after all," she moaned, sadly. A gentleman who had alighted from the car came up to the gate. He smiled at her.

"I'm afraid your posies are fading," said he, "but I'd like to have a bunch to take my little girl, who is sick; she is lame and can never play with the other children, but she loves flowers."

"Oh!" said Emmy May, "how dreadful not to be able to run. Take her these from me, an—tell her I'm—I'm so sorry." She put the three bunches in his hands.

The gentleman looked at her, his voice was very low when he spoke:

"Thank you, my dear, and, yes, I will tell her." He stooped and lifting Emmy May's little brown head, kissed it reverently. Then he lifted his hat and went away. Emmy May stood staring after him, then all at once she jumped, for her mother's voice sounded quite near her.

"Well, darling, how much have you made? I see all your roses are gone."

"Oh, mamma, I—I haven't made anything," began Emmy May. Then she started, for there on the bench lay a bright shining dollar. Emmy May stared, bewildered. She leaned over and touched it gently. "It's a really, truly dollar," said she, "an' I'll never, never know where it came from." And she never did.—S. L. Bacon in Advance.

THE PLUM JAM BONNET.

Little Lucy Harding has been helping her mother make plum jam. As Lucy was only seven she could not help a great deal, but as she thought she did she was perfectly happy. Most of the time she sat on a little stool in the corner of the big kitchen and licked the spoons and her fingers with a very red little tongue, and so she succeeded in getting most of her face covered with the sweet, sticky juice.

"Now, Lucy," said her mother. "I must go over to Aunt Caroline's to see how her cold is, but you are so sticky and dirty that you can't go. You must stay right here, and don't eat any more jam, but look at your picture books till I get back."

Then her mother washed Lucy's face and hands and left her for a little while alone in the house.

Lucy did not mind being alone; in fact, she rather enjoyed it. She wandered about, and at last she peeped into the big box where her new bonnet was packed away. Lucy was going to wear that bonnet for the first time on the very next day. It was of white straw, with a pink lining, and it had pink roses on top of it; and, best of all, it had beautiful pink-satin ribbon strings to tie in a huge bow under Lucy's chin. It really was a very grand bonnet indeed.

Lucy lifted it from its box, and said to herself, "Oh, my!" as she turned it over and looked at its pink beauty. "I guess it wouldn't hurt it if I put it on," she said; so she put it on top of her yellow curls and smiled at herself in the long glass. "I must not tie the ribbons 'cause they'll muss up," she said, as she smoothed them with her hand.

Then she thought she heard mother coming and went to look, but no one was in sight down the long, white road. So Lucy went downstairs to see how her bonnet looked in the sitting-room mirror. "My!" she said to herself. "I guess the other children will wish they had a bonnet like mine!"

Then she went to the pantry to get a cooky, and there she found the jam. "Mother said not to touch it," said the good little voice in little Lucy's heart. "Mother won't know," said a bad little voice. "Mother will feel bad," said the good little voice.

But the bad little voice was the louder, and so Lucy took a little, teeny-weeny taste, just enough to see if it tasted the same as it had tasted in the morning. Then she wanted to see if the next glass tasted just like the first one, and so she took another little, teeny-weeny taste; and before she knew it, she had eaten so much plum jam that she did not want any more, and she began to feel sick.

But she ran to the glass to see how her bonnet looked, and there she found that her face and hands were sticky and that purple stains covered her chin. So she climbed to the sink to wash her hands and face, and, looking down, she saw that a dreadful thing had happened.

Educational.

(Continued from page 19)

meet and the Colored Ministers' Annual Bible Conference will be held. The opening sermon of the Synod will be preached by Rev. R. M. Golightly, retiring Moderator, Sunday, May 25th, 11 a. m., in Salem Presbyterian Church. Many distinguished speakers have been secured for the conference. Among many others are: Drs. Homer McMullan, C. M. Boyd, J. A. Bryan, John Little, Judge A. S. Van De Graff, Mr. J. S. Lambert, and Drs. W. H. Shepard, Spencer Jackson, I. H. C. Champney, L. J. Washington, McKinzie, M.D., etc., etc.

The week of May 24-30 should prove for all the colored ministers of our church a week of happy Christian fellowship, inspiring religious instruction, and mutual helpfulness, and for the colored people of Tuscaloosa, a week of unusual privilege and opportunity.

COMMENCEMENT EXERCISES OF ARKANSAS COLLEGE.

The baccalaureate sermon of Arkansas College will be delivered Sunday, June 1st, by Rev. Henry H. Sweets, D. D., of Louisville, Ky. Rev. Leroy Thompson, pastor of First Presbyterian Church of Hope, Ark., will deliver the sermon before the Y. M. C. A.

The annual contest between representatives of the Philomathean and Erosophic Literary Societies will be held June 2nd. The Board of Trustees will meet in annual session 10 a. m., June 3rd, and the alumni banquet will be the feature of the evening.

The baccalaureate address will be delivered June 4th, at 10 a. m., by Hon. H. L. Ponder, of Walnut Ridge, Ark. Both Mr. Ponder and Rev. Leroy Thompson attended Arkansas College.

This has been another year of marked progress in the history of the institution, and with high hopes and good cheer the friends and alumni of the College will assemble to enjoy the commencement exercises.

OGLETHORPE UNIVERSITY.

Announcement is made that Dr. Henry Alford Porter, pastor of the Second Baptist Church of Atlanta, will preach the commencement sermon of Oglethorpe University in the auditorium of the First Presbyterian Church of Atlanta on Sunday morning, June 8th, at 11 o'clock.

This will be the third commencement sermon of Oglethorpe and the exercises will commemorate the ending of

the third collegiate year. While a small group of men have completed their credits entitling them to their degrees, no diplomas will be awarded by the University until 1920, at which time the Freshman class, who began their student life at Oglethorpe in the Fall of 1916, will be graduated.

Announcement is also made that Oglethorpe University is now operating on an all the year round basis, the calendar year consisting of four terms of approximately three months each, the work during the Summer term being especially designed for teachers who desire standard college courses, offering credits on college degrees. The Summer term at the University will open on July 8th, the regular faculty being in charge of instruction.

Oglethorpe is closing a brilliant year, both financial and academic. Many large gifts have been made to the institution during this period, notable among them \$50,000.00 from Mr. and Mrs. J. T. Lupton; \$5,000.00 from Mr. and Mrs. John King Ottley, and \$5,000.00 from Mr. and Mrs. H. F. Lesh.

The student body has also been the largest in the history of the institution and the athletic and other inter-collegiate records have been matters of congratulation and encouragement to all the friends of the institution.

BELHAVEN COLLEGE.

Belhaven College, Jackson, Mississippi, has just closed the best year in its history. The commencement exercises were held May 17-20. On May 17 was the exhibition of Fine and Domestic Art. On May 18, at 11 o'clock, Dr. A. A. Little, pastor of the First Presbyterian Church of Meridian, preached the Baccalaureate sermon, presenting Christ as the ideal. At 8 o'clock Dr. Little preached the sermon before the Y. W. C. A.

On May 19 the Senior Class Day exercises were held in the morning, and from 1 to 3 p. m. the home-coming luncheon was enjoyed by many of the former students of Belhaven. In the evening the students in Music and Expression gave a fine concert which showed faithful work that had been done in these departments.

On May 20 Dr. C. H. Williamson, pastor of the First Presbyterian Church, Memphis, delivered the literary address on the subject of Efficiency. The diplomas were delivered by the president to nine full graduates, four graduates in Home Economics and to one in the commercial department.

The college has been under the efficient management of Dr. W. H. Frazer for two years and has made gratifying progress in every way. The attendance has increased by 40 per cent, the college property has been much improved and enlarged by the building of an annex, and in other

Her beautiful bonnet strings were stained purple, just like her chin. For six inches each string was a dull, ugly, purple color.

Lucy tried to scrub and rub and wash the strings, but they looked very bad when she ran up to put the bonnet in the box.

As she finished putting it away, she heard her mother's step in the hall and ran downstairs to meet her.

It seemed to poor Lucy that mother must see the word "jam" written right on her face. But no, mother said nothing at all about jam, but went into the pantry and got supper ready. She never even mentioned jam. She went upstairs too, and Lucy wondered if she saw the poor, ruined bonnet strings. If she did see them, she said nothing. She went about her work as she did every day at supper time.

Lucy ate her supper with father and mother as usual. Nothing happened. She played with her little yellow-and-

white kitten after supper, and still nothing happened. Mother did not tell father that she had made jam. Bedtime came, and mother tucked her little girl into bed, but said never a word about jam.

Then the next morning church time came. Lucy, with tears in her eyes, looked at those rumpled, faded, stained pink-satin ribbons, lying in the box. Then, very slowly, she dressed for church. She could not bear to tell. She could not bear to wear the bonnet.

But a queer little voice away down in her heart said to her:

"Lucy, you disobeyed your mother. You stained your own bonnet strings. Now you must wear it. That will be your punishment."

So when Lucy's mother came in to put the bonnet on, Lucy never flinched. Mother said, "Now, Lucy, we'll put it on," and she tied it under the little girl's chin, and never said a word about the dark, ugly spots on the ribbon.

Poor little Lucy cuddled up to her father's great rough coat as they drove to church. She never spoke or smiled, and once or twice tears came that she slyly wiped away. A very meek and quiet little girl sat close to her father in church, and a very quiet little Lucy went into Sunday school, where she chose the darkest corner all by herself, so that no one would see those ugly, dark stains.

For one month Lucy wore that dreadful bonnet to church and Sunday school. Then, one beautiful morning, when she lifted her bonnet from its box, she could hardly believe her eyes. She rubbed them and looked again. There was a pair of lovely fresh new strings sewed on her bonnet, and on one was pinned a little note that read:

"For a brave little girl, who can take her own punishment."
—Marion Willard, in *The Youth's Companion*.

ways, and the financial profits have been most gratifying, exceeding by far the best report of any previous year. The most important feature of the institution is its high Christian tone and its excellence in all that contributes to the building of noble Christian womanhood.

DAVIDSON.

The character of the eighty-third annual commencement of the College coming to a close May 28th marked the fact that the institution has recovered entirely from the disorganization created by the entrance of the United States into the world war and the call of both professors and students to war work service of various kinds. Conditions are again normal and save for the absence of Dr. Thos. W. Lingle, who will remain in the Y. M. C. A. for some weeks yet, stationed at Camp Meade in charge of the religious work of the camp, and the presence of Lieut.-Col. J. W. McConnell in uniform and many of the soldier alumni gathered to take part in the exercises of the season, there was nothing to indicate that a year ago the outlook was dark and that in the fall with the feign of the S. A. T. C. the College was little more than an army post of youthful soldiers.

Commencement proper was featured by the able and thought provoking address of Dr. J. M. McCracken, president of LaFayette College. His subject was "Defining the College Man Anew." After a pleasing introduction setting forth the bonds of sympathy and friendship that unite Davidson and LaFayette, Dr. McCracken argued in persuasive and convincing style that the war has taught us in no uncertain tone the importance of having an objective.

In the absence of President Martin, who is still in the South, but rapidly regaining his strength, as all are glad to know, Rev. Dr. W. L. Lingle, president of the Board of Trustees, presided.

The B.S. degree was conferred on 15 men, the A.B. on 21, the M.A. on 3. The degree of D.D. was conferred on Rev. D. P. McGeachy, of Decatur, Ga., in absentia; Rev. T. W. Thompson, Knoxville, Tenn.; Rev. B. R. Lacy, Atlanta, Ga.. The LL.D. was conferred on Dr. J. P. Munroe, of Charlotte.

Dr. Lingle announced the election to the chair of English of Professor E. F. Shumate, of the University of Virginia, a graduate of William and Mary, and M.A. of Columbia University, New York, and soon to take his doctor's degree at the University of Virginia. He further announced that the trustees had ordered an appreciable increase in the salaries of the officers and professors of the College for the coming year.

The salutatory (second honor) was delivered by Emery Flinn, of Atlanta, the valedictory (first honor) by E. A. Woods, of China. The representatives of the senior class delivering orations on Tuesday were: E. G. Lilly, W. M. Currie, R. D. Hall, O. P. Hart, Mr. Hall winning the orator's medal.

Representatives in the Junior contest speaking the same evening were: D. W. Roberts, H. P. Brown, D. M. Chalmers, A. L. Wilson, W. F. Hall, C. A. McGirt, the medal going to D. M. Chalmers.

The scholarship alumni medal (limited to Freshmen) was won by J. M. Richards, the Bible medal by E. A. Woods.

Tuesday of commencement is always a crowded day. Special features of the day were the memorial meeting held in the afternoon in the church, in which a beautiful address, touching, appealing in its pathos, and yet brightened and lighted up by inspiring thoughts of patriotism, self-sacrifice, heroism in life and in death, thoughts given expression in artistic and sometimes poetic form.

At the alumni meeting, the largest possibly in attendance in many years, there was an hour or two of good fellowship and of good eating. A number of returned soldier boys and officers, among them "Fighting Parson" Lacy, Major Irvin Graham, Captain Reid Morrison, Lieut.-Col. J. W. McConnell, made brief talks. Mr. Robert Miller,

of Charlotte, was re-elected president, Mr. Lacy, vice-president, F. L. Jackson again secretary and treasurer. The "Davidsonian" was given a great boost, the athletic association endorsed with liberal subscriptions and in other practical ways, and Coach "Bill" Fetzer in absentia notified that Davidson would not hear of his entertaining attractive offers coming to him from other institutions bidding for his services. Davidson will not and cannot give up her most popular and most excellent head of athletics.

Sunday, baccalaureate day, despite the clouds and rain of the morning, in the excellence of Dr. J. L. Mauze's practical sermon of counsel and of exhortation and Dr. Lilly's deeply spiritual sermon before the Y. M. C. A. but the earnest and promise of a commencement season of merits many and shortcomings none, save for the absence throughout the days of too many of the lower classmen who had hurried home with the close of examinations. So marked has become this practice of early departure that the Board of Trustees have asked the faculty to use their best efforts to check an evil growing here as at so many other institutions of learning.

Medals won this year are as follows in the Phi. and Eu. Societies, respectively: Declaimer's, A. L. Currie, Houston White; debater's (Fresh.-Soph.), J. K. McKeithen, A. P. Ormond; Junior-Senior, D. M. Chalmers, E. A. Woods; essayists, D. M. Chalmers, R. T. Liston; debater's emblems, W. M. Currie, E. G. Lilly; E. Flynn, R. D. Hall; alumni debating cup, Phi. Society; athletic trophies (class championships), baseball, class of '20, football ———; track, class of '21. This last a beautiful gift from L. Richardson, class of '14. O. D. K. medal, E. G. Lilly.

AGNES SCOTT COLLEGE.

The session recently closed has been the most remarkable in the history of Agnes Scott College. The enrollment for 1918-1919 reached the high water mark of 388—the utmost capacity of the College for both boarders and day students. Last summer and autumn it was necessary to refuse enough other applications to fill an additional large dormitory if it had been available.

The boarding capacity of the College—300 students—was reached more than a month ago for next September. The applications with paid registration fees are already in hand. Of course some of those now enrolled will drop out and a few additional ones thus get in; but the College is reaching its capacity three months earlier than ever before, and it means that probably 200 well prepared young women will apply for entrance without being able to secure rooms. The condition affords food for serious thought as to whether or not Agnes Scott should be enlarged.

Agnes Scott College graduates this year the second largest class in its history. Two are student volunteers for mission work; eight will go into Y. W. C. A. or other social service work; three expect to continue studying in advanced work; and most of the others will teach. All are church members, and nearly all have been active in the Christian work of the college.

CHRISTIANSBURG INDUSTRIAL INSTITUTE.

A notable feature of the fifty-third commencement exercises of the Christiansburg Industrial Institute was the address of Mrs. H. C. Winsbrough, of St. Louis, Mo., to the graduating class.

Mrs. Winsbrough was invited to make the address not only because of her well known success as the head of the Woman's Auxiliary but because Anna Long, the wife of the principal of the school, was a member of a notable conference for colored women, held at Tuscaloosa, Ala., last year by Mrs. Winsbrough.

Plans are being formulated to hold a similar conference in Christiansburg in September. If successful, delegates would be in attendance from Virginia, North Carolina and Tennessee.

W. H. Woods.
Christiansburg, Va.

Miscellaneous

FIFTEEN HOSTESS HOUSES IN FRANCE

On the first of January there were seven Y. W. C. A. Hostess Houses in France. Now there are fifteen such houses and the one criticism of the work, according to Margaret Cook, of Troy, N. Y., director of this branch of the Y. W. C. A. overseas, is the inadequacy of the houses to care for all American women with the A. E. F.

The most pretentious is the Hostess House at Chaumont in the chateau which was formerly General Pershing's headquarters. The chateau was taken over by the Y. W. C. A. as the only suitable place available for a Hostess House.

The smallest of these houses is the one at Neufchateau, which has done more emergency work in proportion to its size than any other in France. Sleeping accommodations for six guests have been expanded to take care of as many as twenty when that many nurses were unexpectedly forced to spend the night there.

The le Mans Hostess House is the favorite of the army. It is a big house set in the middle of a large garden which is open to enlisted men and officers alike and is accordingly crowded with khaki uniforms both day and night as thousands of American troops are at this port at all times waiting to sail for home.

The newest of the Hostess Houses is the women's club at Nice which was opened on request of the officer commanding the southern leave area in order to furnish a comfortable place for American women to stay while on leave.

One of the best known is the house at Coblenz which will be open until the Army of Occupation leaves Germany.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to say is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

SERVANT PROBLEM PUZZLES ENGLAND.

Because of the scarcity of servants, England is flooded with schemes for daily servants and servants by the hour, says Ruth Clark, British Y. W. C. A. worker, in a letter recently received at headquarters of the National War Work Council of the Y. W. C. A. in New York.

"These schemes have every element of success," Miss Clark says. "The only drawback is that girls cannot be found to take them up, whereas mistresses are clamoring at the doors. The problem is acute and a solution must be found which will tempt girls who have been in industry to return to domestic service. Conditions being offered now seem attractive enough, very fair and just, and proclaim a revolution in the status of this type of service.

"The general unrest, which was inevitable, will, I believe, soon settle down. Meanwhile it is splendid fun to watch things grow happy again. In the old days London was a walking hospital for wounded soldiers, but now there are few to be seen. Hundreds are getting back into mufti again.

"All over the place houses are being painted. Next month the butter ration goes up to two ounces a week. Cream buns and fruit are reappearing in the shops. The newspapers have grown fat again and there is going to be a wonderful season."

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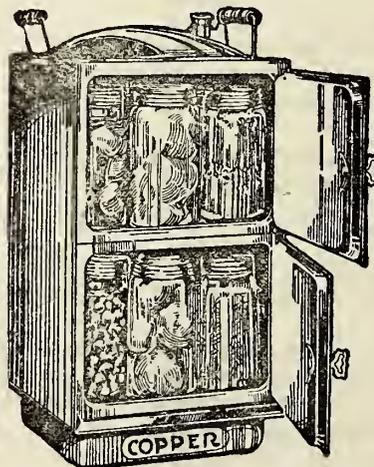
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FOR RENT—Furnished cottage at Montreat. Close in. Address P. O. Box 545, Fayetteville, N. C.

PARALYSIS ABROAD.

American Machinery is the only thing that can bring a quick peace to Europe, according to American business men who have completed tours of various sections abroad. The vast army of unemployed is being increased daily by the demobilization of the military forces. In England more than a million people are receiving regular grants from the government, amounting to a total of more than \$5,000,000 a week, because of their unemployment. In Belgium there are 800,000. Holland is supplying her crowd of unemployed with subsidized food. The conditions grow worse as one goes from Italy to Poland and then to Czechoslovakia. The farmers of Roumania have no horses to till their vast fields, even if they had seed enough to plant them. The destruction of machinery by wholesale has been one of the terrible activities of the German armies wherever they went. Now the whole industrial world, built up through the busy last few decades, finds itself without a job in Europe. Machines alone can make these jobs again, and America is the only country in the world with the material and equipment to turn out the machinery in large quantities. There is a need in Europe for large amounts of rolling stock and for raw materials, but the most needed thing is the machine.—Continent.

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U are acquainted with Davidson alumni in places of responsibility and trust in politics, in business, and in religion.

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HENRY J. HEINZ.

Pittsburgh lost a most loyal and useful citizen on last Wednesday, in the death of Mr. Henry J. Heinz. His illness was a brief one, and he was gone before his friends were alarmed about his condition. For seventy-five years he was permitted to live, and he made his life count in many ways.

By his ability and industry, Mr. Heinz had gained a place of prominence in the business world. Beginning in the smallest way he had developed a worldwide trade, and the products of his factories, the "57 Varieties," were sold in all the markets. The central plant in Pittsburgh has four thousand employees, and there are many branches. Four hundred traveling salesmen are engaged in the firm's business, and both in the United States and abroad tens of thousands of acres are under cultivation supplying the materials which his workmen have been preparing for the tables of the world. Not only did Mr. Heinz have the highest standards for the quality of his products, but he had the highest principles for the welfare of his employers, and there is no better proof of the fairness of his dealings with them and of the pleasantness of their relationships than that no strike has ever occurred in his factories.

Mr. Heinz had one other great business besides preparing pickles and condiments and other foods. He has been known the world over as a leader in the organized work of the Sabbath schools. He has been honored with the most prominent positions among those enlisted in the teaching of the Bible. To this portion of the Church's work he seems to have devoted as much thought and energy as he put into his business enterprises. At great conventions of Sabbath

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Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-21, Barium Springs, N. C.

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school workers he was a conspicuous figure, and among the host of friends he made through his activities in that important department of the Church's work his wise counsel and cheery presence will be missed sadly.

As a collector of art treasures and curios Mr. Heinz was not so well known, but his collection is said to show great discrimination and to be of rare value. He was a lover of flowers and an unfailing friend of the children and the needy.

In one thing the example of Mr. Heinz might be followed by any others with profit. He had a genius for money making, but he early discovered that money making develops a man into a distorted creature unless it is balanced by the careful giving of money to worthy causes. He recognized his responsibility as a steward of his wealth. With great liberality he responded to a host of appeals when the worth of the philanthropy impressed him.—United Presbyterian.

"THE GRAND OLD MAN OF JAPAN."

An American business man, traveling in Japan, one day noticed a crowd collected around a third-class carriage of a railroad train standing at the station in a small town. He hastened up to see what was causing the excitement, expecting an accident or perhaps a brawl among the humble occupants of the car. Instead, he saw a distinguished, strong-featured man, of decided military bearing despite his threescore and ten odd years—a man clearly out of place among the coolies traveling third class.

This man the little group of Japanese townfolk were cheering, in polite Japanese style. He smiled and returned their greetings cordially. The American business man was puzzled. His curiosity was aroused. He tried to find out who this third-class passenger was who could stir a Japanese crowd to cheers. After some difficulty he found a man who could speak English, and his astonishment was only increased when this man said:

"It's Ebara, the great Christian. He has given away his fortune for Christian work, and now he travels third class."

Gradually the American learned the story, and with it his preconceived convictions about Japanese immorality, hard-heartedness, militarism, Prussianism and imperviousness to kindly altruism melted away. He saw what the ex-

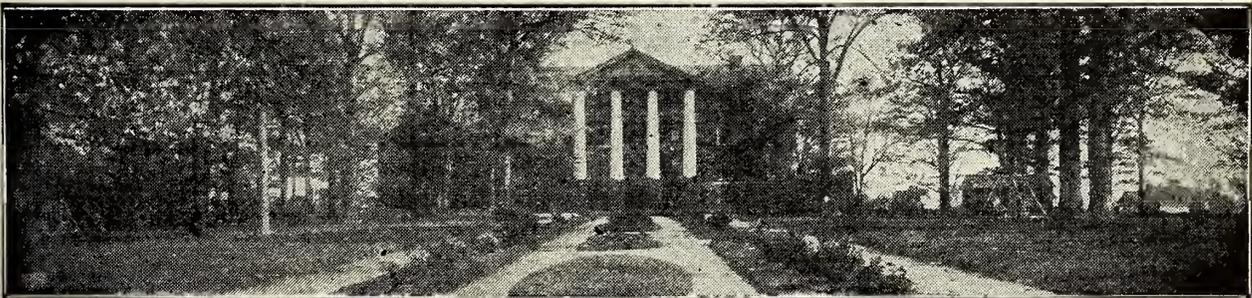
ample of Jesus Christ was meaning to one Japanese leader of today.

Ebara Soroku has been called the "Grand Old Man," and few in Japan better deserve the title. He is the foremost Christian layman of the Mikado's empire.

He began life as a militarist; he is spending his last days spreading the Gospel with all the eloquence and forcefulness he possesses.—Herald and Presbyterian.

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Miss Mary Owen Graham, Pres.

THE SOLDIERS ARE DRY.

On December 12, 1917, the late Theodore Roosevelt wrote to Dr. Clarence True Wilson, of the Board of Temperance of the Methodist Church, saying:

"I may mention that my sons who are now in the army in France write me most strongly, just as General Pershing has expressed his public opinion most strongly, as to the harm done to the men of the army by permitting the sale of liquor to them, stating that they believe in absolute prohibition for the army in war time—and one of them adding that his experience has made a permanent prohibitionist of him."

The stay of the American Expeditionary Forces on French territory has made many a prohibitionist. Before they went abroad they were told that nobody ever got drunk in France and that "light" wines were the true solution of the liquor problem. As they return they know that few people in France are really ever sober, and that the universal use of so-called "light" wine drugs a nation until the betterment of living conditions is made almost hopeless.

One marine, commenting upon the effect of universal drinking in France, said: "It makes me heartsick to think of what the French people have to face during the coming years. They have to recover from a terrific shock and they have to do it while kept half asleep by alcohol. They are a wonderful people, and at their best would quickly reach a commanding position of prosperity, but the use of wine has them doped until the mass of the people are content with living conditions that are absolutely startling."

Harry B. Hunt, staff correspondent of the Cincinnati Post, was at Newport News when the boys of Batteries B and C of the 325th Field Artillery landed from France. Mr. Hunt said a number of the boys volunteered opinions on the wet and dry question, and one of them expressed the views of the others when he said:

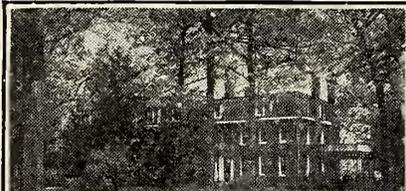
"This talk of the returning soldier helping to overthrow the dry gains is all rot. As a whole, the American soldier has put two and two together and decided that France's lack of development in general living conditions is due largely to the national use of wines and liquors. Nine-tenths of the fellows have been turned against all alcoholic beverages by their experience in France, rather than receiving it more tolerantly."

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One evening there was a sensation down in "Scandalous Jim's" neighborhood. In ten years Jim had never refused a drink. Half the time he was drunk. But drunk he was as good a workman as most of his fellows, so he managed to put in about half time, and his family lived from hand to mouth.

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"It was like this," he confided, finally. "I'd been on a toot as usual. Had spent my last cent. And I was just sneaking out with the kid's little savings bank when my wife caught me.

"Don't do that, Jim," she protested. "Don't take the pennies from the children." Mr. Davis, in ten years, that was the first thing that had ever got under my hide.

"I gave her the bank. 'Mollie,' I said; 'it never hit me just that way before. But, God help me, for ten years I've been doing just that thing. Taking the pennies from the children, and from you. But I'll never do it again. I'm through! Maybe I'll never be able to make up for lost time, but I'll try.'

"And she put her arms around me just as I've seen her do with my boy a hundred times after I'd licked him. 'I've always felt you'd do this some day, Jim,' she said. 'I've never lost faith in you.'

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"And which of the twins are you?"

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"I'm the one what's out walkin'."

— Selected.

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"I know it."

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"Bobby," said the minister to a little fellow aged six, "I hear you are going to school now." "Yes, sir," was the reply. "What part of it do you like best?" "Comin' home," was the prompt answer.—Boys' Life.



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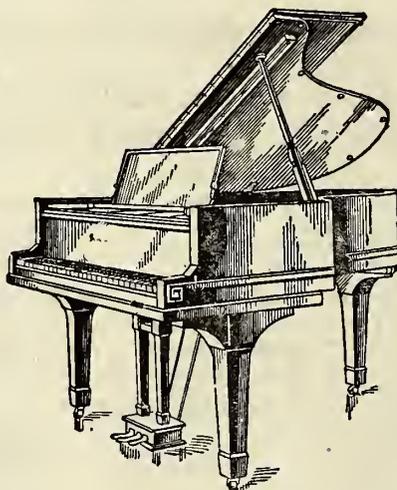
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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Work--A Song of Triumph.

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand!

Work!

Thank God for the pride of it,
For the beautiful, conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,
Mastering stupor and dull despair,
Moving the dreamer to do and dare.
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons deep,
Rousing the torpid soul from sleep?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it,
And what is so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out,
Work the Titan; Work the friend,
Shaping the earth to a glorious end,
Draining the swamps and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master heart.
Thank God for a world where none may shirk—
Thank God for the splendor of work!

—Amelia Morgan.



Editorial



Old Time Religion.

SO much is said about the "new era," the "new day," and the "new age," that we may come to suspect that a new religion is needed. Indeed, many voices are proclaiming as much. We have hardly yet forgotten the noise created by Dr. Henry Emerson Fosdick as he cried aloud for a new type of religion to supplant the old individualistic religion typified by and incarnated in Jonathan Edwards. He awakened many echoes. "What we want," said they, "is a religion that will appeal to our returning soldiers. They have been performing such heroic service for others, making such splendid sacrifices in behalf of a noble cause, and finding such exaltation of spirit and such exaltation of life in this service and these sacrifices that they will scorn a religion that appeals to self-interest, that centers its attention on saving the soul, that warns of hell, and lures to heaven. Our soldiers are too noble to have a care about their souls, or to feel concern about hell and heaven. They are utterly absorbed in concern for others."

Now if we could feel perfectly assured that all this is true, we should feel perfectly assured that our returning soldiers need no new type of religion. The "old time religion" which was "good for Paul and Silas" is good enough for them. It is just exactly the kind of religion that makes one forgetful of self and mindful of others, that makes each one seek to please his neighbor for his good to edification. If the dear boys that followed the flag really went overseas on a holy crusade and with high courage counted not their lives dear unto themselves that they might serve others the only way to account for it is that they took the old time religion with them. And if they took it with them, they were indebted for it to the preaching of pre-war times. Hence the conclusion that whatever is meant by the "new era," the "new day," etc., it is not meant that we need a new type of religion.

What seems to be needed is a new and stronger emphasis on the "old time religion," the religion that begins with the individual, and has for its primary aim the saving of the individual's soul. Its fundamental philosophy is that you cannot get good fruit without a good tree, and therefore in dealing with corrupt humanity the starting point is to make the tree good. And the way to make the tree good is to change its nature. This is what the old time religion proposes to do. This is the first great objective in the scheme of redemption. It reaches this objective by regenerating the individual and setting him in right relations with God.

The danger of our day is that those who are clamoring for a new departure will devote their energies to preaching the secondary truths of Christianity to the neglect of the primary. They are intent on the good fruit, on those activities which tend to the uplift of humanity, and they proceed on the assumption that the way to secure these is to preach the social message of Jesus, to aim directly at the transformation of society. In other words, they would lift into chief place the ethics of Christianity. They would reverse the commandments, and put first, "Thou shalt love thy neighbor as thyself."

No greater calamity could befall the church than would result from such reversal of God's order. Christ's social message is not His prime message. "Seek first the Kingdom of God and His righteousness." First the good tree, and then the good fruit, first your duty to God and then to man. First in order is evangelical doctrine, and then the ethics of the gospel. This is the old time religion, and it

is the religion of Christ. "It was good enough for Paul and Silas," and it is good enough for the new era, and the new age on which we have entered. It is good enough for our returning soldiers.

Rotation in Church Officers.

The last Assembly sent down to the Presbyteries an overture for endorsement, the purport of which was to establish rotation in the offices of elder and deacon. This has been voted down more than once, but the fact that it is so often sent up shows that there is a general desire to have some change made whereby congregations can rid themselves of undesirable officers.

In our account of the proceedings of the Assembly we stated that the proposed amendment would contradict our Book of Church Order. A brother for whose knowledge of Church law we have the most profound respect has taken issue with us on this point; and has asked us to show him in what way it will do so. Homer may have nodded, but we have no idea that this expert will ever be caught napping, so that when he questions our statement, it must be that this proposed amendment has a different meaning to each of us.

The Assembly, in substance, sends down to the Presbyteries for their approval or rejection the following: Ruling elders or deacons may be chosen for an active term of service of five years, and upon the expiration of this term of service may be considered for re-election together with any other eligible members of the Church.

There are two possible constructions to be placed upon this amendment. These officers cease to be elders or deacons in any respect at the expiration of their term of office, and if re-elected, must be re-ordained—or they cease to be elders or deacons in any particular Church at large, and if re-elected, must be merely installed again.

If the former be the meaning, then our Book is contradicted, because it teaches that both the offices of the elder and the deacon are perpetual. But if the latter be the meaning, then the Book will still be consistent. We are sure that our brother holds the latter view of the meaning of the amendment, while we regarded it as requiring the elder or deacon whose time had expired, to fall back into private membership, divested of any power that his ordination or installation had conferred upon him.

A Correction.

In our account of the action of the late General Assembly on the Woman's Societies, we inadvertently made a misstatement of facts. We wrote as follows:

"On Tuesday there sprang up a sharp debate over the question whether the contributions of the Ladies' Societies should be sent direct to the Executive Committees or to the Woman's Auxiliaries. It was decided that the report of the committee, of which Dr. Henderlite was chairman, should be sustained, which was that such moneys should be sent to the Executive Committee."

What we should have stated was that the Assembly recommends to the Women's Societies that only such contributions as come through the channels of the women's organizations of the Churches, and not through the regular Church envelopes, should be reported as the gifts of the Women's Auxiliaries or Societies.

Ephraim and His Idols.

Hosea's charge against Israel was idolatry, and therefore he said, Ephraim is joined to idols, let him alone.

For years the Northern Church has been clamoring for union. They have made the situation so unpleasant along the border States that many of our men who prefer to be left alone have become converts to union, because they assure us that in no other way can they have peace.

Those of us who have no such trials long to be left alone, because we are doing good work, are growing fast, and we are at peace with each other. We are opposed to union with our Northern brethren for many reasons—chief among which is their habit of meddling with the affairs of the State, and placing the Church in a false position. We are constantly assured by those of our number who are urging union that our friends over the way have reformed, and that we need have no fear on that ground. It seems, however, that Ephraim is not yet prepared to give up his idols.

At their last Assembly in St. Louis the majority adopted resolutions approving of the League of Nations, and called upon the Senate of the United States to accept this league. Then in their temperance report the following preamble and resolutions were unanimously adopted:

"This Assembly learns with pain and shame that the President of the United States has recommended to Congress that it repeal a part of wartime prohibition, and in view of this fact we most earnestly petition Congress that it not only retain the measure, but that the measure be enforced to the fullest extent, to the end that the needs of the world for food may be met, and that the efficiency and morale of our own people be preserved.

"Resolved, That this resolution be telegraphed to Congress and sent by cablegram to the President of the United States."

Before the resolutions were sent, the word "shame" was stricken out. Our brethren ought to understand that in the event of any union such resolutions will constantly be offered and passed, which will be a constant source of irritation. Then read these overtures, which reveal the sentiment of certain parts of that Church:

Dallas Presbytery memorializes the General Assembly "to appoint a committee to take under advisement the matter of granting more power and fuller representation to the women of our Church in the Church courts; also, in case it is thought advisable to grant such power and representation to the women of the Church, that this committee be authorized to suggest a possible reorganization of women's work in harmony with the suggested change."

The Presbytery of Columbia River overtures the Assembly to take such action as may be necessary to authorize women to act as ministers and as elders, and to grant sex equality in the Presbyterian Church in the U. S. A.

The Presbytery of Saginaw overtures the Assembly to grant the women election and ordination to the office of ruling elder on a parity with male members.

It is true that the final decision was to refer it to a committee which will report at the next Assembly. Of course we have no fear that the Northern Church will at present endorse any such change—but we do not wish to be in a Church where even one Presbytery has so far departed from the old paths as to desire any such change. Lot chose Sodom because of the advantages offered, yet Peter assures us that among the many trials he underwent in Sodom was the vexing of his soul by the filthy conversation of the wicked. We do not mean to compare the Northern Church with Sodom, because the good and sound men are in the majority there. The only point of resemblance lies in the

fact that Lot found himself in uncongenial company, which was a constant source of irritation to his righteous soul. In the same way our men who have been trained in different ideas will find themselves involved by the action of some Assembly or Presbytery in a way that will be unpleasant, with the result that there will be strife or bickering. At present we are at peace with each other, and when their Assembly or Synods do things that we do not endorse, we feel no responsibility. If united, however, everything will be different.

Let us agree to keep peace within our own bounds. Seriously we trust that our brethren will let affairs in each Church remain as they are. Both Churches are doing a good work. Bring them together and make one Church of them, and you will thereby open the door to strife and discontent, because our ways are not their ways, nor are our thoughts their thoughts.

Montreat and the Action of the General Assembly.

For years this gathering place of the tribes of Israel has had to depend upon private liberality in order to make necessary improvements. That it has so many of the essentials of civilized life speaks well for the interest of our people. Sewerage, fine water in the home, electric lights and passable walks and roads have all been provided for by good management and wise outlay of funds.

The Association, however, has at last reached a point where outside aid must be given if we are not to lose all we have gained. The old Auditorium has outlived its day. As instruments of torture the seats were a brilliant success, as also was the Auditorium, if used for heating purposes. In keeping with the plans of the management, these are to be changed, and a handsome Auditorium with modern seats is to be built. Then our roads and walks are to be improved after the manner of a modern summer resort. Great complaint has been made of the hotels, as being out of date. The management proposes to erect one or two modern hotels in order to meet the demand for first class entertainment, and also cottages where families can live at less cost. In order to appeal to the Church at large the president, Rev. R. C. Anderson appeared before the last Assembly and stated his plans. The Committee to which this address was referred brought in the following report:

"We recommend that the General Assembly endorse a campaign throughout the church by the Mountain Retreat Association for \$200,000 for the proper equipment of Montreat in buildings, such as new Auditorium, hotel, cottages, and lighting plant, and in macadamized roads, pavements, sewer, etc."

The Atlanta Conferences, June 10-12.

Two great movements, that of the men and that of the women, of our Church have fully justified their organization, and those who once questioned, now endorse the wisdom of the plan. Even as we go to press, the Laymen's Missionary Movement and the Woman's Auxiliary of the Southern Presbyterian Church are gathering for simultaneous Conventions in the city of Atlanta, where big things are conceived and executed. From every part of our Church from Maryland to the far borders of Mexico the men and women will come.

The leaders will plan, and the others will catch inspiration, to be carried to distant fields, and to show results in quickened spiritual life and more generous giving. Everything points to a record-breaking attendance. The list of speakers is most attractive.



Contributed



The Simplicity of Our Church

By Rev. Andrew W. Blackwood, D.D.

IN a recent study of the Book of Acts I have been impressed by the simplicity of the Apostolic Church. It was much more simple than the Old Testament Church, and vastly more so than the Church immediately before the Advent. Religion tends to grow complex and mysterious; ritual and ceremony, vestments and feasts, tend to displace simplicity; but in the Acts religion is as simple as it is great.

The Apostle Paul, himself a convert from Pharisaic complexity, feared that the Church would be corrupted from the simplicity that is toward Christ. This is exactly what occurred in the Church of the Middle Ages, when religion became as complex and mysterious as it had been immediately before the Advent.

The Protestant Reformation restored the simplicity of the Apostolic Church; and of all Protestant bodies, the Presbyterian seems to us to conform most closely to the pattern set before us in the Acts. We love and respect all other churches of Christ, and we are conscious of our own failings, but at least in our ideals we aim at perfection, which is the simplicity of Christ.

Simplicity of Belief.

We believe in the Holy Bible, and especially in what we learn from the New Testament about Jesus Christ. We are orthodox. We believe what all other evangelical churches believe, and so we heartily subscribe to the Apostles' Creed, with an added emphasis upon the death of Christ as the Lamb of God that taketh away the sin of the world.

Our distinctive belief is the sovereignty of God, as He makes Himself known in Jesus Christ. He is the holy God, the God who is holy love, the God who is infinite wisdom and power. When America went into the war we did not need to revise our beliefs about God so as to teach that He abhors unrighteousness among the nations.

In one of our leading newspapers a recent editorial, entitled "A Presbyterian Peace," says that President Wilson and many other world leaders are Presbyterians, and hence that we must expect justice as well as mercy to enter into the negotiations for peace. For the God in Whom Presbyterians believe loves righteousness and truth, and He makes the supreme sacrifice to save the world from sin.

Simplicity of Worship.

In our worship also we strive to conform to the teachings of the Bible, and especially of the New Testament. We strive to learn not so much what men enjoy as what God requires, and the result is a high degree of simplicity, the sort of simplicity to which the war has taught the modern world to return.

Presbyterians have always given a large place to preaching. We strive to attach almost as much importance to preaching as the Apostolic Church attached. If you register on Saturday at the leading hotel of almost any town, and then ask the clerk where you should go to church, he will say that if you wish to hear a sermon you should go to the Presbyterian Church.

We believe in an educated ministry. So do other churches now, but in this respect at least they are following in the historic footsteps of Presbyterians, who long since learned from the Bible the need of intelligence in preaching. "The Lord hath given me the tongue of the learned that I should know how to speak." "He that received the seed into good ground is he that heareth the Word and understandeth it." "Understandeth thou what thou readest?" "How can I except some man teach me?"

Especially do we believe in simplicity of prayer. From the Acts we learn how the men who led public worship in the Apostolic Church spoke to their Heavenly Father in prayer, voicing the needs and hopes, as well as the doubts and fears, of the friends whose hearts they were leading to the throne of grace. These men spoke to God as simply as children speak to a worthy father, and that is our own ideal of prayer. As Dr. Eliot has said, there is on earth no more beautiful scene than a minister leading a devout congregation in extemporaneous prayer.

Our pulpit prayers are not so majestic as the prayers of the ages. We strive at all times to be reverent, and if we supposed that our God cared above all things for majesty and for that impersonal sort of religion which voices the feelings of men in general, but not of the particular individuals who worship together at the hour, we, too, might gather together prayers which would please our critics, but we prefer the simplicity of the apostles.

We have no desire to impose our spiritual freedom upon our brethren. We gladly grant them the privilege of worshipping God in the way that brings them closest to Him and makes Him seem closest to them, but we believe that we conform to the example of the Apostles when we give the leaders of our public worship a large measure of freedom. We find our ways of prayer so helpful that we seldom feel the need of change, save that we always yearn for more simplicity.

Our worship is comparatively free from forms. In the Acts the disciples worshiped in certain ways which quickly became habits, for all things must be done decently and in order. But in public worship, as in all other social gatherings, no form should call attention to itself. If there is anything in our ways which calls attention to itself, either by its beauty or by its ugliness, we ought quickly to change, for in worship we strive to see no man but Jesus only.

A few years ago a friend came to Columbia to arrange for the funeral of President Wilson's sister. In conferring with the pastor of the First Church, where Mr. Wilson had worshiped as a boy, his friend said that the President had only one request. He wished the exercises to be simple. No change was made in our usual customs, which are always simple, especially in times of deepest sorrow; and when Mr. Wilson expressed his appreciation, the one fact of which he spoke was the simplicity; for he is a Presbyterian.

Simplicity of Church Government.

In the Church, as in the State, there are two extremes in government, the absolute monarchy and the pure democracy. The Presbyterian Church, like the United States Government, stands between the two extremes, but closer by far to the pure democracy. We approximate the form of the Apostolic Church, which was a representative democracy.

The trend in modern statecraft is toward the representative democracy, and as Dr. Egbert W. Smith has shown in his brilliant little work, "The Creed of Presbyterians," the world owes modern democratic forms largely to Presbyterian and allied churches.

Among the churches, as among the nations, representative democracy is the last word in government. The churches which have had monarchical forms, whether absolute or limited, are becoming more democratic; and the churches which have had the purest democratic forms are giving more and more place to carefully chosen representatives. Both extremes are tending toward Presbyterianism.

In Canada three great denominations are concluding negotiations for union. One of them may loosely be termed a limited monarchy, and the second is theoretically a pure democracy. In the United Church these two have voluntarily accepted the form of the third, the Presbyterian, which is a representative democracy.

(Continued on page 8)

To the Jordan in an American-Made Motor Lorry

R. E. Magill, Secretary.

THE Motor Lorry carrying twenty-five men will leave Monday morning at 6:45 sharp for Jericho, the River Jordan and the Dead Sea: Rising at 5:30; Breakfast 6 o'clock." No, we weren't dreaming and this was the terse announcement of our leader concerning our program for Easter Monday, April 21, 1919, and his in Jerusalem.

Visions of trips to Jericho and Jordan in former days rose before the minds of those who had made the long hot trip on horseback or in jolting carriages down into the gorge that lies 1,400 feet below sea level, or 4,000 feet lower than Jerusalem. Memories, not pleasant, of the night spent in the so-called hotel of Jericho also revived, so it was with almost skeptical wonder that we climbed into the big three-ton truck (American-made) on the eventful Monday and speculated as to how it would get down the donkey trails and climb out again.

We swung on the Jaffa gate and skirted around the old city to St. Stephens gate and found ourselves driving under Gethsemane Garden and over the Mount of Olives, not on the old Jericho road but on a splendid macadam driveway built by the British army when Jerusalem was the prize for which the two great armies of the Allies and the Entente were contending in 1918.

The old Jericho road has witnessed the passing of many contending hosts but none more picturesque than the Turkish and the British armies of 1917-18, as they contested every foot of this ancient highway—and never were greater issues at stake than hung in the balance during this great conflict.

We had as one of our guests for the day, Capt. Davis, a Welch chaplain, or Padre, as they are called in English Army parlance, who was with the Army of General Allenby when it fought its way inch by inch into Jerusalem, and later as it drove the Turks by slow stages down the Jericho road into the Jordan Valley and to the staggering defeat which ended with the capture of 97,000 Turks by the British.

Every foot of ground and every camp site had memories for the Padre and he was a most charming narrator of stirring events with just enough of a Welch burr in his voice to add interest to his stories.

He pointed out how the Turks took advantage of the towering hills for observation posts and gun emplacements and showed what the British guns did for the old Good Samaritan Inn and the old Crusader Monastery which lie some eight miles east of Jerusalem.

The artillerymen of the English army located big guns on the top of the Mount of Olives between the imposing palace, erected by the German Emperor for himself, and the Russian Church. From this position the Jericho road was under observation and far up to and beyond the great hill on which is located the Good Samaritan Inn. The Turks used the old ruins as a fort and the English shelled them out from the Mount of Olives, and it interested us to pick up all over the hillsides fragments of shrapnel, bullets and even hand grenades showing the terrific bombardment to which the Turks were subjected as they fell back toward the Jordan Valley. A new and pathetic interest is added to the old Jericho road by the small groups of white crosses at three points which mark the graves of some splendid British troops who lost their lives in this drive against the Turks. Many a mother's heart in England, Canada, New Zealand and Australia is near the breaking point as they think of the dear boys, who lie on the hill slopes of the most desolate and forbidding section in all Palestine.

We saw and photographed some of the dummy horses and camouflaged camps General Allenby used to make the Turks think he was preparing for a drive against their front while he was actually planning a great smash against their rear and flank far to the north up the Mediterranean Sea road. He took the Turkish army and its German commander com-

pletely by surprise and before they knew what had hit them the commander Van Sanders was making a run for his life from his headquarters at Nazareth, and 97,000 Turks found themselves prisoners and the war at an end as far as Turkey was concerned.

We found small detachments of British troops on guard at Jericho and down on the Jordan River near the point where our Lord is said to have been baptized by John the Baptist.

The site of the Old Testament Jericho and also of the New Testament city of same name proved interesting because of their historic association but the modern Jericho, a collection of miserable mud huts, only add to the troubles and discontent of the poor boys who must do guard duty in the most desolate looking spot in all the earth. No group of men in all the out of the way corners we have visited appealed as strongly to our sympathy as the boys who are helping to make this a better world by doing faithful guard duty down near the Dead Sea.

We motored back to Jerusalem up the 4,000 feet rise and over about 30 miles of as hot and dusty roads as one will ever care to see and made the run in two and three-quarter hours without a skip on the part of the splendid American truck, so we said again with fervor, "Hurrah for America's part in the war!"

From Thornwell Orphanage.

Thornwell Orphanage is closing a splendid year with the first of June. A good average of work has been done in the school, notwithstanding the interruptions from "Flu" and smallpox.

Just recently a shorthand course has been introduced and it will be of great benefit to the young people who wish to fit themselves for business life.

There will be four graduates from the college department. One has already accepted a business position in Atlanta and the other three expect to teach. The State of South Carolina gives teacher's certificates to our graduates without examination. This recognition is highly appreciated.

The friends of the children have not forgotten their needs. Funds have been forthcoming month by month to meet financial obligations. But the reserve laid by in winter has been exhausted and we face the summer with an empty treasury. We urge every church in the controlling Synods that put the Orphanage in the budget to have the treasurer remit promptly each month that we may not be embarrassed. A contribution larger or smaller from every church will save the day.

We face the future with confidence.

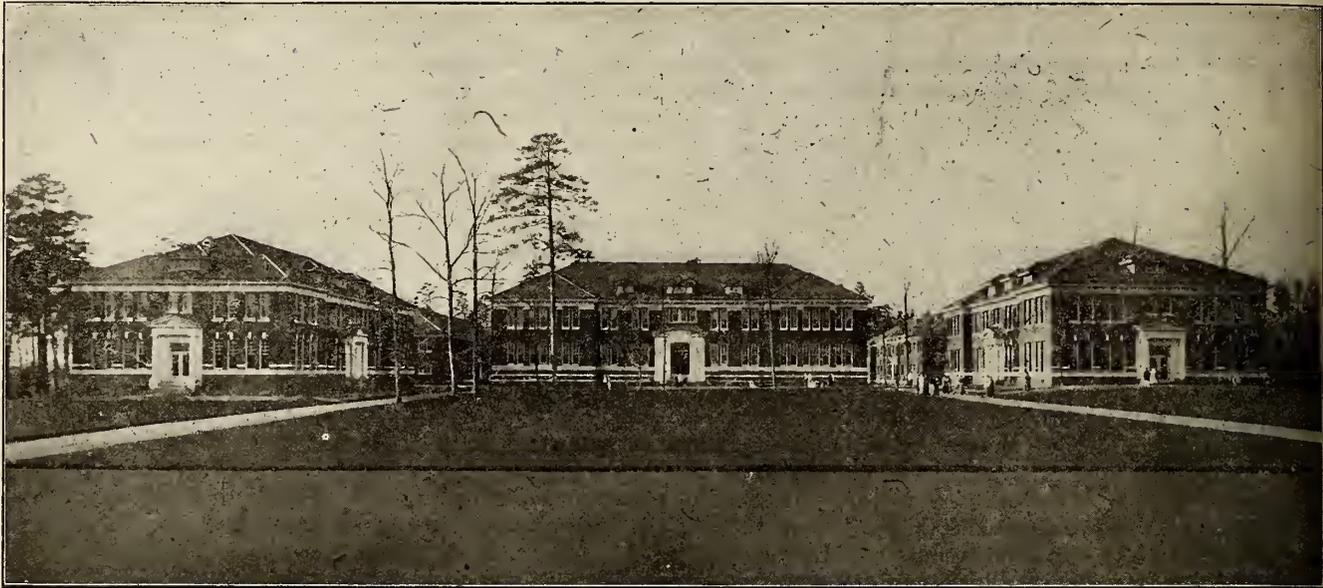
Clinton, S. C.

L. Ross Lynn, President.

The Prayer of a Tired Heart.

Our Father all compassionate, to Thee
I bring a bruised and tired heart today!
Only the tender touch of Thy dear hand
Can take the weariness and ache away.
As at Thy feet I kneel and long for rest,
Bow down Thy pitying ear, and let me feel
The touch I long for soft upon my brow,
The touch that never fails to soothe and heal.
Thou knowest, Lord, the secrets of our hearts:
Thou knowest our discouragements, and all
Our weary efforts to combat the wrong
That in us lies. O Father, heed my call
For help and rest, and as I come to Thee
Give me the touch of Thy dear hand today;
Help me to drop my burden at Thy feet,
Then rise refreshed with peace, and go my way.
—Mary D. Brine in The Christian Intelligencer.

The Young People's Conference of North Carolina Synod



Queens College, Charlotte, June 2-8, the "hostess house" for the first independent state-wide convention of its young people that North Carolina Synod has conducted.

This century has been one of many discoveries. At no period in its history has the world made greater advancement than in this present. This advance has been largely due to utilizing powers and agencies that since the beginning of the world have lain dormant. Our rivers have been running to the sea since they first began to run, but it was not till this age that their wasted power was recognized and then utilized—so that what was wasted is now running great factories and lighting great cities.

Since the Church was first organized, it has been dealing with adults—the children being ignored, as far as using their super abundant energies was concerned.

Dr. Clark first began to systematize that overflowing energy in the organization of the Christian Endeavor movement, but in our own section, it made slow headway.

Nearly 30 years ago, the writer, then a pastor in Virginia, organized a Christian Endeavor Society in his church but he had to defend it in the press and in the Synod.

Here and there societies of the young were formed, some under one name and some under another, but all were regarded, more or less, with suspicion by those who were opposed to any innovations. With all of these discouragements, the movement, however, grew, and as its benefits become more apparent, its friends increased.

Finally in our own Synod certain earnest women and

men resolved to harness this energy and, if possible, divert it into a channel that the Church could use. An excellent committee was appointed by the Synod of 1917, with Rev. J. G. Garth as chairman, who prayerfully undertook the work, chose Queens College, Charlotte, as the place, and June as the time. It being an experiment, they had some misgivings, but when it opened, the attendance exceeded their wildest expectations. About 200 were in attendance and a fine faculty was present, and for nearly a week these young people have, with deep earnestness, devoted themselves to hard study.

We spent a short time on Friday listening to Rev. H. C. Hammond of St. Charles, S. C., lecturing to a room full of young people. If the other lecturers have the same gifts of teaching, then their students are well fed.

Among those who came to teach were Dr. Theron Rice, Dr. H. F. Williams, Dr. Sweets, Dr. Glass, Dr. Myers, of Greensboro, N. C.; Dr. Blackwood, of Columbia, S. C.; Rev. S. M. Glasgow, with a possibility of having Dr. E. W. Smith. Having been for seven days under such influence and teaching, these young people will return to their home churches, ready to take hold of church work. It lies with pastors and elders whether their good intentions are to evaporate or whether they are to be crystalized in earnest work that is to strengthen the church and be the mainstay of the future.

J. R. B.

Worry and Its Cure.

By Rev. W. A. Murray.

Worry never gets you anywhere except into a deeper state of gloom. The Bible frequently warns against worry and gives as its antidote trust in our Heavenly Father.

Yet we cannot shift on God the responsibility for that condition of affairs that causes mental and spiritual depression. For we are responsible for those conditions. The only way to avoid worry is to do nothing nor contract any obligation that can in any way mortgage our happiness and peace of mind tomorrow.

For TODAY, God promises grace and strength for all our needs. As thy days, so shall thy strength be. This promise is for immediate acceptance only. He promises nothing for tomorrow. So child of God, do well thy part today and do not mortgage tomorrow. Because tomorrow is not yours, therefore you have no more right to mortgage it, than you have a right to mortgage a piece of property be-

longing to another. Today only is yours. Tomorrow is God's.

Shelby, N. C.

The Law of a King.

The law of a king is service,
And the kingliest serve the most.
Then, ye who are sons of promise
And would royal lineage boast,

Get under the common burden,
Go, brother the brotherless sons,
And win the royal guerdon,
The thanks of comforted ones.

For suffering is numberless,
The sorrowing are a host,
The law of a king is service,
And the kingliest serve the most.

—Stanley F. Davis.

Courtesy Among Ministers

GENERALLY speaking, they are the most courteous gentlemen on earth, but sometimes they seem to manifest derelictions in conduct that go to disprove the infallibility of, at least, the Protestant clergy. Once upon a time at the commencement exercises of Union Theological Seminary in the remote ages when it flourished at Hampden-Sidney, an address was delivered to the graduating class by Dr. Jacob Henry Smith, *nomen clarum et venerabile* (I know that's a trite expression, but here it says just what I mean and I'm going to use it), in which he vigorously expounded the historic advice of Paul to Timothy, "Let no man despise thy youth." Along with other applications he stressed particularly the contempt that would fall to their lot in the social world for neglect in matters of breeding. Doubtless the class in question profited by his counsel and have shown themselves models of courtesy to this day. But in these more modern times it would not be amiss for some such monitor as Dr. Smith to pronounce a similar address, enforcing the principle of it by applications to daily life. He might expound in some such style as this:

"Gentlemen of the graduating class, you must always rise when a lady enters a private room in which you are sitting; you should remove your hat in her presence everywhere but in places of public gathering; you should show by your general demeanor that you are actuated by true chivalry, that chivalry that prompts alertness and kindness towards women and children; above all things you should take for your shibboleth in the social world those immortal lines of Tennyson,

"Manners are not idle, but the fruit
Of loyal nature and of noble mind,"

To hope to influence spiritually those whom you offend socially by your lack of breeding and kindly feeling is vain."

Having heard this posthumous sermon, we shall now turn to some shining illustrations.

Not long ago a young lady was riding to the train in a public vehicle in which were three other persons. Two of these were ministers, returning from a meeting of Presbytery, and the third was a lady on her way to a Presbyterial. The young lady avers that the older woman was agreeable and affable to all the occupants of the car, apparently taking it for granted that all of them had something in common. These two gentlemen responded with as much geniality as their view of their own sacerdotal importance would permit. (Sacerdotal importance signifies that disease that tends to magnify everything that concerns the ego and to minify all that pertains unto the alter. It so often attacks the clergy, specially those whom the world counts great that it has been frequently diagnosed as Clericus Morbus. The outstanding symptom is the belief that everything pertaining to the past, present and future, as well as to the wife and children of the ego, is of paramount importance to the universe, while the personal affairs of the alter are dust in the balance, too contemptible to merit any effort of the auditory nerve. Selah!)

After a drive of several miles the station was reached at an hour where an eastbound and a westbound train usually met. This time, however, the train of the Presbyterial lady got there first. The young lady would have offered to carry her suitcase to the car but took it for granted that one of the male companions de voyage would render that service. They, however, stood upon the platform at a distance of a few feet, puffed their cigars composedly and watched her "tote her own suitcase" to the car. "O South, where is thy chivalry?" ejaculated the girl in the waiting room. The other train arriving in a few minutes, these two gentlemen grabbed their own baggage and disappeared, enveloped in the odor of sanctity and of tobacco smoke. The girl related the incident later to some friends and declared that

nothing that either one of these ministers could say, either in or out of the pulpit, could have the least influence for good as far as she was concerned, not though they spoke with the tongues of men and of angels."

Another suggestive tale that has never yet met the public eye or ear is that of a poor, hard-working woman in a home mission field in the Ozark Mountains. Like Jack and Jill she came to a mountain spring to fetch a pail of water. It happened that just at that hour her pastor and a visiting minister were sitting on a stone ledge above the spring, drinking in the glories of the morning air. The spring was of such a nature that the woman had to stoop and dip the water up in small quantities. The pastor dangled his legs from the superior height of the ledge and of ministerial dignity and calmly watched her poor, thin form bend to the task. His surprised companion at once climbed down and, asking her name, filled her bucket and, after chatting kindly with her, lifted his hat as she walked away. She doubtless had that gracious feeling of restored womanhood as she went back to her cabin. All women have it when they receive the tribute of real courtesy. The station and the garb do not alter that instinct in womanhood.

A Woman.

Ovation for President Wilson.

At the meeting of the General Assembly of the Presbyterian Church, U. S. A., in session last week at St. Louis, Mo., an ovation for President Wilson occurred. The "Presbyterian Banner" says:

"Woodrow Wilson, the Presbyterian," was honored by a sweeping and spontaneous demonstration of the General Assembly at the Odeon on Saturday. Beginning with a statement by the Stated Clerk, Rev. Dr. W. H. Roberts, that 'pastors should make their congregations feel that the Presbyterian Church is a world organization,' which Dr. Roberts illustrated with 'the presence at the peace table of a Presbyterian ruling elder, known as Woodrow Wilson,' the enthusiasm of the 1,000 commissioners reached such heights that they all rose to their feet and the climax was reached in sending a cablegram of 'felicitation' to President Wilson. Said the Moderator, John Willis Baer: 'As your demonstration and spontaneous standing is a tribute to the President of the United States, I would suggest that we bow our heads and offer prayer for this man, who needs it quite as much as any man in all the wide world.' The prayer for the President was offered impromptu by Rev. Dr. S. Hall Young, of Alaska (who on the first day was almost elected Moderator). He said:

"Lord God of hosts, God of all nations, Prince of Peace and Captain of our salvation, we implore thy blessing, fresh, full, free, infinite upon the Peace Congress assembled in France, upon all the representatives of all the nations there assembled, that the great questions of world peace, of world prosperity, of world freedom, and if it please Thee, of world Christianity, may come before that congress and be settled in a way that pleases thee and satisfies the world. To this end we ask that Thy special blessing be upon that representative of our great church whom the votes of his people have placed at the head of the affairs of the United States and whom the votes and the wishes of his people and of the Allied nations have placed in a commanding position in this great peace conference. Give him the principles of the great church which he represents, in his heart, and above all, the love of God, and the love of Jesus Christ, and the loyalty to the faith that that church represents. May he and may all his associates do the will of God and bring about such an era of peace and prosperity and freedom and righteousness and Christianity as the world has never seen. We ask for his sake, Prince of Peace, and the Captain of our salvation, Jesus Christ. Amen."

Two Bits of Testimony at Fourscore

By Rev. Geo. L. Leyburn, D.D.

I HAVE reached and passed the Psalmist's super-limit of human life. For not only have "the days of my years been three score years and ten," but "by reason of strength they be fourscore years." And somehow a goodly number of my friends found out the age and date and made me "celebrate" the day by their hearty congratulations and their kindly expressions of interest, confidence, appreciation and love—some in person and not a few by letter. This was unexpected, a surprise: very gratifying of course, yet very humbling as well, for with such a motive—"the love of Christ"—and with such supplies—the power and grace of God—how poor and small and imperfect seems even the best we do. Such an experience can only find expression in "By the grace of God I am what I am," "Not I but Christ in me." "To the praise of the glory of His GRACE."

In meeting and speaking with some of these friends, it seemed to me that a little personal testimony as the result of a long life, a wide observation and a varied experience might be helpful in bringing cheer and courage, steadfastness and strength to other Christian hearts. And with the prayer that some readers of *The Standard* may also find here something to encourage and cheer and comfort, I seek this larger audience.

My first bit of testimony is: Nothing in this life brings and gives satisfaction except the love and service of the Lord, our Lord Jesus Christ. Nothing else does or can: for sooner or later everything with the "earthly" element and the taint of sin about it, upon it, within it, ends in disappointment, disaster, trouble, suffering, sorrow, or to sum up in one dread word—Death. To this are no exceptions, and from it no release.

But in the service of our Lord how different. Every one can truly say: "The Son of God who loved me and gave himself for me," and can add "whose I am and whom I serve" has that which never disappoints and never brings trouble or sorrow, but always satisfies and ever gives rest and peace and joy—complete satisfaction, perfect peace, fullness of joy, and all forevermore.

Then, too, the beauty and blessedness of it is twofold; everyone may test and prove it for himself, may "taste and see that the Lord is good:" then the longer and fuller the

test the more satisfactory the experience. For "It's better farther on," "It's brighter higher up." "The path of the just—justified or righteous—is as the shining light,—that shineth more and more unto the perfect day." "I shall be satisfied when I awake with thy likeness."

My second testimony is: That the Bible is true, God's Word. And "Thy Word is truth." It has been tested and stood every test, attacked and withstood every attack. And it still stands firm, strong, immovable, "The Impregnable Rock of Holy Scripture." To this witness of the ages I can add my wee bit of testimony, for I have seen it tried and have tested it myself. And it never failed, but was always sure and true. Was it not Dean Farrar that said (in substance), that whenever a fact of history was well authenticated, or a truth of science well established, and a passage of Scripture thoroughly understood, the very mind of the Spirit found and stated, he had never known any contradiction between such fact of history or such truth of science, and such statement of God's Word, but finally complete agreement and harmony. Many lesser lights can give the same witness. Besides every one may here have that best of all testimony, the witness of experience. Just try it and see. "Prove me now herewith, saith the Lord."

I close with a few Scripture texts, and which I trust I may reverently use as part of my testimony, though much broader and better than any of my own, viz:

"Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength—or the Rock of Ages." "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." "The grass withereth and the flower falleth, but the Word of the Lord endureth forever." "This God is our God forever and ever." "Beloved, now are we children of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see Him as he is." ("And I shall see Him face to face, And tell the story—Saved by grace.") "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever."

Los Angeles, Calif.

The Simplicity of Our Church.

(Continued from page 4)

In China a number of the leading denominations are coming together in a Union Church, which is returning as nearly as may be to the simplicity of the Apostles. The leaders of all these churches have agreed upon a form of government which is essentially Presbyterian; that is, a representative democracy.

Simplicity of Christian Life.

A tree is judged by its fruits, and so is a church. We have always upheld a high standard of Christian character, taking as our motto the Master's words, "Be ye perfect even as your Father which is in heaven is perfect." While there is room and a welcome in our church for weak and imperfect Christians, we do not consider them typical, and we prefer to be judged by our giants rather than by our babes.

We require our members to pledge personal loyalty to Jesus Christ as Lord, but instead of laying down complicated, minute rules, we leave to their enlightened conscience the interpretation of questions of conduct. As a result Presbyterians have always been known for their simplicity and their steadfastness, for their loyalty to Christ and His Church, as well as to their homes and their state.

Our Church has always been notable for her missionary zeal. Her gifts of men and women, and of money to support them in their task of making our world Christian, have always been far in excess of her members and her wealth, because Presbyterian simplicity of doctrine and of life

have consistently fostered both the desire and ability to give.

Christian Simplicity.

Glancing back now we see that as a rule the Presbyterian Church takes a middle ground. Some churches believe a great deal not to be found in the Bible, and so their doctrines are vastly complicated. Others, partly in protest, believe little. We accept the faith of the fathers as taught in the Book. Some churches tend toward a highly complicated ritual; others prefer practically no form; we follow only such forms as the Apostles found necessary.

Our representative democracy, so far as it is true to our ideals, combines the merits of both the absolute monarchy and the pure democracy. We take the middle ground between those churches which bind the conscience by all sorts of petty rules, and those which afford their members no great assurance of divine sympathy and support. Hence it appears that in all things we strive to conform to the simplicity of the Apostolic Church.

A Personal Invitation.

If you believe in spiritual simplicity, you should unite with the Presbyterian Church. Here is our one requirement for membership: "Do you accept Jesus Christ as your personal Saviour, and do you promise to obey Him as your Lord?"

In receiving our friends into the Church we strive to preserve the simplicity of the apostles. The door into the Presbyterian Church is as broad, we believe, as the door into the Kingdom of Heaven; and God forbid that it should ever be any broader.

Columbia, S. C.

The Prizes Awarded.

Early last fall the Executive Committee of Christian Education and Ministerial Relief offered \$50 in prizes, \$20 to be given to the author of the best program submitted, \$15 for the second, \$10 for the third, and \$5 for the fourth.

On account of the many interruptions of the war, the influenza, and the signing of the armistice, the decision has been put off from time to time.

One hundred and twenty-six programs were submitted. These were carefully gone over by a committee composed of Miss Alice Eastwood, Mrs. W. M. Charlton, and Mrs. J. G. Fulton.

Scores of the programs were found to be of highest excellence and it was extremely difficult to reach a just decision. The work of those securing the prizes was marked with greater originality and suggestiveness than the others. It was decided to give two first prizes and four fourth prizes.

Miss Mary C. Wily, of Winston-Salem, N. C., submitted "A playlet on Ministerial Relief for Young People's Meetings." Miss Mamie McElwee, of Statesville, N. C., submitted a young people's program on "Christian Education, the Student Loan Fund and Ministerial Relief." As it was impossible to decide between these two a prize of \$20 each was forwarded to them.

The second prize was won by Mrs. J. F. Forsyth, of Caledonia, Mo., on a program, "Recruiting for the Ministry," to be used in the Woman's Auxiliary meetings.

The third prize was won by Mrs. Robert S. Sanders, of Thomasville, Ga., on the program, "Christian Education and the Student Loan Fund," to be used in children's meetings.

Two fourth prizes were won by Miss Eva Cavers, of California, Mo., one on the Student Loan Fund and the other on Schools and Colleges, program for young women.

Another prize of \$5 was given to Miss Cecil Bowman, of Stuart Robinson College, Indian Bottom, Kentucky, who presented "A Playlet for Ministerial Relief," and the other prize was given to Mrs. G. H. Eversole, of Caledonia, Mo., for a program on "Schools and Colleges."

Many of the other programs submitted are of the very highest rank and will be published from time to time.

We can never fully express our debt of gratitude to these friends who have worked so faithfully and so successfully for the advancement of this department of the Church's work.

In a short while another contest will be opened. We expect to offer the prizes for this in a little more definite way.

Many of those who entered the last contest tried to cover too large a field and made the program too long.

We have a fine assortment of leaflets that will be mailed free of cost to any of the members of our Church who desire to enter the next contest, announcement of which will be made in the near future.

For further information address Henry H. Sweets, Secretary, 410 Urban Bldg., Louisville, Ky.

"Y" Criticisms.

When criticism of the Y. M. C. A. and its work overseas is heard throughout the land—and it is still heard occasionally—it may be just as well to bear in mind the comments of a Presbyterian minister who went overseas as a chaplain after training in the army chaplain's school at Camp Taylor.

"Since the day I entered Camp Taylor to train for the chaplaincy, I have never been out of sight of the wonderful work of the Y. M. C. A.," he writes.

"With all my heart, I am grateful for what it has done for all of us, and it has been with great dissatisfaction that I have observed the criticism. I think it arises out of several facts; some defects in the 'Y' which all admit (but which needn't be harped upon too much, either) the intrinsic difficulty and the overwhelming dimensions of the task, and possibly some malicious purpose to cultivate hostility to the 'Y' for ulterior motives.

"Then, too, soldiers are human, and as such, sometimes have to be disbelieved for their own good. Part of the army has gone home; the sick, insane, wounded and some branches that could be spared first, and some fortunate organizations. Most of us are over here yet and will be here for a while.

"I think I speak for the lads I know when I say that the croakers who are knocking at home are guilty of an ingratitude which we emphatically disavow, and are saying things calculated to kill or cripple the best friend of the million and a half of us who are still here. I will not burden you with details of what the 'Y' has done for me and my men, but will say that it has been great and God bless its efforts."

Five Largest Presbyteries in Our Church.

By Rev. W. E. McIlwaine, D.D.

In a recent issue of the Standard there is this statement: "The Atlanta Presbytery is one of the Great Presbyteries of the Church. Numerically, there are only two that are larger, Fayetteville and Orange, in North Carolina. Mecklenburg runs a close race for a third place but falls short by 136. There are four Synods, each of which has fewer numbers than Atlanta Presbytery and come behind it in gifts and benevolences. It sends six delegates to the General Assembly, a privilege enjoyed by only three others." The author of this statement, generally so very accurate, was evidently incorrect in this case.

The largest Presbytery in our Assembly is the Presbytery of Lexington, in Virginia. Unfortunately the minutes of the Assembly for 1918, which reports the whole number of communicants in this Presbytery, 3,427, made a mistake of 10,000 communicants. The proper number therefore would be 13,427 communicants. The minutes of 1917 credit Lexington Presbytery with 13,212 communicants.

The next largest Presbytery is Fayetteville, in North Carolina. Here the Scotch clans have been gathering for more than a century and a half. There are no large cities in this Presbytery but perhaps more large and flourishing country churches than in any other Presbytery of our Church. Fayetteville Presbytery stands second among the large Presbyteries, with 12,278 communicants.

Mecklenburg Presbytery in 1896 surrendered eleven counties of her territory to form the new Presbytery of Asheville. And again in 1902 gave five more counties to form the new Presbytery of Kings Mountain. This left Mecklenburg Presbytery with only four counties out of an original territory of twenty counties. Notwithstanding this great loss of territory, carrying with it the loss of 2,657 members in Asheville Presbytery and 3,840 members in Kings Mountain Presbytery, this Presbytery stands third among the large Presbyteries of our Church. If these two new Presbyteries were united with the Mother Presbytery, Mecklenburg Presbytery would number over 17,000 communicants. Mecklenburg Presbytery as now constituted numbers 10,710 communicants and is now the third largest Presbytery in our General Assembly.

Atlanta Presbytery is a great Presbytery, in a great city and in a great State, and has made wonderful progress in all the elements of a solid, substantial growth. According to the minutes of 1918, it is credited with 10,366 communicants and is therefore fourth numerically among the largest Presbyteries of our Church.

Orange Presbytery is the Mother Presbytery of all the Presbyteries in North Carolina. It was organized by the Synod of New York and Philadelphia in 1770, at Hawfields Church, in Orange County, N. C. In 1795 the Presbytery of Concord was set off from the Presbytery of Orange. In 1812 the Synod of the Carolinas set off from Orange Presbytery, the Presbytery of Fayetteville. In 1889 the Presbytery of Albemarle was organized from the Presbytery of Orange. Despite these repeated divisions of her territory with consequent loss of ministers, churches and communicants, Orange Presbytery stands fifth numerically among the large Presbyteries of our General Assembly with 9,861 communicants. This article is written simply to keep the record straight.

Pensacola, Fla.



News of the Week



In the Salvation Army drive the Southern States went "over the top."

The proposal to repeal the luxury tax has met unexpected opposition in the House, but its supporters contend that it will be adopted.

In the 500-mile motor race at Indianapolis, two men were burned to death and another killed.

Hon. Wm. J. Bryan will deliver an address in Charlotte, Friday night, June 13th.

Samuel Gompers has promised local Textile Union members to come to Charlotte on Labor Day.

In a naval battle seven British warships routed the Bolshevik fleet in the Gulf of Finland.

The Rhine republic has been proclaimed in various Rhine cities. The population welcomed the event with satisfaction and expressed the hope that it would put an end to the painful uncertainty prevailing in the Rhine provinces regarding the allied nations and Germany.

During a meeting in Burlington, N. C., the tent in which Gypsy Smith was holding a meeting was blown down during an electric storm. Several persons were injured.

Two lives were lost in a fire that destroyed one of the buildings of the Valle Crucis Episcopal Mission School at Valle Crucis, in Watauga County, N. C. Meager reports say two students were burned to death. They were sleeping in the dormitory.

The Second Pan-American Commercial Congress, held in Washington, has adjourned. Twenty-one American republics were represented and 500 delegates were present.

During the past week the bomb throwers began again their work. Explosions took place in seven other cities, besides Washington. Attorney General Palmer's house was wrecked. Thus far nothing definite has been learned.

At their regular monthly meeting recently the Asheville Ministers' Association, composed of every minister in the city, passed resolutions declining to take any Sunday papers and asking that all members of their churches decline to read them.

The charge of Senator Lodge that he has seen in the hands of business interests in New York a copy of the treaty with Germany has led Senator Hitchcock to move the appointment of an investigating committee.

The North Carolina State Federation of Women's Clubs, held at Hendersonville, adjourned to meet next time in Charlotte. Mrs. C. C. Hook, of Charlotte, was elected president.

A Republican committee has been appointed to investigate the war expenses. It consists of 10 Republicans and five Democrats.

The Senate has adopted the Woman's Suffrage resolution by a vote of 56 to 25.

Establishment of new steamship routes between the United States and South and Central America with resultant exchange of mail facilities of the Western Hemisphere, were outlined at session of the Pan-American Commercial Congress by Edward N. Hurley, chairman of the Shipping Board, and Otto Praegar, assistant postmaster general.

The announcement by Chairman Hurley that the Shipping Board plans within six months to institute direct steamship service connecting American Atlantic, Gulf and Pacific ports with South and Central America aroused the greatest enthusiasm of the Congress.

Parcel post service is already instituted between the United States and the Latin-American countries.

A fire of unknown origin last week caused a damage of \$1,000 to the warehouse room of the Elliott Knitting Mills in Hickory, N. C. The boxes used for shipping hosiery were stored in the warehouse.

Heretofore it has been illegal to make requests in the United Kingdom for the saying of masses for the dead. The money so left reverted back to the estate for the benefit of the next of kin. The House of Lords recently brought joy to the hearts of Roman Catholics by changing this law. From now on, it is lawful here to make such bequests.

Many anti-prohibition Senators, according to a statement by Senator Jones of Washington, intend to oppose President Wilson's proposition to repeal the provision against beer and wine.

The strike of the employes of the Western Union is still on.

The debates at the Peace Conference among the "Big Four" are said to have been bitter. Lloyd George favors relaxing some of the demands, while Wilson and Clemenceau insist upon the original terms.

The N. C. State Christian Endeavor Convention, which met in Burlington, was a success. Many were in attendance.

It is reported that Secretary Josephus Daniels is to be made President of the University of North Carolina.

High Point, N. C., has purchased at a cost of \$35,000 a site for the proposed furniture exposition to be held there.

By an explosion of 3,000 pounds of black powder in a tunnel at Wilkes Barre, Pa., eighty-three persons were killed and fifty others wounded.

A Crown for Every Cross.

The truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep,
The sun-crowned hills,
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently-flowing rills.

For every cloud a silver light:
God wills it so.
For every vale a shining height,
A glorious morn for every night;
A birth for labor's throe.
For snow's white wing a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

—The British Weekly.

Christian Endeavor

By Rev. S. H. Hay.

M., June 16—Idolatry: Jer. 10:1-11.
 T., June 17—Philosophical Foolishness: Rom. 1:18-23.
 W., June 18—Converted Idolaters: 1 Thess. 1:2-10.
 T., June 19—The Gospel "Whosoever:" Rev. 22:17.
 F., June 20—Invitation to India: Isa. 55:1-13.
 S., June 21—Offer of Reconciliation: 2 Cor. 5:11-20.

* * *

Topic for Sunday, June 22—Christianity and the Toilers of India—Isa. 40:18-31. (Missionary Meeting).

* * *

India and China are the greatest mission fields of the world. Two-fifths of the human race are packed into these countries. Such teeming, congested masses of humanity live here as cannot be conceived of by those who have not visited these lands.

India, the subject of our study for the week, is not only one of the two major mission fields, but it is one of the most difficult in which to work. The caste system, which is both social and religious, offers the most effective barrier ever raised against the gospel.

Rev. C. A. R. Janvier tells us there are five separate classes—priests, soldiers, traders and agriculturists, laborers, and Pariahs or outcasts. The last named have no social or religious rights that one is bound to respect, and their degradation is almost worse than slavery. Not only their touch, but even contact with their shadow, is counted a pollution by those of the upper grades or caste.

* * *

The gospel collides at once with the caste system. Jesus taught the dignity and high value of a human soul, and commanded that we be not respecters of persons. In the Scriptural view nothing makes one person superior to another but righteousness—and one that has it is the last to claim it and its prerogatives. The missionary is shocked and discouraged in India by the monstrous pride of members of the upper castes, and at their violent opposition to the Christian idea of equality and fraternity.

* * *

When Christ gets into the hearts of the people of India, the system of caste must crumble. The toilers of the lowest classes will no longer be considered as lower than beasts. They will come into their rights as human beings for whom Christ died, and who by title from God are brothers and equals of other men. Along with recognition of the essential value of the soul of the outcast toiler, will come to him also a new character and self respect, and he will begin a new life. There is only one force in the universe that is able or that really cares to break the shackles of the debased toilers of India, and that force is Christianity.

* * *

It will take generations for Christianity to give full social freedom to the toilers of India. Millions of these now wretched human creatures of God's hand must perish without relief during the years before this freedom comes. But now, yes, today the message of the gospel is giving hope to these darkened lives—hope of a better life to come through Jesus Christ. How sweet to them must be the name of Jesus, telling them of His love and of their own infinite worth. How precious must be the assurance the gospel brings that they may be and are heirs of the Father's home in light! Shall we carelessly withhold from them the knowledge of such a Saviour?

* * *

Why has the Southern Presbyterian Church no mission stations in India? Where are the missions of this denomination?

What are you doing to help through missions the toilers of India? What can you do?

If Jesus went to India which one of the castes would he company with?

Mooresville, N. C.

Educational

DAVIDSON.

The following men attained the honor roll (an average grade of 95 or more) for the session just closed: Post-graduates: McCloy, S. T., 98; Craig, A. R., 96.67. Seniors: Woods, E. A., 97; Pharr, N. Y., 96.80; McKeithen, L. B., 96.17; Dunlap, W. T., 95.80 (the two latter of Charlotte); Scott, G. P., 95.50; Lilly, E. G., 95.20. Juniors: Chalmers, D. M., 96.67 (of Charlotte); Calhoun, L. G., 95.50; Askew, S. H., 95.14. Sophomores: Brown, C. K., 96.30; Cumming, W. P., 95.84; Cassell, J. E., 95.67; Boulware, J. R., 95. Freshmen: Richards, J. M., 96.77; Price, J. P., 95.87.

Last week's issue of the "Davidsonian" is by far the most ambitious and the largest in size of the paper ever brought out. While a commencement number and carrying a full write up of the events of the last week, it is especially devoted to the idea of a "Greater Davidson," with an enrollment next session of at least 400 students. The Greater Davidson Club, organized some six weeks ago, states as its aim a bigger and better Davidson through (1) the preservation of the best traditions and highest ideals of the College in the past, (2) greater loyalty and co-operation of the students in all college activities, (3) the wider extension of the College's influence by student and alumni effort.

This issue of the Davidsonian, 10 large pages, carries a number of pictures and photographs. Among these are photographs of Miss Elizabeth Grey, sponsor for the paper, of the graduating class, of Mr. Robt. M. Miller, president of the Alumni Association, and (on the military page) of Lieutenant-Colonel Mueller and of Lieutenant-Colonel J. W. MacConnell.

The class reunions, notably that of the class of '99, were special features of the commencement and give basis for the hope that hereafter these gatherings are to be a more prominent part of the commencement season.

President and Mrs. Martin returned from Pass Christian the first of the week and after a short stay here will go for the summer to Montreat. Dr. Martin is greatly benefited by his visit South and is rapidly regaining strength.

PEACE INSTITUTE.

The finals which occurred May 30-June 3 at Peace Institute brought to a close a year that was the most successful in the history of the school. Although two new buildings have been added the present indications are that capacity for next year will soon be reached and the application list will have to be closed.

On Friday evening, May 30, the Expression Department, under direction of Miss Alice Le Sueur Horsh, presented Sardon's three-act comedy, "A Scrap of Paper." On Saturday evening the intermediate students of the music department gave their recital.

On Sunday morning, at the First Presbyterian Church, Rev. W. D. Moss, of Chapel Hill, preached the baccalaureate sermon. He chose for his text Matthew 5:41, "And whosoever shall compel thee to go a mile, go with him twain." He brought an inspiration to all who heard him to try harder to meet the obligations of life. Sunday evening on the campus the Y. W. C. A. service was led by Miss Mercer, president, and others of the senior class.

The annual concert was given on Monday evening. Class Day events were held Monday afternoon at 5:15. The girls of the college appeared in processional, the graduating seniors coming last, all singing "Alma Mater." Class exercises were simple and occupied about an hour. Miss Lenoir Mercer, president of the class, made a short speech of welcome, and resigned the platform to the honorary class officers. Miss Mary Reed Buchanan was class historian. Miss Isabel Bowen class poet, Miss Mary Steele class prophet, and Miss Jeannie Smith read the last will and

(Continued on page 22)

Sunday School

By Rev. H. G. Hill, D.D.

PRAYER.

Golden Text—Phil. 4-6: "Be careful for nothing but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Luke 18:1-5-9-15.

June 15, 1919.

Prayer, in a general sense, means speaking to God or an address to Deity. It includes many kinds of speech. It embraces adoration, praise, thanksgiving, confession and petition. There are various kinds of prayer, according to the character of the offerer, the emotions he experiences and the motives which regulate his conduct. Even profane oaths, in which a sinful mortal asks God to inflict injury on his fellow men, are prayers, although the impious speaker may not realize it. Our lesson directs attention to four topics: Importunate Prayer, Proved Prayer, Humble Prayer and the Results of Prayer.

I. *Importunate Prayer.*

This is Prayer repeated with earnestness and persistence despite discouragements. It is illustrated by the conduct of the selfish, unjust Judge, who had no reverence for God, nor reward for man, and yet was influenced by importunate application to hear the poor widows' complaint and to punish her adversary. He only regarded himself and his own comfort, and granted her petition from purely selfish motives. But if importunity prevailed with such a man, how much more may we expect it to be successful with God Who is not selfish but benevolent, Who is just and wise and good, and Who desires to promote the well-being of His creatures. Jehovah sometimes delays to answer and allows repeated petitions to test our faith and earnestness and to develop patience and perseverance. But He will finally grant prayer for real and promised blessings.

II. *The Pharisees' Prayer.*

This was dictated by pride and manifested it in many ways. It contains no petition and was addressed as much to himself as to God. He has an exalted opinion of His own character, and conduct. He tells Jehovah what an excellent man he is and how well he performs his duties. He obtains this good opinion of himself by comparing himself with those he deems lower than himself, "the unjust, adulterers and extortioners," and even the despised publican. He does not measure himself with mature saints, nor use divine standards of duty. He affirms that "he fasts twice in the week and gives tithes of all he possesses," as if fasting and tithing, embraced the sum of human duty. His prayer pertained to self and earth, did not reach heaven at all and brought no blessing. It was the utterance of a self-righteous, self-deceived hypocrite.

III. *The Publicans' Prayer.*

It was the plea of an humble suppliant. He showed his humility by His position, his acts and his words. With a sense of unworthiness he stood afar off from the temple. With bowed head, he smote upon his breast. He cried "God be merciful to me a sinner." Comparing himself with the Divine law and Gospel precepts, he is convinced that he is a sinner. He confesses his sin and seeks forgiveness from Jehovah in his own appointed way. He desires mercy to be shown in the pardon of sin, the renewal of his nature and his restoration to the Divine favor. The Publicans' Prayer is brief but comprehensive and effective. It is humble, trustful, accords with the Divine will and is based upon God's unfailing promise, "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for He will abundantly pardon."

IV. *The Results of Prayer.*

These vary with its nature, the needs of the suppliant and the Divine will. Sometimes prayer is unwise and dic-

tated by improper motives, or lacking in essential element, and can not be granted. At times the things asked for do not accord with the real needs of the suppliant and will not be bestowed by a gracious God. Often our petitions do not agree with the will of God as to their bestowment or as to the time when they shall be given, and we can have nothing that the Divine will does not sanction. In the two prayers of our lesson, that of the Pharisee, did not justify, nor obtain pardon, nor secure blessings. He attempted to justify himself to prove himself a righteous man, and to show that he was entitled to Divine favor. But God affirms of the human race "There is none righteous, no not one." "Our righteousness is as filthy rags." The Pharisee does not admit that he is a sinner; he sought no forgiveness and obtained none. The humble, trustful, penitent Publican, by his prayer, secured "justification." He confessed that he was not just with God. He did not attempt to justify himself or to render himself a just person entitled to Divine favor and the rewards of obedience. He casts himself in all his helplessness and misery upon the Divine mercy, and entreats God to justify Him. This Jehovah does not only by granting Him pardon on account of the atonement made by Christ, but by imputing to him Christ's righteousness and the recreating work of the Holy Ghost.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA.

Arrangements have been completed for the Southern Conference of the Interchurch World Movement of North America, which is to be held in Blue Ridge, North Carolina, from June 24 to July 3, according to announcement by R. D. Lodge, director of the conference.

Leaders of national thought in religious, missionary and welfare endeavor have been assigned to present the message of the co-operative project, report the progress already made and lay the foundation for more thorough-going organization in the South. Classes in specialized phases of practical Christianity will be conducted by experts trained in the various home and foreign fields.

This conference and six similar ones in other parts of the country are largely directed by the former personnel of the Missionary Education Movement, which has given up to the Interchurch Movement all the facilities for the missionary training conferences it conducted in past summers. The Laymen's Missionary Movement in like fashion has turned over the service of its forces, which will be employed to strengthen this and the six other meetings this summer.

Blue Ridge expects to receive delegates from practically every Southern organization of any magnitude connected with the missionary and welfare work of the Protestant Churches. Besides these regularly accredited representatives, many other persons from the Southern States, particularly the Carolinas, Virginia, West Virginia, Tennessee, Georgia and Alabama, are making reservations for the full period or part of the conference.

W. E. Doughty, J. Campbell White and Charles H. Pratt are leaders who will address the conference.

Three authors of text books have been secured to lead classes in their own books—Dr. Charles A. Brooks, of New York, author of "Christian Americanization, a Task for the Churches;" David McConaughy, of New York, "Money the Acid Test," and Dr. W. D. Weatherford, the most thorough student of the negro question in the South, "Negro Forces."

Others who will conduct classes are Dr. Herman H. Horne, of New York University; Dr. E. M. Potat, of Boston; Franklin D. Cogswell, of New York; Dr. H. F. Williams, of Nashville, and Miss Grace Lindley, of New York; Miss Gertrude Hutton, of New York; Mrs. Luke Johnson, of Newman, Ga.; Mrs. W. C. Winsborough, of St. Louis; Dr. E. C. Cronk, of New York; Dr. W. Taliaferro Thompson, Knoxville, Tenn.; Mrs. E. C. Cronk, of New York; Miss Nathilde Vossler, of Richmond; Miss Sallie Dean, of Richmond; Mrs. B. E. Copenhagen, of Marion, Ga.; and Dr. Robert W. Patton, director of the nation-wide campaign of the Episcopal Church.

Devotional

LACK OF PRAYER.

The great lack of our life is that we do not pray enough. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitude we could have access to one of the wisest and noblest of our fellow-creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the archangel that presides as vicegerent over this system of worlds, how strong and brave we should become. Whatever our need, we would at once seek his august presence, and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer, that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, love and power blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come!—F. B. Meyer.

"OUR FATHER."

Hector was going to his last battle. His wife, Andromache, went with him as far as the gates of the city, and with them was a nurse carrying an infant child. When he was about to depart Hector put out his arms to take the child and embrace it in an affectionate farewell, but the little one was terrified by the burnished helmet and the waving plume, and with screams of fear clung to the neck of the nurse. In a moment the father divined the cause of the child's alarm and took off his armor; then, smiling through his tears the little fellow leaped into the father's arms. When men interpret the heavenly Father through the revelation that is sometimes made they take alarm, and, like the children of Israel, ask that he speak to them no more. But to see him as he is revealed in Christ Jesus shows him as a pitying, tender and loving Father, full of grace and love. Through Christ they may come boldly to a throne of grace and find help for every time of need. One of the grandest and most comforting truths that Christ taught the world is embodied in the simple but sublime prayer, "Our Father, which art in heaven."—Methodist Protestant.

THE LORD COMES TO BLESS.

While Dr. Arnot was pastor at Glasgow, his attention was called to a woman who was in great distress, being unable to pay her rent. So he went to her for the purpose of giving her assistance. He rapped at the door, listened and believed he heard someone in the house. He rapped again. The third time he rapped very hard, listened, but heard nothing. After waiting a little while, he made a great noise, and finally went away. A few days afterwards he met the woman on the street and said: "I was at your house the other day; I heard that you could not pay your rent, and I came to assist you." "O, was that you. I was in the house the whole time, but I thought the owner of the house had come to demand the rent, and as I had not the money, I kept the door locked." This woman was a picture of the sinner. He thinks God comes to demand something of him, while in reality God comes to give and to bless. Sinner, open your door and allow Him to enter! "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Rev. 3:20.—Ex.

In general, prosperity does not promote piety, but in some cases it does. Here and there are men and women whose delight is in making money for the furtherance of the gospel. The more they make the more they give and the happier they become. There are others, however, who strive to make money and when they succeed they consume it on their own lusts. Their prosperity is their peril.

Home Circle

THE REASON.

By *Emilie Holladay Caldwell.*

It used to be, the boys' room
Was plenty good for brother,
But now that he's come home again,
You bet, he gets another.
The comp'ny room is all rigged out
In Ma's best rugs and such—
O yes! He can use the things
That us kids dasn't touch.

And in the mornin' brother sleeps
'Till all our breakfast's over
'N we've got our books all strapped for school
And fed the cats and Rover.
But Ma don't seem to mind at all,
Just sits there lookin' cheerful—
When I don't come downstairs on time.
Gee, my reception's fearful!

Why, every day there's comp'ny grub,
Our plates gets helped up heapin',
Pa talks to brother, says, "My son,
They sowed, and now they're reapin'."
'N sure, us kids just lets 'em talk—
We don't care for conversation,
Just so we get six helps and more
And 'scape Ma's observation.

I guess you wonder why this change
Has taken place so recent,
Why we boys stay all washed up
And keeps our clothes half decent;
Why Pa comes early from his work,
Ma's eyes look blue and shinin',
'N she keeps on talkin' 'bout the clouds
Has shown their silver linin'.

The reason is that at our house
We got a hero stayin'—
My brother, he's come home from France
Where he didn't do no playin'.
He's got a wound stripe on his arm—
Shucks! Napoleon ain't in it—
Hush! Did you call me, Brother Tom?
Sure, I'll do it right this minute!

Winnsboro, S. C.

A GOOD REST CURE.

It is found in a very very old-fashioned book, but really it is quite modern and up-to-date, scientific if you will. "Rest in the Lord," the formula reads. Have you ever tried it? We commend it highly. It will do you much more good than either the mountains or the seashore. You know the matter with you is not that you have been working too hard or are bearing too heavy a load of responsibility and duty. The real trouble is that you are carrying around with you too many anxieties and worries about yourself and other people, and the whole world in general. If you could roll these all off once in a while and get an unburdened, fresh, sane outlook upon life in general, and your own life in particular, the tension would leave you and you would find rest and refreshment right down in your very soul. The man who wrote that old recipe knew life to its very core and reality, and spoke out of an experience that sounded the very depths. God is the soul's rest, man's only true sanctuary.—Christian Guardian.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.
When change of address is desired, give both the old and the new address.

Church News

Collections for June are for Home Missions. Treasurer, A. N. Sharp, 1522 Hurt Bldg., Atlanta, Ga.

The collections for June in the North Carolina Synod are for Synodical Home Missions, as ordered by the Synod. The Synod further orders that one good, well-announced collection be taken in each Sunday School for this work, in June. Treasurer: Rev. A. W. Crawford, Greensboro.

DEATH OF REV. GEORGE W. BUTLER.

A cablegram received from Rev. W. M. Thompson, of our North Brazil Mission, brings the sad intelligence of the death of our veteran missionary, Rev. G. W. Butler, on May 30. The cable contained only the words "Dr. Butler asleep," and gave no particulars as to the circumstances of his death.

He was one of the great missionary heroes of our Church and the story of his life, if it could be given, would be one of thrilling interest.

Dr. Humphrey Butler, his son, lived with his father at Canhotinho, Brazil, and will carry on his father's work in the hospital until some one can be sent out to supply his place. Mrs. Butler is now at her home in Goldsboro, N. C. We are sure that the sympathies of our entire Church will go out to these friends in their bereavement. The Executive Committee of Foreign Missions feels that in Dr. Butler's death we have sustained an almost irreparable loss.
S. H. Chester.

PERSONALS.

Rev. R. M. Phillips, of Summerville, S. C., has moved to Pittsboro, N. C., and his address has been changed accordingly.

We enjoyed a visit from Rev. F. O. Hellier, pastor of Laurel Hill and Smyrna Churches, near Laurinburg. He has been over the sea at the front and has just returned home.

Rev. Julian S. Sibley, pastor of Tenth Avenue Church of this city, has been called to the pastorate of the First Presbyterian Church, Waycross, Ga. The call was hearty and unanimous. He has not yet announced his decision.

At the conclusion of the Young People's Conference, held at Queens College, Charlotte, from June 2-8, thirteen young people offered themselves for the mission field. Dr. E. W. Smith was present the last day and made two fine addresses.

We have received the announcement of the marriage at Soochow, China, of Rev. Lacy Little to Miss Nellie Peck Sprunt, the daughter of Rev. Dr. and Mrs. Alexander Sprunt, of Charleston, S. C. Our best wishes are extended to both.

Rev. S. W. Moore, who has been for fourteen months engaged in Y. M. C. A. work with the American troops in France, has resumed his pastoral work at Bluefield, W. Va. His brother, Rev. L. L. Moore, who supplied his pulpit during his absence, has returned to his pastorate at Taylorsville, N. C.

The Executive Committee of Foreign Missions has a large number of photogravures of the late Dr. W. H. Forsythe and the late Rev. Wm. M. Junkin, former missionaries of our Church to Korea. The pictures are 13x16 inches in size, in duotone brown, on extra heavy cream enamel paper, with velvet finish, giving soft, pastel effect. The price is 25 cents each, postpaid. These pictures should be unveiled in every Southern Presbyterian Sunday school this year. Order from Rev. John I. Armstrong, D.D., Educational Secretary, P. O. Box 158, Nashville, Tenn.

Rev. John Allan MacLean, of Maxton, N. C., who has been for the past year and a half a chaplain in the Army, expects to sail from Liverpool about July 12. For several months he has been taking a course at the University of Edinburgh, having received the appointment from the educational department of the A. E. F. Chaplain MacLean's friends will be gratified at the following extract from a report of his commanding officer of the 315th Field Artillery:

"I desire to mention that I consider Chaplain John A. MacLean one of the best chaplains I have ever known in my seventeen years' service. I have known Chaplain MacLean since December, 1917, and he has been untiring in his work for the men not only of this command, but others, when we were at the front. The weather was never too bad, the night too dark, or the fighting too hard to prevent him from going about his acts of mercy for the living and performance of the last rites for the departed."

NORTH CAROLINA.

Banks—At the morning service at Banks Church last Sabbath there was one addition to the membership on confession and baptism.

Salisbury—The First Church has engaged Rev. R. S. Arrowood, Jr., to supply their pulpit during the absence of Dr. Byron Clark, who has been for some time under treatment for cataract of the eye.

Mooresville First—As an appreciation of his faithful services the congregation of the First Presbyterian Church, Saturday evening, presented its pastor, Rev. S. H. Hay, with a nice automobile.—Statesville Landmark.

Kings Mountain—We learn that this Church has made out a call for the pastoral services of Rev. Fred J. Hay, of Liberty, S. C. Mr. Hay is a recent graduate, and is a brother of Rev. S. H. Hay, of Mooresville, N. C., whose notes for the Christian Endeavor Societies are highly valued by our readers.

Pineville—There were received last Sabbath into the Pineville Church nine members on confession and examination, as a result of a union meeting recently held by the Methodist, Baptist and Presbyterian Churches. Rev. A. LaMonds, of Greer, S. C., did the preaching.

Bethesda Church, Aberdeen—This church recently received eleven new members—three by letter and eight on profession of faith. We are looking forward with pleasure and interest to a protracted service to be conducted by Dr. O. G. Jones during June 15-22.

V. R. Gaston, Pastor.

Montreat—The N. C. Religious Workers' Home at Montreat will be open about June 25. Board and lodging will be furnished our workers at the lowest possible terms, to give them opportunity to attend the conferences.

For rates write Mrs. N. A. Barnes, Davidson, N. C., until June 20. After that date address her at Montreat.
C. M. Richards, Chairman Com.

Lincolnton—The following new officers were recently ordained and installed in this church: Elders—John C. Ramsaur, J. B. Johnston, V. M. Ramsaur and J. W. Mullen. Deacons—J. L. Hunter, W. T. Hall, P. M. Keever, M. A. Putnam, Fred H. Ramsaur, Richard A. Ramsaur. These choice men have greatly strengthened our organization and we have also been encouraged by the reception in the last few weeks of seventeen new members, ten on profession of their faith and seven by letter.

Raeford—This church has just enjoyed a splendid revival. Rev. C. Connor Brown, our Synodical Evangelist, preached two weeks, closing May 11. His preaching was plain, pointed and practical, making no compromise with sin, but enforcing the truth concerning sin. The church was revived and we believe that much lasting good was done. More than 300 signed the cards rededicating themselves to Christ and more than 50 signed decision cards. Of these, 25 have joined the Presbyterian Church and five the M. E. Church.

The offering of the congregation for Synodical Home Missions was \$240.58. Mr. Brown made many friends here who would be glad to have him come again.

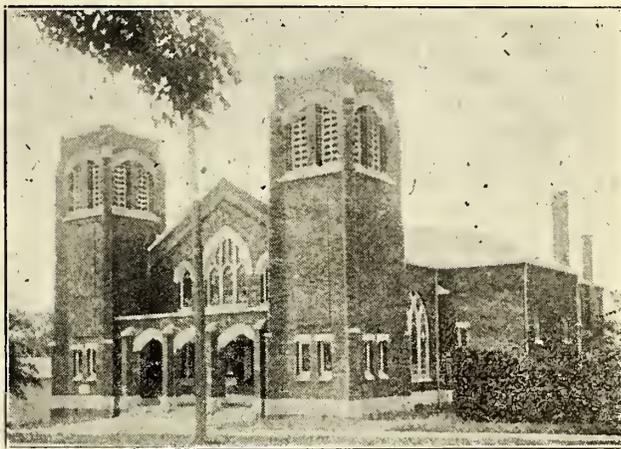
St. Pauls—Rev. E. C. Murray, D.D., was installed pastor Sunday afternoon, May 25. Dr. G. E. Moorehouse preached the sermon, Rev. J. K. Hall presided and charged the pastor, and Elder, Dr. Thomas Stamps, gave a very effective charge to the people.

The next Sunday, Rev. C. E. Parker, a Methodist missionary reared in this neighborhood, told a thrilling story of the miraculous work of grace among the Telugus of India. That evening about forty of our young people acted the

Four-Square Pageant prepared by the pastor's wife, exhibiting the work of our church in its four great departments, which was very instructive and inspiring. The offering for the Korean Mission amounted to about \$60.

A supplementary canvass of the congregation for the Flora Macdonald endowment completes a subscription list of \$4,273.

Last Sunday afternoon fifteen teams of young men from the three congregations took a thorough census of the town and mill villages, and the pastors are now tabulating the results and following up the canvass.



Lincolnton Church, Rev. W. S. Wilson, D.D., Pastor.

Lincolnton—The Presbyterian Church at Lincolnton, which is shown above, was begun in July, 1917, and was completed in the spring of 1918, the first service being held on Easter Sunday of that year. The new church is built on the site of the old church, which was used exactly twenty-five years and was built during the pastorate of Rev. R. Z. Johnston, of blessed memory not only in Lincolnton but throughout the Synod of North Carolina. The plans were drawn by Mr. C. C. Hook, of Charlotte, on the same general lines as the Westminster Church of Greensboro, of which he was also the architect. The walls are faced with Tennessee rug brick, trimmed with Indiana limestone, which with the style of the architecture gives the building a very massive as well as pleasing appearance. The general plan of the interior is the Akron plan with two auditoriums, the one opening into the other by means of a large sliding door hung on counter weights. The main auditorium is in the form of a square seating three hundred with entrance from three vestibules. The pulpit is in the corner opposite the main entrance with choir alcove at the left of the speaker and Sunday School auditorium on his right. This auditorium is pleasingly lighted with four large and three small stained glass windows, nearly all of which are memorials to former devoted members of this congregation who are held in loving recollection by the present generation. The Sunday School is departmentized, the departments being arranged around the Sunday School auditorium. The beginners and primary departments are in the rear and can be separated when desired from the S. S. auditorium and from each other by rolling partitions. The ladies' parlor and session room are also on this floor and open into the S. S. auditorium. They can also be entered from a side entrance, which gives access to the choir loft and to the pulpit platform from the rear. The junior and intermediate departments are on another floor over the primary department and the ladies' parlor and session room. The class rooms in these departments are separated by folding doors which allow each department to be thrown into one room when desired. On this floor there is also a small library room and a large room for the Men's Bible Class. The Sunday School auditorium can be entered from a main entrance on the side of the building, or from the main auditorium, or through the session room.

The church has a well lighted basement under the S. S.

auditorium, which is designed for social purposes. The heating is by hot air furnace with a fan driven by an electric motor. This fan forces the warm air into the two auditoriums and drives the impure air out through an air duct back of the pulpit platform. This fan is also used in summer for ventilation.

The church is equipped with three lavatories. Both auditoriums are carpeted and seated with handsome oak pews. The inside walls are tinted in an attractive color scheme designed by the architect and the lighting is by indirect light. The acoustics are ideal. The total cost of the building exclusive of furniture for the class rooms and ladies' parlor was \$25,000.00.

Charlotte—Capt. H. M. Laurene, who spent 18 years and two months in a Turkish Dungeon and who was recently released by the French and British is traveling in the United States lecturing on his fearful experiences. Several weeks ago he came to Charlotte and, being ill, was taken to the Presbyterian Hospital, where the treatment he received so impressed him that he sent the following appreciation to the *Charlotte Observer*:

"Two weeks ago I was brought to this hospital, weak from wounds, emaciated from long imprisonment, and prostrated from illness. I was a helpless stranger in a strange land, but from the depths of a grateful heart I want to say that from my first conscious moments I knew I was among people akin to God. Having been a soldier all my life I should know something of hospitals and hospital nurses, those Angels of the Death beds and battlefields.

"Never in my experience have I found a purer, truer, and more faithful and sympathetic body of prospective nurses than I found at the Presbyterian Hospital. They are offering their pure young lives a willing sacrifice upon the altar of human misery, and no one but a helpless patient from a foreign land knows the extent of that sacrifice and the ineffable holiness of its purpose.

"There are many things that I would be glad to forget but I want to remember throughout eternity the cheering words, the sun-kissed smile and kindly, loving services that made suffering a pleasure and pain a myth.

"Should I wish to mention someone who performed some kindly loving service I should begin with the name of Dr. J. R. Alexander and end with the latest probationer and conclude the long list of nurses, not omitting one, with the following tender lines:

"The heart, the heart, that's truly blest,
 "Is never all its own;
 "No ray of glory lights the breast
 "That beats for self alone.

"Though it should throb at gentlest touch
 "Or sorrow's faintest call
 "'Twere better it should ache too much
 "Than never ache at all."

"I know their limbs are weary and their young hearts pain them when the night time comes, but if days spent in deeds of mercy bring peaceful slumbers, they rest as peacefully as do the palid tenants of the tomb and you know that hearts of dust do not break; the dead do not weep.

"May God protect the Presbyterian Hospital and bless and broaden the sacrifices of its corps of earnest, faithful nurses.

"H. M. Laurine,
 "June 5, 1919. "Bordeaux, France."

Fayetteville Presbytery met, pursuant to adjournment, in the First Church, Fayetteville, June 3, 1919, at 12 o'clock noon, and was called to order and led in prayer by the Moderator, Rev. J. J. Hill. There were in attendance 24 ministers and eight ruling elders.

Red Springs and Lumberton churches were granted permission to increase the salaries of their pastors from \$1,800 per annum to \$2,000 per annum, beginning April 1 last.

A communication from Rev. J. F. Gorrell was received,

and he was excused for non-attendance upon former meetings.

Arrangements have been completed for Rev. J. J. Hill to supply Shannon Church until next meeting of Presbytery. The salaries of two of our Home Mission workers, Revs. J. A. Caligan and E. E. Washburn, have been increased to \$1,460 and \$1,500, respectively, by increases from their fields and from the Home Mission funds.

A committee consisting of Revs. J. K. Hall and A. R. McQueen, and Ruling Elder I. A. Murchison, was appointed to investigate the title and ownership of the Smithfield manse and report for suitable action at the next meeting.

The committee to install Rev. E. C. Murray at St. Paul's reported this duty performed on Sunday, May 25, 1919.

The Committee on Church and Christian Education recommended an application to the Assembly's Committee for aid to Rev. J. McL. Wicker for the sum of \$400 per year. Adopted.

The church at Elise School, with several school houses was constituted a mission field, and an effort will be made to get a young man to take charge of it in the near future.

Rev. L. Smith, our faithful evangelist, was granted a vacation of one month at such time as he sees fit to take it.

Rev. J. M. Clark, of Concord Presbytery, was requested to meet with this Presbytery at Jackson Springs, and remain over Sabbath and preach for the local church—this was done at the special request of the church.

Rev. G. E. Moorehouse, chairman of the committee on the Sabbath, submitted an able report on the Sabbath, which was adopted. One of the recommendations adopted was as follows: "That this Presbytery records its objection to the suggestion of the Assembly's committee that even any part of the Sabbath day be used for worldly amusements and outdoor recreations, as driving, automobiling, boating, etc., in hours other than the hours of public worship."

The following additional appointments were made for the Summer Evangelistic campaign: To hold meeting at Pittsboro, G. E. Moorehouse. To hold meeting at Haywood, E. E. Washburn. To hold meeting at Mt. Vernon Springs, F. O. Hellier.

It was ordered that the treasurer, in sending out statements to the churches, regarding contributions for Presbyterian Home Missions, inform them that these apportionments have been increased 50 per cent.

Messrs. F. M. Bain and D. McD. Monroe, candidates under our care, were licensed as probationers for the Gospel ministry. Licentiate Bain was dismissed to Norfolk Presbytery, and Licentiate Monroe to Greenbrier Presbytery.

Presbytery adjourned to meet at Jackson Springs, September 30, 1919, at 8 o'clock p. m.

E. L. Siler, Stated Clerk.

Synodical Home Missions—Receipts Spring Meetings of Presbyteries to May 31.

Albemarle Presbytery:	
St. Andrew's (Rev. Wm. B.)	\$ 64.53
Washington First	25.00
	\$ 89.53
Concord Presbytery:	
Barium Springs L. M. S.	5.00
Hickory	20.00
	\$ 25.00
Fayetteville Presbytery:	
Alaska (Rev. A. W. C.)	18.40
Big Rockfish	11.70
Fayetteville First (Rev. Wm. B.)	142.13
Lumber Bridge	40.00
Parkton	5.00
Raeford (Rev. C. C. B.)	240.58
Sardis L. H. and F. M. Soc.	5.00
Sherwood	2.85
	\$ 465.66

Kings Mountain Presbytery:

Gastonia First	\$ 100.00
Loray (Rev. O. G. J.).....	65.00
	<hr/>
	\$ 165.00

Mecklenburg Presbytery:

Charlotte Second S. S.....	\$ 10.00
Hamlet	6.00
	<hr/>
	16.00

Orange Presbytery:

Alamance (A. W. C.)	\$ 30.00
Alamance (S. S. \$3.09)	8.59
Clerk Mem.	2.85
Danbury	2.00
Greensboro First	30.09
Milton (A. W. C. \$12.09)	16.09
N. Wilkesboro (Rev. Wm. B.).....	184.00
Reynolda S. S.	4.00
Spray (Draper), (Rev. O. G. J.).....	163.87
Thomasville	2.00
Waighton W. Aux.	8.15
Winston First W. Aux.	17.99
	<hr/>
	\$ 469.63

Wilmington Presbytery:

Bethany W. Aux. Alb. Supt.....	\$ 3.00
Grove (Rev. O. G. J.)	40.00
Immanuel (Rev. C. C. B.).....	105.00
Jauksonville (Rev. C. C. B.).....	60.50
Mt. Olive S. S.	4.32
Mt. Zion	17.00
Pollocksville (Rev. O. G. J.).....	25.00
South River W. Aux. Alb. Supt.....	3.00
Wilmington First	100.00
	<hr/>
	\$ 357.82

Total Spring Meetings Presbyteries to May 31. \$ 1,588.64
 Previously reported 14,597.12

Total Synod to May 31.....\$16,185.76
 A. W. C.

SOUTH CAROLINA.

Westminster Presbyterian Church, Charleston—Miss Ellen King, of this Church, left a legacy of two thousand dollars (\$2,000.00) to the Woman's Missionary Society, to be dedicated to Foreign Missions. The Society recently sent the money to the Executive Committee of Foreign Missions, to establish memorial scholarships in the Hangchow Christian College, Hangchow, China. The fund is to be known as "The Ellen King Memorial of Westminster Presbyterian Church, Charleston, S. C."

Pee Dee Presbytery—At a called meeting of Pee Dee Presbytery, held in Florence, S. C., June 5th, the pastoral relation between Rev. T. F. Haney and the Hartsville Church was dissolved and Mr. Haney was at his own request dismissed to the Presbytery of Concord, N. C., in order that he might accept a call to the Second Presbyterian Church of Mooresville, N. C.

Rev. John McSween, who recently returned from France, where he served as a chaplain in the A. E. F., was granted a letter of dismissal to Fayetteville Presbytery. He has accepted calls from the churches of Rowland and Ashepole.
 A. H. McArn, S. C.

Waxhaw (N. C.), Bethel Presbytery—Tirzah Church celebrated the eighty-eighth birthday of their pastor, Rev. W. W. Ratchford, with a picnic at the manse. It was a very pleasant day. Owing to the very busy season there was not as large a crowd as would have been if it had been otherwise. Mr. Ratchford has been pastor of Tirzah more than twenty years. He preaches every Sunday with as

much vigor and force as a man of thirty. The congregation presented Mr. Ratchford with a gift on his birthday, and Tirzah deserves to be placed on the honor roll, they having raised his salary one hundred dollars.—Christian Observer.

GEORGIA.

Atlanta, Westminster—This congregation is rejoicing in the coming of their new pastor, Rev. Jno. W. Caldwell, Jr., D.D. Dr. Caldwell has been greeted by large audiences and has entered upon his pastorate here with great acceptance.

Atlanta—On Sabbath, June 1, this congregation called Dr. Jno. H. Elliott, of Philadelphia, to be its pastor, and they have every assurance that Dr. Elliott will accept. Dr. Elliott has been supplying the North Avenue Church in the absence of Dr. Flynn, who is in Europe at present. This church feels that it will be very fortunate to secure his services.

Atlanta, Inman Park—Mr. Norman Johnson, of the recent graduation class of Union Theological Seminary, has accepted the hearty call extended him recently by this congregation and expects to enter upon his ministry the first of July.

Atlanta, Peachtree Heights—For some time past, the First Church has been conducting a Sabbath School at this point. Recently Rev. F. D. Stevenson was secured as minister and it is confidently believed that in a short while a flourishing church will be developed there.

Cedartown—Rev. T. M. Stribling, for nearly six years pastor of this Church, has accepted a call to the group of churches at Jefferson, Ga., and expects to enter upon his new duties at once. On May 23, the Presbytery of Cherokee, at an adjourned meeting at Rome, Ga., dissolved the pastoral relation between Rev. Mr. Stribling and the Cedartown Church in order for him to accept this call. At his last service as pastor five young people of the Sabbath School assumed for themselves the vows of church membership and five children of the covenant were baptized at the preceding service.

Atlanta, West End—The Men's Association of this church is making splendid progress and doing a really great work. On Sunday night, May 25th, the men took charge of the evening service and conducted a wonderful meeting in the presence of a large congregation. The following Sunday about twenty of them went out to a mission point just beyond the city limits and conducted a gospel service there with great acceptance. They propose now to conduct at least one Sunday evening service each month and two of the prayer meetings, in addition to any other religious service that they may be called upon for at other places.

At a recent congregational meeting Messrs. J. S. Boardman, R. M. Clayton, L. A. Hollingsworth and Geo. H. Seal were unanimously elected as deacons, and on the following Sabbath were ordained and installed.

KENTUCKY.

Lexington, Maxwell Street—On the 28th of May, Rev. R. G. McLees, of Chatham, Va., closed an eleven-day meeting with us. The attendance at all the services was good, and a deep interest was manifest from the beginning. The congregation was thoroughly prepared for his coming by six weeks of intensive work, and by a week of prayer immediately preceding the opening of the meeting. Personal visits were made by the officers and other workers to those whom we hoped to reach through the meeting.

There is a universal feeling that no more helpful meeting has ever been held in the church or community. While Mr. McLees was with us forty-four were received into the church. Thirty-one of these were received on profession of

faith, seven by statement, and six by letter. About twelve will go to other churches, and others who made a decision during the meeting will later be received into this church. Since the first of April the church has had an increase in membership of seventy-five.

LOUISIANA.

New Orleans Presbytery—The Home Missions Committee misses Dr. J. W. Caldwell, Jr., for so many years its faithful treasurer. Dr. Louis Voss, of 819 First Street, New Orleans, will for the present fill his place. Church treasurers, pastors, and others interested, are asked to note this.

New Orleans—Rev. Dr. A. R. Shaw, recently of the Southwestern Presbyterian University, Clarksville, Tenn., has been engaged as supply of the First Church for six weeks, beginning June 8. Following him, Rev. Dr. D. H. Ogden, of Louisville, Ky., will supply the pulpit for a few weeks.

New Orleans Notes—The people of the Presbyterian Churches are resting, with most happy memories, after the great Assembly meeting. They are receiving scores of letters from their recent guests, and appreciate them. They are especially pleased with the realization by their guests of the peculiar difficulties of domestic service these days. The Carrollton Church had Rev. W. G. Harry for its preacher last Sunday, it and the Palmer Park Church uniting in the service. Favorable reports come as to Dr. Cornelson, pastor of the First Church.

New Orleans—In the great automobile trip given the New Orleans Assembly, there were more than eighty machines. Seven were sent by the mayor, Hon. Martin Behrman, and six by the Association of Commerce and Banks. Most of the cars were driven by their owners, who acted as intelligent guides for the visitors. The trip was one of a little more than sixty miles, and took three hours and a half, without stop. Every point of interest connected with Presbyterianism in New Orleans was passed, for it was truly "A Presbyterian Pilgrimage," and most other points of interest in the city were seen, from the vast steel docks on the Mississippi River banks to the great Sea Wall and Drive on the shore of Lake Ponchartrain. The credit for the organization and accomplishment of this great trip is due to Hon. W. O. Hart, a member of the First Church, a man noted for his activity in everything that will add to the information and pleasure of the people and visitors of New Orleans.

Clinton—The Silliman Collegiate Institute, the only Presbyterian institution in Louisiana, closed its sixty-seventh year on May 27. Under the able management of Rev. U. B. Currie and his wife, with a fine faculty, the year just past has been a most successful one in every way, with large attendance, fine health, and good financial results. The commencement exercises began with a striking sermon by Dr. Jasper K. Smith, of Shreveport, on "Keep thy heart with all diligence, for out of it are the issues of life." Successful expression and musical recitals were held. The graduating exercises took place Tuesday evening. Twenty-one young ladies received diplomas. The address to the graduates was delivered by Dr. George Summey, of New Orleans, on the theme, "The Extraordinariness of the Ordinary." In addition to their diplomas, all the young ladies received special certificates showing completion of the required course in "First Aid," given by the health officer of the parish. The chapel in the attractive, stately building of the Institute was filled with eager listeners at all the exercises, and there was every manifestation of pride and satisfaction in the successful institution.

An active minister of our Church for good reasons wishes to secure a new field of labor. Address Editor of the Standard.

Woman's Auxiliary

Program for the Young People's Rally of Orange Presbyterial at Durham, June 17-18:

Tuesday Night, 8:30—Music; prayer; pageant, Durham young people; address, "Our Work Over There," Mrs. W. B. Ramsey, Hickory.

Wednesday Morning, 10 O'clock—Devotional, Miss Mary Roan, Winston; Welcome, Miss Helen Beall, Durham; Response, Miss Blanche Scott, Graham; enrollment of delegates; "The Least of These," Mrs. A. W. McAlister, Greensboro; duet, Misses Bron and Crawford, Greensboro; "Our Young People's Organization, Mrs. Lynn Williamson, Graham; address, "The home Fires," Rev. J. G. Walker, Greensboro; reports of delegates.

Wednesday Afternoon, 2 O'clock—Devotional, Miss Evangeline Brown, Greensboro; report of Charlotte Conference; "Christian Endeavor and Church Causes," Miss Agnes Jones, Greensboro; Young People's Conference at Montreat; report of delegates completed; adjournment.

EVANGELISTIC NOTES.

Rev. Trigg A. M. Thomas, D.D., has just closed a splendid meeting in the Central Presbyterian Church, Oklahoma City, in which there were 27 professions of faith and 12 recorded decisions to move their church letters to the Central Church. The church was graciously revived, and a splendid sum was raised for local expenses and church support.

Rev. F. E. Fincher, D. D., began his labors as one of our General Evangelists with a meeting at Muskogee, Okla., in which 147 decision cards were signed for confession and church membership. This meeting was followed by a 10-day meeting in the First Church, Wilmington, N. C., which was remarkably successful, though a detailed report has not reached the office.

Dr. Fincher's labors in the evangelistic field have begun under the most auspicious circumstances, and any pastor or church desiring to secure the services of Dr. Fincher should address him at Houston, Texas.

Rev. Geo. W. Belk, D.D., has recently closed a meeting at Leesburg, Fla., in which there were 30 professions of faith. From Leesburg, Dr. Belk goes to Farmville, Va.

Rev. R. A. Brown has begun his work with us as Regional Evangelist in Arkansas and Oklahoma, and is rendering fine service in a variety of ways. His list of engagements is rapidly filling up, and we believe he is entering upon a useful ministry in those important states.

Rev. W. H. Miley, D.D., is engaged at present in a steady and very fruitful campaign among the churches in Charleston Presbytery. He recently closed a meeting at the Harmony Church, in which there were 21 professions, and a splendid offering for the support of the work.

The Executive Committee is happy to offer its good offices to any pastor in the Assembly who may desire the services of a minister or an evangelist for special services. Correspondence should be addressed to the undersigned at 1522 Hurt Building, Atlanta, Ga.

Rev. R. F. Kirkpatrick, D.D., Chairman,
Sub-Committee on Evangelism.

Say not, "It matters not to me;
My brother's weal is his behoof."
For in this wondrous human web
If your life's warp, his life is woof.
Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share one common doom.
Author unknown.



Story and Incident



The Home-Coming of Curley.

NANCY ELLEN hurried down the path which led to the "settlement." The rhododendrons swished her skirts as she hastened on, but she did not see them. In a tall poplar a Kentucky Cardinal was fairly bursting his throat with delirious music, but she did not hear him. Only one thought occupied her mind: Curley was coming home today! The one-train-a-day came in at three fifteen, and she must be there. Curley mustn't come home and find no one to meet him; he who had been a soldier in France for more than a year.

"A year?" Nancy tried to think it was only a little over a year, but she couldn't. It seemed a lifetime since Curley had given up his place as weigher down at the coal mines, and kissing Nancy and Granny good-bye, had bravely gone away to serve his country.

A year, and every week of that year, Nancy had gotten out the big stone ink-bottle, and the old stub pen, and with her cramping and aching fingers, had penned a letter to Curley. The burden had fallen heavy on Nancy, for Granny couldn't write. But Nancy had been faithful to her task. And if she had only known it, many were the times that tears fell on those scratched and blotted pages when they arrived over there—"somewhere in France."

But now Curley was coming home! He'd been a good soldier, Nancy knew that. He could shoot. My! How he could shoot! No squirrel could climb high enough in the tall poplars to escape his unerring aim. He had been a "sniper" over in France. He'd written that. Nancy didn't know what that was, but she thought it was about the same as General, and she had told Granny so. Curley had been wounded, too. He had written that, and now—now, in just an hour she would see him. It seemed to Nancy that her heart would burst with pride and joy. It thumped so hard that it ached, and she wanted to put up her hand to still it.

Aud Curley didn't need to be ashamed of the little old cabin either. Nancy swelled up with pride when she thought of that cabin.

"Mebby he won't know it when he sees it," she murmured.

When Curley went away there hadn't been a window in the cabin. Granny had always said that enough light and air came in at the door when the sun was shining, and if it were night there wouldn't be any more light if the whole cabin was made of windows. So what was the good of these new-fangled contraptions?

But one day all this had changed. It was several months after Curley had gone. Nancy had been down at the settlement selling eggs, and had noticed that many of the little frame houses of the town had small red and white flags hung in the windows. And on the white part there were blue stars; some had one star, others had two, and one even had three.

"What they for?" Nancy had asked of one of her egg customers.

"Land sakes, child!" the woman had exclaimed, "are you that ignorant you don't know? Them's service flags."

"What they for?" Nancy had asked.

"Why to show that you got some one in the army. Sort of shows you're loyal, you know."

"We're loyal," Nancy had said slowly. "Granny and I, we're loyal, all right, and we got somebody in the army, too—Curley. But we ain't got a service flag like that."

She had gone home thinking soberly about it. The next day she had gone to the hills "sengin" and fortune had favored her. Hid away, under some dead leaves, she had found three splendid roots of ginseng.

"I'll buy a service flag with it," she had said, and then her heart had stopped beating and she had slumped down in the pile of dead leaves.

"We ain't got a winder," she moaned, "and how can you hang out a service flag without a winder? And h'its for Curley!"

She rose then, fiercely determined. There should be a window. She'd earn the money herself. And she had done it. Then one day, when Granny was gone down to the village, "Hen" Tumbleton had come up and "sawed it in." There it was, service flag and all, when Granny came laboring up the hill.

"Land of Goshen!" she had panted at sight of it. "Where'd it come from?"

Nancy had hardly known whether to laugh for joy or cry for fear, so she had done both. Then Granny had caught her and crooned over her.

"That's all right, child; that's all right. I jest found out about them flags today, and I said to myself, 'H'it ain't right not to have one for Curley.' And land sakes! Here one is right now!"

That had been months ago, but the service flag was still hanging in the window, and Curley was coming home on the three fifteen.

But, what was this? As Nancy hurried around a point that brought her almost within sight of the settlement, the air was suddenly filled with martial music.

"That's the fife and drum corps," she said to herself, "wonder what they're playing for?" She was getting a bit frightened. She was always afraid of crowds, but she must go on. Curley must not come home and not be met.

As she came in sight of the depot she stopped dead still. The little station seemed an island surrounded by a sea of people, flags and banners.

"Now ain't that the worst luck!" She stamped her foot. "Them goin' on a picnic, or somethin', and me comin' to meet Curley. I just know I can't get up to the train!" But suddenly her face took on a determined look, "I got to!" she said fiercely, "and I just will!"

Her timidity had disappeared, as she reached the outer edge of the throng and heard the train screeching around the curve a mile away.

A big miner, standing at the edge of the crowd, suddenly found his back being pummeled by small fists.

"Git out 'o my way, can't you?" Nancy panted. "Can't you see I got 'a get there to meet my brother?"

"Huh!" grinned the man, "you've got a fine chance to meet your brother! Why, child! Don't you know? H'it's our first soger coming home?"

"And I guess my brother's a soldier," almost wailed Nancy. "And he's been in France for a year, and he's been a General—er somethin', and he's been wounded. Curley—h'its Curley, and he's comin' home. Let me by, can't you? Oh, please, mister, help me by?" Nancy was sobbing now in earnest.

The man was staring at her.

"Curley—he ain't your brother, is he? Why, child! Well! There, now, I told 'em he must have some relative. Here you are. Now don't cry, I'll take you right up."

He swung Nancy to his shoulder, and with a bellow that drowned the train's whistle, he started pushing his way through.

"H'it's his sister! H'it's Curley's sister!" He roared, "Clear the track for Curley's sister!"

Slowly it dawned on Nancy that all this crowd, with the band and the flags, had gathered to welcome her brother home. And when she knew it, she thought she'd surely burst. She just had to do something, so she screamed—screamed to the tune of the train's whistle. And all the people, thinking this was the beginning of the welcome, began to scream with her. The flags began to wave, the band began to play, and in the midst of it all the train pulled in, and there was Curley on the platform, looking big and handsome in his uniform. And in just a moment

(Continued on Page 22)

Marriages and Deaths

Marriages.

Stevenson-Ward—In the Presbyterian Church, Hendersonville, N. C., May 8, 1919, by Rev. J. F. Ligon, pastor of the bride, Rev. Thomas M. Stevenson, of Summerville, S. C., and Miss Annie Lu Ward, of Hendersonville, N. C.

Godwin-Lancaster—At the home of the bride's mother, Mrs. W. S. Lancaster, Raeford, N. C., June 1, 1919, by Rev. W. C. Brown, Mr. Ralph Godwin, of Laurinburg, N. C., and Miss Ida Lancaster, of Raeford, N. C.

Carr-Rouse—On May 4, 1919, at the home of Mr. C. C. Rouse, near Rose Hill, N. C., Mr. Rufus Carr and Miss Adell Rouse, Rev. W. P. M. Currie officiating.

Owens-Boney—At the residence of Mr. W. S. Boney, Wallace, N. C., June 4, 1919, by Rev. W. P. M. Currie, Mr. C. L. Owens, of Fountain, N. C., and Miss Gertrude Boney, of Wallace, N. C.

Farrior-Southerland—At the residence of Mrs. Rachel Southerland, Rose Hill, N. C., June 5, 1919, by Rev. W. P. M. Currie, Mr. H. Ward Farrior and Miss Lucy L. Southerland, all of Rose Hill, N. C.

Deaths.

Jones—Alfred Puett Jones, infant son of Rev. and Mrs. D. L. Jones, died at his father's home, Hope Mills, N. C., May 30th, and was laid to rest the following day in Rockfish cemetery.

IN MEMORIAM.

John Fairley McEachern.

John Fairley McEachern, son of Archibald McEachern and Margaret Ann (Fairley) McEachern, was born in the northern part of Robeson (now Hoke) County, N. C., June 11, 1852. He died at his home in Raeford, N. C., April 5, 1919, in his 67th year, and was buried at Laurinburg, N. C. His only brother, A. A. McEachern, preceded him to the grave. He leaves two sisters, Mrs. Sallie F. McNeill, of Laurinburg, N. C., and Mrs. J. C. Powell, of Jacksonville, Fla. In 1883 Mr. McEachern married Miss Maggie Baker, of Cumberland County, N. C., who survives him. To them were born five sons and four daughters as follows:

Rev. John McEachern, a missionary of Korea; Walter M., of Savannah, Ga.; Mrs. C. L. Black, of Philadelphia, Pa.; Graham, of the U. S. Army, in France; Eliza, Charleston, S. C.; Archie, Laurie, Annie B. and Sarah, of Raeford, N. C.

In 1880, Mr. McEachern moved to Georgia and engaged in the turpentine business. In 1905 he settled in Savannah, Ga., where he was a stockholder in the Savannah Lumber Co., a stockholder and director of the Savannah Lighting Co., etc.

In 1910 he returned to his native State and resided at Red Springs, N. C., until 1913, when he moved to Raeford, where he spent the remaining years directing the work on his farms near this place.

Mr. McEachern was a splendid type of the old time Southern gentleman. He was courteous, kind and considerate of the comfort and wishes of those about him. His generous hospitality and friendly spirit drew and bound to him

a large circle of friends, who, with his many kindred, love his memory and mourn their loss.

Being a Scotch Presbyterian, he believed that the doctrines of his church are the doctrines of the Bible. He brought up his children in this faith. All of them are members of the church and they rise up to call him blessed.

During his last protracted illness, though he suffered much, his faith did not waver and when he saw the end approaching he was not afraid.

IN MEMORIAM.

Miss Fannie Watson.

Since God in His Almighty wisdom has seen fit to remove from our midst our dear friend and co-worker, Miss Fannie Watson, we, as members of the Ladies' Auxiliary of Ashpole Presbyterian Church, wish to express our love for her and our great loss in her death. She died at her home near Rowland, N. C., April 28, 1919, after several weeks of intense suffering. She was a devoted member of Ashpole Presbyterian Church, having joined there when a child. Her lovely Christian character was beautifully portrayed all her life, and especially during her last illness, when her suffering was so great she bore the pain without a murmur. And so ended on earth this beautiful life to begin anew in heaven. The funeral services were held at Ashpole Church and were conducted by Rev. I. N. Clegg.

Not now but in the coming years,

It may be in the better land.
We'll read the meaning of our tears,
And there sometime we'll understand.

(Signed) Mrs. A. L. Bullock,
Mrs. J. Mc. Bracy,
Miss Eva McKay.

Children's Department

A LITTLE FARMER.

Dear Standard:

I am a little boy eight years old. I love to hear sister read the letters in your nice paper. I have a little calf, 31 little chicks, and papa is going to give me a corn field. I am in the second grade at school. Miss Pattie Johnston is my teacher. I like her fine. I hope this won't reach the waste basket, as I want to surprise papa.

Perry Pinyan.

A BROTHER AND A SISTER.

Dear Standard:

I am a little girl ten years old. I

go to the Presbyterian Sunday School every Sunday I can at Maxton, N. C. My teacher's name is Miss Elizabeth Alford. I have one brother. His name is Alvin, and one little sister. Her name is Mary Bell.

I hope my letter won't reach the waste basket. Your unknown friend,
Thelma Ledbetter.

Maxton, N. C. R. F. D. 2.

SEVENTEEN CHICKENS.

Dear Standard:

I have just finished reading your paper and I saw so many nice letters until I thought I would write again. I go to church at the new Presbyterian

church. Our pastor is Mr. Hardon, and we like him fine. I have seventeen chickens and a garden. I have a brother eight years old and he is going to write.

I will close for this time, as my letter is getting long. Your friend,
Beulah Pinyan.

HELPS MAMA.

Dear Standard:

I am a little girl eight years old and I am in the second grade at school. My teacher's name was Miss Clara Shealey, of Ballentine, S. C. Our school closed the 23rd of May.

We have lots of little chickens and I

like to feed them for mama. My papa died with the "Flu" last October.

I hope my letter won't reach the waste basket, as I want to surprise my mama. Your little unknown friend,
Maggie Burgess.

New Zion, S. C. R. F. D.

WANTS TO COME HOME.

Dear Standard:

I am a little girl nine years old. I am in the second grade at school. My teacher's name was Miss Clara Shealey, of Ballentine, S. C. I liked to go to school. Our school closed on the 23rd of May. I went to school at Oakdale.

I have a little sister eight years old. I have an uncle who is in Germany and wants to come home.

Hope this won't reach the waste basket. Your unknown friend,

New Zion, S. C. Francis Burgess.

BILLY'S COAT AND BETTY'S DRESS.

By Patten Baird in *The Continent*.

Billy needed a new coat. Betty's last year's dress was sadly the worse for school wear but neither of them fully realized this till the Simpkins' present came. It came by the parcel post mail man. It was a big package done up in brown paper and it really did look interesting.

Billy poked it when he brought it to his mother. "I suppose it's a dress for Betty," he said. "Betty always has to wear out the Simpkins' last-year clothes. Sally Simpkins ought to wear them out herself!"

"I don't want any more of Sally Simpkins' clothes," echoed Betty. "I want a nice new dress that's just come from a store. I won't wear anybody else's clothes at all! Mother, please, I don't want to wear it!"

But they unwrapped the parcel and the first thing to come out was a big wooly overcoat evidently designed for Billy. (And Ted Simpkins had evidently begun to grow too, now, so it looked as if Billy would have to wear his suits too!) You see the Simpkins were old friends of Mother's and whenever there were clothes to be worn out, they were handed down to Betty—and now, probably, Billy also! Almost every new season, Betty confronted the Simpkins' clothes and fought over them. This time, it was a red plaid dress! Plaid! Betty's soul rebelled. Suddenly she hated plaid and decided she would never wear out another Simpkins dress! She wouldn't even examine the dress though Mother insisted upon trying it on. It fitted. Billy said it "looked nice." Mother said it looked really like new. But as for Betty, Betty would none of it. "I won't wear out Sally Simpkins' clothes any more," she cried. "I want to have mine all new and nice from a store."

"But," explained Mother, "this looks exactly as if it had come from a store—

look at it, Betty. And it's very kind of Mrs. Simpkins to send you Sally's dresses, I think. It is a great help to me and a great saving too. We're not rich, dear, and you ought to be glad to have a new dress that is as pretty as this."

Betty flounced out of the room. "I won't wear it!" she said, as she slammed the door and rushed up to her own room to throw herself on the bed and cry, "I won't!"

She heard quite well what Mother called after her, "Betty, either you'll wear this or have none." She smothered her head in the bed quilt and cried. Billy hadn't minded his coat at all. But boys are queer. He said it was nice. He couldn't understand why Betty didn't welcome the dress too. Boys don't think of clothes anyway, thought Betty. They never care!

It was afterwards while she was washing her face with cold water and deciding to stick it out and continue to wear the old last year's dress, that Billy poked his head in at her door. "Sis," he said, "I'm going down town. Mother's going to let me buy a new necktie because I didn't act horrid about the coat the way you did about the dress. I'm going to get the dandiest tie that ever was! Don't you wish you were me?"

That was almost too much for Betty. She turned her back. When Billy had gone downstairs, she had to cry some more. It was Billy, of course. Oh, yes, it was Billy who was going to have something nice and new!

And then her door opened and in came Billy again. "Say, Sis," he urged. "Why don't you behave and like that dress? I think it's ever so good looking on you, I do—honest!"

"You're just saying that!"

"No, I'm not—sure I'm not! I like it."

"Well, I don't! So there!" Betty stamped her foot. "I won't wear it," she said.

"Well, forget it anyhow," Billy urged. "Come! You come with me and help select the tie! It'll be fun!"

It was good of Billy to suggest that. Shopping was fun, especially as Betty rarely had a chance to go to stores to buy things. She mopped her face again and put on her cloak over the old, old dress. Then she followed Billy downstairs, where he donned his Simpkins overcoat.

"It's an awfully nice coat," he urged. "It is better than my old one. What do I care if it was Ted's—I'm glad I've got it."

But Betty couldn't see things that way. "I want new things," she said. "I don't want to wear things that others have had. I want my very own!"

They turned down the street and looked in at windows and Billy talked much of the necktie and wondered if he could get one that knotted in a scarf and had red dots in it. Then they elbowed their way into the department store.

In the crowd whom should Betty spy but Annabelle Lee! Annabelle Lee was known to be both rich and fashionable. She had all she wanted and usually more, too! Betty looked up to her in all matters of dress, for Annabelle Lee knew the styles and followed them. Betty, moreover, wanted always what Annabelle Lee wore. If it was a pink gingham, if it was blue serge, or a white middy dress—that became the envy of Betty. Of course she never had had anything like Annabelle Lee's! Oh, no! But as they met in the crowd, Betty's eyes were suddenly riveted upon Annabelle Lee's dress that showed its skirt beneath her jacket—why it was a red plaid exactly like that that Mrs. Simpkins had sent her, Sally Simpkins' dress! Did you ever!

Billy winked one eye at her back and poked Betty—but Betty had already seen! Why, why! Wasn't it strange!

"Billy," she urged. "You go to the counter and be looking at the ties. I want to speak to Annabelle about home work." And she escaped.

"Annabelle," she called, "I want to know about arithmetic! I forgot what page the teacher gave us with rules. . . . Oh, Annabelle, let me see your new dress! I think I've got one just like it!"

Annabelle obligingly slipped off her coat halfway. "It's just come from Stuart's," she said. "They were having a sale and I begged Mother to get it. Maybe yours came from Stuart's too—is it like mine?"

"Exactly," said Betty. "But I didn't like mine—I think I like it better now, though. Was the dress expensive? I don't know how much mine cost."

"Stuart's sell only nice things," explained Annabelle Lee. "All my clothes come from there. They cost more than most stores—the dresses do. This cost about \$25. I wish you'd wear yours to school and then we'd be twins!"

Betty smiled. "Maybe I will," she said. "I'm awfully glad I met you—funny I didn't like that dress when I first saw it. But I do like yours on you! It's just as becoming as it can be."

She found Billy with his necktie all chosen. He had bought one with the red dots that he had wanted. She told him about the dress. "It is really a nicer dress than I thought," she explained. "Annabelle Lee has one exactly like it. There was a special sale of them at Stuart's and Stuart's is a very splendid store—funny that Sally Simpkins should send that dress. It was a very expensive dress, Annabelle said, and it really did seem very fresh and new, didn't it?"

"You going to wear it after all?" inquired Billy.

"Maybe," said Betty.

And when she reached home there was Mother with a letter. "It's from Mrs. Simpkins, Betty," she said. "She says that the dress is a perfectly new one, and that Sally never was able to wear it. Her aunt bought it for her

Educational.

(Continued from page 11)

testament and gave presents to faculty members and prominent students. The cap and gown, worn by little Miss Mary Crow, was then presented by the seniors to Edward Graham, small sponsor for the junior class.

The Alumnae Association of Peace Institute held its regular business meeting of the year at noon on Tuesday, when Mrs. William Fenner, of Rocky Mount, was elected president; and Mrs. S. M. Harrell, of Tarboro, secretary and treasurer. Mrs. B. R. Lacy, retiring president, presided over the meeting.

The luncheon followed at one o'clock in the dining hall at Peace Institute, when the student body sang the school songs and the class of 1919 was received as alumnae. The annual meeting of the trustees was held after luncheon.

The graduating exercises began at 8:30 in the evening.

Dr. W. McC. White, pastor of the First Presbyterian Church, offered the invocation. Then started the musical program which was interspersed between the announcements of honors, the address of the occasion, and the presentation of diplomas. The graduates who last night received their diplomas at the hands of Miss Graham were the following:

Literary course: Isabelle Worth Bowen, Raleigh; Lucile Wyatt Buchanan, Lexington; Mary Reed Buchanan, Lexington; Lillian McRae Purvis, Scotland Neck; Mary Woodward Medlin, Raleigh.

Scientific course: Ethel Maye Buffalo, Raleigh.

Special diploma in art: Isabelle Worth Bowen, Raleigh.

Home economics: Hattie May Morisey, Goldsboro; Jennie Isabel Smith, Raleigh; Julia Pomelia Young, Raleigh.

Piano—Margaret Stockard Bradshaw, Durham.

Voice—Annie May McDade, Raleigh; Lenoir Cook Mercer, Elm City; Esther Pate, Apex; Theo John Wooten, Warsaw.

Expression—Mary Southerland Steele, Mount Olive.

Mrs. Josephus Daniels, first woman to deliver the annual commencement address at Peace Institute, told the graduates, undergraduates and guests crowded into the chapel at Peace that the war has not changed the fundamental woman but it has shown her that as she loves her home, she must concern herself with civic housekeeping. Seeing in the ballot neither the panacea for all ills nor the menace to woman in her proper sphere, Mrs. Daniels declared that the war has enabled woman to get rid of her hobbles of body, soul, mind, expression and action.

Mrs. Daniels was presented to her audience by Miss Graham, with a brief introduction in which she was characterized as an "ideal woman; wife, mother and homemaker, whom Peace Institute, Raleigh and North Carolina was glad to welcome."

OGLETHORPE UNIVERSITY.

The new Oglethorpe catalog just out announces for the Summer term a number of special courses designed to enable school teachers to improve their efficiency by Summer work and at the same time work towards the attainment of a college degree. These are offered in addition to a complete curriculum of college work. Among others are a course on

how to teach Latin as a live subject and a course in Psychology as the basis of educational work.

The plan presented by Oglethorpe is novel in that it provides for twelve weeks of work instead of the customary six weeks offered by most Southern summer schools. Each of the larger, standard classes meets for an hour and a half every day, which will enable a student by concentrating to do the work of a whole academic year on those two subjects in the twelve weeks.

Other courses of less strenuous proportions are offered for residents of Atlanta who wish to visit the University twice a week for cultural studies without the grind of regular college work.

Work will be done with all the languages, in science, mathematics, and literature, in connection with which last is offered a series of studies in the short story. The Winter faculty of the University will be enlarged by the addition of Mr. J. R. Terrell, Jr., who will be assistant in English and German.

The courses all start on July 8th and end on September 19th. College students will thus be enabled to attain a term's credit instead of the fractional credits offered by six weeks' Summer schools.

The Home-Coming of Curley.

(Continued from page 19)

Nancy was in his arms, but she couldn't hear a word for the shouting.

After that everything became quiet, and there came from the crowd, "Speech! Speech!"

Curley stood there choking for a moment, and it wasn't much of a speech he made, just "I thank you." But the people went wild again. Then he and Nancy were put in a big automobile, and they went bumping over the river-road toward home.

"I got one little surprise for you yet," whispered Nancy.

And just then they came in sight of the little cabin.

"A service flag for me!" murmured Curley. Then the hug he gave Nancy made the day complete.—Roy J. Snell in Congregationalist and Advance.

PRAYER AND WORK.

No answer comes to those who pray
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid,
If we depend on pleasing words
And do not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone.
But he who prayeth and is strong
In faith and need,
And toileth earnestly,
He will succeed.

at Stuart's, where there was a sale, and it didn't fit Sally after all. And Sally suggested that her mother send it on to you, for Stuart's would not exchange it because it was a dress bought at a sale. So, Betty, the fuss was over nothing, wasn't it, little girl!"

Betty hung her head. "I'm ashamed," she said. "I won't be silly about Sally Simpkins' clothes any more. And I do think it was kind of Mrs. Simpkins to send me that perfectly new dress. I'll—I'll even like to wear Sally's old ones, if she sends me any more. I guess I'll write and thank her myself, Mother May I?"

POULTRY EXPERT GIVES AWAY CHICK FOOD.

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, 3rd Floor Poultry Bldg., Kansas City, Mo., is giving away free a one dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only

send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer today.

Miscellaneous

WORLD OF ACTION HAS NO TIME FOR MAN WHO CAN'T KEEP UP RACE.

In the midst of the war, when things were very tense, two "dollar-a-year" men in Washington were in conference concerning a third man who was wanted for a position of large responsibility, writes Bruce Barton in the June Association men.

"He worked with you some years ago," one of them said. "What do you think about him?"

"He is a good man," the other replied slowly. "Loyal, hard-working, knows his business—no trouble at all on those grounds."

"In fact, there is just one reason why he isn't working with me today. Whenever we came into a period of real strain he would invariably break down."

"We had a strike four years ago, and every man of us was working night and day to hold the business together. Right in the midst of it he played out and had to go away, leaving his work to be added to the burden of the rest of us."

"It isn't his fault, of course; but that thought doesn't ease things much when he drops his share of the load."

"He simply hasn't the physical stamina to see things through."

The world of action has no time for the man whose health is not sufficient to carry them through.

"Too bad about Brown," the Busy World says. "He had to go off to a sanitarium just when his big opportunity was before him."

For just a moment everybody stops to pity Brown; and then another man steps up into the place that was his; and the procession moves forward again.

The race is to the swift in business and the battle to the strong; and there is no time for the straggler who drops out beside the road.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his

valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

QUITE A RECORD.

The "Church Advocate" tells of one of its pastors who can not get in his congregation a single subscriber to his church paper. Now can you guess why he can not? One brother guesses: "It is because he does not try." But he was wrong. Another guesses: "It is because the people of his congregation are so poor they can not pay for a paper." That, too, is wrong. "Then," said another, "it must be because the people are so ignorant that they do not appreciate the value of religious literature," but he, too, was mistaken. Well, now, let us give you the true reason, as the editor of that church paper gave it. He said: "This pastor could not get a single subscriber in all his church because he had already put the paper into every family in his church," and then the editor declared that he thought so highly of this man that he had put his name on a special roll of honor.

The American soldier's idea was to capture the town's first and learn to pronounce them afterward.—Ex.

We secure positions for teachers, who are normal and college graduates, throughout the South and Southwest. Write us. THE YATES-FISHER TEACHERS' AGENCY, 326 Stahlman Building, Nashville, Tenn.

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Our Sanitary Knitting Mill is as near you as your letter box. Save retailer's and middleman's profits. We manufacture the best sox, in medium weight, full length, any size, and in seven colors. Our sox are made of the best grade yarns, double heels and soles, and are the best "sox quality" at the price in U. S. A. Prices per dozen pairs: List No. 1, \$2.35; List No. 2, \$1.65; Combed Peeler No. 1, \$2.10; Combed Peeler No. 2, \$1.35.

Be sure you state grade, size and color when you order. Buy your Sox by the Box and Save Money. We do not sell less than half dozen pairs to a customer. We Guarantee Safe Delivery. Your order will be shipped same day as received. Our sox are perfect fitting, long-wearing. Remit with order.

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Poor, Foolish Woman



Think of her attempting to make ice cream in the old disappointing way! With

JELL-O ICE CREAM Powder

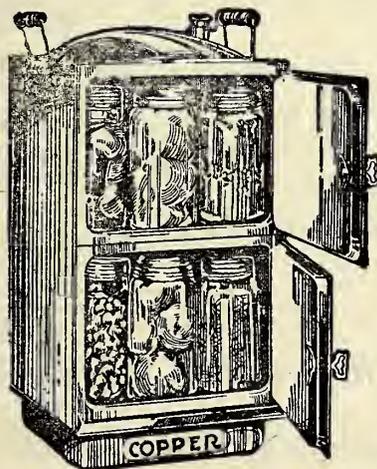
she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, *and never go near the stove.*

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages 25 cents, at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

THE TOLEDO STEAM COOKER and CANNER



Here is a household convenience and economy that should be in every home. Cooks an entire meal over one burner of any style stove, besides being one of the finest and simplest canning devices ever used. The price is only \$11 f. o. b. any town in North or South Carolina.

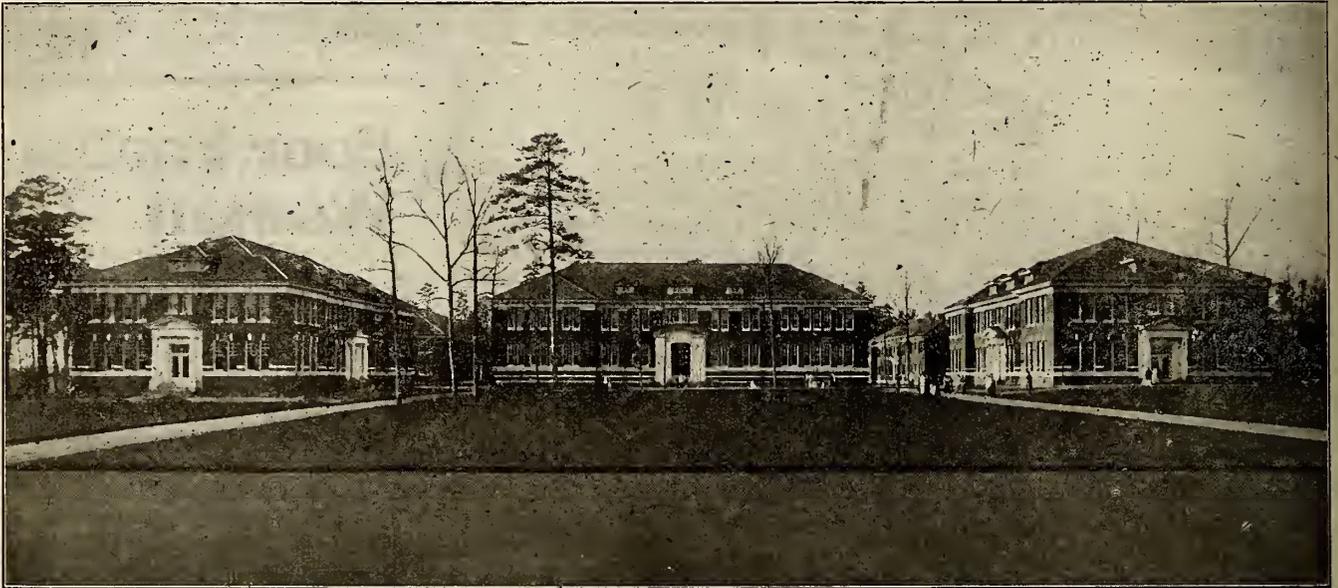
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We have a splendid wooded campus of 25 acres.

15 units required for entrance. Graduates from recognized State High Schools admitted on certificate.

This College is built on a firm belief in the inspiration of the Bible. Thorough Bible courses provided.

Standard college course leading to B. A. degree. Most complete equipment for thorough education.

Physical, Chemical and Biological Laboratories; Library, Gymnasium, Preparatory department. Able faculty. Dormitories divided into units of two rooms and connecting with bath, accommodating four students. Large, well-ventilated rooms, big closets. Buildings as near fire-proof as possible. Water, gas, electricity. Convenient street car service.

School of Music, Expression and Art offers superior opportunities. Music building has twenty-six rooms equipped exclusively for this department. Complete, thorough course leading to diploma. Post graduate course in music offered.

Our Motto: "Christian Women for Christian Homes"

Necessary expenses very moderate, about \$300.00 for the regular literary course, including board. FALL TERM begins September 10, 1919.

For further information send for catalogue or write

WM. ANDERSON, Registrar, Box 300, Charlotte, N. C.

WHY NOT?

When our boys who canned the Kaiser, or who stopped in camp or ship, come back home and pound the pavement, yell your heads off, let 'er rip.

Open up your toothless cavern or your lunch-room filled with pearls, foot until your ears are aching and your top-piece reels and whirls.

When Old Glory passes by you, bare your head, salute your flag, you can thank your Uncle Sammy that it's not a German rag.

Cap until your lungs are bursting, rock the buildings, shout and sing.

Show the boys they own the city and can have 'most everything.

Fill them up with pies and good things, till they split their vest and jeans, Turkey, goose, and young spring chicken, put the lid on army beans.

Let them smoke like traction engines, till it's like a London fog, tuff them full of fun and pleasure till they're tired as a dog.

Part them home on rubber tires, let them sleep at least a week, put a muffler on the door-bell, throw alarm-clocks in the creek.

When, when each and every fellow once again is clean and sane, pay him for his loss in wages; give him back his job again.

Pvt. Leland Hayden, in The Cro, Bourges, France.

POSTAL ABBREVIATIONS.

By changing the abbreviation of California to Calif., to avoid chances for mistake, a suggestion may be accepted to change Miss. to Mrs., so that Mississippi may be wholly differentiated from Missouri.—Lowell Courier-Citizen.

There are experiences sweet and sour in every life. And is it not well that our menu should contain pickles as well as candy? Moreover to know how sweet the sweet is we must have a taste of the sour now and then.—Baptist Boys and Girls.

WANTED—Second-hand church pews. Any church having same for sale will write W. C. Pou, Elmwood, N. C.

MONTREAT SUMMER SCHOOL

Six weeks, July 1st to August 12th. Delightful climate. Ideal surroundings for study. Excellent instruction. Faculty of high scholarship and wide experience. For circular and terms, address

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1. School of Arts and Science, A. B. and B. S.
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3. Graduate School, A. M.
4. School of Engineering, C. E.
5. School of Law, LL. B.
6. Military Science and Tactics compulsory for Freshmen and Sophomores. Reserve Officers Training Corps.

For students of Education, Law, Engineering and those pursuing higher graduate work, the University offers exceptional advantages.

Next session begins September 17, 1919. For information, write

W. S. CURRELL, President, COLUMBIA, S. C.

After Vacation, What? To College, of Course!

Y are familiar with Davidson's athletic record;
O know of the success of her debating teams;
U have doubtless thought of the fact that "Pep" and unbounded college spirit, such as characterizes Davidson students, can live only in wholesome campus conditions.

BUT do you know about the 20 courses Davidson offers; the entrance requirements; the assignment of rooms; the cost of a college education?

Catalogue containing this and other information will be sent free.

Address **Davidson College**
Davidson, N. C.

INDIAN PRINCESS VISITS Y. W. C. A.

Transient guests at the Y. W. C. A. Hostess House in Coblenz during the past month have included an Indian Princess, a French Countess, five members of the French Red Cross, two members of the Jewish Welfare Board, two heads of the Women's Overseas Hospitals, two navy nurses, 186 Y. M. C. A. workers, 14 Y. W. C. A. workers, 123 Red Cross workers, 165 Army nurses, 10 reconstruction aides and two members of Queen Mary's Auxiliary Army Corps.

All women entering the bridgehead area are billeted through the army with the Y. W. C. A. Forty women live at the Hostess House all of the time in addition to the transient guests.

When the house is overcrowded the Y. W. C. A. is responsible for finding living space in the city for the women.

Originally the Y. W. C. A. opened the Hostess House for women war workers but it has become, now, the social center of Coblenz. During the first ten days it was open 5,000 people were served in the dining room.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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AGRICULTURE with an opportunity to specialize in either AGRONOMY, ANIMAL INDUSTRY, BOTANY, CHEMISTRY, DAIRYING, ENTOMOLOGY, HORTICULTURE, SOILS, TEACHING OF AGRICULTURE, VETERINARY SCIENCE.

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ARCHITECTURE
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SHORT COURSES

(Regular Session)

ONE-YEAR COURSE IN AGRICULTURE

October 1st to June 1st. Requirements 18 years of age, 3 years farm experience, eight grades in school.

TWO-YEAR COURSE IN TEXTILES

Requirements: 18 years of age, one year of mill experience, eight grades in school.

LOCATION AND ENVIRONMENT

Clemson is located on the old homestead of John C. Calhoun, and later of his son-in-law, Thomas G. Clemson. The College is in the Piedmont section of the State in Oconee and Pickens Counties at the foot of the Blue Ridge mountains. The climate is healthy and invigorating. The students are under military government, and every effort is made to train up young men who will reflect credit upon the College and the State.

Temptations to dissipate or spend money foolishly are reduced to a minimum.

RELIGIOUS INFLUENCES

Four churches are located in the community. The College contributes to the salary of the four ministers who do pastoral work among the students, as well as conduct divine services. Five Sunday Schools are largely attended by the students.

A large and modern Y. M. C. A. building is used as a religious and social center by the students and the faculty. The Y. M. C. A. conducts night services and Bible Study classes. This organization seeks to maintain about the students a high moral atmosphere.

REQUIREMENTS FOR ADMISSION

An honorable discharge from the last school or college attended is required.

Twelve high school units required for admission to the Freshman Class on certificate, without examination. Scholastic requirements are given in detail in the college catalog.

No student will be admitted who is not at least sixteen years old at the time of entrance.

No student will be accepted whether for re-admission or first entrance, unless he has filed the pledge of prescribed form not to haze.

Hazing is forbidden by the laws of the State as well as the laws of the College.

SCHOLARSHIPS

The college maintains 169 four-year scholarships in the Agricultural and Textile courses, and 51 in the One-year Agricultural Course.

Each scholarship is worth \$100.00 per session and free tuition.

Vacancies in four-year scholarships in 41 counties to be filled this summer. Vacancies in the One-year Agricultural Course Scholarships in every county.

An excellent opportunity to secure a college training at a minimum of cost.

Write now for the necessary application blanks and full information in regard to the scholarship open in your county.

Free tuition (\$40.00 per session) is granted to students judged unable to pay.

The State Board of Charities and Corrections is charged with investigating the financial standing of all applicants for four-year scholarships and free tuition, and reporting their findings to the Board of Trustees of the College. This Board passes upon the matter, accepting as correct the information gathered by the State Board. Appeal from the decision of the Trustees may be made to the State Board of Education.

SCHOLARSHIP AND ENTRANCE EXAMINATIONS

Scholarships and entrance examinations will be held by each County Superintendent of Education on July 11th, 1919, beginning at 9 A. M.

It will be worth your while to try for one of the scholarships in your county. A four-year scholarship means \$400.00 to help pay expenses and \$160.00 in tuition, divided equally over the four years.

Applicants seeking to enter by examination are advised to take the entrance examinations on July 11th, rather than wait until they come to the college this fall. Credit toward entrance will be given for all examinations passed at the County seat.

Copies of old examination questions will be furnished upon request.

SUMMER SCHOOL

Courses for—

Agricultural Teachers

(June 30th to July 26th)

Cotton Graders

(June 30th to July 19th)

Corn Club Boys

(July 7th to July 19th)

Dairy Week

Also intensive one-week courses

Animal Husbandry Week

(June 30th to July 5th)

Horticultural Week

(July 7th to July 12th)

Poultry Week

(July 7th to July 12th)

FARMERS' WEEK—JULY 21st to JULY 26th

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The course begins October 1st and ends June 1st. Fifty-one scholarships are open to men in this course. Examinations for the award of these scholarships will be held by each County Superintendent of Education on Friday, July 11th.

MILITARY TRAINING

Clemson College is a member of the Senior Division of the Reserve Officers' Training Corps. All students are required to wear uniform and are under military discipline at all times.

All Freshmen, Sophomores and Short Course students are required to take the Basic Course of three hours military instruction each week. Juniors and Seniors may enter the advanced course if physically and otherwise qualified, and if admitted, are required to take additional military instruction.

The War Department has established R. O. T. C. units in the Infantry, Coast Artillery and Signal Corps branches of the service. Only a limited number of students will be admitted to the Coast Artillery and Signal Corps Units. Modern equipment supplied by the U. S. Government.

All students in the R. O. T. C. receive financial assistance from the U. S. Government. Juniors and Seniors at present are paid \$12.00 per month, which may be applied to the living expenses. All R. O. T. C. students are given an allowance on uniforms by the War Department. The amount has not been fixed for the coming session, but it is expected that it will be sufficient to cover at least half the cost of the service uniforms.

No obligation rests upon the graduate of the Advanced Course.

Membership in the Advanced Course amounts practically to a two-year scholarship furnished by the Federal Government. A student who holds a regular scholarship and takes the Advanced Course receives enough money to pay for all expenses except books.

CLEMSON MEN IN THE SERVICE

The Clemson Service Flag contains approximately 1,000 stars, 18 of which are gold as well as a number of blue ones.

Relatives and friends of Clemson men who entered the service are earnestly requested to send to the College the name, rank, division, regiment, or any other information that will aid in the publishing of a complete list. Clemson men are asked to do the same.

For Catalogue, Application Blanks, Etc., Write at Once to W. M. RIGGS, President, Clemson College, S. C.

BLOOD TRANSFUSION.

One of the many wonders of the war has been the increasing employment of transfusion of blood to save severely wounded men.

In the great casualty clearing stations might be seen vessels containing a supply of human blood for this noble purpose. The blood was freely given by men at the front, who found that they were none the worse for the loss of it.

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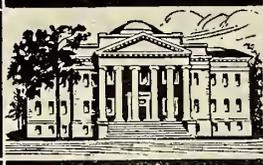
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HEARTACHE.

"How are you today?" she asked her pastor. "Quite well, thank you; could not wish to feel better physically. But of late I have had the heartache rather more than usual," he replied. "The heartache! Oh, you should not have that at all," she answered. Was she right? Should we never have the heartache? Indeed, can any true, normal Christian escape having it? "And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this thy day, even thou, the things which belong unto peace! but now they are hid from thine eyes" (Luke 19:41, 42). Was his great heart not throbbing with anguish over their sin-caused blindness? "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). Who can tell the depth and poignancy of the heartache here? Paul wrote (Acts 20:31), "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." Never weep over sin? You must.—Advance.

AN OLD TEACHER.

Some one started a question as to the oldest Sabbath school teacher. Reports showed that there are many teachers who hold their classes when far past three-score and ten. Now comes word from Belfast, Maine, that Mrs. John H. Stewart, 93 years old, and the oldest resident of the city, is one of the best attendants at the Methodist church, and has been a teacher in the Sabbath school, and even with her advanced age, continues the work.—Herald and Presbyterian.

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 pays in money. Every person who
 serves you will give you better service
 and will be more prompt and willing if
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 a head of cabbage or a pint of milk
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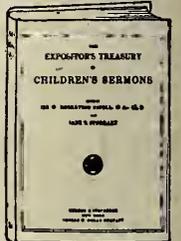
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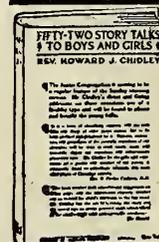


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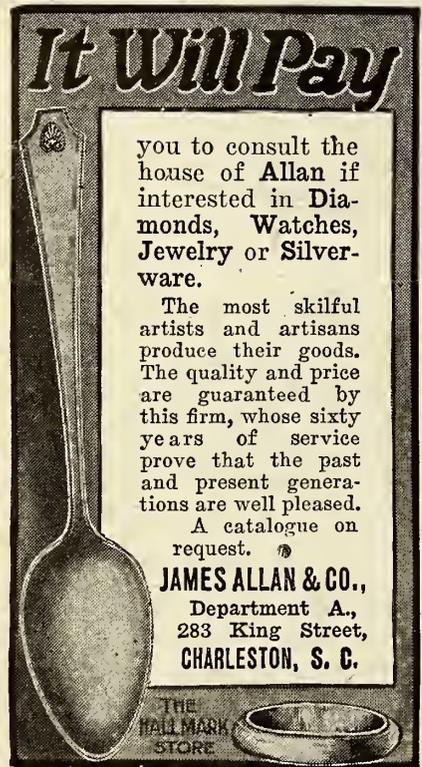
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It was also stated at American headquarters that the morals of the negro soldiers, as evidenced by the number of charges brought against them, were not below those of the white troops. This is interesting in view of much that has been said. It deserves wide circulation, not only in justice to men who did their duty and risked their lives for their

country, but as an antidote to those misunderstandings and antagonisms which enemy propaganda seeks to foster in so many quarters.

It would seem that for a generation, at least, any tale calculated to make one group of American citizens censure or despise any other group should be sharply questioned by those who hear it. The Hun wants nothing more than to divide the country whose united effort was his undoing; he will stop at no "lying invention" which holds out a hope of discord. Our colored troops honored themselves and their country; rumors should not be allowed to obscure that fact.

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"Dinner, 2s., "March 20," "Vegetables," "Please pay at the desk," "No tips."

The waiter brought her a beefsteak and chip potatoes, but she did not dare to raise a word in protest.—London Tit-Bits.

The Wonder of Today.

During recitation in a certain primary school the instructor asked her pupils what wonders can be seen today that were not in existence fifty years ago. There were many answers: Air-planes, the telegraph, the telephone, electric lighting, automobiles, etc. Finally one little fellow contributed his wonder: "Me and me brother."—Harper's Magazine.

Efficiency.

In the year 2000 the ceremony over the last American veteran of the great war was taking place.

Through the crowd there pushed his way excitedly a postman who laid upon the bier a package.

It was the dead veteran's Christmas box, mailed to him in France from New York in October, 1918.—Life.

Johnny had just finished his first term at school. The prizes had been distributed and the rejoicing scholars had gone home.

"Well, Johnny," asked a lady who was having tea with his mother, "did you get a prize?"

"No," replied Johnny, "but I got horrible mention."—Ex.

Too True.

Doughboy (made irritable by shell shock, parading with his regiment through a crowd of vociferously cheering citizens): I wish dey'd shut up.

Pessimistic Doughboy (marching at other side): They will if you asks dem for a job.—Life.

The Vice in Advice.

Kloseman—"Let me give you a piece of advice."

Knox—"What's the matter with it?"—Boston Transcript.

A Rest Cure.

"Some men," said Uncle Eben, "goes fishin' not so much foh de sake of de fish as foh de chance to loaf without bein' noticed."—Washington Star.

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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No. 24.

"It is the Lord."

When the day breaks along the beach
And turns to gold the yellow sand,
When singing waves stretch forth and reach
The welcome of the meeting land,
I see Him stand!

What though the night has fruitless been,
And no hope gild the morning hour?
New beauty thrills the common scene,
And song of birds, and kiss of flower
Witness His power.

He comes, and lo, the world is glad!
The hours forget the gloom of night;
Mirth cheers the hearts that once were sad,
The landscape lies in floods of light,
And all is bright.

I know Him when He breaks the bread,
And when He stills the roughened sea,
Or when the morning meal is spread,
He manifests Himself to me,
So gracious He!

He calls to me to break my fast,
And care and sorrow flee away.
The dreary way is overpast,
And in the rapture of the day
With Him I stay.

And so I think that when ere long
I meet the time I sometimes fear,
My heart will sing its joyful song
And gladly say, "Be of good cheer;
Thy Lord is here!"

—Marianne Farningham.



Editorial



A Unique Obligation.

BOTH France and Belgium are Catholic countries. In Belgium, the few Protestant churches enroll about 15,000 communicants. In France the Protestant churches have a membership of approximately 100,000. This means that in Belgium there is one Protestant to 140 Catholics and in France one Protestant to 60 Catholics.

When American Protestants heard the cry of distress from those countries, they did not pause to ask what their type of religion, or whether they professed any religion. Enough that they were human beings suffering for the necessities of life. Promptly our people responded to the call, and gave with a liberality that was equal to the need. They would have brought shame and discredit on themselves had they done otherwise. When men, women and children were starving, had the Protestants of the United States hesitated to send relief because the relief was going to those of a different and hostile faith, they would have merited the condemnation of their divine Master and the just reproach of the world. It was no time to think of warring creeds, no time to recall the centuries of persecution to which the Protestants of France and Belgium had been subjected, it was the time for a Christian people to show a love broader than all creeds.

But now the great war is over, the immediate and crying needs of all the people have been met. The time has come when we may properly discriminate, when we may think of our nearest of kin, of those who belong to our own ecclesiastical family, when we may listen to the voice of those whose appeal is peculiarly affecting, because they are the exponents of that system of evangelical faith for which we stand, and for which their fathers suffered even unto death.

The Protestants of France and Belgium are not appealing for meat and bread, but for aid in rebuilding their institutions of religion. Their churches and manses were destroyed, their preachers are destitute, and their people impoverished. Great spiritual needs are crying to them, the needs of their own bereaved and scattered people, and the needs of multitudes around them who are ready now as they have never been before to receive their ministrations. The war has opened doors of opportunity, and given them access to hearts that were hitherto closed to them.

Perhaps no call has ever come to the Protestant churches of this country that contained more elements of urgency. It is not a call of charity, nor a call of humanity, it is distinctly a religious call. Those devoted churches which we are asked to help rebuild have a mission to fulfill, the importance of which cannot easily be exaggerated. Those countries have been suffering from a corrupt form of Christianity. The Reformation which freed all English speaking Christendom from the Papal thralldom, failed to bring this unspeakable boon to France and Belgium. For those countries the elements of reform were not strong enough to throw off the monstrous incubus. The result was that with the progress of enlightenment, the papacy, becoming more corrupt as its power became more absolute, lost its hold on the educated and influential classes. France especially came to be largely a nation of free thinkers and atheists.

The war, we are told, has awakened the people to serious thought and turned their minds toward God. This then is the day of opportunity for the Church that has a pure gospel to preach. Surely the Protestant Churches of France and Belgium have come to the Kingdom for such a time as this. We should not think so much of aiding these Churches to recover from their material losses as of using them as evan-

gelizing agencies to bring the truth, the pure Word of God to those who have had to choose between the corruptions of Catholicism and no religion. The call to us is a call to missionary work. The missionaries are on the ground, full of zeal, ready to lay themselves out for the saving of their fellow-countrymen. Our part is to aid in furnishing the equipment.

The Relation of Children to the Covenant.

Sometimes there comes a crisis in a man's life, when he feels bound by conscience to cut loose from old beliefs, because he is unable to subscribe to them, though in doing so, he knows that he will estrange friends and wound those dear to him. Though we may regret the necessity that compels a man to take such a course, nevertheless we have no reproach for him, but only a feeling of sympathetic pity. Several times in our ministry we have known brethren to become beclouded concerning some of the doctrines of our Church and have left its fold, yet we never cease to hope that they may yet eventually return.

Recently we had a letter from a man who had abandoned his father's Church and entered the Baptist Church, because he could not believe in infant baptism. As he grew older, he thought more on the subject, and the more he thought, the more unsettled he became. He could not escape the conclusion that the children are, and must of necessity be, included in the Covenant of Grace, and that in some very vital and tender sense they are related to the Covenant. He is still in the fog, and as yet he has not reached the truth. We have great confidence in the power of truth when it once begins to work in the heart of a consecrated man.

There may be many others who are thus unsettled, and who would like to have some suggestions. We shall not pretend to go thoroughly into the subject, because we have no taste for controversy. We propose merely to suggest a few lines of thought that will, if followed, bring him some light.

When the human race began in our first parent, Adam, with a will unbiased to good or evil, it was necessary to test one for all, or each one separately. God chose the test for one as the easier and fairer for the race of man and thereby He so connected the children with the obedience or disobedience of the parent that the act of the parent became as to its effects the deed of the child. That connection between the parent and the child is also seen in the saving of Noah's children on account of Noah's faith.

It is seen in the promise to Abraham's seed by reason of Abraham's faith, a promise that was repeated in that oft recurring phrase, "the God of Abraham and of Isaac and of Jacob."

This relation continued in the New Testament dispensation. When Peter preached at Pentecost, he told the Jews that it was still in force. He said that this new promise was unto them and to their children; and when Paul answered the jailor of Phillippi's question, "What must I do to be saved?" he told him that his belief on Christ would not only save him, but his children.

Paul afterwards is writing to the Ephesians, whom he styles "saints and faithful." He addresses wives and husbands, servants and masters, and children and parents, thus showing that at that early age of the Church children were regarded as members of the Church. The child of an unbeliever can have no such relation, because the parent himself has no claim to the Covenant. In fact, under the New Testament dispensation, there seems to be some mysterious

impertation of the benefit of faith to those who are without.

In writing to the Corinthian Christians (1 Cor. 7:14) he proves that an unbelieving husband is sanctified by a believing wife—and he proves it by the assumed fact that the children of a believing wife are holy. His argument runs thus: An unbelieving husband is sanctified by a believing wife. If this were not so, the children would be unclean, which is impossible, for now are they holy.

If the children of believers are not related to the Covenant of Grace, then you must explain these and other facts, equally as strong, and in such an attempt you will find a more difficult task than the apparent unreasonableness of infant Church membership.

The Presbyterian Church and the Sabbath.

That our ideas of the Sabbath have undergone a change in this generation, the most careless observer can see. The typical Presbyterian Sabbath is more a tradition than a practice. We are proud of our past record with regard to the Sabbath, but very few wish to revive the old practices. It may be that our fathers went to an extreme, but it was at least the extreme right—while we on the other hand in our efforts to sugar coat the Sabbath, have made its laws of no effect.

In that most excellent report on the Sabbath, presented to the General Assembly by Dr. Robert Hill, there was a plain intimation that ministers and elders were in too many instances guilty of using the Sunday trains, while only recently we heard a Presbyterian say that his pastor regularly reads the Sunday papers. It is a significant fact that, when, in the Northern Assembly, the report on the Sabbath was presented, the clause protesting against Sunday newspapers and games was vigorously attacked by two ministers.

Dr. J. A. MacCallum, of Philadelphia, opposed the reference to Sunday papers, on the ground that he had seen on the Sunday before two ex-Moderators of the Assembly and several members and secretaries of Church boards buying Sunday papers and reading them at the breakfast table. He declared that they were doing right, and quoted in defence of his position the remark of one of the professors in one of the Seminaries that a pastor could not do his work efficiently unless he knew what was going on in the world and in his own community. His remarks brought forth applause, and when the vote on the amendment was taken, he was supported by half as many votes as the other side.

Dr. L. A. Gates, of Buffalo, tried to have stricken out of the report any denunciation of Sunday games and sports. He, too, received some support, but not as many votes as the defender of the Sunday paper. These two incidents are straws showing how the wind is blowing. Times have indeed changed, since the days of our Scotch forbears, when reputable ministers, representing influential city Churches, will boldly advocate such changes in our Sabbath observance, and find even a minority in sympathy with them.

Our opposition to the Sunday paper is not based upon the charge that it requires Sunday work in the printing office. Any newspaper man knows that the work done is done on Saturday, and that of the two days, the Monday paper is the greater sinner in this respect. We base our opposition on other grounds. In the first place the Sunday paper violates the quiet and sanctity of the Sabbath by filling our streets with business cries and it tempts young boys to roam the streets selling papers, and thus deprives them of the instruction of the Sabbath Schools. Then it so engrosses the minds of men with what is going on in the world that what is going on in heaven has no interest for them. The man whose mind is filled with the happenings of the world, as set forth in the Sunday paper, has little room for Bible truths or spiritual lessons. God has wisely planned

for man to devote one day in the week to the sole consideration of spiritual matters. If you crowd in worldly matters you interfere with God's plans to the detriment of man's better nature.

Those who expressed such views concerning Sunday papers and Sunday sports may not be sinners above other Galileans, but on the other hand, there may be many others in our churches who would be found to have similar views, if they would express them with the same openness.

There are no doubt many in Presbyteries and Synods who keep silent when such resolutions are passed and who continue to do these things, on the ground of personal liberty. With such we have no quarrel—to their own Master, they must stand or fall.

Rev. Dr. R. F. Campbell, pastor of the First Church, Asheville, in connection with the Ministerial Association of that city, has been engaged in an effort to eliminate the Sunday paper. The press of the State, in the spirit of Demetrius, the shrine maker of Ephesus who opposed Paul preaching against idol worship upon the ground "that by this craft we have our wealth," is up in arms against the proposal to forbid the Sunday paper. It may be too much to expect that the Asheville preachers will succeed, but they have at least borne their testimony and placed the responsibility for the Sabbath paper upon the readers of the same whether they be saint or sinner, layman or preacher.

Since writing the above the following extract from a sermon on the Sabbath, preached June 8th by Rev. Hay Watson Smith, pastor of the Second Presbyterian Church, Little Rock, Ark.: "I know that Sunday baseball, tennis or golf cuts across the grain of the early training of many people I am talking to, but I believe it is right. If the time comes when Mr. Balding can get these boys together again to play baseball, I am going to play with them. I am going to do it to get acquainted with them, to show them that religion is not a narrow thing that cannot enter into a boy's pleasure." "If they do these things in a green tree, what shall be done in the dry?"

"The Vicious Circle."

Logicians warn us against the vicious circle, and assure us that nothing is more common in argument, either public or private. However that may be, we are convinced that the Southern Presbyterian Church is also suffering from the vicious circle. If one will take the pains to consult and compare the Minutes of our Assembly for the past ten years, he will find that a few men have constituted the material from which nearly every ad-interim committee has been formed, and also have represented our Church in all outside organizations.

When we examine the speakers at the various Conferences of the laymen we find that they too have gone in a circle. Then when the Moderator of each Assembly goes to form his committees, he seems to feel bound to select the chairmen according to the same rule. Believing as we do in the parity of the ministry we would protest against this circular bestowal of honors. It tends to discourage the humble men of the Church, and it also tempts the chosen ones to imagine that they are made of finer material than their brethren. In the ranks of these village preachers you are apt to find "some mute inglorious Milton," or a "Cromwell guiltless of his country's blood."

It is never safe to judge according to appearance. For example, at the last Assembly there was present the pastor of two weak churches. Judged by appearance he would attract no attention, and on the floor of the Assembly his voice was not heard, yet we doubt whether there was a person who knew more about doctrine, the history of the Church, or things in general. Such men need to be brought out, and the would be leaders given a well-earned rest.



Contributed



"Honor Roll" of Churches Increasing Pastors' Salaries

Different Viewpoints—No. 2—The Physical Versus the Intellectual and Spiritual.

By Rev. W. H. Miley, D.D.

IN a former article, attention was called to the fact that various Unions, Brotherhoods, Fraternities and other organizations had taken concerted action for increased wages, larger salaries and better income to meet the tremendous increase in the cost of living. This call has received favorable response in almost every quarter from the Government down. From the very nature of the case, ministers, however great their need of an increased income, can say but little, much less think of trying to enforce it by methods used by others. Realizing this fact, many of our churches have voluntarily increased their pastor's salary, and done it nobly. We believe one reason why others have not done so is found in the different viewpoint of "Self Versus Service" as set forth in the previous article. Close akin to this is Viewpoint No. 2.

The Physical Versus the Intellectual and Spiritual.

The merely physical things of this world are so tangible, and press so closely upon us, that we are apt to fix our attention, if not our affections on them, and attach undue importance to them as compared to things loftier and more enduring.

Our meaning here may be illustrated by two advertisements that recently appeared in parallel columns of one of our leading papers. One of these was for a barber, and offering a straight salary of \$25.00 per week—\$1,300.00 per year, and to this was added a bonus of 60 per cent of all income over a certain amount—the bonus amounting to perhaps several hundred dollars.

The other advertisement was for a school teacher, offering \$65.00 per month—\$520.00 per year. Four months of the year he not only draws no salary, but often spends a large part of that time in labor and expense in preparing for better service. The absurdity of this situation ought to be apparent to every one. About the only accomplishment the barber has is in the use of a razor and pair of scissors. He has spent a few months in acquiring his skill to be used on the physical wants of his patrons.

The teacher has spent many years of labor and expense in preparation for his work. He is devoting his time and talent to the intellectual, moral, and, if a true teacher, spiritual uplift of those about him, training our sons and daughters to be leaders in the affairs of life that make for the peace and safety of the world. Yet he receives less than one-third the salary of the barber. Along with the teacher comes the minister. No congregation cares to listen to a pastor or evangelist that is not well prepared for his work. He is expected to be a leader in all that pertains to the betterment of the individual, the community and the nation. He is an "Under Shepherd" in every sense of the word, seeking to protect, nourish and train men in the physical, intellectual, moral and spiritual world. He is concerned in all that affects men for time and eternity. Few people realize the deep interest felt by their pastor in their every joy and sorrow, and especially his deep concern for their spiritual welfare. We recently heard an intelligent business man criticize a minister for drawing a contrast between the salary of the average minister and the railroad engineer. The business man said: "There is no comparison between the two. Think of the feeling of responsibility the engineer must have for the lives of his passengers!"

That man simply had no conception of the weight of responsibility that rests on the heart of the faithful minister, concerned as he is, not simply for the life of the body, but for the life of the soul. Yet how meager often is his support! The whole situation reminds us of the following:

School teacher to her pastor: "Doctor, this question of microbes is getting on my nerves. I can't read a paper that does not warn against them, until I can almost see them crawling everywhere."

Her pastor: "But, my dear friend, that is something you and I need not worry about."

Teacher: "Not worry about microbes! Pray why?"

Her pastor: "Because no microbe could live on our salary."

We hear a great deal today about strikes and threatened strikes, but if the wage of the laboring man were lowered to the average salary of the teacher and preacher, a cry would be raised that would be heard from shore to shore.

We are not criticising the paying of a liberal wage in the business world, or field of labor, but the failure to provide proportionate remuneration for other things. We are forced to look at these things in a practical way, and under present conditions, the prospect is not reassuring to one planning for life's work. The contrast in remuneration is too great.

A boy and girl grow up together as friends, and pass through high school as sweethearts. The girl takes a three months course in a Business College, and steps into a position that pays her \$100.00 per month.

The boy feels called to the ministry, takes a four years' course in college, and spends three years in a Theological Seminary, seven additional years of labor and expense. He graduates, and is offered a field that promises \$50.00 per month—half as much as his girl friend has been receiving for seven years. But, some one will say: "Business is business, and the money it promises justifies the larger investment."

But that is the very spirit against which we are protesting. The more important and abiding work is not with the physical, but the intellectual, moral and spiritual. "A man's life consisteth not in the abundance of the things which he possesseth." Gain is not godliness, and "Riches are not forever." "The things which are seen are temporal; but the things which are not seen are eternal." The safest investment, and the one that yields the largest dividends, is the investment in the moral, intellectual and spiritual life. And the sooner we put first things first, giving to each its proper value, the sooner will we climb to loftier things.

Here is where Micah made his fatal mistake—Jud. 17-18, "The man Micah had an house of gods, . . . and consecrated one of his sons, who became his priest." Shortly after that a Levite came to Micah's house: "And Micah said unto him 'Dwell with me, and be unto me a father and a priest, and I will give thee ten shekles of silver by the year, and a suit of apparel, and thy victuals'"—about \$65.00 and his board. Micah knew that the Levite was not allowed to engage in secular affairs, and that his son could go back to herding the sheep, and probably make ten times that much. So he struck the bargain with him, went on worshipping his gods, starving the Levite and crying, "Now know I that the Lord will do me good seeing I have a Levite to my priest."

But it was not long until Micah was crying after the Danites, "Ye have taken away my gods which I made, and the priest, . . . and what have I more?" Micah had lost all. Is it not for a similar reason that there are fifty thousand vacancies in the teaching forces of the schools of our country, a great scarcity in the supply of ministers, and other troubles that are hard to meet, while we are in danger of losing all that is worth while?

Davidson, N. C.

The Present Dearth of Parsons

A Very Ancient and Troublesome Problem.

By Rev. C. E. Raynal, D.D.

ONE of the hardest and most perennial of all pious problems is that which the Church urges upon the people's attention in the various expressions of that question: Why do not more young men seek to enter the Gospel Ministry?

This question is the theme for numberless sermons and the inspiration for continual prayer. It is inquired into by lonely students burning midnight electricity, and is discussed by multitudes in those great gatherings of ecclesiastics mistakenly called Laymen's Conferences. It forms the subject for special pamphlets, for repeated communications to the Presbyterian Standard, for committee reports to Presbytery, for resolutions by Synod, and is a venerated member of that body of spiritual questions and answers called sessional narratives which are digested each year by stated clerks and sent up to the General Assembly. The question however stated, however discussed, however answered, always ends with the indispensable formula: "Pray ye therefore the Lord of the harvest that he send forth laborers into His harvest."

This problem has always been discussed by the Church and always will be. In its very nature it is co-extensive with time and can end only in eternity. It has no final terms of statement, it has never been settled by an Ecumenical Council, and any possible answer will leave it still to be debated by succeeding generations. It would be impossible to add anything new to the already vast literature on the subject and so the present investigation is intended purely as a work of supererogation. The only possible excuse for this paper is found in the fact that someone must write it, no matter who refrains, and besides it may afford an opportunity for saying some very detached and impertinent things.

Of course it would be perfectly orthodox to answer the question by saying that more young men do not seek to enter the Gospel Ministry because more young men are not called of God to do so. If this answer were given it would be in substantial accord with the fundamental conception, firmly held by the Church, that the ministry must be so called to its task. But such an answer would leave us face to face with the inscrutable, and the discussion would have ended before it was fairly begun. Another approach to the same result would be to say that more young men do not seek this sacred office because the Lord already has about all the preachers that He wants. When we remember how many denominations there are that ought to be united, and how many there are that apparently cannot be united, and how many there are that ought not to be at all, we can readily see that there might be all the preachers that God wants and yet not enough to go around. The problem of too few candidates would then resolve itself into that other problem of too many Churches. But while such an answer might be our problem's end, it would undoubtedly be the beginning of endless strife, and so all haste is made to affirm that this answer would be, at best, only a partial solution.

And then to answer this problem by affirming that more young men do not come forward because the Church has not called them, would be to meet a bold and unanswerable denial. In disproof of such a slanderous suggestion all the activities described above could be cited—activities of talking and writing, activities of appointing committees and voting resolutions, activities of overtures, pamphlets, exhortations and earnest, fervent prayer. Who would dare say that the Church had been recreant here, or that she had not, by every means at her disposal, called young men to the Gospel Ministry. There is all this literature on the subject which he who runs may read, and the printing press is still at work. Legible documentary evidence, good in any court, would dispose of such an answer.

But it will never do to acknowledge humbly that we do

not know the answer, and so we will divide the subject, in purely arbitrary fashion, as Caesar did Gaul and as every preacher does a text, into three parts and proceed as follows:

1. Looked at from the young man's point of view there might be several reasons why he feels no very compelling desire to enter the Gospel Ministry. He might be able to say to the Church in spite of her really vociferous calls, "I can't hear what you say—your actions speak so loud."

For instance the young man who considers the Gospel Ministry has to face at once the fact that the Church has never made her call an effectual means of livelihood. The ministry in the world today, while rated as one of the learned professions, is paid less for its labors than the brick-mason or the village blacksmith. With himself, his future wife, and his inevitable offspring, to feed, clothe, warm and educate, the young man knows that his monthly, quarterly, or semi-monthly stipend will leave him, either in debt to the world, or in the most common obligations that a man owes to his wife and children, naked in the sight of God. He knows that he will be expected three times a week to speak to the Church upon subjects which have to do with all the manifold wisdom of God, and yet he will be absolutely morally debarred, by poverty, from clothing his soul even with such rags of inspiration as an adequate library would afford. Such a thing as an occasional return to the Schools of the Prophets or a brief visit to the fountains of all wisdom and understanding, except such as Chautauqua offers, would be beyond his utmost horizon of hope. The vow of poverty which he takes when he feels the ordaining hands of Presbytery upon his devoted head will be dark for him with somewhat the lurid meaning of Dante's legend—"All hope abandon ye who enter here."

The young man considering this office is confronted also with the certainty that, with a training requiring seven years in the schools and an apprenticeship extending over an indefinite term thereafter, he will have the briefest period of mature service known to any trade or profession whatsoever. At the age when any ordinarily successful business man, lawyer or physician is just entering upon security and comfort he will be doomed to the consecrated shelf. No Church will call him at that age unless so poverty stricken that no other course seems open, and any Church encumbered with him at that age will earnestly desire to relieve him of the cares of so important a congregation. As he reaches that ripeness of wisdom and that understanding of his office that only age can give, he will certainly return to the byways and hedges or his congregation will thenceforward wear an air of sacrifice and martyrdom visible to all beholders.

Besides this the Church makes it clear to his vision, beyond any need of spectacles, that the preacher holds the most insecure office known to man. Any disapproval on the part of a minority, even the smallest, can be made so general in apparent effect that if the parson does not move—mainly because he has nowhere to move to—he will continue in his pastorate in bitterness of spirit, earnestly desiring to be translated and with the offering up of prayers and supplications with strong crying and tears unto God. Not unknown to the young man is the experience of certain preachers of his acquaintance who, having spent freely and without hope of worldly reward, all that they possess, have been given to understand with brutal clearness that the peace and growth in grace of the congregation of saints will best be served by their resignation. He will have but two open doors of glory before his vision haunted eyes: the one will be to die and go to his eternal reward, and the other will be to get a call to a wealthier congregation.

The young man also knows that while his heart may be

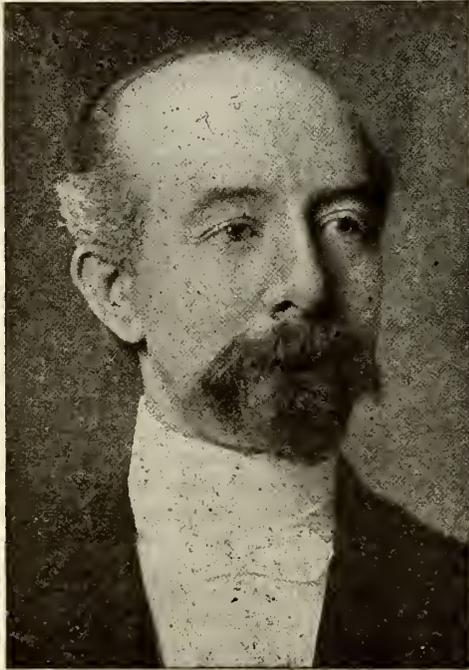
(Continued on page 9)

The Twin Conventions in Atlanta

By S. W. Grier.

AFTER a three days' meeting in progressive and beautiful Atlanta, with an attendance of men and women which in numbers possibly fell short of pre-convention expectations, but in zeal and consecration left nothing to be desired, the Sixth General Convention of the Laymen's Missionary Movement and the First General Convention of the Woman's Auxiliary passed into history.

It is a significant fact that in these super-busy times in



Dr. Egbert W. Smith, just returned from the Orient with a great missionary message.

which we are living men by hundreds will leave important work at home and travel far to sit for three days of intensive study of the things of God. The explanation is these are troublous and thought provoking times, these days of readjustment, and thoughtful men are coming to realize more and more that just the principles learned in such a school and applied in business and social life, are the principles that will solve their problems.

The Convention Homes.

The two conventions had separate meeting places for the day sessions but largely the same program; in the evening a joint meeting was held.

The men's meetings were in the Wesleyan Memorial Methodist Church, a beautiful and commodious building; the women's in the Baptist Tabernacle, made famous during the pastorate in Atlanta of Rev. Len Broughton as the Len Broughton Tabernacle. The latter place had become for the time being quite "a woman's hall with flowers in her hair," for beautiful palms and ferns and exquisitely executed missionary posters, and large Japanese parasols suspended over the Foreign Missionary literature tables, labeled her "For women," and lent an indescribable charm.

Missionary Posters.

These posters attracted much attention so instructive and so beautiful were they, and one heard with interest that they were designed by Miss Isabel Arnold, whose connection with the Foreign Mission office has educated her in sympathy as well as in understanding of all phases of mission work.

Some Happy Features.

There are many charms about a convention of this kind: the meeting of friends from distant states, the happy greeting of old friends, the making of new ones; the seeing the leaders of the church and the learning to know personally her missionary heroes.

The Pageant.

This convention was particularly happy in its number of missionaries present, and especially from Korea, and there was nothing more impressive in the entire convention than the Korean Pageant participated in by these missionaries. Korean life in its pathos was made to live before the eye as no mere reading of books could make it live. The native wedding and funeral and the home life of the Korean moved one with pity, while the Church scene in which Dr. Reynolds conducted the service, impressed one deeply with the air of reverence and earnestness so apparent in the worshippers. The pageant was under the management of Rev. Mr. Swinehart and the following Korean workers took part: Revs. S. D. Winn, L. T. Newland, J. C. Crane, John McEachern, W. D. Reynolds and W. A. Linton, and Misses Emily Winn, Lavalette Dupuy, Lillian Austin and Ethel Kesler and Mrs. M. L. Swinehart.

And missionaries from other countries were present also to move the heart with the Macedonian cry. Brazil, cursed by Catholicism, was presented by Miss Douglas; Africa, with her witch-craft and superstition, by Mrs. Robert King, formerly a Belgian missionary, who married our own Dr. King, and by Rev. F. W. McElroy, whose story of the Dark Continent's longing for the light was indeed appealing; Japan, by Rev. and Mrs. Ostrum; and Mexico, our turbulent next-door neighbor, by Mr. Alfred D. Mason, who had visited the field so recently.

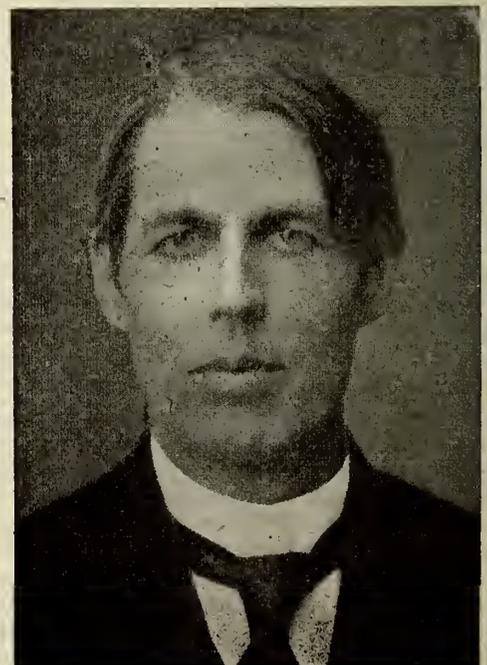
Dr. Smith.

And then what was possibly the outstanding address of the convention was a missionary one. This was from Dr. Egbert W. Smith and was an account of his recent visit to the Orient and to the various Mission fields of the Southern Church. Its humor provoked to laughter at one moment and at the next the immensity of the task of missions, the self sacrifice of those soldiers on the far flung battle line and the fearful burden of the unsaved as Dr. Smith had felt it, moved one tremendously.

The Work At Home.

Ranking equal with the Foreign work is always the work at home.

The opening address of the convention by Dr. Mauze of West Virginia presented most emphatically and earnestly this work at our door. Later in the program Drs. Morris



Dr. T. H. Rice, of Richmond, Va., who brought a deeply spiritual message to the Convention.



Mr. J. B. Spillman, of Columbia, S. C., who believes that Church advertising is worth while.

and McMillan made strong addresses on this subject, while workers in the mountain sections of our southern states brought concrete examples of the needs.

Mrs. Winsborough's excellent address to the women was also on Home Missions. She presented the biggest, because the nearest home, challenge, the call to elevate and evangelize the negro right in our back yards. Mrs. Winsborough handled this great subject in a practical and sympathetic manner.

The Young People of the Church.

One of the sensations of the Convention was the charge brought by Mr. Robert McQuilkin of Philadelphia that scores and hundreds of colleges in the United States are teaching anti-Christian doctrines. Mr. McQuilkin has given much time and effort in studying the conditions in the colleges and universities of the country. This charge was the strongest possible argument for the Christian school.

At this time also Dr. Glass spoke on the Sunday School and Mr. Lehmann on the Christian Endeavor. Both of these men have given special study to their subjects and had expert advice to give on developing these, the greatest training schools of the young.

Dr. Theron H. Rice's address on "The Leadership of the Holy Spirit in the Work of the Church" was one of the most inspiring and spiritual messages of the Convention.

At the Wednesday evening session Dr. Charles E. Pratt presented the Interchurch World Movement, and Dr. Lewis H. Chafer spoke on The Seven Major Biblical Signs of the Times.

Something Practical.

The session of the men's meeting on Wednesday morning took a most practical turn. The talks were by men who have "specialized" or who have found out something good and are willing to share it with others. Mr. Spillman on the Church advertising was specially convincing. He has studied this subject and he presented it well. Dr. McGeachy, of Decatur, Ga., when he assured the Convention that young people will have amusements and asked to whom they should look for it, the Church or the World, and when he declared that we had long heard of sounding boards in the Church and now let's have some diving boards, no doubt gave a new line of thought to many a preacher and layman, too. The organized Bible class, a questionnaire for church members and other practical questions were discussed in a most practical way.

But even at this time the spiritual was never lost sight of and the appeal for the family altar made by Dr. Sevier, of Augusta, was excellent. It was rightly placed in the "busi-

ness in the church" conference, for he made it clear that there is no better "home insurance" than a family altar.

Something Inspirational.

The Thursday morning meeting, by way of contrast, was inspirational in character. At this session the Convention reached high water. Dr. Dobyns opened the session with an address in his own inimitable style on Stewardship as God's Word Teaches It. Dr. Poteat of New York followed with "Stewardship of Property," and Dr. Doughty on "Releasing the Power of the Church Through Prayer." Each speaker carried tremendous inspiration to his hundreds of listeners.

Mr. McQuilkin of Philadelphia closed this service with a talk on The Victorious Life, which, while beautiful, sounded to one listener at least like a close approach to the doctrine of sinless perfection.

And Now For the Test.

The sessions closed Thursday night with a stirring address by Dr. J. Campbell White on "Will We Accept the Challenge of the Hour?" and forth from the Convention hall went the men and the women who had listened so earnestly, to put to the real test the good of the Convention.

Should we not live better and practice these precepts we have learned in our social, civic and religious life, then it were good for us if we had not sat at the feet of these leaders; or as Dr. Doughty expressed it: "If any man goes out of this place without his life having been shaken to its foundation, then it were better he had not come."

Some After Convention Thoughts.

There is nothing that adds so much to a meeting as hundreds of men's voices lifted up in the great hymns of the church. The convention quartet, composed of former members of two Union Seminary quartets, Rev. Messrs. S. K. Phillips, C. B. Craig, C. V. Carson and W. T. Mann, added variety and charm to this part of the program. No more beautiful sermon was heard than "The Riches of Love in Christ Jesus" as sung by these young men.

* * *

There is a lot of repetition in the speakers on the programs of these Conventions. Some speakers have appeared on practically every program since the initial meeting. The Presbyterian Church and the church at large have too much talent for any man to be over worked.

* * *

Agnes Scott College is a household word in many homes, the alma mater of many of the South's fairest daughters. The reception that Dr. and Mrs. Gaines tendered the ladies of the Convention on Wednesday afternoon afforded an opportunity to many to visit the college for the first time and to many others to renew happy memories. This was the one distinctly social event of the Convention.

* * *

An open conference, or old-time "experience meetin'," was held Thursday afternoon, conducted by J. Campbell White, and it did one's heart good to hear business men, many of whom have achieved great success, testify that New Testament principles will do to sell goods by on Monday as well as worship the Lord by on Sunday. Our old friend, The Tithes, did not fail to bear witness at this session.

* * *

One cannot always gauge the benefits of a convention during its sessions, but must digest at his leisure the abundant food, for nothing is so wearying to the physical man as a strict attendance on the sessions of a convention. One member found herself after a strenuous day and a popular night meeting at the auditorium, in her room at eleven o'clock with a report to prepare, weary in body and mind, without an idea, and with notes a foot high in short hand that she could not read, and if, when at 2 a. m., she crept into bed, it was to the tune of "Home, Sweet Home," surely it was no reflection on either the spirit of the Convention or the cordiality of the hostess city.

* * *

The Pre-millennial note was strong in the convention. Should one side of a disputed question be presented not once, but many times, and the other not at all? Or rather should

(Continued on page 8)

Montreat Young People's Conference.

By John I. Armstrong.

THE third Annual Young People's Conference at Montreat will be held June 26th through July 6th. The original purpose of this Conference was to get representative young people of our Church together for ten days, to study the whole work of the Church and to train for leadership, under conditions that make possible worthy work and wholesome play in proper combination.

This main purpose has not been changed, but much has been learned from experience and there will be several new features this year. Special mention may be made of three.

1. *Bible Courses.* Instead of the Bible hour in which all delegates came together heretofore to hear a lecture each working day of the Conference, there will be this year four groups for Bible study. One group will consider the message of the Bible to the individual Christian in his personal devotions, the aim being to help the young people form and confirm habits of intelligent, devotional use of the Bible. Another group will study the social message of the Bible. A third group will have a class in the use of the Bible in personal work, and a fourth group will consider the Missionary message of the Bible. Each of these groups will work under the direction of an experienced teacher and the managers of the Conference are hoping for great results from these Bible courses. It may be said in passing that this new feature of several Bible courses was arranged after repeated requests from the young people who attended former Conferences.

2. *Joint Conference on the Work of the Church.* This new feature is also in answer to requests from former delegates. Formerly there were separate Conferences on each department of the work and delegates selected the Conferences they wished. This year there will be one Conference, meeting each working day, under one leader, who will arrange for the proper consideration of each department of the work in a united whole. Methods of work will be presented in a practical way by actual demonstration.

3. *Story Hour.* Each afternoon a story hour will be conducted for demonstration and practice in the art of storytelling as a means of missionary and religious instruction.

Text Book Courses. Four of these courses will be offered, one by the Foreign Mission Committee, one by the Home Mission Committee, and two by the Committee on Sabbath Schools and Young People's Work. Leaders of delegations should see that delegates select text book and Bible courses so as to take back from the Conference to the home Church the broadest and fullest message possible.

Recreation. Every afternoon and all day July 2nd (Stunt Day) will be devoted to the various forms of recreation and social and athletic activities. Competent leaders will direct all these activities. Delegates are requested not to plan for trips away from Montreat during the time of the Conference. Such trips interfere with the Conference, not only for those who go, but for those who do not go.

Who Should Go? Young people between 16 and 25 years of age who will make leaders in the work of the home Church are the ones the Conference is planned for. All who select delegates are requested to observe these age limits. In addition to the young people between 16 and 25, all leaders of young people's work in local churches and in Presbyteries and Synods will be cordially welcomed. The managers want and expect all who come to have a good time, but every delegate is expected to give attention to the work of the Conference, during working hours, according to the regular daily schedule, and to confine recreation to the time set apart for this purpose.

Expenses. There are no special railroad rates this year. Black Mountain is a regular summer tourist point and local ticket agents should be asked for information about the cheapest way to buy tickets. The Conference fee is \$3.00 and the charge for board and lodging for the Conference period is \$17.00. Transportation from Black Mountain to Montreat and back, and books and incidentals will require three or four dollars more. A safe estimate of expense is

\$25.00, in addition to traveling expenses, which will of course depend on distance and mode of travel.

Program. A full program is being printed and will be sent promptly on request. Write to Jno. I. Armstrong, P. O. Box No. 330, Nashville, Tenn.

The Twin Conventions in Atlanta.

(Continued from page 7)

a controverted question be presented in a Convention of this kind at all?

* * *

Speakers, and this applies especially to the women, should speak so as to be heard. Much that was good was lost in the women's convention because the speaker's voice was weak.

* * *

Dr. Dobyns says to successfully answer the question of stewardship to God we must answer four questions: 1 Cor. 4:7; Luke 16:5; Mal. 3:8, Ex. 4:2. Look these up and see if they solve the stewardship matter for you.

* * *

Mrs. E. C. Cronk's address to the women on "Sighs or Service" made such a strong appeal to consecrate what we have and not sigh for what we have not that we would every woman and man, too, in the church could have heard it.

* * *

Possibly no one thing adds so much to the success of a session as a good leader. Mr. Alfred D. Mason made the best we have ever seen. He had the right word for every occasion. Nothing lagged while Mr. Mason presided.

* * *

Mrs. Winsborough made a delightful presiding officer at the women's meetings. Her tact and consideration were unflinching. Mrs. Winsborough is fast becoming as much an essential to women's conventions as Mr. Rowland is to men's.

* * *

Dr. Wells of Wilmington made a wonderfully fine appeal for a church paper in every home. The wonder to us was that any man could leave that building without having subscribed for the Standard at least, and the other papers if he could afford several.

* * *

Generally speaking the man who talks for over an hour at a convention with a full program is talking unpopularity to himself.

* * *

Mrs. Booker T. Washington was a speaker at the women's Convention who was heard with interest. She presented the cause of her race with dignity and earnestness.

* * *

South Carolina's women had a record to be proud of. Their's was the only Synodical that reached the standard of excellence, every Presbyterian in the Synodical having reached this standard. This announcement made in the Convention was received with enthusiastic applause.

* * *

Silk banners were presented as awards for the largest attendance at the convention to four Atlanta churches and four out-of-town churches. The Atlanta North Avenue Presbyterian Church received the banner for the largest number of delegates attending, while the Central Presbyterian Church received the banner for the largest percentage of membership attending. The Atlanta Associate Reformed Church was awarded the banner for the largest number of women, and the Kirkwood Church that for the largest percentage of women.

The Chester, S. C., Church was awarded the banner for the greatest number of men, and the Durham, N. C., Church for women. The Raeford, N. C., Church had the largest percentage of men present, and the Trenton, Tenn., Church the largest percentage of women.

* * *

The local committee on arrangements had made every arrangement for the convenience and comfort of their guests and left the visitors nothing to wish for. Atlanta is an ideal convention city, her people cordial and gracious.

The Present Dearth of Parsons.

(Continued from page 5)

charmed with the pastoral beauty of the Scriptural ideal of this office, he will have small chance of ever realizing that ideal. The conception of the preacher as a shepherd feeding his spiritual sheep and safely folding them, is to his eyes blurred by the vision of the preachers he knows busily impersonating Noah. For more like the Ark afloat upon the troubled waters of the flood, is the Church, than like the peaceful fold, star guarded and angel visited. Instead of sheep, his eyes behold every living thing of all flesh, of birds, of cattle and creeping things after their kind—male and female. No worthy young man would fear to become a shepherd of sheep, but looking at the preachers that he knows he sees that their normal attitude is that of men anxiously and uneasily on guard against something that the hypothesis of tending sheep would utterly preclude.

2. Secondly, as the young man's parson always says if his discourse is properly articulated, the influences under which he must grow up in the home of his saintly parents are such that no very strong impulse toward the sacred desk seems possible.

America has placed the rewards of genius as entirely in the world of business as Germany has placed them for the last fifty years in her tremendous Army. The young American of today lives in a home where the national standards are evident in every room and apparent in every word of conversation. If fate has cast his lot among the well to do he is cushioned upon fair upholstery; his feet tread upon good rugs; his going forth is upon the wings of the wind in an expensive automobile, but his home is innocent of the furniture of good books. He hears momentarily, after the brief hour of family prayers, the highest estimate placed upon all things measurable in the terms of money, but in direct contradiction to the implications of family prayer—he knows that the things of the spirit are not so ratable. If born in a home of poverty he is even more cognizant of the importance of the *e pluribus unum* in which we trust.

In an atmosphere surcharged with the restless energies that make up our present life what room is there for the influences of a culture that can tend to respect for ideas other than those native to material ambitions, or that can give a background of fine sentiment and convictions necessary to the creation of a prophet of God? How can the young man escape the influences received with his mother's milk, and confirmed in his father's daily walk and conversation? The young man is not a fool. He learns by many infallible signs that the thoughts of the mind, the emotions of the soul, the high calls of youthful inspiration are not of ponderable value among the people of his little world at home, and are still less likely to seem of practical use in the larger one where he must spend his life.

If the men about him feel energetic they go out and make some money. If their hearts grow hungry for companionship they go to the club. If their minds are restless they do not seek the gracious vehicles of ideas found in books or in intelligent conversation, but the relief afforded by a high power automobile. If they feel weary from a surcharged week of energy they go to Church and drift softly into the oblivion of innocent slumber. The young man understands, as a general thing, what he sees. And he values the Gospel Ministry at the exact rating given it in his world. He has never been able to find a preacher's name in Bradstreet.

3. And finally; the young man may escape the influence of the world, the flesh and the devil, but he cannot escape the impressions made upon him by the ministry itself.

He can certainly feel no very vast or irresistible impulses toward a long tailed coat and a limp backed Bible. He sees in the world of forthright men and women a sort of tertium quid—a thing that gives the impression of belonging to neither sex. This phenomenon impinges itself upon his consciousness in a way that carries with the effect produced, the inescapable suggestions of an anxious uncertainty, and a humble and apologetic desire not to be kicked.

He may picture to himself the blazing heroism of a

prophet of God speaking, not what men desire to hear, but all that God commands him. He may remember the noble figure of Paul moving alone between the world empire of Greek philosophy and the universal sway of the Roman Army and see that figure tending resistlessly toward the creation of all modern civilization. He may think of Calvin, undeterred by the casuistry of what is Caesar's and what God's, creating a decent city out of a corrupt Geneva. He may recall John Knox whose pulpit was more effectual than Scotland's throne, and whose prayer stormed at the gates of Heaven with the cry "Give me Scotland or I die." But to save his life he cannot get away from the thought of mush when he sees or hears the modern parson functioning.

Like people, like priest, the old prophet scornfully taunts us. The people have what they want, and they have undoubtedly procured what they have paid for. It is to be suspected that nowhere else on earth do they get so little for nothing as in the matters of their religion.

As things now stand there is but one power that can induce the right sort of young man to seek the Gospel Ministry, and this power is the irresistible call of God. That some such men have always heard the voice of God and heeded it, should be the cause for our confidence still. But until the Church can show before the Lord a desire more earnest than can be expressed in yearning paper resolutions or even prayers that it does not mean, we will have to rest the problem where it stands.

But and if the people want some better things and by deeds can prove it at the throne of God, then will their cry bring His answer to their questioning souls when they say each to the other: "Pray ye therefore the Lord of the harvest that he thrust forth laborers into His harvest."

Statesville, N. C.

The Young People's Conference.

By Rev. J. G. Garth, Executive Secretary.

The Young People's Conference, which closed June 8, was a far greater success than was expected, but God often gives us more than we ask. When the president and secretary of young people's work of the Woman's Auxiliary came to the chairman of Synod's Committee and proposed that we carry out the Synod's order to put on this conference, it was undertaken with much trepidation and anxiety. But the committee voted for it, and a committee of arrangement was appointed that met March 18 in the chairman's room at the hospital, and the conference was launched. The Woman's Auxiliary put its organization at the disposal of the executive secretary, and the secretary is free to admit that the success was due to the faithful, sympathetic, joyful cooperation of that splendid society of women of this Synod. They furnished nearly two-fifths of the money, the other being raised by Dr. Henderlite, they helped Dr. Richards advertise the conference, they persuaded many young people to come, and some of the leaders came themselves. The Charlotte Auxiliary circles furnished much of the linen, supplemented by the hotels and the Presbyterian Hospital. And so, through many slept three in the beds, and the gymnasium was full of boys, on cots, all seemed to be comfortable. Queens College gave us excellent fare, and made the bill for exact cost. The beautiful and convenient grounds and buildings were all that could be desired for class work and recreation.

The program was fine. Dr. Rice's Bible hour was a wonderful inspiration, and the leaders of the study classes, engaged the interest and application of their pupils. Miss Harpham, of Salisbury, taught "Fifty Years in China;" Miss Berry, of Atlanta, "The Task That Challenges," Dr. Morris' book; Rev. H. C. Hammond had an enthusiastic class in "Making Life Count;" Dr. Sweets had a class in Christian Education and Miss Elizabeth Shields, of Richmond, led one in Sunday school work, while Mrs. W. B. Ramsay gave some idea of the Woman's Auxiliary and its work. The Young People's Conference each day was supervised by Miss Shields, who came as the representative of Dr. Gil-

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News of the Week



The N. C. State Nurses' Association, which met recently in Asheville, will meet in Charlotte in 1920. Resolutions adopted asked Congress to enact the Lewis Raker bill to provide military rank for army nurses. The association offers its aid to the Red Cross in giving instruction in practical nursing and hygiene and decided to give more time to public health nursing activities.

The Travelers' Protective Association of America, in session at New Orleans, sent a cablegram to President Wilson expressing confidence in his course at the Peace Conference.

The standing committee of the Irish Unionists Alliance has resolved that this committee of Irish Unionists, representatives of both the North and South, indignantly resent the intervention of the American Senate in pressing the Irish problem on the notice of the Peace Conference, as questions of Irish Government and administration are purely domestic ones for the decision of the Imperial Parliament.

The strike of the wire employes still continues. Postmaster General Burleson says that it is not justified.

The investigation started by the Republican Senators to prove that the copy of the Peace Treaty found in New York was by the connivance of the Administration has come to grief, as Elihu Root voluntarily testified that Henry P. Davidson brought it over and showed it to him.

Secretary Glass has approved a contract for converted Government insurance held by men in the military forces under which beneficiaries may receive lump sum payments instead of annuity payments over a period of 20 years as at present. The contract was sent to the Attorney General for decision as to the legality of some of its features.

A resolution expressing organized labor's disapproval of war-time prohibition and strongly urging that 2 3/4 per cent beer be exempt from the provisions of the eighteenth amendment to the constitution and from the war-time prohibition measure which goes into effect July 1, was adopted by the reconstruction convention of the American Federation of Labor.

Representative Dyer, Republican, of Missouri, has cabled President Wilson, urging him to exercise his authority by appealing war-time prohibition of beer and light wine, in view of the apparent fact that Congress would not do so.

Those who are informed predict that the Woman's Suffrage question will be a factor in the coming gubernatorial race in North Carolina. Thus far, O. Max Gardner is the only candidate who has spoken in its favor.

The strike at Concord, N. C., has been amicably settled at a conference. The open shop basis has been adopted. The cotton mills have been closed ten weeks.

The three States of Illinois, Wisconsin and Michigan, through their legislatures, have ratified the Woman's Suffrage amendment.

General Candido Aguilar, son-in-law of President Carranza, who is now in Washington, came to the United States to enlist the aid of the American Government in obtaining admission for Mexico to the League of Nations, according to advices from Mexico City.

Churchill L. Godfrey, 32-year-old white man, for whose trial a special term of court was convened by Governor T. W. Bickett, of North Carolina, was convicted of criminal

assault on a nine-year-old white girl and sentenced to be electrocuted August 8.

Southerners in the Nation's Capital including many Government officials paid tribute Memorial Day to the memory of the Confederate soldier and sailor dead buried in Arlington National Cemetery with commemoration services in the Confederate section of the cemetery. Representative Clarence N. Stedman, of Greensboro, N. C., made the memorial address.

Gaston Quin, also known as Lute, who it is believed played a prominent part in the betrayal of Miss Edith Cavell, English nurse, who was executed by the Germans at Brussels in October, 1915, will be tried next month.

Miss Ada Tyler, daughter of Bishop John Poyntez Tyler, of Fargo, North Dakota, suffered a fractured skull in an automobile accident in Raleigh, N. C., and is at a hospital in that city in a critical condition. After operating on Miss Tyler doctors in charge stated that her recovery was probable.

Jubilee services, celebrating the twenty-ninth anniversary of Rev. L. R. Pruette's pastorate in Charlotte, N. C., were held at the Ninth Avenue Baptist Church last week. At both services the audience filled the main auditorium and overflowed into the Sunday school room.

Both Democrats and Republicans demand the early return of American troops from Europe. It is proposed to reduce the army from the 509,000 figure proposed by Secretary Baker to 400,000.

Solicitor Huffman, in Morganton, N. C., averted a threatened lynching of a negro charged with criminal assault.

The new packing company, headed by John A. Hawkinson, formerly vice president of Wilson & Company, which has taken over a number of independent packing plants in various parts of the United States and Canada, will be known as Allied Packers, Incorporated. F. S. Snyder, formerly head of the meat division of the United States Food Administration, and Albert W. Schenck, of Wheeling, W. Va., will be vice presidents, the announcement said.

To preserve a natural flow of wheat from the farm, periodical premiums covering storage charges will be added to the basic price at various guarantee markets, according to an announcement by Julius H. Barnes, United States wheat director. The premiums will not be introduced during July, when basic prices prevailing for the last year will remain in effect. For each succeeding month, however, premiums will be announced 30 days in advance.

Capt. Aycok and Lieut. Brown, British aviators, succeeded in making a non-stop flight across the Atlantic, making the trip in 16 hours and 12 minutes.

Hon. Wm. J. Bryan addressed an audience of 3,000 persons in the Charlotte, N. C., Auditorium, Friday evening of last week, on the general subject of prohibition and our future work.

Professor Edwin F. Shewmate, Jr., for the past three years adjunct professor of English in the University of Virginia, has resigned and will become head of the English department of Davidson College in North Carolina after September 1.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JUNE 22, 1919:
NOAH'S FOREHANDNESS—Gen. 6:5-17; Heb. xi:7.

In a passage of wonderful suggestiveness and restraint the depravity of society is portrayed. Ungodly marriage is placed at the forefront as the main cause of the vicious and unhappy condition of society.

Noah lived in this wicked environment a life of piety; and "he found grace in the eyes of the Lord." This is a remarkable expression; and shows to us not only the loving kindness of God which is the same from age to age; not only that in every age we are saved by grace; but it shows that Noah was the most remarkable man of his generation. As God raises up men in all ages to do his will, so He raised up Noah; and Noah responded nobly to the high calling of God.

In an age universally corrupt it was no trifling matter to defy the spirit of the age. In a society gone mad in its materialism and pleasure seeking, it was a notable thing that the patriarch heard the voice of God at all; and having heard it that he implicitly believed so remarkable a message. Paul's—or was it Apollos?—interpretation is that "By faith
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Reduced Rates for Montreat Conference.

By Rev. R. C. Anderson.

Tickets will be on sale for the Montreat Conferences at reduced rates on dates given below. Full fare will be charged on going tickets one way, and return tickets will be sold for one-third of the price of the regular fare on the following conditions: Certificates must be secured on purchase of ticket showing that full fare has been paid, and return tickets will be sold at any time from June 23rd to August 31st, at one-third of the full fare one way, provided certificate is presented, showing that full fare has been paid on going ticket and signed by A. R. Bauman, Secretary at Montreat, and the railway ticket agent at Black Mountain, N. C.

The reduced return ticket is also conditioned on having as many as 250 in attendance upon conference who hold certificates of paying full fare one way.

The dates for sale of reduced railway tickets to Black Mountain, N. C., are as follows:

Young People's Conference, Montreat, June 26-July 6; Conference of Missionary Education Movement, Blue Ridge, June 24-July 3; Southern High School Conference, Y. M. C. A., Blue Ridge, June 24-July 3; Summer School of Student Secretaries, Blue Ridge, June 24-July 19. Selling dates, June 23, 24, 25 and 26:

First General Conference, Montreat, July 7-13; Southern Summer School, Y. M. C. A., Blue Ridge, July 5-20. Selling dates, July 4, 5 and 6.

Women's Summer School of Missions, Montreat, July 13-20. Selling dates, July 11 and 12.

Sunday School Conference, Montreat, July 20-27; City Conference, Y. M. C. A., Blue Ridge, July 22-31; Evangelistic Conference, Montreat, July 27-August 3. Selling dates, July 18-22 inclusive.

Conference on Christian Education and Ministerial Relief, Montreat, August 3-6; Southern Summer School of Social Service and Christian Workers (first half), Blue Ridge, August 4-17; Home Mission Conference, Montreat, August 6-10. Selling dates 1, 2, 3, 4.

Bible Conference, Montreat, August 17-24; Southern Summer School of Social Service and Christian Workers (last half), Blue Ridge, August 16-31. Selling dates, August 15, 16 and 17.

Be sure to inquire of railway ticket agents for these rates,

and be sure to get certificate in buying going ticket, showing that you have paid full fare, for without this no reduction will be given on return ticket.

Christian Endeavor

By Rev. S. H. Hay.

- M., June 23—Loyalty to Country: Ps. 137:1-6.
- T., June 24—Loyalty to God's House: Ps. 84:1-12.
- W., June 25—A Call to the Service—Judg. 6:11-23.
- T., June 26—A Call to Sacrifice: 2 Cor. 12:10-21.
- F., June 27—A Call to Clean Living: Eph. 4:1-8.
- S., June 28—A Call to Righteousness: Amos 5:7-15.

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Topic for Sunday, June 29—What Does Loyalty to Our Church and Country Call for?—Matt. 22:15-22.

* * *

Those who selected our topic for the week have sent us straight to Jesus for an answer to the question, What does loyalty to our church and country call for? They have done wisely, for Jesus is the Truth, and the Light of the world. If men would always go to Jesus to learn duty, and would lean less upon their own puny minds and their vain theories of right and obligation, the world would be vastly better off. Most of the deeper tragedies of human history, from Eden until now, have befallen men because they have assayed to walk by the light of their own limited wisdom instead of by God's revealed rule. We are safe only when we know and heed the counsel of the Lord.

* * *

Jesus makes it plain that we have obligations toward our country that ought to be discharged. When He says Render to Caesar, He means Render to your civil government. Often we hear men proclaiming Jesus' command to render to God His dues, in a jealous sort of way that seems to ignore the fact that He commanded also that we pay all obligations to the state. Disloyalty to our country is definitely a sin against God. No man should regard himself a well-rounded Christian, if he is not dutiful to his country.

* * *

Jesus calls with equal clearness for the discharge of duties that we owe to God entirely apart from the country. We owe Him much that is spiritual and devotional, much with which the government has no concern whatever. We believe Jesus refers here to all those duties which we owe through the church—duties of faith, of stewardship of money, of soul-winning work and prayer, and of practical loyalty to the church as the organized society of those who know Jesus and wish to give a like privilege to all the world. The church is engaged in a purely spiritual enterprise, and Jesus claims in no uncertain terms our utmost devotion to it.

* * *

Surely Jesus teaches also in our Bible lesson that we must not mix our civil and religious duties. What we owe the country and what we owe the church must be kept in separate and unconfounded spheres. The state is not a spiritual enterprise, but the church is. The state is God's natural provision by which men are able to live helpfully together, whether they be Christian or pagan. But the church is a supernatural organism from God for building up in the knowledge and likeness of Christ the souls of men that have been supernaturally born again from above, and for spreading the knowledge of this Christ to all men everywhere. The confounding of our duties to church and state has been the cause of wreckage for both church and state, and a mother of woes for humanity. We should follow the wise counsel of Jesus, and keep them separate.

* * *

Name five qualities a good citizen must have.

Name five qualities a good churchman must have.

If Jesus was the only perfect man that ever lived, in whose example can we find the true balance for a Christian life?

Mooresville, N. C.

Sunday School

By Rev. H. G. Hill, D.D.

LOVE.

Golden Text—"And now abideth Faith, Hope, Love, these three, but the greatest of these is love."—I Cor. 13:13.

I Cor. 13:1-13.

June 22, 1919.

The Word rendered "Charity" in this chapter means Christian Love. Charity is only one form of pious love, that shown to the poor needy and guilty. Christian Love as presented by Christ has many more manifestations. He revealed pity for the needy and sinful, the love of beneficence towards all classes of men, and the love of complacency or delight in His own disciples, so far as they were conformed to His will and likeness. Many admirable things are affirmed in the Scriptures of Christian. It is written "God is Love," and this is the only single attribute chosen to represent God. Love is described as "The bond of perfectness," and it is the only perfect bond of Union between rational beings. Love it is declared is "The fulfilling of the law," and is the only principle that will cause man to obey God's law perfectly. Our lesson presents Christian Love in different aspects.

I. *Love is Essential to Piety.*

A man may have many things given to pious men, and yet be impious, without love. The Apostle says "He may speak with the tongues of men and angels, and yet devoid of love be as sounding brass or a tinkling cymbal." He may have "The gift of prophecy and understand all mysteries, and all knowledge, and yet without love be nothing." He may have the faith of miracles, or "To remove mountains," and yet destitute of love be nothing. He may practice the largest charity or "give all his goods to feed the poor," and still without love is without religion. He may even endure martyrdom, or "Give His body to be burned" and yet if He has not love it will profit him nothing." No gifts nor kind deeds, nor sufferings will prove a person pious if He is devoid of Christian love.

II. *Love's Fruits.*

The Apostle next describes the effects or conduct produced by love. It is an active controlling principle in the life where it exists. Fifteen things are mentioned that love will prompt, and we can easily test its possession by ourselves. "Love suffereth long" and enables us to suffer much from our fellows without complaint or retaliation. "It is kind" like God to the unthankful and the evil. "It envieth not" others' attainments or prosperity. "It vaunteth not itself," it is not boastful. "It is not puffed up" or inflated with pride. "It doth not behave itself unseemly," is not guilty of indecorous conduct. "It seeketh not her own," is not selfish, preferring self to all others. "It is not easily provoked" or readily moved to anger. "It thinketh no evil," does not plot evil, nor treasure it up when done by others. "It rejoiceth not in iniquity," does not find pleasure in evil, done by self or others. "It rejoiceth in the truth," or finds delight in precious truths. "It beareth all things," it nerves to endure all the ills of life. "It believeth all things," all things properly attested however unpleasant. "It hopeth all things," that human experience and Divine promise justify us in expecting. "It endureth all things," that a wise Providence causeth us to encounter.

III. *Love Abiding.*

"Love never faileth." Many things needful in our present life will fail because no longer essential. Prophecies shall fail to be useful or to be given when fulfilled, or no longer required. The miraculous gift of tongues shall cease when no longer needed to attest or proclaim the Gospel. Our earthly knowledge shall vanish away before the more complete knowledge of heaven, just as the light of the stars disappears before the more radiant brilliancy of the sun-

shine. Our temporal knowledge is said to be partial, and is to be supplanted by that which is more perfect. It is compared to that of childhood, when contrasted with that of mature manhood. Our vision here is represented as "seeing through a glass darkly," while in a future life we will "see face to face." The imperfect knowledge of the present state of being, as to God, His purposes, His works and His dealings, will be succeeded by a time when we "shall know even as we also are known." But while many of God's gifts to the Church and our defective temporal knowledge, shall pass away, it is not so with Christian Love. She shall never fail, and the eternal days of God are hers. She shall survive the destruction of the sin-cursed earth, and her life time is eternity.

IV. *Love's Supreme Excellence.*

Love's superior character is revealed, not only by making her represent the Godhead, by showing her to be essential to true piety, by indicating that she is more precious than many of God's gifts to the Church, but by showing her marvelous power over human conduct, and the eternal duration of her existence. But the Golden Text of our lesson contains another convincing proof of Love transcendent excellence. "Now abideth Faith, Hope, Love, these three, but the greatest of these is love." These chiefest of the Graces are all Eternal. There never will be a period when Faith in God, His Works, and His teachings, will not be exercised. There will never be a time in coming ages when redeemed men will cease to hope for some new display of Jehovah's wisdom, goodness and power. There will never come a season in eternity's revolving circles when Love for God, His redeemed and the Holy will fail to be experienced. But while these graces are all unailing and everlasting; the greatest of these is Love. The power of Love, the functions of love, the effects of Love and the results of Love are greater than those of other graces.

Prayer Meeting.

(Continued from page 11)

Noah being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house."

But he had no house when the "warning" came, for it came, and he began to build the ark, twenty years before the birth of Shem—and also when the keel of that unique vessel was laid, he was four hundred and eighty years of age. Yet he believed God, when He said: "With thee will I establish my covenant," etc.

Here then both in the flood itself and in the faith of Noah we have a transaction without parallel.

Surely Noah was wonderfully forehanded. He was laying up treasure in heaven. It was an unprecedentedly long apprenticeship; but it was an unique ministry of building and preaching and conservation. He was to be a new Adam.

The secret of Noah is the secret of every Christian. He discovered the wisdom of life in the beauty and glory of faith in God. This it was—being true to this vision, following the voice that came from the excellent glory—this it was that hewed, and sawed, and chiseled amidst the cypress timber; that animated the voice and heart of the preacher; that trained the children in the household, that kept the life pure and the heart warm, and that withstood in quiet dignity the biting sarcasms and ironic laughter of his age.

When the flood came, Noah was ready. He alone was ready—though God had not hidden this thing from the men and women of that age.

But to them it was only a joke—a huge madness. They said: "Nobody believes this folly except Noah:" and they thought that that universal unbelief made the flood impossible.

God has commanded us to build an ark—not only to save our houses—our own nation: but to save the whole world; and He has told us of the second coming of our Lord Jesus. He has also commanded us to be ready for that great day. Have we faith like that of Noah?

Devotional

IN THE FOURTH WATCH.

There was great excitement throughout the crowd, for they had heard the wonderful Prophet for many hours. His message had thrilled them. The climax was reached when he fed them with the five loaves and two fishes. Is not this the Messiah? Let us make him King. And with that they were ready to make him their King, thinking he would free them from the hated Romans and supply bread to the hungry. Perceiving the tendencies, Jesus forestalled such rash action by dismissing the multitudes, by sending the twelve to the boat and by withdrawing into the quiet of the mountains for rest and communion.

It is only six or seven miles across the lake, but the night is dark and the winds are contrary. For hours the brawny muscled men, accustomed to long, hard days' work, pulled and tugged against the dashing billows. Little progress is made. All through the first long watch they pulled, and still no sign of land. Ten o'clock, eleven, twelve, and still they toss hopelessly on the raging waters. Men like those are not easily frightened. They had seen rough weather before. The third watch, one, two, three o'clock passes, and still the mad billows baffle their weary, exhausted effort. What a night. It is dark and dismal, a night memorable for its storm and blackness. Strong men despair. The waves are filling the boat. But wait. Their eyes are riveted on a strange sight. "A ghost," they cry in terror.

How true it is that the Lord is so often misunderstood. Poor, frail humanity sees only a terrifying ghost. "Jesus is a myth," said the German philosopher, and they left him out of their sky, out of their thought and life. "A mere Jew," say others, and all his life and work is ignored. "A good man," admit others, but his atoning work is spurned. "An imposter," declare the self-righteous. Thus men of ignorance and self-righteousness rob themselves of a Saviour. Yet this same Lord Jesus sees helpless, hopeless men toiling and rowing, rowing and toiling. He knows their danger. He comes in most unexpected times and ways. He comes in mercy, for he knows the rowing is hard, and the night is dark, the winds contrary, and strength is exhausted.

Property losses, bereavements come like floods. Our day becomes a starless night. Did we dream that Jesus sees our loneliness and despair? Can we see a Helper, a Friend, a Saviour, or do we see only a frightful ghost? He has come to help, but can he? Will we let him? He comes to his own and his own lock the door against him. He stands at the door and knocks. He walks unknown with the men on the way to Emmaus and unless they invite him in he will pass by. "He's a stranger, lone and tall," to the seven unsuccessful fishermen in the early dawn, and only a disciple of love can recognize him.

"He comes just when we need him most." Just when we are fearful his voice is heard above the roar of wind and wave. "It is I, be not afraid." Have you heard him? Have you listened? Above all the turmoil and strife his voice can be heard, and the eye of faith can see even in the gloom of the valley or amid the storm at sea. Instead of a ghost, we find a Friend. Instead of one who would destroy we have a Saviour. The storm retreats and the waves are still.

May this not be the fourth watch of the night in the world's darkness? Does he not see the sorrow and the gloom of the soul? Does he not hear a dying world's cry? Will he not come again, and that right speedily, and in a most unexpected way? Even now he is speaking to us, "It is I, be not afraid," or as he spoke to Jairus, "Be not afraid, only believe." The very fact that men deny his return, or exclaim in derision, "Where is the promise of his coming?" is strong evidence that the time is near.—W. H. Jordan.

Home Circle

A BEAUTIFUL IDEA.

When the family came to divide up the personal belongings of an elderly lady, after her death, they were surprised to find every article of any value designated for the person to whom it belonged. She had a number of fine old quilts and coverlets, and to the corner of each piece was pinned securely an envelope telling who was to have the article. The china teapots and pitchers had envelopes inside them, while envelopes were tucked away among the plates and other things. The books, the vases, the bits of lace, the fancy work made by her own hands, and everything of value, was disposed of fairly and accurately. The date on each piece of paper showed that the marking had been done ten years before, when she had no thought of dying, but when she was well able to judge who would best appreciate the gifts she was willing to give them. And the heirs were delighted to find that she had remembered their individual preferences.

But she had done another thing. Along with each signed note, telling which relative was to receive the gift, she had added a little personal history about the article. For instance, one old-fashioned quilt bore this information: "This quilt is for my great granddaughter, Esther Mary H—. It was made by Esther Mary Blake, in 1812, as a part of her wedding outfit when she was married to John Saunders. It contains pieces of every dress the bride had for best up to and including her wedding gown. The pale blue delaine in the corner was a part of her wedding dress." A large, old-fashioned teapot, that had been used to serve tea to the governor of the state years before, was bequeathed to the young woman in the family interested in old china, with a concise statement as to the party on that occasion, and even inclosing a faded clipping from a newspaper telling of the occasion. The members of the family had heard these stories from their relatives' lips many times, but they were more than thankful to have them written out and authenticated by clippings and old letters.

It was such a beautiful idea that many of the heirs copied it at once. They wanted to enjoy their possessions while they lived, and they wanted to know that appreciative persons would get them if they died suddenly, so they wrote out bits of history about their belongings and followed the example of the relative dead and gone. And, what is more, they went home to be more careful and accurate about writing down family history, for they suddenly saw how interesting and how precious knowledge of one's ancestors is. What we are doing and buying now will be of interest to our descendants, and if it were not it helps us in this present life to record the important happenings, whether they be many or few.—Hilda Richmond.

EXPOSED.

When we find fault we expose our own faults. The chronic fault-finder is simply letting every one know that he is to blame. And the man who constantly sees a great deal to be thankful for is unconsciously showing people how much they have to be thankful for in him. There is a searching thrust in the homely lines:

"If you want to live in the kind of a town

Like the kind of a town you like,

You needn't slip your clothes in a grip

And start on a long, long hike.

You'll only find what you left behind,

For, there's nothing that's really new;

It's a knock at yourself when you knock your town,
It isn't the town—it's you."

Neither "knockers" nor "boosters" are created by their surroundings. They create their surroundings.

Presbyterian Standard

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REV. W. L. BOGGS, Circulation Manager.

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Church News

TO LEADERS OF Y. P. SOCIETIES, S. S. SUPERINTENDENTS AND PASTORS:

The Presbyterian Y. P. Conference of the Synod of North Carolina was attended by 200 young people, representing 96 churches. We believe these delegates have a message for their churches and we hope they will be given an opportunity to make a report at an open meeting as early as possible. Sincerely yours,
Mamie McElwee,
Statesville, N. C. Synodical Sec'y. Y. P. Work.

THE DEATH OF DR. J. B. SHEARER.

One by one the "old guard" is passing away. Dr. Shearer was among the last and now he, too, has joined his contemporaries who in times past made the history of the Southern Church.

At the ripe age of 87 years he has passed away, but he has left behind a record of a very busy and useful life. A graduate of Hampden-Sidney College, Va.; of the University of Virginia; and of Union Theological Seminary, Va., he, from the beginning, impressed himself upon the Church as an educator who had a vision. In 1870 Dr. Shearer was elected president of Southwestern Presbyterian University, of Clarkville, Tenn. He held that position until 1888, then came to assume the presidency of Davidson College. While at the Tennessee institution Dr. Shearer introduced a system of using the English Bible as a school and college text book, he being the first educator of note to advocate such a procedure.

As the president of Davidson College Dr. Shearer had what was considered a successful administration, and he was 68 years old when he gave up the more strenuous duties to take second place in the administrative work of the institution.

He was not only an educator of high order, but he stood high as an author. In recent years he wrote "Modern Mysticism," "Studies in the Life of Christ," and "The Sermon on the Mount."

In memory of his wife, who was Miss Lizzie Gessner, of Virginia, he presented to Davidson College "The Shearer Memorial Hall." He was a man of simple tastes, inexpensive habits, but of wide and generous liberality.

DEATH OF REV. A. D. RICE.

A cablegram from China announces the death of Rev. A. D. Rice at his home in Tonghai on May 31. No particulars were given. Dr. Smith left Mr. Rice in apparently good health when he left Tonghai shortly before sailing for home. This is the fourth announcement of death in our missionary ranks in the last few weeks. Mr. Rice leaves a widow, formerly Miss Emma Bissett, of Birmingham, Ala., and four children. His widowed mother went with him to China when he returned from his furlough about two years ago and is now at Tonghai. He has one sister living at Lancaster, Texas, and another in New Mexico. His father, who was a Home Missionary pastor in Texas, died a few years ago. The sympathy of many friends will go out to the bereaved family and especially to the beloved wife, who is left with such heavy burdens of responsibility to be borne in her loneliness so far from home and friends.

PERSONAL.

Rev. Jno. E. Wool's address is changed from Derita, N. C., to Villa Heights Station, Charlotte, N. C.

Dr. A. R. Shaw's address is 1729 Coliseum St., New Orleans, La. He will supply the First Church, New Orleans, until the middle of July.

Rev. Eugene Bell, D.D., of Kwangju, with his two children, is now on his way home, and is expected to arrive the last of this month. His address will be Shelbyville, Ky., Route 7.

Rev. R. A. McLeod's address has been changed from Camp Lee, Va., to Rockfish Gap, N. C. He has been discharged from military service, and has resumed his work in his old pastorate.

In another column will be found a well-written account of the Laymen's Conference, written by Miss Sadie Grier of our office force. It proves that the personnel of our office in the matter of writing, is "to the manner born."

The Synod of North Carolina adjourned last Fall, to meet in Raleigh at a time that would not conflict with other public gatherings, the time being left to the judgment of the pastor and stated clerk. They have decided upon October 28, 1919, at 8 p. m.

On the first Sabbath in June Rev. W. Moore Scott, D.D., who has served the First Church of Savannah, Ga., as pastor for the past eleven years, preached his farewell sermon to the congregation. Dr. Scott goes to Batesville, Ark., where he will immediately enter upon his work as superintendent and evangelist for that Synod.

At their annual meeting on June 3, the board of trustees of King College, Bristol, Tenn., conferred the degree of Doctor of Divinity upon Rev. Thomas S. McCallie, pastor of the Central Presbyterian Church, Chattanooga, Tenn., and upon Rev. J. A. Bryan, pastor of the Third Presbyterian Church, Birmingham, Ala.

The Board of Trustees of Park College, Missouri, on commencement day, conferred the degree of D.D. on Rev. Bunyan McLeod, Ph.D., for a number of years pastor of the Presbyterian Church at Harrodsburg, Ky., and now pastor of Westminster Presbyterian Church, Charlotte, N. C. Dr. McLeod preached the annual sermon before the Y. W. C. A. and Y. W. C. A. of Park College on the evening of June 1. This was the only D.D. conferred at this commencement.

SOUTH CAROLINA.

Pendleton—This church has recently enjoyed a week's preaching by Dr. J. O. Reavis. The services were especially intended for the members of the church, and nearly all of the sermons were directed to them. They were of a very high order, and made a profound impression, greatly strengthening the spiritual life of God's people.

Dr. Reavis also gave a very interesting account of his

visit to our mission fields in Japan and Korea last summer.

One member was received into the church on profession of faith.
Robert Adams.

Kingstree—The old historic Williamsburg Presbyterian Church was dedicated on Sunday, June 8, with appropriate exercises. The dedicatory sermon was preached by the Rev. P. S. McChesney, now of Anderson, former pastor of the Kingstree church and during whose pastorate the present handsome church was built in 1914. On the last Sunday of Mr. McChesney's pastorate in Kingstree, the debt on the church was paid in full and it was eminently fitting that he should return to preach the sermon on this solemn occasion. After Mr. McChesney left Kingstree to accept the call to a church in Anderson in the fall of 1917, the Williamsburg Presbyterian Church was without a pastor until the coming of the Rev. J. G. Herndon, of LeGrange, Ga., in April, 1919. It was for this reason that the dedication of the church was so long postponed.

The pulpit chairs of the church were occupied on Sunday by the only three living pastors of the church, the Rev. J. G. Herndon, the present pastor, the Rev. P. S. McChesney and the Rev. Cuttinow Smith of Chester, whose pastorate of nine years in this church ended 32 years ago, but who is affectionately and respectfully remembered by all the older members of the church. Mr. Smith made the dedicatory prayer at the close of the sermon.

At the conclusion of the services a genuine ovation was given the two former pastors by their loyal congregations of years gone by.

Great Falls—The membership of the church here has been more than doubled during the past year (closing June 1), and many others will doubtless come in as a result of the Orr-Armstrong meeting recently held here. Dr. W. W. Orr, of Charlotte, N. C., preached for us for two weeks, closing June 1. Few men can appeal to the unsaved as Dr. Orr does. There is a gentleness of his method par excellence, and Mr. and Mrs. Armstrong, his singer and pianist, added much to the spirit of the revival.

The results are remarkable. Four hundred and one cards were signed, making profession of faith and asking for admission into some church. And the whole community seems to be really revived. So that the religious life of Great Falls is on a higher plane than ever before.

Greenville, Second Church—An additional ruling elder was ordained and installed in the Monaghan Church, near Greenville, S. C., on the second Sabbath in June. The Sunday School is in a flourishing condition and meets in the new house of worship every Sunday morning. The Ladies' Missionary Society meets monthly on the second Sabbath just after the Sunday School classes. Mrs. William Plumer Mills, who, with her husband, has been doing Young Men's Christian Association work in China, made an interesting talk to the society at the last meeting on "The Needs of China." Rev. Paul Patrick, of Menlo, Ga., will assist the pastor, Rev. J. F. Brown, in a series of services beginning on the fifth Sabbath in June.

NORTH CAROLINA.

The Fayetteville Presbyterial calls upon the various auxiliaries within its bounds to send all funds for the new circulating library to the Secretary of Literature, Mrs. J. T. Johnson, Aberdeen, N. C.

Committee on Evangelism, Albemarle Presbytery, recommends the following appointments—adopted: Farmville and Wake County, Rev. C. Connor Brown; Edenton, Belhaven, Smithville, Rev. Wm. Black; Bethlehem, Hyde county (three weeks), Rev. O. G. Jones; Geneva, Rev. Lewis Collins; Nut Bush, Rev. Peter McIntyre; Weldon, Rev. J. B. Massey; Snow Hill, Rev. H. N. McDiarmid; Payne Memorial, Rev. H. F. Morton; LaGrange, Rev. N. N. Fleming; Pinetops, Rev. R. A. White; Enfield, Rev. T. P. Allen; Fountain, Rev. S. K. Phillips; Young Memorial, Rev. Stanley White.

Belmont—This church has just enjoyed a successful revival which embraced the first two Sabbaths of the month. The pastor, Rev. J. T. Dendy, was ably assisted by Rev. G. W. Belk, one of our Assembly's evangelists, of Hendersonville, N. C. Mr. Belk is a direct, plain, powerful and gospel preacher, and makes no compromise with sin. The attendance was large from the first, and we believe much good has been accomplished. Twelve (12) persons united with the church, eleven by profession of faith and one by letter. Others are expected to join soon. Two young ladies from this church attended the Young People's Conference in Charlotte and four others went as delegates to the State Convention of Christian Endeavor at Burlington. We look for better things in the future.

Sunday School Institute Drive in Scotland County—The Sunday Schools of Scotland County, Fayetteville Presbytery, are preparing with some earnestness to take part in the Institute Drive inaugurated by the Committee on Sabbath Schools of Fayetteville Presbytery. In this drive it is planned to hold a one-day institute in every school in order that all the pupils and teachers may gain the benefits of the Institute.

The purpose of the drive is to enable all schools to obtain a larger vision of their work, to encourage and stimulate weaker schools especially, and in general to emphasize the importance of the Sunday School and make it more efficient.

Our Assembly's Standard of Efficiency Chart will be largely used in every Institute. In Scotland County a preliminary conference of pastors and superintendents has been held appointing the dates for each school in the drive period, July 6-11, and assigning subjects to speakers. It is hoped that increased spirituality and renewed enthusiasm may result under the blessing of God from these institutes.

Wilmington, First Church—On last Sunday morning at the Sunday School, official notice was taken of the completion of forty-seven years of effective and consecrated service in the School by Miss Nellie Cook.

The letter, prepared for the session by Mr. C. W. Worth, and published in last Sunday's calendar, was read. Dr. Wells presented to Miss Cook, in behalf of the session, a purse of \$100.00 in gold, to which she made a feeling response.

It is permitted to very few to serve so long and so well in one department of the Lord's work. Miss Cook has very deeply influenced the life of this church for Christ and righteousness.

She has felt impelled to resign as superintendent of the primary department and Mrs. John Hall has been selected as her successor. Mrs. D. C. Whitted has been named as Mrs. Hall's successor as principal of the beginners division.

—Church Bulletin.

Schedule of Evangelistic Services to be Held in Concord Presbytery During the Present Ecclesiastical Year—Mooreville First, Rev. C. Conner Brown; McKinnon, Rev. J. M. Clark; Back Creek, Rev. S. L. Cathey; Clio, Rev. E. D. Brown; Cooleemee, Rev. J. M. Clark; Stony Point, Rev. J. C. Story; Gilwood, Rev. J. Andrew Smith; Poplar Tent, Rev. J. M. Clark; Salisbury Second, Rev. Wm. Black; Bridgewater, Rev. W. T. Wadley; Bethany, Rev. C. M. Richards; Tabor, Rev. J. M. Clark; Yadkinville, Rev. J. E. Robinson; Davidson College, Rev. C. Conner Brown; Fifth Creek, Rev. J. H. Pressly; Bethesda, Rev. J. T. Hall; Clinchfield Mills, Rev. W. C. Wauchope; Sevier, Rev. T. F. Haney; Old Fort, Rev. J. M. Clark; Siloam, Rev. J. T. Hall; Glen Alpine, Rev. J. M. Clark; Lenoir, Rev. Wm. Black; Kannapolis, Rev. S. H. Hay; Prospect, Rev. J. M. Clark; Elmwood, Rev. J. C. Story; Beatty Memorial, Rev. J. M. Clark; Rocky River, Rev. A. R. McQueen; Unity, Rev. Wm. Black; Waldensian, Rev. J. M. Clark; Franklin, Rev. T. H. Spence; Taylorsville, Rev. S. L. Cathey; New Salem, Rev. E. D. Brown; Shiloh, Rev.

C. B. Heller; Brown's Mill Mission, Rev. W. C. Wauchope; Newton, Rev. Leonard Gill; Harrisburg, Rev. J. M. Clark; Cleveland, Rev. O. G. Jones; Third Creek, Rev. S. H. Hay; Cannonville (to be supplied); Quaker Meadows (to be supplied); Marion, Rev. C. Conner Brown; Sherrill's Ford (to be supplied); Patterson Mill, Rev. R. O. Lucke; Spencer (meeting held). Rev. J. M. Clark, Superintendent and Evangelist.

The Dallas Church is building a handsome and commodious manse for the use of its much esteemed pastor, Rev. W. S. Hamiter. This is a church small in numbers but large in its zeal and self-sacrificing spirit, and under its present leadership is making good progress.

The Synod of North Carolina—After a careful canvass of this situation, in relation to the State Fairs and other probable conflicts, the Rev. Dr. White and the stated clerk have determined to announce the meeting of the Synod of North Carolina in accordance with the standing rule, therefore, the Synod of North Carolina will meet in the First Presbyterian Church, Raleigh, N. C., on Tuesday, October 28, 1919, at 8 o'clock p. m. D. I. Craig S. C.

St. Andrew's Church, Wilmington—The Children's Day exercises were held by the Sabbath School of this Church on the last Sabbath of May and \$50.03 was contributed to the work in Korea. At the June communion fourteen new names were announced of members received since the last communion in March. Six young people of the Church attended the Conference in Charlotte with the pastor, who had a part in the program. The Westminster Society of Christian Endeavor of this Church attended the State Convention in Burlington. A new Sabbath School will be started soon at a mission point of the Church.

Charlotte, West Avenue—The installation services of Rev. C. C. Anderson as pastor of West Avenue Church took place Sunday evening, June 15. Rev. A. A. McGeachy, D.D., preached the sermon and propounded the constitutional questions, Rev. J. E. Wool charged the pastor, and Ruling Elder W. E. Price, of Knox Church, charged the people.

Mr. Anderson begins his work under most encouraging circumstances. His field is cut off by the railroad from the other churches of our faith, while the membership is loyal and aggressive.

Charlotte, Tenth Avenue—Dr. Julian S. Sibley announced to his congregation Sunday that he had decided to accept the call recently given him by the First Church of Waycross, Ga., subject to Presbytery's action. Dr. Sibley's pastorate began Nov. 1, 1914. During that time he has received into the church 296 members. The membership at the beginning was 262, and now it is 465. The net gain in membership has been 203. The liberality of this church has developed greatly. Dr. Sibley has been a useful man in the Presbytery and city.

He is chairman of Presbytery's Home Mission Committee, and during his time of office the current expense debts of the committee has been paid off, amounting to \$2,600.00, and several hundred dollars on the Church and Manse Erection Fund debt has been paid. He is a member of Synod's Executive Committee of Home Missions.

He is chairman of Presbytery's Committee on Theology. During the war he was chairman of the Charlotte Ministerial Association in preparing plans for the soldiers at Camp Greene, and in the various war fund campaigns he was one of the Four-Minute Men.

Albemarle Presbytery, adjourned meeting, Raleigh, June 10th, Rev. Peter McIntyre presiding. A letter of dismission to Atlanta Presbytery was granted to Rev. B. R. Lacy, D.D.

Rev. N. N. Fleming was duly reported as having been installed pastor at Falkland on May 25th.

Cobbs Mill Church was dissolved, though preaching was

deemed necessary there on two Sunday afternoons each month by the pastor of the Atkinson Memorial Church, to which the members of Cobbs Mill were ordered transferred.

A commission, with power to act, was appointed to look into the matter of recommending Licentiate J. P. Watkins to the Assembly's Home Mission Committee as a worker among prisoners. Commission, Revs. W. McC. White, R. A. White and Elder W. T. Watkins.

Licentiate S. R. Oglesby was received as a licentiate from East Hanover Presbytery. A call from the Oxford Church was placed in his hands, accepted, and the following commission was appointed to ordain and install him on June 29th, 11 a. m.: Revs. T. P. Allen, Dr. White, S. K. Phillips, R. A. White; Elders E. B. Crow and C. A. Lewis.

Presbytery adjourned to meet at Bethlehem Church, near Rocky Mount, September 30th, 8 p. m. S. C.

Gastonia—Two additional deacons were ordained and installed in the First Church of Gastonia on Sunday, June 8, Mr. E. N. Pegram and Dr. Ralph Ray. The church now has a strong working force in the way of officers, twenty ruling elders and twenty-four deacons.

The pastor, Dr. Henderlite, announced the names of seventeen members received on profession of faith.

At a congregational meeting held recently it was voted to proceed at once with the erection of a church in South Gastonia to be used in the work of the assistant pastor, Rev. G. R. Gillespie, and to make very substantial additions to the Sunday school room of the Central Church, to accommodate the needs of the growing school. These plans are to be carried out without delay, at a cost of something like \$40,000.

The Board of Deacons of the Gastonia Church has presented Rev. G. R. Gillespie, the assistant pastor, with a handsome automobile for use in his work in the mill districts of the town.

FLORIDA.

Ocala—Rev. John R. Herndon, who has been pastor of the First Presbyterian Church for the last four years, has accepted a call to the Waughtown Presbyterian Church, of Winston-Salem, N. C., and expects to move to his new field the first of August. A call meeting of Suwanee Presbytery will be called for July 1 to act upon his resignation.

TEXAS.

Daniel Baker College, Brownwood—The twenty-ninth annual commencement exercises of Daniel Baker College were held June 1 to 4. The baccalaureate sermon and address to the Christian Associations were delivered by Rev. F. W. Thompson, D.D., at the First Presbyterian Church. On Monday night the Fine Arts Department gave a farewell concert. Tuesday afternoon the Alumni Association held its annual meeting and discussed plans for the coming year. A hearty welcome by a large concourse of alumni and friends of the college was extended to the new president, Dr. F. W. Thompson, at a reception which was given in his honor on Tuesday night at the girl's dormitory.

The graduating exercises were held in the college chapel Wednesday morning. Rev. A. F. Carr, D.D., of Fort Worth, president of the Board of Trustees, delivered the address, conferred the degrees, and awarded the diplomas to the graduating class. The following are the graduates of this year's class: Isham Curtis Bagwell, B.A.; Theodotia Freeland, B.A.; Conrad Vernon, B.A.; Pauline Ragsdale, Oratory; Theodotia Freeland, Voice.

The Doctor of Divinity degree was conferred upon Rev. C. L. Altfather, of Fort Worth, and upon Rev. W. R. Potter, of Mineral Wells.

Dr. Thompson's acceptance of the presidency has awakened a new interest in the institution. Under his experienced leadership in educational work, a constructive program has been approved by the Board of Trustees which will mean much for the future growth and usefulness of Daniel

Baker College. Plans have been made for installing the Domestic Science Department by the opening of the fall term. Ground will be broken in a few weeks for the erection of the Coggin Memorial Chapel. We believe that a new era of prosperity is opening before us and we are entering in with renewed faith and zeal into this field of opportunity to train young men and young women for Christian leadership and service.

VIRGINIA.

Norfolk, Lafayette Church—Rev. Harold Shields was installed pastor of this church Sunday, June 1. Mr. Shields was dismissed from Albemarle Presbytery at its spring meeting, and took up the work in Norfolk the middle of April. For five years he has served a group of country churches in Vance County, North Carolina. At the installation service, Rev. W. H. T. Squires, D.D., pastor of the Knox Church, presided and preached; Rev. Stuart Nye Hutchison, D.D., pastor of the First Church, charged the pastor; Rev. T. H. Dimmock, pastor of the Armstrong Memorial Church, charged the people. Rev. D. N. McLaughlin, D.D., pastor of the Second Church; Rev. R. B. Grinnan, pastor of the Colley Memorial Church; Rev. I. D. Terrell, assistant pastor of the First Church, took part in the service. Lafayette Church is located in an attractive and rapidly growing residential section of the city of Norfolk. It has a splendid opportunity and bright prospects for future usefulness.

WEST VIRGINIA.

Marlington Church—Sunday, June 8, was Foreign Mission day in the Sunday School. Attendance, 285. Offering, \$222.40. Many with boxes are yet to be heard from, due to the fact that many scholars were kept away from the service by a most terrific rainstorm at the hour of assembling and during the time of service.

This church is looking forward with much interest to the revival meeting to begin next Sunday, June 15. Dr. J. Layton Mauze, of Huntington, comes to us to do the preaching. J. M. Walker, pastor.

MONTREAT YOUNG PEOPLE'S CONFERENCE.

Special Railroad Rates.

The United States Railroad Administration has just announced special railroad rates for this Conference, on the certificate plan, which entitles the purchasers of tickets to a one-third fare returning, provided there are 250 or more persons holding certificates in attendance on the Conference. Delegates when purchasing tickets should ask the selling agent for a certificate, and should bring this certificate for use at Black Mountain, North Carolina, in securing the one-third fare on return ticket. Careful attention to this matter will help all the delegates to save on railroad transportation. Jno. I. Armstrong.

EVANGELISTIC NOTES.

The work of Rev. Trigg A. M. Thomas, D.D., one of the Assembly's general evangelists, is meeting with increasing favor. Dr. Thomas recently conducted a most successful meeting at Forrest City, Ark., at which there were eighty-five professions of faith. Fifty thousand dollars was subscribed for a new church building. There was also an offering of \$1,100 for the expenses of the meeting, besides a liberal purse for Dr. Thomas. This insures the largest and best equipped church building for Presbyterians in all eastern Arkansas, and at the same time our church has been wonderfully revived and the entire community greatly helped.

At the recent meeting of the executive committee, plans were adopted with great heartiness for a church-wide campaign of evangelism to be inaugurated this fall under the

leadership of the department of evangelism, and carried on through the various Presbyteries of the Assembly. Our church stands foremost among all the churches in America in soul-winning, but it is the desire of the committee to largely increase the church's activities in this direction.

The committee also authorized the department of evangelism to secure and place in the field as rapidly as possible additional evangelists. This step has been made recently by the increased calls that have come to the department for evangelistic services.

The Young People's Conference.

(Continued from page 9)

bert Glass. Dr. Glass was kept from coming by sickness. This conference elected Mr. John M. Gaston, of Lowell, president, and Miss Nellie Jones, of Roanoke Rapids, secretary. The young people worked hard, and many went home with resolves to start work for themselves, and over a dozen volunteered for some form of religious work. Two young people made a profession of faith in Christ. The evening addresses were of a high order, and their appeal struck home to these young hearts. Dr. Myers, Mr. Glasgow, Dr. Blackwood, Mr. Newland, of Korea, Dr. Williams, Dr. Smith, all seemed inspired by the audience of young people, sitting before them, and gave wonderful messages. All enjoyed Dr. McClure's vesper services. Rev. G. F. Bell made a fine platform manager. Mr. Claude T. Carr, of Asheville, led the music with great success.

The co-operation of the young people was great. They submitted to refusals to leave the campus with splendid grace, and thus helped the faculty to keep the unity of the conference. Very few left before the conference was over. The enthusiasm, the overflowing life of boys and girls, was manifested at the dining room tables, in the halls, and on the grounds, but beneath all was the earnest purpose and the desire to be in touch with the great currents of religious truth and power, and every face was filled with expectancy and resolves were in every heart. Truly, time only can reveal the significance of this gathering, and the kingdom of Christ is sure to feel its impact.

The committee in charge is deeply grateful for the response to its plans, grateful for the co-operation of all, the prayers that ascended. The question is, Do we need another conference and should our young people be organized in this Synod? The chairman of Young People's Work is ready, by the help of a caucus of men and women that met on Thursday of the conference, to present a plan to his committee for consideration, and to ask Synod to give us the right to organize. The young life of the churches is flowing a stream that is rushing down with tremendous power unused to the sea. Please give us a chance, is all we ask, and we will let you harness our power to the kingdom.

Please read the statistics of this conference. Total attendance, young people, faculty and helpers, 230; attendance by Presbyteries: Mecklenburg, 42; Kings Mountain, 23; Wilmington, 12; Fayetteville, 40; Albemarle, 10; Orange, 13; Concord, 64; making 204 young people, including six leaders. Miss McElwee had charge of girls and Rev. C. C. Myers of the boys. There were 35 young men and 163 young ladies, not counting the leaders. Most of the young people were around 18 years of age.

Representation by churches: City churches, 33; large towns, 65; small towns, 39; country churches, 47; Barium Springs Orphanage, 7.

The executive secretary has presented his financial report to the committee of the conference, and will present it to the committee of Young People's Work and to Synod. Suffice it to say, that ample funds were provided by the churches, the Woman's Auxiliary, and registrations, and while we feared a deficit, the summing up showed all obligations would be fully met. It is but fair to say that this outcome was due to the management of the Queens College registrar, Mr. Wm. Anderson, and his splendid matron, Mrs. Shay, who not only gave us most excellent meals, but did it so elegantly and economically.



Educational



PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY, LOUISVILLE.

The members of the faculty of the seminary have been keeping busily at work since the seminary closed a few weeks ago. President Charles R. Hemphill, who has just returned from the centennial celebration of Centre College, is shaping up his work so as to have a period of rest in the mountains of North Carolina. Dr. Henry E. Dosker is at Holland, Michigan, preparing for a series of lectures to be delivered at Grove City College, Pennsylvania, in August. Dr. Jesse L. Cotton, who has been supplying the Covenant Presbyterian Church, Louisville, for some months, will supply the Bellefield Presbyterian Church, Pittsburgh, during August. Dr. T. M. Hawes, who is on a leave of absence, has been spending the last two months in New York and will spend July and August on the New England coast. His work at the Highland Presbyterian Church, Louisville, has since March been in charge of Dr. J. Gray McAllister, of the seminary faculty, who leaves for his vacation the last of June and who during August will supply the Central Presbyterian Church, Washington. Dr. James H. Taylor, an alumnus of the seminary, is the pastor of this church, of which President Wilson is a member, and on the services of which he is a regular attendant. Dr. Edward L. Warren, librarian and intendant of the seminary, returned recently to Louisville after attending the sessions of the General Assembly of the Presbyterian Church in the U. S. A. at St. Louis and is now in Philadelphia, busy with his important work as permanent clerk of this great Assembly.

THE COMMENCEMENT OF THE MONTREAT NORMAL.

The exercises of the third commencement of the Montreat Normal School took place in the auditorium of the school building on June 5th. The two graduates in the junior-college department were Misses Clara Kilgore, of South Carolina, and Mary Whitson, of Swannanoa, N. C. Certificates in the academic department were also awarded to Misses Grace Watson, Greenville, S. C.; Christine Ellis, Chattanooga, Tenn., and Vera Coe, of Richlands, S. C. Excellent musical numbers were furnished by the Choral Club of the Normal, under the direction of Mr. Crosby Adams, of Montreat. Mr. and Mrs. Adams, who have charge of the piano and choral departments of the Normal, are residents of Montreat and well known composers and teachers.

The chief address of the occasion was delivered by Rev. Anton Ver Hulst, recently of Jonesboro, Arkansas, the newly-installed pastor of the Montreat Church. Mr. Ver Hulst began by humorously proclaiming that he was going to deliver a "perfect commencement address," the two chief characteristics of perfection being the lack of anything new, anything that savored of novelty or originality and the fact that it undertook to solve with consummate ease all problems of the universe, known to all ages. Notwithstanding these ominous words, he delivered an exceedingly stimulating address, grouping his admonitions around three central ideas of the greatest needs of America today. These were great love, love of the highest type, the power of independent thought and vigorous effort along the line of righteous and patriotic ambition.

This address was followed by two brief talks, the one by Dr. R. C. Anderson, representing Dr. R. F. Campbell, president of the board of trustees, who was unable to be present, and the other by Miss Frances M. Bowman, principal of the Montreat Normal. These addresses set forth clearly and forcibly the aim of the school, the work already achieved and the plan for its future development. Emphasis was placed upon the appeal made by it to those who desire to invest their wealth where it will be used to promote,

and in a very high degree, the interests of the Master's Kingdom.

The exercises preceding this final day consisted of a very suggestive sermon to the graduates by Rev. R. C. Anderson on Sunday, June 1, the subject being the power of woman's influence, and an operetta, "Hiawatha's Childhood," beautifully and artistically rendered in the large auditorium to a great audience of residents and visitors. On the afternoon of June 4th a beautiful reception was given by the faculty of the Normal to the residents and visitors of Montreat, as well as to the relatives of the students, many of whom were in attendance. In the receiving line were the members of the faculty, Misses Kilgore and Whitson, while the students gracefully performed the various functions assigned to them in the matter of entertainment of the guests. An interesting feature of this reception was an attractive exhibit by the department of Domestic Science, placed on the wide veranda overlooking the lake. From all indications the prospects of the Montreat Normal for future years are very bright.

PRESBYTERIAN COLLEGE OF SOUTH CAROLINA.

The commencement exercises at the Presbyterian College of South Carolina on June 4 brought to a close one of the most successful years in the history of the college. These exercises were begun with two most excellent and appropriate sermons: The baccalaureate sermon, preached in the morning by Rev. H. Tucker Graham, D.D., pastor of the First Presbyterian Church of Florence, and the sermon before the Y. M. C. A., preached in the evening by Rev. J. P. Marion, pastor of the First Presbyterian Church of Sumter.

On Monday evening the declaimers' contest was held, when three representatives from each literary society contended for the medal; it was won by Mr. Frank K. Sims, Jr., of Dalton, Ga. On Tuesday evening the orators' contest was held, and the medal was won by Mr. M. R. Williamson, of Lancaster, S. C.

The commencement exercises proper were held on Wednesday morning. On account of the war the graduating class was unusually small, having in it only eleven members. The valedictory was delivered by Mr. W. E. Smith, of Cades, S. C., and the oration by Mr. G. W. Wise, Jr., of Trenton, S. C. An unusually fine commencement address was delivered by Dr. R. H. Bennett, of Emory University.

It was announced that Dr. W. E. Hoy, Ph.D., had been elected professor of Biology and would take charge of this department at the opening of college next September. Dr. Hoy is a Ph.D. of Princeton University; he taught for three years in Rochester University, then went into scientific work for the Government during the war. Mr. Walter A. Johnson will be back in September to take charge of athletics and physical training. Major Frederick J. deRohan has organized the Reserve Officers' Training Corps and will be back next year and have charge of this work. Students desiring military training will find it given under most favorable conditions at the college next Fall. The president was directed by the Board of Trustees to secure a professor in Physics to take charge of this department next year.

The college closes the year with unusually bright prospects for a large attendance of students at the opening in September. Practically all old students expect to return with the exceptions of the seniors, and there is every indication that the freshman class will be the largest in the history of the college.

It was announced that the president is trying to raise \$150,000 for the immediate needs of the institution. Mr. C. E. Graham, of Greenville, has promised to give \$30,000; Col. Leroy Springs, of Lancaster, has promised to endow a

chair for \$30,000; Mrs. John S. Kennedy, of New York, has given \$10,000 and Mrs. Cyrus H. McCormick, of Chicago, has given \$2,500. The town of Clinton is now being canvassed for \$30,000, and the canvas has progressed sufficiently far to make it practically sure that the full amount will be raised. The professors' salaries were increased \$400.

No college in the Church has made such wonderful progress during the past few years as the Presbyterian College of South Carolina. The faculty has been doubled in the last eight years, and also the salary of each professor has been doubled.

UNION THEOLOGICAL SEMINARY, RICHMOND, VA.

Although this is the largest of our theological seminaries there are always more calls for men than can be supplied. Not only are all the graduates already placed but all the undergraduates also have been engaged as supplies for the summer. This shows that there is still an inadequate number of candidates for the ministry and accentuates the duty of presenting the claims and opportunities of the ministry to the young men of our congregations and colleges. Our people will be glad to know, however, that the registration of new students for next session is considerably larger than usual at this season. Some of the candidates who are in the army and navy and who wish to enter the seminary this year have made themselves so useful in the service of the country that they are having much difficulty in getting discharged. The government knows a good thing when it sees it and the desire to hold on to these capable young Christian men is not unnatural, but, now that the war is over, the government should not hinder them from resuming promptly their direct preparation for their life work.

The seminary community was greatly interested in the bestowment of honors by Davidson College this year, as all three of the ministers selected for the doctorate of divinity are graduates of the seminary: Rev. D. P. McGeachy, of Decatur, Ga. (1899), Rev. W. Taliaferro Thompson, of Knoxville, Tenn. (1909), and Rev. B. R. Lacy, Jr., of Atlanta, Ga. (1913).

The professors have begun their usual summer activities at commencements and conferences, Dr. T. H. Rice having the Bible-hour at the Young People's Conference at Charlotte, N. C., this week; Dr. W. W. Moore preaching the baccalaureate sermon at Winthrop College, S. C.; Dr. Edward Mack at King College, Tenn., and Dr. W. L. Lingle at Hampden-Sidney and Clemson College, S. C.

FLORA MACDONALD COLLEGE.

During the past year the staff of the Pine and Thistle—the magazine published by the literary societies of Flora Macdonald College—offered cash prizes for the best poems and short stories written by members of the two societies. When all four issues of the magazine had been printed, they were given the following committee of Red Springs people, who consented to act as judges: Mrs. D. P. McEachern, Mrs. Virginia Conoly, and Mr. J. C. Snoddy. By the decision of the judges five dollars was given to the poets, Miss Annie Burt Stainback, of the Zetesian Society, for her poem, "The Spirit of the Leaves," and Miss Flossie Lassiter, of Smithfield, of the Epsilon Chi Society for her poem, "Our Refuge." The prize-winning stories were "The Law and the Lawyer," by Miss Lucille Stewart, of Greensboro, of the Epsilon Chi Society, and "The Practice Period—An Allegory," by Miss Dena Habink, of Yonkers, N. Y., of the Zetesian Society.

On commencement day among other announcements made it was mentioned that the St. Andrew's Society, of Charleston, S. C., had voted unanimously to found a scholarship at Flora Macdonald; and it was also announced that Colonel Walter Scott, of New York, had given a second scholarship—he had given one a year ago—and the afternoon mail of the same day brought a letter from Colonel

Scott, enclosing another cheque, and saying that he had decided to double the amount of his second scholarship. The class of 1919 received a telegram of greetings and congratulations from him on the day of their graduation.

Gifts to the Scottish Library have already been made, both of books and of money. Mr. James Macdonald, of Edinburgh, Scotland, has sent the Edinburgh edition of Robert Louis Stevenson's works, which are now valued at \$350.00; Colonel Scott has purchased and sent what is known as the Osborne Collection of Scottish poets and poetry; Mr. Christopher Wren, of Plymouth, Pa., has sent Tales of the Scottish Border, and Mrs. D. P. McEachern, of Red Springs, has given an interesting collection of books brought from Scotland many years ago.

Friends will be interested in the announcement that Mr. Charles G. Vardell, Jr., succeeds his gifted mother, Mrs. Linda L. Vardell, as director of the Conservatory of Music at Flora Macdonald. Mrs. Vardell, who has built an enviable monument for herself in the fine reputation which the College has in its department of music, has resigned her position. This will be a matter of great regret to many who know of her splendid service and thorough work; but they will also be glad that the same fine ideals will be kept up in the music of the institution, for the successor had all of his training from his mother except two years at the Damrosch School in New York.

THE SALISBURY NORMAL AND INDUSTRIAL INSTITUTE.

The Salisbury Normal and Industrial Institute closed a most successful school year on May 27th.

Rev. R. S. Sanders, of Thomasville, Ga., preached two excellent sermons on Sunday, May 25, the annual Y. W. C. A. sermon in the morning from the text, "We would see Jesus," "And they shall behold His face;" and the baccalaureate sermon in the evening on "What is your life?" Mr. Sanders' visit and messages were a great blessing and delight to all who heard him.

The commencement exercises were on Tuesday morning, the annual address being delivered by ex-Gov. Martin F. Ansell, of Greenville, S. C. Gov. Ansell's address on "Vocational Education" was most timely and practical. His presence is a great benediction to any gathering. The choruses and trios by the students were splendidly rendered. Miss Kathlene Culbertson, of Concord, N. C., sang her solo most beautifully. The four graduates were Miss Elizabeth Buerbaum, Salisbury, N. C.; Miss Leola Belk, R. F. D., Monroe, N. C.; Miss Kathlene Culbertson, R. F. D., Concord, N. C.; Miss Margaret Thompson, R. F. D., Salisbury, N. C. The attendance during the year was eighty-one. Every effort will be made this summer to get into the beautiful new building in the fall.

This excellent school is going to have the strongest faculty in its history next year, which will be announced latter. It only costs a young lady \$105.00 for board and tuition for the nine months school year.

To every Ladies' Aid, Missionary, Young People's Society, also Sunday School and individual sending a young woman to this institution, the Salisbury Normal and Industrial Institute will give three gallons of paint to help paint their church, manse or rural school.

In fact, if any young woman wishes to paint her home we will gladly help her if she gets the required number of young women to come to our institution. Our purpose is fourfold, "to give each pupil a vital grasp of fundamental facts, to develop in them the power to think for themselves, to train the hand in some useful industry, and to lay the foundations of worthy Christian character.

Special study is made of each pupil, of her limitations and possibilities, for the purpose of aiding her in her highest development. Some of the tools with which we work are "the text-book, the needle, the loom, the broom, the cook stove, the handsaw and the Bible."

G. H. Atkinson, Pres.

Marriages and Deaths

Marriages.

Lanier-Parker—At the manse in Lillington, N. C., June 8, 1919, Mr. Silas Lanier and Miss Estelle Parker, Rev. G. F. Kirkpatrick officiating.

Shields-Douglass—At Hopewell Church, Mecklenburg County, N. C., June 10, 1919, by Rev. R. S. Burwell, Mr. William G. Shields and Miss Ruth Douglass.

Bowen-Craig—At the residence of the bride's father, Greenville, S. C., June 11, 1919, by Rev. E. P. Davis, Mr. Lawrence Bowen, of Easley, S. C., and Miss Alice Marie Craig.

Deaths.

Clark—John Alexander Clark, of Barbecue Township, Harnett County, N. C., died at his home after a long illness on June 2, 1919. He joined Barbecue Church on profession of faith just three months before he died.

Atkins—Benjamin Franklin Atkins, seventy-three years of age, died in Lillington, N. C., at the home of his niece, Mrs. W. F. Hockady, on June 7, 1919, and was buried in Summerville Cemetery. He joined Summerville Presbyterian Church on profession of faith just one year before he died.

IN MEMORIAM.

Mrs. Laura Stirling McKeown.

Mrs. H. J. McKeown quietly passed away at her home near Cornwell, S. C., Tuesday evening, May 27, 1919.

She was Miss Laura Stirling, only daughter of Thomas Pressley and E. C. Stirling, born in the Cornwell-Boyd community, September 2, 1862, and reared from her second year in the homes of her grandfather, Robert Boyd,

and her uncle, Rev. R. W. Boyd. Her father was mortally wounded in a skirmish at Deep Bottom, August 14, and died in Richmond, Va., August 25, 1864. Before Mr. Stirling died, his brother-in-law, R. W. Boyd, promised him that if he was spared with life, he would watch over his only surviving child with a father's care. This promise was faithfully kept.

She was taught at home until her tenth year, when she went to Winnsboro, to her cousin, Miss Maggie Blain, boarding in the home of her kinsman, Mr. Charles Cathcart. Afterward she was taught at home for a year or more till her uncle moved to Woodleaf, Rowan County, N. C., to become pastor of churches. She attended school at Woodleaf for a time, then she was a pupil in Kirkwood School, Lenoir, N. C. This was a select school for fifteen girls taught by the Misses Rankin, daughters of the Rev. Jesse Rankin, pastor of Lenoir Church. She entered Simonton Female College, Statesville, N. C., in 1877, graduating there in the class of 1881. This institution was conducted by Mrs. E. N. Grant and Miss M. E. Mitchell, daughters of Prof. Mitchell, for whom Mount Mitchell, N. C., is named. After graduation she taught schools in Rowan County and at Wellridge, S. C.

She was married to H. J. McKeown October 14, 1886. Five children were born of this union—one dying in infancy. Those surviving are Mrs. J. A. B. Boyd, Chester No. 6; Mrs. J. T. Boyd, Cornwell No. 1; Miss Myrtle McKeown and T. O'Neal McKeown, of Cornwell, also survived by her husband, her aged mother, Mrs. E. Carrie Stirling, more aged aunt, Mrs. Martha R. Strong, and her uncle and foster father the venerable Rev. R. W. Boyd, of Mooresville, N. C., besides many kindred and friends who mourn her departure.

She had been a great sufferer during the past twenty-one years from a complication of troubles. Had not been able to walk since February, 1907. For several years past she had been as helpless as a babe from rheumatism except she could sit in her roller chair or ride in auto when placed there by loving hands. Only a week before her death she spent several days visiting in the home of one of her daughters. She enjoyed being carried around to visit relatives and friends. She lost her right eye in 1903 and had had a hard and constant fight to save the other one for the past ten years. It had been much worse for the past eighteen months and she could see but little. Her hearing was also much impaired so that she feared becoming both deaf and blind. She had a very retentive memory and by conversation kept well posted, not only in the affairs of her own household but in matters of general interest. Amidst all her sufferings, her cheerfulness and good counsel was a wonder and an inspiration to all who knew her or came in contact with her.

She joined old Hopewell A. R. P. Church in early life where she took an active interest. After marriage, she transferred her membership to Pleasant Grove Presbyterian Church where she was a faithful and influential member until death. She had recently signed to become a charter member of proposed new church at Cornwell, but was not permitted to see it organized. She was deeply interested in everything tending to the upbuilding of the community and the advancement of Christ's kingdom. In her going she has gained greatly; her family and friends lost irreparably.

Funeral was held at residence by her former pastor, Rev. C. G. Brown, Thursday morning, the 29th, at ten o'clock, and her remains were followed to the McKeown graveyard by a large concourse of sorrowing relatives and friends.

Children's Department

'MOST SWIMMIN' TIME.

Dear Standard:

I am a little girl ten years old. I go to school at the Derby Memorial. I go to Sunday School at Jackson Springs. Our pastor's name is Rev. W. L. Wilson. We like him fine.

I live on a farm near Jackson Springs and about one hundred yards from Drowning Creek. I have three sisters and two brothers.

I like to live in the country because it is so beautiful.

I love to watch the creek and in the

summer go wading and go in swimming most every day.

My cousin has just come home from France. I love to hear him tell of his adventures in France.

I hope my letter will not reach the waste basket, as I want to surprise my mother. Your friend,

Grace Currie.

Jackson Springs, N. C.

LOVES HER TEACHER.

Dear Standard:

I am a little girl twelve years old. I go to church at Jackson Springs. Our

pastor's name is Rev. W. L. Wilson. I have recited the child's catechism and got my Testament.

I go to the Derby Memorial school and am in the eighth grade. I love my teacher very much. Her name is Miss Margaret McCleod.

I live on a farm. Our house is about a hundred yards from Drowning Creek. In the summer we go in bathing every day. Sometimes we go fishing in the creek.

I like to read the letters in the Standard every week. I hope this letter will

not reach the waste basket, for I want to surprise my friends.

Bernice Currie.
Jackson Springs, N. C.

LIKES THE LETTERS.

Dear Standard:

I am a little girl eleven years of age. I like to read the interesting letters from other little people. I am in the fifth grade and my teacher is Miss Ethel Bynum. I go to the Presbyterian church. My teacher is Mrs. W. L. Covington. I hope my letter will not reach the waste basket, as I want to surprise my mother and father.

Your friend, Jaksie Moore.
Raeford, N. C.

LIVES ON A FARM.

Dear Standard:

I am a little boy twelve years old. I live on a farm with my grandfather.

I go to Sunday school at Jackson Springs. My Sunday school teacher is Mrs. W. L. Wilson. I like her fine. I have two sisters and three brothers. I go in swimming in Drowning Creek and have lots of fun. I hope you will accept this letter, for I want to surprise my mother.

Everett Hinson.
Jackson Springs, N. C.

THE RED-HEADED BOY.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher managed to pull them apart.

"Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime, a red head had appeared at an upstairs window; one glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down!" The sharp voice was pitched so as to enter the principal's ear, and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?" The red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands, yes, sir."

"Why do you say 'with your hands?'"

"Because he attacked me first, with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed, because he remembered the fight he had the previous year; and how this red-headed teacher from another grade had walked all the way home with him; and how she had told him that God had made both their heads red; how he had numbered each of those red hairs; how that it did not first happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black drooping head, "how did you attack him first with your tongue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you, because Miss McClain is here. Please, Miss McClain, go out! then you can come back when we holler 'Come.'"

The blue eyes looked beseechingly into the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, professor; but perhaps you don't understand. Why, it's something about red heads. You see Pat is so sensitive on the subject, that he can't realize that I'm not at all so. Don't mind me, Earnest; just speak the truth," but the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called his a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?"

"Ask him." Pat Dillon nodded his red head toward Earnest's black one.

Earnest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered. "I—that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Miss McClain's eyes regarded him. She was proud of her pupil.

Pat was on his feet before Earnest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red,' before I fought about it; and I forgot today; but it is the first red-headed fight I've had

since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other!—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes—he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one, a pair of eager blue eyes begged to be of service.

The principal watched with interest the developing of the red-headed boy, by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best-behaved grade in school. I've taught it twice," declared one senior to another whom she met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches to come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior, excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms and hurried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall, and saw white-faced teachers struggling desperately to control themselves, and the crooked lines of crying girls and excited boys, she hesitated.

"Earnest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the

absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red headed boy.—Christian Instructor.

SOME RIDDLES FOR YOU.

What was it a blind man took at breakfast which restored his sight? He took a cup and—saw, sir (saucer).

Why are teeth like verbs? Because they are regular, irregular and decayed. Goodness gracious! We mean defective, not decayed.

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Which are the two smallest things mentioned in the Scripture? The widow's mite and the wicked flee.

How many soft-boiled eggs could the giant Goliath eat upon an empty stomach? One, after which his stomach was not empty.

What is it we all frequently say we will do and no one has ever yet done? Stop a minute.

What kin is that child to its own father who is not his own father's son? His daughter.

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Miscellaneous

THE LITTLE CHILDREN OF LEBANON.

Solomon's beautiful temple in Jerusalem was called the "house of the forest of Lebanon" because it was built of the famous "cedars of Lebanon."

Now nearly one-half of the population of 127 Lebanon villages is dead. Of the remaining 64,972 residents, 26,181 are in need of help. The total number of orphans needing help is 6,642. This is the official report of the American Commission.

A new "House of the Forest of Lebanon" is an orphanage among these mountains. The Moslems started this orphanage in the building of a Christian college they had seized. They had spared only the younger children of murdered Syrians and deported Armenians, giving them shelter, one coarse garment each and just enough food to sustain life, evidently intending to rear them as Mohammedans. But at the coming of General Allenby and the British forces the Turks fled.

The orphanage was at once taken over by American relief workers and is supported by the American Committee for Relief in Near East. And now after years of being always hungry, after nearly starving to death, these children have all they can eat. They are clean, they have tops and rag dolls to play with, they have work to do and lessons to learn and are so happy this Easter of 1919 after all they have suffered. But they are only 644 out of the more than six thousand in the Lebanon district alone who are still homeless and hungry.—Exchange.

Encircle your soul with faith and let the divine electricity of the love of Jesus Christ charge it. Then you can lift anything.—Theodore L. Cuyler.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic.

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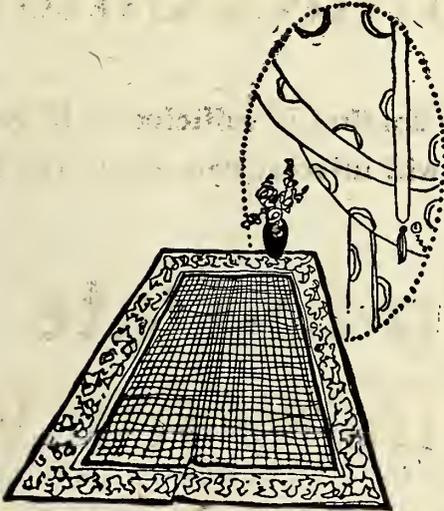
HIGH COST.

It has come to the point where a body has to earn twice as much as he is worth in order to get half enough to live on.—Jefferson City Democrat-Tribune.

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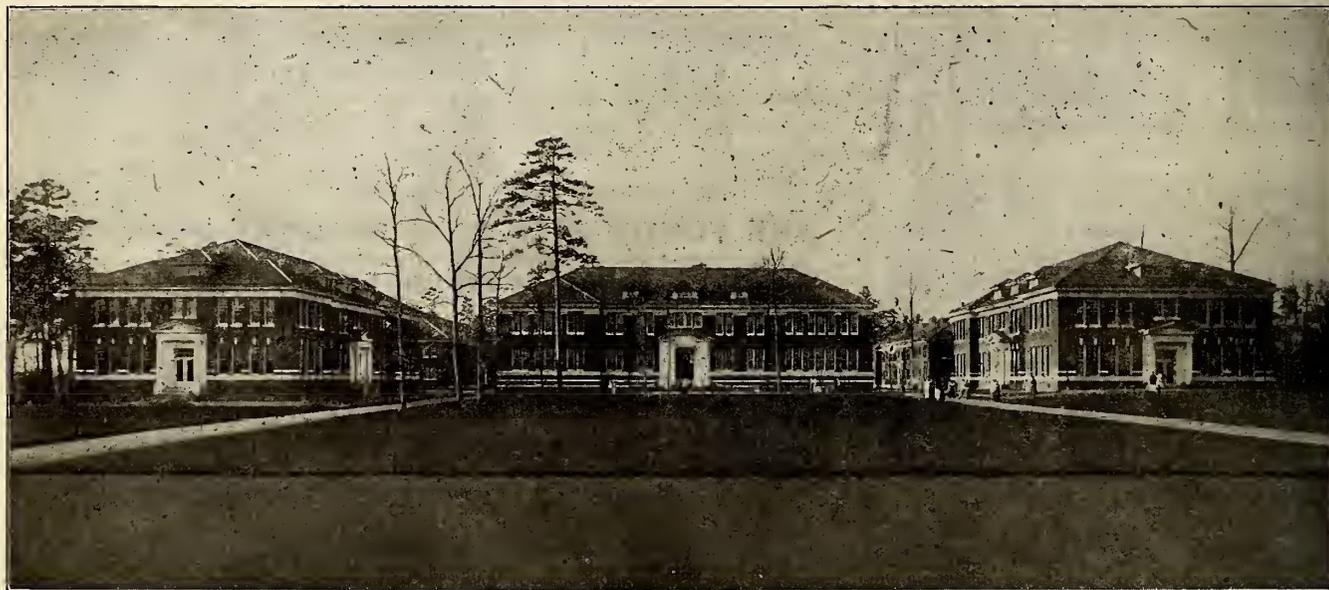
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"A little boy and girl succeeded in getting in to the President's office," said Senator Carter. "It was a busy time, and the President was worried over the Wall Street crisis. The little girl demanded the President's signature in a book which she placed before him.

"The President smiled, took the book and started to write his name.

"Not there, over here."

"The President obeyed, and was about to write, when the little girl again interrupted. 'Not there; at the top of the page,' she said.

"The President wrote his name and passed the book over. 'Will that do?' he asked pleasantly.

"Blot it," commanded the little girl.

"The President blotted the signature. This done, the two children walked out with the dignity of grown-ups."—*Watchman-Examiner.*

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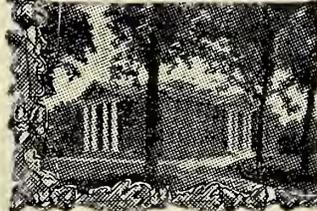
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Deed not only rhymes with creed, it must chime with it.

THE DESSERT PROBLEM.

For some reason or other a good dessert cook is a rarer bird than a good meat and vegetable cook. It is the sweet course in our dinner that falls short of our hopes oftener than the other courses. At the average boarding house or dormitory or club or other place where cooking is carried on on a large basis, but where there is not a special dessert cook in the kitchen you will notice this. Especially there is a lack of variety. Somehow cooks seem to lack imagination when it comes to sweets. They make a dessert and find that the plates come out empty and then they make mental note and serve that dessert two nights out of every ten. The cook who

can manage good pie crust falls back on pie three nights out of six, if left to her own devices. In some places as a matter of fact one does not say What sort of dessert tonight? but what kind of pie?

The only remedy for this trouble is to have a good recipe book and to read it, or to keep on the lookout for dessert recipes in the women's magazines or in the newspapers. Once in a while you will find one that will seem on perusal to be something that would serve your purpose. Make it, and if the people for whom you cook or plan like it, don't for pity sake make it again next week. Keep the recipe and have it perhaps two weeks from now or a month and then save the recipe for future time.

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Meantime try something else. An ordinary cook should know how to make at least forty desserts. This does not mean that she should have these by note. For she is never so situated that she cannot refer to a note book. And it does not mean that they should be absolutely different. Five out of the forty may be based on a plain boiled custard. Five can be various sorts of creams, based on the combination of gelatine and whipped cream with some sort of flavoring. Five can be kinds of pie, five can be ice creams or desserts made with the addition of a very little ice cream. Then there are all the fruit desserts, and pudding and cake desserts—it isn't hard to find forty.

Especially trying is this dessert problem for the woman who cooks or plans for a family of but two. There are not so many things that will do for just two. Most recipes are written for six or more portions. However, it is possible to work out these recipes for two in most cases and it is a good plan to do this on paper and then to save the paper for future reference instead of having to make the reduction every time you want to have that dessert.—Ex

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To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, 3rd-Floor Poultry Bldg., Kansas City, Mo., is giving away free a one dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer today.

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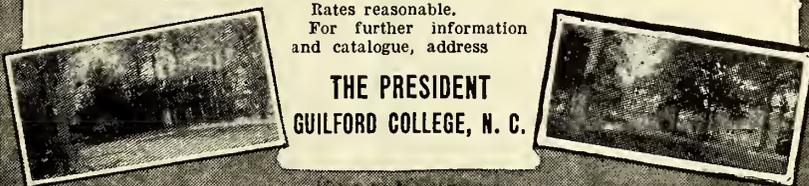
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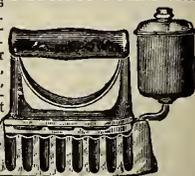
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SHE WEARS IT WELL.

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Thus the poet sang;
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For the doughboy gang!
Crullers in the craters,
Pastry in abris—
This Salvation Army lass
Sure knows how to please!

"Tin hat for a halo!
Ah! She wears it well!
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Sure is 'beating hell!'
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Battles for the Lord!

"Call me sacrilegious
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Pies? They link us up with home
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'Home is where the heart is'—
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But 'home is where the pie is'
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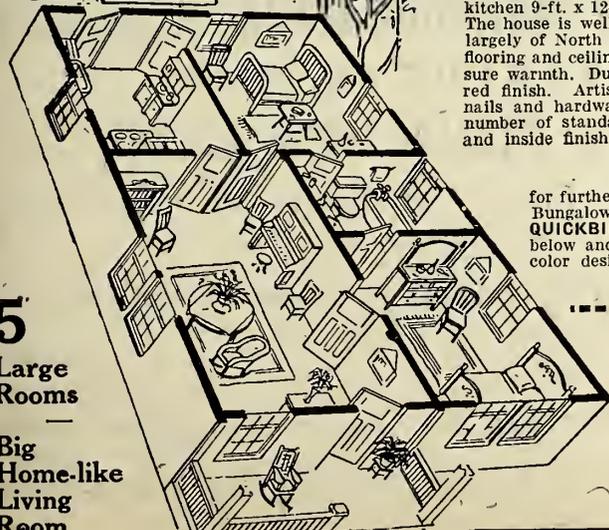
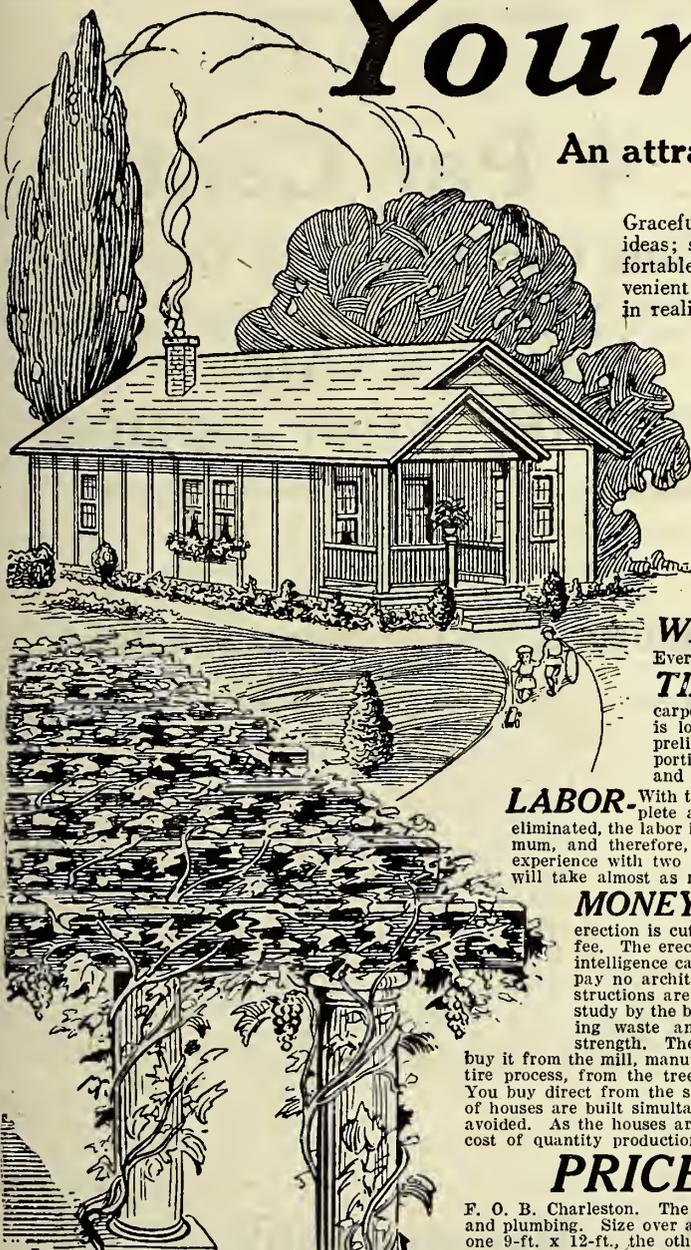
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"What about it?" asked the brute.

"Well," said the little man, looking carefully round to see that no one was spying, "would you be offended if I presented your dog with a new collar?"—London Tit-Bits.

Jackson came tripping merrily into his tiny hall one day and almost spoiled his manly beauty by tripping over someone's shoes left lying about.

"Whose ferry boats are those in the hall?" he asked later when he entered the drawing room.

"Ferry boats?" his mother-in-law cried, angrily. "Why, those are my shoes!"

"My dear, good ma," Jackson said, hurriedly, "who said ferry boats? You misunderstood. Fairy boots, you know—fairy boots!"

And then he wiped the sweat from his brow.

Johnny came home from Sunday school quite thrilled by the lesson. "It was all about the Midnights," he said.

"The what," asked his father.

"The Midnights," repeated the boy. "Teacher told us how Gideon fought the Midnights and knocked the day-lights out of 'em in no time."—Boston Transcript.

A returned officer, his wife says, used to write her glorious letters from France. Now that he's back, she finds him unchanged.

"You're not noble any more," she complained.

"No," was his waggish reply. "I was denobleized after November 11."

This Joke Has Teeth.

Sergeant Thomas, departing from the dental clinic, was heard to remark that the dentists who went over there certainly must have been numbered among the yanks.—Over Here, General Hospital, No. 3, Colonia, N. J.

He (silly with the season): "Really, I'm so fond of strawberries that I'd like to be straw-buried."

She: "Well, I'd prefer to be ice-cremated."—Boston Transcript.

"What dirty hands you have, Johnny," said his teacher. "What would you say if I came to school that way?"

"I wouldn't say nothin'," replied Johnny. "I'd be too polite."

Its Limits.

"What is heredity?"

"Something a father believes in until his son starts to act like a fool."—Life.

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., June 25, 1919.

No. 25.

Christ the Builder.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers once did cling.

If I could have the table He
Once made in Nazareth,
Not all the pearls in all the seas
Nor crowns of kings or kings to be .
As long as men have breath,
Could buy that thing of wood He made—
The Lord of lords who learned a trade.

Yea, but His hammer still is shown
By honest hands that toil,
And 'round His table men sit down,
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was builded there.

—Dr. Charles M. Sheldon, in "Speeches of the Flying Squad."



Editorial



Racing to Catch Up.

ONE difficulty about organic union is that of catching up. Some while ago we heard an Episcopal minister say: "All the denominations are coming toward us. If we had stood still the Methodists would have been up with us by this time." He was thinking about the cheap imitations of other churches in their Easter service, their responsive readings, their creed recitals and such like flummery.

Had the church from which we separated stood still we would have been a constituent part of it long ago. After the passions of the war were over and a few of the venerated leaders who had taken part in the strife were called to their reward, there would have been little difficulty in removing obstacles. But the church from which we separated ceased to exist after 1870. By merging with the New School Church, it removed far from the position which it had occupied since 1837. By this removal it put a long distance between it and our Church. To all intents and purposes it became the New School Church by accepting and making its own the history, traditions, and methods of interpretation of that Church.

As the years passed, our Church grew accustomed to the new order in the Northern Church, and ceased to think of it as a very serious departure from the old landmarks. A sentiment favorable to union sprang up and was spreading and gaining strength. It was confidently predicted that in a short while this sentiment would sweep all before it, and result in bringing the two bodies together. Then came the union with the Cumberland Presbyterian Church. By this union, the Church from which we separated underwent another transformation. From being a New School Church, it became to all intents and purposes a Cumberland Presbyterian Church by lowering its doctrinal tests to admit that body. It is the persistent claim of the Cumberland element that it entered the union without the slightest alteration of belief or change of historic position. It is a safe assumption that the preachers belonging to that element are preaching the same doctrines as before, and their right to do so goes uncontested. They are still charging that our Church is upholding a fatalistic creed; and have declared that we will not be permitted to join the Northern Church without altering our Confession of Faith.

By this second union, the space which was rapidly diminishing, was widened again. Some thought the old Church had left us so far behind that we should never catch up, that consequently union was forever out of the question. But as time slips by we again become accustomed to the new order, and familiarity dulls the sensibilities. A desire for union is once again abroad in our Church. It has reached a point where it demands recognition. The effort at federated union having failed, the recent Assembly felt constrained to continue negotiations.

From present indications union is in the near future, provided the Protean Church with which we are trying to unite does not speedily undergo another change. Such a change seems imminent. The women are to the front, Chenning Presbytery has already given one woman a license to preach, while there is a protest, and an effort to have the Presbytery reverse its action, there is a significant step taken by the Assembly. It appointed an ad interim committee to consider the question of admitting women to the

eldership and to the ministry. The very fact that the Assembly gave such serious consideration to the question may well calm all apprehension on the part of Chenning Presbytery.

Obviously if we are to have union, our Church must let nothing deter or discourage it in the chase to catch up.

Mistakes of Preachers.

By One of Them.

Ingersoll had a famous lecture on the "Mistakes of Moses," but he by no means identified himself with Moses. Another charming writer once wrote an essay on "Fools, By One of Them," thus identifying himself with them.

Of the two examples we prefer to follow the last named, because we are conscious that whatever mistakes we find in others, they will be found to a greater degree in our own case.

With the consent of our brethren of the ministry let us offer ourselves for dissection in order to help those who are to follow in our steps and fill the places we now occupy.

It is true that we no longer occupy the pulpit, and that our sins are those of our youth, but that does not rid us of them, for "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

As a critic then we can sit in the pew and as a disinterested spectator point out the mistakes which we otherwise would not be able to see.

Memory brings back the mistakes of the young preacher, yet how natural they were. He spend three years under trained teachers and stores his mind with theological truth and the nice discriminations of exegesis. To him they represent three years of hard work, and when he stands before his flock he is apt to imagine that he is in the professor's chair instead of the pulpit, and to feel that he ought to share with his people the riches of knowledge that he has gathered.

Theology is a noble science and without it a preacher will drift and make shipwreck of his faith, yet it should be seen, but not heard. Like the skeleton of the body it is essential, but to make it prominent will repel rather than attract.

Let your theology flavor your sermons and give body to them, but let it be unobtrusive. Other young men in their effort to avoid this extreme, swing to the other, and try to feed their people upon sentimentality—with the result that the hearers are never nourished. The average congregation will enjoy the beautiful phrases about birds and flowers, dewdrops on the grass and the sighing of the winds, but in the end what good does it all do except to please? Preaching the gospel is a serious business and while imagery may help to kindle the emotions and thus gain a hearing for the truth, a sermon is a failure that does not teach truth. Between these two extremes the greater danger lies in the latter. The young have a horror of the commonplace and in their effort to give something novel in the treatment of a text, they get out of it everything except the gospel message.

The preacher should remember that what is commonplace to him is not necessarily so to others, and he should also remember that when a man tries to find something new in interpretation, the chances are that he will soon be on dangerous ground.

Those of us who have lived long and are thinking se-

riously of the end, have found in our own experience as well as in that of others that the human heart craves the truth, and that when a heart is conscious of sin, it craves the Gospel above all things else.

The old Gospel story may be trite, but to those conscious of sin and also conscious of the approach of eternity, there can be nothing trite about it. It is the power of God unto salvation.

The great need of the pulpit, as it is the great need of the pew, is earnestness springing from a firm belief in the reality of hell and the value of a soul.

We have heard men who ordinarily were dull but in preaching their earnestness set their sermons on fire. Such men can always move men, and they can always bring souls to Christ. If the preacher would learn where he has failed, let him read Baxter's "Reformed Pastor." He will either reform or else conclude that he has missed his calling.

Our Mountain Schools.

Our Church has produced more than one man with a statesmanlike vision of the future, having plans that reached far beyond the span of any one man's life. Such a man was Dr. E. O. Guerrant, of Kentucky, who left monuments scattered through the mountain regions of his native State, testifying not only to his Christian foresight, but to his earnest and self-sacrificing life. He has long since passed to his reward, but his work remains, and no one can view it now without recalling that burning apostle of personal evangelism, who travelled through the wildest coves of the mountains, swimming swollen creeks, braving drenching storms, sharing with the rough mountaineer his still rough fare, and withal winning his confidence and then his soul.

By means of these schools and churches founded by him, the most lawless communities are now clothed and in their right mind, and the church and school house have taken the place of the grogeries. The devil, however, has not yet abdicated, but he is making renewed efforts to regain lost ground. The Christian workers are trying to hold their own.

Rev. E. V. Tadlock, who has proved himself a worthy follower of Dr. Guerrant, has an appeal in another column to which we gladly call attention.

Those who worship God in comfortable churches or even do charity work from comfortable homes, have no conception of the life of a mountain missionary. He needs encouragement in a substantial way as well as sympathy. We listen to these workers when they present their cause to us at Montreat, and some of us may wipe away a stray tear brought to the surface by our sympathy with them. That is very well, and does credit to our heart and proves that we are not entirely wrapped up in self, but it would look better in the sight of heaven to see something more substantial than a tear. Tears never fill empty mouths or do they clothe the naked.

Stones Instead of Bread.

For months past the daily papers have been filled with glowing accounts of receptions tendered the returned soldiers, and of plans to commemorate their prowess in monuments of stone or in memorial buildings. We recall the reception given in this city, the bands of music, the plaudits of the multitude, the waving of flags, the tables groaning with tempting food, and the liberty of the city. In the city of Birmingham we witnessed a similar scene, and in addition to the efforts mentioned above, we saw the khaki clad

boys almost covered with flowers. It was very beautiful and touching, yet the question would arise, what good will it do the boys? When a man is confronted with the question, what shall I eat? or, what shall I drink? or, where-withal shall I be clothed? such attentions, however well meant, do little to answer that question, and it is a poor commentary on human nature that men prefer to express their gratitude in a lump, thus getting rid of it the sooner, rather than in a more substantial way that requires time and self-denial. This city, as well as others, is filled with heavy-hearted young men who having offered themselves for two and three years to the horrors of war in defence of their country, are now roaming our streets with no visible means of support, while stalwart young slackers who by false swearing or influence remained at home, are living care free.

We have heard of one desperate soldier who, tired of being refused work, took poison in his despair, while others have re-enlisted, though for years they have dreamed of home life and a grateful country.

Talk and cheers are cheap, yet nothing could be more worthless to a man out of work. There was a stinging indictment in the reply given by one soldier to another who was worn out by the parade and was wondering how they could stop the cheers and noisy attention. "Ask them for a job," was the reply.

Licensing the Sale of Liquor.

For many years the sale of liquor in this State has been unlawful, and by reason of this prohibition we have made wonderful advancement in every line of business. North Carolina is recognized as a prohibition State, yet practically our courts are nullifying our prohibition laws, and by a system of fines are winking at the violation of the laws of our statute books. Recent statistics show that this State leads in the manufacture and sale of liquor, notwithstanding the will of our people as expressed by an overwhelming majority at the polls, and also in direct opposition to our laws. This contradictory condition of affairs is due to practice of fining men caught selling liquor, instead of punishing them by a chain gang sentence.

Mr. A, for example, in the days when whiskey selling was by license, paid a certain license tax and sold whiskey, thereby supporting his family. Now, Mr. A sells whiskey at \$10.00 per quart, thus making an enormous profit. If he is caught he pays a fine and returns to his traffic, and finds at the end of the year, that the selling of liquor in prohibition days is far more profitable than in the days of whiskey license, when the license was high and the price of whiskey was comparatively low.

Of course this does not apply to the negro thus caught. He has to go to the chain gang, but the white man is generally let off with a fine, which, however large, is a trifle when compared with his profits. The remedy lies with the courts of law. Let each offender when convicted be put upon the roads, and then let the Governor keep hands off, and in a short time we shall see a lessening in the number of cases. When a man deliberately violates the law, as these liquor makers and liquor venders are doing, he deserves no mercy, nor any consideration. If his family is disgraced by his being on the chain gang, the disgrace is put upon them by the man himself, and not by the court.

The object of law is to deter men from crime, and it is the duty of a judge to see that this object is attained. His own feelings of sympathy should not come in. He has only to execute, not make laws. Such partiality in executing law tends to bring law into contempt, and when men begin to despise law, then there is little hope of the prevalence of law and order.



Contributed



"A Lordly Pleasure House"

(Moods of the Atlanta Laymen's Missionary Convention.)

By Rev. J. Walter Cobb.

"I built myself a lordly pleasure house

 Full of long-sounding corridors it was,
 That over-vaulted grateful gloom,
 Through which the livelong day my soul did pass,
 Well-pleased, from room to room.

Full of great rooms and small the palace stood,
 All various, each a perfect whole
 From living Nature, fit for every mood
 And change of my still soul."

—The Palace of Art.

IN the heart of the city of Atlanta, whose Candler building, erected, it is said, at a cost of three millions of dollars, "Flat Iron" building, and other piles of brick and mortar, whose "Five Points," and whose rushing streams of living humanity all combine to remind one of America's greatest metropolis, the Southern Presbyterian Church builded for herself "a lordly pleasure house"—the Laymen's Missionary Convention—wherein she for three days and three nights did dwell.

It was a palace the variety of whose rooms—"fit for every mood and change"—made it a pleasurable dwelling place for the Church's "still Soul." Let us observe some of these moods and changes of soul which came over her as she occupied first one and then another of these rooms "all various."

The Court of the Women.

The Laymen's Movement originally concerned itself with foreign missions only. The Birmingham convention in 1909 confined itself to a consideration of that phase of the church's work. So Chattanooga. Memphis added the subject of home missions. The twins, Charlotte and Dallas, were again exclusively foreign. Lexington and New Orleans enlarged the scope further, embracing not only the subjects of foreign and home missions, but also such topics as prohibition, the juvenile court, etc. Atlanta added the subjects of Christian Education and Ministerial Relief and Publication and Sunday School Extension—so that as one listened to representatives of our four Executive Committees, one might almost imagine one's self to be in a meeting of the General Assembly.

And there was enlargement from another source. At first the Movement's task was thought of in the light of a "man's job;" emphasis was put upon the responsibility which belongs to the "red-blooded American;" and the appeal was made exclusively to the masculine element of the church. Then the Movement began to take cognizance of the church's feminine feelings; saw that it was "not good that man should be alone;" and sought out "an help meet." So Atlanta, desiring to make provision for the pleasure of the church in an expression of her tenderer moods, put up the Woman's Annex. It bore the same relation to the palace proper as the apartment for women in the ancient Jewish temple bore to the rest of the temple: while the men came and went at liberty through this court, the women were not allowed beyond its precincts—which is as it should be.

It was in view of this enlarged scope of the work that Mr. Rowland was led to speak, in his opening address of this Convention, as "the most significant and far-reaching convention we have ever had."

Hung in Black.

The grandmother of Mary Queen of Scots, on account of the death of her husband, lived at a considerable distance from Paris in seclusion, and in a state of austere and mel-

ancholy grief. Instead of forgetting her sorrows, she gave herself up to inconsolable grief and did all she could to perpetuate the mournful influences of her sorrows. She lived in an ancient and gloomy mansion, of vast size, and she hung all the apartments in black, to make it more desolate and gloomy and to continue the influence of grief upon her mind.

A goodly portion of her time the Soul of the Church spent in an apartment in sable shades, dedicated to melancholy thoughts, indulging the pleasure which comes from contemplating the sad and sorrowful.

Early in the sessions of the convention allusion was made to the sad accident in Montgomery on the preceding Saturday, which resulted in the death of Dr. McCaslin's little boy, and the secretary was directed to send Dr. McCaslin, who was on for an address before the convention, a message of love and sympathy.

On the second day, a telegram was received by Rev. J. E. Hixson, of Memphis, bearing the sad tidings of the death of his sister in Bridgeport, Ala.

Dr. Glass impressed the convention with the sense of responsibility in the department of Sunday school extension by repeating a sad story of the religious destitutions of the mountains. He said there was a boy who grew up amid the environment of wickedness peculiar to the mountaineer life. The oaths which he learned to swear were inexpressibly wicked. In hopes of getting him out of the habit, the missionary taught him to use the expression instead, "I'll be dogged." Being questioned afterwards by the missionary as to his knowledge concerning God, the lad made the pathetic reply, "Mr. Harris, I'll be dogged if I know who God is; and I'll be dogged if I know where he lives; but I know he does not live upon Big Rock Creek."

Ostrom of Japan, according to whom Japan is to be America's future greatest competitor in textile industry, said that of the 200,000 recruits from country girls needed annually for the textile factories, only 80,000 of them ever return home, and that of these twenty-five per cent are touched with consumption.

Dr. Smith, in recounting the experiences of his recent trip to China, Japan and Korea, said: "The most moving and impressive sight in China was that long succession of village after village, of village after village, of village after village, all filled with friendly faces that looked out upon us of those who had not once heard the name of Christ."

Dr. McQuilkin, of Philadelphia, associate editor of the Sunday School Times, came into the convention with the enthusiasm of consecrated youthfulness, with boyish manner, and a face like the morning. He said in a voice of peculiar sweetness and sorrow: "My heart is broken for the young men and young women of America." He spoke out of an experience of ten years of Christian work among the colleges and universities of this country. He pictured the paganism which has found its way into the schools of the North, declaring that it is not confined to the professedly unitarian schools, but exists as well in the supposedly Christian and denominational institutions. He made the outlook less hopeful still when he said that the spirit of worldliness, a more insidious vice than paganism, permeates all the schools, both North and South. A gentleman up North had sent a son and a daughter to a denominational school in the South. Worldliness in that institution had diverted the boy from his purpose, before formed, of studying for the gospel ministry, and the same influence had destroyed the daughter's spiritual power.

In Jovial Vein.

Happy the arrangement of the house which furnishes opportunity for one to flee from the apartments of sadness to those whose decorations are bright and suggestive of good cheer. The convention had its room provided with joke-crackers.

(Continued on page 8)

The Value of Our Church Papers

By Rev. J. M. Wells, D.D.

Address at Atlanta Laymen's Convention.

WHEN I was at the Seminary one of the budding theologs there, prepared a sermon; that with divisions, sub-divisions and sub-sub-divisions is said to have contained one hundred and thirty-two heads. And the hard-hearted faculty insisted on his discussing that mass of divinity in twenty-five minutes.

And now I am to discuss the value of our church papers, one of the biggest and most vital subjects that can come before us, in six minutes. As an orthodox Presbyterian preacher I will divide my six-minute talk into three heads.

First, consider the tremendous importance of the church papers to the individual. Many of you men here before me learned your letters from the names at the top of those papers. The literature that our aged saints love next to their Bible, is those papers. And in the long stretch of life that lies between, there is no better food for our souls than the church papers. There is something radically wrong about the food the average Christian is giving his soul today. One of my friends once said that he did not like asparagus because it tasted to him like it was raw at one end and rotten at the other. I don't agree with him as to asparagus, but if he had said that about the food that many are giving their minds and souls today, he would have been absolutely right. That food is made up of the daily papers and the monthly magazines; and it is raw at one end and rotten at the other. What he gets from the daily papers is raw. When it ceases to be raw it ceases to be news and the papers don't want it. And great as is their influence and potent as is their power for good or evil, the reading they give is not food that enriches the mind and develops the soul. It is raw. And what he gets from the monthly magazines is rotten. There are exceptions, of course. But they are scarce and difficult to find. The most of those magazines are not fit to read. They are crude, suggestive, frothy, when they are not actually filthy. That stuff is not fit food for Christian men and women. It is rotten. It will give you moral and spiritual ptomaine poisoning.

The individual Christian needs the church papers that he may have pure, wholesome, true food for mind and soul. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." And these are the things you find to think about, and to feed your soul with, on the page of our church papers.

Second, consider the tremendous importance of the church papers to the family. These papers are well nigh essential in the life of the family.

What is the great need of today? I might mention many things, but unhesitatingly I say the great need is family religion. To supply the church with needed workers, to supply the state with needed leaders, yea, to supply the world in its great crisis time with the men and women to save it, will require real, old-time family religion. And the church papers are a powerful aid in promoting family religion. They help to solve the Sabbath problem in the home, by providing wholesome and entertaining reading. They give to the young a taste for pure reading. They help to make religion attractive to the young. The families in our church that are building the church generation after generation are those that take the church papers.

My father was once at a General Assembly, where in a group the conversation turned to the church papers. Some one asked him what in those papers he read first on Sunday afternoon. He said, "I often turn to the children's letters." A general laugh followed. What could a mature jurist find there to interest him. But he went on, "I don't find

much in the letters, but the names profoundly interest me. They are the children and grandchildren of the men and women in our church that I have known and loved and honored."

"Showing mercy unto the thousandth generation of them that love me and keep my commandments."

The family will not swing far off that feeds its children's minds with the church papers.

Third, consider the tremendous importance of the church papers to the church.

How could the work of the church be kept before the people of the church without this agency?

How could the great Foreign Mission work—the news from our far flung battle line for Christ, the news of heroism, of sacrifice and of victory, be kept freshly and powerfully before our people without them?

How could our great Home Mission work, the news of mountain work, of colored work, of work among the immigrants, be kept before our people as a mighty call without them?

How could our Ministerial Education work, our church's call for volunteers to take their places in the thinning ranks, be brought to the rank and file of our young people without them?

How could our Ministerial Relief work, the privilege of caring for our veterans and their dependent loved ones, be kept on the conscience of a thoughtless church, without them?

How could our Sunday School work, with its challenge to the church to reach and save the young, be made vivid and real without them?

These church papers are potent in the life and work of our great church.

Often the building of our church comes before my mind as the building of a great temple. Stone by stone we are building high, symmetrical and beautiful. God is richly blessing our building. Whether because we are old-fashioned enough to believe in His Word and not doubt it at the call of German criticism, or because we still believe in and trust and glory in a blood-stained cross, He is blessing our work.

He is permitting us to grow faster in members and gifts than any other church.

As we build, I like to think of the influence of our church papers as the mortar holding the stones of the temple together firmly as we build.

If they are the mortar, two things are needful.

The mortar should be good mortar. Our church papers are good. Mr. Editors, see that they grow steadily stronger and better in the future as they have done in the past.

The mortar should be freely used. Those papers should be in every home in the church.

Go back home and see that an agency, so powerful for good, is put where it will bless every individual and every family in our church and blessing them will bless the great church we love so well.

Never Despair.

The oak in the tempest grows strong by resistance.

The arm at the anvil gains muscular power,
And firm self-reliance that seeks no assistance,

Goes onward, rejoicing, through sunshine and shower;
For life is a struggle to try and to prove us,

And true hearts grow stronger by labor and care,

While Hope, like a seraph still whispers above us:

"Look upward and onward, and never despair!"

—Phillip Efnon in Leslie's Weekly.

Woman's Auxiliary Convention

By Miss Carrie Lee Campbell.

WHAT: A notable gathering of women to confer about vital matters of the kingdom at such a time as this and paralleling the Laymen's Convention.

Where: In beautiful, busy, welcoming Atlanta, and in a large-hearted, hospitable Baptist tabernacle.

When: June 10-12, 1919. And "what's so rare as a day in June?" And we had the rarest.

Who: Women from fourteen States of our Southern Church and from five of our mission fields. His blessed imprimatur was found in the fact that the women numbered seven hundred. "The women who published the tidings were a great host."

Originators: Mrs. W. C. Winsborough, the honored superintendent of the Auxiliary; Mrs. Walton, chairman of the W. A. C.; Mrs. Archbold Davis, a former chairman, and others did this great thing, but so kept themselves hid that the whole truth was hard to discover.

Speakers: Many missionaries came from far: J. Campbell White and others from the North, our Indian brother from the West, and Dr. E. W. Smith back from the land of Sinin. Messages from these and other men were straight and strong and stirring. (See report of Laymen's meeting.) And not one of the four executive secretaries failed to give of their best to this woman's program.

Visiting Speakers: Miss Milligan, a leader of national reputation, raised mission study to a higher plane than just studying a book, and Mrs. E. C. Cronk, likewise known everywhere, besides other stirring addresses, brought the closing message of the convention a challenge to "American Women in a Time Like This"—and our hearts burned within us.

Bible Study: Mrs. A. Davis packed into her allotted time telling suggestions on how to study the Bible; this one will point the way. "Take time for study: pray about the study: Go in to God; go out to service."

Mountain Work: Miss Mabel Hall, who has been there, lived there, and who knows at first hand, thrilled our hearts and "teared our eyes" as she told of the women who walked long distances over the mountains to get and take back with them "the pretty talk," and who cried out of yearning hearts, "Oh! Sunday school woman, why didn't you come sooner?"

The Negro: Mrs. Winsborough appealed to the very souls of us as she pleaded for this race, better justice before the law, better schools, proper recognition of merit and success; a school of our own for negro girls, and the gospel for every negro. Mrs. Booker T. Washington, in a most sane talk about her people, made an earnest plea for better training for the negro along all lines, and for better schools, saying that now they have "pitiful schooling." In fifteen States in the South \$10 is expended for each white child, as against \$2 for each colored child. She pleads that more may be done to raise their ideals of living, of home, of the duties of womanhood, and that to them all the gospel may be preached.

Tuscaloosa Conference: This work for colored women was reported by Mrs. Winsborough. Last September there were fifty delegates from twenty-nine towns, including five denominations. There will be another conference next September. Send a colored woman from your town. Small cost; large results. Program very practical: First: word of God (most popular course); second, sewing; third, practical living: sanitation, hygiene, care of children.

Relations of Presbyterian and Synodical: When Mrs. Bruce, president of Alabama Synodical, made her subject so clear, each listener wished for short-hand skill, that she might take home in exact form the message that the Synodical is intended as an arm; a help to the Presbyterian, but not as the ruling body.

Mrs. S. D. Walton, chairman of the Woman's Advisory Council, made her hearers stop, listen, then think, as she pressed home the thought that our church membership increase is not at all keeping pace with the increase of population in the United States.

Korea: This mission had as its speaker Mrs. Swinehart, the alive: but this pen cannot describe Mrs. Swinehart: you must see her and have her in your meetings. But if you could see through her what you are doing out there in Korea, nothing—heat, children, illness—could keep you from your own missionary meetings.

Africa: Mrs. Robert King, born in Belgium, living and married in Africa, and now in the United States, gave a series of pictures of life in Congo, moving pictures showing the improvement of the men, women and children as they come to know Christ. "And they need more workers." "And they need more doctors." These appeals, spoken with her sweet French accent, went to our hearts, our memories, and our prayers. Beside Dr. and Mrs. King and the junior, other missionaries from Africa were Mr. Hillhouse, Mr. and Mrs. McElroy, Mr. and Mrs. Stegall, and another junior.

Japan: Mrs. Ostrom (and we were so proud of all our missionaries) gave four pictures of femininity in Japan: Childhood, girlhood, motherhood, grandmotherhood. These pictures all had their high and low lights, "according as they know Christ."

Brazil: Miss Douglass took us to this vast spreading country, and showed the first commandment is broken, the second left out of the prayer book, the fourth violated by the holiday Sabbath, and others shattered because they have not Christ.

That Korean Pageant: It was then we saw before our very eyes how they live and how they learn; how they worship and how they die; and are given in marriage in that far-away little country—that heart-broken country.

Our Belgian Baby, Robert King, Jr. His appeal. He didn't ask anybody to say it for him, for he is only about eighteen inches long, and cannot speak a word of American; but he spoke it loud to all on-looking hearts—this youngest member of these conventions, and it is this: "If you would send a few more doctors for Congo, I could stay and grow up there with my Belgian mother and American father. Won't you do it, please?"

Congratulations to all the women who went. Pass on the good things you got.

Sympathy to all who could not go. Plan now for the next Woman's Auxiliary Convention.

My Gifts.

"And opening their treasures they offered unto him gifts, gold and frankincense and myrrh."

Lord, I would bring my gold to Thee,

And lay it at Thy feet;

A lesser offering to a King

I know would not be meet;

And as I lay it down,

It may become a crown,

Some overcoming soul to greet.

To Thee my frankincense I bring,

No perfume bought in mart,

But pure aroma from the flower

That grows within my heart;

And as I give it Thee,

I pray that it may be

A fragrance that shall ne'er depart.

And oh, my Lord, wilt Thou accept

The myrrh I proffer here,

Unspoiled by any sin,

Unmixed with any tear?

It may be Thou wilt use

My gifts, if Thou shalt choose,

To give some saddened soul Thy cheer.

—Charles M. Sheldon.

Rev. George W. Butler, M. D.

By Rev. S. H. Chester, D.D.

The death of Dr. Butler at his home in Canhotinbo, Brazil, on May 30th, leaves a vacancy in our missionary ranks that cannot be filled. He was both medical and evangelistic missionary and his character and life work were both unique. In his medical and surgical work he always made it a condition of undertaking a case that the first step in the treatment should be prayer with the patient, and by the power of prayer combined with his remarkable professional skill he wrought cures that often seemed to border on the miraculous.

People came to him for treatment from all over Northern Brazil. Those who were able paid, and several churches were built from the proceeds of his practice. But none were turned away and hundreds, probably thousands during the thirty-seven years of his missionary service were entertained and treated at his home sometimes for weeks at a time, free of charge. Over the whole state of Pernambuco he was called "The father of the poor." Those who heard his wonderful address at Montreat last summer on "The Gospel of the Power of God" can imagine something of the burning earnestness and eloquence of his preaching to the crowds that always came to hear him. He spoke the Portuguese language like a native, and he could sway the multitude as no other native or foreigner could do.

We have not the material in hand for any satisfactory account of Dr. Butler's life and work, but we are asking those who were associated with him in his work to send us a sketch which we can publish both in the survey and in leaflet form. We give one characteristic incident, related by himself, of which there were many others equally re-

markable, illustrating how by the prayer of faith he was in the habit of overcoming difficulties:

"Once at Maranhao we had trouble with a circus owner. We had chosen for our church the only site in a square where there was no Catholic church with clanging bells to annoy us. Our meetings were progressing. A circus owner set up his tent right behind our building and wanted to catch our people after church at night. He argued with me to have me change our hour and let him commence sooner. I told him Sunday was God's day and I could not change the hour. He commenced and we were greatly annoyed and hindered. I prayed once or twice like this: 'Oh Lord God, this is Thy house, this Thy day, the Sabbath, and our neighbor has set up his circus at our very door and he is hindering the witness we give of Jesus Christ. Stop it, oh Lord, for Jesus' sake. Amen.' The circus never performed after that and he never was able to take down the poles nor the tent cloth; but it stood there and flopped and flopped and rattled to the glory of God, and there are witnesses still living who will testify to the fact."

Dr. Butler's wife, who was Miss Mary Rena Humphreys, of Goldsboro, N. C., was a good gift to him from God and possessed all the qualifications, physical strength, mental ability, courage, faith and self-sacrificing devotion, that fitted her to be the helpmeet of such a man as he was in such a life work as God called him to do. From first to last they were devoted lovers, and both of them had a consuming love for the Brazilian people to whose service in the gospel they had devoted their lives. And the people also loved them devotedly. We feel confident that there was no other man in Northern Brazil whose death would evoke the heartfelt sorrow of so many people as did the death of Dr. Butler.

Preparatory Service

By Dr. George L. Petrie.

A special service preparatory to the communion seems to be peculiar to the Presbyterian Church. When and where did the Preparatory Service originate? What were the conditions of observance? Through what changes has its observance passed? To what extent is it observed in these days? It is regularly observed by the Presbyterian Church in Charlottesville, Va., and is a service very dear to some members of the Church.

Many years ago, within the memory of the writer, neighboring churches, especially in the country, united on communion occasions. The preparatory services were extended through several days, culminating on the Sabbath with all-day services. The pastors of the uniting Churches did the preaching. These were occasions of delightful fellowship. The communion services in each Church occurring twice a year, these joint services afforded to all the Churches at least quarterly communions. They were great occasions, eagerly anticipated and intensely enjoyed. I can not adequately describe the profound impression made upon my boyhood mind and heart by these occasions: an impression not of awe and dread, not of weariness, but of sweet solemnity and gracious privilege.

Attendance of members at the preparatory service was obligatory in the sense that those who were not there were not expected to be at the communion service. At the preparatory service "Tokens" were distributed, entitling the holder to participate in the communion service.

The communion service was observed at tables placed in front of the pulpit. At these the members gathered and were seated in succession till all were served. The first action of the elders was to collect the "tokens" from those seated at the table. If any had not been at the preparatory service, they were expected to withdraw from the table.

Time brought changes in the manner of observance. First, the tokens were omitted. Then, as many as could be accommodated sat at the table, the rest remaining in the pews,

all being served at the same time. Then, the table was dispensed with altogether. All the members gathered together in the pews, a compact group, non-communicants removing to the side pews. I can recall how solemnly impressive this was to me as a child, to be thus separated from communicants. Eagerly I anticipated the time when I might take my seat amongst God's people, as they gathered thus in the upper room of Christian privilege. It was to me a happy day when I was invited to sit with those I loved, a participant in the Sacred Feast.

Now the general custom seems to be for the communicants not to change seats at all, and for non-communicants to leave the church.

The few large silver goblets have been generally displaced by individual communion cups.

The whole drift is to greater freedom of communicants and diminishing power of the preparatory service. How much of the change is loss? How much of it is gain?

It is usually a little group of Christians that attend preparatory service in these days, those who live in a state of preparation for the communion. If a pastor wishes to prepare the people for the sacramental service in a particular manner, he has to speak his words of preparation on Sabbath morning in the sacramental service.

Notwithstanding this drift away from the preparatory service, there is a band of Christians, perhaps in every Presbyterian Church, still attached to the service, bound to it by tenderest and holiest associations. Such Christians would regret its abandonment. They regard it a great privilege and a very helpful service in the cultivation of devout religious life, a season of spiritual refreshment and an opportunity of more thorough consecration.

It would be interesting to learn more about the origin and history of this preparatory service, and more about the extent and manner of its present observance.

"A Lordly Pleasure House."

(Continued from page 4)

It was rich in its fund of anecdote of a lighter vein, and many were the mirth provoking utterances of the speakers. The funniest thing in the convention was the wedding scene in the Korean pageant; the most humorous, that of the funeral scene in the same. One doesn't usually laugh at a funeral; but one would have little sense of humor who could keep from smiling at the combination of pathos and ridiculousness portrayed by the actor missionaries now in this country on furlough under the direction of Mr. and Mrs. Swineheart of Kwangju.

Dr. Wells, of Wilmington, made an effort to elevate the convention's taste in reading above the mere daily paper and the monthly magazine by comparing the one to one end of an asparagus tip and the other to the other, and relating the story of the man who assigned as a reason for disliking asparagus that "it is raw at one end and rotten at the other."

The one who contributed most to the enlivenment of the occasion was A. D. Mason, the well known Sunday school superintendent of Memphis, who presided over more than one session of the convention. He is a master of assemblies. He mixes pleasure with business. While wielding the gavel with almost cruel relentlessness, having no need for a buzzer, but telling a speaker in good plain English, when his time was up or he is sidetracking, to sit down, at the same time his ready wit and genial manner enable him to keep all in good spirits. When one speaker got off the track and gave signs of starting a controversy, he set him down with the remark, "Brother, don't start a row in the Amen corner!" When the young leader of the singing omitted the third stanza, Mr. Mason chased him from the platform, and told about the man who said that he would dislike to be the third stanza, because it is always being left out. He secured the attention of the audience which had been distracted by the sputterings of a motorcycle just outside the church window by remarking, "Listen to me. That motorcycle has a long time to run, and I have only a few moments!"

The Room of Red.

Anger is essentially a virtuous passion. It may, therefore, have its legitimate place in a gathering of this sort. And the indulgence of anger is a pleasure giving sensation. The convention experienced such sensation, and gave expression to it, by its disapproval of a speaker who suggested the propriety, and even value, of Sunday newspaper advertising for the purpose of increasing church attendance. A gentleman from Tampa, Fla., introducing himself, when he rose to speak, as the editor of a Tampa daily, drew a ripple of applause when he stated his position. A moment later, as he continued his remarks, he gave occasion for an expression of those of the contrary opinion, and they did it in no unmistakable manner by sudden and angry applause. This seemed to nettle the speaker, who remarked, "Yes, you may applaud now; but wait till I get through." But he never got through. So evident was the temper of the crowd in opposition that a heckling scene might easily have ensued, and the speaker sat down, doubtless wondering at the spirit of the company into which he had come.

The Pessimism of Premillennialism.

There was one room in the "lordly pleasure house," through the window opening into which the Soul of the Church caught for a moment a gloomy prospect. From this point she could only behold the darkening clouds of desolation sweeping up the valley, and contemplate with despair the cry of the lost sheep in the thunder riven mountains beyond.

That the Soul of the Church would be asked to occupy, for a while at least, this cheerless apartment was predicted before the delegates to the convention left home. A member of the programme committee is reported to have said: "We are going to make the convention strike fire on the Second Coming"—meaning the Premillennial.

Dr. Rice, of Union Seminary, was very clever in his allusion to the subject; deploring what he calls "the wretched distinction between the Premillennial and the Postmillennial

views of 'the blessed hope.'" His meaning probably was—there is but one tenable view, the Pre.—and it is a wretched situation that any other view of "the blessed hope" should be entertained.

Dr. Dobyms was more frank in his assertion, and gave evidence of impatience with the restraint imposed by the presence of those of a contrary view when, in speaking on "The Crown Rights of Christ" he said "I am not talking Premillennialism to you now—it is the only kind to talk—but I am not talking that now."

Dr. Shafer, of whom it has been said that he "knows more about the Devil than the Devil knows about himself," painted the outlook in its most pessimistic coloring when he indicated his lack of faith in the present agencies God is using for the conversion of the world. Not satisfied with the delivery of an address on "Seven Major Signs of the Times," which occupied more than an hour of time in the delivery, Dr. Shafer spent \$150.00 of a friend's money in the distribution of the address in pamphlet form.

That the Laymen's Movement in our church should be turned into a Premillennial propaganda is believed by many to be, if not a breach of courtesy, at least a great mistake. What effect the injection of this controverted question into the discussions of the convention will have on future conventions remains to be seen. The Atlanta convention by all tokens should have been one of the largest; but from the point of view of the attendance of men, and especially of ministers, it was a disappointment. Some are wondering if the slump in attendance was not due in large measure to the prominence given this side of a debatable question and the speakers who advocate it. Some have even expressed the belief that this may be the last of the great conventions. It should be if it is the purpose of the management to persist in the use of them for this propaganda.

The Optimism of Faith.

In sharp contrast with the pessimistic mood referred to above was the hopeful spirit which as a whole pervaded the meeting, such spirit being the result of the stress which was placed upon the church's opportunities, her resources and God's power to make use of them.

Dr. Mauze, in the opening address of the convention, referred to the church's enlarged opportunity for world service. He said: "The war has brought the church into great favor. At first she was criticised for not preventing the war; afterwards for not pushing it more vigorously; and finally the government turned to her, saying, 'Unless you co-operate with us, we cannot win.' The church is looked to today to save society, as it did for the Roman Empire 1500 years ago. The church now has more enthusiastic friends and fewer enemies than ever in her history."

The greatest of all the interdenominational missionary movements, according to Secretary Pratt, is the Interchurch World Movement. He declared that it has come into the kingdom for just such a time as this. He believes that if as a result of the movement we can get the facts in terms of men and money, the church can go out with that sort of appeal and get what she wants. Protestantism, 25,000,000 strong, said he, can accomplish anything.

Doughty, by a review of the past achievements of prayer, led the convention into a deep realization of the possibilities of service through the release by prayer of the church's powers and resources.

The Infinite, "And teach him to attain by shadowing forth the unattainable."—Timbuctoo.

Finally the Soul of the Church was led into the observatory where she sat down in great delight contemplating the glories of the heaven's infinite expanse.

This was especially so at the quiet hour, which followed the morning and afternoon sessions, during which the meditations of the convention were directed by Messrs. McQuilkin and Guille, Bible teachers of note and power. These men brought some wonderfully sweet and inspiring messages concerning the victorious life which is possible through the power of the Holy Spirit and the completely surrendered life. Such high ground did they occupy that their teachings smacked of the doctrine of a sinless perfectionism. The believer has but to make the complete sur-

render. The Holy Spirit acts in the capacity of a big twin brother to fight for the believer his battles in the flesh. There is no longer any struggle on the part of the believer. The indwelling Spirit conquers sin all unconscious to the subject.

Whatever, however, may have been just the import of these teachings which somewhat mystified the delegates, there was a wonderful uplift from them, and it was the pleasure of the convention to live for the time being in the infinitive mood, and to make resolves anew to seek in Christian experience to attain "the unattainable," which is indicated in the Saviour's own blessed words—Matt. 5:48.

Blytheville, Ark.

Results of the Every Member Canvass for Benevolences in Mecklenburg Presbytery.

The following report of the recent Systematic Beneficence campaign in Mecklenburg Presbytery has been greatly delayed by the slowness of many of the churches in reporting. It is hoped, though, that it will still be of interest:

Church.	Gave 1918	Quota 1920	Sub. 1920	Pct. Inc.
Albemarle	\$ 496.00	\$ 2,100.00	\$ 1,400.00	182
Altan	30.00	260.00	100.00	233
Amity	174.00	690.00	550.00	216
Badin	0.00	200.00	100.00	*
Bethany	43.00	400.00	200.00	365
Bethlehem	62.00	340.00	50.00	Dec.
Beulah	31.00	420.00	50.00	61
Biscoe	195.00	410.00	300.00	53
Cameronian	7.00	430.00	75.00	971
*Charlotte First.	12,534.00	16,240.00	18,500.00	47
Charlotte Sec.	8,192.00	14,600.00	8,500.00	4
Gen. Steele Crk.	583.00	950.00	745.00	28
Cooks	168.00	690.00	450.00	167
Carmel	400.00	570.00	550.00	37
Ellerbe	85.00	460.00	125.00	47
Hopewell	555.00	1,970.00	500.00	Dec.
*Huntersville	1,182.00	2,075.00	2,075.00	75
Indian Trail.	25.00	300.00	50.00	100
Knox	506.00	3,000.00	1,890.00	273
Marks Creek.	160.00	580.00	175.00	9
Mt. Gilead.	146.00	480.00	175.00	19
McGee	71.00	1,025.00	303.00	326
Midland	0.00	75.00	25.00	*
*Monroe	7,834.00	7,440.00	7,440.00	Dec.
Morven	208.00	570.00	205.00	Dec.
Mt. Carmel.	48.00	520.00	75.00	56
Mulberry	324.00	1,020.00	359.00	10
Newell	82.00	725.00	200.00	144
N. Charlotte.	118.00	520.00	75.00	Dec.
Oakboro	0.00	170.00	73.00	*
Pageland	28.00	170.00	40.00	42
Paw Creek.	810.00	2,160.00	1,200.00	48
Pegram St.	242.00	1,660.00	150.00	Dec.
Pleasant Hill.	1,055.00	1,420.00	877.00	Dec.
Philadelphia	285.00	3,020.00	300.00	5
Pee Dee (Rich.)	255.00	360.00	75.00	Dec.
Rehoboth	22.00	320.00	25.00	16
Rockingham	169.00	975.00	297.00	75
Rock River.	16.00	90.00	15.00	Dec.
Robinson	92.00	810.00	144.00	56
Salem	6.00	460.00	50.00	733
Sharon	904.00	1,460.00	1,050.00	16
Siler	11.00	400.00	100.00	809
Steele Creek.	2,532.00	4,900.00	1,800.00	Dec.
St. Paul's.	304.00	2,680.00	400.00	31
Sugar Creek.	1,502.00	2,520.00	1,000.00	Dec.
Tenth Ave.	1,759.00	4,440.00	1,131.00	Dec.
Troy	140.00	325.00	100.00	Dec.
Unionville	6.00	190.00	25.00	316
Wadeville	0.00	210.00	60.00	*
Walkersville	69.00	590.00	200.00	189
Waxhaw	218.00	1,440.00	724.00	232

West Ave.	584.00	1,630.00	650.00	11
Westminster	1,776.00	3,770.00	1,850.00	4
Wilmore	73.00	400.00	114.00	56
55 Churches.	\$47,117.00	\$95,900.00	\$57,692.00	22
30 Churches.	2,558.00	18,910.00	No Report	
Total	\$49,675.00	\$114,810.00	\$57,692.00	16

An * means that the apportionment was reached, this honor going to Charlotte First, Huntersville and Monroe.

Gifts for the year ending April 1, 1918, are taken as a basis for comparison in the columns above because they are the last published figures.

As Miscellaneous Benevolences occupy a very small place in Presbytery's apportionment, the very large gifts credited to the Charlotte First and Second Churches in that column of the Assembly Minutes are eliminated, so as to obtain a proper basis for comparison.

In justice to several of the churches it should be said that their gifts for the current year will largely exceed their advance subscription. It would greatly facilitate the work, however, if these churches could be induced to subscribe in advance something like what they will give in the course of the year.

It is probably safe to estimate that the total gifts during the current year will reach \$65,000.00.

Some of the apportioned quotas seem abnormally large. They are the result, however, of a rigid and impartial mathematical calculation based on membership, pastor's salary and previous gifts to benevolences. Some churches report an inflated membership and pastor's salary and suffer the consequences in apportionments. Presbytery's instructions are that only what is contributed by the local church shall hereafter be reported in the Pastor's Salary column. Whatever is given to the pastor's support by the Home Mission Committee is reported in the Home Mission column and of course should not be enumerated twice. If churches will report to the chairman of the Systematic Beneficence Committee any extraordinary special gifts that can not be reckoned on regularly and any extraordinary conditions in the way of large debts and building funds, corresponding deductions will hereafter be made in the apportionments. These apportionments are in no sense a tax nor an assessment but simply an attempt to inform each church what sum would represent its proportionate part of the whole.

For N. C. Secretaries of Synodical, Presbyterial and Congregational Home Missions.

By Mrs. E. C. Murray.

Now that the July meeting is at hand, let us get ready for our S. P. and C. Home Mission program. With only two meetings a year for this cause, we should give especial attention to gathering up results attained since January, and making sure of reaching our due proportions by next fall in order to reporting the full amount pledged to our Albemarle fund, and also our fair share of gifts to the general fund. In sending amounts to Rev. A. W. Crawford, Greensboro, N. C., please designate clearly as to where you wish your funds credited. Let us remember that as citizens of a heavenly kingdom, every one of us has been called of God to enlist under the Captain of our salvation, either on the field, or in the "Service of Supplies."

Each of us is being tested as to our spiritual fitness. Can we pass the test of love and service to God and our fellow-man?

Many of us have tuberculosis of the soul, caused by the germs of sloth and indifference.

The spiritual cure is the same as the physical, rest, and proper food. Rest from our worldly cares and pleasures, from worry and fretfulness, and from all that would separate us from God.

Proper nourishment on the sincere milk of God's word and the strong meat of the Scriptures. This treatment will



News of the Week



Our forces on the border have been having trouble again with Villa. They have crossed into Mexico and in a running battle defeated the forces of Villa. Carranza, the Mexican President, who has always been pro-German, has given notice that he will not run for office again.

Eugene V. Debs, Socialist leader who was recently convicted and sentenced to ten years' imprisonment for violation of the espionage act, has arrived at the Federal prison at Atlanta. He was transferred there from Moundville, W. Va., where he had been held several weeks after losing his appeal in the United States Supreme Court.

The 60-foot pleasure launch, Mary Francis, with 53 persons, mostly children, on board turned turtle in the Warrior River, three miles above Tuscaloosa, Ala. Eighteen persons are known to have been drowned and fifteen others are missing.

Herman Mueller, majority Socialist leader and whip in the German National Assembly, in a speech recently delivered before the Socialist Convention, declared that the former Emperor William belongs to the pathological ward, and is not wanted in Germany. The speaker declared the former ruler was dangerous to the country, and blamed his verbosity for Germany's misfortunes.

At Columbia, S. C., last week some of the striking employees of the telephone and telegraph lines cut 31 long distance telephone wires and 44 Western Union wires.

Dr. H. W. Chase, chairman of the faculty of the University since the death of Dr. N. H. Stacy, was elected president of the University of North Carolina, at Chapel Hill, to succeed the late Dr. E. K. Graham. Dr. Chase is 38 years of age, a native of Massachusetts and has been a member of the faculty of the University of North Carolina for ten years.

President Wilson, facing a divided Senate, has decided to carry his fight for ratification of the League of Nations covenant directly to the people in a countrywide speaking tour. He expects to begin the trip as soon as he returns from Paris. Republican Senators propose to follow him and present the opposition side to the people also.

Information has been received from Brussels that not only Cardinal Mercier, but the King and Queen of the Belgians will visit America this Fall.

enable us to "put on the whole armour of God" and to wield "the sword of the Spirit while being protected by the shield of faith.

With our State but little more than half Christian, can we claim that we have done our bit? Have those of us who are officers stirred up our societies in regard to this cause, and are we keeping them alive as to their part of this great foundation work?

Do we each one of us realize and feel our responsibility? "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven." Get the latest leaflet on S. P. and C. H. M. from your Presbyterial Secretary, and have the leader ask the questions on the Synod's work.

Have some one give facts from your Presbytery's field of Home Missions, and give each member in your Auxiliary one county in the Presbytery to be responsible for as regards reporting special work done and to be done in that county. Let each one lead in prayer for her particular field and mission workers, and have prayers for our superintendents and evangelists.

With devotional exercises and suitable music, etc., you

Heavy rains in Texas are reported. The crops are in danger, especially the cotton. Houston, Texas, reports a downfall of 7.5 inches from Saturday, 7 p. m., to Monday, 8:45 a. m., while Galveston reports in less than three days, 9.55 inches.

In session at Atlantic City the American Federation of Labor voted against the proposed general strike in behalf of Tom Mooney.

According to report of Third Assistant Postmaster General the Government has averaged a profit of \$1,000,000 on parcel post insurance. The average time to settle a claim is 28.05 days.

It is reported from Washington that Prof. J. M. McConnell, of Davidson College, N. C., will be appointed census supervisor of the ninth district. He is well equipped for the work.

The daylight saving law which we have enjoyed as a time saver has been repealed and with the last Saturday of October it will cease.

The North Carolina Merchants' Association, in session at Wrightsville Beach, N. C., gave full endorsement of President Wilson's efforts to work out a world peace.

The Virginia Bankers' Association has adopted a resolution endorsing the League of Nations and calling on Virginia Representatives in Congress to support it to the last, at its annual three-day convention which opened at Old Point Comfort, Va., June 19.

Mr. D. E. Rhyne, of Lincolnton, N. C., has given \$2,500 to Mount Pleasant Institute, of this State, at which he was a pupil in his early life.

The business men of Richmond, Va., have formed a million dollar housing plant. At the initial meeting in Chamber of Commerce \$100,000 was subscribed by a score of men.

The Italian Chamber of Deputies, having refused a vote of confidence, the Cabinet has resigned.

The American Federation of Labor has also endorsed the League of Nations.

should have an instructive and inspirational meeting, and we will reach our full amount of \$500 for the Albemarle fund if every Auxiliary will get down to this work in earnest.

Finish Your Task.

It's easy enough to begin a task,
But to finish it—that's the thing:
The completed work holds the honey sweet
While the undone yields a sting.
Oh, the feet will lag and the heart grow faint
Ofttimes ere the stint is done;
But what joy is yours, as you rest at last,
With the hard-fought battle won!
Then here's to the lad who will see it through,
Whatever the task may be.
For my heart goes out to the boy of pluck;
But no half-done boy for me.

—Florence Jones Hadley.

Christian Endeavor

By Rev. S. H. Hay.

M., June 30—God's Attitude Toward Enemies: Matt. 5:43-48.

T., July 1—Jesus' Instruction: Luke 6:27-36.

W., July 2—Serve With Kindness: Exod. 23:4-5.

T., July 3—Pray for Enemies: Luke 23:34; Acts 7:60.

F., July 4—The Correct Attitude: 2 Tim. 2:23-26.

S., July 5—Enemies of Righteousness: Acts 13:6-12.

* * *

Topic for Sunday, July 6—Our Relation to Others—Toward Our Enemies. Rom. 12:17-21.

* * *

Our Bible lesson tells us to make every effort to have no enemies. "If it be possible, as much as lieth in you, be at peace with all men." If there is to be enmity, let the other party be wholly responsible, and ourselves blameless. A great judge once said that in every quarrel he ever knew, both sides were at fault. Christians simply must see to it that their acts and attitude do not form a part of the cause of enmity. And they must allow the Bible, not their own self-justifying views, to settle the question as to what constitutes blamelessness.

* * *

The Christian has not done his full part until he has rendered good for evil. If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire upon his head. And this rendering of good for evil must not be limited to some past period or occasion; it must be continued as long as the evil continues. If we grow weary of rendering good for evil, and cease, then if enmity continues we are in part to blame. We have not left the fault all with the other man, and we have not done all that lieth in us to be at peace with him who insists on being our enemy. The truth is, when we successfully force the other party to continue to be wholly responsible for an enmity, he refuses, and the enmity dies.

* * *

The Christian must leave to God the infliction of punishment upon an enemy. Our lesson tells us we must not avenge ourselves. Vengeance belongs to God. Sin is against Him, rather than against us; and it is His right to inflict the penalty. When we take on ourselves the duty of inflicting vengeance we blasphemously assume the rights of God. If two men were in court contending at the bar, what would you think if one of them should push the judge from his seat and proceed to pass sentence and begin to carry it out? He would be put in prison at once for contempt of court. And in the same way, God is offended when we attempt to take His place and punish sin. Vengeance belongs to God alone.

* * *

Jesus says we must pray for and love our enemies. Some think that Jesus commanded an impossible thing when He said this about loving them. They say, We cannot make ourselves love what we more naturally hate. But Jesus never called for that which is impossible. To love an enemy means two things. First, it means, Treat him with kindness. Second, it means, Have affection for him. Now, if we will do the first—and we surely can—we shall find that the second will always follow. When we supply the kind treatment, the Spirit gives rise to affection in our hearts.

* * *

How did Jesus treat His enemies? Luke 23:34.

How did Stephen follow Christ's example? Acts 7:60.

What could Christ have done to His enemies if He had wished? Matt. 26:53.

He leadeth me into the still waters of the spiritual joys of life, the things of the divine love that come to us to refresh life and to transfigure it with a tinge and glow of heaven.—Oliver Huckel.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JUNE 29:
SYNODICAL HOME MISSIONS—Romans 1:8-15.

By Rev. C. D. Waller.

From his boyhood it had been one of his dreams to see Rome. The Eternal City has for many centuries had a strange fascination for all cultivated men. Now, a new interest was drawing Paul to the banks of the Tiber. She was not only the mistress of the world, a city of palaces, and the home of talent, and profligacy, and power, but she held in her bosom a company of brethren. And what an opportunity for casting out the net of the gospel. But

(Continued on page 12)

Witnessing Christians.

By Rev. William T. McElroy.

There are many texts in the Bible which show that it is supreme duty of every follower of Christ to witness for Him. Such texts we find in John 15:26 and 27: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me; and ye also bear witness, because ye have been with Me from the beginning." Origin (Acts 1:8): "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

Man's great need of a Saviour, God's work of redeeming love, and our responsibility as bearers of the Gospel light to a sin-darkened world all point to the fact that unless a Christian witnesses for Christ he is falling short of the fulfillment of God's plan for his life. It is the business of the Christian to spread the Gospel—the "good news"—of salvation through Christ to all the world.

How May We Witness?

1. By Living Christ-Like Lives—"Let your light shine before men; that they may see your good works, and glorify your Father who is in Heaven."

2. By Inviting Others to the Services of God's House—"I was glad when they said unto me, Let us go into the house of the Lord." Men are more pleased to receive such an invitation than they are usually believed to be.

3. By Coming to the Services Ourselves—"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another."

4. By Striving to Win Individuals to a Saving Knowledge of Christ—"He brought him to Jesus."

5. By Teaching in the Sunday School—"Train up a child in the way he should go; and when he is old, he will not depart from it."

6. By Engaging In Any Other Form of Service to Which We May be Called or For Which We May be Suited—"He that had received five talents came and brought other five talents, saying, Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

7. By Giving Our Money for the Spreading of the Gospel—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

8. By Praying Always for the Coming of the Kingdom.—"After this manner pray ye . . . Thy Kingdom come."

Louisville, Ky.

Sunday School

By Rev. H. G. Hill, D.D.

REVIEW.

From Matt. 6:24-34 to I Cor. 13:1-13.

I. Matt. 6:24-34—April 6, 1919—God Our Heavenly Father—Golden Text: Matt. 6-9, "Our Father Which Art in Heaven, Hallowed Be Thy Name." Time: A. D. 28. Place: Hattin. Persons: Christ Disciples. Topics: (1) Serving God and Mammon; (2) Anxiety About Temporal Wants; (3) Helps for Avoiding Anxiety; (4) The Christian's Chief Concern.

II. John 11:35-51—April 13, 1919—Christ Our Saviour—Golden Text: Jno. 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, shall not perish but have everlasting life." Time: A. D. 27. Place: By Jordan. Persons: Jesus, John Baptist, Andrew, Peter, Philip. Topics: (1) John's Testimony to Jesus; (2) Bringing Disciples to Christ; (3) The Effects of Coming to Christ; (4) Whoso Come His Growing Proof.

III. Matt. 28:1-10—April 20, 1919—Our Risen Lord—Golden Text: Matt. 28-6, "He is Risen as He said." Time: April 9, A. D. 30. Place: Jerusalem. Persons: Christ, Angels, Disciples. Topics: (1) The Angels at the Resurrection; (2) The Angel's Words to the Women; (3) The Effects of His Word; (4) Jesus Met Them.

IV. Acts 2:1-8, 14-18—April 27, 1919—The Holy Spirit Our Helper—Golden Text—Luke 11-13, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Time: A. D. 30. Place: Upper Room, Jerusalem. Persons: Apostles, Disciples, Multitudes. Topics: (1) The Baptism of the Spirit; (2) The Assembly Gathered; (3) The Effects Produced; (4) Peter's Sermon.

V. Gen. 1:26-28, 2-7-8—May 4, 1919—"Man Made in the Image of God"—Golden Text: Gen. 1-27, "God created man in His own Image." Time: Unknown. Place: Garden of Eden. Persons: Adam, Eve, Jehovah. Topics: (1) Man's Creation and Dominion; (2) God's Mode of Creating Man; (3) Man's Home in Eden; (4) Man's Recreation.

VI. Gen. 3:1-13—May 11, 1919—Sin and Its Consequences—Golden Text: Rom. 6-23, "For the wages of sin is death but the gift of God is eternal life through Jesus Christ Our Lord." Time: Unknown. Place: Eden. Persons: Jehovah, Satan, Adam, Eve. Topics: (1) Satan's Temptations; (2) Eve's Disobedience; (3) The Effects of Transgression; (4) Man's Responsibility to God.

VII. Eph. 2:4-10; Titus 2:11-14—May 18, 1919—The Grace of God—Golden Text: Acts 15-11, "But we believe that through the grace of Our Lord Jesus Christ we shall be saved even as they." Time: A. D. 62-65. Places: Ephesus, Crete. Persons: Paul, Ephesians. Topics: (1) God's Mercy Revealed; (2) Salvation by Grace; (3) The Life Grace Prompts; (4) The Goal Grace Secures.

VIII. Jonah 3:1-10—May 25, 1919—Repentance—Golden Text: Mark 1-15, "Repent ye and Believe the Gospel." Time: About 862 Before Christ. Place: Nineveh. Persons: Jehovah, Jonah, Ninevites. Topics: (1) Jonah's Mission; (3) Jonah's Message; (3) Ninevites Repentance; (4) God's Mercy.

IX. Heb. 11:1-10, 12-1—June 1, 1919—Faith: What It Is and What It Does—Golden Text: John 14-1, "Ye believe in God, believe also in Me." Time: Unknown. Place: Unknown. Persons: Paul, Hebrews, Enoch, Abel, Noah, Abram. Topics: (1) Faith Defined; (2) Abel's Faith; (3) Enoch's Faith; (4) Abram's Faith.

X. Matt. 7:16-29—June 8, 1919—Obedience—Golden Text: John 15-14, "Ye are My friends if ye do whatsoever I command you." Time, A.D. 28. Place: Horns of Hattin: Persons: Christ, Disciples. Topics: (1) The Tree is Known by Its Fruits; (2) Profession Without Obedience; (3) Rock and Sand Building; (4) Christ's Authoritative Teachings.

VI. Luke 18:1-5, 9-15—June 15, 1919—Prayer—Golden Text: Phil. 4-6, Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Time: A. D. 30. Place: On the Way to Jerusalem. Persons: Christ, Disciples, Pharisees, Publicans. Topics: (1) Importunate Prayer; (3) The Publican's Prayer; (4) The Results of Prayer.

XII. I Cor. 13:1-13—June 22, 1919—Love—Golden Text: "And now abideth Faith, Hope, Love: these three, but the greatest of these is love." Time: A. D. 57. Place: Ephesus. Persons: Paul, Corinthians. Topics: (1) Love Essential to Piety; (2) Love's Fruits; (3) Love Abiding; (4) Love's Supreme Excellence.

Prayer Meeting.

(Continued from page 11)

hitherto Paul has not been able to reach Italy: and he now is writing where speech is impossible. He blesses them in the Name of his Master, and he blesses God for them. His heart is full of love for them, and his great heart is poured out in doctrine and precept that will live forever. Everywhere he went men were talking of the church in Rome, and in every city he met "strangers from Rome" with news from the brethren, their simple faith in Christ, and their loving fidelity to Him. Then follows Paul's solemn assurance to the Romans of his constant prayers for them. In Col. II:1 he calls his intercessions "a great wrestling." So in our Home Mission work we ought not to be satisfied with giving our money with a casual knowledge of the Synod's home mission fields, but it is especially incumbent upon us to wrestle with God in prayer for the men and women and children of the Synod and for those who labor for them.

One thing that Paul prayed for, viz., that God would open the way for him to visit Rome, may not be possible for many of us as pertaining to the mission fields of the Synod; but certainly where we can find it possible we ought to visit these fields, and show by our presence and by the word of exhortation and fraternal greetings our deep interest. There was a kind of nostalgia at Paul's heart for these unseen brethren, and he earnestly desired to pour himself out in labor and gifts of grace for them. If we felt thus, or in such fashion for our Synod's Home Mission fields, what a rich blessing would come in consequence.

Then follows a characteristic touch: He would not have them ignorant that the main purpose of his heart in visiting them was fruit. His visits to other cities had been fruitful, unless Athens was an exception; and he yearned to serve fruitfully in Rome. He desired for them a fuller life in Christ, and he knew that that was the most blessed thing that could come into their lives. Nay, he owes this to the Romans. He was in debt to all men. This was the gracious obsession that went away with him, whether he was among Greeks or Barbarians, Jews or Gentiles, bond or freemen. Why should we not feel the same way about our mission fields? The debt we owe to Christ we must pay to these for whom He died. This debt can never be liquidated. It grows with our apprehension of our Saviour's gracious and atoning love. And Paul felt that the preaching was the best way to keep on praying. Suppose that our ministers and elders and our people felt this great obligation. How our mission work would flourish. How our ministers would seek occasions of visiting and preaching in the mission fields, and how glad would be the hearts of the people. And how we would thus honor the Saviour.

Devotional

GOD CARES FOR EACH LIFE.

Happy is the man who feels that God cares for him, that he journeys forward under divine convoy, that his Father is regent of universal wisdom, and represents the whole commonwealth of love, who is all nature and who commands all nature to serve his child. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He abides far above all fear, as eagles above the arrow's flight. He who ever carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory in the midst of things unvictorious, conquers midst things low, things hard, things strife-ful. God cares for you—then you cannot be too rich, for riches make you the almoner of divine bounty; and you cannot be too poor, for the whole realm of life is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for heaven ever lies all about you. God cares for man—then from every storm there is a harbor in the eternal heart and a place of refuge within the everlasting arms. God cares for you—therefore his providence, smiting the rock in the desert, shall bring forth living water. God cares for you—therefore in thy wild and stormy night he shall come to thee, walking upon the wave, to bid thy storm be still. God cares for thee—therefore thou shalt see his angels sitting at the door of the sepulchre digged in thy life garden. Because he cares for you, the whole kingdom of love yearns and waits for your home-coming. Therefore, every day reach up and shake down the bough of infinite bounty and fruitfulness. Let every thought and feeling sing as an Aeolian harp gives music to every wandering wind. Put away care and anxiety, and cast out all fevered fears. Joy and song betoken royal kinship. He who bears commission from royalty wears not sackcloth unless he has fallen among robbers. The insignia of royal commission are royal apparel, kingly equipment, abundant treasure. Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you—therefore live a trust-ful, tranquil, God-centered life.—Selected.

"It is a good thing to give thanks to the Lord." Then why do we not do more of it? Probably we would have to think awhile before we could answer that question. And why is it such a good thing? It might take a philosopher to really answer that question, but any ordinary individual can at least glimpse an answer.

It is a good thing because it is a seemly thing and no man can afford to go through life neglecting to do that which an enlightened intelligence and a good heart would unhesitatingly tell him he ought to do. It is a good thing because the one and only way that a man may hope to really enjoy the gifts and blessings and opportunities of his life is to have a spirit that is appreciative of and thankful for them.

Men are miserable and grasping and dissatisfied, not because they have not enough to make life comfortable and happy, but because in their eagerness to grasp for more they fail to rightly appreciate and enjoy what they have. A proper spirit of appreciation would turn thousands of miserable lives into happy ones.—Christian Guardian.

Ye who weep, come to this God,
For acquainted is He with grief;
Ye who suffer, come to Him,
For rest can He give and relief;
Ye who tremble, come to Him,
For His smile from fear secures;
Ye who pass, oh come to Him!
For eternally He endures.

—Victor Hugo.

Home Circle

TRAINING LITTLE CHILDREN.

The child is a primitive little being. His desires are near the surface, and primarily very selfish. He wants all things for his own. He must also be first in everything, and, if he is the biggest force in the play group, what more natural than that he should try to make everything conform to his wishes? But this child, if once actuated by the right, becomes the most generous, the most considerate and the gentlest of little fellows. A few words, a firm but kind insistence on your part, and he knows the pleasure of giving up for others.

All children have their difficulties with one another, and sometimes, if one judges by the noise in the backyard, they are very big ones.

A moment's wait will usually show whether it is wise to run and help the children readjust their little world. Do this only when necessary. Hold your breath behind the door, and see if happily they are not righting the situation themselves. Even the physical hurts need much less sympathy than the average mother is apt to bestow. Would we coddle our children into becoming physical cowards? From earliest babyhood begin to turn their attention, when hurt, to some new interest, and observe how quickly the pain is forgotten.

A strong conviction has grown out of the passing years of my motherhood that the greatest service a mother can do her child is to teach him self-reliance. If you begin with the baby, the habit forms easily, and before you know it self-reliance has really become a habit with him. Hold yourself free from fear as he tries out his growing powers. Watch alertly, but wait. Let him try the reach that may topple him over, but secures for him the bright ball. Let him make all the moves he wants to, and, if necessary, be there to catch him as he falls. Hesitate long before you turn a child deliberately away from the thing he has set his heart on doing. Strong initiative is too glorious a characteristic to nip in the bud. Try for one day to stop and think before you deprive your child of the pleasure of simple achievement.

There are countless little tasks a child can do for himself to help mother. Each mother will think of many of these in the course of a day. Remember that in the child's world of new impressions the most trite acts to us are, to him, the most delightful of plays.

Play is the vital employment of childhood. The art of playing alone, being friends with himself, is a foundation for self-reliance in greater things later in life. A child can not be more than contented. So hesitate, dear mother, to interfere when your child is quietly employing himself in his own chosen way, even if it is only baby with his toes. Let the spell last as long as it will; the next will last longer. Soon your child of three will play hours by himself. The busy mother often needs this respite.

SELF-JUDGMENT.

The joy of doing one's duty may be quiet and without demonstration, but there is no finer experience in all life. On the other hand, nothing spoils the genial currents of life so quickly as the consciousness that one is a shirker. However much he may try to persuade the world that he is a great worker, he can not quiet the discontent in his own soul. A man can stand a great deal of criticism in the world if he knows deep down in his own heart, that he is true.—Ex.

Adaptation is the one secret of genuine enjoyment of human intercourse. In the world we scarcely seek it, and if we do we seldom find it, but in the other world it is the law of life.—Parsons.

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

Church News

Collections for June are for Home Missions. Treasurer, A. N. Sharp, 1522 Hurt Bldg., Atlanta, Ga.

The collections for June in the North Carolina Synod are for Synodical Home Missions, as ordered by the Synod. The Synod further orders that one good, well-announced collection be taken in each Sunday School for this work, in June. Treasurer: Rev. A. W. Crawford, Greensboro.

ARMENIAN RELIEF.

Received for this cause:

“From a Friend”	\$ 2.00
R. J. Murphy	10.00
H. M. Bailey	1.00

SUTSIEN, CHINA, NEWS.

Our missionaries need our prayers. Recent letters tell of typhoid fever in the family of Dr. J. W. Bradley, John W., Jr., and Julia being down with pretty severe cases, it seemed. They had been to Shanghai a week or two before with their parents, who went on necessary business. It was thought they got the infection probably at a hotel where the drinking water was only filtered, not boiled. Last winter there were weeks together when most missionary families were troubled with what we in America called the “Flu.” Strangely there the children were most severely affected, while in America it was the grown people. In Dr. Bradley's home the little baby (now seven or eight months old) was most dangerously attacked. Dr. Bradley himself, being in the room with him, happened to look around and saw him blue in the face with suffocation, though he had not made enough outcry to attract the attention of the doctor's keen ear. It took more than half an hour's hard work by the skilled physician and surgeon to bring him to approximate safety. For days they did not dare leave him unwatched day or night.

Doubtless it was in just such a spell that Baby Dick Vinson, in Haichow, was taken. Though the nurse and father were within hearing of any cry, no sound was heard from him and when found he was past recovery, though every possible effort was made. He had been suffering from cold for some days but seemed much better, that morning—indeed practically well—and after being bathed and fed was put into his crib for his customary midday nap of two or three hours. One can only imagine the shock to the parents and nurse too who loved him devotedly of finding him dead with milk and mucus around his mouth.

Recent news of the death of Mrs. Bell and Mr. Crane and the item in this week's paper announcing Rev. A. D. Rice's death at Haichow with such news as this of fever in Sutsien urge all to remember our missionaries in incessant prayer. For they live in foreign lands in the midst of most unsanitary and dangerous conditions—risking their own lives and those of their loved ones with whole-hearted devotion for the advancement of the cause of our Master.

PERSONAL.

At its recent commencement Erskine College, Due West, S. C., conferred the following honorary degrees: On Rev. S. L. Morris, D.D., the degree of LL.D., and on Rev. W. T. Matthews, of Commerce, Texas, the degree of Doctor of Divinity.

Rev. T. E. Simpson, formerly pastor of the First Presbyterian Church, Hendersonville, N. C., which he resigned fifteen months ago to serve in the army through the American Red Cross, and who has been connected with the Home Service Office, of the Potomac Division of the Red Cross in Washington, D. C., will resign from this work the first of July and will be ready to take up pastoral work again. Mr. Simpson may be addressed at Society Hill, S. C. He is ready to serve where the Lord may call.

NORTH CAROLINA.

Graham—During Dr. A. R. Shaw's supplyship at Graham, there were ten additions to the Presbyterian Church on profession of faith.

Mooreville—Rev. Dr. R. C. Reed, of Columbia Seminary, also the associate editor of the Standard, preached in Mooreville last Sunday. He will continue the services through the week.

Raeford—This church was represented by six men and two women at the Laymen's Convention in Atlanta last week. The men were very agreeably surprised by winning the banner offered for the largest delegation of men from any church outside of the State of Georgia.

At our “Echo Service” Sunday, Mr. E. S. Smith present-

(Continued on Page 16)

One Million Dollars for Christian Education IN THE SYNOD OF NORTH CAROLINA WITHIN THE NEXT 12 MONTHS

Schools and Colleges Have Come to a UNANIMOUS AGREEMENT

ALL of them in a fine spirit of give and take have adjusted all differences, and have united in a whole-hearted effort, for the first time in the history of this great Synod, to put our Educational Institutions on their feet. To every one who has been close to these negotiations there is every evidence that Providence has led the way. A better spirit of co-operation could not be wished for than is displayed by all the schools. Every one of them made concessions that made the final plan possible. A year ago no one would have ventured to predict such unanimity of action.

DR. McCLURE, of Wilmington, after the plan was adopted unanimously, said: "We ought to congratulate ourselves at the outcome."

DR. HENDERLITE, of Gastonia, says: "A systematic, whole-hearted, thorough-going, every-church canvass of the entire Synod for the purpose of helping our entire educational system in North Carolina, without distinction and partisany and with an adequate goal that, reached, will put the schools in the way of getting and staying on their feet, so that the men of the Church can feel that something worth while—substantial and permanent—is being done, making an appeal to their business judgment and to their pride in their church's educational standing—any such policy will have my heartiest approval and endorsement."

A DULY ELECTED REPRESENTATIVE FROM EACH SCHOOL
including Union Seminary and all the preparatory schools
met in Greensboro Friday, June 13th, and organized for work

Mr. A. M. Scales is the permanent chairman; Dr. C. M. Richards the Secretary, and Mr. R. G. Vaughn, president of the American Exchange National Bank, of Greensboro, has consented to act as treasurer of the Million Dollar Fund

Headquarters will be in room 302 Southern Life Building, of Greensboro, N. C., and the Campaign will begin July first

Now let everybody forget the things that are behind and press forward to the things that are before. We can put our institutions where they ought to be, and can give the entire Church a demonstration of what real co-operation on a big scale can do for

C H R I S T I A N E D U C A T I O N

Watch This Page Every Week

Church News.

(Continued from Page 14)

ed the banner and he and Mr. J. E. Conoly made unusually interesting talks on the convention.

The most encouraging feature of our work here during the last few years has been the increasing interest of our men in the work of the Kingdom.

Mallard Creek—On last Sabbath afternoon Rev. C. C. Anderson, pastor of West Avenue Church, Charlotte, preached most acceptably for the Mallard Creek congregation. This church has been without a pastor since the resignation of Rev. J. E. Wool, to accept a call to Pegram Street Church. Its membership is composed of as loyal and substantial folk as one finds in any community.

Charlotte—Tenth Avenue—At the morning service last Sabbath reports were made on the recent laymen's meeting in Atlanta by Messrs. Walter L. Wallis, E. G. Cochran and Walter Mitchell, the delegates who had attended from the congregation. That they had brought home with them much of real good from this great convention was evidenced by the practical talks made.

Pegram Street, Charlotte—The Rev. John E. Wool was installed pastor of Pegram Street Church, Charlotte, N. C., on Sabbath evening, June 22, by a commission of Mecklenburg Presbytery. The Rev. W. R. McCalla, of Sugar Creek Church, presided, and charged the pastor. The sermon was preached by the Rev. C. H. Little, of Sharon Church, and the charge to the people was delivered by the Rev. C. G. Lynch, of St. Paul's Church, Charlotte.

Charlotte, Second Church—The pastor, Dr. McGeachy, is being greeted at recent prayer meeting services with such large congregations as to explode the theory that hot weather and a good church attendance are incompatible. The subjects of his Wednesday night talks are the Marys of the Bible and treated in Dr. McGeachy's delightful style are proving both helpful and entertaining. Beginning next Sabbath evening he will preach a series of two sermons at the evening service that are specially pertinent to these troublous times, the subjects being "Armageddon" and "The Overdue Christ."

Wilmington, Wrightsville Beach—Rev. J. Oscar Mann preached an excellent sermon at the Beach Chapel on last Sunday night to a small congregation.

The most tremendous indictment of indifference and lack of consecration of the Christian people who go to Wrightsville Beach that could be made, they make themselves by their failure to attend the worship at the Beach Chapel on Sunday evening.

When God gives them the means and opportunity of enjoying the cool breezes and glorious air of the beach while others are suffering in the heat at home, they show their appreciation by neglecting His day and His worship. A religion that does not bear transplanting to the beach is a very poor sort.—First Church Bulletin.

An Earnest Appeal to the Pastors and Sessions of Concord Presbytery—Dear Brethren: An evangelistic campaign, including nearly all the churches of Concord Presbytery, has been arranged for the present ecclesiastical year. These meetings will be in progress during the next five or six months especially, and it is sincerely hoped that great results will follow them. To this end you are earnestly requested to remember this campaign in your daily prayers. It is possible that this campaign will result in the greatest revival that ever came to the churches of Concord Presbytery, a blessing greatly to be desired and sought. There are indications that many of our churches are ready and waiting for such a visitation of God's Spirit, in convicting and converting power, as they have never experienced before. Let

us all adopt Carey's motto: "Ask great things of God and expect great things from God." Yours in His Name,

J. M. Clark,
Superintendent and Evangelist.

Red Springs—The summer school for the teachers of Robeson and the four adjoining counties closes its four weeks' term this week. It has been a very successful session and the fine body of teachers who have been in attendance have derived much benefit from the instruction given in the several departments.

The instructors included T. E. Cochran, professor of Education at Wake Forest College; Mrs. Faye Craig, of Marion, N. C.; Miss Ethel Terrell, of the Asheville city schools; Mrs. W. C. Young, of Spruce Pine, N. C.; Rev. C. G. Vardell, D.D., and Miss Anna Spencer Daniel, of the Flora Macdonald faculty.

Lenoir—Rev. A. A. McLean, pastor. Rev. Wm. Black, general evangelist for the Synod, closed a meeting in this church Sunday night, June 15th, and writes that they were greatly blessed in this meeting, and that their new pastor, Rev. A. A. McLean, has gotten a good grip on the work here and is much beloved by his people. The attendance from the very first was good, and the church seemed greatly revived. There were eighty professions, forty of which expressed a preference for the Presbyterian Church, and of these 36 joined the Presbyterian Church before the meeting closed. Three persons promised to establish family worship and some 250 to read the Bible and pray daily. The collection for Synod's Home Mission work was \$255.25.

A. W. Crawford.

Fayetteville Presbytery Sunday Institutes—Teams and schedule of institutes in Moore County S. S. Drive: Team No. 1, Rev. V. R. Gaston, St. of Efficiency, Teacher Training; Mr. W. M. Currie, Organized Class, Adult and Secondary. Team No. 2, Rev. M. D. McNeill, S. S. Ex. and Home Missions; Prof. A. B. Cameron, Workers Conference; Team No. 3, Rev. A. G. Bridgman, St. of Efficiency, Organized Class, etc.; Prof. W. C. McColl, Teach Training. Team No. 4, Rev. R. S. Arrowood, S. S. Ex. and Home Missions; Mr. W. H. McNeill, Teacher Training. Team No. 5, Rev. W. L. Wilson, S. S. Ex. and Home Missions; Mr. J. W. Graham, Workers Conference. Team No. 6, Rev. J. K. Roberts, St. of Efficiency and Organized Class, etc.; Mr. J. R. McQueen, Workers Conference.

Schedule for Sunday, July 6, 1919: Vass, Team No. 1, a. m., Team No. 5, p. m.; Cameron, a. m., Team No. 5; p. m., Team No. 1; Eureka, a. m., Team No. 2, p. m., Team No. 3, Carthage, a. m., Team No. 3, p. m., Team No. 2; Bethesda, a. m., Team No. 4, p. m., Team No. 6; Jackson Springs, a. m., Team No. 6, p. m., Team No. 4.

Monday, July 7, 1919: Manly, a. m., Team No. 5, p. m., Team No. 4; Union, a. m., Team No. 4, p. m., Team No. 5; West End, a. m., Team No. 1, p. m., Team No. 3; Culdee, a. m., Team No. 3, p. m., Team No. 1; Bensalem, a. m., Team No. 2, p. m., Team No. 6; Elise, a. m., Team No. 6, p. m., Team No. 2.

J. K. Roberts, Ch.

North Carolina Christian Endeavor Convention—With more than 500 registered delegates in attendance and over 1,000 present in the closing session, the North Carolina Christian Endeavor Union held the largest state convention in its history in Burlington-Graham, June 6-8. State President E. P. Barker and his committee had planned a well rounded program crowded full of good things. The Endeavorers of the two entertaining cities handled the convention most beautifully, every delegate was cared for in the homes and hotels as the guests of the Endeavorers and friends. On Saturday a State Junior Convention, under the direction of Mrs. Lewis McFarland was a great success. The splendid Junior Rally Sunday afternoon was carried out by the children themselves. The report of the state secretary showed 54 new societies organized during

the year, 35 Y. P. S. C. E., 15 Junior and four intermediate, there are now 338 societies in the state with 13,520 members. North Carolina passed her goal of \$1,500 for denominational missions for the year in eight months time, and set its goal for \$2,500 for next year. It was unanimously voted that the committee be continued beyond the five year period which ends at the New Orleans Convention next year, and that Secretary Lehmann be asked to continue his work as Southern States Secretary and editor of the "Dixie Endeavorer." The state banner for the best all-round work was awarded to the Friends Society, of High Point; second best, to the Presbyterian Society, of Graham. The state junior banner was awarded to the First Presbyterian Society, of Wilmington, which has held it for several years. The convention next year will meet June 11-13 at Greensboro. J. Vincent Knight, of Greensboro, was elected president.

Rocky Mount—Two splendid meetings have been held recently in the Home Mission field around this city by Rev. A. J. Crane and Rev. H. N. McDiarmid. At Bethlehem, three miles from the city, services were conducted for ten days, which resulted in reviving the spiritual life of the church, a fact testified to by the increased activities of the Christian people of the community. Two adult members were received on confession, one of these a head of a large family, he being the first church member in the family.

The other meeting was conducted for two weeks for Second church organization in the city. Here there is no church building and the meeting was held upstairs in a hall that is used for general purposes, such as Morman Sunday schools, low-grade dances, and other sinful things for fostering evil. But God honors His Word wherever preached and He proved it to us in this meeting in bringing twenty-two to a confession of their faith in Christ and causing fifteen of these to unite with our new organization in this community. Twenty-five others rededicated themselves to God's service. A short time ago the work at this point was started with five members. God has blessed us in this work in such measure that the organization now numbers fifty-four. Truly, these are blessings against almost insurmountable obstacles! God, with the help of this loyal people, is going to win the victory.

At the conclusion of this meeting steps were taken for the immediate beginning of a church building. Plans have already been drawn and we are now ready to begin the building. We need more money. If you would like to help God's work that is prospering against difficulties, send a check for the Second Church of Rocky Mount.

Too much cannot be said of Rev. A. J. Crane's splendid work in these meetings. In the Second Church meeting Miss Lyda Southerland aided greatly with her talent for making friends and by her excellent work at the piano.

SOUTH CAROLINA.

Sumter—Rev. Frank Hall Wright, D.D., the well known evangelist, is conducting a two weeks' evangelistic meeting in the First Church of this city.

Fort Mill—At the evening service, June 15, the Rev. James B. Black was duly installed as pastor of the Fort Mill Presbyterian Church, the commissioners convening immediately after the sermon, which was preached by the Rev. E. E. Gillespie, D.D., pastor of the First Presbyterian Church of York, S. C., and being led in prayer by Mr. J. K. Roach, an elder from the First Presbyterian Church of Rock Hill, S. C. The charge to the pastor was delivered by the Rev. F. W. Gregg, D.D., pastor of the First Presbyterian Church of Rock Hill, S. C., and the charge to the congregation by the Rev. J. C. Bailey, pastor of Ebenezer Presbyterian Church.

At the morning service to be held on the fourth Sunday of the present month the ceremony of ordaining and installing eight deacons recently elected at a congregational meeting will be observed.

C. S. Link.

Concord Church is near Woodward station, a church of over 100 years standing, one of the old landmarks of Bethel Presbytery, it was my privilege to preach at this church last Sabbath, and moderate a call for the services of J. E. Coker, of Charleston, S. C. It was a unanimous call, and to a people that are appreciative and pleasant to serve, after the call was signed by the elders and deacons, the congregation went into the election of two additional elders, Messrs. Brice and Coleman were elected. In the evening I preached at Blackstock and moderated a call for J. E. Coker. This church is just four miles from Woodward station, making it a very desirable field, the congregation was large, and the call was unanimous. Close attention was paid to the preaching of the Word, and the best of all, God was with us. We pray that this brother and his family will accept the call and enter the manse to feed the flock of God and glorify His name.

James Russell.

McColl—That there are compensations even for birth-days was proven recently in McColl. The Christian Endeavor Society of the Presbyterian Church on the evening of June 3 enjoyed a social gathering at the home of Mr. H. L. McLaurin, which soon resolved itself into a happy birthday party for the pastor, Rev. J. J. Harrell, this being the anniversary of his birth. A tray of gifts that would have delighted the heart of any man was presented the guest of honor by Mr. Melvin McLaurin and, what was infinitely better, a little talk was made by Mr. McLaurin, in which he expressed in happy style the love and appreciation that the young people of the church felt for the faithful loving service that the pastor had never failed to give them during his seven years among them. This was but another of the many kindnesses that the McColl people are constantly showing their pastor.

ALABAMA.

Mobile—At a meeting of the congregation of the Government Street Church on June 4 it was reluctantly agreed to concur with the pastor, Rev. H. W. DuBose, D.D., in his request for a dissolution of the pastoral relation, in order that he might accept a call to the First Church of Danville, Va. On June 8 the communion service was observed and at this time five infants were baptized and twenty-five persons were publicly received into the church. Five additional elders and nine deacons were also ordained and installed.

ARKANSAS.

Mt. Holly—Rev. James W. Marshall has changed his address to Mt. Holly from Camden, having taken the former church for all his time instead of half time as formerly.

First Church, Little Rock—That family history makes church history is proven in the following remarkable record: On June 1, 1919, the name of William Simonton, son of Mr. Charles S. and Mrs. Frances Walker McCain, was placed on the cradle roll of the First Presbyterian Church of this city. He is the fifth generation on the maternal side and the third on the paternal side in the life of this church. He is the great-great grandson of the late Dr. Roderick L. Dodge, and the great-grandson of the late George E. Dodge, respectively, faithful elder and deacon in this church for many years. His paternal grandfather, whose name he bears, the late Judge W. S. McCain, was for many years an honored deacon in this church, and his father and uncle, Mr. W. Ross McCain, serve in this office now. He has two living grandmothers, Mrs. W. S. McCain and Mrs. Tullis C. Walker; two great-grandmothers, Mrs. George E. Dodge and Mrs. A. J. Walker; one great-great grandmother, Mrs. Anne Osborn, now in her ninety-fourth year, the oldest member of this church which is in its ninety-second year. With such a genealogy can this youngest scion of noted families fail of long life and escape being a deacon?—Christian Observer.

FLORIDA.

Ocala—Rev. Jno. R. Herndon has accepted a call to the Waightown Church of Winston-Salem, N. C., and will begin work in his new field August 1. Mr. Herndon has been pastor of the First Church of Ocala for the past four years and has accomplished a fine work here.

Ponce de Leon—Beginning on June 5, a series of services was held at this point and continued through June 10. The preaching was done by Rev. Fred F. Schhell, of Chipley, Fla., and was greatly enjoyed by those fortunate enough to hear him. He preached the truth of God's Word very plainly and with power. God's people were strengthened and two young men openly professed Christ as their Savior. Ponce de Leon is an out-station of DeFuniak Springs pastorate and the DeFuniak Springs pastor preaches there once a month in the afternoon. The outlook is promising for the organization of a church there later on. A commission, appointed by the Presbytery of Florida, met there on Monday, June 10, and adjourned to meet later on at the call of the chairman, Rev. R. Q. Baker.

Daniel J. Currie.

GEORGIA.

Jefferson—Rev. T. M. Stribling, recently of Cedartown, Ga., entered upon his new work as pastor of the church at Jefferson about two weeks ago.

Atlanta Presbytery—The constitutional requirements having been complied with, I hereby call Atlanta Presbytery to meet in the Central Church, Atlanta, Ga., June 23, 1919, at 11 o'clock a. m., to act upon the following items of business, if the way be clear.

1. To receive Rev. T. D. Bateman from the Presbytery of Missouri, to act on the call of the LaGrange Church for Mr. Bateman's pastoral services, and arrange for his installation.
2. To receive Rev. B. R. Lacy, D.D., from the Presbytery of Albemarle, to act on the call of the Central Church for the pastoral services of Dr. Lacy, and arrange for his installation.
3. To receive Rev. J. W. Caldwell, D.D., from the Presbytery of New Orleans, to act on the call of the Westminster Church for the pastoral services of Dr. Caldwell, and arrange for his installation.
4. To license Candidate Norman Johnson.
5. To act on the call of the Villa Rica and Tallapoosa Churches for the pastoral services of Licentiate L. D. King, and arrange for his ordination and installation.
6. To act on the call of the West Point Church for the pastoral services of Rev. A. H. McNair, and arrange for his installation.
7. To dismiss Candidate I. D. Terrell to the Presbytery of Norfolk.
8. To receive report of commission to install Rev. J. W. Allen at Ingleside.
9. To receive Licentiate J. R. McGregor from Presbytery of Pee Dee, and arrange for his ordination.

E. L. Merrill, Moderator.

KENTUCKY.

Madison Avenue Church, Covington—The congregation of this church, of which the Rev. I. Cochrane Hunt, D.D., is the pastor, has recently done two notable things which should go to record as inspiring to others:

In a local campaign for the organization of a supporting society for the Protestant Children's Home of Covington, this church, with a quota of sixty-nine memberships at five dollars a year each, raised one hundred and one memberships in seven days, exceeding, by twenty or thirty, churches of double its membership.

On the evening of Wednesday, June 18, when the pastor reached the mature age of forty-three, the lecture room was packed at the service hour and immediately on the con-

Woman's Auxiliary

THE WOMAN'S DEPARTMENT'S NEW EDITOR.

The reason, dear friends, this Woman's Auxiliary Department has been running low, finally playing out in the last issue of the paper, is not due to any loss of interest or to a lack of news items to report. This has been the best year in the history of the Synodical Auxiliary, special advance being made in the organization of the local auxiliaries according to the circle plan. We know of scores of items that are waiting to get into this column. Our trouble is the department has been without a head.

Mrs. E. D. Brown found it impossible to serve as editor and sent in her resignation. We deeply regret losing Mrs. Brown's services, but we rejoice to announce that we have secured in her place a woman, who because of her love for the Auxiliary and her experience in the work is specially qualified to fill this office. We take great pleasure in introducing Mrs. J. M. McIver, of Gulf, as editor of this department.

Mrs. McIver is now serving the Synodical Auxiliary as chairman of the permanent committee on Young People's work. For the past five years she was the efficient president of Fayetteville Presbyterial, the largest Presbyterial not only in our Synodical but in the whole Assembly. The service for which Mrs. McIver is honored in the church-wide Auxiliary is her production of the detachable report blank.

We bespeak for Mrs. McIver your loyal support.

Sincerely yours,

Mrs. W. B. Ramsay,
President N. C. Synodical Auxiliary.

The Woman's Advisory Committee—The annual meeting of the Woman's Advisory Committee will be held in the Winsborough Building at Montreat, N. C., July 9-12, inclusive.

The chairmen of the following standing committees will welcome any helpful suggestions from any of our women; along any line of work. New and successful methods of work should be submitted to Mrs. Winston Lynes, Chairman Committee on Methods, Fulton, Mo. Mrs. W. H. Whitaker, chairman of Committee on Organization, will be glad to hear plans that would benefit our organization, and Mrs. J. R. Whitman, Waycross, Ga., Chairman of Committee on Young People's Work, would appreciate sympathetic help on her most important committee.

clusion of the regular service Mr. F. D. Van Winkle, one of the elders, came forward and in a very graceful speech expressed the good-will of the congregation for their pastor and presented him with a lovely birthday cake which contained, besides love and good wishes, eighty dollars in gold as a substantial token of that affection. Mr. Van Winkle was followed by Mr. Gene Wallingford, of the First Presbyterian Church, who brought the greetings and good wishes of the community at large in a very unique and attractive original poem.

The Sabbath School will send two of its young people, Miss Margaret Oelrich and Mr. Robert Turrell, to the Young People's Conference at Montreat on June 26.

TENNESSEE.

First Church, Nashville—At the communion service on Sunday, June 15, forty new members were welcomed into the fellowship of the church.

The Presbytery of Memphis, at a special meeting held in the Second Church, Memphis, Tenn., June 9, 1919, dismissed Rev. M. P. Cain to the Presbytery of Western Texas; received Rev. George Kerns from the Presbytery of Norfolk, approved a call for his pastoral services from the Dyersburg Church, and appointed a commission to install



Educational



COMMENCEMENT AT TEXAS PRESBYTERIAN COLLEGE.

The seventeenth commencement of this school was held May 30 to June 4 under especially pleasing circumstances both as to weather and attendance.

The seven public functions of addresses, sermons and entertainments by students were of unusual high order and each one deserves special mention if space permitted.

The sermons on Sabbath by Dr. W. R. Minter, Austin, Texas, and Rev. Samuel L. Joekel, Waxahachie, were both inspiring and pleasing to the large audiences. The address by Dr. C. T. Caldwell, Waco, Texas, to the graduating

class on the closing day was a scholarly presentation of the sphere and field of woman's work. The exhibits of the Art, Needle Work and Domestic Economy departments won large praise from the many visitors to the commencement. And no less appreciated were the beautiful plays given by the several organizations of the school.

The announcement by the president of the board that T. P. C. had been classed a standard college brought spirited applause from the student body and the audience. The board also won the praises of the college people by appropriating an additional \$1,000 to add to the already well equipped science department. The Harpold scholarship was
(Continued on Page 22)

him on the first Sunday in July as follows: Rev. Wm. Crowe, D.D., to preside, preach and propound the questions, Rev. C. W. Sommerville, D.D., to charge the pastor and Ruling Elder James R. Hall, of the Covington Church, to charge the congregation. Rev. R. P. Walker, D.D., as alternate to the ministers and Elder J. G. Latta, of Dyersburg, alternate to Mr. Hall.

Presbytery appointed a commission to organize, if the way be clear, a church at Warren, Tenn., in response to a petition signed by sixteen persons asking organization. That commission is: Ministers, C. A. Harper, J. B. Carpenter, O. W. Wardlaw; ruling elders, J. M. Hull and J. P. Matthews.

Presbytery was informed that the Presbytery of Arkansas, aided by the Presbyterian Ministers' Association of Memphis, was putting on a summer conference at Batesville, Ark., Aug. 5-15, and as an act of courtesy Presbytery received this report and granted permission to members of its churches to participate in this conference.

At this meeting Presbytery had expected to act on application of Rev. W. L. Carson to be received from the Presbytery of East Hanover, but owing to failure to get his letter of dismission this could not be done, and Presbytery adjourned to meet for this business in Second Church, Memphis, June 23, 1919, 11:30 a. m.

J. H. Lumpkin. S. C.

VIRGINIA.

Union Theological Seminary, Richmond—The scarcity of labor and other difficult conditions created by the war for the printing business have delayed the appearance of the annual catalogue of the Seminary. It is now out and shows an attendance for the past year of 63 undergraduates and 42 post graduates. The States having the largest representation are North Carolina 30, Virginia 29, Georgia 8, West Virginia 8, South Carolina 6, and Tennessee 6. There were three from Japan and three from Korea.

A letter recently written from France to one of the professors speaks in high terms of the chaplains from the Seminary who have been in the service. The writer says they are earnest to the core and fearless, and adds: "It may interest and gratify you when I tell you that I have come into contact with about 400 chaplains, and Heinz did not have them beat on varieties. Your boys are the real thing; they did not forget what they were here for; I am proud that I know them." The splendid record made by the Union Seminary men in the war is a source of gratification to all our people. Quite a number of the prospective students, who enlisted and served cheerfully in the ranks till the war was over, are having some difficulty in getting discharged in time to enter the Seminary at the beginning of the next session. They have made themselves so useful that the government seems disposed to hold on to them, somewhat regardless of their plans for next year; but it is believed that, by making, fully supported applications

through the proper channels, most of them can be released in time for the opening of the session on October 1.

REDUCED RATES FOR MONTREAT CONFERENCE.

Tickets will be on sale for the Montreat Conferences at reduced rates on dates given below. Full fare will be charged on going tickets one way, and return tickets will be sold for one-third of the price of the regular fare on the following conditions: Certificates must be secured on purchase of ticket showing that full fare has been paid, and return tickets will be sold at any time from June 23 to August 31, at one-third of the full fare one way, provided certificate is presented, showing that full fare has been paid on going ticket and signed by A. R. Bauman, Secretary at Montreat, and the railway ticket agent at Black Mountain, N. C.

Be sure in buying going tickets to get certificate from railway agent showing full fare has been paid.

The reduced return ticket is also conditioned on having as many as 250 in attendance upon conference who hold certificates of paying full fare one way.

The dates for sale of reduced railway tickets to Black Mountain, N. C., are as follows:

Young People's Conference, Montreat, June 26-July 6; Conference of Missionary Education Movement, Blue Ridge, June 24-July 3; Southern High School Conference, Y. M. C. A., Blue Ridge, June 24-July 3; Summer School of Student Secretaries, Blue Ridge, June 24-July 19. Selling dates, June 23, 24, 25 and 26th.

First General Conference, Montreat, July 7-13; Southern Summer School, Y. M. C. A., Blue Ridge, July 5-20. Selling dates, July 4, 5 and 6.

Women's Summer School of Missions, Montreat, July 13-20. Selling dates, July 11 and 12.

Sunday School Conference, Montreat, July 20-27; City Conference, Y. M. C. A., Blue Ridge, July 22-31; Evangelistic Conference, Montreat, July 27-August 3. Selling dates, July 18-22, inclusive.

Conference on Christian Education and Ministerial Relief, Montreat, August 3-6; Southern Summer School of Social Service and Christian Workers (first half), Blue Ridge, August 4-17; Home Mission Conference, Montreat, August 6-10. Selling dates, August 1, 2, 3 and 4.

Foreign Mission Conference, Montreat, August 10-17; Bible Conference, Montreat, August 17-24; Southern Summer School of Social Service and Christian Workers (last half), Blue Ridge, August 16-31. Selling dates, August 15, 16 and 17.

Be sure to inquire of railway ticket agents for these rates, and be sure to get certificate in buying going ticket, showing that you have paid full fare, for without this no reduction will be given on return ticket.

R. C. Anderson.

Marriages and Deaths

Marriages.

Bethea-Lindsay—In Fayetteville, N. C., at the home of the officiating minister, Dr. W. E. Hill, June 13, 1919, Mr. Frank Bethea and Miss Portia Lindsay, both of Rockfish, N. C.

Gardner-Campbell—May 16, 1919, at the home of the bride, "Douglas Place," Louisville, Ky., by Rev. J. Gray McAllister, D.D., Eugene H. Gardner, of Noblesville, Ind., and Miss Estella Campbell.

Mohr-Krider—April 21, 1919, in the Highland Presbyterian Church, Louisville, Ky., by Rev. J. Gray McAllister, D.D., Alfred M. Mohr and Miss Pauline Ruth Krider, both of Louisville.

Deaths.

Smith—At his home in Louisville, Ky., May 9, 1919, John W. Smith, 86 years old, a devoted member of the Highland Presbyterian Church.

Brown—Mrs. Marietta S. Brown was stricken with apoplexy while driving her automobile on the streets of Kinston, N. C., on Saturday afternoon, June 7, 1919, and died in Parrott Memorial Hospital on Monday, June 9th. She was a consistent Christian woman and a loyal member of Atkinson Memorial Presbyterian Church.

Pharr—Mrs. Martha Means Pharr, the tenderly beloved wife of the late Hugh Smith Pharr, entered into her Heavenly rest at the "Twilight Hour," May 12, 1919, on the 42d anniversary of her father's, Capt. John S. Means', Heavenly translation. Mrs. Pharr was a fine Christian woman, and a life-long member of the First Presbyterian Church of this city. She was a lovely mother and leaves two daughters, Mrs. C. G. McManaway and Miss Gertrude Means Pharr, to mourn her loss, besides a host of relatives and friends, but theirs is the loss only, for gain, eternal gain is hers. She has joined the friends of her youth, her husband and her darling little son, her father and mother, ten brothers and sisters, and is safe forevermore in the glorious presence of God. Another gem in the Saviour's crown, another soul in Heaven.

RESOLUTIONS OF RESPECT.

Mrs. Marietta Swann Brown.

Whereas, God in His infinite wisdom has removed from our midst, our beloved sister and co-worker, Mrs. Marietta Swann Brown, who was a faithful member of our Woman's Auxiliary, Sunday School, Christian Endeavor, Church and Choir;

Whereas, she was a fond mother, a devoted daughter, a faithful sister and a self-sacrificing neighbor. Not confining her interests to her immediate family, but found time to mother others. No woman in town gave more of her time to the work of the Red Cross and other war activities.

Therefore, be it resolved, that we bow in humble submission to the Will of our Heavenly Father.

That her death makes a vacancy in our Church and community.

That we extend to the bereaved family our heartfelt sympathy, assuring them of our prayers, that our Father may comfort them in their irreparable loss.

That a page in our minute book be inscribed to her memory, a copy be sent to the family of the deceased, a copy be printed in the local papers and a copy sent to the Presbyterian Standard.

Respectfully submitted,

Mrs. H. H. Grainger,

Mrs. J. H. Parham,

Mrs. H. H. Taylor,

Woman's Auxiliary, Atkinson Memorial Presbyterian Church, Kinston, N. C.

IN MEMORIAM.

Augustus Doane Hicks.

Augustus Doane Hicks was born in Duplin County, North Carolina, near the present town of Mount Olive, November 9, 1842, and departed this earthly life at his home in Faison, North Carolina, April 12, 1919. Our brother was a lover of his native State and her people, hence he was never tempted to seek a home elsewhere. His entire life of more than 76 years was spent in the county in which he was born, save the months he was serving in the Confederate army, and the years during which he was a prisoner of war.

He enlisted in the service of the Confederacy as a soldier at the age of 20, and was a valiant defender of the cause in the various battles preceding Gettysburg; here he was captured, and he remained a prisoner of war until the Great Conflict ended in 1865.

At the age of 21, while confined in a Federal prison, our brother accepted Christ as his Savior, and during all the succeeding 55 years of his life he was faithful to the trust that his Lord had committed to him. Through the years he was a key-man, holding positions of trust and responsibility in the Church. For 38 years he was an honored and faithful ruling elder, the last 12 of which he served as clerk of the session. He was actively engaged in charge of Sabbath school work for a quarter of a century, and we have never known a more faithful superintendent or one more devoted to his work.

Our brother was not of the heroic but of the gentler type, full of tenderness and love to all with whom he mingled, but especially to the poor and the unfortunate. Encouraging and helping the dependent and those who needed a friend and adviser, all these characteristics are monuments to an unselfish and Christ-like life. So good a man needs no eulogy, and requires no monument of granite or bronze to perpetuate his memory with those who knew him. A life so filled with the true and good could not fail to meet the last enemy without fear or dismay. Calmly he was found ready and anxious to pass on to that place which had been prepared for him by his Savior whom he had so devotedly loved and served, into "the house not made with hands, eternal in the heavens," furnished ready for those who love and obey.

Our brother was twice married; first to Miss Isabel Holmes, May 18, 1882, who died October 20, 1884. Of this union were born Helen Claire and Augustus Doane, Jr., the latter deceased. On June 24, 1908, he was united in marriage with Miss Keturah Witherington, who survives him, together with the daughter, Helen Claire, and five brothers: Albert R., of Faison, N. C.; Rufus W., of Wilmington, N. C.; Hardy R., of Washington, D. C.; Frank Deems, of Adel, Ga., and Ernest R., of Mount Olive, N. C.

Such is but a bare outline sketch of the life of a good man. A faithful and kind husband, an affectionate and indulgent father, a wise counsellor in the councils of the Church which he devotedly loved and faithfully served, and withal a conscientious and devout Christian. Always kind and courteous, gentle under the severest trials and pains, he was justly loved by his devoted family and appreciated by his community and Church.

The funeral services were held in the Presbyterian Church, Faison, Sabbath afternoon, April 13, conducted by his pastor, the writer. The auditorium and Sabbath School assembly room were packed with representative people of his home town and the surrounding country, with many friends and relatives from distant points. The large number of colored people present, who had asked the privilege of attending the service, was eloquent testimony of the love of these lowly folk for one who had ever been their friend and counselor.

The mortal part of our brother was tenderly laid to rest in the Faison cemetery in the midst of those of his family who had preceded him, there to rest until the resurrection morn. We commend the loved ones of our departed brother into the keeping of Him who doeth all things well.

J. W. Purcell.

Children's Department

PICNIC SUPPER.

Dear Standard:

I am a little girl nine years old. I will be in the fourth grade next year. I have a little kitty and William, my cousin, is playing with it now.

We had a picnic supper last night. Hoping my letter won't reach the waste basket, your unknown friend,
Davidson, N. C. Lucy Currie.

SECOND LETTER.

Dear Standard:

I am a little girl twelve years old. I go to the Presbyterian Sunday School every Sunday I can at Burlington, N. C. My teacher's name is Miss Maud Sharpe. I like her fine. Our school closed the 30th of May. I have lots of pretty flowers. I will close by asking where was the first battle fought of the world war? Your friend,

Harriette Cates,

Burlington, N. C.

LIKES BEN BEST.

Dear Standard:

I enjoy reading the little letters in your paper. I am eight years old. I have a horse named Ben. "Daddy" and Mamma have a car but I like my horse better. I have a little sister named Jean. My sister Martha is writing you a letter too. Your friend,

Dorothy Johnston.

Harrisburg, N. C.

VISITING IN GREENVILLE.

Dear Standard:

I am a little girl eleven years old. I go to Sunday School every Sunday. My teacher's name is Mrs. M. H. Wooten. I am visiting my aunt in Greenville, and am having a fine time. My grandma has been taking the Standard for years, and I want to surprise her with my letter, so I hope it won't reach the waste basket. Your friend,

Warsaw, N. C. Sallie F. Best.

CAN HARNESS OLD TOP.

Dear Standard:

I am a little girl six years old. I go to school to my Aunt Pattie. I have a horse named Tess. I have a shepherd dog named Top. I can put harness on him and drive him to a wagon.

Your little friend,

Martha Johnston.

Harrisburg, N. C.

"Here, Binks, I wish you'd take my garden seeds and give them to your hens, with my compliments. It will save them the trouble of coming over after them."—Life.

NIP AND TUCK.

His little fat legs swung slowly back and forth. Occasionally his heels would strike the tree against which the bench was leaning; but the blow seemed to make no impression on the boy, whose mind was traveling away off, following a bit of a pony that had gone into the big world outside.

"I reckon Nip wasn't the worst pony in the world," sighed the child. "Looks like papa made a mighty big fuss over his kickin' a little. An' the other horses needn't 'a' kicked back. He was too little to do 'em any harm—much." Tuck's sense of fairness made him add that "much," for he remembered well how his father had been compelled to dress the wounds that Nip had seen fit to give with his heels as he frisked around the horses and cows.

Tuck's mother looked out the kitchen window and saw the boy. "It will break his heart," she said to her husband as he came in the room.

"I reckon not. You know I stood it as long as I could. It looked as if the pony would never grow up. His antics were as bad this year as they were when we first bought him." But his heart was ready to sympathize with his boy, and he too stood looking out of the window with worry on his face.

Tuck didn't know that anybody was sorry except himself. It was only yesterday that Nip went away with a man from Durham. Where Durham was Tuck couldn't say, because miles more or less were beyond his grasp. Across the ocean and down to Durham meant—O, a long, long way off. And the pony was gone that far. He had begged his papa to keep him. And his papa had tried. O what did make Nip kick so much? Was that all the fun a pony could have? Why couldn't he run when he was loose and kick up his heels? What made him go into the stable where he could back up against one of the horses and kick, kick, kick?

Tuck tried to get mad with Nip, but he just couldn't. When he was about to blame him for his badness, the thought of the pony as he left yesterday melted the warm little heart till the tears came. "Boo-oo-oo!" And Tuck broke down. He got up and walked away, because he couldn't keep still a minute longer.

His chubby feet naturally turned in the direction they had gone many a time when he wanted Nip, the kicker. As he trudged along the lane that leads to the barn, he stopped crying and fell to thinking out loud. "Funnest thing 'bout Nip! If he couldn't help cuttin' up, what made him be so good to me? What, I don't see. Never did kick when I was on 'im. Never did run faster'n I wanted 'im to. Always just as good, a-rubbin' his nose 'gainst me an'

a-waitin' for me to climb up on 'em. If I had him back, I'd be 'most willin' to set on his back all day long, so's to make 'im good." And Tuck smiled, for the first time in years, it seemed to him.

Just then—what—What? Funnest thing! Tuck felt the gentlest rubbing against his shoulder. His heart jumped square into his throat and stopped there to choke him. Nothing on earth could rub like that except Nip. Turning slowly, while his throat was unchoking, Tuck looked into the face of the loveliest little pony that ever kicked.

"O Nip, Nip!" And the child threw his arms around the pony's neck, drew his head down, and kissed him softly between the eyes, where there's such a nice, white spot all ready.

Then there was more nose-rubbing and hugging, while the boy talked love to that scrap of a pony. After so long it came into Tuck's mind that he once had a papa and a mamma. Leading Nip up to the horse block near the barn, he climbed on his back, clucked, stuck his heels into the pony's side, and the two started toward the house at a rattling good pace.

"Whoopee! Come out here, mamma." Mamma came, threw up her hands in wonder, and called for papa.

"Well, well! He must have stolen off in the night and walked all the way from Durham, twenty-eight miles. Such a pony!" And papa laughed at the chubby little boy who sat on the chubby little pony, with his face spread all over with smiles—the boy's face, not the pony's, though I am sure Nip was happy enough to smile if he had only known how to do so.

"Papa." And the smiling little boy looked serious all at once. "You won't let 'im go 'way any more, will you?"

"Why, Tuck, it isn't our pony any more. I reckon the man will be after him in three shakes of a sheep's tail."

A sad little face it was that turned away when Tuck slowly started to the barn. "I'll give 'im something to eat, anyway, papa; but I was a-thinkin' 'bout tellin' you that I'd set on Nip's back 'most all the time, so's he'd be good. You know he don't ever do anything bad when I'm on 'im."

Tuck didn't see why papa and mamma laughed so at that, but it pleased him mightily when mamma said: "I think you'll have to get Nip back some way. Suppose you offer to pay the man five or ten dollars if he'll trade again. Then have a separate lot for the pony and never let him get at the other horses or the cows."

That's just what happened. Tuck's papa paid the man's money back that afternoon when he came hunting for the pony. Then Nip had a separate pasture, a new little stable, and the happiest little master that ever you did see.—Mrs. F. L. Townsend.

Educational.

(Continued from page 19)

won by Miss Mary Ellen McCall, of Mt. Peasant, Texas, and the honors of the academy went to Miss Mame Purcell, Archer City, Texas.

The Sabbath following commencement the Church of Milford made its drive for the million dollar fund for the schools of Texas and went "over the top" liberally. The quota for this church was \$30,000 and more than \$31,000 were subscribed. The outlook for the college for the coming year is very promising.

COMMENCEMENT EXERCISES ARKANSAS COLLEGE.

The commencement exercises of the forty-seventh session of Arkansas College began with the baccalaureate sermon by Rev. Henry H. Sweets, D.D., of Louisville, Ky. The simple text of his great sermon was "Follow Me." Rev. Leroy Thompson, of Hope, Ark., delivered the sermon before the Y. M. C. A. It was a thoughtful and earnest setting forth of the great teaching of the book of Ecclesiastes, and logically led to the conclusion that to fear God and keep His commandments, brings the greatest blessedness and is the wisest and sanest course for every young man and young woman to pursue.

Monday evening a special recital was given, when Mr. Henry Wells Sanderson, an advanced piano student, was presented, assisted by Miss Corinne McMahan, reader. Tuesday evening, the alumni banquet was held in the S. A. T. C. barracks and was the main social feature of the commencement exercises. Covers were laid for one hundred

alumni and ex-students. C. W. Maxfield, president of the association, acted as toastmaster, and the roll of classes was called when there were many happy responses, some of which were of a reminiscent mood, and others bore in mind the greater Arkansas College which is being realized.

The graduating exercises were held on Wednesday morning. The graduates were Miss Mary Fitzhugh and Miss Corinne McMahan.

The president of the board, Mr. Jas. P. Coffin, expressed the appreciation of the college for the liberal donations on the part of the citizens of Batesville in the erection of the barracks. Grateful recognition was made also of the splendid gift of \$15,000 made by Messrs. Allen and Will C. and Misses Jean and Josephine Brown. This was the largest gift received during the past session.

Prof. R. C. Sommerville, who has recently been engaged in war work and who previous to this was president of the Texas Presbyterian College at Milford, Texas, was announced as an additional member of the faculty. Arkansas College is fortunate in securing Professor Sommerville, who has a reputation as a strong educator, and is most highly commended in every way.

The honorary degree of Doctor of Divinity was conferred upon Rev. Flournow Shepperson, a former graduate of the college and now pastor of the church at Monticello, and Rev. W. K. Johnston, pastor of the church at Marianna, Ark.

It was announced that both of the dormitories now under construction will be completed in midsummer.

The enrollment for this session in literary department, including Student Army Training Corps, was 117. This shows the largest enrollment for literary department for a number of years.

WANTED TO BE SURE.

The spread of tuberculosis had come up in class, and teacher had spoken most impressively of the opportunity the Red Cross stamps provided to help in the cure and prevention of the dread disease. The children listened eagerly, much impressed. By and by a boy in a rear seat asked anxiously:

"Please, teacher, where do you have to put the stamps to cure you?"

The House of the Massachusetts Legislature is worthy of commendation for having killed for a second time a bill permitting amateur baseball and other outdoor sports Sunday afternoon. The House took a stand against the proposal originally, but the Senate passed the measure and the House was obliged to face the issue a second time, which it did, defeating the proposition by a vote of 110 to 97. Attempts to break down the Sabbath must be constantly watched and vigorously opposed.—Ex.

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Miscellaneous

THE PARABLE OF SAFED THE SAGE.

The Parable of the Grindstone that Dulled the Scythe.

There came to me one of the sons of the prophets. And I bade him enter, and he came in and made obeisance and sat down. And he said unto me, I have need of thy wisdom. For I minister to a Little Congregation, and behold they are Stiffnecked and Hard of Heart. And albeit I preach to them Faithfully, yet do they not heed. Yea, and the more earnestly I preach, the fewer of them come to hear me.

And his heart was hot and sore, and I looked on him and mine heart was sad for him.

And I asked him what he had been preaching about, and what were the duties that he had been exhorting his people to attain unto.

And I discovered that he had an Hobby, which he rode incessantly, so that in nearly every sermon he did mount it and make at least one circle round the ring. And it did not happen to be the Hobby of his people. Nay, it was of such a nature that they Disliked it and Resented it. And the more he preached on that subject the less they cared to do that duty or any other.

And I said unto him, When I was a lad, I visited my Grandsire, who did live on a farm. And he was an aged man. And he had a Scythe which he desired to sharpen, that he might cut Thistles in the Pasture. And he desired to Grind the Scythe.

And he commanded me to Turn the Grindstone, which I did, but I liked it not.

And my Grandsire was aged, and his sight was not good, and he had left his Glasses in the house.

Now after we had ground the Scythe

until it should have been sharp, he took it and looked at the edge thereof, and behold, the edge was like unto that of a Saw.

And he sent me to the House that I might bring him his Glasses, and he examined the Grindstone, and there was in the surface of it a Small Flinty Stone, as large as the head of a Pin. And every time that stone came around, it made a nick in the thin edge of the Scythe. And he took an Hammer and a Cold Chisel, and Cut Out the Small Flinty Stone. Then did we grind the Scythe again, and the stone ground all parts of the edge evenly so that it was sharp. And it cut the Thistles good and plenty.

And I said unto the son of the prophets, The preacher who hath in his mind any one Notion or Idea or Doctrine or Duty which he feeleth called to air in every sermon, behold he is like unto a Grindstone, with a Small Flint that

(Continued on page 24)

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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THE HOME OF GOOD FURNITURE



THE PARABLE OF SAFED THE SAGE.

(Continued from Page 23)

that maketh a Nick whenever he turneth the Crank.

And I said unto him, Go thou back, and as for the doctrine and duty which thou hast preached so unremittingly, take thy Cold Chisel and from thy sermons of the next year, Cut It Out.

And he had sense enough to follow my Advice; which is not true of all people who come to me that they may obtain it. And he and his people lived happy ever after. — Congregationalist and Advance.

THE OBJECTS OF THE PIANO CLUB.

Briefly stated, the object of the Club is to knock the bottom out of piano prices without knocking the Quality out of the Pianos. Cheap instruments, as ordinarily marketed, are unfortunately, cheap in Quality as well as in Price. The difficult problem which confronted the founders of the Club was "How can we supply "Quality" Pianos to our Club members at "Cheap Prices?" The problem would have staggered the average piano dealer who sells pianos in the same old way that his father and grandfather sold them.

The Club has proven a tremendous success because its organizers had faith in the power of the principle of co-operation, intelligently and honorably conducted. They knew that quite a large part of the money paid for pianos represented waste, pure and simple. They therefore, built their plans with a view to cutting out the waste in marketing pianos, for they knew that the piano-buyer was paying for that waste.

If your home needs a good Piano or Player-Piano you can make a tremendous saving by clubbing your order with those of ninety-nine other members in a big wholesale factory transaction which will give you the lowest price and the most convenient terms that are possible under any considerations. Write for your copy of the Club's catalogue, which contains full particulars, descriptions of the numerous styles of instruments and letters of commendation from those who have secured their instruments through the club in former years. Address the Managers, Ludden & Bates, Standard Piano Club, Dept., Atlanta, Ga.

Note:—In addition to the numerous styles of new Pianos and Player-Pianos, we are now able to offer Club members some rare bargains in used instruments which have been thoroughly renewed in our Atlanta Repair Factory. Write for special descriptive price list if interested.

What we need is a law that will make an unjust strike impossible and a just strike unnecessary. — Greenville Piedmont.

Dr. J. H. Jowett has quickly resumed his former place in the front ranks of English preachers and the frequency of allusion in the British papers to his sermons shows that the message and personality which only recently crowded Fifth Avenue Presbyterian Church, New York City, are finding a similar response at Westminster Chapel in London. His strong grasp of the essentials of Christianity and his power of stating them are of peculiar value just now to our brethren over the ocean, so many of whom need the consolations and incentive of the gospel just at this time. Nor is Dr. Jowett failing to strike the social note. Preaching the other day on pulling down strongholds, he mentioned the British factory system as the first stronghold which Christians should demolish. A second is the fortress of Mammon, the third carnality, and the fourth international jealousy and ill will.—Congregationalist.

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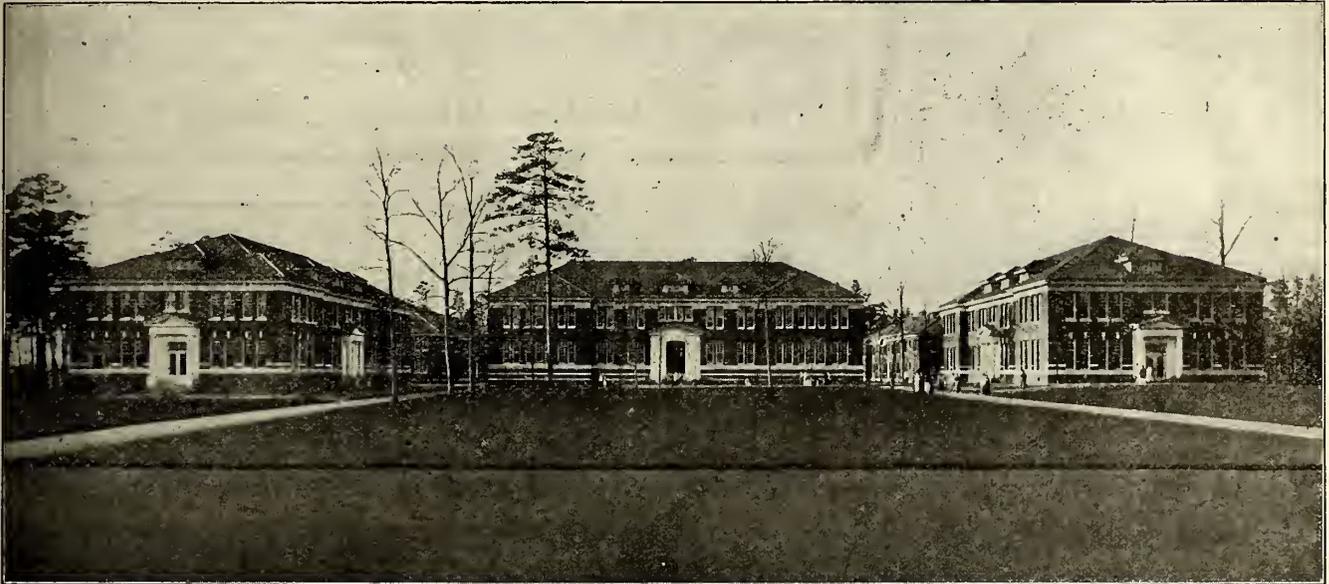
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In America he would be a nine days' wonder. Some would jeer and pelt. Others would call the police. Others would form a society for the prohibition of straw-hat wearing in the winter months.

In French civilization there is profound respect for individuality. In America there is little or none. The French recognize that without a free play of personality life must lose its spontaneity, its sincerity, its wholesome elasticity, its grace, and color, and zest. In America we incline more and more toward standardization, and the rule of the majority in matters which should be left open to the individual.

American democracy is headed away from freedom in this respect. American democracy on this path will not produce a high civilization, which always must be founded on the mind and spirit. It will evolve only a crude mechanism without beauty or strength.—Chicago Tribune.

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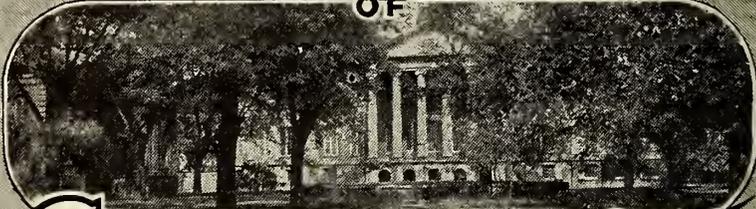
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A Young Presbyterian elder of Philadelphia, in an interesting letter to his father, who is also an elder, after speaking of many army experiences, thus continues:

"How thankful we all are that the war is over! We are looking forward with pleasure to the time when we shall again be in the good old United States. Many a time, in the thick of the fight, we would feel like giving up, and would stop and ask if it was all worth while; then we would offer a little prayer, think of the loved ones at home and the country we represented, and pitch in harder than ever. When we would see men dropping all around us, we would ask ourselves: "What is man, that Thou art mindful of him?" Then would come the thoughts, 'His eye is on the sparrow, and I know He watches me.' 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' 'If God be for us, who can be against us?' So with such inspiring thoughts in my mind, I put my trust in God and went forward. He put His arms around me and protected me. The same faith and trust will take care of me now, and will return me to you in due time."

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The Blue Cross, a paper published in Switzerland in the interest of total abstinence, gives some particulars in regard to President Wilson's habits in Europe which have not reached this country by the usual channels of news. It appears, for example, that at a great banquet given in his honor at Paris, President Wilson drank only water and a cup of tea. The report says that the formula "I raise my glass in your honor" was replaced by a simple "I greet you." The newspaper remarks that he declined the wines of which France is so proud, and observed the prohibition that his people had imposed upon the soldiers and sailors. The statement is copied also from a French paper that "The President of the United States drinks only water."

Wise men say that if we could see ourselves as others see us, we wouldn't believe it.—Tit-Bits.

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ROOM FOR YOUR BROOM.

Every housewife's problem is far simpler if she has a good place in which to keep brooms, brushes and other cleaning-day equipment than if she just tries to find place for these things any place and every place. If you are living in your own house, no matter how small that place may be, you should find room for a special broom closet. If you have to have a corner taken off from your kitchen for it, or a niche out of the back hall to accommodate it, it is well worth while. If you can not have a real closet then it is worth while to have a special locker for these things. Get the carpenter in the neighborhood to construct a sort of wardrobe that you can set up in your kitchen to take these things, and you can take it with you from the house if you move.

Such a closet should have hooks on which brooms and brushes can be hung. There are broom clamps that can be fastened on the wall that will hold brooms and if you can get some of these they are a good idea. There should be a shelf about a foot or six inches from the floor, wide enough to accommodate cleaning pails and scrub brushes. Pails should be turned on their side when not in use. So should scrub brushes. Cleaning clothes should first be well rinsed out and then dried outdoors if possible. If not they should be spread in the broom closet. Therefore have a towel rack arranged on the side of the closet where you can hang these clothes. There should be a shelf at the top of the closet where you can keep piles of clean dusters and cloths, and perhaps a bag in which you can quickly deposit clean old clothes which you think would make good floor cloths or other house rags. A good idea is to have extra soap and other cleaning agents in this closet.

Good brooms and brushes are very

high in price nowadays, and they should, therefore, be well taken care of. Brooms should not be allowed to get very soiled, but should be free from grime. Never use a broom that you have for rugs and carpet for outdoor work. A broom that is too old for inside work should be saved for this.

An example of the careless way in which news concerning the Methodist Episcopal Church is often handled by some daily newspapers, was given last week when one of the great papers of Boston published what purported to be an account of the Boston Methodist Social Union held the previous evening in

People's Temple. The fact of the matter was that the banquet had been postponed until June 2 on account of the Centenary drive, and the newspaper in question had not taken the pains to investigate whether or not the meeting was held, writing an account from the original announcement. It solemnly told among other things that "there were about three hundred present." One of the most inexplicable things about many daily newspapers is the slight attention which they give to church news. Experts are employed for baseball, and finance, and markets, and every other special interest, but almost anybody is good enough—or bad enough—to handle religious gatherings. Why is this so?—Zion's Herald.

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W. A. BLUE, General Supt.,
Aberdeen, N. C.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Bumble Bee.

We came, I and Keturah, to the place where we are wont to spend our Summers. And we walked under the great Pine Trees, and I went with uncovered head, for I reverence them. And we came nigh unto the nest of a Bumble Bee, and I knew it not. And a Bumble Bee flew at me furiously, and he assailed my head, and he thrust out his sting.

And Keturah saw him, and she cried out, Alas, my husband, for he hath stung thee on the forehead.

And I answered, and said, I am very grateful to that Bumble Bee.

And she said, Hasten, and put something on it, ere it swell.

And I said, My head is not swelled, neither shall that Bumble Bee swell it. He stung me not, and I am very thankful to him.

And she said, If he stung thee not, I am glad. But I know not why I should be thankful. For it was in his heart to sting.

And I said, My hair groweth thin, and my friends say, Safed groweth toward baldness. But this bee got tangled in my hair. He that hath hair enough to entangle a Bumble Bee is not bald.

And I considered how many are the annoyances of life, and even of its threatened dangers, that afford us ground for joy, if we only know how to interpret them.—Congregationalist and Advance.

LULLABY FOR A BABY TANK.

By H. T. Craven.

(Apologies to Lord Tennyson.)

Squat and low, squat and low,
Tank of the Western Front,
Feared by foe, brave Gouraud
Welcomes thy features blunt.
Over the rugged trenches go,
Crawling from Soissons or Belleau,
Trundle foreshortened runt.
Creep, my little one, over each brittle
Hun, creep.

Creep and rest, creep and rest,
Rest on the Teuton's toes;
Sleep, sleep, on the France we'll keep,
Victory bring thee repose.
Lie in thy cradle—a crater deprest
Deep as German hopes in the west,
Sunk in their August woes.
Sleep, my gritty one, wee, unpretty one,
sleep. —Public Ledger.

Education must not be narrow. We go to the school of manual arts, but our mind goes far beyond manual arts to languages, to religion, to philosophy. Education should be made all-around. The world is big, and it is all ours to know about, to conquer. Manual arts for living, perhaps, but the whole world for an education.

You can help your fellow men, you must help your fellow men; but the only way you can help them is by being the noblest and best man that it is possible for you to be.—Phillips Brooks.



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A Diplomat.

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"Why, look here!" he complained, thrusting the bill into the manager's face. "I see you have charged up fifty cents a day for attendance, and I couldn't get any! I'm sure I tugged at the bell rope in my room dozens of times, but got no answer."

"In that case you had better give me the bill and I will have it altered," was the reply.

When, however, the bill was again presented, the total was found to be the same, and upon the visitor pointing it out, the manager explained:

"Yes, sir, but I have substituted 'physical exercise' in place of the attendance items."

"Physical exercise!" repeated the bewildered visitor.

"Quite right, sir," was the answer. "According to your own statement you have been exercising on the dumb bells for a week."—Ex.

Henry's mother had cautioned him about eating too much when he was invited out.

One day the little boy was visiting a rather cross old aunt and after he had asked three times for more dessert she exclaimed:

"My goodness, child, you do certainly eat an awful lot for a small boy!"

"Well, Aunt Grace," replied Henry, somewhat conscience stricken, "maybe I'm not as little as I look from the outside."—Harper's Magazine.

For the Complexion.

For giving the face a good color, buy a box of rouge and a rabbit's foot. Bury them two miles from where you live and walk out and back once a day to see that they are still there.—Times-Star.

"It is the duty of every one to make at least one person happy during the week," said a Sunday school teacher. "Have you done so, Freddy?" "Yes." "What did you do?" "I went to see my aunt, and she was happy when I went home."—Exchange.

Counting the Cost.

Prospective Bridegroom. (in furniture shop)—"These prices make me give up all thoughts of marriage. I now realize it'll be cheaper to let her sue me for breach of promise."—London Opinion.

Past vs. Present.

"Strange Edith should invite that horrid grass-widow to her wedding; she has such a disagreeable past."

"Yes, my dear, but she's rich enough to furnish a very agreeable present."—Boston Transcript.

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., July 2, 1919.

No. 26.

America the Blessed

George Henry Hubbard, in Zion's Herald.

America the blessed,
In this thy Golden Age,
With "Liberty" thy watchword
And faith thine heritage,
Thou hast the prophet's vision
Of world-wide unity,
And thou the gift transcendent
Of opportunity.

In pain the whole creation
Is groaning for release;
The peoples, battle-weary,
Await the Prince of Peace.
The Star of Hope ascending
Illumes the eastern skies:
Oh, haste! before its setting
Achieve thy great emprise.

The Lord of hosts, thy Leader,
Doth gird thee for the fray;
His trumpet calls to action
In this eventful day.

Be truth thy shield and buckler,
Thy sword the Word of God,
The cross thy radiant banner,
Thy feet be Gospel-shod.

No diadem imperial
Shall crown thy victory,
But righteousness and justice
And true democracy.
Thy lure a world delivered,
Thy quest the common good,
The freedom of the nations
And human brotherhood.

Go forth to bloodless conquest:
The world before thee lies.
Be thine the meed of service,
The joy of sacrifice:
Until in splendor rises
Upon earth's hallowed sod
One nation undivided,
The kingdom of our God.

July 4, 1776 - July 4, 1919



Editorial



Buy the Book.

MRS. LOUISE SEYMOUR HOUGHTON has written a Handbook of Protestantism in France and Belgium with a distinctly altruistic purpose. It is published for the Federal Council of the Churches of Christ in America by the Missionary Education Movement. This points it out at once, not as a work for personal profit, but as a means of Christian propaganda. It is designed to supply information which all American Christians ought to have, and which should be of special interest to all Presbyterian Christians.

The Protestants of France and Belgium are not all Presbyterians; there are some Lutherans, some Methodists and a few Baptists, but at least eighty per cent are Presbyterians. The majority are descendants of the old Huguenot Church—a Church whose children were scattered in all lands.

This book by Mrs. Seymour is abundantly worth having for its own sake. It tells briefly and skillfully the history of the Reformed Church in France from its origin in the early years of the 16th Century down to the present. This history possesses all the interest which attaches to the progress of the gospel amid perils and persecutions, trials and tragedies, massacres and martyrdoms. The symbol of the Huguenot Church was the burning bush, the bush that burned but was not consumed. The fire that was kindled in the middle of the 16th Century ceased not to burn with varying intensity until it was quenched by that deluge of blood which marked the famous Revolution of 1789. Even this did not mean the end of trouble. Napoleon laid his heavy hand on the Church, and set a close limit to its activities and expansion.

Mrs. Seymour in giving the later history of the Church has had superior advantages. She has not only had access to all the ordinary sources of knowledge but she has had the assistance of all the present-day workers in the Churches of France and Belgium. Professors in the theological schools, chairmen of missionary committees, and leading pastors have been more than willing to furnish abundant data as to present conditions and methods of work. This has enabled the author to fill her pages chock full of detailed information touching the many enterprises of the Church. Those who wish to do so, can acquaint themselves with the attitude of French Protestantism toward all the outstanding problems of the day—its attitude toward the relation of Church and State, toward social Christianity, toward industrial reforms, and what it is doing in missions at home and abroad. They will discover that the influence of French Protestantism is entirely disproportionate to its numerical size. It is taking the lead in all movements tending to bring France abreast with modern methods of moral and religious progress. Protestantism has introduced into France the Y. M. C. A., Y. W. C. A., the Boy Scouts, homes for working girls, fresh air funds, and other forms of humanitarianism. Since 1818, it has distributed 15,000,000 Bibles and New Testaments, and has made extensive use of Religious Tract Societies.

Those who do not care for so much detailed information, will find themselves amply repaid for the price of this book by the general sketch of the history contained in the first fifty pages, and the thrilling story of what our Protestant brethren in France and Belgium have done and suffered in the great war. They have won merited recognition for brave and patriotic service. While they have suffered grievous losses, those that remain occupy high vantage ground.

Never in its history has France been so well prepared by providential circumstances to listen to the message which Protestantism has to give. We want to help them give it, we must help them give it. We must help them rebuild their churches, their manses, their schools, and thus enable them to respond to the call of God's gracious Special Providence.

Buy this book. It was written for you. It was commended to you by the recent General Assembly. The price is only 75 cents. You can order it from the Missionary Education Movement, New York. Order immediately, lest you forget.

A Word for the Parsons.

Parsons in general, like good wine, need no bush, it is true, yet there are times when a few words are needed to clear up any misunderstanding of that most worthy class of men. Our esteemed friend, Dr. Raynall, in his charming article, entitled "Present Dearth of Parsons," published in our issue of June 18th, after mentioning the drawbacks in a young man's home that kept him from the ministry, gives the following as the final obstacle:

"3. And finally, the young man may escape the influence of the world, the flesh and the devil, but he cannot escape the impressions made upon him by the ministry itself. He can certainly feel no very vast or irresistible impulses toward a long tailed coat and a limp back Bible. He sees in the world of forthright men and women a sort of tertium quid—a thing that gives the impression of belonging to neither sex. This phenomenon impinges itself upon his consciousness in a way that carries with the effect produced, the inescapable suggestions of an anxious uncertainty and an humble and apologetic desire not to be kicked."

This is very bright, but it speaks more for the head than the heart, and those who know the gentle spirit of the writer, his fairness at all times and his unflinching charity in judging the weaknesses of men, are confident that he did not intend this charge to be as sweeping as the context would demand. The long tailed coat has been relegated to innocuous desuetude, and has been replaced by the bob-tailed jacket, while the fact that a Bible has a limp back does not prevent it from being the Sword of the Spirit. The preacher of this day with but few exceptions is by no means "a thing of neither sex," nor does he impress one as being desirous of escaping without a kick.

We have been in the ministry for nearly forty years and during that time we have met thousands of parsons, but at the present time we can recall none that filled the above description. We have met rough ones and smooth ones; some that murdered English and some that murdered theology; some that reeked of nicotine and some of cheap perfume, but take them all, in all, they measured up to real men. Among those we have known and admired for the qualities of head and heart, our friend who wrote the above words stands first. It is for this reason therefore that we are confident that these words carry a meaning that he by no means intended.

Of course you can find some exceptions in the ministry—but these freaks constitute such a small proportion of the goodly company that they should be overlooked. Let the novel-writers and moving pictures caricature the parsons, but let us remember that none of us can afford to cast the first stone.

The Growing Evil of Divorce.

The family is the foundation of the State, and as the stream can never rise above its source, so the State can never be pure when the family life is corrupt. History teaches that corrupt family life and loose marriage ties are always the precursors of the State's downfall, while on the other hand, no matter how poor may be the soil and cheerless the climate, that State is great that is founded upon pure home life. Our lawmakers seem blind to these plain teachings of history, and though in this State, for example, it was once the law that divorce could be granted only on one Scriptural ground, each session of our Legislature our representatives tinker with this law and add to it till now our record of divorces threatens to become a disgrace to the State.

When we learn that the annual divorce decrees are 32 to every 100,000 people we begin to realize the pace at which we are going. Last year there were 900 divorces granted in this State, and when we read the records of the courts, it would appear that the judges spend more time in granting divorces than in dispensing justice. The Apostle speaks of certain given over to a strong delusion that they should believe a lie. This generation seems to be in that condition. There seems to be a lowering of the moral standard between men and women. It is seen in the relation between boys and girls, liberties being allowed that would never have been permitted less than 50 years ago. Mock marriages have taken from the marriage ceremony much of that sacred sense of responsibility, with the consequence that it is too often entered into without one thought of its solemn nature. The courts too have felt the influence of these prevailing customs, and they cut asunder ties that God says must be for life. Marriages entered into thus thoughtlessly are bound to result in a demoralized family life, which in turn will react upon the life of the State with the result that, unless history teaches false, the State will perish.

The Christian people are in the majority in this country, yet they quietly allow their law makers to overturn God's laws and bring ruin to the family life. They need to remember that God will hold them responsible for their failure to make their influence felt. They should rise in their wrath and let it be known that this covert attack upon our family life must cease, and that when men and women are joined together no man must put them asunder save for the Scriptural ground.

We rejoice to learn that the Ministerial Union of Danville, Va., numbering seventeen ministers, took the following action: "That we put ourselves on record as unwilling to officiate at the marriage of any divorced person unless satisfied that the said divorced person was the innocent person in a divorce granted on Scriptural grounds."

Statistics are dry reading, yet they sometimes startle us out of our smug complacency. Think of over 100,000 divorces in one year in this country. With more than 70,000 children, mostly under 10 years of age, deprived of one or both parents. To follow statistics further would sicken one. Something must be done to arouse the public conscience, else only ruin awaits our land.

Labor and Its Beer.

In judging the merits of the struggle between capital and labor, it is well to remember that labor's case gets no such hearing as that of capital, which should make us cautious about taking sides in the controversy. Like all controversies, it has two sides, and if we know one side as well as the other, no doubt our judgment would be modified. While labor in the main, under the guidance of Mr. Gom-

pers, loyally supported the President in his war measures, there were many cases in which labor did not show up very well. Since the armistice it certainly has done little to win the sympathetic support of the public; but on the other hand it has taken advantage of the disturbed conditions of the business world to foment strikes and unsettle business in every way.

In their recent meeting they protested against any failure to repeal the prohibition of beer and light wine. Then thousands assembled in Washington, near the Capitol, and in a striking way they tried to frighten Congress into repeal of this provision. There were orators, male and female, and the female especially indulged in language that would seem to indicate that thus far in her case there had been no prohibition of either beer or wine. Since then Mr. Gompers has warned the Administration that however much he may try, he may be unable to restrain his followers, if the repeal is not carried.

Here is a man who claims to control the labor party of the United States, and who has often threatened to call a national strike, merely by issuing an order, yet when the question is one of upholding a law, he professes his inability to control. There is a great difference between a demagogue and a statesman. The latter are never very abundant. Labor would gain much stronger support if its leaders would show more regard for law, than they have been doing these past years.

Man's Will and God's Will.

The history of the human race is a conflict between man's will and God's will. It greets us in Eden, when God willed that man should not eat and man willed that he would eat. Down, from the fall of man through the long history of man's descent, we see the will of man over-riding the will of God, with the result that while man advanced in some features of civilization, he steadily declined in spiritual life. When our Lord laid down faith as the sole condition of salvation, He did so in order that man's reason should be subordinate to God's commands. There are many commands in the Bible for which we can see no reason why they should be given, yet it is not ours to reason why, but only to obey.

Unfortunately man in his pride imagines that he has a right to do whatever he pleases to do, unless he can see a moral evil in it, forgetting that the value of obedience lies in the fact that we obey, because God commands and not because we can understand. The equality of woman with man, on its face, appeals to our sense of justice, and it is reinforced by our conviction that in the finer qualities that enter into life she is his superior, and for that reason it is sweeping the country, with the almost certainty that it will soon be the law of our land.

It is in vain that you remind Christian men and women that the subordination of woman is plainly taught in the Bible, as the penalty of woman's first transgression, and that the woman's elevation in the State is in direct conflict with Scripture.

You are answered, not by Scripture, but by human reasons, as if the best of human reasons can stand in the presence of the divine teachings. One is the product of man's will, while the other is God's will. Thus we are drifting far away from the old moorings. We are losing that keen sense of spiritual values, and instead of being anxious to do only what He wills, we are becoming more intent on doing our own.

Some of us may have a conscience that magnifies the little things, yet it is far safer than to brush aside God's plain teachings, because our own reason tells us that it is expedient, or that it is in keeping with the trend of the advanced thought of a new age.



Contributed



Mountains to the Fore

By Rev. E. V. Tadlock.

IF there is joy in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance, progress in remote and difficult mission fields must be a source of peculiar satisfaction to the heavenlies and should be an inspiration to the church.

The campaign outlined in the June Missionary Survey by the Assembly's Home Mission Committee for mountain institutions is dictated by a development that should make the church sit up and take notice. Many will learn with interest that these were the schools founded by the late E. O. Guerrant, maintained by the Society of Soul Winners, and transferred to the Assembly's Committee as the Guerrant Inland Mission.

They are Highland School, Geurrant, Ky.; Beechwood Seminary, Heidelberg, Ky.; Stuart Robinson School, Blackey, Ky.; Brooks Memorial Academy, Canoe, Ky., and Canyon Falls Academy, Canyon Falls, Ky., all lying in the counties of Breathitt, Lee and Letcher. Each is ideally located to do an unique and needed work.

Beechwood Seminary is in the heart of the Kentucky oil fields, at the center of large lumber interests. The school's superiority attracts students from neighboring town, numbers riding the train daily from Beatyville, the county seat. The children of oil operators, townsmen and rural mountaineers mingle under the tuition of cultured, Christian teachers. Beechwood has been assigned to the Christian Endeavor Societies of the church and largely interesting the young people in mountain missions. It has outgrown its school building, and Mr. McDuffee, the pastor-principal, is also asking for a church building, representing a total outlay of \$15,000.

Highland School, on the waters of remote and picturesque Punccheon Camp, is a typical mountain mission school of the larger class. Its agricultural lands enable it to inculcate the principles of Christian rural life. This school is well known throughout the Assembly, and has received favorable comment from numerous quarters. The allied evangelistic activities under the direction of the Rev. W. B. Guerrant are making notable progress. Highland is asking for a new school building, and for a home for the orphans which have been committed to it. Thirty thousand dollars is the sum needed.

Brooks Memorial and Canyon Falls Academies are secondary schools, but their location makes them valuable educational and evangelistic centers. One is developing a boarding department and needs a dormitory, the other a new school building. The outlay will be \$6,000.

Stuart Robinson School, near the mouth of two of the largest tributaries of the North Fork of the Kentucky River, is in the heart of one of the richest coal fields in America. While ministering to communities that will long remain remote, it must at the same time face the difficult problems of a mining section. The managements of two nearby coal operations are asking the school to prepare to care for the educational interests of their employees. This source alone will contribute to an enrollment of five hundred students once the operations are well under way. In two years the boarding department has grown from two to fifty and stops there for lack of accommodations.

Properly supported, this should become one of the largest and most useful mountain schools in America. Stuart Robinson is asking for a girls' dormitory to cost \$10,000 and a hospital to cost the same.

It is estimated that all these buildings equipped will cost about \$80,000. The committee proposes to give dollar for dollar, leaving \$40,000 to come from the friends of mountain missions.

No section of America is in more rapid transition. The feudist, like the cowboy, will shortly live only in the romance of the movies. The mountains are writing a different sort of history. "Bloody Breathitt" gave more volunteers to the service than some entire eastern states, and Lee was not far behind. Letcher oversubscribed its apportionment of the Fourth Liberty Loan by a larger per cent than any other county in the Union. The mountaineers are red-blooded Americans, lacking only opportunity to produce a culture equal to any. Those familiar with missions in the mountains of Kentucky believe that God is preparing to write a mighty page.

Money invested in mountain mission schools secures the largest variety of service possible. It provides Christian education, the preaching of the Gospel, the mothering of orphans, the care of the sick, the resident influence and ministrations of lives rich in love. In what more appropriate and blessed way could loved ones be memorialized than in the erection of the above named buildings?

Information will be gladly furnished by Rev. J. W. Tyler, D.D., Winchester, Ky.; Rev. S. L. Morris, D.D., Atlanta, Ga., or by the principals of the schools.

1 Thessalonians 4:13-18.

By Rev. G. F. Robertson.

I would not have you ignorant be
Concerning those who sleep;
Nor like to those whose friends have died,
O'er whom they hopeless weep.

If we believe that Jesus died,
And soon was raised again,
So those who sleep in Him God brings,
A great triumphant train.

For by His Word we say to you
That we who live till then
Shall not prevent the dead in Christ
When He shall come again.

When Christ Himself from heav'n descends
With shout and trumpet clear
And angel's voice—the dead in Him
Shall from their graves appear.

When we who live and here remain
Shall with them Jesus meet,
In clouds of heaven, and worship there
At His once-pierced feet.

Wherefore, my Brethren, with these words
Each other comfort give;
I'd have you know that when He comes
The dead in Christ shall live.

A Call for Chaplains for the Navy.

Recently an urgent call has come from the Navy through Chaplain Frazier for additional chaplains to the number of about one hundred.

I have been asked to nominate a few good men from our denomination to be considered in connection with this kind of ministerial work.

The position of Navy Chaplain offers a good field for Christian service. Ministers who would like to be considered for such positions are asked to send me at once a statement to that effect, in order that I may forward their names to the committee.

James I. Vaance,
Chairman of War Work Council.

The World's Flags in Churches of Our Lord and God

By C. T. Hancock.

"My kingdom is not of this world"—John 18-36.

"God has not intrusted to his church the construction of Governments"—Southern Presbyterian General Assembly, session 1861.

"Whenever any Christian church at large has expressed its sentiment about any line * * * * * what is the duty of its loyal members? Unquestionably, obedience while the law stands, unless an enlightened Christian conscience says it will be sinful to obey that law."—Rev. L. C. Vass, D.D.

IT seems from statements that have appeared in our church papers that about the time of the beginning of the conflict of arms between the United States and Germany that some of the Presbyterian churches in the southern portion of the former country put on display in God's house a national flag of their country and in some instances ceremoniously installed the flag therein. Other congregations in the same section of the same country and in the same general ecclesiastical organization took no step whatever in this direction.

Of course, no church of either of these sets intended anything in the least out of the way, that is, there was no intentional withholding by the churches that did not install a flag and keep it on display, either any allegiance or any expression of allegiance that was properly due by each church to the government of the country of which all or most all of its members were citizens; nor on the other hand was there any intention of intruding into the house of God, by those that did install the flags, of anything that did not belong to have a place in God's house.

It seems as if there has been an intention on the part of some, if not all, of the churches that installed these flags to remove them at the end of the war, that is when peace was formerly declared. Of course, if some investigation has indicated that a mistake was made in installing these flags in the churches that have them in, ought not all the churches that have them in to remove them as quickly as possible, and either as quietly as possible, or with some acknowledgement of the mistake that was made if any church believes that the circumstances call for any such acknowledgement on its part?

But, on the other hand, if it is a good thing to have had these flags in some of the churches in time of war, would it not be a good thing to have them in all churches in times of peace as well as in times of war?

And, further if it comes to be counted a certainty that it is a right, appropriate and good thing to have flags of an earthly government in God's house, would it not be a good thing not only for those churches that now have them in to keep them in, but would it not also be a good thing for the other churches that have not yet installed them to follow even now the example set by their sister churches that have led the way along this line?

This divergence in their line of thought and conduct of similar individual organizations, of the same professed faith and in the same general organization gave rise to more or less discussion and controversy as to whether the matter herein spoken of was an optional one, leaving each individual church the right to act for itself in the matter from beginning to end without reference to any other authority; or whether some expression from some higher authority to which each individual church and each individual member of all the churches owed allegiance and obedience made it so that the line of conduct that ought to be followed was at least indicated.

The unexpected differences of opinion and practice that developed along this line at a time of sudden emergency seems to show a need for all our pastors and all our church papers to place before their respective congregations and readers as fully as possible, at reasonably frequent intervals, the teachings of the Bible, and consequently of our church upon every practical subject, but as the war and the exig-

encies that arose from it are now happily practically things of the past, it does not appear that there is still any need to continue agitation of this subject, except so far as to bring to the front some additional light upon the teachings of the Bible on this subject, and of the stand that our church takes thereon based upon these Bible teachings.

Consequently it is not the intention of the writer to express in this connection any opinion of his own, nor of any other single individual, nor does he intend either to express in his own language what he considers is the position (if any) that our church has taken, based on the teachings of the Bible on the question that has been somewhat under discussion;

But, instead thereof, he will content himself with merely giving certain short extracts from pretty full and plain deliverances of the Southern General Assembly which it would seem ought to enable each reader to judge for himself or herself whether or not our church has taken a position on these matters or not, and if it has what the position is that she has taken.

It appears that the General Assembly of our church has never passed directly upon the specific, comparatively minute particular of the rightfulness or wrongfulness of installing and keeping a national or other civic flag in God's house, but it has given at considerable length broad utterances upon the relationship that should properly be observed between Christian churches on the one side and political institutions on the other, which will apparently reasonably well cover everything involved in this topic.

Not all, but considerable of what has been said by our General Assembly, that is the General Assembly of the Southern Presbyterian Church, was caused to be said by the exigencies of the war between the Northern and Southern States of the American Union. Without any comment the extracts selected will now be given with references to the pages in Alexander's digest of the edition of 1910 where they can be found. They are as applicable now as they were then.

Extracts from Southern Presbyterian General Assembly Deliverances, session 1861:

Alexander's Digest, January, 1910, Page 507—"We expected it [The undivided General Assembly of the Presbyterian Church in the entire United States before any separation occurred between the Northern and Southern Presbyterian Churches] to bow in reverence only at the name of Jesus. Many dreamed that it would utterly refuse to know either Confederates or Federalists and utterly refuse to give any authoritative decree without a 'Thus saith the Lord.' * * * * * But, alas, for the weakness of man, these golden visions were soon dispelled * * * * * A political theory was to all intents and purposes propounded. Without saying anything here as to the righteousness or the unrighteousness of these decrees what we maintain is that whether right or wrong the church had no right to make them. It transcended its sphere and usurped the duty of the state * * * * *

"The Assembly driven from its ancient moorings was tossed to and fro by the waves of popular passion and like Pilate it obeyed the clamor of the multitude, and though acting in the name of Jesus, it kissed the sceptre, and bowed the knee to the mandates of frenzy."

Page 508—"We [The Southern Presbyterian Church] have never confounded Caesar and Christ, and we have never mixed the issues of this world with the matters that properly belong to us as citizens of the Kingdom of God."

Pages 510 and 511—"God has not entrusted to his church * * * * * the construction of governments."

Session 1865, Page 519—"In regard to conflicts between existing governments * * * * * the church, as such, has no more control over them than it has over the polls of the country. * * * * * To assert the contrary is to

(Continued on page 8)

Dedication of the New Sunday School Building

Of the First Presbyterian Church, Nashville, Tenn.

WHAT some Sunday school experts have pronounced "the most complete Sunday school building in America" was dedicated at Nashville, Tenn., on Sunday afternoon, June 15, 1919. The formal dedicatory exercises had been preceded by a week of congregational gatherings in connection with the event.



New Sunday School Building of the First Presbyterian Church, Nashville, Tenn.

On Sunday, June 8, "Rose Sunday" was observed, when the promotions from the various departments took place, and the Sunday school marched in a body to the church auditorium for the morning service. Monday night Mr. Marion Lawrence delivered a most effective and helpful address to Sunday school workers. Tuesday night the officers of the church met and considered various matters connected with the work of the church.

Wednesday night was "Community Night," when representatives of the other Presbyterian churches in Nashville brought greetings. Addresses were made by Rev. A. S. Allen, Rev. W. C. Alexander, Rev. J. H. McNeilly, Rev. D. H. Scanlon, and Rev. S. H. Chester. Dr. McNeilly's eighty-first birthday had occurred only two days before, and the congregation stood to honor a man who is greatly beloved. Rev. C. T. Wharton, who had just arrived from the Congo, was also present and brought greetings from our mission workers in Africa.

Thursday night there was a church reception, when the entire building was thrown open for inspection, and Friday night there was a men's dinner with the returned soldiers of the church as guests of honor. There are one hundred and thirty-four of these men on the honor roll of the church, and the occasion was one never to be forgotten by those present.

Sunday afternoon the building was formally dedicated. Dr. Vance presided, and spoke on "The Sunday School as a Spiritual Force." A history of the building enterprise was given by Mr. W. Ridley Wills, and a brief sketch of the Sunday school for the one hundred and five years of its history was presented by Mr. W. H. Raymond, who has been superintendent for the last twenty-five years. The ritual of dedication was read, and the keys to the building turned over by Mr. Thomas P. Kennedy, chairman of the building committee, to Mr. A. Tillman Jones, chairman of the church property committee.

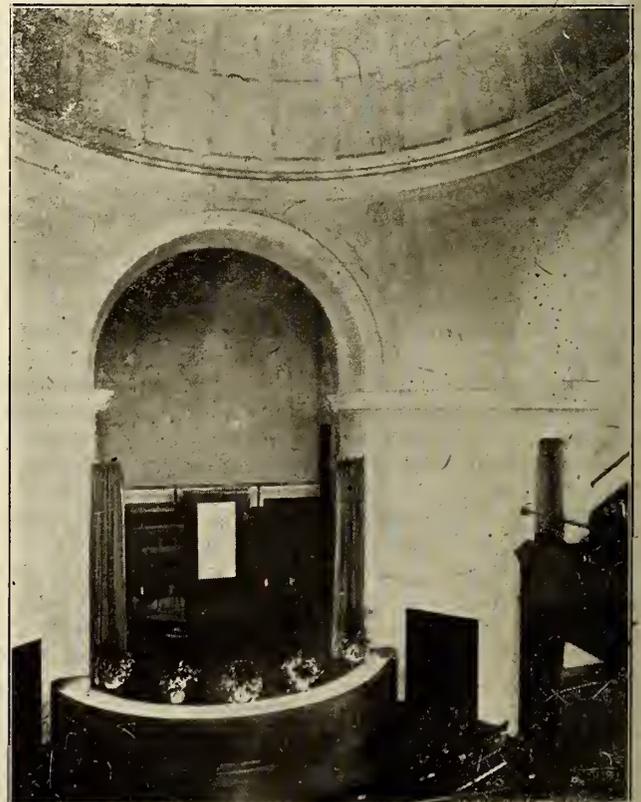
The building is one hundred feet square and four stories in height. In the center is a rotunda the height of the building and culminating in a dome, under which is the main assembly room. Around this are the various departments and class rooms. On the first floor are three large rooms for the beginners, primary and junior departments. Double folding doors, with air space between to deaden sound, separate these rooms from the main assembly room, into which they may be thrown when desired. On the second floor are three balconies for seating the intermediate classes during public exercises, and built around these balconies are the two stories of individual class rooms, spacious, well lighted, and easily accessible.

Mr. Marion Lawrence expressed himself as greatly pleased with the construction, combining as it does the advantages of the old Akron plan with those of the modern departmental plan. There are also rooms for the various church societies, a modern kitchen, social rooms, and a suite of offices for the pastor and his helpers.

The fourth floor has been constructed with special reference to the needs of the Executive Committee of Foreign Missions, and is turned over to that committee by the church, rent free, the only stipulation being that the committee shall pay the interest on \$25,000 until subscriptions which are being paid on the annual plan mature. Real estate men estimate the rental value of these offices at \$5,000 a year. The staff of workers took possession of them May 1, and at the May meeting the Executive Committee adopted the following resolution, prepared by Dr. E. W. Smith, Executive Secretary:

"The members of the Executive Committee of Foreign Missions, in their own name and that of the whole Southern Presbyterian Church, desire to express to the pastor, officers and members of the First Presbyterian church, of Nashville, Tenn., their profound appreciation of the spacious quarters furnished them in the new Sunday school building, to be their permanent official home and the executive center of

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Interior View of Auditorium of New Sunday School Building of First Presbyterian Church, Nashville, Tenn.

The Law of the Tithe

By Rev. M. B. Lambdin.

AT the very outset it is to be held rigidly in mind, that the sole and conclusive source of information relative to the tithe, is found only in the Word of God. All else, whether it be the reputed views of the fathers, the deliverances of ecclesiastical bodies, the teachings and practices of eminent churchmen, have no logical force or authority, whatever, but are nothing more nor less than human opinion, and to be received and estimated as such.

That the law of the tithe is neither legally nor morally binding upon the conscience and practice of the Christian Church we hold to be true, and from the following considerations:

The Tithe Belonged Solely to the Mosaic Dispensation or Economy.

It was part and parcel of a system of "carnal ordinances" that subserved its temporary and immediate purposes, and then passed away. The first mention of the tithe is where Abraham offered to Melchizedek a tenth of the share of the spoil taken from the Babylonian kings. Gen. 14:20. The second, in which Jacob promised to give the tenth to the Almighty, Gen. 28:22. In the first instance it is specifically stated (Heb. 7:4) that "Abraham gave the tenth of the spoil," not the tithe of his income. The case of Jacob is hedged about by qualifying conditions and saving clauses which smack strongly of a canny quid pro quo arrangement.

While these two instances may seem to hint, that the tithe had some kind of standing or recognition in the customs of the times, they are entirely too meagre and isolated to warrant a hard and fast claim, that the tithe was of general practice; or, was of habitual observance by the patriarchs and their households.

It is only when Jehovah brought the Hebrews into the "Land of Promise," divided up its territory among its tribes, with the exception of the priestly tribe of Levi, with an assignment of land to each household, which allotment was to remain inalienable as the family inheritance, that we see the law of the tithe taking a substantive place in the State. The reason for it is clearly given: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, . . . I am thy part and thine inheritance among the children of Israel." (Num. 18:20.) For their support the tithe was imposed upon the rest of the people, "and behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve." (Num. 18:21.)

This tithe was of the increase of the fields and the cattle, after the first fruits were taken out. In its essential nature the tithe was a "land tax." Not one foot of the soil belonged in fee simple to the Hebrew who occupied and worked it; he was merely its tenant. "The land is mine," said Jehovah, (Lev. 25:23). The tithe was a rental return for the use of the land. This unique feature in Hebrew land occupancy was practiced, to a limited extent, in after times among the Romans, who may have adopted it from the Hebrews. "Any one who obtained a part of the public land, 'ager publicus,' in a conquered country, paid a tenth of the revenue from it as a rent to the State." It was also a familiar one under the feudal system of Europe and England, where the tenants of the estate paid a land tax, in addition to rendering military service, to their "overlord." In our own times and country land is "worked on shares;" a certain agreed portion going to owner as his rental or tithe.

It is thus something that adheres in the very nature of things, where one person uses the land of another for his own profit or advantage. Jehovah was the Sole Owner, the Divine Proprietor, the "Overlord" of the land, and, as tenants, the Hebrews paid Him their "land tax," or tithe, which went to the support of the State religion. The tithe was thus an integral and essential part of the Mosaic system; a social, economic, political and religious fabric, nowhere else existent, and impossible under modern conditions of life.

If we attempt to transfer the legal obligation of the tithe over into the Christian Church, then we must also, in logical consistency and necessity, transfer along with it, the apportionment of homestead lands in perpetuity to each householder, in order to establish the basis for it.

When the set time came, in the purpose of God, that the Jews ceased to exist as a nation, then the Temple was destroyed, and their priesthood abolished; the people sifted among the other nations of the earth, with their lands occupied by the Gentiles, then the law of the tithe faded into the mist, along with the system from which it had grown, and by which it had been nourished.

When the foundation gives way, the superstructure also goes down, and shares with it in the common ruin.

The Law of the Tithe is Nowhere Imposed Under the Gospel Dispensation.

The old order is vocal with it; the new order is silent. From the belfry of the Old Testament we hear its notes ringing out clearly and incessantly, all the way through from Leviticus to Malachi. But when the last book is reached, its last note is struck, and there it stops—short off!

And you can search the New Testament through, with microscopic scrutiny, and not find the shadow of a hint, explicit or implicit, in its support. This absolute silence is eloquent in its deep significance. Where God fails to speak, who has the right to break that silence with an utterance which He has never made nor warranted?

The spirit of this Mosaic law is indeed recognized, but the letter has been abolished with a new set of motives installed within the heart, for "We are not under law, but under grace."

Under the Gospel of Grace two great principles come to the fore: Christ's Ownership; Christian Stewardship.

We are not our own, we belong to Christ, "Who hath purchased us with His own precious blood." Not as a poetic sentiment or iridescent fiction, but as a sublime fact. What then? Why, this, as a necessary and beautiful sequence, or corollary, that we are "stewards of the grace of God," and in the recognition of the sweet spirit of stewardship we are liberally and lovingly to make use of our possessions as "trust funds" in His service. The whole atmosphere enveloping this matter of "church finances" is entirely different as one steps from the zone of the law into that of the Gospel. No longer is it the legal demand of "the tenth" to regulate our giving, but a newer and a finer rule—"as the Lord has prospered him." (1 Cor. 16:1.) Not only so, but it puts the matter of giving into the category of graces, along with the graces of love, faith, diligence and so on, and with the gentle reminder, "See that ye abound in this grace also." (II Cor. 8:7.)

The spirit and the tone of the old dispensation and the new are radically different: The tithe law says: "Pay;" the Gospel rule says: "Give." Under the law it was a tax, under grace it is an offering. Under the Mosaic regime the tithe payer was assured of certain positive and stipulated material returns in like kind, if the tithe law was honestly obeyed. See Lev. 25:18-22; Deut. 28:11, 12; Prov. 3:9, 10; Mal. 3:10-11. But not so under the Gospel, the returns there are not material, but spiritual.

But doesn't Christ endorse and re-enforce the obligatory nature of the tithe for His Church when He said to certain of His own times who practiced it, "These ought ye to have done." Not at all, The Mosaic economy was yet in existence, and the Jews were in duty bound to obey its various ordinances, so long as it yet stood.

The Imposition of the Law of the Tithe Would Be Inequitable and Oppressive Under Modern Conditions of the Church.

While a small minority of the membership in the various churches are people of affluence, or in easy circumstances, the larger majority are "the Lord's poor."

They have no "vine and fig tree," no piece of land as-

(Continued on page 9)

The World's Flags in Churches of Our Lord and God.

(Continued from page 5)

corrupt the church and its principles, forever embroil with the strifes of the world and plunge it headlong into ruin.

Comment on Preceding Extracts—The above extracts are sufficiently full and clear to enable any intelligent reader to see and judge for himself or herself what is the position that our church-at-large holds upon all political questions—local, national or international—alike both in times of war and peace.

As to what was and is the duty of each individual local Presbyterian church, and of each individual church member, we will refrain, as we have all along been doing, from expressing any opinion except to make a quotation. This quotation, a brief one, was given under the heading of this article and will be repeated here. It is taken from a published sermon of Rev. L. C. Vass, D.D., one of the talented and prominent former ministers of the Southern Presbyterian Church, who for a quarter of a century was the beloved pastor of the New Bern, North Carolina, Presbyterian Church.

In that sermon Dr. Vass said in part: "Whenever any Christian church-at-large has expressed its sentiment about any line * * * * * what is the duty of its loyal members? Unquestionably, obedience while the law stands unless an instructed conscience says it will be sinful to obey that law."

New Bern, N. C.

The Honor Roll of Ministers.

In a recent issue of the Standard which has just come to hand, I have read a very interesting and timely article on the ministers and candidates of our church who have lost their lives in the war. Please allow me to mention a name which I am sure you will agree deserves a place in the list. I am sorry I cannot tell you his initials; nor home address, but our regiment was separated most of the time he and I were with it, and I only saw him two or three times. I can't remember his initials or his Presbytery, but I can't forget the man and his spirit. My recollection is that he went to French Camp or one of the schools in Mississippi, and I think Dr. Melvin probably can tell you all about him.

His name was Wheeler, private in the Medical Detachment of the 150th Infantry. He was a candidate for the ministry, and intended to enter Davidson College when he got out of the army. He was present at two services I conducted before we left Camp Shelby, and I remember a very interesting and encouraging conversation I had with him after the service. We were soon traveling in separate battalions, but the chaplain with his battalion said that Wheeler was always a power for anything good among the boys. We crossed over on small English freighters, and their ship ran abreast of ours the whole way, both ships having an epidemic of influenza aboard. When we finally got together in England, the Medical Major with them told me that he had had to bury two of his best men at sea, one of them was Wheeler. I told him I was surprised that a powerful and robust fellow like Wheeler should come down with it, and he said: "Chaplain, it would have killed any man to work like he worked with them." I am sure, from all they told me, that Wheeler truly laid down his life in the service of his comrades. He was, as the Major said, a splendid helper with the sick, and he did not spare himself.

I hope Dr. Melvin can tell you more about him, or that you can find it somewhere, for he was one of the kind of whom our church should be proud.

With best wishes, very truly yours,

William S. Golden, Chaplain.

La Pallice, A. P. O. 735, France, June 2, 1919.

Dr. Melvin writes: "I knew Wheeler well, and had helped him some in his education at French Camp, Miss., during my administration as superintendent of schools in Mississippi. He was a candidate under the care of Central Mississippi Presbytery, and was one of the most deserving boys I ever knew."

"The Consuming Fire."

A New Book by Dr. Harris E. Kirk.

Dr. Harris E. Kirk is rapidly becoming known as one of the most brilliant and forceful preachers in America. In his former volume, "The Religion of Power," he established his reputation as an author, and by the present work he will doubtless win an even higher place as an interpreter of the most virile sort of Christianity.

These nine chapters consist of expository sermon-lectures, based on selected portions of the first thirty-nine chapters of Isaiah, and delivered last year at the Northfield Assembly, where they are said to have been the outstanding event of the season. These studies are popular, in the best sense of that abused word, and by no means exegetical, although they are eminently true to the spirit of Isaiah, as he is made known in the writings of Dr. George Adam Smith, to whom Dr. Kirk gladly confesses his large indebtedness.

"The Consuming Fire!" The book is well named, for it glows with a zeal and a passion more than a little like that of the prophet himself. When ordinary men write about Isaiah, they quickly make us conscious of the distressing discrepancy between the majestic sweep of his style and the commonplace words of his interpreters; but when Dr. Kirk writes about Isaiah, he makes us feel from the very first page that his style is worthy of his theme, and that his lectures must have sounded even better than they read. Such a style doubtless reflects the long hours spent with Isaiah and with Dr. G. A. Smith.

No former interpreter of Isaiah has undertaken quite so difficult a task, for Dr. Kirk strives to show us how these prophecies enable us to understand the moral issues of the war, and even to solve the problems of reconstruction. Surely he must be a disciple of Isaiah, who was very bold!

"The teaching of Isaiah lends itself with singular felicity to the social and religious understanding of the times. He lived in an age which in most aspects of its thought and life strikingly resembled our own. The same moral principles were involved, and the same issues decided on the hills of Palestine, which after four years of suffering and sacrifice have been successfully determined upon the fields of France."

Dr. Kirk is perhaps more completely successful in his application of prophetic principles to the war, now that the facts are before him, than in his teachings about the reconstruction period, where the future is all unknown; but even in the closing chapters he is uniformly true to the spirit of Isaiah, and he is profoundly conscious of the needs of the world today; so that he is everywhere as suggestive as he is powerful.

This book will scarcely appeal to two groups of devout men: one group will say that it ignores one of the primary functions of prophecy, namely, to predict the details of modern history; whereas the other group will insist that this book dares to attempt to bridge the New Testament gulf between the Church and the State. All will agree, however, that Dr. Kirk has done a notable piece of work, and personally I thank him for the best war book which has come to the manse.

"The Consuming Fire" is neatly published by the Macmillan Company, and it may be ordered from our Committee in Richmond, or from your local dealer. It contains two hundred pages, counting the worthy preface, and it sells for \$1.50, net.

Columbia, S. C.

Andrew W. Blackwood.

The Passing of June.

By John Jordan Douglass.

The roses blushed like newly-vintaged wine;
The mock-bird sang a rippling roundelay.
Bright with its beauty dawned the dream-girt day
Like some red rose upon a cool green vine.
Sweet-June passed on with garlands on her breast;
The balm of woodlands in her golden urn;
Her virage set toward where the soft stars burn
Little twinkling tapers in the wondrous West.

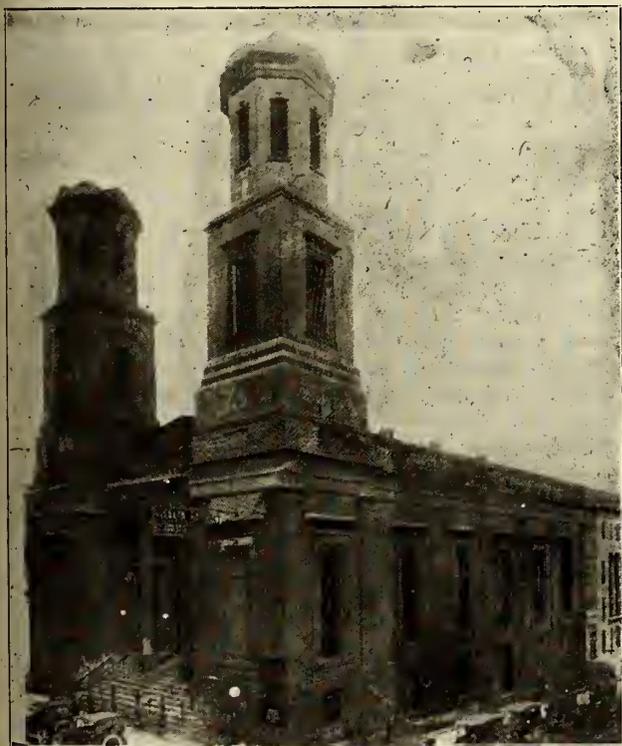
Dedication of New Sunday School Building.

(Continued from page 6)

their far-reaching missionary work. We believe that this great gift of the First church, of Nashville, was prompted by the same Holy Spirit that directed the first church of Antioch to send forth the first foreign missionaries. Under the same guidance may your church long continue to add new and authentic chapters to the Acts of the Apostles, being assured that in all your noble work for Christ you are most cordially and gratefully remembered in the prayers of the Executive Committee of Foreign Missions."

The building is stone, in Egyptian architecture to harmonize with the old church. Its cost has been approximately \$100,000, not including site, although if constructed at present day prices the cost would be seventy-five per cent more. The church was fortunate enough to place its contracts before war prices in construction had so greatly advanced; and contractors in cost cases enjoyed the same advantage with regard to materials.

The building is immediately in the rear of the church, and connects with it on the first and second floors. In addi-



First Presbyterian Church, Nashville, Tenn.

tion to the facilities afforded for the comfortable handling of a Sunday school of eight hundred members, its striking architectural beauty provokes the admiration of all who visit the building. The land on which the First church is located is probably as valuable as any real estate in the city, and will become increasingly valuable. The erection of this handsome addition to the old church ties it to its downtown site. There has been no thought of removal on the part of the church authorities, for the church was never more richly blessed in its work; but the construction of the new building has shown the public that here is a downtown church that has come to stay.

The building committee which has so successfully led the congregation in this important enterprise is made up of the following: Messrs. T. P. Kennedy, W. H. Raymond, M. G. Buckner, George White, W. Ridley Wills, Leland Hume, Percy Warner, E. W. Foster, and the pastor, Dr. James I. Vance.

Nashville, Tenn.

The Law of the Tithe.

(Continued from page 7)

signed in perpetuity with an assured living from it. Their only income in salary or wages is meagre, irregular and uncertain.

To cut into that paltry, insufficient and precarious support for their dependent families with the stern demand: "Pay your tithe, or, consider yourself a robber of the Lord's money," has the ring of a heartless claim for the "pound of flesh."

Here are two persons, the rich man and the poor man. The first renders his tithe several times over, one may imagine even to the half of his income; and he walks around with a smug complacency, that he has done his full duty in the matter of giving to the Lord. But has he come up to the requirement of the Gospel rule—"as the Lord has prospered him?" Not a single luxury or comfort has he foregone for himself or loved ones. The future has no threats, the coming days no fears for him.

The poor man wearily reads his expense account for the past month: Rent bill, water bill, grocery bill, dry goods bill, shoe bill, doctor's bill, with "more to follow." There's no surplus with him, but a big deficit, and unpaid obligations to be carried over into the next month's problem. Does the gracious Lord demand that the law of the tithe should bind the giving of that man? "How readeest thou?" "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened. . . but that there be equality." (II Cor. 8:12-14.)

What "equality" is there, when the cold law of the tithe rests hard and severe upon the man with the paltry income of one dollar per day, and lightly upon the man with the income of \$100 a day? The one comes through with his big surplus, the other is swamped with his big shortage.

And yet we hear the advocates of the legal requirement of the tithe sternly saying: "If you give less than the tenth you will be convicted of having 'robbed God,' and of 'covetousness which is idolatry.'" "God forbid!" Not the tenth, but ten tenths belong to Him, "whose we are, and whom we serve."

But a warm hearted and a liberal hearted love is to determine in the light of one's circumstances or ability, what proportion of the Lord's "trust funds" are to be used for specifically religious purposes. It may be the tenth, or considerable more than the tenth; or even less than the tenth. And when the claim is continually advanced, and persistently pressed, that it should be "at least the tenth," even for the poor, it is sufficient to reply: "Put your finger on the Gospel Scripture for its support."

But some one rejoins, "Don't you think the tithe is an admirable and successful plan for raising an adequate revenue for Church purposes?" Possibly so. But that is not the point at issue. Other schemes of human devisement could be suggested even more successful. Nor do we deny the right of any one to adopt the law of the tithe for himself; that is entirely within the right of his own Christian liberty; but not the right to impose their yoke upon others for whom the Lord makes free, he is free indeed. Not free, mark you, from obligation to give of their substance to the support of the ordinances of religion, and to give lovingly, and to give liberally, up to the full measure of their means, however poor they may be. None are to be exempt, even though encompassed by honest debt, they are to make the Lord "a preferred creditor" in the expression of this form of devotion and loyalty to His cause.

But they are free, we hold, of a relentless, arbitrary fixed per centum rate to determine the extent of their giving.

"Now of the things which we have spoken this is the sum:" Under the Mosaic system the tithe was compulsory; under the Gospel it is abolished; to impose it now upon the Christian conscience and practice would be a yoke, "grievous to be borne." "The Lord loveth a cheerful giver," not a compulsory tax payer.

Kesyer, W. Va.



News of the Week



On the day when a new ministry in Germany, under Bauer, was formed for the purpose of meeting the demands of the Allies with respect to the Peace Treaty, the officers and sailors on the interned battleships and cruisers in Scapa Flow opened the seacocks of the vessels and sent them to the bottom with the exception of the smaller craft. The Allies have notified the German Government that they will have to pay for these ships and that those concerned in it must be delivered for punishment.

The Federation of Labor has again elected Gompers as their head at a salary of \$10,000.

Last week a tornado swept over Minnesota and exacted a toll of about 200 lives. At Fergus Falls more than 100 homes were leveled, and 21 miles west of that city a train was blown from the track, leaving only the engine and one car on the track.

Dr. Epitacio Pessoa, President-elect of Brazil, is in this country, and special honors have been paid him.

The last act of the American Federation of Labor was to pledge itself to obtain a 44-hour week for workers of all crafts throughout the United States and for employes in the Government service.

Last week yeggmen cracked the safe of W. T. Sherman, of Ettrick, a suburb of Petersburg, Va., and took about \$1,200.

According to a recent action of the House of Representatives a man can stow liquor in his own home for personal use.

The Senate and House have agreed to release Government control of telegraph, telephone and other wire systems on July 31, 1919. The present telephone rates are to continue four months unless changed by State authorities.

The wheat director of the United States has announced that the President has signed a proclamation putting under license of the wheat director all persons dealing in wheat and wheat flour.

The Pacific fleet will sail for the west coast in July, and Secretary Daniels will probably be one of the passengers. They will pass through the Panama Canal.

The Senate and House conferees on the Army appropriation bill have reached an agreement to fix the average size of the 1920 Army at 325,000 officers and men. This is 75,000 less than that proposed by the Senate and 25,000 more than the strength originally authorized by the House.

As the law has not yet definitely decided what strength of liquor is intoxicating, the Boston saloon keepers have decided to sell $2\frac{3}{4}$ per cent beer.

Lieut. John Beggs, of Kansas City, Mo., is under arrest in Germany, charged with murder.

A. B. Williams, a North Carolinian, who was appointed to office by Senator Ransom and kept in by Senator Simmons, has been turned out of office by the Republican head of the Capitol police force for going to church on Sunday.

Colonel Ayres has prepared a statistical table showing that the American casualties in the Meuse-Argonne drive were 120,000.

Mrs. Burdine Piggs, of Monroe, N. C., was burned to death at her home in Buford township when her clothes caught fire as she was kindling a fire in her home with oil.

Convinced that the bomb throwers and anarchists are preparing to overthrow the Government, the Senate's committee has appropriated \$2,000,000 fund with which to wage war against them.

Last Thursday, the Seashore Hotel at Wrightsville Beach, N. C., was destroyed by fire. There were more than 200 guests, but no lives were lost, though the loss of personal property was very heavy.

T. J. Cornwell, of Chester, S. C., clerk of the court, accidentally shot himself last week.

On Saturday the Peace Treaty was signed. China alone refused to sign on the ground that she was not allowed to make any reservations concerning the Province of Shantung. President Wilson started home Saturday evening.

The President has announced that he will not lift war-time prohibition. He holds that he has no legal power to lift the ban. He intimates that he will do so when demobilization is completed.

As soon as the Treaty of Peace is ratified by the German Government the blockade against Germany will be lifted.

Greenville, S. C., has asked that the growing mill town of Greer be annexed to that city. Greer has a population of several thousands.

York, S. C., is to have a new \$450,000 cotton mill.

The North Carolina Cotton Manufacturers will meet in Asheville, July 4. The past year has been the greatest in growth in its history.

"Just a Song at Twilight."

By Rev. Andrew J. Howell.

It was the twilight of a life and, as I recall now, near the twilight of a day. A man was taken suddenly sick. It was his heart and his family were alarmed. His wife sent for me, for she was a member of my church. But her husband was not. I had spoken to him several times about making the Christian profession; but he was always non-committal and apparently indifferent.

When I went into the room, I saw at once it was a desperate case. I was expected to say something to him, and I felt it was my duty to do so. So, quietly, I tried to direct

his thoughts to the Lord who could help him. He answered feebly, and I asked him if I should pray. He said "Yes."

I knelt and prayed just as one would naturally do who was deeply concerned about the welfare of a soul which might soon go into eternity unprepared. When I arose, a new light and strength seemed suddenly to come to him. He raised his hand in a quick gesture and exclaimed, "Thank the Lord, my soul is saved!"

We tried to quiet him and soothe away the excitement. It would be bad for him, for his life was hanging by a thread. But it was good to feel that the Lord can save to the uttermost of His opportunity and had made this weak soul to trust in Him.

In a few minutes everything was quiet, and I sat a while longer. The wife wanted me there. We said nothing, only looking at him.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JULY 6, 1919:
Ps. 144:1-4.

THE LORD OUR STRENGTH.
Suggested Reading: Ps. 144:1-4.

By Rev. C. D. Waller.

In all ages true believers in Jehovah have rejoiced in the mighty power of God. They have regarded this power as pledged to them in the covenant, as supplementing their weakness.

"Man is like to vanity. His days are as a shadow that passeth away," but "happy is that people whose God is the Lord."

History teaches that all peoples, when making war, bless their God or gods "which teacheth my hands to war and my fingers to fight." The pulpits of the Central powers in recent years resounded with this acclaim, though they were violating every principle of religion and morality. "Whose mouth speaketh vanity, and their right hand is a right hand of falsehood." He would indeed be rash who would indict war absolutely. War is often an integral part of the age-long battle against evil, and to preserve the very best things of religion and civilization. In that case the believer in Jehovah can go forth to battle with the sustaining
(Continued on page 12)

Then the sick man began to speak. It was a very feeble effort, and we could not at first catch the words. After a moment or two the wife said, "He's trying to sing." And I saw that to be the case. The first words I understood were "Bosom fly." I then knew what it was, and, softly, I joined with him and sang:

"While the nearer waters roll;
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life is past.
Safe into the haven guide;
Oh, receive my soul at last."

The next morning, when I called I learned he had gone. He had traveled home on the wings of a hymn that breathes the sweetest trust of the human heart.

Latta, S. C.

The Procrastinator.

By Rev. L. T. Newland.

I said, "O Lord, as soon as I
Have made my crop and laid it by,
I'll take some time to feed my soul,
When I have reached my farming goal."

I said, "O Lord, this year I find
I am so busy, if you don't mind
I'll just put off my soul's concern
Until some leisure I have earned."

I said, "O Lord, you see I've got
Some boys that take an awful lot
To keep in clothes and books and shoes—
I've nothing left for you to use."

"But now, O Lord, my debts are paid,
My boys are gone, my fortune's made.
I have some time left on my hands,
I'll listen now to your demands."

What's that you say? "Since all your days
Were spent in foolish, selfish ways,
I know you not and you are lost."
O God! can wealth repay such cost!

Christian Endeavor

M., July 7.—Lessons from the Past: I Cor. 10:1-12.
T., July 8.—The First Principle: Matt. 16:13-19.
W., July 9.—Church Origins: Acts 2:14, 36-47.
T., July 10.—Church Organization: Acts 6:1-8.
F., July 11.—Missions Begun: Acts 13:1-3.
S., July 12.—Persecution: Acts 19:13-41.

Sunday, July 13, Topic—Our Denominational History and principles. Ps. 44:1-8. (May be led by the pastor.)

We ought to be loyal to the denomination of which we are a part, just as a soldier is loyal to his division. Of course we must be generous toward other denominations, and we must co-operate with them, for all the divisions are under one great General. But we must love our own best, and do our work through it, as a soldier loves and works in his own division. If a soldier won't or cannot work in his own company and division, he is not a good soldier anywhere. A Christian's missionary value to God depends largely on how vitally he can become a part of his own fighting unit, of his own division of God's missionary army.

It is not becoming in any denomination to plume itself a great deal on its past history. Pride is as deadly to the Christian spirit in a denomination as in an individual. The easiest thing in the world for a church to do is to glide into Pharisaism. Gloating over the heroic deeds of our fathers, we settle into an inglorious self-righteousness and a sloth, exhibiting the form of godliness but denying the power thereof. One of the sad sights one sees in the world is a degenerate son of a noble father. Perhaps the commonest tragedy in church history is a denomination grown proud and self-sufficient which was once alive with the warmth of love and with a zeal for missions. Our denomination, like our individual selves, is worthy only when we do the deeds of worthy fathers. Jesus said to a proud Pharisee, If ye were Abraham's children ye would do the works of Abraham.

Our denomination is a worthy one only if it is living today a life that is according to the Scriptures. Some denominations have become so broad that the Bible seems to them to be narrow and out of date. One would never associate them in his mind with the strait gate and narrow way. They have become so vain about their own thoughts that Jesus seems narrow and antiquated. They forget that the same Jesus that lived nineteen hundred years ago is still the head of the church, and that which calls itself a church is not a church unless Christ is its head. To be a loyal and helpful Presbyterian we who think we stand must take heed lest we fall from the humble trust our fathers had in the truth of God's book.

The current history of our denomination is in some respects not worthy of its past. We have so far forgotten ourselves as to become leaders in worldliness. We are in danger of becoming like the church which the New Testament tells about, which said it was rich, and knew not that it was miserable and poor and lame and blind and naked. What shall we do about it? Shall we wash our hands of the denomination, and "stand from under?" No—forever No! Let us rather devote ourselves to its true interests with a new devotion and prayerfulness, and God will make us what we ought to be.

What can you do to strengthen our denomination?
Tell something about Calvin's life.
Tell all you can learn about Samuel Lapsley.

Lord Bryce has said that "the one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of our Lord and Saviour Jesus Christ."

Sunday School

By Rev. H. G. Hill, D.D.

THE CHURCH, ITS LIFE AND WORK.

Golden Text—Eph. 5-25, "Christ also loved the Church and gave Himself for it."

Acts 2:37-47; I. Thess. 5:11-15.

July 6, 1919.

The Christian Church is the most valuable institution known to the world. Defective as it is, it does more to promote the welfare of mankind than any other agency, operating on earth. It is the custodian and dispenser of Divine oracles, conserves social morals and imparts light where all is darkness. It alone shall survive the destruction of the sin-cursed earth and shall possess "The New Heavens and the new earth wherein dwelleth righteousness." Its preciousness is shown by the fact that the God Man Christ loved the Church and gave Himself for it." The spiritual life of the Church towards God and holiness is given by the Holy Ghost. Its work is partly within its pale and in part in an ungodly world. Our lesson presents its converts at Pentecost, the conditions under which it grew, the way in which the Word was received and the duties of believers to each other.

I. *The First Apostolic Converts.*

When the baptism of the Holy Ghost was received, Peter and the other disciples preached though only Peter's sermon in outline is given. Peter's first objects were to convince of sin, point to the Saviour they needed, and state the terms of salvation. He tells his hearers that they had with their rulers crucified Christ, that He was without fault and that He was the Saviour appointed of God. He also declares to them that if they would be saved from their sins, they must repent, believe, and confess this Saviour before men by being baptized in His Name. He encouraged them to do this by assuring them that "The promise is to you and to your children, and to all that are afar off, even as many as the Lord Our God shall call." The means employed was the Word of God, revealing sin, describing the Saviour, indicating the terms of salvation, and promising salvation to every earnest seeker. "Faith cometh by hearing and hearing by the Word of God." But the Word was faithfully and plainly preached. There was no omission of its truths, nor lowering of its terms of salvation. The Holy Spirit too not only aided the preaching, but applied the Word to the minds and hearts of the hearers, giving it proper effect upon every part of the rational nature. It is His province to "Convince the world of sin, righteousness, and of a judgment to come," and to render sinners willing to accept a Divine salvation. The Word thus preached and the Spirit's power is needful to make real converts to Christ now.

II. *The Word Received.*

The Word of God when preached may be received or rejected. Blinded by the Devil and their own hearts' lusts, men may refuse to admit guilt and to accept salvation upon God's prescribed terms. This is one of the fatal results of their misused free agency, and if they perish they seal condemnation upon their own heads. But the hearers at Pentecost did not so act. They received the Word gladly, and thus shall all sinners do in regard to the glad tidings of salvation. They not only received the Word with gladness, but immediately entered upon the duties enjoined to confess and to unite with Christ's disciples. "They were baptized" and "the same day there were added unto them about three thousand souls. Wise and prompt acceptance of God's Word gave large accessions to the Church.

III. *The Conditions Under Which the Church Grew.*

The Church increased in grace and membership. It is important to mark these, for they are essential to Church growth now. We are told "They continued in the apostles

doctrine or teaching and fellowship and in breaking of bread and in prayers." The Church makes progress when it attends upon religious teaching regularly, has brotherly fellowship, observes the Lord's Supper and habitually engages in prayer. The Church untaught in the Word, devoid of Christian fellowship, unmindful that Christ died for it and prayerless, does not grow. This Apostolic Church too manifested reverent fear of God and witnessed many evidences of Divine power. So every Church realizing God's presence, and revealing reverence for Him, will witness manifestations of Divine power in transformed hearts and lives. This Church furthermore realized their Christian stewardship, and held their property subject to the needs of brethren and of Christ's Kingdom. They continued in public worship in brotherly communion from house to house. "They did eat their meat with gladness, and singleness of heart, praising God and having favor with all the people. Under such conditions, "The Lord added to the Church daily such as shall be saved. Church members did their duty and God added saved persons to the Church.

IV. *The Duty of Believers to Each Other.*

The latter part of our lesson states some duties of disciples to their brethren. These duties are to meet the needs of different classes. We learn that we are to "Comfort one another," edify each other, know and esteem laborers and be at peace among yourselves. "We shall warn the unruly, admonish the disorderly, encourage the faint-hearted, be patient towards all men." We are urged not to retaliate evil for evil to any man but to follow after that which is good, both among yourselves and towards all men." These precepts obeyed would render the Church harmonious and attractive.

Prayer Meeting.

(Continued from page 11)

conviction that God "teacheth my hands to war, and my fingers to fight." But men are too readily controlled by selfishness, and in the attainment of unholy ends, too like the Hun. Men are only too ready to separate what God hath joined together—religion and morality. In the warfare against license we need the strength of Jehovah. Our own strength is too inadequate and too readily perverted. Morality without religion is a lifeless thing, and religion without morality a delusion. Paul could not say the final amen in his epistle to the Romans at the end of the eleventh chapter, nor could he withhold his hand from writing the Corinthian letters. In our world it must needs be that offenses come, but woe to those who offend, unless with true repentance they turn from them unto God. "I can do all things through Christ who strengtheneth me." These words are our assurance of divine help and of glorious victory. Who does not stand amazed and ashamed in the presence of his sins? Who does not wake to the realization that defeat has overtaken him? that the leprous spot is upon his forehead?

He has in his forgetfulness let go the Saviour's hand; he has done with heart or hand the accursed thing. Satan is weaving about him the cords of bondage and death.

Now he needs to awake and blessed be the Lord if he he can cry "The Lord my rock, which teaches my hands to war and my fingers to fight."

It is a fine line that begins the "In Memoriam" of Tennyson: "Strong Son of God—immortal love:" for our Lord is both power and love. This love is ours as we see in Calvary—this power, this measureless strength is ours as we have seen in victories past—as we may see in still more glorious conquests of today and tomorrow.

Let the light and glory of our religion be fused with its moralities; let us see that indeed these are only separable in thought, but not in life. By way of the cross let us approach the throne: nay let us realize that they also are one and inseparable. Then if He be Saviour, He will also reign within us, and our life will be hidden in his, only to come forth refreshed and victorious and beautiful on the rough and disordered arena of life.

Home Circle

"ALL HERE."

A gentleman, seeking to read the thoughts and tastes of a bright boy who was an applicant for a place in his office, said, "You are fond of playing ball?" "Yes, sir!" replied the boy very frankly, and then added: "I like ball, but when I'm here I shall be all here, and when I play ball I shall be all there. I'm not big enough to divide!" This lad showed the right spirit, and many an older person, in order to succeed, would do well to imitate his practical deal. Success comes from being all here or all there—not, in either thought or desire, bobbing back and forth between two alternatives. In the Bible times a proverb ran, "A house divided against itself cannot stand," which teaches the truth that a separation of interests and undue competition of ambitions mean weakness. "No man can serve two masters" emphasizes the same lesson. Concentration of time and thought means power. One of the most evident and deplorable signs of the times is a general tendency to frivolity, shallowness in thinking, and dissipation of physical and moral energies. Progress can never come that way. Every life must have its center of gravity, its focus of faith, its point of keenest regard—some plane or position where it is most at home, and of which it can be said that it is "all there." Play and recreation are all right in their place, and it is as commendable to be enthusiastic in our amusements, if they are properly chosen, as in our work; but when the bell or the clock recalls us to duty, even if it be dreary routine service, we must be "all here" at the desk, the counter, the kitchen table, or the garden plot. There is never enough of any one of us to be divided around in scattered portions of attention and ambition. But when we put the whole man in at the task or the struggle we begin to be successful with a triumph that will outlast the world itself.—Zion's Herald.

SHARING HAPPINESS.

Our six children, the oldest not yet twelve years old, have learned that most things in this life have to be divided and shared. For this reason I have tried to make as much as possible of their birthdays in order that each may feel that he has something absolutely his own. The gifts are always inexpensive but we try to have some especially good time on that day.

With a festive greeting from each of the seven other members of the family, the honored one starts the day happily. There is always rivalry to see who will be the first to say, "Happy Birthday." A birthday cake with candles is a permanent feature and I try to have things on the table that the child is particularly fond of; sometimes I let him help me in planning the menu. Usually a friend or two comes in to eat the cake with us or we go on some trip adapted to the occasion.

We have a little camp in the woods where we go to work off our spirits and we shall never forget the chestnut party we had last Fall on the Saturday between two birthdays. We like to search out other birthdays that come near our own and plan surprises for our friends, sometimes taking them to our camp.

Our most memorable trip was a year ago when the eight of us piled into an automobile hired for the day and rode forty miles to take dinner with the Grandmother on her eighty-fifth anniversary. The little girl had never even seen Grandmother's house and on that afternoon we had her christened at the old home by the beloved pastor who baptized me when I joined the church and who married us in the same room where we brought the child for baptism. The actual birthday that caused the most excitement in our own household and among our friends was when the Little Sister came, almost a Christmas gift, after five boys had prepared the way for her.

The Primary Department of the Sunday School has a

pleasant habit of remembering the birthdays. Without fail, a card comes to each child from his teacher and on the Sunday following the date a little exercise by the whole class is enjoyed by all. The Superintendent lights candles corresponding to the number of years and the child brings the same number of pennies to be added to a birthday fund. Then the class say a prayer and sing an appropriate song.

The attempt to make the children happy on these days is reacting on Father and Mother for now they plot and plan all sorts of nice things for us. Altogether we count the six birthdays our greatest blessings.

I call the head of the family Abraham because he is the "Father of a Multitude," but I am sure no Patriarch ever had such good times with his children and we intend to continue to play with them.—Congregationalist and Advance.

Devotional

A MODERN "FAITH CHAPTER."

Do you know how large a part faith plays in science? No man ever made a great discovery that was wholly an accident. There are many modern names of scientists which we might add to the great muster-roll of faith in the eleventh chapter of Hebrews.

By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, as did Cabot, Magellan, Vesputius, and Balboa, the heirs with him of the same promise.

By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the sun; and all the suns and suns of suns with planets in bright array that circle round the throne of God. This he beheld by faith. By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory, and from theory to faith, and from faith to sight; and all these were the children of faith.

And what shall I more say? For time would fail me to tell of Stephenson and Fulton, of Morse and Roentgen and Edison and Lister, of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who through faith made iron float, yoked chariots to the invisible power of steam, caused the voice of man to be heard by his fellow man at a distance of a thousand miles, filled the air with voices inaudible to the ear, and lifted the bodies and the minds of men on wings of wonder, and set them to sailing amid the clouds.

And wherein we have learned from saints and apostles, and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow and live the life of faith. (From Tarbell's "Guide," 1919.)

NOT FOR SALE.

Some folks think that the only things in the world that have value are the things one can handle and buy and sell. There are things that are not on the market. They are not for sale, and they cannot be bought. The church stands for value. It counts its assets not in the amount of money its members possess, but in the character they possess. Money may pass, and business fail, and houses burn, but character will last through eternity. This is what Jesus was talking about all the time. Salvation through Christ's blood will be manifested in character. Character cannot be bought; it is what a man is. The church deals with the timeless and the eternal verities. Reputation is what we think a man is, but character is what he is. That is a wide difference. The church stands for the noblest, the best. Let us give ourselves to the real meaning of Christ and the church, and welcome with all our hearts that gospel which brings uplift and cleanness of soul and heart. Let us welcome it in our hearts, so that we may be, in fact, the children of God.—Pittsburgh Christian Advocate.

Presbyterian Standard

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REV. W. L. BOGGS, Circulation Manager.

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Church News

REDUCED RATES ON RAILWAY FOR MONTREAT CONFERENCES FOR JULY.

The dates for sale of reduced railway tickets to Black Mountain, N. C., on account of Montreat Conferences are as follows:

First General Conference, July 7-13. Selling dates, July 4, 5 and 6.

Woman's Summer School of Missions, July 13-20. Selling dates, July 11 and 12.

Sunday School Conference, July 20-27; Evangelistic Conference, July 27-August 3. Selling dates, July 18-22, inclusive.

In order to secure reduced rates tickets they must be bought on the above given dates, full fare must be paid on the going ticket and regular "Certificate Plan" tickets be secured from railway agents when tickets are bought and at least two hundred and fifty certificates must be secured for each of the seven groups of dates for sale in order to secure reduction of two-thirds on the purchase of return tickets. If there are less than two hundred and fifty certificates secured on any of the groups of dates for sale of tickets as indicated above there will be no reduction on the return ticket for that conference.

Inquire of your railway agent in advance to ascertain whether or not he has the "Certificate Plan" form of ticket, as only this "Certificate Plan" form of ticket will be honored. Be sure to call on your local agent, in advance of the day of departure, and ascertain if "Certificate Plan" tickets can be had from your agent; if not, you should purchase local tickets to the first interline coupon ticket office and buy "Certificate Plan" tickets from that point. Reduced rate return tickets can be had on the above conditions, good to return on any date from June 26 to August 31.

R. C. Anderson, President.

DR. GALBRAITH.

To All Ministers and Members of the Southern Presbyterian Church:

As convener of the General Assembly's new committee on Systematic Beneficence and Stewardship, I wish hereby to

introduce to you the Rev. W. F. Galbraith, D.D., the new secretary of Stewardship of our Church.

Dr. Galbraith has been the pastor of the First Presbyterian Church, Texarkana, Tex. For two years he has also been the manager of the Benevolent Campaign in Texas and it was his splendid success in this large and difficult field that brought him to the attention of the Stewardship Committee and caused his election by this committee to this position of larger responsibility. The importance of this position is greatly increased by the fact that all the committees have entrusted their interest to the Systematic Committee and have pledged their hearty and loyal support in carrying out all of its plans.

Dr. Galbraith has accepted the position, has been released by his Presbytery and has moved to Montreat for the summer, where he can now be addressed. It gives us great pleasure to commend him to our entire Church as a most worthy successor of our late lamented Rev. R. L. Walkup.

I trust that he may have the heartiest co-operation and support.

Most cordially,
A. D. P. Gilmour

SOUTH CAROLINA.

Cornwell—A Presbyterian Church was organized Sunday at Cornwell with 31 members. W. C. Cunningham and T. O. McKeown were elected elders and Milton Body and J. T. Body deacons. The erection of a church and the calling of a pastor will soon be considered by the congregation.

Timmonsville—The Rev. John McSween, Jr., with a State-wide reputation as a chaplain of the Thirtieth Division and one of the most popular men in the Carolinas, has accepted a call to the Presbyterian Church at Rowland, N. C. Mr. McSween and family will probably move to their new home in July.

Woodruff—The four new deacons recently elected to office in the Woodruff Church were installed on June 8. Messrs. J. G. Gaston and J. C. DuPree served as deacons in their former churches, while Messrs. T. S. Kilgore and G. S. Irby are two of our own boys, raised and trained in our own congregation. This gives us a diaconate of seven and organized to give all a share in the work. We held our communion service on the 15th, which was a helpful service to our people. Two new members, representing new families, were received into the church. / T. D. Johnston.

Florence—This church had several services in May that were of very unusual interest.

A "welcome meeting" was held for those who had been in the service. The church has 47 stars on its flag, representing the Army, Navy, and one Red Cross nurse. Everyone of those who entered upon this great adventure has returned in safety. The welcome service was, therefore, an occasion of special gratitude to God for his protecting care.

Mr. R. B. Fulton spoke for the Army and Mr. M. R. McCown for the Navy. The pastor, Dr. H. Tucker Graham, expressed the gratitude of the congregation, as well as his own, in having the boys safely home again. The music was an especially interesting feature to the great congregation present.

On the following Wednesday evening a delightful supper was served by the ladies on the church lawn, primarily for "The Boys," and incidentally as a kind of "get together" occasion for the whole congregation. The weather was perfect, the attendance large, the supper delicious and abundant, and everyone went away grateful and happy.

During the pastor's absence at the General Assembly, Rev. John McSween, Jr., chaplain 105th Ammunition Train, 30th Division, preached with great acceptance at the morning service, and at night spoke to a crowded congregation of a chaplain's work here and abroad. It was a notable address, and left a deep and lasting impression upon all who heard it.

(Continued on Page 16)

One Million Dollars for Christian Education IN THE SYNOD OF NORTH CAROLINA WITHIN THE NEXT 12 MONTHS

By the direction of the General Assembly the Executive Committee of Christian Education has organized an efficient team of men under the leadership of Rev. M. E. Melvin, D.D., Field Secretary, to assist the Synods and educational institutions to secure the sympathy, the prayers and the financial support that is absolutely necessary for their existence.

The Methodist Church, North and South, the Baptist Church, the Church of the Disciples, the Congregational and all the other principle denominations of the United States are at this time in similar campaigns:

We have now undertaken to raise One Million Dollars in the Synod of North Carolina, for Union Theological Seminary, Davidson, Queens, Flora Macdonald, Peace and Mitchell Colleges, and for the Westminster School, Albemarle, Glade Valley, Elise and Grove Academy.

All differences between these institutions have been adjusted. With united efforts this large sum can be secured and these institutions saved to the Church, their capacity multiplied and their influence enlarged.

In a campaign under the direction of Dr. Melvin for Westminster College in the Synod of Missouri, \$688,000 was added to the resources of that institution. The manager of the Synod in "The \$3,500,000 Campaign" of the General Assembly states that there was no injury whatever done to the Every Member Canvass by reason of this campaign. A great number of the pastors have written that it was an actual help to them in their work. We must meet in this special way the accrued liabilities of the neglect of past years.

The men who compose the team are prayerful, consecrated, gifted men, who believe in Christian Education, and who try to convince the people of the importance of this work.

We request for Dr. Melvin and his men the sympathetic interest and the earnest help of every Presbyterian within the Synod of North Carolina. You can pray, you can talk, you can give, and in directing your energies in the lines of Christian Education, you will find you are making the best possible investment.

Presbyterian Church in the United States

DEPARTMENT OF CHRISTIAN EDUCATION - HENRY H. SWEETS, Secretary

410 Urban Building, Louisville, Kentucky

Watch This Page Every Week

Church News.

(Continued from Page 14)

NORTH CAROLINA.

Maxton—Dr. H. G. Hill writes: "We held a memorial service at the Maxton Church yesterday, June 22, 1919. It was largely attended by citizens and soldiers from Maxton and Centre Churches and from the adjacent towns and surrounding country. We had several addresses from ministers and laymen and one from a returned soldier."

Wadesboro—The church at this place has taken on new life with the pastorate of Rev. John Jordan Douglass. Several new members have been added to the church, and an order has been given for a handsome pipe organ. Mr. Douglass has recently been elected president of the Ministers' Union, composed of the local pastors. Mr. Douglass is the only Presbyterian minister in Anson county.

Second Church, Charlotte—On Sunday evening, Dr. A. A. McGeachy preached to an audience that filled the auditorium of the church, the Sunday school room and the galleries of the house, a sermon on "Armageddon," in which he held that the present time was either the period of the final struggle between Good and Evil, or else may be the beginning of it. His next subject will be "The Overdue Christ."

Cooleemee—On last Monday night I closed a nine days' meeting at Cooleemee, the splendid mill town owned and governed by the Cotton Mill Co. located there. This town has a population of something like three thousand. The Presbyterian Church there is small and weak, but has some splendid people in it. The visible results of the meeting are as follows: 11 professed conversions, 68 reconsecrations, seven accessions to the church, four promises to remove church letters. Several others will join other churches in Cooleemee.

J. M. Clark.

Charlotte, Tenth Avenue—Dr. J. R. Bridges preached at the morning service and Rev. C. C. Anderson, the new pastor of West Avenue Church of this city, preached at the evening service. After the morning service Dr. Bridges moderated a congregational meeting at which the congregation united with Dr. J. S. Sibley in the request to Presbytery to dissolve the pastoral relation, to take effect August 1, in order that he may accept the pastorate of the church at Waycross, Ga.

Dr. A. R. Shaw, formerly the beloved pastor of this church, will supply the pulpit for August.

Bethesda Church, Aberdeen—Rev. O. G. Jones, D.D., concluded on June 22 a very profitable week's meeting for the Bethesda Church, and the people of Aberdeen. From the first day of the meeting all the people of the town united in the services. The business houses were closed each morning from 10 to 11 so that all could attend services. Brother Jones preached with power and all heard him gladly and with profit. He is conservative in his methods, yet aggressive enough to reap the legitimate fruits of his preaching. Ten joined the Presbyterian Church on profession of faith and some will join the other churches of the town. The number of professions is no index to the good resulting from the meeting due to the fact that almost all the people of the town are already church members. Besides quite a number joined the churches of the town on profession just before the meeting began. Twenty-two have joined the Presbyterian Church since April 1, eighteen of them on profession of faith. The meeting led a great number of Christians to consecrate themselves anew. On the last day of the services an offering was taken for Synodical work which amounted to \$142. We feel that the Lord used Brother Jones to accomplish a great work in our community, and we pray that the Master's blessing may continue with him.

V. R. Gaston, Pastor.

Davidson—Rev. C. E. Ervin will have the profound sympathy of a large circle of friends in the sorrow that has come to him and his five children in the death of his beloved wife, which occurred here suddenly Monday night. Mrs. Ervin, a niece of the late Dr. J. B. Shearer and an inmate of his home in former years and here recently again, helping to nurse him during his long illness, went to the Statesville sanatorium for a slight operation about three weeks ago, when Dr. Shearer's supposed improved condition warranted this step. He died during her absence. She had returned home the afternoon of her death, seemingly on the road to a complete recovery. About 10 o'clock a few moments after saying good night to her children, she died suddenly. Mr. Ervin had just left the room and before he could return she had passed away. Mrs. Ervin was universally esteemed and loved by all who knew her. She was a woman of fine character and beautiful Christian spirit.

Mr. Robert Miles, accompanied by Mrs. Miles, has returned to Davidson from the Blue Ridge Conference to take up his duties at once as secretary of the Greater Davidson Club.

Attractive folders containing excellent pictures of the campus and various buildings, some three or four in number, are ready for distribution from the president's office. Space in the new dormitories has been taken so rapidly that it looks as if the new session is surely to see a very large enrollment of students. The registrar's office so interprets conditions.

Dr. Martin and family leave in a few days for Blowing Rock, where he hopes to regain his strength completely this summer and be ready for the work in the fall.

Morganton—The following resume of good accomplished by Rev. C. E. Gregory while their pastor and expression of regret at his leaving them was recently drawn up by the Morganton Church:

"When reverses or disappointments come, we are prone to forget the blessings which a kind Heavenly Father has hitherto bestowed.

"And so when we are to lose our pastor are our hearts saddened, and we view the future of our church with gloomy forebodings, instead of counting the many blessings which have come to us through his ministry.

"Since Mr. Gregory came to us, our church has lost much in the death of its older members, and while he still mourns with us their going, it should be a comforting thought to him that through his ministrations their last days were sweetened by the living Word, and the shadows of death which gathered around them were brightened as they entered into glory.

"Mr. Gregory has been the means in God's hands of bringing to the foot of the cross numbers of our kindred and friends who had long resisted the sweet call of the Gospel, and in this he, with us, has cause for thanksgiving.

"And again, the influence of our pastor for good has not been confined to our own congregation: Mr. Gregory, by his quiet, unassuming, godly life has made his impress for good upon this entire community; many who are not of our fold grieve with us at his leaving. Time and again, those of other denominations accost us with the statement:

"We are so sorry you are going to lose your pastor,"

"The prayers of this church, with the love and friendship of the whole community, go with Mr. Gregory to his new field of labor.

"Resolved, that the session be requested to spread this testimonial on its minutes, and that a copy be sent to Mr. Gregory, and the county paper, and that the Presbyterian Standard be asked to publish."

Fayetteville Presbytery—Sunday school drive, July 6-11. Reports from the districts give promise of a successful drive. In District No. 2 Scotland and Robeson counties are well organized for the drive. No report as yet has been received from Hoke county; but we know her work of faith in the Sunday schools of old, and that her workers will not fall short of full success. In District No. 3, Moore, Lee and Chatham counties, the plans for the drive are well laid. Several laymen will help on the speaking teams. In Dis-

tract No. 1, Cumberland county is ready to go over the top. Nothing less could be expected of her workers. The drive in Harnett and Johnston counties has been postponed until outside help can be brought in to aid these hard pressed brethren who have been laboring so faithfully in this, our greatest Home Mission territory.

The ultimate success of the drive depends upon making the religious survey. In answer to the question, Why make a religious survey in view of the fact that the Government takes a census every ten years, we beg to say that the Government census and our religious survey are not alike, and the objects to be attained are not the same. The Government tabulates certain data and gives the totals for towns, counties, states, etc.; while our religious survey separates the individual by name from the mass of population for the purpose of enabling the church to reach him with the Gospel, and to bring him into the Sunday school in order that he, too, may try to help win others in the community which the survey reveals as unsaved. Furthermore, Dr. Carroll's religious statistics are not only useless but are worthless as a basis for ascertaining the religious conditions in the bounds of our congregations inasmuch as he merely compiles the reports submitted to him by the pastors who copy the same from the minutes of their church courts.

Our survey classifies every person in the community from infants to grandparents as to church affiliation and Sunday school attendance. It gives the information necessary for personal work, for the organization of the home class and cradle roll departments, and for the gathering into the Sunday school those as yet unreached by the church.

One country has made its survey. The boundary of this congregation is 8x10 miles, or 80 square miles. This survey did not cost this church \$500, no, not 50 cents. The Sunday school workers of all our churches are ready to follow aggressive leadership. If the leadership fails the survey will fail.

J. K. Roberts, Ch.

ALABAMA.

Woodlawn—Rev. W. C. Clark had the pleasure, in the closing month of his pastorate at Woodlawn, of receiving four adult members and of baptizing four infants. Two of the persons received were sons of an elder who officiated for the first time in this church at the communion and whose father, a minister of the Presbyterian Church, assisted the pastor in the administration of the Lord's Supper, thus three generations were represented. Dr. Clark has now removed to Sheffield and taken charge of the First Church there as pastor-elect, and is also assisting the work in the Government reservation at Plant No. 2. Dr. Jno. McNeill has been received into the Presbytery of North Alabama and has been installed pastor of the South Highlands Church.

ARKANSAS.

First Church, Blytheville—Ten new members were welcomed into this church Sunday, June 8, all on confession of faith. This makes 23 additions to the membership since the beginning of the present pastorate three months ago.

On Thursday night, June 19, the Sunday school, J. Nick Thomas, superintendent, saw what is believed to be the beginning of larger things. A preliminary meeting had been held about a month before and arrangements made for the organization of adult Bible classes—one for men and one for women. Rev. J. B. Carpenter, a Sunday school man of experience, was invited to come down from Memphis to assist. A drive had been put on. More than a hundred invitations had gone out. And notwithstanding a down-pour of rain at the hour appointed, and very slick streets, the people came on foot and in the automobiles that were sent for them, until there was a company of about forty people in the church and the manse. The two organizations were effected separately. The Sunday following there was an increase of about forty per cent in attendance, and apparent "pep" and determination to make the two classes a go. Following is the organization—Men's Class—Presi-

dent, C. H. Windt; vice-president, Clyde Dorr; secretary, Chas. Gray; treasurer, T. J. Mahan; teachers, Messrs. Walton and Browning. Women's Class—President, Mrs. J. G. Craig; vice-president, Mrs. J. W. Cobb; secretary, Mrs. F. D. Underwood; treasurer, Mrs. J. Z. Smith; teachers, Mesdames Keck and King.

J. Walter Cobb, Pastor.

FLORIDA.

St. Petersburg—The Rev. W. J. Garrison is waking up at St. Petersburg. On last Sabbath, besides other very plain truths, he stated that St. Petersburg was not a Christian city, that if only one in four persons living in the city attended church on the Lord's day the churches would not be able to seat the worshippers even in summer; and that in the winter months only one in eight were present in the House of God.

Dr. Davis and Dr. Lynch each gave glowing accounts of the laymen's meeting in Atlanta, and such enthusiasm was evoked that the church has undertaken the support of at least one missionary for the foreign field.

On the 22nd Dr. Wilkie concluded the twentieth year of service with the church at Dunedin.

Tampa—The Hyde Park Church is waiting anxiously to hear from Rev. J. E. Hemphill, of Atlanta, as to whether he will accept the call to its pastorate.

The First Church is redoubling its activities, and the renewed spirit and energies of the congregation are manifest in the largely increased attendance on the prayer meeting and the Sabbath services. Dr. Tims is greatly encouraged in regard to the building of a more commodious house of worship.

At Seminole Heights Mission, under the charge of the Rev. Ray M. Busler, the Rev. J. H. Patterson has concluded a very fruitful series of evangelistic services. There were many professions of faith, and on the 29th a church will be organized with about forty members to start with. A new building will have to be provided, as the present one is altogether inadequate to the necessities of the work in that growing section of the city.

GEORGIA.

North Avenue Presbyterian Church, Atlanta—The Sunday school of the North Avenue Church went back to before the war times, and had a regular old-fashioned basket picnic at Silver Lake last week. About 300 pupils gathered at the church at 2:30 Saturday afternoon and were taken in trucks and automobiles to the grounds at Silver Lake, which is near Oglethorpe University. Everybody did what they liked best to do in the way of games, stunts, and swimming until late in the afternoon when supper was served, and then the picnic crowd turned toward home happy and tired.

The Howell Mill Mission Sunday School also had a thoroughly enjoyable picnic at Grant Park which rivaled the parent Sunday school in the fun and good times the pupils had.

Dr. John H. Elliott, who has been serving as acting pastor for four months during Dr. Flinn's absence overseas, has accepted the unanimous call of the College Park Presbyterian Church and will begin his pastorate there July 1. North Avenue has been greatly blessed during his stay with us, and the people are glad indeed that he will remain in the South and in Atlanta. The prayer meetings have been made particularly interesting by Dr. Elliott, as each Wednesday evening he has brought up some vital questions and led in a general discussion of the same.

Grace Titman, Sec.

LOUISIANA.

Amite and Kentwood—Rev. Geo. R. Ratchford, of Edwards, Miss., has given the last two Sundays to this field,

vacant since Rev. C. O.N. Martindale left for South Carolina.

New Iberia and Jeanerette—Lieut. Glenn R. Morrow, a candidate for the ministry under the care of Lafayette Presbytery, and recently honorably discharged from the service of his country is the summer supply of Rev. M. R. Paradis' field, and is rendering most acceptable service there.

Presbytery of New Orleans—Upon a constitutional request, the Presbytery is called to meet at the First Presbyterian Church on Thursday, July 3, 1919, at 11 a. m., to consider and act upon a request to Presbytery from the Palmer Park Church. In the absence of the Moderator,
Louis Voss, Stated Clerk.

New Orleans—From the "Times-Picayune" we take the following:

"At eventide there will be light," was the text used by the Rev. A. R. Shaw, formerly professor of theology at Southwestern University, Clarksville, Tenn., in his sermon Sunday morning at the First Presbyterian Church, where the annual service for the lame, the old, invalids and the blind was held.

Dr. Shaw urged the congregation not to be disheartened by their afflictions. "You are in the evening of life," he said. "Many of you may think that you are 'on the shelf,' so to speak; but remember, there are no 'shelves' in God's kingdom. The depressing influences considered nowadays but natural with the advent of old age are simply the result of false ideas, and should not be tolerated. The great sublimity of life enters your being with the coming of later years, and though the houses of flesh in which you live are now dilapidated and weakened, your souls—your true selves—were never stronger, never wiser, never more beautiful, and surely you have cause to rejoice."

Many inmates from the Home for Incurables and from various institutions throughout the city were brought to the church Sunday in automobiles loaned for that purpose. Some of these persons were over 90 years of age. Dr. Shaw spoke in the place of Rev. Dr. George Cornelson, pastor of the First Presbyterian Church, who was called away from the city recently.

VIRGINIA.

Bethesda—This church has received 17 additions recently.

Oxford—This church has invited Rev. J. C. Johnson, of West Virginia, to be their pastor.

Waynesboro—Gypsy Smith is now conducting a meeting at this place. Later he will preach at Bethel and New Providence Churches for two weeks.

New Monmouth—Rev. D. N. Yarbrow, pastor of this church for over 10 years, has resigned to accept a very important work in Roanoke Presbytery. Mr. Yarbrow has done valuable work. New Monmouth has a model Sunday school building, the church is well organized and in excellent condition. It supports a missionary pastor. The church by a practically unanimous vote declined to unite with their pastor, but he felt that he ought to go.

Timber Ridge—This church, since the resignation of Rev. F. F. Jones, has been supplied by various ministers. Rev. M. R. Turnbull will supply the church for a time.

The Moderator of the Synod of Virginia, Rev. E. W. McCorkle, D.D., has appointed the following committee to prepare a memorial of Rev. Wm. N. Scott, D.D.: Rev. D. K. Wallthall, Rev. A. M. Fraser, Rev. A. H. Hamilton, Rev. C. A. Lawrence, Dr. D. J. De Jarnette, with Elders S. B. Allen, of Staunton, and Edwin A. Pleasants, of Richmond.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

WOMAN'S AUXILIARY.

Dear Co-Workers in Synodical Auxiliaries:

In her more than gracious words introducing me as the editor of this department of the Presbyterian Standard, Mrs. Ramsay gave as her first reason for thinking me "especially qualified" to fill this office my love for the Auxiliary. I am so glad she put it just that way, for in taking an honest inventory of what I really have in the way of gifts for this special work it seems to me that the outlook for you is rather discouraging. So, dear friends, if we are to get "the best" out of this space that Dr. Bridges has so kindly turned over to us, love must play a large part, not only my love for the work, but, in addition to the "loyal support" that Mrs. Ramsay bespeaks for me, there must be an abundance of that love on your part that "suffereth long and is kind."

What I want you to realize though, is that the success of this department depends upon you more than upon the editor, for she must have not only your sympathy, but your help and hearty co-operation. This is your column to be used for the presentation and discussion of Auxiliary Work. Synodical Auxiliary officers, Presbyterial Presidents, Secretaries of Y. P. work, Cause Secretaries, Secretaries of Literature, of S. P. and C. Home Missions and Orphans' work, please take notice. Send items to me a week ahead. Presbyterial Secretaries of Y. P. Work, please "write up" your Rally Days and send to me as soon as possible.

Owing to the fact that I have been so closely associated with the work of Fayetteville Presbyterial, if other Presbyterials fail to send me items I may have to fall back on what I know about Fayetteville Presbyterial and you must not let that happen too often.

Of course we are not forgetting the date for the "Woman's Summer School of Missions," Montreat, July 13.20. Let us see if we cannot have the largest attendance this year we have ever had.

May I ask, in closing, that we pray for God's guiding hand upon us in this new work. Faithfully yours,
Mrs. Jno. M. McIver.

SOME INTERESTING STATISTICS.

The North Carolina Synodical Auxiliary is the largest in the Assembly; total membership, 8,393; contributions to all causes, \$98,475, or \$11.73 per capita.

To reach the Auxiliary Standard of Excellence requires a 20 per cent increase in gifts and a 10 per cent increase in membership. North Carolina Synodical Auxiliary last year made a 24 per cent increase in gifts, but lacked just 22 names of making 10 per cent increase in membership.

North Carolina reports the largest number of mission study classes, but this does not mean that she leads in this department. Based on the number of societies North Carolina has a grade of 60 per cent. In comparison, Florida has 112 per cent; Texas, 101 per cent; Arkansas, 90 per cent; Missouri, 80 per cent; Georgia, 70 per cent; South Carolina, 70 per cent. (North Carolina is seventh on the list).

How about the missionary survey? North Carolina Synodical Auxiliary subscribes for 3,312 copies; but compared with her membership she again takes seventh rank. Those leading her in percentage of membership subscribing are: Missouri, 52 per cent; South Carolina, 49 per cent; Mississippi, Texas, Virginia, each 41 per cent; West Virginia and North Carolina, 39 per cent.

In per capita gifts, North Carolina ranks fourth, Alabama leading with \$13.40. Of the 81 Presbyterials, Albemarle ranks second in her per capita gift. Albemarle, \$21.31; Mobile, \$31.79.

We may give other statistics again if these prove interesting. Yours sincerely,

Mrs. S. A. Robinson,
Synodical Secretary.

Marriages and Deaths

Marriages.

Taylor-Sessions—At the home of the bride's mother, Mrs. Ella Sessions, in McClellanville, S. C., by Rev. Daniel P. Junkin, on May 31, 1919, Mr. Jesse L. Taylor, of Mt. Pleasant, S. C., and Miss Mary Sessions of McClellanville, S. C.

Deaths.

Weber—Entered into rest, April 28, 1919, George Henry Weber, aged 66, and May 16, 1919, his widow, Mrs. Kate J. Weber, both earnest members of the Highland Presbyterian Church, Louisville, Ky.

IN MEMORIAM.

Mary Rankin McKnight.

Mrs. Mary Catharine Rankin McKnight was born March 19, 1848, in Guilford County, the daughter of Albert and Mary McMurray Rankin. She died May 10, 1919, at her home near Greensboro. On Dec. 21, 1869, she was united in marriage to John E. McKnight, of near Greensboro, Rev. J. C. Alexander pronouncing the vows. To this union there were born nine children, C. H., W. A., T. A. and R. G. McKnight, Mrs. W. G. Wharton, Mrs. J. A. Wilson, of Greensboro; Mrs. H. S. McNairy, of Guilford County, and J. S. McKnight, of Shelby. All the children and twelve grandchildren and the husband survive, there never having been a death before in the immediate family.

Her friends and relatives made up a large number, as was attested by the many beautiful floral tributes and the unusually large attendance upon the funeral service. In early childhood she made a profession of faith and united with the Buffalo Church, from which her funeral service was conducted May 11th by her pastor, who was assisted by Rev. S. M. Rankin.

May the God of all grace give grace and comfort to the sorely stricken family.
E. Frank Lee, Pastor.

Edward M. Hendrix.

Edward M. Hendrix, the son of John L. and Martha Hendrix, was born in Guilford County, about four miles from Greensboro, on June 4, 1859, and died on May 18, 1919, being almost exactly sixty years of age. He came of strong, virile ancestors who feared God and who served well their generation. Edward, as a youth, moved to Greensboro and at first was a clerk in a store and afterwards became a successful merchant and commission broker. By careful attention to business, by excellent judgment in investments and by thrifty habits, he accumulated a competency and established himself as one of the prominent business men of the city.

On January 8, 1885, he was married to Miss Lillie C. Denny, of Guilford

County, who survives him. His married life was an ideal one, and for thirty-four years they lived together with rare devotion. As a boy he became a Christian and joined Buffalo Presbyterian Church. After his marriage and his removal to Greensboro, he joined the First Presbyterian Church of Greensboro and remained in that communion until his death. He was thoroughly devoted to the church and interested in its activities, and in 1897 was elected a deacon.

He was unusually interested in matters of a public nature, always taking a stand on public questions effecting the city, State and Nation, and could always give his reason for his convictions. In 1911 his health failed and for eight years he was a great sufferer. During all these weeks, months and years of suffering he was blessed with the most tender ministrations of his devoted wife, and throughout this period he showed unusual patience and resignation. For a long time he had been conscious of his approaching end and expressed himself as ready to depart. The time had come and he had laid himself down to rest in peace. A Friend.

Drayton N. Oliver.

Suddenly, without warning, at Dillon, S. C., Sunday, June 15, 1919, while dressing preparatory to going to Sunday School and church, Mr. Oliver was summoned from the scenes of earth, to enter upon the glories of eternity.

He had passed, but a month ago, the 66th milestone in life's journey, and was so well preserved and active that his friends thought of him as being in the very prime of life; but his Lord knew best, and summoned him suddenly into His presence forever.

The writer knew him intimately, and counts it a privilege to have been his pastor for six years at Montreat. Before moving to Montreat, he served as a deacon in the Dillon, S. C., church; and while at Montreat he was faithful in attendance, and always showed a deep interest in the work of the church. Especially as a member of the Montreat choir he did what he could to help lead the service of song. But it was in his daily life the writer knew him best, and appreciated him for his sterling worth. Always modest and unassuming, his friendship was as true as steel; and so cheerful was he at all times that he brought much sunshine into many other lives. He seemed always to be thinking of others, and living for their happiness and not his own.

He leaves to mourn his loss a devoted wife, who for more than a quarter of a century had walked and wrought by his side, sharing equally his joys and sorrows. In the presence of a large concourse of friends from Dillon, Marietta and St. Pauls, his mortal remains

were laid to rest in the cemetery at St. Paul's to await the resurrection morn.

Following is a part of a beautiful poem he loved very much, and often had his wife read to him:

COMING.

"At even, or at midnight, or at the cock-crowing, or in the morning."

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun;

While the long bright day dies slowly
Over the sea,

And the hour grows quiet and holy
With thoughts of Me.

While you hear the village children
Passing along the street,

Among those thronging footsteps
May come the sound of My feet.

Therefore I tell you, Watch
By the light of the evening star,

When the room is growing dusky
As the clouds afar;

Let the door be on the latch

In your home,
For it may be through the gloaming
I will come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply

Over the little lawn;
When the waves are laughing loudly

Along the shore,
And the little birds are singing sweetly

About the door.
With the long day's work before you,

You rise up with the sun,
And the neighbors come in to talk a little

Of all that must be done.
But remember that I may be the next

To come in at the door,
To call you from your busy work

For evermore.
As you work your heart must watch,

For the door is on the latch in your
room,

And it may be in the morning
I will come.

"So I am watching quietly
Every day.

Whenever the sun shines brightly
I rise and say,

'Surely it is the shining of His face,'
And look unto the gates of His high

place
Beyond the sea,

For I know He is coming shortly
To summon me.

And when a shadow falls across the
window

Of my room
Where I am working my appointed

task,
I lift my head to watch the door and ask

If He is come;
And the Angel answers sweetly

'Only a few more shadows,
And He will come.'

—E. L. Siler.

Children's Department

ATTENTION, DR. LACY AND MR. SPENCE.

Dear Standard:

I am a little girl nine years old today. I just want to tell you I recited the catechism for young children on the 29th of January, 1919, and on May 7th I recited the Westminster Shorter Catechism. I have my Testament and Bible and am so proud of them. Be sure to print this, as I want Rev. B. R. Lacy, D.D., of Atlanta, and Rev. T. H. Spence, from near Concord, to see it. Both of them used to preach for us. Daddy and mother gave me five dollars this morning for a birthday present. I forgot to tell you Rev. D. M. McGeachy preaches for us now and they have a cute little baby. With best wishes for the Standard, I am, your little friend,
Alice Hart Turner,
Garner, N. C.

MOTHER HIS TEACHER.

Dear Standard:

I am a little boy seven years old. Our pastor is Mr. Baker. I like him so much. I am in the high first grade. My Sunday School teacher is my mother. The superintendent is my papa. I want to surprise my grandmother. Your little friend,
Henry Southerland, Jr.
Mt. Olive, N. C.

WHO KNOWS THIS?

Dear Standard:

This is my second letter to you. I have recited the Child's Catechism and have received my Testament. I forgot to tell you my music teacher's name the last time I wrote you. Her name is Miss Eva McDonald. I am promoted to the fifth grade. I will close in asking a question: What is the largest desert in the world. Your little friend,
Roslyn Southerland.
Mt. Olive, N. C.

WAS PROMOTED.

Dear Standard:

I am a little boy nine years old. I take your nice paper and enjoy reading the good stories in it. I go to Elmwood school. My teacher's name is Miss Ethel Chansin. My school closed the 17th of May, and I was promoted to the fifth grade. I go to Sunday School every Sunday. My teacher's name is Aunt Willie Fleming. I recited the Child's Catechism two years ago and got my Testament. Our pastor is Rev. J. T. Hall. I like him very much. I will close for this time, as I want to surprise my father. Your friend,
Earl F. Thompson.
Barber, N. C.

A RUN ON PINWHEELS.

Two days before the Fourth, and not a speck of fun on the whole horizon! Not a firecracker, for the city had decided, this year to have a sane Fourth. Not a picnic, for mother was so ill that the rest of the family could not think of leaving her. Not a frolic, even, for everybody was too busy to think of the children, except to hush them if they made a noise.

"I guess," said Harold, gloomily, "we'll just have to sit on the grass and let our feet hang off. Oh!" he cried suddenly. "That red, white and blue paper up in my old desk! Could we make—"

"Pinwheels!" chimed in Helen before he could get the word out. And so it was unanimously decided.

For two days there was little trouble keeping the children quiet. Every minute that they were not needed to help about the house they were out on the upstairs balcony, making their fingers fly.

Father had given them permission to have a pinwheel store on the Fourth, if only they would hold it out on the lawn at the side of the house farthest from mother's room, and make as little noise as possible with it. So they were happily preparing for the fun, making up a big supply of pinwheels in the most patriotic of lines. It was all to be a surprise for the other children, so Harold and Helen kept their work up there on the balcony and never whispered a word of it outside of the house.

When the morning of the Fourth came the twins were up bright and early. Their father set a table outside on the lawn for them, and they arranged the pinwheels along the edge to make the finest possible showing.

At last it was all done, and Helen agreed to stand guard while Harold went out to act as agent in the neighborhood. It seemed a long, long time that she stood there, but she was too eager to sit down. She counted the pinwheels over, deciding how many pins to charge for each one guess.

And then, Harold came back. Her heart went quite down at the sight of his face. He was all alone, and if he had been a girl he would have been ready to cry, "Might have known it," he said. "Every last one of them's gone away some place. Not a thing doing."

The twins dropped to the ground and sat looking at each other, too disappointed to speak or stir. Their beautiful pinwheel store all ready and not a soul to buy! And the long, lonely day before them.

It seemed a long time that they sat there in silence. Suddenly they were roused by a shout from the street. They looked up to see a huge automobile truck, gay with flags and bunting and

loaded with children, trundling slowly past the house. Like a flash they ran out to the street.

"Water, water!" shouted the children with one voice. "Give us a drink."

"Yes," Harold called back. The shouting ceased and the truck slowed, then stopped. "We'll get you some water," Harold went on, "only please be as quiet as you can, 'cause my mother's very sick."

In a few minutes the twins were back with a pail of cold water and several cups with which to pass it. Then they were kept busy as bees for a few minutes while the thirsty children drank and passed back for more and thanked them heartily. They explained that they had come from a playground in the heart of the city, that some one was giving them this ride to the park as a holiday treat. There was no need to add that they were children who did not have many such treats, for their eager, pale faces showed it all too plainly, while their voices and speech classed them mostly as new little Americans, who had scarcely lived on our side of the water long enough to know what the Fourth of July means.

Suddenly Harold turned to Helen and whispered a word to her.

"Oh, yes, let's!" she cried happily. They asked the driver to wait a minute, and soon came flying back from the house with their arms full of pinwheels.

"How much cost they?" asked a serious-looking little girl, holding a penny out to them.

"Oh, nothing but a pin. We always sell them for pins," answered Helen. She had meant to give them away, but now she thought perhaps it would be more fun for the children to buy them, and she told them about the store as she handed them out. Pins appeared mysteriously from nowhere to pay for them, till every child in the load had one of the gay little trophies. The driver finally grew impatient and started up, so that the last one had to be tossed to an eager mite who was hanging half way out of the truck to receive it.

"Hurrah for the Fourth!" shouted the twins as the truck moved away, quite forgetting that they meant to be quiet.

"Hurrah for the Fourth!" returned twenty happy voices.

"Hurrah for the red, white and blue!"

"Hurrah for the red, white and blue!"

Then the twins scampered back to the pinwheel table, which was now quite empty. The only pinwheel left was the one they had dropped as they ran a few moments before.

"I've heard papa talk about a run on the bank," said Harold, "but this looks to me like a run on pinwheels."

"Well," answered Helen, "it feels to

me like the Fourth of July, and that's more than I expected."—Ethel Rogers, in *The Child's Hour*.

WHAT HAPPENED TO DUMPS.

Once upon a time there was a queer little elf named Dumps who lived all by himself in a dark little house down in a valley. Ever since he could remember, things had gone wrong with him.

He shivered in the cold and kicked the coal bucket when the fire wouldn't burn. He howled when he stumbled over his own dinner pots that he had left sitting in the middle of the floor, and he stood in his front door and scowled when the other, happy elves went by, without speaking to him.

He and his family had lived like that for years. When any elf wanted to describe something very sad he would say it was "Down in the Dumps," and so Dumps went on without a single happy day.

But the elves decided, suddenly, to give a party. Oh, it was going to be a very jolly party, indeed, and Dumps heard about it. Almost every elf who passed was whistling, or singing something cheerful. And some of them were carrying their best green suits to the Wood Fairy's house to be pressed. And when Dumps heard about the party, he cried so loudly because he knew that he wouldn't be invited that the Wood Fairy heard him. The noise disturbed her so much that she went right down to Dumps's house to see what was the matter with him now.

"Tell me all about it from the beginning, my dear," she asked poor little Dumps.

"I can't see the sunshine!" Dumps howled.

"Of course you can't," said the Wood Fairy. "Your windows are dirty. Get some nice spring water in your little pail and wash them."

Dumps had never thought of doing that. When he washed the windows the sunbeams streamed in like a golden ladder.

"Is there something else the matter?" the Wood Fairy asked.

"My fire won't burn, even though I kick the coal bucket every day," Dumps sobbed.

"Well, do try blowing the fire," the Wood Fairy suggested.

Dumps had never thought of doing that. His bellows were stiff, but he blew them very hard and, crackle, there was a nice bright fire and his tea kettle began to sing.

"Is that all?" asked the Wood Fairy.

"Oh, no!" Dumps sighed, "the other elves are giving a party and I am not invited."

"It is for all the elves and you don't have to be invited," the Wood Fairy said. "Stand up straight and let me brush your suit. Now run along, my dear."

So Dumps started up the hill to the

party, laughing all the way for he just couldn't stop. You see he had so many years of being one of the Dumps to make up for. He laughed until all his wrinkles were gone and he was puffed out with happiness. He started bees buzzing and grasshoppers fiddling and crickets chirping, and a whole crowd of yellow butterflies flew along with him.

"Who can this new, fat, cheerful elf be?" asked all the other elves as Dumps arrived at the party, turning a double somersault into their midst. "We are all here except Dumps, and, of course, this isn't he?"

Then Dumps showed them how he could turn back somersaults and make a see-saw out of a rush leaf. He taught them how to play baseball with white clover heads, and how to make a swing of braided grasses. He surprised himself with all the good time he was able to think up.

"Of course, this isn't Dumps," the other elves decided. "His name must

be Delight," and Dumps never told them their mistake, for it wasn't really a mistake at all. Now, was it?—Carolyn Sherwin Bailey in *Bureau of Education*.

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A NEW OLD AIR.

A "seedy-looking chap" sitting on a rock, picking a mandolin, is credited by Knight Logan, writer of popular waltzes, with furnishing the melody and inspiration for one of Logan's best sellers, "The Missouri Waltz." The composer was walking along a country road when he saw the stranger thumping a weird, tantalizing strain. When asked where he had heard it the man replied: "It's old as the hills, mister. My grandfather told me he used to whistle it when he was a boy in Missouri, and he said he first heard an Indian hum it in Oklahoma."

Logan said the strain haunted him until he could get to a piano, where he worked the melody into his famous waltz.—Detroit News.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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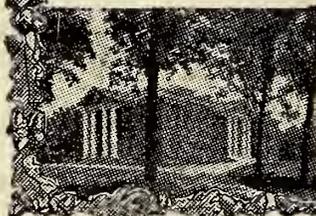
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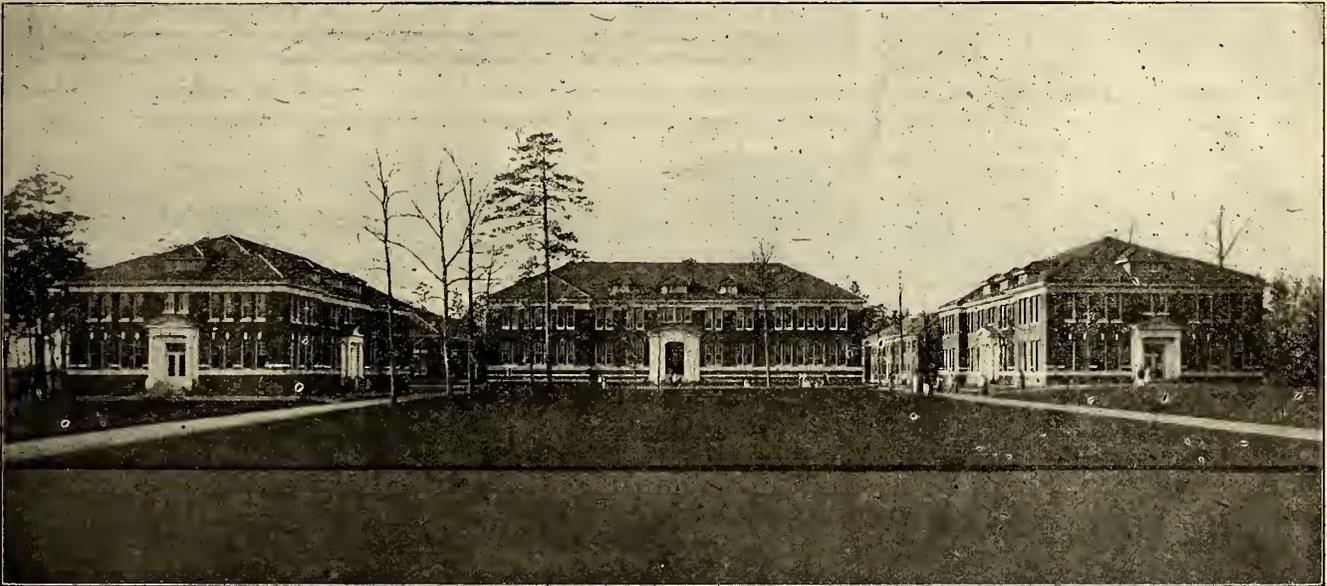
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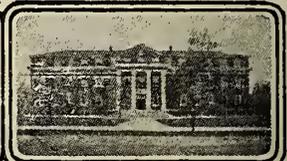
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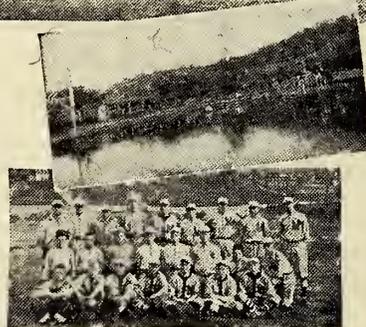
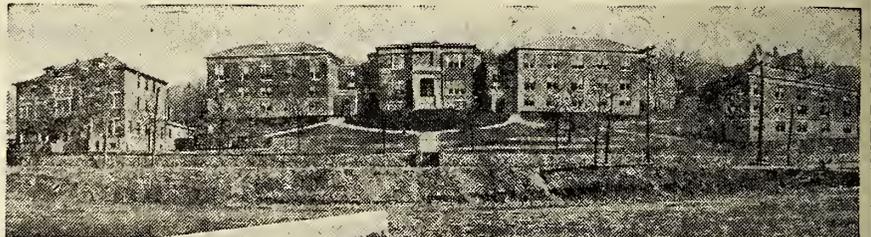


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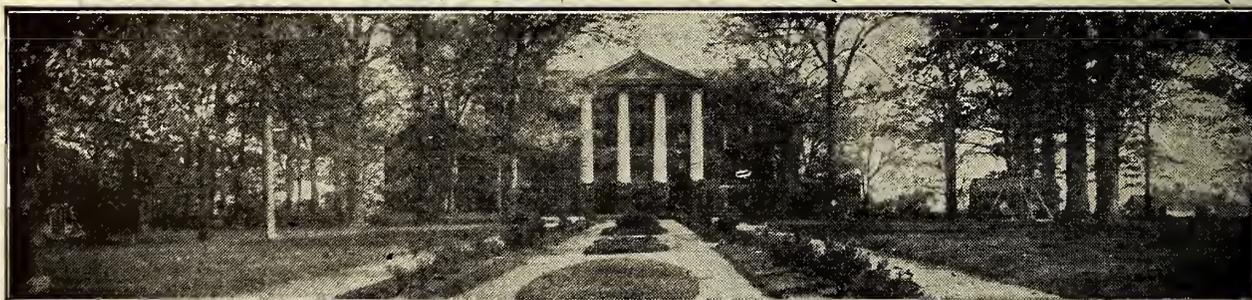
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7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
ar 8 35 am	10 00 am	Rae ford	lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	6 55 pm ar 2 50 pm
4 00 pm	11 20 am		4 50 pm 1 00 pm

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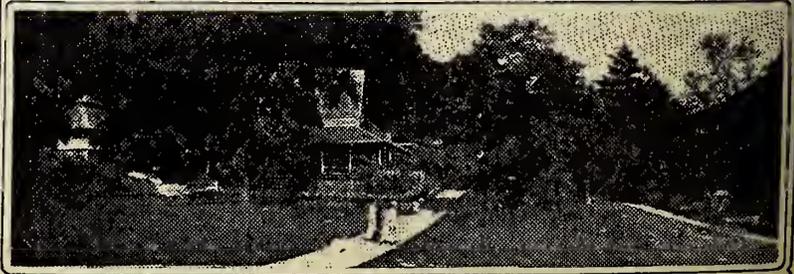
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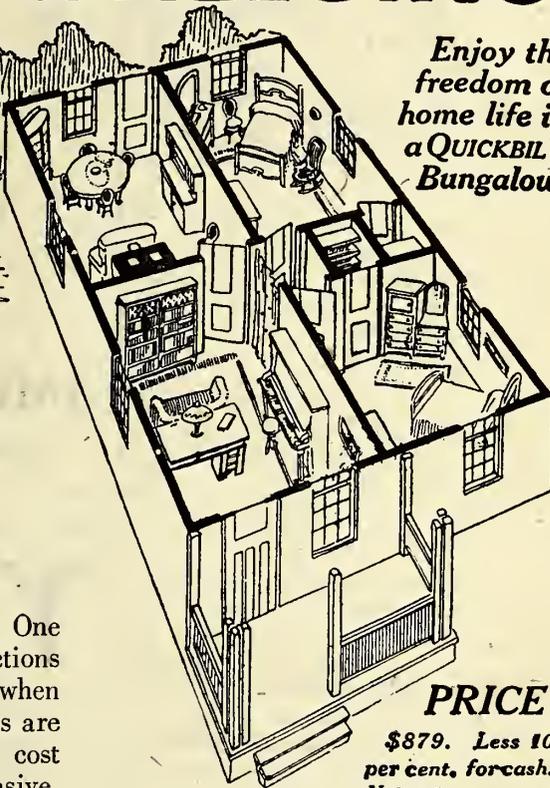
A delegation left New York last week to teach France the arts of private canning and drying of food. It goes at the request of the French Government and consists of three women and one

man, two of the women government agents from French-speaking Louisiana. They will have headquarters in Paris and will teach the teachers of the French agricultural schools in different

parts of France in a proposed campaign of four or five months.—Ex.

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The house is shipped F. O. B. Charleston, complete with all necessary material except the brick work. Size over all, 33-ft. x 21-ft. There are two large bed rooms, size 9-ft. x 12-ft., with closets, one spacious living room 12-ft. x 15-ft., kitchen 12-ft. x 12-ft. and an attractive front porch 12-ft. x 6-ft. The house is well lighted, spacious, well ventilated and convenient. The construction is largely of North Carolina Pine, "The Wood Universal," thoroughly kiln dried. Excellent flooring and ceiling. Walls built in panels of siding lined with heavy builders' paper to insure warmth. Durable, fire-resisting, standard asphalt strip shingles with slate green or red finish. Artistic paneled inside finish. Excellent doors and sash. All necessary nails and hardware furnished. House comes with exterior walls stained any one of a number of standard colors or painted with one heavy coat of priming paint. Exterior trim and inside finish painted with one heavy coat of priming paint.

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Sparkles

While the minister was making a call the little girl of the house was busy with pencil and paper.

"What are you doing?" he asked, when her mother had left the room for a moment.

"I'm making your picture," said the child.

The minister sat very still, and she worked away earnestly. Then she stopped and compared her work with the criminal and shook her head.

"I don't like it much," she said. "Tain't a great deal like you. I guess I'll put a tail to it and call it a dog."—Boston Evening Transcript.

Two British soldiers went into a restaurant at Salonica and asked for Turkey with Greece. The waiter said: "I'm sorry, gentlemen, but I can't Serbia." Whereupon the Tommies cried, "Fetch the Bosphorus!"

When that gentleman arrived and heard the complaint the manager said: "Well, gentlemen, I don't want to Russia, but you cannot Rumania."

And so the poor Tommies had to go away Hungary.—Ex.

An old Scotchman deemed it his duty to administer some sound advice to a youth placed under his charge.

"Keep your temper, Dougal. Never quarrel wi' an angry person, especially wi' a woman. Mind ye, a soft answer's ay best. It's commanded—and forby it makes them far madder than anything else you could say."—Exchange.

"What is the difference between a general practitioner and a specialist?" "A general practitioner is a man to whom you pay a fee for telling you to what specialist you should go."—Typographic Messenger.

Butcher—"I am in need of a boy about your size. I would pay you ten shillings a week." Applicant—"Will I have a chance to rise?" Butcher—"Oh, yes; I want you to be here at four every morning."—Ottawa Evening Citizen.

Teacher—"If a farmer sold 1,470 bushels of wheat at \$3.17 a bushel, what would he get?"

Boy—"An automobile. — American Boy.

Patient (with a broken arm): "It's awful not to be able to do any war work while I'm laid up!" "That's all right, my dear Mrs. Willney—your bones are knitting."—Life.

"Hurrah! Five dollars for my latest story, 'A Modern Husband.'" "Congratulations, young man. From whom did you get the money?" "From an express company. They lost it."—Santa Fe Magazine.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REED, D. D.

VOL. LX.

CHARLOTTE, N. C., July 9, 1919.

No. 27.

Sight.

He prayed beside the city gate,
A youth who longed for sight.
And passing by, the Master gave
To his blind eyes the light.

So faring down the World's Highway,
Oh, Master, touch mine eyes
That I may see Thy hills and dales,
The wonder of Thy skies;

That I may see Thy hand of love,
In wood and field and grass,
In ev'ry humble bloom that stars
The wayside, as I pass.

And let me find in every soul
Some likeness unto Thee;
Let fall Thy healing touch again,
Oh, Master, make me see!

Give unto me a vision clear,
To see, and choose the right;
To see, and help a brother's need,
Oh, Master, give me sight!

—Anna Deming Gray, in New York Advocate.



Editorial



One Church for Jew and Gentile.

“THEY shall come from the East and the West and the North and the South, and shall sit down with Abraham and Isaac in the Kingdom of God.”

Abraham and Isaac were in the Kingdom of God, the same Kingdom of God about which the New Testament has so much to say. Jesus was not introducing something new. He was giving new ordinances, fresh impetus and an enlarged mission to that which was old.

“The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.” One must have a thing before it can be taken from him. The Jews therefore had the Kingdom of God before Jesus came and preached to them. It was the same Kingdom of God to which Abraham and Isaac belonged. This is the Kingdom into which the Gentiles coming from the four points of the compass were to be introduced, the Kingdom which was to be taken from the Jews and given to them.

“I will give unto thee the keys of the Kingdom.” Peter was made a door keeper of the Kingdom. Henceforth the Kingdom is not to be entered by birth. It must be entered through the door, the keys of which are in the keeping of those appointed by Christ to this high trust. Peter was the first, and he discharged the function of his office for the first time on the day of Pentecost. The 3,000 admitted on the day of Pentecost were admitted to the same Kingdom from which the former “children of the Kingdom had been cast out.” True these were Jews but not as such were they admitted to the Kingdom. They had lost their old standing and were admitted on the same terms on which all must henceforth be admitted. They came in not as Jews but as Christians. From this time forth there is to be neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is to be all in all.

Soon the Jews ceased to enter the Kingdom in any large numbers, and their place was taken by the Gentiles. As Paul teaches, the natural branches were broken off and the Gentiles who were a wild olive tree were “grafted in among the branches and were made partakers of the root and fatness of the olive tree.” The old olive tree roots back into Abraham, Isaac and Jacob. To quote the pertinent language of Dr. Hodge, that prince of Biblical exegetes, “The ancient theocracy was merged in the Kingdom of Christ. The latter is but an enlargement and elevation of the former. There has, therefore, never been other than one family of God on earth, existing under different institutions, and enjoying different degrees of light and favor. This family was composed of old of Abraham, Isaac and Jacob, and their descendants. At the advent, its name and circumstances were changed; many of its old members were cast out, and others introduced, but it is the same family still. It is the same tree, some of the branches only being changed.”

“In thee shall all the families of the earth be blessed.” Since Pentecost, this promise to Abraham has had an ever enlarging fulfillment. The same blessings bestowed on Abraham and for many centuries restricted almost entirely to his descendants, overflowed their narrow channel, and for nearly two millenniums have been spreading ever more and more widely and will continue to spread until they have enriched all nations. Not only are the blessings the same, but they are linked to the same old covenant. “If ye be Christ’s, then are ye Abraham’s offspring and heirs according to the Promise.”

There is a golden age in front of the Church. “Blindness in part has happened to Israel until the fullness of the

Gentiles be come in. And so all Israel shall be saved.” This Scripture points us to the time when the Jews, recovered from their blindness, shall be brought back to enjoy with the converted Gentile nations the blessings of the same old Kingdom from which they had been cast out.

This Kingdom is identical with the Church. “The Church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints is his visible Kingdom of grace, and is one and the same in all ages.” Such is the doctrine of our Book, and it rests on an ample foundation of Scripture.

The League of Churches.

We are an enthusiastic advocate of the League of Nations because we believe that such a league is the only way to avoid another war such as we have just passed through. We have our doubts, however, as to the League of Churches—because the difference between Churches are founded upon conscientious scruples, and in matters where conscience enters, compromises are not possible.

In the first place experience has shown that in the past one great Church always becomes corrupt. A number of smaller bodies act as restraints upon each other, as well as incentives to good works, but when there is one big Church the ambitious secure the offices, and the corresponding temptations become a snare. Denominational differences may at times cause bitterness and strife, yet the benefits far outweigh the drawbacks. Each one is put on its good behavior with the result that doctrinal purity is preserved.

It is doctrine that gives backbone to men, because it appeals to conscience and reminds him that there are eternal truths in comparison with which earthly ideas are as nothing. In order to get your big Church together, you will have to bring all denominations into one, which can only be done by compromises, and when you compromise truth you are engaged in dangerous business. There will be nothing distinctive for man to believe, with the result that men will soon do away with the difference between right and wrong, and like the men of Isaiah’s day, call good evil and evil good.

There seems, however, such a fascination about the idea of a big Church that we find men are beginning to minimize doctrine, and to contend for union at any price. The history of our Church in the past has been one of which we have reasons to be proud. It may be that we have been unduly so, and imagined that we were righteous above others. If such has been the case, may the good Lord forgive us, but at the same time keep us from wandering after strange gods. We realize fully the danger of indulging in spiritual pride, on one hand, and, on the other, of being so broad that we are willing to swallow the Romish and Greek Churches with all of their errors.

Let our effort be to hold to the old truths, even if we have to stand alone, praying God to keep us humble, and at the same time offering the prayer of the old monk who prayed the Lord to make him humble and also to keep him from being proud that he was humble.

The Assembly’s Minutes for 1919.

We congratulate Dr. Law upon his feat of issuing the Minutes of the Assembly about one month after the session closed.

We have had no time for a comparative study of them but the mechanical work seems well done. Let us hope that they are free from the errors of last year, due, as Dr. Law claims, to no fault of the stated clerk.

The Reformer in Trouble.

W. T. Ellis is one of the most versatile as well as brilliant correspondents of this age, which is distinguished for the many brilliant men who act as scouts for the newspapers of our land. He is not only a traveller who has traveled every land, but he is the master of a charming style that enables him to picture what he sees in a way that his readers see as he does. His expositions of the Sunday School lessons are always readable and spicy, if not always sound. In the social circle he is a most charming man, who out of the abundance of his experience can entertain as well as instruct.

During the past few years, like Alexander, he has sighed for more worlds to conquer, and has appeared in the role of an ecclesiastical reformer. He has pointed out, sometimes too accurately, the foibles of the ministry, and he has appeared as the evangel of a new religion. The old had served its purpose, and now he would have men accept a new gospel that grew out of the war and the doughboy's experience. We had hoped that he would stay content with this new work, but, according to the secular press, he proposes to play the role of a political reformer.

It seems that there is a national movement in Egypt seeking to free that land from the rule of the British. We are too far from Egypt to know whether the British rule has been free from abuse. We do know, however, that England has always developed every country under her care, and among the nations of the earth she is a striking example of how a great nation can help the weaker ones.

It seems from the press despatches that Mr. Ellis has rendered himself so obnoxious to the authorities by speaking at a nationalist meeting at the center of all present sedition, El Azhair University, where he received a great ovation, that the authorities had to complain to our diplomatic agent. We learn that he has since been permitted to leave Egypt and go to Constantinople. We would regret very much to see him overturn the British rule in Egypt, but if this new interest will fully occupy his attention and his efforts, we of the ministry will feel more at ease, and plan our work ahead, without having hanging over us the thought that before our plans can be carried out, the old Church may be no more.

Then a great many of us have been living by the old religion for more years than we care to confess, and it has always been our hope that we may die by it, a consummation that will be impossible, unless some one either imprisons our old friend or else gives his active mind something else to reform.

The Elise High School.

There is no work in the Home Mission field carried on by the Synod of North Carolina that has brought forth more fruit than its educational work. It is a literal carrying out of the lesson taught by James in his epistle when he warns us against the tendency on our part to say to the naked and hungry, "Be ye warmed and filled." It has long been the custom for the Churches to express sympathy with the isolated lives of the mountaineers and with the illiteracy that prevailed there, but beyond that we went little further. Now we express our sympathy in a more tangible way. We build school houses and we gather the illiterate, and then through the refining influence of the school we change the social life of the mountains. Moreover, we teach the useful arts, so that the living conditions are improved and aspirations after higher things are planted among the people.

On other occasions we have spoken of the schools at Banner Elk and Plum Tree, which we value highly. Now we would call attention to another, one of the same high grade, but differing from the others in being co-educational. The

Elise High School at Hemp, N. C., is worthy of help and patronage. We have looked over their catalogue and have been impressed with the thorough provisions made for excellent work. Those who have the Lord's money on hand and wish it to be placed where it will do the most good can find no better investment than our mountain schools.

The Coming of the General Assembly.

Though the next meeting of the General Assembly is a long way off, yet it is not too soon to form plans for the entertainment, such as we wish to give. After the example set by New Orleans, Charlotte will have to make extra effort. This is a meeting that concerns not Charlotte only, but the Presbytery of Mecklenburg is also concerned. Neither is it to be a First Church affair, but it is to benefit every church in Charlotte, and also the churches of the county and entire Presbytery. Men will come here from the Potomac to the Rio Grande and from the Atlantic ocean to the edge of Kansas—and what they find here will largely determine their idea of our Synod.

The Assembly lasts about a week, but there will be much expense attending its entertainment. The cities in which we meet generally contribute on the ground that the city receives a return value in the advertising among the very best people. Much of this expense can be lessened by entertaining the commissioners in our homes. Of course the domestic situation makes this more difficult than it once was, yet for a week any family can manage. Let us remember that it is not a one-sided affair, but on the contrary it is give as well as take. We entertain, but the coming together of such a large body, living in our homes and touching our family life carries with it a blessing that cannot be measured. Then it is no small matter to have the opportunity of coming into touch with such men in public assembly, to hear the addresses and the debates. It is in itself an education to any community.

We hope that the Charlotte people will even now begin to prepare, so that when they come and then leave, they may leave a blessing behind them and carry with them the memory of the most delightful entertainment in their experience.

The End of the Tithe Discussion.

If our readers are as wearied by the discussion of the tithe as the editor, they will learn with pleasure that with the article by Dr. Harding, the case is closed. When we shut down the discussion in early June, there were two articles left over, which we had weeks before promised to publish. Last week we had Rev. M. B. Lambdin in opposition, and this week we give one by Dr. Richmond Harding, of Davidson College, strongly in favor of it. In making this valedictory we wish our readers to understand clearly our position in thus starting the discussion.

It has ever been our custom to let our ministers use the Standard as a forum for the discussion of questions affecting the Church, provided that the discussion be conducted without personalities. Those who have written against the tithe have written, not against the tithe as a system of giving, but against the claim that a man breaks a direct law of God when he fails to tithe. This point their opponents seem unable to grasp, and they have charged that they were crippling the work of the Church by checking the generosity of our people.

Some harsh and uncalled for charges have been made against these brethren, who have merely repeated the deliverances of every Assembly that has expressed itself upon the subject. The Standard would urge the adoption of the tithe law, not as a moral obligation, but an excellent method by which we can honor God with our substance. In this sense the editor tries to tithe.



Contributed



How the Score Was Evened

By *R. E. Magill.*

TOROS GHARGHAIN was one of over six hundred Armenian children who found himself in the hands of the Turks down in the Lebanon mountains after a weary march of over five hundred miles from his home in Gurzin in the district of Sevas in Asia Minor.

The story of the suffering and hardships of the people who were driven out of their homes and forced to march hundreds of miles over mountain and desert, always tortured by hunger and thirst, and how they dropped by the roadside to die one by one until only about one in five survived, is too pitiful and long to relate here, but the record is not lost and the God of eternal justice will surely hold to a strict account the leaders and the nation who were guilty of the foulest crimes that ever blackened the pages of history.

Toros, along with his companions in suffering, was herded into a big monastery which the Turks took by force from an order of Monks who were trying to provide school privileges for the boys of the Lebanon Mountains.

The Turks were not prompted to spare the lives of these children by humanitarian motives, but finding them alive and on their hands after incredible sufferings they decided to make Turks out of them by force, so gathered the wanderers into what they were pleased to call an orphanage. The institution also sheltered a few Kurdish children who had lost their parents as a result of the war. The first step in the process of making Turks out of the Armenian children was to prohibit the use of their native tongue and to order them to speak only the Aramis language. Next they were ordered to surrender their Bibles, Testaments and crosses and were forced to go through all the forms of worship required by the Mohammedan religion.

Many of the children were so loyal to the faith of their fathers that they hid their Testaments and Bibles and concealed their crosses about their persons and thus braved the cruel punishment and torture they knew the Turks would inflict if they were caught disobeying orders.

The Turks suspected that some of the Armenian children were disobeying their orders, particularly in the matter of recanting the Christian religion and they employed a lot of the Kurdish boys to act as spies and gave them unlimited authority to impose upon the unfortunate Armenians.

There is an age-long feud between the Armenians and Kurds and the world war has intensified this racial hatred so the children of the two races were ready at a moment's notice to engage in "scraps." Giving the Kurds special privileges and authority to spy upon and annoy the Armenians caused a "near-riot" but the Turks upheld them and they used all their ingenuity to harass their unfortunate victims.

The climax came when the Kurdish boys ordered the Armenians to march into the chapel of the institution and publicly spit upon the cross which to the mind of an Armenian Catholic represented all that was most sacred in their old life. There was no appeal, however, from this brutal pagan order as the Turks threatened fire punishment to all who disobeyed. The horror and hot indignation of the Armenian children cannot be described or even imagined and a more pathetic sight was never seen in this land of tragedy and despair than these helpless children marching by and spitting upon the most sacred emblem of their faith.

The day of evening scores was closer at hand than they imagined, however, for the British and French armies were making a rapid drive up the Mediterranean coast to hem the Turkish army down in the Jordan Valley and before the Turks realized their danger the biggest part of their army was captured.

The few Turks outside the net made a quick dash to get back to Constantinople and the officials in charge of the orphanage at Antonea did not wait to say good-bye but left 600 orphans without any one in charge but some four or five faithful nuns.

The Armenian boys heard the news with great rejoicings and the next morning at breakfast Toros Gharghain, one of the older boys, sprung his surprise on the Kurdish boys who had so brutally imposed on the Armenians. He had made a wooden cross about 18 inches in length and he took his stand at the door of the dining hall at breakfast time and as the Kurdish boys appeared he ordered them to kiss the cross.

This was a bitter pill for the Mohammedans as they felt they were imperilling their souls to recognize in any way the symbol of Christian faith.

Toros was inflexible, however, and stood with his cross until every Kurd in the orphanage had kissed the cross.

The orphanage passed at once under British control and later to the Armenian Relief Committee of New York and since then the Armenians have been bountifully cared for but no one in the institution is such a hero in the eyes of the other children as the loyal Christian Toros Gharghain.

Salvation and Service.

By *Rev. Wm. P. McCorkle.*

A wise old minister once remarked to me in speaking of the duty of preparation for the pulpit, "It is a fearful sin to talk non-sense in the name of the Lord." Is it not a sin even more fearful to speak lies in the name of the Lord? Jeremiah declared that Jehovah is against the prophets who cause his people to err by their lies. And yet in this day, when "new statements" of old truth are demanded on every hand, and the unpardonable sin in the pulpit is to be commonplace, ministers are sometimes tempted to risk falling upon the Scylla of error in seeking to avoid the Charybdis of triteness. Their light must shine brilliantly, even if it flash the wrong signal. Thus, not long ago I read in a sermon preached by a popular orator on a notable occasion, this singular falsehood: "Salvation is a by-product of service." That is, not merely the product, but an incidental product, as gelatine and ammonia become by-products of our great meat-packing establishments and as coal-tar is a by-product of gas work. Let no man concern himself specially about the salvation of his soul. All he needs to do is to be zealous of good works. His salvation will result necessarily from his personal righteousness.

From this it follows that Paul was wrong when he taught that we are "saved by grace through faith;" wrong when he declared that salvation is not of works, lest any man should boast; wrong when he affirmed that we are saved "not by works done in righteousness, which we did ourselves," (R. V.) but "according to his mercy," etc.

And "one Jesus" was wrong also, when He taught that salvation is not a by-product of service, but that service is the purposed outcome of salvation. "Ye have not chosen me," He said, "but I have chosen you and ordained you, that ye should bear much fruit." Our fathers thought they were expressing the sense of these words and others, when they put into the Catechism this statement, "The chief end of man is to glorify God and to enjoy Him forever." But up-to-date preachers, desiring to be original and striking, would not condescend to quote the Catechism. They can make definitions that are brighter and more popular.

But, after all, is it not worth while to ask whether these new oracles are inspired, and whether it is altogether safe for the church to commit herself to the guidance of leaders who have so far forsaken the old paths?

Charlotte, N. C.

Graduates of Our Theological Seminaries

By Henry H. Sweets, D.D., Secretary.

We are enabled to furnish below a list of the candidates for the ministry who graduated from the three theological seminaries of the Church in May, 1919. The name, Presbytery and field of labor accepted is as follows.

Union Theological Seminary.

Franklin M. Bain, Fayetteville, Accomac, Va.
 Frank E. Baker, East Hanover, Tinkling Spring Church, Fishersville, Va. (Later will go to Brazil).
 Marion A. Boggs, Jr., Piedmont, Grace Covenant Church, Richmond, Va.

Graham F. Campbell, East Hanover, Colored Mission Work, Atlanta, Ga.

Lloyd McF. Courtney, Holston, Stony Point, Tenn.

J. E. Cousar, Jr., Harmony, Moses D. Hoge Fellow, Union Theological Seminary, Richmond, Va.

Albert Ray Howland, Mecklenburg, Samuel Davies Church, Hanover Co., Va.

Norman Johnson, Atlanta, Inman Park Church, Atlanta, Ga.

Charles L. King, East Hanover, Grace Covenant Church, Richmond, Va.

Fred S. McCorkle, North Miss., East Radford, Va.

William A. McIlwaine, East Hanover, Missionary to Japan.

Robert W. Miles, Jr., East Hanover, Sec'y. Y. M. C. A., Davidson College, N. C.

Alfred H. Miller, Athens, School, Va. (Later will go to the Congo, Africa).

Dougald McD. Monroe, Fayetteville, Greenbank, W. Va.

Stuart R. Oglesby, Jr., Ouachita, Oxford, N. C.

William C. Rourk, Wilmington, Spruce Pine, N. C.

Henry Allan Scott, East Hanover, Marietta, Okla.

Clyde J. Walsh, Mecklenburg, Madison Heights, Va.

Joseph T. Williams, Concord, Ocala, Va.

David C. Young, Mecklenburg, Charlotte, N. C.

Columbia Theological Seminary.

Edward S. Brown, Savannah, Greensboro, Ala.

John William Davis, Red River, Choudrant, La.

Jason Gardner, Congaree, R. F. D. No. 8, Box 62, Birmingham, Ala.

Iverson Graham, South Carolina, Rutherfordton, N. C.

Fred J. Hay, Jr., Concord, Liberty Hill, S. C.

Alfred Hal Key, Athens, Dewey Rose, Ga.

Lemuel D. King, Atlanta, Box 308, Covington, Ga.

John R. McGregor, Pee Dee, Hopkins, S. C.

Louis K. Martin, Athens, Athens, Ga.

David A. Miller, Bethel, Rock Hill, S. C.

June Nee Neely, Mecklenburg.

John R. Offield, Holston, Emmett, Tenn.

Irby D. Terrell, Atlanta, assistant pastor, First Presbyterian Church, Norfolk, Va.

Kentucky Theological Seminary.

Grover C. Bidwell, Arkansas, Ward, Ark.

Thomas Brewster, Louisville, Glasgow and Munfordville, Ky.

Virgil Leon Bryant, Central Miss., Vaiden, Miss.

E. A. Dallas, Transylvania, Mt. Vernon, Ind.

Willis S. Fordyce, LaFayette, Odessa, Mo.

Bluford B. Hestir, Arkansas, Grayson, Ky.

David S. Hotchkiss, North Ala., Central City, Ky., for the summer. (Intends to go as Foreign Missionary).

Bertram M. Larson, Knoxville, Etowah, Tenn.

Henry J. McGehee, Louisville, Nacogdoches, La.

James White McNutt, Potosi, Lewisville, Ark.

Ernest W. Newland, West Lexington, Carrollton and LaGrange, Ky.

William Lee Newman, Louisville.

James C. Watson, Central Miss., Louisville, Miss.

The following graduates belonging to the Presbyterian Church in the United States of America were also graduated from this Seminary:

Henry Blanco, Louisville, U. S. A., mission work among Mexicans, in New Mexico.

T. V. D. Dillon, Southport, Ind.

C. M. Franklin, Transylvania, U. S. A., Crossnore, N. C.

K. C. Kondo, Missionary to Hawaiian Islands.

R. R. Murphy, Ebenezer, U. S. A., Missionary to China.

Young People's Conference, Montreat, N. C.

By John I. Armstrong, D.D.

The third annual Young People's Conference at Montreat, N. C., held its opening session Thursday evening, June 26. The total registration up to Monday, June 30, was 282, as follows: Alabama, 13; Arkansas, 1; District of Columbia, 3; Florida, 5; Georgia, 18; Kentucky, 7; Louisiana, 2; Maryland, 2; Mississippi, 2; Missouri, 2; North Carolina, 101; South Carolina, 56; Tennessee, 18; Texas 2; Virginia, 33; West Virginia, 16; Korea, 1.

The personnel of the Conference includes the leaders and young people from 16 to 25, together with a number of others, especially interested as active leaders of Young People's work. All the leaders agree that the young people gathered at the Conference this year have a seriousness of purpose, and a readiness to engage earnestly in all the activities of the Conference, such as have not been known in Conferences of former years.

Four text book courses are being given as follows:

1. "Making Life Count," taught by Rev. H. C. Hammond, St. Charles, S. C. Enrollment, 87.
2. "Home Missions in Action," taught by Miss Eleanor A. Berry, Atlanta, Ga. Enrollment, 38.
3. "Expert Christian Endeavor," taught by Rev. Wesley Baker, Abingdon, Va. Enrollment, 72.
4. "The Life of Christ," in Standard Teacher Train-

ing, taught by Rev. G. F. Bell, Charlotte, N. C. Enrollment, 57.

Four Bible courses are being given as follows:

1. "The Bible and the Individual," taught by Miss Julia Lake Skinner, Faunsdale, Ala. Enrollment, 75.
2. "The Bible and Society," taught by Mrs. Alma Sydenstricker, Agnes Scott College. Enrollment, 57.
3. "The Bible and Personal Work," taught by Mr. W. C. Smith, Richmond, Va. Enrollment, 72.
4. "The Bible and Missions," taught by Rev. Asa D. Watkins, Hampden-Sidney College, Va. Enrollment, 50.

It is interesting to note that the total enrollment in text book courses and in the Bible courses is exactly the same, being 254 each.

In addition to the text book courses and the Bible courses all the delegates meet together each day in a general conference on the whole work of the church, under the direction of Miss Anna Branch Binford, Richmond, Va.

The speakers for the evening addresses are as follows: Rev. Henry Wade DuBose, D.D., Danville, Va.; Rev. W. Taliferro Thompson, Jr., Knoxville, Tenn.; Rev. Chas. F. Myers, D.D., Greensboro, N. C., and Rev. Henry H. Sweets, D.D., Louisville, Ky. The preachers for the Sunday sermons are Rev. Homer McMillan, D.D., Atlanta, Ga., and Rev. W. L. Lingle, D.D., Richmond, Va. Montreat, N. C.

The Proposed Amendments on Rotation in Office

By Rev. Robert Adams, D.D.

These amendments will not be adopted without thorough consideration of two questions. The first is, Are they constitutional? and the second, Are they desirable?

This is intended as a contribution towards the settlement of the first question.

Since the General Assembly recommended the amendments, it is clear that a majority of its members saw no constitutional difficulties in the way. To others, however, such difficulties do appear; and, it must be admitted, apparently with good reason. Our form of government distinctly says, "The offices of ruling elder and deacon are perpetual." To limit these offices, then, to five years seems to be a violation of this principle; and it doubtless would be. But is this what the Assembly asks the Presbyteries to do?

The answer depends upon the interpretation of paragraphs 113-115. When they are read together, it is seen that the makers of our law drew a distinction between office and official relation. Whether their language was wisely chosen may be questionable; but the meaning of the distinction drawn seems clear enough. By office they evidently mean the eldership or the diaconate; by official relation, the exercise of the functions of either, or the right to such exercise.

It is the office, not the official relation, that is declared to be perpetual, or for life, as we understand it. It may not "be laid aside at pleasure." Nevertheless, two ways are provided by which it may be lost: deposition and divestiture without censure. The provision for the latter is in paragraph 236.

There are also two ways in which the official relation may be dissolved without loss of the office: by action of the session because of unacceptability and by removal of residence. The latter *ipso facto* dissolves the relation, though membership in the church may be retained.

Ordination is to office, and is for life. Installation establishes the official relation, which may or may not be for life, but which certainly does not carry within it the principle of perpetuity. Hence, "when a ruling elder or deacon, who has been released from his official relation, is again elected to his office in the same or another church, he shall be installed after the above form (in paragraph 112) with the omission of ordination." (Paragraph 115).

The case of a pastor is similar. He is ordained to the ministerial office, and, barring deposition or divestiture, remains a minister for life. He is installed as pastor of a particular church, and thus an official relation is established between him and the church which may be for the remainder of his life, but rarely is. The dissolution of the pastoral relation by the Presbytery breaks his official connection with the church, but does not affect his ministerial office.

Since our law already provides four ways by which the official relation of an elder or deacon may be limited, how can it be unconstitutional to provide a fifth? If in every ordination and installation, there is the inherent possibility that the very office may be lost, or the official relation terminated without the loss of office, the well chosen language of the proposed amendments seems to be in entire harmony with all these constitutional provisions: "Ruling elders (or deacons) may be chosen for an active term of service of five years." Then they may be re-elected and reinstated, but not reordained. The proposed amendments provide only for re-election. It is not necessary that they should say anything about reordination or reinstallation. The teachings of the Book are already sufficiently clear as to these matters, and have only to receive their proper application, and the present law and the new will—"live happily together ever after."

I am fully aware, however, of the difficulty of making statute law so plain that two interpretations will be impossible. What is perfectly satisfactory to one mind is quite unsatisfactory to another. So I cannot hope that all who may read this will agree with me. The conclusion of the whole matter to my mind is that the Assembly does not ask the Presbyteries to limit the office, but only the official relation, and that this can be done without, in any way, violating the principle that ordination is for life.

A warning was uttered on the floor of the Assembly (not by an elder, though), that we might be paving the way for a time-limit to the pastorate. I think it quite probable that we are; and I have not the slightest objection to it. Indeed, it seems to me to be quite desirable, and I hope to have an opportunity to vote for it some day.

I wished to say this to the Assembly; but the question was ordered before I could get the floor to do so.

Pendleton, S. C.

Modern Isms in the Limelight.

A ranking book of immediate value by Dr. Thomas Cary Johnson. A splendid service has been done the church by throwing the searchlight of truth on Mormonism, Eddyism, Russellism and Nietzscheism as is done in this book. It is small, up to date and readable, clear and striking, written as it is in robust Anglo-Saxon.

Mormonism, that cancer in the western shoulder of our republic, is shown to be a real menace with its continued polygamy, political power and powerful propaganda reaching our own mountains. Its travesty on the Bible and theology is strongly set forth, also:

Eddyism, like Mormonism, has a human head and is exposed by the telling scalpel as neither science nor religion. In spite of that it is the most virile of all our western fads. And this is due to the fact, as the author admits, of the influence of the mind over the body and with oriental pantheism, quosticism and mysticism it does its work among the semi-nervous, credulous folk. People are fond of being humbugged, hence the success of Pastor Russell. Though his mask has been torn off, he has deluded thousands by his plausible pleas. In this book his vaporings are set out in box car capitals. Dr. Johnson shows that he denies almost every fundamental fact in the gospel.

The conception of the German superman as set out by Nietzsche is the most modern, in the havoc it has wrought, of them all. It is the pagan reaction against Christianity.

Its amoral and immoral views confounding as they do right and sight and buttressing the old deadly end justifying the means have almost wrecked civilization. As one will see these isms are living and getting in their disastrous work and need to be combatted by a man of force like the author of this book.

E. W. McCorkle.

Rockbridge Baths, Va.

A New Church Building Every Year.

By Rev. A. H. Doak, Chairman Home Mission Com.

This is the achievement of West Texas Presbytery during the past few years. This year we are building one at Quicksand, a large lumber camp just above Jackson, Ky. It is to be named the Loveland Memorial in honor of the former superintendent of the mill and a man held in the highest honor by the whole community. He died there during the recent epidemic of influenza. The interest of the local people in this new church is most gratifying. They gave the lot and a substantial contribution to the building fund. Our work there is very encouraging. These new churches are paid for outside of the regular budget of Home Missions and are due solely to the enterprise of our superintendent, T. B. Talbot. The money has come from the most distant States as well as our own Presbytery. All of which is gratefully acknowledged.

All our fields are manned by unusually efficient men.

Christian Endeavor Abroad

By Wyatt A. Taylor.

A South Carolina Endeavorer's Message to Europe.

ONE of the finest Christian Endeavorers of all America is Lex Kluttz, of Chester, S. C. He is now a soldier with the American Army in Europe. He is just now taking a course on Uncle Sam's orders at the University of Edinburgh. A recent letter told of an address he made before a great gathering of Endeavorers at Edinburgh, and immediately after that gathering he left for London to attend the British Christian Endeavor Union convention, attended by thousands.

Lex Kluttz was in the hospital service, and a few months ago he wrote an intimate friend in Columbia, S. C., that he had on one Sunday led ten Christian Endeavor meetings in the wards of the hospital where he was stationed. This was during last Winter, when the American soldiers were suffering in the hospitals of France.

Before he entered the army several years ago there were some soldiers stationed near Chester, guarding a railroad restle. Lex Kluttz and other members of his Christian Endeavor Society held regular services at this little camp, and during the few months that the men were camped near Chester there were a half dozen conversions among their number, as a result of these meetings which the Chester Endeavorers conducted.

Lex Kluttz's life will live forever, telling for Jesus Christ. The Endeavorers of South Carolina will rejoice when he gets back to their ranks, for there was never a finer.

An Endeavorer in Siberia.

Bert Corcoran, former president of the South Carolina Christian Endeavor Union, is now in Y. M. C. A. work in far-away Siberia. He recently made a 4,000 mile journey to his location, and the trip across Russia took a month. It was made in a box car, fixed up for traveling, with sleeping, cooking and dining rooms. Mr. Corcoran's address is Care American Y. M. C. A., Vladivostok.

Endeavorer From Brazil.

How the influence and power of Christian Endeavor has spread is illustrated by the fact that about September 15 a leader of Christian Endeavor from Brazil will arrive in the States to take a course at the Union Theological Seminary at Richmond, Va., a man who has been the leader of the North Brazil Christian Endeavor and who comes to America with a greeting from the organization he represents, which was started by a young lady who received her training as a Christian Endeavorer in a North Carolina town and who was instrumental in organizing the Endeavorers of North Brazil.

The Brazil leader is Rev. Antonio Almeida, and Endeavorers of the South are asked to write him letters of greetings. He will also be available for conventions during the coming Winter and Spring and he is an interesting speaker. He will be at the Seminary at Richmond after September 15.

Mr. Almeida helped to organize the North Brazil Christian Endeavor Union, which held its first conventions last December. His leadership was inspired by Miss Leora James, who went as a missionary to Brazil from Rocky Mount, N. C., and who carried with her her Christian Endeavor experience. The convention was a great success, and now the union is a permanent organization.

The North Brazil Christian Endeavorers are sending Mr. Almeida as their special representative to confer, while in North America, with Dr. Clark and other world Christian Endeavor leaders regarding the work in South America. Mr. Almeida has done a great deal to put into operation in Brazil the Christian Endeavor Efficiency chart and the "Expert Endeavor." Mr. Almeida is a man of deep vision, consecrated and anxious to count. Doubtless many Christian Endeavor societies and other church organizations will be glad to use Mr. Almeida while he is in America.

Columbia, S. C.

The Assembly Minutes

By Rev. Thos. H. Law, Stated Clerik.

The minutes of the New Orleans Assembly are now all printed and will be going out this week. I am gratified that just one month after the Assembly closed I am able to lay before the Church this handsome volume of over 300 pages filled with very valuable and important matter to our people. Of course some errors will appear, they are unavoidable in the circumstances. I have been advised of several in the printed reports which were handed me for the Appendix; and the chairmen of some of the committees would doubtless be surprised at the number of errors I had to correct in the typewritten reports which they read before the Assembly and had it to adopt. Critics have been accustomed to ascribe such errors to undue haste in getting out the minutes. But there has been no hurry on the part of either clerk or printer this year. We have bestowed all the time and care needed; but by beginning early, taking time by the forelock, keeping steadily on the job, and working together thoroughly and efficiently we have accomplished the heavy task successfully.

The statistics this year, except as to contributions, are disappointing, and somewhat surprising, especially as to total communicants. Last year, when the printing was done in Richmond, and the machine additions and entry of the figures were made in our publishing house, very serious errors appeared. So I had expected that with 13,587 added on examination, our total membership would reach 375,000; and I was amazed when the competent and experienced bank clerk whom I had employed to do the machine adding, showed that the reports footed up only 364,230. I then compared last year's Synodical totals with those of this year, and could discover no general falling off, so I went

back to last year's figures to see if I could discover the error there. But unable to find how the sum had been obtained, I began adding and subtracting to correct the errors of last year which had been pointed out in our Church papers, and thus secured the figures as to total communicants which appear in the comparative summary. These figures may not be absolutely correct, but they show approximately what the Presbyteries reported in 1918.

As to the falling off this year in Sabbath school enrollment, I am utterly unable to discover where the secretary, who filled in the figures, got 336,480 which appear in last year's summary. They are not found in either the Sabbath school table or the general summary. Those I have inserted this year are taken from the summary of Presbyterial statistical reports. They fall a few hundred short of the total in this year's Sabbath school table, which was not before me when I prepared the comparative summary. But as the figures in both the Presbyterial statistical tables and the Sabbath school reports come from the same source, they ought to be identical, and I supposed that they agreed.

In general, we should bear in mind that the last has been a very abnormal year in our Church's work. The war has called into the service of the country so many of our young men and women, and then having so many of our ministers from their charges, and the widespread epidemic of influenza so seriously interrupted our services, and caused thousands of deaths, that we could hardly expect the usual progress. Besides this, the reports from the Presbyteries have been, from various causes, the most defective upon the whole that I have ever handled.

Spartanburg, S. C.

The Tithe--A Moral Obligation

By Dr. C. R. Harding.

WELL, MR. EDITOR, you and your coadjutors have been giving the tithers by law some pretty severe jars and jolts, not to say knockout blows, and so doubtless feel that no one but an obdurate idiot would dare have anything further to say by way of reply and yet, and yet, there is a great deal that could be said and written by way of rebuttal, if only the writers had time and the Standard space—not it should be confessed the case of those who insist that they have an irrefragable argument and incontrovertible proofs that there still remains a law, a binding law of the tithe, written in the inspired record; such would be hard put to in their effort to establish such a claim. But there is such a thing as a fair inference as to the binding force of a law not expressly abrogated and one can never prove that a law is abrogated merely by the absence of a specific statement to the effect that it is not abrogated. And this latter is what many of those who oppose the law of the tithe are doing.

But concede for the moment that these have proved beyond doubt that the law of the tithe no longer exists, grant that the Christian is not under law but under grace, that his giving is to be regulated by the principle of liberality and gratitude to God for His wondrous gift of eternal life. Why is the tithe opponent afraid to say, or at any rate why does he refuse to say boldly and emphatically that the Christian is under moral obligation to do at least as much in the way of giving as the Jew of old was required under law to do and until he does give as much he has not a particle of right to claim that he is giving liberally? Why not preach that simple doctrine that liberality, the principle that is to govern the Christian, cannot begin till at least the standard set for the Jew under the old economy is reached?

Moral obligation—what does it mean? Why, it means that if we love God, if we love His cause and kingdom, if we are His sons, if we are really and truly to obey the first and great commandment, there are obligations involved that are preemptory. Filial obedience as enjoined in the fifth commandment implies moral obligation in sonship. No less so is there moral obligation in obeying the spirit of the first and great commandment as taught by Jesus himself.

Can one imagine that he is obedient as a son, that he is loyal or generous or liberal as a son, with the great commission of Jesus to His disciples as yet not carried out, if he is not giving to that work of home and foreign evangelization as much as God commanded the Jew to give in support of a work infinitely smaller and simpler?

Why hesitate for a minute to declare in all the churches that no man has any right to lay claim to liberality until he is giving at least, as a minimum a tithe of his income, and why hesitate to say with all the earnestness and force of truth that there is a moral obligation upon every Christian to live his life under this principle of liberality and generous giving. Here is something definite, something positive, something by which a man may know beyond a doubt whether he has at least started on the path of liberal giving, the moral obligation of which rests upon him.

Professor Addison Hogue presents a very able and altogether illuminating discussion of the subject but he closes his second article with a statement that shows an unwillingness to come down flat-footed and say without qualification that there is an imperative duty, a truly moral obligation. Possibly he thinks there is none, his inapt illustration about the undutiful son implies that he sees no moral obligation. Says he: "Our present obligation is not that of the Jewish law; but it is the spirit of noblesse oblige, sanctified and ennobled and elevated by the Holy Spirit." I contend that it is far more than any "noblesse oblige." As a son the Christian is under a moral obligation to do his Father's will in all things, and as the greater includes the less, a thinking earnest soul must know that if God demanded under law a tenth, He cannot be pleased with any-

thing less for the support of a cause indefinitely wider in its reach and compass, and in the light of that revealed will.

God wishes our love. He does not wish our money without the love prompting to give, but He has made Himself and the cause dear to the heart of Jesus Christ—His kingdom here on earth—dependent on the gifts of His people and it is not true to say that I am free as a child of God to give as little or as much as I please.

And nobody arguing for the tithe has intimated that he who gives a tithe has necessarily done his duty. Its advocates claim that it is only a starting point toward liberality in giving, and if we may judge by the begging centuries through which the Christian Church has passed, not until the church wakes up to a realization that the tithe is but a starting point and yet at the same time is the lowest limit for a starting point in Christian liberality, will it cease to beg for money.

One cannot run away from Robert E. Speer's sentence, "The gospel of Jesus Christ ought to lead and enable men to do more than pagans and Jews."

Let them show if they will and can, and as probably they do, that there is no "Law of the Tithe" but for truth's sake, for the church's sake let them not deny the moral obligation of the tithe.

But, Mr. Editor, when it comes to drawing conclusions from premises that will not justify such inferences some of our friends arguing against the tithe as a law are past masters. Let it be said again, this humble scribe is not claiming that there is any "thus sayeth the Lord;" he only insists that there is no warrant from the references to the tithe in the Scriptures for casting it out as a thing passing away in toto with the Mosaic ceremonial law. It antedates this law and while the coming of Jesus Christ removed all reason for any further observance of this ceremonial law, this coming of Jesus unhappily has not removed the need of some practical rule or standard by which Christian men can gauge their liberality in giving.

Among some of these unproved statements let there be named the following though in the naming the scribe incur the charge of folly as rushing in where angels fear to tread.

Standard, April 9, page 5, from John Milton: "The tithes were ceremonial, is plain, not being given to the Levites till they had been first offered a heave-offering to the Lord. He then, who by that law brings tithes into the gospel, of necessity brings in withal a sacrifice and an altar."

Granted that tithes were in part ceremonial, they were not necessarily only ceremonial and, in support of the Gospel of Him who was the great Sacrifice and who sanctified the gift that God claims, they are in no sense un sanctified or polluted. Given in loyal obedience and love to God they are anything else.

Again John Milton would see in the tithes that Abraham paid to Melchisedec nothing but an example, no command at all and like everything else that "was done in religion before the law was written, is not presently to be counted moral," but rather more or less ceremonial. Pure assumption without any authority to back it. Where did Abraham get that idea of the tithe, where did Jacob get it? Where did the pagan world get it (this idea of a tithe to his god)? Does it not look as if it points back to a prehistoric period does it not suggest revelation and a foreshadowing of what God afterwards embodied in the Mosaic law? Who shall deny this?

Again John Milton argues in regard to the tithe of the land that the Lord "declares it so here for the land of Canaan only * * * * * Where did God ever clearly declare to all nations, or in all lands that He required the tenth due Him or His Son perpetually and in all places?" Speaking to the Jews, there is nothing significant in the fact that the Lord did not here speak of all lands and all nations. To negative proves nothing as to the perpetuity of the tithe a guiding standard acceptable to God. It was acceptable

Him in dealing with His chosen people, surely no less can be thought acceptable now. Again says Milton: "Yet I shall further prove them (tithes) abrogated by an express ordinance of the Gospel founded not on any type or that municipal law of Moses, but on moral and general equity given us instead: Know ye not that they who minister about holy things live of the things of the temple; that they which wait at the altar are partakers with the altar? So also the Lord hath ordained that they who preach the Gospel should live of the Gospel." That is to say the priests under the Mosaic law, living under the tithe system and by means of the tithe minister about holy things and live of the things of the temple, so or in like fashion or in like manner—a livelihood provided similarly—they that preach the Gospel should live of the Gospel. Certainly this does not say live under a tithing system, but it comes a thousand times nearer saying this than what Milton says it declares, viz., by express ordinance on abrogation of the tithe.

Again absurdity in argument can hardly go further than to see annulment of the law of the tithe in the following (from Milton): "As therefore Abraham paid tithes to Melechisedec because Levi was in him (See Hebrews 7-9. The author of Hebrews does not say that this was the reason of Abraham's paying tithes to Melechisedec), so ought we to pay none because the true Melechisedec is in us, and we in him, who can pay to none greater, and hath freed us by our union with himself from all compulsive tributes and taxes in his church." The same argument "because the true Melechisedec is in us and we in him" would free us from all obligation to pay tribute of any kind voluntary or involuntary, a freedom that the boldest of the anti-tithers would hardly claim.

And then Dr. Webb, of Louisville Seminary, said: "Samuel admonished the people that if they set aside the divine government and erected a monarchy, they would find it a very costly business" (I Sam. 8:10-18). The royal support would require a heavy part of the tithes and additional taxes.

If, therefore, we are to follow the ancient Hebrew example, the State, the Church, the schools and all charities, are to be a-charge upon our tithes. Not at all so. Samuel told the people that "the king will take the tenth of your seed and of your vineyards, and give to his officers and to his servants." There is no statement here of a divine warrant. And further still scholars of standing deny that the tithe, while enjoined by divine command, was other than voluntary, and it is altogether fair to assume that had it been otherwise instead of the prophets complaining that the people were robbing God, these kings of Israel would have seen to it that the tithe as any other revenue for the state was paid in due form. The tithe was a religious tax or assessment, at any rate conclusive evidence to the contrary is lacking.

In Dr. Reed's formidable summary of arguments against the tithe as a law there is not a line that proves by positive, direct evidence (do not say inference) that the obligation to tithe was no longer recognized and furthermore the practice of the early church after the Apostolic days was not a practice under inspiration. The Apostolic church was a development from a continuation out of the synagogue of Jews and proselytes (in all probability) to whom tithing was as natural and as a matter of course as worship on the Lord's day.

The late Rev. Dr. A. W. Miller, of Charlotte, a fine scholar and a profound theologian, wrote these words: "The law of the tithe is binding upon the Christian Church according to the judgment of the Fathers and the voice of the church uncontradicted for more than a thousand years. * * * * But we Christians remain the only incurable infidels, and we refuse to pay God that which by a universal decree He has from the beginning reserved to Himself."

Iraenaus, the disciple of that Polycarp who was the friend of the Apostle John, says: "We ought to offer to God the first fruits of his creatures. As Moses says: Thou shalt not appear before the Lord empty. Christ

came not to diminish but to increase our obligations."

Cyprian, the leader of the Church in the third century * * * * says: "Now we do not even give tithes of our patrimony (certainly an implied rebuke and censure as neglect of manifest duty), and when God commands us to sell, we purchase and amass."

Ambrose, bishop of the fourth century, says: "The Lord commands our tithes to be paid every year. He has given you nine parts, but He has reserved the tenth for Himself." Davidson, N. C.

Drive for Three Thousand Members for Church and Manse Erection League.

Mecklenburg Presbytery.

Presbytery at the Spring Meeting at Marshville very enthusiastically endorsed the plan set on foot to secure 3,000 members to the League, realizing that this was the solution to the demands and great need for the erection of church buildings and manses.

The second Sunday in May was set apart as the day when every church should put on this drive, in the hope that all would enter very earnestly into the campaign. Some have done so, others have done nothing. Brethren, what cause is of greater importance than this? Is there a man that will not invest one dollar in the erection of a new church? I feel sure that if the pastors will only give their people an opportunity to subscribe to this work that they will do so heartily and enthusiastically.

We are herewith giving the churches, showing number of members who have subscribed to the league and the amount. If we are to make this drive a success we must have at least one-third of the membership of each church members of the league.

See if your church has conformed to the order of Presbytery as you read the list of churches below. This call is for the Badin Church and we are delaying the work there and holding them back, for they must know what to expect from the league before commencing work on their building. This campaign must be completed by the end of this month and all funds paid in to the hands of the treasurer by August 15.

Churches.	Members.	Amount.
Biscoe	9	\$ 20.00
Badin	11	24.00
Central Steele Creek.....	4	9.00
Banks	14	23.50
Cooks Memorial	21	37.00
Charlotte First	146	328.00
*Charlotte Second	17	38.00
Hopewell	34	44.00
Morven	15	21.50
McGee	9	10.00
North Charlotte	12	13.50
Pleasant Hill	28	32.50
Paw Creek	30	31.50
*Marks Creek	1	5.00
St. Paul's	39	65.00
*Pegram Street	1	1.00
Troy	8	9.00
Westminster	25	25.00
West Avenue	43	63.50
Wadeville	8	8.00
Waxhaw	7	15.00
Wilmore	10	9.00

Totals 498 \$833.00

*Not made drive yet.

Thus you see that 19 churches have responded to the call of the Presbytery and to the assistance of the Badin Church, others have done so but we have not yet received their report. We are all going to do this, but my brethren, we need it now. We have not reached one-third of the amount set to give to the Badin Church. Let your Church appear in our next report, with at least one-third of your membership as members of the league. F. S. Neal, Chmn.



News of the Week



The superior blockade council has been instructed to be prepared to raise the economic blockade of Germany immediately upon ratification by the German National Assembly of the peace treaty. This announcement was made in a dispatch to the State Department from Paris.

Dr. J. K. Wilkins, convicted of wife murder at Mineola, N. Y., hanged himself in jail.

Governor Bickett, of North Carolina, in a public statement, characterized the "Loyal Order of Klansman" as "the wildest of wildcat schemes," and calculated to stir up race prejudice.

Cedar rust and other apple tree diseases have caused considerable injury to orchards in the lower Shenandoah Valley, the principal apple growing district of Virginia, and only about 60 per cent of a normal crop is expected, according to fruit growers. The injury is reported to extend over adjoining sections of West Virginia and elsewhere in the Shenandoah-Cumberland district, from Staunton, Va., to Harrisburg, Pa.

The Revenue Department has decided to eliminate revenue tax on all county fair tickets, admission and grandstand, where fairs are not conducted for profit.

The British flag was burned in Dublin recently. Outside of Trinity College, a number of Union Jacks were seized, and the torch applied. Cheers were given for De Valera, "President of the Irish Republic," and revolutionary songs were sung. Sinn Fein demonstrations occurred in other parts of the city also.

The first bale of 1919 Texas cotton, weighing 471 pounds, sold at auction for \$2.12 per pound, amounting to \$1,000.

Earthquake shocks in Italy, June 29, caused 127 deaths and the injury of thousands.

Representative John H. Small, of North Carolina, contends that Congress has no right to put prohibition into effect.

On July 1, prohibition went into effect over the United States, but the Government announced that it would not stop the sale of 2¾ per cent beer. The courts are yet to determine what per cent intoxicates. Congress has, however, taken steps to stop the sale of this grade of beer, and to reduce the limit to one-half per cent.

Minerva's Punishment.

MINERVA was missed. She was at church and Sunday School on Sunday, the 6th. On Wednesday evening she was not at prayer meeting, and when Sunday, the 13th, came, the girls spoke about her absence. They came to the conclusion that she had gone out of town on a visit, and let the matter go at that. But Wednesday evening came, and as she was not present at meeting, some one said to her father, Mr. Samuel Nash:

"Minerva gone visiting?"

"No," was Mr. Nash's short answer. But then, he was always curt in what he said, except at prayer meeting, when his prayers were the longest and his exhortations interminable.

"She isn't away!" the girls said to each other. Then—"Is she sick, Mr. Nash?" Delia Smith asked.

"No," again.

The week went past. Saturday afternoon was the meet-

ing of the young women's mission circle, of which Minerva was president. She had never been absent except when out of town, when she always sent a message. But she did not come, and nothing was heard from her.

Sunday morning came, and when the people assembled Mr. Nash went into the pulpit and announced that the pastor, Dr. Clarke, had gone to Boston, and that at his request he, Mr. Nash, would read the sermon that the Doctor had prepared. He had done the same thing on previous occasions when the pastor was ill. An excellent, and indeed quite an eloquent reader, the congregation was not in the least displeased.

As usual, he read well. The text was Psalm 119:130 "The entrance of Thy words giveth light; it giveth understanding unto the simple."

It was an able plea for the circulation of the Scriptures. The "words" that enlightened the hearers were the word of God; the word in which one must continue in order to win and sustain discipleship with the Redeemer; the word

Cherryville, N. C., is to have another cotton mill. Two hundred thousand dollars of the stock has been subscribed.

Senator Simmons has taken up with the director general of railroads, the question of giving Wilmington and the other South Atlantic ports, freight rates from the interior upon the same basis as given Northern ports.

Herbert Hoover has resigned as chairman of Grain Corporation directors, but will continue as a director.

The Baptist Assembly, in session at Wrightsville Beach, N. C., adopted resolutions favoring the ratification of the Peace Treaty with the Covenant feature.

In Baltimore, Md., a big navy dirigible C-8 exploded with terrific force. Seventy-five persons were burned and otherwise injured.

The child labor and compulsory school attendance law passed by the last Legislature of North Carolina is effective July 1. Under the execution the special commission, created for the purpose by the Legislature, consisting of the superintendent of public instruction, secretary of the State Board of Health, and the commissioner of public welfare. This commission has selected Dr. E. F. Carter as the executive officer for the state-wide enforcement of this law.

Jno. M. Geer, a prominent cotton mill man, died last week in Greenville, S. C.

The citizens of Rock Hill, S. C., have voted overwhelmingly to spend \$450,000 for improvements within the city limits.

The strike of telegraph operators, begun June 11, has been called off by Konencamp, the president of the union.

Dr. Anna H. Shaw is dead at the age of 71 years. She was honorary president of the National American Woman's Suffrage Association, and was one of the most remarkable women of this age.

President Wilson urges soldiers to hold their insurance policies, as they will be changed from term insurance to permanent policies.

Five judges representing the five great powers will sit in the trial of the Kaiser, which is to be held in London.

In the great championship fight Dempsey, by defeating Willard, becomes the heavyweight champion of the world.

ing of the young women's mission circle, of which Minerva was president. She had never been absent except when out of town, when she always sent a message. But she did not come, and nothing was heard from her.

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The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING JULY 13, 1919:
THE DUTY OF UPLIFTING OTHERS—Eccl.
4:9-12.

There never has been before now such a widespread consciousness of the duty of lifting up the fallen, the oppressed, the unfortunate. Never before have the misfortunes, and the miseries of mankind been so persistently, so powerfully, and by so many agencies, presented to the heart and conscience. Every news sheet, every magazine, and millions of news letters are bearing the tidings of men's miseries into every home in the civilized world. These are sermons on the parable of the Good Samaritan: they are voices that variously speak the word of Jesus. Also never before could our arm of helpfulness reach so far, and with so unflinching power. We can help the oppressed, the starving, the persecuted of every land. Our dollar will feed and clothe and

(Continued on page 12)

which must have a free and glorified course; the words which may not return unto our Lord void of effect, By the entrance of the words the simple are given understanding; Christ is made understanding to them. Who are the simple? They who are not given the words. And they?

The reader's voice broke. He hesitated: read a few words: stopped. Then, applying his handkerchief to his nose, he managed to say:

"An attack of nose-bleed. Will Brother Davis come up and finish reading?"

And out at the pulpit door he hurried, while at the same time Mrs. Nash left her seat and went out.

Mr. Davis went forward and finished the reading of the sermon.

The "simple" are those who are deprived of God's word; the Italians, the Spanish, the South Americans. They must have it. They must have Christ. It is Christian duty to give it them.

When Sunday School session was opened, who should walk in and take her place in her class but Minerva Nash! The girls were not impertinent enough to ask her any questions, and she had no explanation to make for her three weeks' absence. When Mr. Davis inquired if her father was better, she replied that she did not know that he had been indisposed.

It was some years later. Dr. Clarke, in another pastorate in a Western State, told this story in the ministers' meeting:

"In a former pastorate I had a man who was opposed to giving the Bible to others than Protestants. When his daughter got to giving them to the Hungarians and Italians, he was so angry that he confined her in her chamber for punishment. One afternoon when I called at his house, and he was out, I walked into the garden, when, looking up at a rear window, I saw the girl. She explained the circumstances. I went home, and wrote a strong sermon on the mission of God's Word, and managing to be called to Boston, asked her father to read it for me on Sunday morning. He did so; but before he had finished he broke down and went home, and—released his daughter."

When, a little later, the ministers were talking about pastors' assistants, Dr. Clarke said:

"Mine, Miss Minerva Nash, is a jewel. Among our foreign people she shines, I assure you. Her parents, down east, help to furnish our sinews of war."

Hartford, Conn.

The highest service may be prepared for and done in the humblest surroundings. In silence, in waiting, in obscure, unnoticed offices, in years of uneventful, unrecorded duties, the Son of God grew and waxed strong.—B. F. Westcott.

Christian Endeavor

By Rev. S. H. Hay.

M., July 14—Spirit-filled, Not Wine-filled: Eph. 5:18; Luke 1:15.

T., July 15—Drink and God's Service: Lev. 10:8-11

W., July 16—Drink and Rulers: Isa. 28:1-8.

T., July 17—Drink and Boasting: I Kings 20:1-21.

F., July 18—A Sober Nation: Deut. 29:1-6.

S., July 19—For the Sake of Others: Rom. 15:1-4.

* * *

Sunday, July 20, Topic—Crusading Against Intemperance—Eph. 6:10-20.

* * *

The Lord Himself was the first crusader against drunkenness. He spoke against it through His servants who wrote the Bible. In the twenty-third chapter of Proverbs He tells us to look not upon the wine when it is red and sparkling in the cup, for at the last it biteth like a serpent. In the twenty-eighth chapter of Isaiah He says, The crown of pride of the drunkards of Ephraim will be trodden under foot. In the sixth chapter of first Corinthians He says through the great apostle Paul that no drunkards shall inherit the Kingdom of God.

* * *

God was not only the first, but He is still the leading, crusader against intemperance. Other persons and agencies that have nobly championed the temperance cause have been and are workers with Him. His voice is the first and last word on the subject. No other law or argument should be necessary. Every breach of the law of intemperance is a sin primarily against Him, and as such must be answered for at the Judgment.

* * *

Among those who join the crusade against intemperance are many of the drunkards themselves. With earnest admonition they beseech others to avoid a fate like to their own, as a certain rich man when in hell would have sent Lazarus back to the earth to warn his brothers from the horrors into which himself had fallen. The condition of a drunkard is itself a sermon of warning. From gutter and police stations and from early graves of drunkards comes in every community the strongest of temperance appeals. It is not the loathsome drunkard that advances the cause of intemperance; it is rather the respectable undrunken drinker who is the devil's decoy to lead men into drinking which ends for them in drunkenness. Nobody wants to follow a drunkard's example; but many who follow a drinking man who never gets drunk, find themselves all too soon drunkards beyond ordinary hope of redemption.

* * *

Practically all agencies which make use of human wits and labor have joined the crusade against drunkenness. Even the brewers want sober workers. The railroad managements have placed drink under the ban. They dislike to pay for sorry work and expensive wrecks. There is not a business firm in America but prefers workers of known sobriety. The army and navy, especially the latter, have made and are sustaining the most strenuous efforts to eliminate drinking from the service. And the overwhelming majority of our doctors concur now with the views of these agencies, and they preach the total abstinence for the sake of happiness, health, and length of life.

* * *

Let us not suppose that national prohibition destroys the drink evil. A great gain has been made, undoubtedly; but the old fight against intemperance must go on for years to come. The great human safeguard for you and me will continue a total abstinence. Let us never touch an alcoholic drink of any kind whatever.

* * *

What caused the downfall of Noah after he had weathered the flood?—Gen. 9:20-21.

Have a soldier tell how temperance helped the army. Why is drunkenness wrong?

Sunday School

By Rev. H. G. Hill, D.D.

BAPTISM.

Golden Text—Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ."

Matt. 28:18-20; Acts 8:34-40.

July 13, 1919.

Baptism with water is the outward sign prescribed by Christ for confessing Him before men and for indicating membership in the visible Church. The children of believers are baptized because in the Abrahamic Covenant God made them Church members, and has ever since recognized them as such. Baptism, too, is the outward sign of the baptism of the Holy Ghost by which the real disciples of Christ are made members of the invisible Church of the redeemed. We are "saved by the washing of regeneration and the renewing of the Holy Ghost." Our Saviour bases His commission to the apostles and the Church to make disciples upon His possession of all power. Our lesson directs attention to the Gospel Commission, the conversion of the Eunuch, the Baptism of the Eunuch and the effects of receiving Christ.

I. *The Gospel Commission.*

Christ commands "Go ye and disciple all Nations." Some men say "The heathen are satisfied with their own religion, why disturb them?" The reply is, Their religion is false and unsaving, and to let them alone is contrary to the Divine Master's express command. He directs not only, Carry the Gospel and preach it to every creature, but "baptize them in the Name of the Father, of the Son and of the Holy Ghost." He requires them to confess Him before men in this prescribed way. Confession as well as faith is needful. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Jesus demands acceptance of the Gospel, baptism and confession before men, and promises salvation to every one that believeth. He furthermore enjoins instruction in the doctrines and duties of vital religion. He says "Teaching them to observe all things whatsoever I have commanded you." To encourage His disciples in their assigned task He adds "Lo, I am with you alway, even unto the end of the world." This promise was essential as only Divine power can render men Christians. The promise has been fulfilled in all ages, for nowhere has the Gospel been preached without evidence of the Divine presence and power.

II. *The Conversion of the Eunuch.*

The Ethiopian Eunuch was an earnest seeker after truth, and a sincere religious inquirer. He came a long journey to Jerusalem desiring pious instruction. He searched the Scriptures by the way. God marked and approved his efforts and sent Philip to guide him to Christ and salvation. The means of his conversion, as of many others, were the Word, human agency and the Holy Ghost. Philip asks him if he understood what he was reading in Isaiah. He admits his ignorance and invites the evangelist to ride with him in the chariot. Philip, beginning at the same Scripture, "preached unto him Jesus." It must have been a very comprehensive and enlightening sermon. It revealed Christ's personality, His sacrificial death, His grand teachings, His wonderful deeds, His triumphant resurrection, His great salvation, the terms of His discipleship, and the duties of practical piety. The Holy Spirit applied the truth to the mind and heart of the Eunuch and made him willing to accept Christ as a personal Saviour. The Holy Ghost must enlighten the mind, arouse the conscience, move the heart and win the will of every true convert.

III. *The Eunuch Baptized.*

On the road they come to water. The Eunuch says

"See here is water, what doth hinder me from being baptized?" He wanted without delay to confess Christ. Philip replies "If thou believest with all thy heart thou mayest." The Eunuch answers "I believe that Jesus Christ is the Son of God." This was a complete and far-reaching creed. If Jesus Christ is the Son of God, a Divine Person having true deity, then His claims and doctrines are all true, the Bible is God's Word and all the duties of the Christian religion are beyond question. Philip is very candid with the Eunuch and tells him plainly, don't profess what you don't believe. No man is entitled to baptism unless he is satisfied that Jesus is the Divine Saviour, and accepts him as his own Redeemer. But when the Eunuch avows his faith, Philip makes no further objection. They both enter the water and he baptizes him. Entering the water does not determine the mode of baptism. The earliest pictures representing baptism present the administrator and subject as standing in the water, while the baptizer pours the water on the head of the convert. The Mosaic mode of baptism, no matter what the element, was by sprinkling or pouring, and those who had been taught the Mosaic law would naturally perform it in that way.

IV. *The Effects of Receiving Christ.*

These are well illustrated in the case of the Eunuch. He becomes a saved man. He has entered into new relations. He has new hopes, aims and aspirations. His purposes and motives in life and his prospects in this world and in the life to come are far higher and grander than before. Philip having performed his functions is caught away and he loses his counsels and example. But he has a Divine Saviour and the indwelling of the Holy Ghost and "He goes on his way rejoicing."

Prayer Meeting.

(Continued from page 11)

hearten the fallen. For our enterprises of helpfulness we command ocean grayhounds, world encircling cables, banking houses, and well organized agencies of distribution which impress every means and mode of conveyance.

Greatest triumph of all, diplomacy itself, which has been the age long instrument of social pride and oppression and cruelty, is now reaching out its hand in real earnest to solve the problems of ethnology, to reassemble racial groups, to vitalize the currents of brotherly kindness, to stay the hand of oppression, and to make the world a better dwelling place for the nations. Thus even statesmen are playing the Good Samaritan, and a great hope is nestling at the heart of uncounted millions who have for centuries been the under dogs of society.

Nor are these statesmen overlooking the problems of education so overwhelmingly necessary in the uplift of the fallen and in rendering them useful citizens of the world. It is dawning upon the consciousness of men that the heart of our Lord was sound and wise and great in seeing a true brother over the wall that divides one nation from another. The sunrise of a new era is upon us. The unity of the race is becoming more than a theory—a detested theory at best. National lines will not fade, as our state lines will remain: but our arms will reach beyond these boundaries to raise the fallen, to take the chill agony out of life, to enrich the world with true brotherliness. Charles W. Eliot, the former president of Harvard, calls some of the arguments in the United States Senate for the old policy of isolation and selfishness, "dastardly and ignominious." He says: "Other arguments used against the treaty suggest that the American people should be careful about assuming new responsibilities for the welfare of other nations, and should keep its breath to cool its own hot porridge. These, too, are arguments which appeal to the less generous and idealistic side of the American character. Hence, they will be unsuccessful."

How wonderful then is the progress toward the acceptance and the realization of the ideal given us in the life and teaching of the Son of Man.

Devotional

THE THORN THAT REMAINED.

"I besought the Lord thrice that it might depart from me." Was the prayer answered? The apostle was troubled by some physical ailment which drained his strength and seemed to interfere with the fruitfulness of his work. It was like a thorn in the flesh; it continually obtruded itself and mixed its pain with everything. And he prayed that God would remove the thorn, but the thorn remained. Shall we then say that the prayer was unanswered? Was the Lord heedless? Might the apostle just as well have saved his breath? Quite other is the teaching of the Word. The unremoved thorn does not mean the unanswered prayer. God most certainly answered the prayer, but in quite another way than the apostle dreamed. There was not less thorn, but more grace. The burden was not reduced, but the sufferer was endowed with more power. "My grace is sufficient for thee."—J. H. Jowett.

A GOOD NAME—GREAT RICHES.

A man with an untarnished name is rich. Respectability is a form of wealth. Good name in man or woman is the immediate jewel of their souls. Who steals his purse steals trash, but he who filches from him his good name leaves him poor indeed. To be born in a respectable family, to have behind one a long line of ancestors with untarnished reputations, to go among one's fellows with a name that has never been stained, this surely is great fortune. Every such man is a man of wealth.

Material possessions are not all. There are possessions of the mind. Grain is not the only valuable commodity. Culture is also worth something. Education is not to be despised. Ideas and ideals are not to be lightly esteemed. The interior life is worth taking account of, and he who has interior riches should never count himself poor. Many a man with great material accumulations knows in his heart that he is not rich. Every man or woman who has disciplined his mental powers and who has stored up the treasures of knowledge should always rank himself with the millionaires.—Charles E. Jefferson.

Facing the morning, have you ever thought how much it means? The morning is a challenge. It is easy to face it if it comes with flooding sunshine, and a world clothed in beauty, but sometimes it comes with lowering clouds, and sometimes with depressing rain. Whether in sunshine or rain, we set the pace of the day in the way we face the morning. If we start out discouraged and gloomy, fearing to meet the unknown, we will have a hard time to recover ourselves in the fret and burden of the later hours. To face the morning cheerfully, hopefully, bravely will ease and lighten the burden all the day long. There is no way to face the morning which is half so good as to find a fellowship with Jesus at the breaking of the day. In the closet, the secret place of love's tryst, you will find Jesus ready to walk the way with you. Take Him along, and the weariest day will have its sunshine.—The Methodist Protestant.

We make light of dignity in these days. In our dress we earnestly affect the slouch. It is the swing of the pendulum back from a too great stiffness in everything in past days, but there is a proper dignity in dress and in manner which lends beauty and worth to life. Great souls do not affect dignity, but they have had dignity of bearing which has set them apart as different from ordinary men. A proper dignity grows out of a sensible self-esteem, and a serious purpose in life. No man can face the great facts of life without being sobered by them.—Methodist Protestant.

Home Circle

PLAIN DUTIES FOR A TROUBLED TIME.

Only those who shared the searching experiences of the Civil War have known so troubled a time as now. We live in a world of unhealed wounds and dissolving orders—nothing seems assured but change. Something of this was to be expected—it is the ground-swell of the storm. In every region of life from finance and industry to our spiritual states we are experiencing the inevitable reactions, and the duty of finding a way through into a more nobly ordered world is as much a part of the conflict as were the battles.

The first duty of the time is mental and spiritual poise. The stability of the world depends upon the stability of our souls. We cannot command all the forces of public opinion but we can at least refuse to add to the unrest of others, to magnify difficulties or unreasonably anticipate disaster, or pass on useless rumors.

The second duty is to take account of our words. Exaggerated speech, always mischievous, now may be a crime. Unconstructive criticism, always "sand in the gears," now is potential dynamite. Denunciatory agitation, always a twofold weapon, now may be fruitful in consequences whose unhappy outcome no one may foresee.

The third duty is hard work and economy. For five years the savings of the past, the productions of the present and the anticipations of the future have all been consumed in the flaming struggle whose dying fires still glow. What has been destroyed must be rebuilt, wealth re-created; and labor is the secret of it all. Manufacturers and workmen must see to it that not a wheel is needlessly stopped. There is little margin as yet for any kind of luxury in a world so poor. Least of all is it a time to try to cure the ills of an immense material destruction by quarrels among producers. Wages depend upon production and production depends upon co-operative toil. It is a time for venturing too much, rather than too little in normal commercial and industrial enterprises.

The fourth duty is clear recognition of our own responsibility for the solution of our own problems. This is not Washington's world, nor Monroe's world, nor Lincoln's world—it is our world. They walked in what light they had with no guide but their faith, their courage, their passion for a better world. They refused to be in bonds to their past and they would ask us to imitate only their high capacity to build new roads into a nobler future. Those who quote Washington's farewell address with its wise counsel for a new-born state a century and a half ago might well also quote the words in which he sought to establish a company of men who gathered together to frame a document which was in its own day as daring an experiment as the League of Nations is in ours. "Let us raise," he said, "a standard to which the wise and good may repair. The event is in the hand of God."

This is a time to be guided by principles and not precedents, to remember that principles themselves gain new meanings and demand new applications in the passing years. It is a time for faith—faith in God, which is faith in justice and truth and brotherhood. There are fundamental stabilities against which the storms of time beat in vain. The world will never be what it has been. It changes with every dawn, but we have light enough to go by—the light of duty, of love, of fair dealing, of generous confidence in other men. We can always follow the nobler vision and trust the larger hope.

And when we have done all this we can rest untroubled in our Father's care and go on step by step as the road grows plain. In such ways as these we shall re-create an ordered world and be the stronger for the travail of our souls.—Congregationalist and Advance.

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Church News

PERSONAL.

Rev. R. M. Pegram has changed his address from Moultrie, Ga., to Hazard, Ky.

We have heard with pleasure, and in this announce the fact, that our dear brother Dr. R. F. Campbell has been married to Miss Julia Berryman, of Shelby, Ky.

Rev. and Mrs. W. A. Nicholson, of Woodleaf, N. C., will have the sympathy of their many friends in the loss of their infant daughter, Eugenia Pressley. The earthly life was only three days but the Heavenly life will be an endless eternity. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18-14.)

Rev. L. O. McCutcheon writes: "We in Korea are having trying times. The agitation for independence here has left a grave suspicion in the minds of officials against Christians. It extends to the American missionaries. Our work has been so much under police and secret service men's surveillance that it has been impractical for us to get out to the country for the prosecution of our ordinary work this spring. How long this is going to continue is uncertain. Bear us up in your prayers." Let us pray continually for our missionaries.

NORTH CAROLINA.

Notice—N. J. Carter, Hemp, N. C., is now Treasurer of the Elise High School. All persons having funds for the school are requested to remit to him.

Robt. S. Arrowood.

Pegram Street Church, Charlotte—Last Sabbath, the 6th inst., was the first communion held at Pegram Street Church, Charlotte, since the installation of Rev. John E. Wool as pastor. Five were added to the church by letter, and four on confession of faith in Christ.

Charlotte—Second Church—Dr. A. A. McGeachy preached again to a crowded audience last Sunday evening. His subject was, "The Delayed Christ." He showed that all the signs that were to usher in the coming of Christ had been fulfilled except one, the preaching of the Gospel to all nations, and that that failure on our part stood in the way of His return.

Mooreville First—The greatest meeting held here in a long time was conducted by Rev. R. C. Reed, D.D., of the Presbyterian Theological Seminary, Columbia, S. C., at the First Presbyterian church, last week, and closed with a great service Sunday night with 23 accessions to the church membership by profession of faith—mostly young people. Dr. Reed is a fine preacher and expounds the Scriptures in the good old-time way.—The Landmark.

Gastonia—One of the prettiest and choicest lots in Gastonia has been chosen for the site of the new Broad Street Presbyterian Church and will, eventually, be the center of the prettiest suburban district. With a one hundred foot frontage on Broad street, just inside the corporation and just outside the mill district proper, in close proximity to our members of Osceola and Seminole mills, a more conveniently located site could not have been chosen.

Mecklenburg Presbytery—At a called meeting of Mecklenburg Presbytery held in the Charlotte First Church on Monday, July 7, 1919, the Rev. Dr. Julian S. Sibley resigned as pastor of the Tenth Avenue Church of Charlotte. The resignation was received and the pastoral relation dissolved. He was then dismissed to Savannah Presbytery, where he goes to become pastor of the First Presbyterian Church of Waycross, Ga.

The Rev. J. W. Orr was elected chairman of Presbyterian Home Missions till the next stated meeting, in Dr. Sibley's place, and Dr. A. S. Johnson was made chairman of the Committee on Theology. John E. Wool, S. C.

Alamance—The Christian Endeavor of this church has just closed a thrilling contest. The object was to secure new members, and to obtain a better attendance. We feel that this has done much good. It has put a new spirit into the society, and has aroused an awakening. Thirty new members were added to the 36 regular members, making a total enrollment of sixty-six members.

Children's Day was observed here the fifth Sunday in June. A collection was taken for the Korean missions, which amounted to \$25.00. An inspiring address was made by Rev. Mr. Milne from Florida, who is filling the pulpit at present, but it is thought that he will be called to take up the work.

(Continued on Page 16)

The Statesman of Foreign Missions in the U. S.

On Christian Education

Hear what DR. ROBERT E. SPEER has to say on Christian Education, in an address delivered on THE WAR and the RELIGIOUS OUTLOOK

"The war has revealed to us the magnitude and gravity of our whole problem of education. A democracy is not safe with such a mass of illiteracy as the war has uncovered. But the problem is not solved simply by decreasing the percentage of illiterates to the whole population. We need not simply education, but Christian education—training that issues in religious conviction and Christian personality. Among all the things that the chaplains and others who have been in touch with the religious life of the army have revealed to us, few are more appalling than the lack of comprehension of the meaning of Christianity and of the elements of religious life, which were found to be characteristic of great masses of our men, side by side with a widely prevalent and child-like religious instinct. Such ignorance is a central flaw in a self-controlled and self-governing nation. Our strength lies in the intelligent religious convictions of our people. In the more comprehensive sense of the term the **WHOLE PROBLEM OF THE CHURCH** is now more clearly seen to be one of education. We have to bring every available resource to bear to make the pulpit, the Sunday school, the day school, the university, the theological seminary—all our educational factors—efficient in carrying out the great task of the Church of training men and women in Christian character.

How is That for a Man Thinking in World Terms, With Foreign Missions as His Special Work? AND HE IS DEAD RIGHT ABOUT IT

The Presbyterians of North Carolina have set themselves to the task of **RAISING ONE MILLION DOLLARS AS A MINIMUM** for Christian Education, to be **DISTRIBUTED** among **ALL** their **INSTITUTIONS**

This is a Tremendous Undertaking. We Must Begin It in Prayer

If you are willing to engage daily in prayer for the success of this great effort, cut out the pledge form, sign and mail to Campaign Headquarters. Praying must precede giving. No use for us to go out on the road for money unless we are backed up by the earnest prayers of our pastors and people. It will give us confidence if we know you are praying for us.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Campaign Headquarters
Presbyterian Schools.
Greensboro, N. C.

M. E. MELVIN, Manager
Assembly's Field Secretary

Church News.

(Continued from Page 14)

Morven—The church at Morven, which is one of the most beautiful structures in Mecklenburg Presbytery, and would do honor to any city, is making fine progress under the leadership of the pastor, Rev. John Jordan Douglass, of Wadesboro, who preaches there once a month. Large congregations attend each service, and the church is mapping out a progressive program which will mean increased offerings to all purposes of the church and an increase in the pastor's salary.

Fayetteville Presbytery—Simultaneous Sunday School Conferences. Conferences for six of the churches of Lee county were held June 28. The speaking teams were composed of Revs. J. K. Roberts, J. A. Caligan, C. T. Wicker and L. A. McLaurin, and Messrs. R. E. Carrington, J. W. McIntosh, W. H. Fitts and D. E. Shaw. Vital topics were discussed before large congregations and the unusual interest shown gratified the speakers. Some fruit has already appeared and we are confident that a new interest in Sunday School work in many of our churches will result from these conferences.

Steele Creek Church—Next Sunday is to be "Home-coming" day in Steele Creek, in recognition of our returned soldiers. We are to have an all-day service with dinner on the grounds. Sermon in the morning, in the afternoon an open service with short talks by a number of the "boys" and others, with songs and prayers of thanksgiving and praise. We have 62 stars on the service flag and all represented on this flag have returned except three, who are in France and Germany. We invite all soldiers within our bounds to be present and take part with us, and all friends of the church are also invited to be present.

J. W. Orr, Pastor.

Gastonia—The result of a very fine eight-day tent meeting in which he was assisted by Rev. Leonard Gill is reported by Rev. Geo. R. Gillespie as follows: "South Gastonia is one of the mill fields of our Congregational Home Mission and Church Extension work and, despite inclement weather and lack of publicity, one of the best protracted meetings ever held in Gastonia was that of last week. The eight meetings netted for the Kingdom, twelve decisions, Baptist preference, eight Methodist preference, one Lutheran preference, thirty-two additions to First Presbyterian Church. Total, 53. Beside countless numbers of requests for the prayers of Christian people. A very wonderful little meeting. As assistant to Dr. James H. Henderlite, I am in charge of three mill Sunday schools, three preaching stations and community work for six mills, all organized and established by the First Church since last September."

Thomasville—Beginning May 19, Rev. L. T. Wilds, of Lexington, N. C., assisted the pastor in a meeting at Thomasville.

Owing to the condition of the weather and some other hindrances, the congregations were not what we had hoped they would be but notwithstanding these, Brother Wilds was at his best and gave to us messages of which he is gifted, and we had a wonderful meeting.

The visible results were the confession of their faith in Christ of three young people and the church was greatly edified.

The congregation of this church has recently made a drive to raise an indebtedness from the church with the result that the amount has been pledged and will be paid by July 15.

Dacotah—A meeting began at Dacotah June 8, continuing through the 15th. Rev. J. G. Walker, of Greensboro, N. C., assisted the pastor in this meeting. The people having been prepared by a series of cottage prayer meetings

greeted Brother Walker with good congregations and a deep spirit of interest was shown from the beginning.

Brother Walker seemed to be the man for this meeting and precious truth spoken in his forceful and attractive manner held the people under a spell throughout.

The visible results of this meeting was the reconsecration of six persons and the confession of their faith in Christ of twenty-one. Some of them have signified their preference of the Presbyterian Church; others will join the various churches of the town.

Synodical Home Missions, Receipts for June, 1919—
Albemarle Presbytery: Farmville (Rev. C. C. B.), \$65.00; Goldsboro, \$100.00; Wilson, \$100.00. Total, \$265.00.

Concord Presbytery: Concord (Iredell), \$15.00; Elmwood, \$2.00; Glen Alpine (Rev. A. W. C.), \$1.51; Lenoir (Rev. Wm. B.), \$255.25; Tabor, \$5.00; Third Creek, \$4.40. Total, \$283.16.

Fayetteville Presbytery: Benson (Rev. C. C. B.), \$113.55; Bethesda (Rev. O. G. J.), \$142.13; Cameron, \$50.00; Duke S. S., \$3.79; Elise S. S., .42; Godwin (S. S. \$9.00), (W. Aux. Alb. Supt., \$5.00), \$14.00; Gulf, \$8.03; Ida Mills, \$25.00; Pocket (S. S. \$1.75), \$5.55; Sardis L. M. Soc., \$5.00; Spence, \$5.00; Union, \$5.00. Total, \$37.47.

Kings Mountain Presbytery: Bessemer City, \$6.75; Gastonia First, \$50.00; Gastonia First (Rev. L. Gill) Mission, \$112.48; Kings Mountain, \$30.00; Long Creek, \$2.63; Union, \$73.00; Union Mills, \$2.00. Total, \$276.86.

Mecklenburg Presbytery: Albemarle, \$20.00; Carmel, \$16.00; Cook's Memorial, \$5.00; Indian Trail, \$20.00; Paw Creek, \$12.50; Sugar Creek, \$4.10; Tenth Avenue, \$45.60; Waxhaw, \$15.10; West Avenue, \$5.00. Total, \$143.30.

Orange Presbytery: Bethel, \$9.30; Durham First, \$48.00; Fairfield, \$4.73; Red House, \$15.00; Winston First, \$250.00; Winston First W. Aux., \$12.60; Winston First S. S., \$20.09. Total, \$359.72.

Wilmington Presbytery: Beth Car S. S. and W. Aux., \$10.25; Hebron, \$1.60; Sweet Home (Rev. O. G. Jones), \$41.00; Willard (Rev. A. W. C.), \$64.02. Total, \$116.87.

Total for June, \$1,822.38. Previously reported, \$16,185.76. Total Synod to June 30, 1919, \$18,008.14.

A. W. C.

Elise High School—Where are you planning to send your children to school this year? Elise High School in Moore County, N. C., is an ideal place. It will reopen the third of September and it is hoped the enrollment will be the largest ever. You cannot do better for your children than to have them ready to enter the first day and continue throughout the year.

Several changes are being made in the way of conveniences, teachers, matron, etc., and a splendid program for the year's work is being prepared. A special lecture course will be arranged for as well as lectures on health from the leading physicians of the state. Presbytery will meet near here in September and it is being planned that all the ministers in Fayetteville Presbytery be invited to visit us at that time. A special missionary rally will be held here in October which will be a rare treat for the students. Many plans which will help the boys and girls mentally and physically as well as socially will be carried out.

Hemp is located in one of the most healthful parts of North Carolina, the scenery is beautiful. It is an ideal location for a school. The management is entirely Christian and while not sectarian the pupils are taught many habits which will remain with them throughout life and help them to become better citizens in Church, home and country.

The work of the year 1918-1919 was unusually good. A class of twelve splendid young people was graduated and most of them are preparing to enter some college this fall. The war took many of the young men from school this year but it is hoped that during the coming term there will be a larger number than ever before. The boys and girls of today must be given an education as never before, for the men of tomorrow will have a task to perform large

than has ever faced the men of the present or past generations.

The new catalog is now ready. Be certain to write for yours immediately and prepare to send your children to a Christian school where every care will be taken for their upbuilding in every way.

Camden—About five miles south of Wadesboro at Camden, a Sunday School was started not many years ago. Rev. J. J. Douglass, pastor of Wadesboro, preaches there twice a month regularly, in the afternoons. They have 85 members, which shows a regular increase. The work in this section is growing fast and under the efficient leadership of Mr. Douglass, Presbyterianism is not only holding its own, but it is advancing.

SOUTH CAROLINA.

Laurens—At a congregational meeting at the First Presbyterian Church last Sabbath four deacons were elected to fill vacancies caused by the recent promotion to the eldership of several junior officers. The deacons elected were: Rufus T. Dunlap, Dr. Charles P. Vincent, Jr., Sam M. Wilkes and J. McD. Moore. The new ruling elders are: Dr. H. K. Aiken, Sam R. Dorroh, L. B. Blackwell and M. H. Hunter.

Chester—The Chester churches continue to increase its preachers' salaries. Sunday at a congregational meeting at Purity Presbyterian Church the salary of the pastor, the Rev. John Edwin Purcell, Jr., was increased from \$2,400 to \$3,000, which also includes a manse free of rent, and last week the salary of the Rev. D. G. Phillips, D.D., pastor of the Associate Reformed Presbyterian Church, was increased from \$1,800 to \$2,400, this likewise including a manse free of rent.

The Piedmont Sunday School observed Children's Day, June 29, with an elaborate program, consisting of songs, recitations and special selections and a short talk on Korea by the pastor. The program was under the supervision of one of our elders. A large congregation was present and many said that the music was beautiful. A free-will offering was taken, amounting to \$25.00. The Sunday School is growing and the church membership increasing.

The Broadway Church is planning for a revival August 10-17, to be conducted by a brother of the pastor, Rev. B. E. Wallace, D.D., pastor of the First Presbyterian Church of Paris, Texas. Sunday School observed Children's Day June 1, using the program sent out by our committee. It was a delightful service. A free-will offering was taken and the Sunday School took three shares in our mission work in Korea.

Florence—The annual Children's Day exercises were held on the first Sunday of June. Everything spectacular was avoided, and the service was made impressive and instructive by its very simplicity. The singing and other participation on the part of the children was of special interest and excellence. An unusual feature of the program consisted of brief addresses delivered by young men just returned from the service—Messrs. R. B. Fulton and T. R. Miller. An offering was made for Foreign Missions.

Sunday, June 15, was observed as "Home-coming Day" by this church. A large congregation was present. The Scripture readings, prayers, hymns and special music were all woven into the main thought of the service—Church Attendance.

The theme of the pastor, Dr. H. Tucker Graham, was "The Ideal Church-goer"—who was none other than the Blessed Master Himself. He emphasized the reasons why Jesus was always in the sanctuary, stated the excuses he might have given for absenting Himself had he chosen to stay away, and then made pointed application of these various reasons to his own congregation and community.

The service was deeply impressive and helpful. All pres-

ent greeted the pastor cordially and then passed out to their homes, feeling that it was good to have been there.

Synod of South Carolina—The Committee of Home Missions and Evangelism of the Synod of South Carolina has extended a hearty call to Dr. W. H. Miley to take up work with them July 1. Dr. Miley has accepted the call, but feels constrained to continue with the Executive Committee of Home Missions through July and August in order to carry out a previously arranged program in West Hanover Presbytery. His address for these two months will be Charlottesville, Va. He will take up the work with the Synod of South Carolina September 1, and a vigorous program is being arranged for the fall and winter. Since January 20 (little over five months) he has held twelve evangelistic services. Nine of these meetings have been in the Home Mission churches of Charleston Presbytery, and in some cases the resident membership has been increased as much as fifty per cent.

Clemson College—The baccalaureate sermon at the commencement exercises of Clemson College was preached Sunday, June 15, by the Rev. W. L. Lingle, D.D., formerly pastor of the Presbyterian Church in Rock Hill and now professor of church history in Union Theological Seminary, Richmond, Va. The text was "Thy kingdom come, thy will be done on earth as it is in heaven," and the subject was "Jesus' Ideals for the World."

The sermon was clear, forceful, eloquent and appropriate. After showing how far the world is from the ideals of Jesus and how men are longing for a new world, Dr. Lingle explained the various interpretations of the "kingdom of God" and the "will of God" and then gave some of the laws or principles governing the kingdom, self-sacrifice, service, the golden rule, stewardship and love. He then urged the graduates to go out and seek to build their own lives and to rebuild the world in accordance with Christ's plans.

Charleston, Second Church—The following having been elected to the offices of elder and deacon, respectively, in the Second Presbyterian Church, were ordained and installed, Sunday, June 22: Elders—Mr. F. G. Patton, Mr. A. G. C. McDermid, Mr. W. W. Clement, Mr. R. W. Hutson. Mr. C. A. Stevenson, having been ordained previously, was installed. Deacons—Mr. Geo. R. Lunz, Mr. R. E. DeHay, Mr. J. J. Murray. Two elders-elect, Mr. J. C. Clark and Mr. Walter M. Wolfe, were out of the city and will be installed at a later date.

The increase in membership makes the increase in the officers desirable and necessary. The Second Church, when all these have been inducted into office, will have fifteen elders and eleven deacons.

It was both refreshing and encouraging to see the five new elders and two of the new deacons present at prayer meeting. It ought to be obvious to every elder and deacon in our church that a church cannot well go forward unless the leaders lead. When our elders awake to this fact and begin to invest their lives in the work of the church, occupying the place of leadership in the evening service, the prayer meeting and the Sunday school, we will see a new day dawn in the life of our church. Cor.

Charleston Presbytery—For some time Rev. W. H. Miley, D.D., has been conducting evangelistic services in Charleston Presbytery, giving especial attention to the smaller churches.

June 1 to 8, inclusive, Dr. Miley preached in Barnwell, one of the old historic churches, which is now very small and weak in membership. The meeting began with a big union service in the Baptist church, which is the only building large enough to accommodate the congregation. Then, all during the week, both morning and night each day, he preached to good audiences in the Presbyterian Church. The morning congregations were good and the night congregations were exceptionally fine. The meeting closed

with union services in the Baptist church, both morning and night.

June 15 to 22, inclusive, Dr. Miley held a meeting in Denmark. It began and closed with union services, the other pastors giving away to Dr. Miley. The congregations here, too, were very good, and as in Barnwell, everyone was greatly taken with Dr. Miley himself, and with the deep, strong, spiritual messages which he brought.

Dr. Miley has done a great service in this field, and the results of his work will keep on showing through the coming months. One of the noticeable features of both meetings was the cordiality and co-operation of all denominations. He not only did the Presbyterian churches good, but made a telling impression on both towns.

P. W. DuBose.

GEORGIA.

Presbytery of Athens—The constitutional requirements having been met, I hereby call the Presbytery of Athens to convene in the First Presbyterian Church in Gainesville, Ga., on Tuesday, July 15, 1919, at 12 o'clock noon, to examine, and if the way be clear, to license Candidate A. Hoyt Miller, and to ordain Licentiate A. H. Key, and also to license or to ordain any other candidate or licentiate who may be present.

R. L. J. Smith,
Moderator.

Atlanta—Oglethorpe University is to be congratulated on the following additions she has made to her faculty:

Dr. J. F. Sellers is to be the head of the Department of Science. Dr. Sellers is one of the best known scientists in the Southeast. Since 1918 he has been Educational Secretary, A. E. F., stationed in England, and professor of Chemistry of Beaune, France. He holds his A.B. and A.M. degrees from the University of Mississippi and the degree of LL.D. from Mississippi College, and he has done special work in the University of Virginia and the University of Chicago.

Dr. Arthur Stephen Libby is to be head of the School of Commerce at the University. Dr. Libby's degrees come to him from Bowdoin College, Ph.D., from University of Maine, A.B. and A.M., from Sorbonne, Paris, A.M., from Brown University, A.M., and from the University of Paris, Ph.D. Dr. Libby comes to Oglethorpe with the highest recommendations as a great teacher and a civic leader.

The Rose Hill Church, Columbus—A joyful thanksgiving and dedicatory service was held in the Rose Hill Presbyterian Church of Columbus, Ga., Sunday morning, June 22. Dr. S. L. Morris, chairman of the Assembly's Home Mission Committee, delivered an inspiring and forceful sermon, taking as his text, "And thou mayest add thereto," an expression from David's charge to Solomon regarding the building of the temple.

The Rose Hill Church has been for several years greatly handicapped in its effort to do the Master's work by a heavy debt. The membership was small, but the zeal and faith were great. No work seemed too arduous, no sacrifice too great for this little band. Perhaps no other structure of equal size was ever built with money which represented as many needed coat-suits and much-desired summer trips as this one. Some families discarded hired domestics and donated the money thus saved to the building fund. Various methods of making money were employed. When Rev. Thos. K. Currie, of Davidson, N. C., accepted a call to the church three years ago, the debt was seven thousand dollars. Realizing at once what a great drawback this was, he put forth a mighty effort to liquidate it, and it is due to his indefatigable energy and wonderful executive ability that it has been accomplished. The removal of this burden gives a brighter outlook than the church has ever enjoyed, and the energy and sacrifices that were required for the payment of interest and of notes falling due will now be directed along different lines of work which heretofore have necessarily been left undone.

The members of this church are deeply grateful to Mr.

Currie for his invaluable work. Both he and Mrs. Currie, who, before her marriage was Miss Lilius Cary, of Richmond, Va., as well as little Tom, Jr., are much beloved by the congregation.

MISSISSIPPI.

Synod's Training School—The seventh session was held in Jackson, June 17-26. It was most successful throughout. There was a record attendance. Fifty or sixty preachers were in the throng. The Training School was held in the splendid buildings of Belhaven College, of which Dr. W. H. Frazer is president. The rooms were all filled, and the great dining-room was packed. In the lectures and at the conferences and demonstrations everything was earnest and stately, though conducted with a certain degree of informality in some cases. In the dining-room the whole company gave way to mirth and liveliness. It was altogether a great social gathering as well as a serious Training School. The daily lectures were delivered by Drs. Frazer, Wells, Reavis, Summey, while less frequent lectures were given by Drs. Whaling, Crowe, Gray, Kirkpatrick, W. McF. Alexander, Hutton, and Revs. R. E. Hough, G. T. Gillespie, J. C. Crane, C. O. Grove. Dr. Crowe's lecture on deacon should have been heard by every man holding that great office. Dr. Alexander's address on "Why I Am a Presbyterian" should by all means be printed and widely circulated. Dr. Geo. S. Roudobush, in the ninety-second year of his age, was a marked figure in the gathering, and the venerable man took a lively interest and part in all that was going on. Very tender memorial services were held for Rev. Dr. R. A. Webb, who had been identified with the Training School in all its history, and Rev. R. L. Walkup, who had much to do with its organization and conduct. Mrs. Winsborough, of St. Louis, was present and took an active part in instruction and demonstration as to the woman's work. The last day of the Training School was a great Education Day, with special attention devoted to the enterprises of the Synod of Mississippi.

TEXAS.

Sherman—Austin College—The commencement exercises brought to a close a year of marked success, especially when the unusual interruptions incident to the war are taken into consideration. The graduating class was small because a number of its members had gone into the service of their country, and had failed to return, some of them having not yet been released. Five of the number receiving diplomas had been in some form of the service aside from the S. A. T. C. One graduate student, Lardner W. Moore, of Susaki, Japan, received the degree of Master of Arts. The salutatory address was given by Carl Robinson, of Detroit, Texas (second honor), and the valedictory was delivered by James C. Paxton, of Sherman (first honor). R. E. Hooker, of the graduating class, was awarded the medal in the oratorical contest on Monday evening. The honorary degree of Doctor of Divinity was conferred upon Rev. J. G. Varner, of Denton, Texas, and Rev. Thos. W. Currie, of Austin, Texas.

Rev. A. A. McGeachy, D.D., of Charlotte, N. C., former pastor of the First Presbyterian Church of Sherman, was given a hearty welcome. He preached the baccalaureate sermon on Sunday morning, and also delivered the address to the class on Tuesday evening. Much interest centered in the memorial service on Sunday evening in honor of the ten Austin College men whose lives were given in the service of the country. Dr. Geo. W. Truett, pastor of the First Baptist Church of Dallas, Tex., spoke on this occasion. He had spent some months in France and England ministering to the men in uniform, and his address was one that stirred the hearts of all present.

Austin College is very vitally interested in the intensive campaign now being conducted in the Synod of Texas for the raising of \$1,350,000 for her educational institutions. Most encouraging reports have been received up to date.

(Continued on page 19)

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

COUNTRY SOCIETIES, ATTENTION-

The Auxiliary Circle plan for city churches is proving a remarkable success and no church having upon its roll of membership more than 35 women and girls can afford to neglect this plan.

There are, however, in our church a large number of country churches with scattered membership which are doing splendid missionary work. These churches have various forms of organization for the women. In order to learn the best forms of organization for these conditions the Auxiliary is urging every country society that has a successful plan of work to write a description of it to us in order that we may pass it on to others.

We want to make the September number of the Survey a country church number in the Auxiliary department, and we want to know what your church in the country is doing.

Will you not write to us at once about it. Address Mrs. W. C. Winsborough, Alba Hotel, Montreat, N. C.

RALLY DAYS FOR YOUNG PEOPLE.

The Secretary of Young People's Work of Fayetteville Presbyterian Auxiliary, Mrs. D. H. Shaw, sends a splendid report of her "Rally Days."

These rallies were held at Manchester, Center and Jackson Springs on June 17, 18 and 20. There were two sessions, morning and afternoon, with an hour and a half intermission, when a "picnic dinner," to which the delegates contributed by each bringing a basket, was served by the hostess society and greatly enjoyed by all.

The attendance was about five hundred, seven of the nine counties in the Presbytery sending delegates. Ida Mills church sent the largest delegation.

The programs for Manchester and Center were prepared by Mrs. Shaw. Mrs. W. L. Wilson arranged the program for Jackson Springs. The meetings were largely in the hands of the young people; the devotionals conducted and greetings and response given by them. Special music given by delegates from different societies, solos and choruses. The girls gave at two of the rallies a dialogue, "The Tale of Boxes."

The most notable feature of the program was the reports from delegates to the Young People's Conference at Charlotte. Ten of these young people gave these reports. Their subjects were: "Our Platform Speakers," "The Morning Watch," "Vesper Service," "Making Life Count," "Students' Conference Hour". One young girl gave a general sketch of life at the Conference, and another summaries of a number of courses and addresses.

Wonder how many of our Presbyterials follow up our Conferences for young people by giving the delegates an opportunity of passing on to groups of societies the good they have gotten from the Conference?

The Woman's Auxiliary of the First Church, Fayetteville, gave at one of the meetings "The Survey Pageant," which took up each department of the Survey and made it attractive and instructive. It showed what was in the Survey and how to use it.

Mrs. Shaw talked on Mission Study books and the scholarship in "Student Loan Fund" that the young people in Fayetteville Presbyterian are taking for their special work this year. At Jackson Springs she spoke on the Conference at Queens College.

The Presbyterian secretary of Literature was at all of the rallies; she called attention to the splendid missionary literature that is gotten out for young people now, especially recommending "Mook" for study the coming year, and urging mission study classes.

Miss Mabel Hall, who attended the three meetings, gave wonderful visions to these young people of the possibilities of service in the life of a Sabbath School missionary in the mountains. Miss Davis, at Jackson Springs, gave some im-

pressions of Korea and the Koreans, telling of the heroism of Korean Christians in the face of persecution.

Rev. Charles Bailey and Rev. Dougald McIntyre gave exceptionally good sermons to the young people. Rev. J. K. Roberts made a devotional talk, his theme being, "As we have had the best in life, we should pass it on to others." Mr. J. T. Johnson gave a talk on "How Young People Can Help Their Pastor," saying only nice things about him, coming out to hear him, being sociable with him, and paying him. Lieut. (Rev.) Eugene Alexander talked most interestingly on "The Doughboy."

Such a program of course meant a great deal of hard work on the part of the secretary of Young People's Work. She has not, I am sure, wanted a minute of her time back since seeing the interest and enthusiasm of the young people evidenced by their willingness to take their parts in the program and the wonderful attendance.

Please save the copy of the Standard with Mrs. Robinson's statistics. We want to say something about them next week.

Church News.

(Continued from page 18)

President Clyce is giving much of his time to the active work of the campaign. Austin College confidently looks forward to next year as one of the best in her history.

VIRGINIA.

West Hanover Presbytery—The Elon and Pedlar Mills Presbyterian Churches in Amherst County gave a cordial welcome to their new pastor, Clyde J. Walsh, who arrived on May 24 to take charge of this end of the field in Amherst County. The Ladies' Aid Society of Elon Church is raising funds to enlarge the church building, adding a recess to the pulpit and also a session room. Work on the manse at Elon also will be begun soon. The Sunday schools at Elon, Pedlar Mills, and Morris School House are going in full swing, but an epidemic of whooping-cough has kept down the attendance to a considerable extent. Miss Mary Glauber, of the Assembly's Training School, is doing excellent work in the Morris School House community this summer.

South Boston—On Sunday, June 29, our session ordained and installed Mr. J. O. Lovelace elder and Messrs. Jno. Harris and C. W. Walters deacons.

Rev. W. T. Doggett, of Danville, was present by invitation and preached a strong sermon on "The Covenant of Peace."

Mrs. S. D. Walton, of Farmville, had recently addressed the ladies of the church upon the Assembly's Auxiliary plan and, pursuant to that idea, the ladies met and proceeded to organize. Mrs. T. F. Fry was elected president; Mrs. Carrie Clarke, vice-president; Mrs. Geo. Stover, secretary, and Mrs. Chas. Brookes, treasurer.

Electric fans have recently been installed and the work of collecting funds and securing plans for a modern Sunday school room is making progress.

The pastor's salary had been increased three hundred dollars and in March an additional bonus of two hundred dollars was added. In these days of H. C. L. this is appreciated by the pastor.

Mrs. Mary S. Haines, who had been our efficient choir leader for some years, recently removed to Norfolk, leaving a host of friends and carrying with her as a token of our regard a handsome wrist watch. C. W. Maxwell.

The disciples when they were fishermen spent much time in mending their nets. They knew they could not get their fish if the nets were full of holes. There is much need of mending our nets if we want to be fishers of men. An inconsistent walk, a foolish tongue are holes in the net of our character through which sinners slip back into the sea of worldliness.—Ex.

Marriages and Deaths

Marriages.

Dupuy-Younger—At the home of Mr. J. C. McSween, DeFuniak Springs, Fla., on May 27, 1919, by Rev. Daniel J. Currie, Mr. Samuel Worth Dupuy, of St. Louis, Mo., and Miss Ruth Younger, of Baltimore, Md.

Weaver-McDonald—At the home of the bride's mother, Mrs. L. C. McDonald, DeFuniak Springs, Fla., on June 18, 1919, by Rev. Daniel J. Currie, Mr. William E. Weaver, of Pensacola, Fla., and Miss Helen McDonald, of DeFuniak Springs, Fla.

Neathery-Kleabert — In Richmond, Va., June 7, 1919, by Dr. F. T. McFaden, Alisha Cassada Neathery and Rosa Agnes Kleabert, both of Richmond, Va.

Stone-Bolen—In Richmond, Va., June 14, 1919, by Dr. F. T. McFaden, Raymond E. Stone, of Betterton, Md., and Dorothy E. Bolen, of Richmond, Va.

Kindred-Kindred—In Richmond, Va., June 19, 1919, by Dr. F. T. McFaden,

Alexander G. Kindred, of Flagstaff, Arizona, and Margaret W. Kindred, of Richmond, Va.

McDowell-Hewitt — In Richmond, Va., June 24, 1919, by Dr. F. T. McFaden, Thomas B. McDowell and Edith R. Hewitt, both of Richmond, Va.

Deaths.

McNeill—Mrs. Jane Smith McNeill, wife of J. A. McNeill, of Laurel Hill, N. C., departed this life June 27, 1919, after several months of declining health. She was born April 19, 1860. She was a faithful and zealous member of Aberdeen Presbyterian Church.

Ramsaur—Died May 30, 1919, at Grace Hospital, Morganton, Mr. George Shuford Ramsaur. He was born in Lincoln Co., June 30, 1863, was married July 29, 1891, to Mrs. Annie Forney Corpening, who with the following sons and daughters, all grown, survive: Wm. Forney Ramsaur, who had been in Germany with the Army of Occupation and returned

home six days after his father's death; Mary, Lewis, Clarence, Kate, Kana and Sallie. He was an elder in Quaker Meadow Presbyterian Church. Truly a good man, as he was generally spoken of, a kind husband and father, has gone from us.

Donnan—Died in Richmond, Va., May 21, 1919, Mrs. Lizzie Glenn Hunt Donnan, wife of John Donnan, of Richmond, Va. Mrs. Donnan was born in Milton, N. C., the daughter of Mr. and Mrs. Eustace Hunt. For thirty-two years she and her husband have walked together, in happiness and joy, illustrating all the true characteristics of a Christian home. A true helpmeet she has been, and a devoted Christian woman. A loyal member of the First church, and helpful in all good works, she was a tower of strength to her husband and a source of encouragement to her pastor. When the end came she was ready to answer the call and have her faith lost in sight and her hope in fruition. Her funeral services were conducted by Dr. McFaden from the First church in the presence of many of her friends and loved ones. Her works do follow her.

Children's Department

LIVES ON A FARM.

Dear Standard:

I am a little girl ten years old. I go to Sunday school every Sunday. We have church once a month. Mr. P. L. Clark is our preacher and we like him fine. I live on the farm and we have lots of chickens and pigs. I have a little sister and her name is Lucile, and I have a little brother. His name is Forest. Your friend,
Burgaw, N. C. Mildred Mallard.

LIKES THE LETTERS.

Dear Standard:

I am a little girl eleven years old. I have a dear little baby brother. His name is Charles. He is so sweet. I go to Sunday school every Sunday I can. My teacher's name is Miss Annie Williams. I like her fine. My Daddy takes your paper and I like to read the letters and stories. This is my first letter to the Standard. I hope my letter don't reach the waste basket. Your little friend,
Parkton, N. C. Anita McNatt.

One can buy ten cents' worth of almost anything now for thirty cents.—
Toledo Blade.

GRANDMOTHER'S END OF THE ICE CREAM.

Grandma dropped wearily into a chair. Her sweet face was full of the little tired lines that were nearly always there on Tuesdays. She held up one slender hand with the fingers spread.

"Churning's done—thumb," she said, folding down the thumb, "Ironing's done—first finger; beds are made—thimble finger; dishes washed—ring finger."

Only the little finger was left, standing up in the wobbly, little-finger way of standing up.

"The little finger stands for dinner," smiled tired Grandmother. "That isn't done! Now when one has company, I wonder what one gets for dinner"—

There was a stir across the room. The "company" with one accord scrambled to its feet and formed in line.

"Ice cream!" in chorus.

"O," said tired Grandmother. Then she said, "O," again. She had not thought of ice cream! Dear, no, not ice cream! She lowered her spectacles from her pretty white hair to her nose and glanced up at the clock.

"It's after ten," she said. "It takes a good while sometimes to freeze ice cream. I don't suppose the company

would like it unfrozen? There's some nice soft custard out in the pan—"

The company made a wry face—three wry faces.

"That wouldn't be ice cream, Grandma," pouted Olive.

"Nothing but just custard!" pouted Terence. Terence was Olive's twin and always did the things she did. The third "company" was little Puss-in-Boots.

"I'd ruvver have I-scream a good dealer," Puss said.

Tired Grandmother got up stiffly, a patient smile on her dear old face, then sat down again with a sudden twinge of rheumatism. Olive was afraid it meant no ice cream for dinner, and Olive was ice cream hungry. Weren't all three of the company ice cream hungry? Hadn't they talked about having it sure when they went to spend the day with Grandma? Grandma always gave folks two saucersful—

"We s'posed we'd have it," Olive said in an injured tone.

"Yes, we s'posed," said Terry in exactly the same tone.

"Because we're company, that's why. We s'posed you'd give your company"—

"Ice cream," smiled tired Grandmother. "Well, dears, you shall have it, but you will have to wait till supper

—it's too late to freeze it for dinner. Will supper do?"

"O, yes'm, thank you," Olive said politely, and of course Terry said, "O, yes'm," politely, too. Supper was farther away than dinner, but it would do. And custard was pretty good for dessert. The company was not greedy—just ice cream hungry. Usually it was quite a thoughtful company and noticed the little tired lines in Grandmother's face, but not today.

Grandmother got dinner and cleared it away. It seemed to her she grew tired and tired. It was lucky nap time was so near—dear, dear, she had forgotten the children's ice cream!

"If Father was only at home to chop the ice!" she sighed gently. Grandfather's being away made it so much harder—he always knew just how much salt to mix with the ice, and he always turned the crank of the big freezer.

Grandmother turned it alone today. She made the cream and packed the ice around it, and turned—turned—turned. Something must be wrong. Why didn't the cream begin to stiffen? The tired old arms throbbed with pain. She counted one, two, three, four—she would not stop to rest till she got to a hundred. But she did stop at fifty. She got more ice and chopped it in the chopping tray—more salt and mixed it in. Then she turned again and counted. This time she counted twenty-five between rests. It was cooler out on the back porch under the vines, and she dragged the freezer and the kitchen chair out there.

"Creak, creak, creak—one, two, three, four—creak, creak, five, six, seven. Still the handle went round just the same, and tired Grandmother knew the cream had not yet thickened.

The company was playing housekeep out in the grape arbor. It was pleasant and rustly out there, with the leaves everywhere whispering things to each other. Olive said it was beautiful spending the day at Grandmother's, wasn't it? And Terry said, wasn't it!

"And there's I-scream a-comin'!" chanted Puss-in-Boots.

"Goody!"

"I'm glad we asked for it, aren't you? Grandma might not have remembered our—our ice cream 'tooth.'"

"Teeth," corrected Olive—"yours and mine and Pussey's. Yes, indeed, I'm glad we remembered!"

"I hope there'll be chockerlate in," Puss said, "and that 'minds me to wish we'd asked for two kinds."

"I wish we had!"

"Maybe we can now—come on, let's hurry like everything!"

The company was in good racing trim. There was a scurry of nimble little feet and the three little housekeepers arrived, breathless, at the back porch. Olive got there a little in advance.

"O, Grandma, can't we have two kinds of ice"—then she stopped. A strange little change came over her round, brown face. For an instant she looked at tired Grandmother in the

kitchen rocker, then noiselessly she sped away to meet the rest of the company.

"O, sh, sh, sh!" she panted softly, "you come with me, but sh! Don't do a thing but look at Grandma."

She was fast asleep in the old stuffed rocking chair. Her head had fallen back a little, sidewise, and her dear old face wore a patient look. The weary old fingers had released their hold on the crank of the big red freezer.

"Sh!" whispered Olive, but there was no need of it. All the company was sh-ing. They stole away on tiptoes back to the grape arbor.

"She's very tired," Olive said severely. "Aren't you 'shamed of yourselves for asking for ice cream!"

"My gracious! You went and asked the first ask yourself, Olive Tripp! And if you've gone and most killed Grandmother!"

"O, it was us all! We've all most killed her!" wailed Olive in sudden remorse. "And she's the dearest, grandmotherest Grandmother! We never thought of her end o' the ice cream."

"No, we never"—groaned Terence.

"We just thinked of our end—O, my shole!" Pussy lamented.

They lapsed into shamed, gloomy silence. It was awful to sit there in the grape arbor and feel like—like—pigs! And what made it worse, they could distinctly hear a grunting sound in the direction of Grandpa's pigpen.

"They sound like relations," Olive groaned.

When Grandmother woke up in the late afternoon, the first thing she saw was a jagged piece of white wrapping paper propped up conspicuously on the top of the freezer. It was covered over with great lead-pencil words. She felt in her soft white hair for her glasses and read it—not once, but twice, three times.

"We are Pigs but Pussy is onley a little one. We never thort of your end of the ice cream. We have gorn Home for Fear youl finnish making it and it would Choak us. Please dont Wake Up but keep rite on Resting. We are sorry weve most kiled you, Honest.

"Terry and Me and Puss."

"The little dears!" rested Grandmother murmured.—Annie Hamilton Donnell in Congregationalist and Advance.

THE CATERPILLAR'S WISH.

A dark, brown caterpillar, with stiff black hairs standing out upon his back, crawled slowly along the ground.

"I wish I wasn't plain and ugly," he complained. "All those beings called people hate me. I wish I was beautiful so that they could admire me, as beautiful—" he gazed about him—"as those flowers over there. I wish I didn't have to crawl on the ground. I wish I could walk, or no, I want to fly and go flitting about in the air as the birds do."

"You shall have your wish, little caterpillar," promised a sweet voice, and, looking up, he beheld the kind face

of Mother Nature gazing at him. "You shall be as beautiful as a flower and shall fly like a bird. Only be patient and wait."

Did she really mean it? The caterpillar could hardly believe her words. He was about to ask more questions, but dear Mother Nature was gone. It could not be true. He as beautiful as a flower and able to fly like a bird! And yet she had said it would be so. He would trust her words.

For days afterward he crawled about upon the ground. Sometimes he wondered if he were beginning to gain his beautiful colors, but when he heard the children exclaim, "See that horrid caterpillar!" his hopes were dispelled. When he tried to rise from the ground, thinking that his wings might be starting, he found all his efforts in vain.

Finally he felt a change coming over him. Obeying an instinct within him, he spun a little knob of silk to which he hooked his hind legs. Then his skin split open and wriggling his way out of it he fastened himself securely to the silk knob where he hung suspended from a twig to which this was attached. He felt now that he was about to die. Instead of attaining his wish he must end his existence, and he had never been anything but a crawling worm. Mother Nature had deceived him. But even as he seemed to sink into the sleep of death he heard her soft voice as she bent over him:

"Hope on, little caterpillar. Your wish will yet come true."

He did not know how long he remained in this state, but one day he aroused from his slumber. He was not dead after all. He must break his bands and see what further thing awaited him. As he made the effort the covering which encased him split open and he crawled forth upon the twig in the same manner in which he had always done. But then he began to feel new life flow through his body. Something seemed to protrude from his sides and to expand moment by moment. He found that he could move these and he waved them gently up and down. Then a thrill passed over him. Were these wings which he had acquired during his long sleep? He spread them forth; and the next instant he was sailing off into the air like the bird he had wished to be. As he poised upon a flower stalk to rest some children passed by him.

"See that handsome butterfly!" cried one.

"What pretty colors!" exclaimed another. "Look! his wings are bronze and have a yellow border with a chain of blue spots inside. There are yellow streaks on his upper wings, too. He's as pretty as those flowers."

The happy insect again raised his new wings and flew away. He was no longer a caterpillar. He was a butterfly, as beautiful as a flower, and with wings which enabled him to fly like a bird. Mother Nature's words were true after all.—By Edith M. Larrabee.

DEATH ABROAD IN BEIRUT.

There is at least one city in the world where there aren't any dogs, and that is Beirut, Syria. Most of the dogs have been eaten by the hungry population; the rest have starved to death.

This is according to Dr. Howard S. Bliss, president of the Protestant Syrian College at Beirut, who has arrived in this country. Ordinarily, he says, dogs are the natural scavengers of Syria, and are to be seen in large numbers in every town and hamlet. Now, in Beirut, they have disappeared entirely.

"Hundreds were dying every day in Beirut," said Dr. Bliss. "One could not step out of the college grounds without coming face to face with starvation and death on every hand. The heart-rending part of it was that we could do nothing for the starving multitudes who came to the college daily begging for help, for while we had so much more than they, our supplies were insufficient for the 250 students in our care, and they were our first responsibility.

"When you think that we were so invoverished that we had to turn our suits and improvise shoes from old foot-

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balls you can imagine the extremity of the poor who had sold all they had for food—even their beds. Many families had but one real garment left, which they would take turns in wearing to go out begging for food. The others would remain indoors. I have seen human beings scratching in the dust of the

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dour for bits of grain, which they would devour eagerly.

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The relief work in Syria now is handled by the American Committee for Armenian and Syrian Relief, which has accomplished a great deal, in spite of the difficulties of transportation. It was this lack of transportation facilities, according to Dr. Bliss, that was responsible in large measure for the famine. As an illustration of the difficulty of communication, Dr. Bliss told of a man of means who, during the war, could not get to his home. When he finally succeeded in reaching it, he found that his wife had died of starvation, and his children were wandering the streets begging.

Dr. Bliss said that the needs now are homes for the refugees and orphanages for the children. There are thousands of orphans, he said. Their parents died of disease and starvation.

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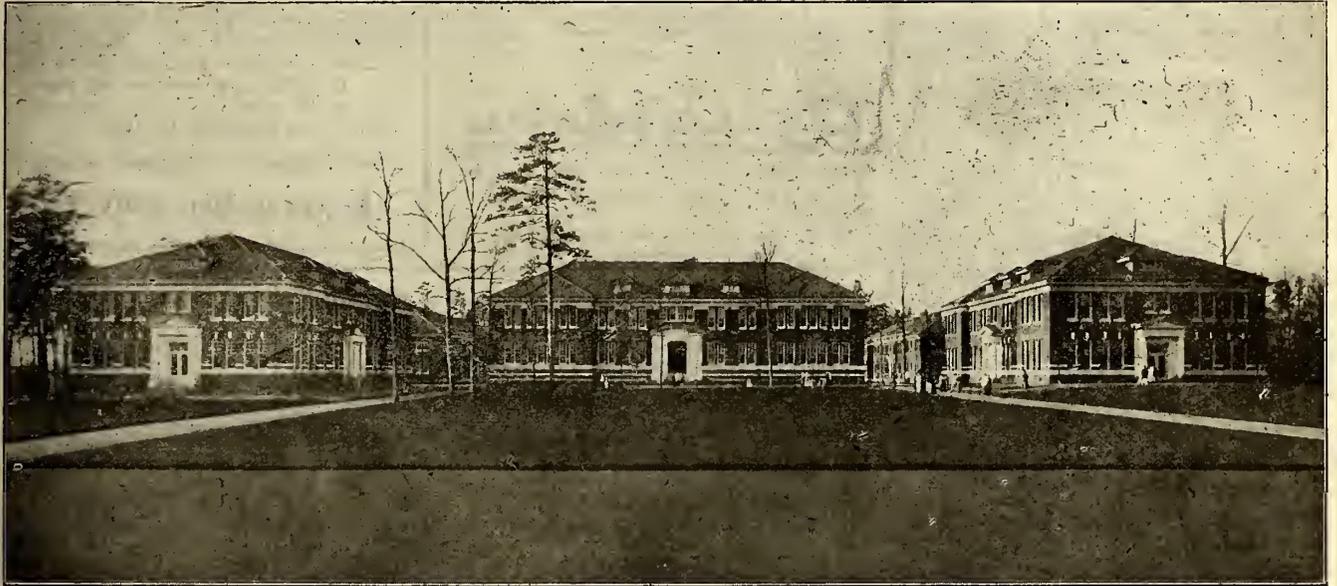
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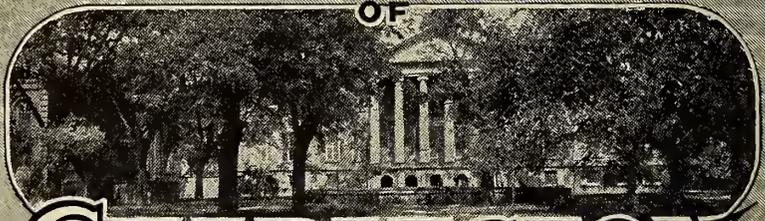
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(Continued on Page 30)

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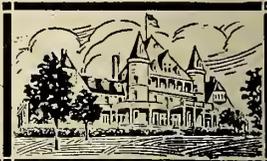
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(Continued from Page 27)

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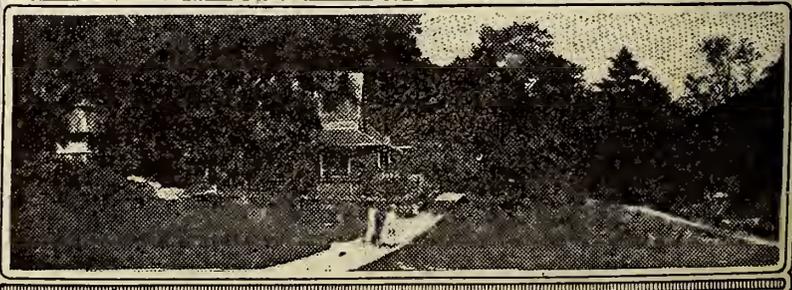
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COLLEGE SPIRIT: The boys work in season and out for a "Bigger and Better Davidson." The typical Davidson student, or alumnus, is loyal, enthusiastic, and successful in whatever he undertakes.

Y. M. C. A. SECRETARY will be continued next year. Rev. R. W. Miles, General Secretary, will be a big factor in the boys' college life.

LITERARY SOCIETIES at Davidson have a rightful place on the campus. Davidson has contested 20 intercollegiate debates and has won 14, or 70 per cent. The student gets a fine parliamentary training.

IN ATHLETICS Davidson has football, baseball, tennis, track, golf, outdoor gymnasium, large new gymnasium, R. O. T. C.

MUSICAL TALENT has expression and development through the Glee Club and Orchestra, an enthusiastic organization that furnishes music for public functions at the college, and gives concerts each year in other towns and colleges.

Students find the climate bracing and beneficial, and the social atmosphere friendly and congenial.

EXPENSES Exceptionally Reasonable.

OLD STUDENTS have registered for next year from the following states: North Carolina, South Carolina, Florida, Mississippi, Maryland, Alabama, Tennessee, Texas, Arkansas, Virginia, Georgia, W. Va., D. C., La., China and Japan.

NEW STUDENTS from the following states: N. C., S. C., Ga., Fla., Tex., Va., W. Va., Tenn., Miss., Ala., Mo., D. C.

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DAVIDSON COLLEGE

Davidson : North Carolina

Sparkles

The Ticket Chopper.

She was a ticket chopper, and every day
 She passed her working hours
 In the bowels of the earth,
 Counting blue paper slips that fluttered
 Into a glass box.
 She had relieved a man for war
 And now—
 Whether he came back or not,
 She meant to stick.
 And Mrs. Jones and Mrs. Brown
 Rustling by,
 Looked back whispering
 "Sixty a month I'd give her
 And her keep,
 If she would come and cook,
 Or sweep,
 Or wait upon the door."
 But the ticket puncher hearing,
 Grinned derisively,
 For she did not mean to cook,
 Or wash or sweep
 For anyone again
 Ever.

There was a guard,
 Big and blond, who clanged
 The doors of the express,
 And one day smiled,
 The next day winked,
 And after that they walked out in the
 Park.
 Now the erstwhile chopper cooks,
 Washes and scrubs,
 Yet draws no pay at all,
 For the ways of nature are immutable.
 And the man who went to war
 Has got his job.

—Josephine Hemsley, in Life.

Quit Scores.

Church Usher (confidentially): That
 woman I just seated is Mrs. Stuckup.
 She had me sent around to the back
 door when I called one day on a busi-
 ness errand and made me transact the
 business through a servant, too. But
 I've got even with her.

Friend: You have given her one of
 the best pews in the church.

Usher: Wait an hour. She's right
 where a stained glass window will
 throw a red light on her nose.—London
 Ideas.

Who's Got It?

"What is worrying you now?"

"Oh, nothing much," replied the man
 who is perpetually pensive. "I am
 merely trying to figure out what has be-
 come of all the daylight I saved since
 we set the clocks forward."—Washing-
 ton Star.

"Pa, what is a Socialist?"

"A Socialist, my boy, is a man who
 thinks he ought to have as much as you
 have."

"But supposing he is earning more
 than you are, dad?"

"Then, my boy, he ceases to be a So-
 cialist."—Louisville Courier-Journal.

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 paid. If he can't earn enough for family use and the nest egg for
 the future, he made a sad mistake as to family, else he should
 change his calling instanter.

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 must help. It furnishes the "sure cure," but boasts no regrets at
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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., July 16, 1919.

No. 28.

Tonight.

For all who watch tonight—by land or sea or air—
O Father, may they know that Thou art with them even
there.

For all who weep tonight, the hearts that cannot rest,
Reveal Thy love, that wondrous love which gave for us
Thy best.

For all who wake tonight, love's tender watch to keep,
Watcher Divine, Thyself draw nigh, Thou who dost never
sleep.

For all who fear tonight, whate'er the dread may be,
We ask for them the perfect peace of hearts that rest in
Thee.

Our own belov'd tonight, O Father, keep, and where
Our love and succor cannot reach, now bless them through
our prayer.

And all who pray tonight, Thy wrestling hosts, O Lord,
Make weakness strong, let them prevail according to Thy
Word.
—Canadian Churchman.



Editorial



The Deacon.

“RESIST the devil and he will flee from you. Resist the deacon and he will fly at you.” This witty reflection on the deacon is ascribed to Mr. Spurgeon. It does little credit to the genius of that great man. While evidently meant as a reflection, it turns out on inspection to be anything else. It credits the deacon as acting in a way exactly the opposite of the devil. And since when has this been considered as reflecting on a man? If the devil goes one way, and the deacon the other the presumption of right is in favor of the deacon.

The office of deacon is a great office and the man who worthily fills it is entitled to high honor. “He purchases to himself a good degree and much boldness in the faith which is in Christ Jesus.” The nature and scope of the office are such as to enable the worthy occupant to render most valuable service to the cause of Christ. It is a serious mistake to think of the office as quasi secular, and demanding, therefore, for the proper discharge of its functions men of merely good natural gifts. It is in the highest degree spiritual, for while it has to do mainly with what are called the temporalities of the Church, it is to deal with these for the promotion of spiritual ends. Hence the Apostles in designating the character of men for the office stressed in the strongest manner the spiritual. The result was the selection of such devout souls as Stephen, the first Christian martyr, and Philip, the Evangelist. The Church of later days has suffered from not following Apostolic example.

We note with interest a movement to magnify the office, and to enlarge its practical scope. The Presbytery of Central Texas overtured the last Assembly on the subject, and the response of the Assembly was to appoint an ad interim committee to consider whether the deacons might not be so related to the superior courts of the Church as to relieve these courts of the task of looking after finances, so that they might make their meetings more inspirational and devotional. This would seem to be well worth considering. Why confine the duties of the deacon any more than the duties of the elders to the local church? After they have been intrusted with the finances of the local church, why should these be taken out of their hands, to be managed henceforth in Presbytery, Synod and General Assembly by preachers and elders? Why should not a deacon be the treasurer of Presbytery or Synod? Why should he not have some advisory relation to the committee of systematic beneficence? Why should not the deaconate have large representation on all of our executive committees?

By restricting the deacon's duties to the local church, his vision is confined to a narrow sphere, and his interest is not likely to extend beyond his vision. It often happens that the Board of Deacons feels a languid interest in, if it does not flatly oppose, the larger schemes of beneficence proposed by pastor and elders. We have known of cases of deadlock because the deacons positively refused to co-operate with the session. May not the lack of enlarged interest on the part of deacons be due to the fact that they have never been brought into official contact with the larger affairs of the Church? Could they attend the higher courts of the Church and hear the discussions, and have some humble part in devising and administering the larger affairs of the Church, would not this broaden their vision, and likewise their interest?

The Church is one. The local congregation is a part of the whole Church. The work of the deacon in the local

congregation is vitally related to the work of the entire Church. But being restricted to the little sphere the deacon does not see this vital relation, nor concern himself about the work of the whole. He has to do with only one little cog in the machinery, and consequently can hardly be expected to feel a lively interest in the operations of the machinery as a whole.

Whether it is practicable to devise a plan by which the deacons can be brought into a workable relation to the higher courts of the Church remains to be seen. Doubtless the Assembly's ad interim committee would welcome suggestions. The authors of the overture from Central Texas Presbytery might give the committee and the church at large the benefit of what they had in mind.

Fluency as an Asset.

There is nothing a young preacher desires more than fluency of speech. Indeed the preacher of the family is often chosen because he is fluent, and many a young man has failed to obey the call to preach because he was conscious that he lacked fluency, and therefore was unfit for public speaking. Of course a fluent speaker is more agreeable to the ear than one of slow speech, and fluency as a side line is an excellent addition to a preacher's make-up.

The fluent man, however, has his handicaps. Moses and Aaron were two brothers who differed in that respect. One was fluent and the other was slow of speech, yet one moved men, while the other played second fiddle. One did the talking, but the other did the acting. The temptation besetting the fluent man is to depend upon his ability to talk, which builds up a temporary popularity, but being devoid of thought, he soon moves on. We recall a man in our earlier ministry of fine presence—straight, six feet and over, handsome face, and a glib tongue. It was, however, “a voice and nothing else.” He would flourish for a time and then move on to new fields and new hearers. He was a ministerial Bedouin, leading the life of a nomad.

The natural mind craves succinct statement of truth, because it not only is more easily grasped, but it leaves the hearer an opportunity to supply what is lacking, which is an implied compliment to his intelligence. The jury style is suitable to the pulpit only to a limited extent. The truth should be stated clearly in language that the common mind can grasp, but the hearer should not be wearied by repeated repetitions, by going over the same ground with different words. We once knew a young preacher who could give the same notice in several different ways, while another would spend fifteen minutes in making his point, and the next fifteen minutes in serving up the same ideas clothed in different words, which was not only a weariness to the flesh, but an insult to one's intelligence.

Lord Brougham once apologized for writing a long letter on the ground that he was too busy to write a short one. There is a most useful lesson for the young preacher in that remark. Take your time to work out your thoughts and then present them in as few words as you can use, in order to make the thoughts clear. Cut out all unnecessary adjectives and declare war against the synonyms, and your people will arise and bless you. What has been said of the sermon can with double force be said of the contributions to the Church paper. Men refuse to wade through a pile of words to find an idea. Let the idea be conspicuous, and use the words only as vehicle for presenting the idea. When Tallyrand said that words were of use only to conceal thought, he did not intend for us to use them for that purpose.

The Anti-Sabbath Drift.

Those who make a study of the religious life of our days are bound to be impressed by the growing disregard of the Sabbath by the people at large. We are fast drifting toward the Continental Sabbath, though history has given us many proofs of its dangers. There are people of high station in life who rarely, if ever, are seen in a Church, but who spend the Sabbath day in a round of visiting or entertaining. The game of golf has somehow acquired an odor of sanctity, and church officers feel that it is a game of such respectability that it can be played on the Sabbath without infringing on the Sabbath laws. This were bad enough, and for some time past we have viewed the encroachment of this class of men, and trembled at the consequences.

When, however, we find that the ministers of our churches and church papers of great respectability are trying to minimize these offenses, we may well ask what the end will be.

A Church paper representing the great Congregational Church of New England, in an editorial pleading for a liberalizing of our Sabbath laws, has this to say: "We very much doubt if the Church ought to take the position that all games on Sunday afternoon, especially in crowded industrial communities, ought to be tabooed." In Worcester, Mass., the question of a more liberal construction of the Sabbath laws aroused such public interest that after a public meeting on the subject the churches through their ministers were heard, and the sentiment of the hearing was in favor of more liberal Lord's Day laws. Many of the ministers pleaded for more liberal laws permitting amateur sports, under proper regulation.

As New England has always been more progressive along theological and ultra moral lines than the South, we were not much surprised, but when such a paper as the "Continent," of Chicago, that enters the homes of many of our ministers and elders has, in its editorial, entitled "The Sabbath for Man," we are alarmed. He begins by saying that the Church today is uncomfortably uncertain with regard to Sabbath observance. He describes the Puritan Sabbath as coming from the priestly idea, not from the prophetic. It was a day when there were to be "no smiles, no cheer, no gayety or mirth, only a solemn waiting before God until the time He claims is past."

Opposed to this he gives what he thinks was Christ's idea, as expressed in the words that the Sabbath was made for man. There is much in this editorial that is fine. Yet there is an under current that seems to imply that the writer is drifting away from the idea of the Sabbath that has made the men of the past men of moral might and backbone, and that has given to the Presbyterian Church the unconscious homage of ecclesiastics and statesmen.

If we were asked to point out the exact statement that was wrong we could not do so, yet we do not like the article. It leaves one under the impression that the writer is on the fence, ready soon to get over among the liberals. We of the Southern Church, as we intimated some weeks ago, cannot cast stones at our sister churches—because we too have some who are drifting. One indeed has been swept from the old moorings and is far from the rest of his brethren.

It is easy enough to point out the danger, but not so easy to show the remedy. Church courts may warn and pastors may plead, but still the people will sin. Let each Christian resolve to go back to the old idea of the Sabbath. It may be a relic of the priesthood, yet it has hitherto borne good fruit. No man becomes weaker in morals or less respected because he is strict in his observance of the Sabbath, but on the contrary the strictest observer of the Sabbath that we

ever knew made an indelible impression upon the wickedest and most worldly of men.

Read the promises to those who keep the Sabbath, and then ask yourselves if golf playing, baseball, joy riding or Sunday entertaining would satisfy the Lord, if you claimed those promises.

Heavier Penalties Needed.

There are more puzzling questions in all that concerns the liquor problem than man has dreamed of in all his philosophy. It has always been so—and now that prohibition is national, these questions increase. In the old days the law licensed a man to sell liquor, and then punished the man who drank liquor and committed a crime. It gave the sanction of the law to liquor selling, and then taxed the people for means with which to build jails and penitentiaries in which to confine those who committed crime under the influence of licensed liquor, and it also levied a tax to build poor houses and insane asylums, the great need of which depended upon the licensed liquor traffic.

Now that prohibition is here and it has become a crime to sell liquor, the law imposes a slight fine upon the seller who by the sale of liquor realizes tenfold more than he is fined. Whether under the license system or prohibition, the State is still doing business at the old stand, and is making money through the sale of liquor.

Recently in this city a negro, crazed by drink, shot his wife through the head, killing her instantly, and then wept over his act. He will probably be electrocuted, while the man who sold the whiskey, if caught, will be fined, if a white man of any prominence, or sent to the chain gang if poor or black. What we need in this State is an aroused public sentiment that will place in authority men who act not from silly and soft sentiment, but from a strict moral impulse—men who will make law a terror to evil doers, as the great Apostle said it should be. The Mexican State of Sonora evidently has no sentiment in its laws. It has lately made an anti-liquor law that makes death the penalty for selling liquor. If rigidly enforced, it ought to be effective, and should result not only in stopping an evil, but also in effectually disposing of a very undesirable element of society.

Since writing the above we read in the proceedings of the Superior Court, now in session, that Judge Shaw, that upright judge, is giving heavier penalties for violations of the liquor law. To him be the thanks of the people.

The Educational Campaign.

North Carolina Synod has under way one of the most ambitious campaigns for education ever inaugurated within our bounds. The day for big things has come, and the world looks for big things, and during the past four years the world has done big things. The Church does not propose to be distanced in the race, so in every Church of all denominations they are asking for great sums, and the people are giving freely.

The Episcopalians first set the pace. Then the Baptists in the South caught the fever, the Methodists are not far behind. From time immemorial the Presbyterian Church has been the leader in education. If we get what we ask, we shall not lose our rank.

Dr. Melvin has a band of skilled and consecrated workers, who have never yet been defeated in any canvass. That Dr. Melvin is not only a veteran in such campaigns, but is a skillful leader, can be shown by his advertisement in our last issue. We do not know when we have read an advertisement more admirably worded. It appeals to the conscience, and no reader can lightly pass it by. It will stick in the memory and appeal to the conscience. If you failed to see it, look up our issue of July 9 and read it.



Contributed



John Bunyan Shearer, D. D.

An Appreciation.

By Dr. C. R. Harding.

AFTER weeks not to say months of long and lingering illness in which the strong and vigorous constitution that was his by inheritance gradually gave way, age enfeebling his body and disease sapping his vitality slowly but steadily, the venerable and greatly beloved Dr. J. B. Shearer was called from earth to heaven and entered into the eternal rest at 8 o'clock Saturday, June 14. He lacked only a month and five days of being 87 years old. The funeral services were conducted Monday afternoon in the Davidson College church by Rev. Dr. C. M. Richards, assisted by Rev. Dr. Wilson McKay, of Sumter, who paid a beautiful tribute to the deceased. Remarks were also made by President Martin and Dr. C. R. Harding.

Though for the past several years Dr. Shearer had been practically an invalid, though only during the past session had he failed to conduct a lecture course in the college, yet his removal from this college community and from the circle of his colleagues in the faculty and from his place as counselor and friend of students and teachers, of the young and the old of this vicinity, marks a distinct loss in the life of Davidson and removes a figure that in college and in town, in church and in civil life was a conspicuous and commanding one for thirty-one years. His work, however, had already been done and his life of pronounced usefulness and service long since rounded out, so that in these later months there was remaining only the benediction of his presence and the blessing that the godly, pious life of a great and noble man of God drawing to a peaceful and serene end brings to those that come within its hallowed influence.

In many particulars John Bunyan Shearer was a great man. His physical greatness, his tall commanding figure, such it must have been before disease laid its hand upon him and made a stoop in his broad shoulders, was but indicative of the commanding intellect, the virile, active brain and noble heart that characterized the man.

His reputation as a preacher, as an educator, as an administrative officer, as a leader in the thought and enterprises of the church, as practically the founder of the chair of the English Bible in the Christian schools and colleges of the Southern Assembly, not to say of the Union—a man who has left his impress upon the church, notably in all its educational departments and fields of activity, does not depend upon any posthumous eulogy. Truly it may be said of him—if any seek his monument, let him look around. He has written his own eulogy, he has erected his own monument, he has placed on record his own achievements not in one place only but in many, not in one way simply but in divers. He has done this in the buildings he erected with his own money on the Davidson campus, on the Mitchell College campus and on the campus of the Southwestern Presbyterian University, not to speak of the hundreds and thousands of dollars that he has contributed during his long life to help others build churches, and schools, and hospitals.

He has done this again in his published works, books written in defence of the Christian religion, in support of "sound doctrine," in behalf of Church and Christian Education, in the exposition and scholarly unfolding of some of the great truths and teachings of the Holy Scriptures, in college text books designed for systematic study of the English Bible.

He has done this still again in the impress that he has left upon hundreds of students that have sat under his instruction in the class room and listened to his lectures, many of these same students the beneficiaries of his liberal and generous gifts of money to them individually and many

others of his fatherly counsel, of his gentle and kindly, but serious admonitions and of his shielding, gracious protection that often held off the severe discipline, the condign punishment that but for his pleas for mercy would have fallen upon them.

Further still his monument stands in the addresses spoken and written in which he argued eloquently for Church and Christian Education, urged the duty of the Church to rally to the support of her institutions of learning, that they might at once be worthy of patronage and by virtue of their excellence stand in fair and generous rivalry with state-supported institutions and at the same time by virtue of the fact that they were distinctly and pre-eminently Christian in tone and teaching, in atmosphere and character, notably in their emphasis on the Bible as a co-ordinate branch of study with the most severe courses of the curriculum, might make an appeal for and to the youth of the church, an appeal that a non-Christian institution with no responsibility or claim to teach the truth of the Christian religion could not possibly make. In this latter field of activity and endeavor it is quite likely that Dr. Shearer did his best and most lasting work. Constantly and with power and eloquence through many years he preached and proclaimed Christian Education with the "Bible on the Pedestal," the paramount need of this age and of every age for the conversion of a sin-darkened world, for the uplift and ennoblement of mankind.

Trained to habits of economy, thrift and simple living these habits remained with him to the end, and a simple, plain life characterized all his days. Somewhat paradoxical as it may seem, he had a genius for making money, in a trade no one could surpass him in honest cleverness, and yet with the grace of God in his heart and a kindly love for and sympathy with all the needy and deserving causes, he had a like genius for giving his money out with a free hand where he believed it would do good.

Useful, noble in the service of his fellows as was the life he lived as preacher, educator, presbyter, one who knew him well and his talent for making money and his grace of liberality wonders whether, had his activity been turned into another channel and he had become a financier and capitalist, devoting his time to money making, this generous giver to the Lord's work would not have accomplished even more good in the world by having set the example of how to acquire and then how to give in spendthrift fashion to all the deserving causes which God has made dependent for their support upon the liberality of His people.

Dr. Shearer was a man of wonderfully simple faith and unquestioning belief in the truth of the Bible. Infidel and rationalistic arguments and attacks upon the inspiration of the Scriptures, though he was familiar enough with them, seemed to make no impression at all upon him; never a jolt or a jar did his child-like faith sustain. So little importance did he attach to the writings and sayings of all those who were wise above that which is written that he was unable patiently to sit down and answer their objections and arguments. He simply brushed them away as one would cobwebs, apparently blind to any force that others equally strong in their belief in inspiration might see in these attacks. Dr. Shearer would not deign to argue other than by ridicule. He would laugh his opponent out of court. The living who must walk by faith alone and who can see only with the eye of faith might well pray for the peace and happiness and joy that such a sublime confidence in God's revealed truth brought into his life.

Dr. Shearer has for so many long years been an outstanding figure in the Southern Assembly and has been so prominently connected with the Church's work, notably in its educational departments that the main facts of his life are on record in many publications. They have appeared in print so often as to call for only the briefest mention here.

(Continued on page 8)

A Record of Fidelity and Efficiency.

Forty-seven years ago a young lady came from Fayetteville to Wilmington, N. C., on a visit, expecting to stay a few weeks, but she liked Wilmington and we liked her, and Miss Nellie Cook's "visit" has lasted nearly half a century. Miss Cook took a class in the First Presbyterian Church Sunday School and became very efficient, so much so that she attracted the attention of Mrs. Joseph R. Wilson (whose husband was then pastor of the church and whose eldest son, Woodrow, is now President of the United States). Mrs. Wilson organized the primary department of our Sunday School (up to that time taught as a class in the school) and called to her assistance Miss Bettie Price, Miss Julia Stevenson (who afterwards married Mr. R. N. Sweet and subsequently died) and Miss Nellie Cook. When Dr. Wilson and his family left Wilmington, Miss Cook was placed in charge as superintendent of the primary department and has held that position ever since. Her skill, her fidelity and regularity and her spirituality have been remarkably noteworthy. In this capacity she has taught little children, they have grown up, and married and have carried their little ones to "Miss Nellie" to be taught. So, for 47 years she has taught and led and influenced in our Sunday School, always present, always prompt, always prepared. Isn't that a wonderful record? Now Miss Cook has resigned. Recently we had a "Good-bye service" in the Sunday School. The teachers and the elders of the church stood around Miss Cook in front while Mr. C. W. Worth read a letter of appreciation from the session and Dr. Wells presented her with a little case containing \$100 in gold from the session as a small token of their appreciation of the great work she has done for our church. Miss Cook made a feeling reply and the school sang "Blest be the tie that binds our hearts in Christian love."

Incidentally I would mention that for many, many years Miss Cook has been and is principal of one of our largest city schools—the Union—and in these years has taught generation after generation of the public school children to learn and recite more Scripture than any Sunday School in North Carolina. Her influence will long be felt in Church and State. God bless Miss Nellie Cook and her successor, Mrs. John Hall!

The Superintendent.

An Appeal That Should Be Heard.

A Bible Encyclopedia, which is at once scholarly, up-to-date and conservative, would be an untold blessing to the Christian Church in China at the present time. It would open up the Scriptures and greatly help ministers to preach the Gospel to the millions of China who are now receptive as they never were before. It is doubly needed because books are now being widely circulated in China which present the views of German destructive criticism and undermine men's faith in the Holy Scriptures.

In order to maintain evangelical truth and repel the insidious attacks made on the Bible, we propose to publish a Bible Encyclopedia in the Chinese language based on the International Standard Bible Encyclopedia, edited by Dr. James Orr, which is a very recent, scholarly and conservative work. It will consist of two volumes of about 1,000 pages each, printed in substantial form, good paper, clear type, cloth binding, and the aim is to make the price so low that it will be in reach of every poor minister and Bible class teacher in the land. A staff of leading men of different denominations, well qualified by scholarship and experience, are now engaged in translating and preparing articles.

The influence of such an Encyclopedia will be most helpful and far-reaching. It will strengthen men's faith in the Bible, as the "Word of God that liveth and abideth forever." It will be interdenominational, and will aid Christian workers of all churches and of all societies. And its influence will be lasting, for it will continue to help pastors and people, and through them the 400 millions of China long after the generous donor, or donors, who have made its publication possible, have gone to their reward.

The first edition of 5,000 copies, it is estimated will cost at least \$4.00 a set of two volumes, or \$20,000.00 for the whole edition. In order not to interfere with the usual contributions to Foreign Missions, no collections or donations are solicited from churches or societies. What we wish is to bring this great need of the Chinese Church to the attention of individual Christians of means, who would count it a privilege to help an undertaking which will mean so much for the advancement of God's Kingdom in China. This is a rare opportunity to render a lasting service to a noble cause. Will you not help to render it?

"Let me do all the good that I can now,
For I shall not pass again this way."

Henry M. Woods, Hwaiianfu, China.

Present address: Arrowhead, Charlottesville, Va.

Union Theological Seminary,

Richmond, Va., Feb. 5, 1919.

The members of the faculty of Union Theological Seminary in Virginia wish to express to the public the deep interest they feel in the projected Biblical Encyclopedia for use in Christian work in China. Sane and scholarly works of reference are needed in every land for the use of Christian ministers, teachers and people, but there is a special need of such a work in China at this time, in order to inform the growing body of Christians in that country, and in order to counteract the rationalistic views which are being urged upon the people of the far East. We earnestly trust that some of our people of means in this favored land, where all manner of learned helps in the study of the Scriptures are in easy reach of everybody, will provide the means necessary to bring out a work which is so urgently needed at this time in China.

(Signed) W. W. Moore, C. C. Hersman, T. C. Johnson,
T. H. Rice, W. L. Lingle, Edward Mack, M. R. Turnbull.

Our Boys at Satan's Second Line Trench in China.

By Rev. E. W. McCorkle, D.D.

The first line trench of paganism in China has been pierced by Evangelism; but the second line must be broken. Satan sees the danger and he is facing our missionaries there with western weapons. He is teaching the Chinese to quote glibly from the destructive critics as they are fed upon the vagaries of Strauss and the German Rationalists, made in Germany and imported through institutions in America where Satan's seat is. The blatant infidelity of Ingersoll is there also, as well as atheism, sugar-coated, as here with science and philosophy, Spencer, Darwin and Mill are diffusing their new gospel.

Education is being linked with infidelity. The higher schools and universities are tainted with skepticism masquerading under the name of culture, falsely so called. These things are made plain upon the tablets. Only our faithful men and women, they know how the emissaries of the devil are busy sowing the tares in the mission field and actually furnishing the pagan with a coat of mail with which to ward off the arrows of the Truth.

Our press, suffering from financial drought, sends its little rill of pure water into desert places. Satan's presses, with royal riches at their disposal, flood the land with the poisoned streams of western skepticism. There is the house of heathenism, out of which the unclean spirit has gone, but we leave it empty, and seven other spirits more wicked than the first enter in and dwell there, and the last state is worse than the first.

Oh, for a man or men who would give \$20,000 to put a Bible Encyclopedia like Dr. Orr's into the tongue and hand of China! This would save the situation and put the two-edged sword into the hand of every native Christian and worker. If you wish to assist in the demolition of the second line trench and hearten our missionaries in China, ask Dr. Henry M. Woods, Arrowhead, Charlottesville, Va.

The Woman of the New Day

By Mrs. Josephus Daniels.

Summary of address given at the recent commencement of Peace Institute, Raleigh, N. C.:

"IT is back to our husbands and our homes for us," said Major Helen Bastedo a few days ago when the trimly uniformed and efficient Woman's Motor Corps of America was mustered out after having rendered conspicuous service to the Army and the Navy.

And this surely expresses the sentiment of organized bodies of American womanhood who have given up war work after having discovered themselves and their powers during the last two strenuous years.

Woman has proved herself very active and efficient during the emergency of war but now the duty of women will be to follow in the footsteps of their mothers and to keep alive the memories of these days and the deeds of valorous men and women; to rebuild those shattered in mind and body; and to make homes the places of happiness and brightness the boys dreamed of in France.

Old Fashioned Home.

The world may prosper and become rich by woman in trade, woman in science, woman in labor. But it would not be the world of cheer and gladness without the indefinable influence of the old-fashioned home.

The joy with which women have put aside uniforms and have thrilled with the return to home duties has answered those who shook their heads with grave fears when they saw women doing new and untried things. Women will always have as chief concern the sheltered life into which love brings a greater happiness than any career can promise, and really there is no real conflict between home and the larger interests which profoundly affect the home and family life.

Civic Housekeeping.

Indeed the woman who is the best lover of home must concern herself with civic housekeeping, with the purity of water, the efficiency of schools and the problems of health and sanitation and wholesome conditions which are as vital to her as to any man.

War will not change the fundamental woman. She will be just like her mother, ready to give her heart and her life with it and find in love the most light for her and her generation. But she will understand more and more that neither ignorance of great questions nor indifference to world problems will make her a better home maker.

Woman's Discovery of Herself.

On the contrary one of the best by-products of the war has discovered woman to herself. She sees that if she is to make her home the abode of happiness and health, to keep the love of her husband and those she holds most dear, she must live in the large world of thought and action, taking her place as a partner and comrade with those men and women who labor that the world may be a better place to live in, but there is so much to be done that we must all, men and women, enlist in the new war against dirt and appetite and disease and bad sanitation and ignorance of health laws which both increase the death rate and decrease the earning power of those of both sexes.

Part Women Can Play.

What part can women take in the national, state and municipal housekeeping? Government was once limited to punishing crimes and its symbol was courts, the police, the jails. In our new day its functions have vastly enlarged and government touches every being from the cradle to the grave. The new-born child must be registered and docketed in the archives. Protection against infectious disease, once disregarded, is justly regarded as the inherent right of every child. A time to play and live in God's out-of-doors is essential to development, and therefore child labor laws forbid the employment of young children.

Government Not Absolute.

At last we have learned the government in our country is not something absolute imposed upon us, but that govern-

ment is merely home-keeping on a large scale. It is good or it is otherwise in proportion as the average intelligence in the community. Here in Raleigh and other North Carolina towns and cities we have seen women with knowledge lead in civic betterment. Women on school boards is a natural outcome of the new duty to the child and to the race, and the surprise is that it was not welcomed long ago. Women on library and other like boards is now almost a matter of necessity, and will soon be universal.

By Aid of the Ballot.

This development of government to keep the weak and preserve the health and train the youth has been mightily promoted by the activities of women, who have only recently learned the power of organization. They have done much without the ballot and will do more with or without it, but even as I am speaking the constitutional amendment which will result in the full emancipation of women in passing the Senate. Those who look to it as the universal panacea are doomed to disappointment, for I fear we women will not be wise enough to be free from the mistakes of male voters, and we will doubtless make some mistakes on our own hook. But the result of woman suffrage where it has been tried has demonstrated that, while women usually share their father's political faith, in great questions touching purity and cleanness of life and protection to youth of both sexes they are vigilant and co-operate with the best men in the conservation of the best manhood and womanhood. Those who believe the ballot will take women out of the home, unsex them, and make them all politicians and deprive them of the indispensable attributes of the home-makers are also doomed to disappointment.

No Menace Either.

Just as the ballot will prove no perfect panacea, so it will prove no menace to the sweetness and power of the home. The great new thing that the war has done for woman has been to enable her to get rid of her hobbles—hobbles of body and soul and mind and expression and action. New reforms will prevent a return to old hobbles that compelled women to sweep the streets with her long skirts and endanger her health while taking the place of paid white wings.

We shall not be hobbled in body by being slaves to fashions which are injurious to development and freedom of action, but here we know we will have to wage our greatest battle against age-long traditions and submission to the decrees which fashion imposes. But, while not deigning to lay aside our love of the beautiful, why should not women design their costumes for comfort and health without the sacrifice of grace and good taste and sensible styles? Women are breaking the hobbles of the mind. They no longer keep their minds in the grooves cut for them a century ago. They choose to question old formulas and to follow where truth leads. By nature, conservative, religion and all fundamental truths have nothing to fear from woman's new attitude. On the contrary, the light which woman's unerring intuition and faith will throw upon the grave problems that follow the war, will insure their solution upon the basis that will guarantee protection to the home, through church, through agencies that work for the betterment of the world—they will feel, as well as see, that permanent settlement requires kindness to the weak, help to the poor, care to the sick, and pity to the distressed, along with full opportunity to the able, justice to the strong, and widening doors open to all who have the vision of a New World and a New Heaven.

It has recently been my good fortune to go abroad. In sailing from New York we were on the largest passenger ship afloat, the old Vaterland, of the Germans, re-named the Leviathan. As the whistles blew and the great ship was to leave her pier and go into the channel that was to

(Continued on page 8)

The Great Need of the Church.

On account of the war a great number of our students for the ministry dropped out from the educational institutions. More than 188 were in the Army and Navy and ten gave their lives for the country.

There is a great need for a large increase in the number of candidates for the ministry at this time. The reports from the Presbyteries to the General Assembly showing a decrease of sixty-one from the number reported last year, leaving only 371 candidates on the rolls of the Presbyteries.

It is certainly a time when the Church should with great purpose of heart obey the command of the Lord and Master. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The Executive Committee has put in most attractive form some of the beautiful stories by "Mildred Welch." The leaflets of this "Student Series" are enclosed in a beautifully decorated envelope which may be addressed and sent through the mail. They will be forwarded, free of cost, to any of the boys and girls of our Church whose names and addresses are forwarded. They will also be sent free of cost to parents or Sunday school teachers who desire them, to place in the hands of the youth of our own Church.

The early records of our Church show that the Sessions frequently called before them the choice boys of the congregation and laid upon their consciences the work of the Gospel ministry. Numerous instances are recorded where the apprenticeship of such youth was purchased by the Church and they were sent off to college or the theological seminary.

The Church has not yet fully appreciated the great responsibility laid upon it by the Lord of the Harvest.

The Executive Committee desires to co-operate to the fullest extent with parents, pastors, sessions, schools, colleges, and teachers, in the matter of holding before the youth of our Church the problem of their life's work until it ceases to be a problem to them and they clearly discover the plan of God for their lives.

For fuller information or literature, address Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

The Divorce Question.

There is an article in a recent issue of your paper for which I want to thank you. I am glad you have taken up the matter of divorce. One of the noticeable things in it is the fact that there are so few children. Your figures give the appalling statement that there are 60,000 people, 30,000 men and a like number of women, among that proportion who have obtained divorce, 60,000 married people and not one child among them. Surely this is one of the reasons for divorce. But particularly I note that you draw attention to a most barbaric form of entertainment which has been prevalent, in many places, and to the lasting shame of the religion which we profess, it has often been found in the churches. I refer to the "mock marriage." No wonder there is a lowering of the standard of morals when a sacred thing like marriage is made a means of entertainment, and even by the Church of Christ, to raise money. In your article you refer to various reasons for the lowering of the moral standards, but there is one thing which you failed to mention, which I fear has done more than is generally accepted to lower the meaning of the sacredness of marriage. I have noticed many times when reading reports of weddings in churches; the building is turned into an opera house by certain fixtures and decorations, the pulpit is removed and the place of the pulpit made into a stage, then a secular concert is given for about an hour or so, in the House of God, to entertain the people who have gathered out of curiosity, as they would to any other free "show." Then comes the worst of all, and the thing which I note you failed to mention, that while the marriage ceremony is being "performed," and this word is quite properly used in this case, while the ceremony is being performed, in which

two people are supposed to be entering into the most solemn and sacred covenant human beings ever enter into, some person, entirely lacking in the sense of appropriateness, and yet who frequently figures as a "Friend of the Bride," sings some silly, secular song, such as "A Wild Rose," or "Because," and this while the minister of the Lord Jesus Christ is witnessing and hearing their vows and invoking God's blessing. How can people who show so little respect for sacred things be expected to keep the vows so frivolously entered into? And is it reasonable to expect that such disrespect for sacred things and sacred places will be likely to develop any lasting respect for the merely earthly vows then and there taken.

Is there not a reason for much of the laxity in morals in this general tendency to make a farce of sacred things in the name of a fashionable church wedding? This is something that the ministers could correct. There are many things charged to ministers that they are not to blame for, but it seems as if this matter could be discouraged.

Presbyter.

A Momentous Movement Among Chinese Students.

By Rev. Lowry Davis.

After properly discounting all rumors, there seems to be proof that several of the Chinese high officials have been secretly negotiating with the Japanese, and have been negotiating at China's expense. At least the Chinese students feel convinced of this, and have begun a movement which, if properly conserved, will result in such a movement for real independence as was led by the American patriots at Valley Forge.

Recently in Peking the students began a campaign which has spread down through Shantung (where Japanese abound) to Kiangsu and Chekiang provinces. The present idea of the student body is thoroughly to organize themselves into a union all over China, and stand firm for the great principles of democracy. Many of these students are Christians and pray and work for their land as did Washington and Jefferson of old. This article is written especially to let the American people know of this new student movement of real patriotism and its possibilities. This is to call for constant prayer on the part of the American people for the Chinese students in this their time of need and yet time of new determination to hold on to the end till their country is freed of traitors and other oppressors.

Recently a delegation of five accomplished Koreans, all Christians, including one pastor, visited some of the cities in Cheking province and with eloquence not even surpassed by that of Patrick Henry described the slavery of Korea and the possibility of a similar slavery for China by the same power unless immediate steps were taken by the whole country of 400,000,000 people. They are looking to America for help, and so is China, as the watchman waits for the morning. The story of these Koreans so nearly resembles that of Belgium that a child would have no trouble in forming his own conclusions as to the real possibility of a repetition in Asia of the horrors perpetrated by Germany in Europe. According to these Koreans, their country has already suffered in a way similar to Belgium.

Never before has China needed the prayers and the assistance of America as at the present. Well did Samuel G. Blythe write of the Tremendous Triangle in the Saturday Evening Post two years ago. China and America form two of the points in this triangle. Read the article to find the third.

Bread is the gift of God, but we sow for it and we reap for it. So with these other gifts of God—power, wisdom, strength, love. They are the gifts of God, but we have to pray for them, and therefore prayer comes to be the most beautiful work in the world, the most glorious work, to be done with a method, to be done with perseverance and at regular times, and yet to pervade the whole life, so that in a true sense we pray without ceasing.—A. F. W. Ingram.

John Bunyan Shearer, D. D.

(Continued from page 4)

These facts are given at some length and in appreciative form in a biographical sketch prepared by the late Rev. Dr. J. Rumble, of Salisbury, for the Biographical History of North Carolina, Vol. VIII (Ashe, Weeks, VanNoppen).

John Bunyan Shearer was born in Appomattox County, Va., July 19, 1832. He was the oldest son of the seven children of John Akers Shearer and his wife, Ruth Akers Webber. The Akers were Welsh stock, the Webbers Dutch, the Shearers English Puritan, so that the subject of this sketch was a composite of three nationalities in equal proportion.

He was educated at Hampden-Sidney College (A.B. A.M., '49-'51) and at the University of Virginia (A.M., '51-'54). His record at both institutions were prophetic of the distinction that was to mark all of his subsequent life. After teaching a year, he entered Union Theological Seminary, Virginia, from which institution he was graduated in '57. He acted as stated supply for several churches in Virginia prior to being called to the pastorate at Chapel Hill, where he remained from '58 to '62. From '62 to '70 he was stated supply at Spring Hill and Mt. Carmel churches, Halifax County, Va. While here he established and conducted the Cluster Springs High School, an institution that still lives and continues under other managements to testify to his wisdom in its founding.

In '70 Dr. Shearer was called to the presidency of Stewart College, Clarkesville, Tenn., in which capacity he served till '75, when he inaugurated a movement for the reorganization and enlargement of the institution, under the care of the Southwestern Synods, to be called the Southwestern Presbyterian University. This excellent institution, it is scarcely any exaggeration to say, was his own creation though based on Stewart College as a foundation, which college he had placed on its feet and brought to a position of such standing in that section of the Middle West that his appeal for a greater institution could not be denied. His appeal met at once with a sympathetic response and the synods concerned rallying to his call and enthused by his inspiring vision followed his splendid leadership in the establishment and support of the Southwestern.

As president, financial agent and instructor, Dr. Shearer overtaxed his strength and with the permanent organization effected in '79, he ceased to be the head of the institution, retiring in favor of Rev. Dr. John N. Waddell, whom he nominated as Chancellor of the University. During the years '79-'88 he was professor of the chair of English Bible.

In the year 1888 Dr. Shearer was called to the presidency of Davidson College, which position he filled with marked ability and success. In 1901 on account of advancing years and with the conviction that the work demanded the services of a younger and physically stronger man, and further because of his desire to put in permanent form many of his lectures and addresses, he retired from the office of president, recommending as his successor Dr. Henry Louis Smith, now president of Washington and Lee University. Dr. Shearer was immediately made vice-president, which office he continued to hold till the day of his death.

What he accomplished as president of Davidson is abundantly evidenced in what has been said in the earlier part of this article, setting forth his work in Church and Christian Education. The success of his administration is further evidenced in the growth of the college that has been steady from the day he came to Davidson till the present moment. There were enrolled less than 90 students the year that he was called to the presidency. During his first year of incumbency 96 men were registered—in 1901 when he retired the registration amounted to 173. But this doubling in numbers furnishes but a poor standard for estimating the importance, the greatness, the wide-reaching influence in the upbuilding of a greater Davidson of Dr. Shearer's administration and tells but faintly what Davidson owes to his wisdom, vision, pronouncements in season and out of season throughout the church in behalf of denominational educa-

tion and the duty of the Church of Christ to train its youth in its own schools and colleges.

Dr. Shearer was honored with the degree of D.D. by Hampden-Sidney College, and with the degree of LL.D. by the Southwestern Presbyterian University.

No sketch of Dr. Shearer's life would be complete at all or meet with any approval from him—could his voice be heard or his thought expressed—that did not make mention of his beloved wife, Lizzie Gessner, who was of foreign birth. He married her in 1854, before he finished his education. He loved and cherished her with a devotion and a tenderness that was beautiful, touching and exemplary beyond words. He always said that under God she was his inspiration and his strength.

Mrs. Shearer died in January, 1903. As a memorial to her Dr. Shearer remodelled or one may say rebuilt the "Old Chapel," now known on the Davidson campus as the Shearer Biblical Hall. He also edited "Prayermeeting Papers," prepared by Mrs. Shearer, intending the book which contains a sketch of her life as a memory volume.

The Woman of the New Day.

(Continued from page 6)

Take her into the sea, a great lesson was impressed on me as I looked over the side and saw that this mighty ship, over 900 feet long, could not go into her course without the help of fifteen little tugs; very small, but each one pushing with all its power—seven at the bow and eight at the stern. To me this pictured Life. None of us, no matter how strong, nor no undertaking no matter how great, can go on without the combined help of smaller forces. Does it not seem to you that this is illustrative of what we, as Alumnae of Peace, should do? We should each, no matter how small our strength, put our power either at the bow or at the stern, and see that everything is done to keep this institution in the broad stream of progress where she will be able to hold her own in the great Sea of Time. What a wonderful heritage is behind this institution! Here, in the days of the Civil War, men come to a hospital to be healed. Later it was a refuge for the wounded and always the word "Peace" hovered over her. "Peace!" The name inspires the faith that we shall see the end of the madness of war.

A Light Set Upon a Hill.

May we hope that in the years to come, the women who come out of this institution shall realize that no matter what field they are called, they shall take with them a love for mankind, a faith in human beings, and a love of the world that will make them a power for good among all women. May their homes be like a light set upon a hill, and radiate cheer and good will in the community where they reside. I bespeak for Peace the best that is in all our girls. May we realize that as we live, so will be judged our Alma Mater.

Beauty.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn low.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is honest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly missions, to and fro—
Down lowliest ways, if God wills so.

—Ellen Palmer Allerton.

Sunday School

By Rev. H. G. Hill, D.D.

THE LORD'S SUPPER.

Golden Text—I Cor. 11:26, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He comes."

Matt. 26:26-30; I Cor. 11:23-26.

July 20, 1919.

Baptism and the Lord's Supper, though two sacraments of the Christian Church, point to the saving work of the Holy Ghost and of Christ. Baptism indicates the cleansing power of the Holy Ghost in the heart. The Lord's Supper shows Christ freeing from guilt and making atonement for those that trust Him. The supper was instituted on the night of Christ's betrayal, in an upper room at Jerusalem. It was preceded by the Passover, which commemorated Israel's deliverance from the destruction of the first-born, and emancipation from Egyptian bondage but also pointed to the coming of "Christ, Our Passover," Who was to rescue His people from eternal death, and free them from a far more grievous bondage. The lesson suggests preparation for the Supper, its celebration, the purposes it serves, and the truths it proclaims.

I. *The Preparation for the Supper.*

Our Saviour first determines the disciples who shall partake of it and sees to it that only His real disciples were present. Judas, the traitor, was dismissed beforehand and did not partake of the Supper. We are told that when the "Lord had given Him the sop, taken from the passover dish, and indicating his treachery, he went immediately out." Christ had told him "What thou doest do quickly," and he had departed before the Lord's Supper was instituted. Christ, having chosen the partakers, selects the elements. He appoints bread and wine as the articles to be used, and no one has a right to substitute any others. He also pronounces a blessing upon the Sacrament and those who rightfully partake of it. We also learn that "He gave thanks," and it is an impressive fact that Jesus offered thanks to the Father over the symbols of His own death, that He was permitted to die to save guilty man. If Christ could thus give thanks that He was allowed to save an imperiled race, how much more should each pardoned sinner return thanks when he comes to the Lord's table and shares in the blessings of His redemption.

II. *The Celebration of the First Supper.*

Preparation being made Jesus and His real disciples participate in the Supper. He explains to them the significance of the symbols. He takes bread and breaks it, saying "This is my body, or represents my body, broken for you, Take, eat." The bread and the act of breaking were both symbolic and picture Christ's broken body, crucified for us. Much human speculation and controversy has been experienced in the visible Church as to whether Christ's bodily presence was in the elements used in the Lord's Supper. It has ranged from transubstantiation, maintaining that the priest's blessing changed the elements into the actual body and blood of Jesus Christ, to consubstantiation, affirming that Christ is bodily present under the elements, though no actual change takes place. It is sufficient to say that neither theory will stand the test of the senses, which Jesus told His disciples to use to identify the actual presence of His body after His resurrection. That Christ is spiritually present at the Supper, just as He is at the mercy seat, is unquestioned but no physical sense can discern Him.

Having explained the symbolism, and given the bread and wine to His disciples, Jesus urges them to partake of both elements and declares that "As often as ye eat of this bread and drink of this cup ye do show the Lord's death till He come. The eating and drinking, forming a vital

union between the elements and the persons, intimate our need of a vital union by faith with a crucified Christ. The Supper closed with a hymn.

III. *Some Purposes Served by the Lord's Supper.*

It keeps before the minds of believers that Jesus died a sacrificial death, that "He died for our sins according to the Scriptures." It shows that He was not merely the innocent victim of priestly envy and malice but the God appointed sin-bearer for humanity. It emphasizes the fact that "He bore our sins in his own body on the tree." It brings Him vividly to our remembrance, and shows how great was His sufferings, how marvellous was the love that prompted such sacrificial agony. It suggests how great are our obligations to Him and stimulates our devotion to Him, and nerves us to more vigorous efforts to promote His Kingdom. Thus "The Lord's Supper," like the inspired Word, under the Divine Spirit's guidance, becomes a means of grace, and of progress in Christian living.

IV. *Some Truths Enforced by the Supper.*

There are some vital truths that men are prone to forget. One is that "By the deeds of the law shall no flesh be justified." If man could justify himself by his own obedience, Christ would not have died. Another truth is that "Without the shedding of blood there is no remission of sin." Life must be sacrificed or there is no pardon, because there is no atonement. God says "I have given you the blood to make atonement for your souls." The blood of slain animals made only a typical atonement, no real meeting of the penalty. "The blood of Jesus Christ cleanseth us from all sin." How important to proclaim His death!

IN BEHALF OF THE JEW.

Resolutions adopted by two thousand Christians assembled at the Jewish Prophetic Conference, held at the Auditorium of the Moody Bible Institute, under the auspices of the Chicago Hebrew Mission, Chicago, May 20 to 23, 1919:

Whereas, during the past years of the great world-war, the Jewish people have suffered untold agonies, and whereas these sufferings still continue with indications that still greater tribulations are impending; and

Whereas, we Christian believers gathered in the Jewish Prophetic Conference in the Auditorium of the Moody Bible Institute, under the auspices of the Chicago Hebrew Mission, have a deep love for God's ancient people and great sympathy for them, realizing our great debt to the Jews, chiefly because that unto them were committed the oracles of God (Romans 3:2), as well as preserved by them, and because we know that theirs is the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. (Romans 9:4-5).

Therefore, be it resolved that we pledge ourselves daily to pray to the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, David's Son and David's Lord, that the day may speedily come when the dark shadows of 2,000 years may flee away, and the long promised day of righteousness and peace may come for Israel's race.

We also pledge ourselves to pray that the hearts of the beloved Jewish people may be turned to their own sacred Scripture, and that they may turn back to the Law and to the testimony, so that they may see Him who is our Saviour and their coming King, and learn from their own prophets that which will soon come to pass.

And furthermore, be it resolved that we express in every other possible way our sympathy to the Jewish people in the present crisis, doing whatsoever we can in their behalf, and that a copy of these resolutions be sent to the President of the United States.

Home Circle

UNCONSCIOUS IMPRESSIONS MADE ON OUR CHILDREN.

Some years ago a Southern woman told me that as a little girl in Maryland, she had been placed at the gate by her mother with a bucket of cool spring water and as the soldiers of both armies, Federal and Confederate, marched past, they had dipped their cups in her bucket and had been refreshed and strengthened for their long march. What a lesson in showing mercy to friend and foe was taught to that little girl that day.

A woman who had decided to wear her winter coat for the third season and felt that she was really making quite a sacrifice, remembered that in her childhood, her mother had worn the same bonnet with various trimmings for several years, because their church had been destroyed by a cyclone and every penny which could possibly be spared must go to help build the new church.

One mother, on being importuned many times on the subject of knitting on Sunday, said "I do not say that it is right or wrong for others; that must be left to each woman's own conscience to settle, but as for myself, I would not dare set such an example to my boys. I have tried to teach them that secular work must be put away on the Sabbath and if they saw Mother knitting, would it not let down the bars to work and play of their own?"

It will not be the speeches on patriotism that our children will remember in the days to come, but it will be the little acts of sacrifice, of mercy, of forgetfulness of self which we unconsciously have been implanting in their minds.

Did not the many mothers who followed strictly the food conservation orders, teach their children lessons not only in thrift and patriotism but the broader lesson of our responsibility to our fellow men? The mothers whose hands already seemed so full, yet found the time to knit the socks and fold the bandages surely have left an imprint of unselfishness on the little lives around them.

What lasting impressions have been made on the boys and girls who were encouraged by their parents to give up their candy, their sodas, their little pleasures, to put those extra nickels and dimes not only into thrift stamps, but to give them outright to the orphaned and hungry children all over the world!

Surely the mothers all over our broad land have in these past months (and for the most part unconsciously), by their attitude toward the many questions which have so suddenly been thrust upon us, left an impress for all time on the lives of their boys and girls. In revealing their own characters daily to the clear young eyes about them, they are forming others. "In that momentous fact lies the peril and responsibility of our existence," says Elihu Burritt, and Spurgeon tells us that the "serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God."—"A Mother," in *The Presbyterian*.

WORRYLAND.

Worryland's a wilderness

Where no tree nor flower will grow,
Where no sunbeam's sweet caress
Cheers the desert place below.

Worryfolk are sure to frown,
Be the weather what it may;
Keep in sight of Sunny Town,
And you cannot lose the way.

Hill paths are the best, you'll find,
Sunshine falls on every hand;
So beware of paths that wind
Down the vale to Worryland.

—British Weekly.

News of the Week

At the Methodist Centenary in session at Columbus, Ohio, resolutions were passed approving the League of Nations.

A test case in Kansas City under the war-time prohibition act has been ordered instituted by Attorney General Palmer in a letter received by United States District Attorney Francis M. Wilson. "The test case," Mr. Wilson said, "will be brought on the point that beer containing more than one-half of one per cent alcohol is in violation of the war-time measure, regardless of whether or not it is intoxicating. Previous interpretations have always included the word 'intoxicating' and this latest order clarifies this theory."

The Kaiser seems to have no trouble in securing a substitute. His five sons now offer to take his place, but the Allies are not trading at present.

The Ohio Board of Moving Picture Censors has refused to permit the Willard-Dempsey fight pictures to be exhibited and the Charlotte authorities have also forbidden the motion picture films in which Evelyn Nesbit Thaw, famous in the trial of Harry K. Thaw, to be exhibited in this city.

On July 8, President Wilson returned to this country after an absence of four months at the Peace Conference. He was given a tremendous ovation in New York, surpassing any ever given to a public man. On Thursday, July 10, he addressed the Senate.

Trouble has broken out between French and Italians. At Fiume new clashes between French and Italians are reported.

John Fox, Jr., author, died at Big Stone Gap, Va., of pneumonia. Mr. Fox was one of America's most popular writers of fiction, his novels dealing with life among the mountain peoples of the South having a wide sale. His leading books are considered to be "The Little Shepherd of Kingdom Come," "The Trail of the Lonesome Pine," "The Kentuckians," and "The Heart of the Hills."

The Seashore hotel, recently burnt at Wrightsville Beach, N. C., is to be replaced by a five-story fireproof building modeled after Hotel Chamberlain, Old Point Comfort, Va.

Senator Simmons has come out openly in support of Cameron Morrison for the governorship of North Carolina.

The U. S. Shipping Board has relinquished all control over the ocean freight rates.

American prohibition workers have opened headquarters in London. They propose to win England over but confess that the task is by no means an easy one.

Austria is anxious to enter Peace League. Entrance has been promised as soon as they have will and power to meet obligations.

The tension between Austria and Hungary has become so great that the recall of the Hungarian minister has been demanded.

Uneasiness is felt over the fact that German officers and soldiers are located on the Petrograd front.

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JULY 20, 1919:
PERSISTENT INDUSTRY LEADS TO SUCCESS.

Nehemiah 6:1-9.

By Rev. C. D. Waller.

"So the wall was finished—in fifty and two days." It was a grand success in spite of Sanballat, and Tobiah, and Geshem the Arabian, and Noadiah the prophetess, and others. "I am doing a great work, so that I can not come down: why should the work cease whilst I leave it and come down to you?" This is an admirable answer to a thousand industrious enemy solicitors, who would stop our work. In their way Sanballat and company were as persistently industrious as Nehemiah. They were fertile in schemes and in mischief. Every Nehemiah has his Sanballat and his prophetess Noadiah. If one scheme fails, perhaps the other may succeed. But Nehemiah was faithful, first to God, and then to the work.—This insured vigilant and unceasing industry: and finally a glorious success. This is a twice told tale, but one worth telling twice. We are slow to learn it. Too often we are only too grateful for the solicitations of some Sanballat. We do not perhaps consider whether he be a friend to the work or not. Our natural indolence is sometimes Sanballat enough. Our work is therefore interrupted and neglected without the wiles of any veritable foe. Our success is jeopardized, perhaps sacrificed, simply because of indolence. Nor are we the only sufferers. Had Nehemiah inclined his ear to Sanballat and his fellow conspirators, not only he, but the Jews: not only the Jews, but God's great work would have suffered. So with us. The work committed to Christians by our Master is one that demands and deserves persistent industry. The minister, the teacher in the Bible school, the officer in the Church—all Christian workers should watch the wiles of indolence, and sternly send answer not once only, but whenever tempted. "I am doing a great work, so that I can not come down." But they also tried intimidation. They were determined that the work should stop. So they framed an accusation of disloyalty to the King. They even bribed a prophetess to bring fear to the heart of this stout worker and leader.

Ah, how some men hate God's work! There is a colony of Swedes in Chicago where infidelity is taught persistently. The voice, the pen, the press, all are employed to spread infidelity and to fight Christianity. We have also seen how effectively the work was made to cease in the German Empire, and the fearful world-wide consequences. There are Sanballats in our pulpits, in our eldership, in our membership. Dr. Robert E. Speer speaks of attending a meeting of college presidents and professors—fifteen or twenty men. One of the group, a minister, and a college president, "expressed it as his own opinion that the question of the divinity of Jesus Christ was a matter of metaphysics about which we need not trouble ourselves, and about which we had no right to burden the minds and consciences of young men and women in our colleges and universities."

Thus, for various reasons, men leave the great work. If we are to be successful in our work, we must be perseveringly industrious. This is especially a timely word for teachers in Bible schools. How many so-called "teachers" meet their classes unprepared; no prayer, no study, no plan, no fishing tackle ready to catch souls for Jesus. Nothing will take the place of prayer and work. If Jesus sends us, He sends us to work, to be successful, to win men and women and children to Himself. Beware of the Sanballats and Tobiahs, the Geshems and the prophetesses Noadiahs and the rest of the prophets that would put us in fear—that would call us, or seduce us, or frighten us from the great work that our Lord has entrusted to us.

Christian Endeavor

By Rev. S. H. Hay.

M., July 21—Confess With the Mouth: Rom. 10:1-11.
T., July 22—With the Life: Matt. 5:14-16.
W., July 23—By Our Behavior: I Pet. 2:18-24.
T., July 24—Deny by Rejection: Mark 15:1-15.
F., July 25—Religious Infidels: 2 Tim. 3:1-9.
S., July 26—Deny by Selfish Life: Jude 3-11.

* * *

Sunday, July 27—Topic—How Do Men Confess Christ and How Deny Him?—Rom. 10:9; Luke 22:55-61.

* * *

We confess Christ with our lips. This is one of the means by which the gospel is to be spread. Jesus said we were to be His witnesses in all parts of the earth.

We confess Him with the lips for the purpose also of strengthening our own positions in Christ. After we have stood up and said with our mouths that we believe in Him, we are committed openly to Him, and we are then less likely to desert Him.

We confess Him with the lips, because also His glory demands it. How much glory do we throw upon the name of Christ if we are ashamed to say openly that we believe in Him! Lip-confession is often found without true religion, but true religion is never found without lip-confession.

* * *

As we confess Christ with our lips, with our lips we also deny Him. There is no such thing in the world as serving Christ with the heart and life, while denying Him with the lips. The lip-confession does not prove that we have true religion, but the absence of lip-confession proves that we do not have true religion. If Peter had, without repentance, continued to deny the Lord, it would have proven he was but little better than Judas.

* * *

"Doctor," said a wounded soldier to the physician who had bound up his wounds, "what is your name?"

"No matter," answered the doctor.

"But," said the soldier, "I want to tell my wife and children who saved me."

Can we do less with Christ than this? (From Ends. Da. Companion.)

* * *

We confess Christ also with our hearts. Man looketh on the outward part but God looketh on the heart. As a man is in his heart, so is he in reality. Man listens at the verbal confession, and is seldom sure about the state of heart. God hears the heart-beat as clearly as the words, and He knows when the heart is true. There is no confession of Christ so precious to God as the confession of the heart. When the deliverance of the heart is right, the rest is sure to be.

* * *

We confess Christ with our actions. This is the great practical method of showing our allegiance. Talk, though necessary, is cheap. But actions are more serious, and they carry stronger proof than words do. When the mouth speaks one way and the deeds the other, we say in righteous wrath and sadness, "Your actions speak so loudly that I cannot hear your words." We judge a tree by its fruits. And whenever we see fruit, we know there was a tree to bear it. When we see Christian conduct, we know there was religion to produce it. All other confessions are vain unless they carry with them also the confession by deed.

* * *

Give reasons why we so often deny Christ.

How can we guard against denying Christ?

What must we do when we find we have denied Him?

Presbyterian Standard

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Church News

Collections—July is not assigned to any one of our Church causes, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian, or congregational Home Missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery.

PERSONAL.

Rev. W. P. McCorkle, D.D., is now in Charlotte. His address is 220 East Morehead Street.

The address of Rev. Frank D. Hunt is changed temporarily from Albany, Ga., to Snowville, Va.

Rev. W. M. Hunter, who is engaged in the Million Dollar Campaign for Education, has changed his address from Atlanta, Ga., to Huntersville, N. C.

Rev. Dr. R. C. Reed is supplying the church at Brunswick, Ga., for two Sabbaths, while the pastor-elect, Rev. F. D. Thomas, is recuperating at Staunton, Va.

In our last week's issue we had an interesting story by our esteemed correspondent, Dr. W. H. Morse, of Hartford, Conn. By some oversight, Dr. Morse's name was omitted. The title of the story was "Minerva's Punishment."

SOUTH CAROLINA.

Laurens—The ordination and installation service was held Sabbath morning, July 6, in the First Presbyterian Church, Laurens, S. C. Our new ruling elders are: Dr. Hugh K. Aiken, Logan B. Blackwell, Samuel R. Dorrah and M. Hampton Hunter. The new deacons: Samuel M. Wilkes, John McD. Moore, Rufus T. Dunlap and Dr. Charles P. Vincent, Jr. Our official corps now numbers ten elders and ten deacons. At its meeting June 15 the congregation voted a \$300 increase in the pastor's salary.

Columbia—Dr. S. C. Byrd, of Columbia, president of Chicora College, has returned from Savannah, where he filled the pulpit at two services Sunday in the First Presbyterian Church, at which time a new pastor for the church was called, the Rev. J. H. Henderlite, D.D., of Gastonia, N. C., well known in Columbia. Dr. Henderlite, if he accepts the Savannah call, will succeed the Rev. W. Moore Scott, D.D., who resigned to become synodical director of evangelical work in Arkansas.

Efforts will be made to have Dr. Henderlite visit the Savannah church and conduct the regular communion services Sunday.

Blacksburg—Interesting and impressive services were held at the Presbyterian Church Sunday afternoon, July 6, when the Rev. J. L. Yandell, of York, was installed as pastor of the church. The visiting Presbyterians were Dr. Alexander Martin, of Rock Hill; Rev. G. W. Nickell, of Bethel, and Rev. J. E. Berryhill, of Clover.

Dr. Martin was the preacher and delivered an eloquent and instructive sermon.

The charge to the new pastor was given by the Rev. Mr. Berryhill, which was impressive and replete with good advice and sound doctrine. The Rev. Mr. Mickell outlined to the members of the church in a clear and forceful manner their duties to their pastors and to each other. The Rev. Mr. Yandell will have services here on the first and third Sabbaths of each month.

NORTH CAROLINA.

Fayetteville Presbytery—A meeting of Fayetteville Presbytery will be called in the near future. Anyone having business for the Presbytery will please communicate at once with the Moderator, J. J. Hill, Red Springs, N. C.

Charlotte—The Tabernacle A. R. P. Church is having at intervals a series of addresses by celebrated speakers on subjects pertinent to the times in which we are living. On last Sabbath evening the second one of the series was delivered by Dr. Henry Louis Smith, of Washington and Lee University. Dr. Smith's subject, which he handled in a practical and at the same time most interesting manner, was "Christian Education." He was heard by a large audience.

Charlotte—At the Second Church the pastor, Dr. McGeachy, continues his special sermons at the evening service on great and thought provoking themes and the people continue to show their interest by coming in such throngs that the last seat in the large auditorium and annex is filled. The theme last Sabbath evening was the very solemn one of the Judgment Day, which was treated in a masterly way. Dr. McGeachy's subject for next Sabbath evening is based on God's first question to man, "Where art thou?"

Pastors, Sessions, Treasurers of Churches in Fayetteville Presbytery—Please send the first quarter of your Presbyterial Home Missions apportionment to the treasurer, J. J. Hill, Red Springs, N. C., at once. The committee began the year on a cash basis and if the churches will respond promptly the work can be kept on this high plane. The work is prospering. Let us pay the workers. J. J. H.

Statesville—The Board of Home Missions of the Presbyterian Church met in Statesville yesterday. Those present

were Dr. J. M. Clark, of Statesville; Dr. C. M. Richards, of Davidson; Rev. T. H. Spence, of Harrisburg; Mr. Z. V. Turlington, of Mooresville, and Mr. I. T. Avery, of Morganton. Among business transacted was the decision made that a mission should be established at Burkemont, in Burke county.

Do Not Fail to Do It—That is, to take the collection for Presbyterian Home Missions in Fayetteville Presbytery during the month of August. This is our month for that collection; so let every church send a contribution to treasurer, Dr. J. J. Hill, of Red Springs, N. C., just as soon as possible after the time of the collection in your church. This is the time we are always short of funds, so this is the time for your special effort.
L. Smith, Supt. and Clerk.

Monroe—Twenty-seven were welcomed to the membership of the Monroe church on Sunday, July 6, six by letter and twenty-one on profession of faith. In the number uniting upon profession, there were two whole Sunday school classes, one of boys, Miss Anna Blair, teacher, and the other girls, with Miss Ollie Alexander, teacher. Three newly elected deacons were ordained and installed. A large congregation was present to participate in the Sacrament of the Lord's Supper. The pastor is assisting Rev. W. E. Furr in special services at Biscoe this week.

Albemarle—Dr. Black and Mr. Burr began a meeting for the Presbyterian Church of Albemarle June 22, which continued through July 1. On account of the church being too small, a large tent was secured and erected in a vacant lot near the center of the town. Large crowds attended these services, especially at night. The meeting is regarded as having been very successful. There were in all 114 professions. One hundred and four cards were signed and eleven joined the Presbyterian Church at the Sunday School hour on Sunday morning, who had not signed cards. There were about forty whose preference was the Presbyterian Church. The rest were divided among the other churches of the town.
Geo. W. Cheek.

Mecklenburg Presbytery—The constitutional requirements having been set, Mecklenburg Presbytery is called to meet in special session at the Charlotte First Church, on Monday, July 21, 1919, at 2:30 p. m., to transact the following items of business if the way be clear:

1. The report of the Home Mission Committee on the Rocky River Springs School for Boys.
2. To recommend that the Assembly's Home Mission Committee at Atlanta take over the school and conduct it.
3. The report of the Committee on the Fiftieth Anniversary of the organization of this Presbytery.
4. To consider changing the time of the fall meeting.

John E. Wool, Stated Clerk.

Concord—Rev. J. M. Clark, D.D., superintendent and evangelist of Concord Presbytery, has just closed an eight days' meeting in the McKinnon church in Concord, with the following results, viz.: Twenty-six conversions; 86 reconsecrations; 14 accessions to the McKinnon church; some will join other churches; 10 infant baptisms by the pastor; six adult baptisms; three promises to remove church letters to churches in that city. An interesting thing connected with the meeting was the conversion and reception into the church of a whole family of three, father, mother and son. The parents are considerably beyond the meridian of life. The church also made a handsome offering for Home Missions.
J. M. Clark,

Supt. and Evangelist of Concord Presbytery.

Fountain—This church has just been strengthened and helped by a twelve days' meeting, which came to a close July 3. Rev. S. K. Phillips, of Greenville, preached to large and attentive congregations every night. The cottage prayer meetings, of which we held two nearly every afternoon, were the only other services but these were well attended and a source of great spiritual uplift. Mr. Phillips' sermons

were highly praised and appreciated by the people. One of them, "What a Father Owes His Children," in which he stressed the family altar and parental training in the home, was especially commented upon. There were four additions to the church, two more have signified their intention of coming in at the first opportunity, and one other intelligent profession of faith. A thank offering of \$68.00 was extended Mr. Phillips the last night of the meeting.

H. F. M., Cor.

Farmville—Our church here was very much helped by a two weeks' meeting, June 1-15. Rev. C. Connor Brown preached for ten days of this time, the preceding services being taken care of by Rev. S. K. Phillips, of Greenville, the Episcopal rector here, and the pastor of this church. On account of the heat and small size of our building, we held these services in a tobacco warehouse. Mr. Brown preached the word with great force and power. He has some of the most heart-searching sermons ever heard here and he delivers them in a most convincing manner. There was much conviction but only seven professions of faith, four of whom united with our church. One other is to come by letter. Our very small congregation gave Mr. Brown \$65.00 for Synod's Home Missions and will follow him with our prayers wherever he goes.
H. F. M., Cor.

FLORIDA.

St. Petersburg—This congregation has decided to support another foreign missionary, and Rev. C. F. Hancock, of China, has been assigned by the committee in Nashville. Mrs. Tate of Korea is the other missionary for whose support this church is responsible. At the quarterly communion service, July 6, Rev. W. J. Garrison, the pastor, announced the names of fifteen persons received by certificate and two by confession. This is partly the result of the recent two-weeks' union revival services held by eight churches in this city. The family altar league is taking steps to arouse greater interest in the much-neglected Christian duty of family worship. During July and August union meetings will be held on Sunday evenings in the city park, and may be continued through September.
E. J. Young.

GEORGIA.

Savannah—Rev. James H. Henderlite, D.D., of Gastonia, N. C., was unanimously called to the pastorate of the First Presbyterian Church at Savannah on July 6. He preached once in this church a single sermon ten years ago. It is not known if he is available or will accept, but instead of asking him to come to Savannah a committee will visit him to ask his acceptance of the call.

Decatur—The pastor, Dr. D. P. McGeachy, at the communion service July 6, announced the names of thirty (30) new members who have joined the church during the past quarter. Quite a number of them were on profession of faith, and several of these were adults.

A new church secretary, Miss Marion Bucher, began her work in July and she will greatly increase the efficiency of the Sunday school, Christian Endeavor Societies, and other branches of the church work.

During the pastor's vacation in August, Dr. A. A. Little, of Meridian, Miss., will fill the Decatur pulpit for several Sundays.

Pryor Street Church, Atlanta—Rev. J. Edwin Hemphill, the pastor, announced that during the past quarter 65 new members have been received and welcomed into this church. Half of these came from the Sunday school, the majority were on profession of faith. This church prays and works for and expects conversions every Sunday. God is blessing the united efforts of His people in a most wonderful way. Evangelistic services are held every Sunday evening, the invitation is usually given to accept Christ and unite with the church in these evening services. With the exception of only one or two Sundays during the quarter, there have been

additions every Sabbath. Many others have accepted Christ in the services here and united with other churches. Another one of our young men has just dedicated his life to the gospel ministry, making three of our young men now in preparation for the ministry. Out of a sense of gratitude to God, and in recognition of the peculiar evangelistic gifts of our pastor, this church has recently unanimously voted him a leave of absence for an aggregate of six weeks in each year, aside from his monthly vacation, in which to do evangelistic work wherever God in His Providence may lead him.

Cor.

Agnes Scott College—The General Education Board of New York City recently sent its president, Dr. Wallace Buttrick, to make a thorough investigation of Agnes Scott. In 1909 this board gave the college \$100,000, and one object of Dr. Buttrick's visit was to see whether an advantageous use had been made of this gift. Another object was to put the work of the institution to an acid test and see whether it is worth another gift from the General Education Board.

As a result of the visit of Dr. Buttrick, the board has donated to Agnes Scott the sum of \$175,000 in cash, provided the college and its friends will raise a net sum of \$325,000 additional. This is an unusually fine offer from this board, which generally offers only one-fourth of the total sum to be raised, and it gives the opportunity of a lifetime to the college.

The Agnes Scott trustees are taking vigorous hold on the situation and plan during October and November to raise the required amount to secure the \$175,000 gift. The trustees have agreed to give personally \$100,000 of the amount to be raised. It is believed that generous friends of the college will supply the remainder of the amount needed and that by December 1 there may be announced the addition of \$500,000 to the endowment of the college.

Atlanta—The new departure of Oglethorpe University in making its college courses co-educational, is to be continued next winter. All junior and senior classes in the college are open to women, but as the college has operated only three years, the upper classes have hitherto been very small. Next winter a large enrollment is expected in these classes, and their work will be conducted in exactly the same manner as in a co-educational institution. A start in such work was made last spring, when one woman registered for regular Oglethorpe work, and entered one of the classes in literature.

During the summer term, all classes will be open to women. The details of this new development will be worked out as time progresses. Problems will arise concerning women's fraternities and women's organizations, but no difficulties are anticipated on these grounds.

Oglethorpe at the same time takes the additional move of practically dividing its four years course into two parts, a junior part devoted to general cultural studies, and a senior part, comprising the present junior and senior years, devoted to the earlier work of professional studies. This scheme is already in operation at Chicago, and has been recommended at Harvard. By means of it the student is enabled to start earlier on his professional course without sacrificing his A.B. degree. The women will be admitted to the senior portion of this course, and to the post graduate courses.

A still further shortening of the student's college career will be effected by the inauguration, on July 8, of the four term year. A high school graduate entering Oglethorpe July 8, and taking only one month's holiday during his college career each year, instead of the four months previously taken, can complete his college course in three years, instead of four, without in any way shortening the total time of study. At the same time the student can in the last half acquire a part of his professional training, and so enter upon the duties of later life a year or two earlier than was possible under the older system.

Oglethorpe was the first Southern college to inaugurate this system, and will be the first Southern institution of

religious character to throw open its doors to men and women on terms of equality.

TENNESSEE.

The First Presbyterian Church, Murfreesboro, Rev. J. Addison Smith, pastor, received eleven members at the July communion.

Nashville—Rev. S. W. McGill, secretary of the local Y. M. C. A., after a service of six months with the American troops in France, has returned to the city.

Nashville Presbytery—At a special meeting of Nashville Presbytery in the First Church of Nashville on June 21, Rev. George E. Eubank was received from the Tennessee Conference of the M. E. Church, South. Mr. Eubank has taken charge of the Cottage Presbyterian Church of Nashville. W. C. Alexander, S. C.

Nashville—At the Glen Leven Church at the communion on July 16, fourteen members were announced as having been received since the beginning of the former quarter, seven of these being on profession. This church has taken its place on the honor roll, having increased the salary of the pastor, Dr. W. C. Alexander, thirty-three and one-third per cent.

Nashville's First Citizen—The birthday of Dr. J. H. McNeilly on June 9 was a happy occasion giving pleasure not only to him but also to his many friends in this city and elsewhere who rejoice in his good health and who honor him for his high character and his long and faithful service. He was the recipient of many tokens of love and appreciation. Among these was a check for \$81 sent by the treasurer of the Glen Leven church, but representing equally the love of all four of our churches of which he is the pastor emeritus. In addition he received the following letter through the clerk of our Session:

"The Session of the Glen Leven Church extend to Dr. James H. McNeilly their hearty congratulations on this, his eighty-first anniversary, with the hope and prayer that the Heavenly Father whom he has served so long, so faithfully and well will continue to preserve and bless with all good things, his long and useful life which has been such a great blessing to so many."

In a public address in the First Church the Doctor stated that his anniversary was one of the sweetest days of his life. May he have many more such days and may his life be like "the shining light that shineth more and more unto the perfect day."

VIRGINIA.

Home Mission Notes From East Hanover Presbytery—A glance through the statistic report of the minutes of the Presbytery reveals the encouraging fact that during the last year, with very few exceptions; and the smallest of the churches with no regular supply; all of the churches enjoyed accessions by profession of faith to a most encouraging degree.

This should stimulate every church to make a special effort to have the meeting held as per assignment by Presbytery. It should encourage all of the ministers to make a special effort to carry out the wish of Presbytery as regards their assigned meeting. Every church in the Presbytery is enjoying a regular supply, and all have their Sunday schools. There are now more Sunday schools in the Presbytery than there are churches. Mission points outside of Richmond and Petersburg are being developed with a considerable amount of enthusiasm. It is hoped that this will become contagious in all the churches.

Rev. O. E. Buchholtz has been placed in charge of the
(Continued on Page 16)

A Call to United Prayer

For Christian Education in Synod of North Carolina

The Movement to Raise ONE MILLION DOLLARS for Christian Education in the Synod of North Carolina Was Not an Accident

It bears every evidence of God's leading. United prayer to Him is therefore not only fitting, but is **IN EVERY WAY NECESSARY**

JESUS SAID: "whatsoever ye shall ask the Father in my name He will give it you."

"all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

AIMS

1. To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
2. To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
3. To reach the minimum goal of One Million Dollars within the time limits.

PRAY

1. That God may be honored in all the methods, efforts and spirit of the Campaign.
2. That the money secured may be so given as to bless the givers as well as the colleges.
3. That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
4. That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
5. That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

development of a church in the far West End of Richmond. Already things are beginning to move towards the organization of another church in that section of the city.

Montrose Church has its own Mission Sunday school on the Government road. They say it's fine to be responsible for a mission work. In six months this church has received on profession of faith some 40 members.

Fulton Church has moved into its new home. It will not be long until their new auditorium will be about as full as the old one. "Nothing like being in a big brick building that people cannot help seeing," so that fine Fulton band tells us.

Milford recently had the superintendent with them for a week. Good congregations met him at every appointment and towards the last record breaking congregations. Rev. R. G. Gilmore, of Fredericksburg, gives this church a sermon once a month and does a great deal of pastoral work in and around Milford. It was largely due to his work that such good congregations were had. The people are very much encouraged over the outlook. It is the only church of any denomination in the little village of 100 or more people.

Hopewell, under the leadership of its student supply, is beginning to reach out and go forward. They are working to get free of their long standing debt. Quite a successful meeting was conducted by Mr. Honey a few weeks ago. It resulted in a large ingathering both by letter and on profession of faith.

L. W. Curtis, Supt..

Samuel Davies—On June 15, with the Salem congregation, Mr. A. Ray Howland was ordained and installed pastor of the old historic Samuel Davies Church, in Hanover County.

Rev. Chas. L. King preached the sermon, Rev. T. H. Rice, D.D., gave the ordination charge, Mr. Owsley Sanders charged the people, Rev. Chas. Hershman, D.D., presided and propounded the constitutional questions. It was a delightful day. Under the leadership of their young pastor, much is hoped for by way of development for this church, the mother of Presbyterianism of Virginia and the Carolinas. This church is the outcome of the Rev. Wm. Robinson's first sermon preached July 6, 1743, from Luke 13:3. In 1746, Rev. Samuel Davies took charge of the field which was composed of the Morris reading rooms. Other places of worship were in New Kent, King William, Henrico (near Richmond city), and Goochland counties.

Abingdon—Stonewall Jackson College—On June 4, 1919, Rev. M. E. Melvin, D.D., field secretary of the Committee of Christian Education of the General Assembly of the Southern Presbyterian Church, with a team of six, Messrs. R. K. Axson, A. C. Ormond, H. H. Brownell, Chas. E. Guice, T. J. Caughley and R. M. Good, undertook to raise, in thirty days, \$30,000 for Stonewall Jackson College, within the bounds of Abingdon Presbytery. At 8:30 o'clock on the evening of July 3, Mr. Axson and his co-workers met the Executive Committee of the Board of Trustees of the college and handed to them "convertible securities," bearing six per cent interest, covering the amount. These energetic, conscientious men reported that they had

(Continued on Page 17)



Story and Incident



Unpleasant Pleasantries.

Once I met a man whose surname was Salt. When he was introduced as "the salt of the earth" his face showed no sign of either impatience or resignation, so he must have become used to it. Probably it was the nine hundred and ninety-ninth time that some dunce had tried to be funny. When people are condemned to bear all their lives such names as Cain, Hogg, Doolittle or Savage, it would seem to be only charitable to refrain from twitting them with their misfortune.

I remember being indignant on behalf of a portly and favorite cousin of mine who was visiting her brother, when he kept us all waiting at the table while he pretended to try a chair to see if it was strong enough to bear her weight. Not unwisely has the best society decreed that personalities must be avoided in conversation, for the victim of them, however good-natured he may seem, is never really amused. After you have at last succeeded in persuading your bashful son to meet your friends, it does not help him to conquer shyness to have them exclaim, "Why, how you grow! The ceilings will have to be raised presently."

One who had been ill all summer long at last managed to get out in the air and was greeted with, "How well you look! You can't call yourself an invalid now." It took all the self-control acquired in years of being rallied in this fashion to prevent the retort, "Madam, you deprive me of an inestimable privilege." People look at things differently, which may be the reason why so many annoying remarks are tolerated. When a gray-haired woman, who evidently was diverted by the incident, told me that a boy in his teens had replied, when she asked him to take a chair, "I may not take it but I will sit on it," my sole feeling was one of strong disapproval of the saucy speech. Generous natures do not make these blunders, because they are in the habit of considering the feelings of others; witty people do not make them, because they have at their command fun of

a higher order; the infliction comes from those who want to show off.

It seems a pity that one of the most sacred of human feelings is not exempt from mockery by the bantering spirit. In a country village the least symptom of absent-mindedness calls forth the comment, "You must be in love," and a man and a maid cannot be together twice without becoming a target for foolish jokes. In such a community, some years ago, one girl was shut out from the good times of the rest. It was not wholly her fault, though she was plain looking and uninteresting. Her mother talked too much about her and schemed in vain to get attention. At last, when a general sleigh ride, to be followed by an oyster supper, was planned, the more benevolent of the young men declared it was a shame to leave Augusta out always, some one ought to take her and they would draw lots for the uncovered honor. It fell to a young fellow noted for fun and high spirits, so they rather expected him to beg off. However, he agreed, as was only fair, to sacrifice pleasure for duty, that once. The next day he rang the doorbell of Augusta's home. Her mother must have seen him coming, for she rushed to the door and exclaimed, archly, "I know what you've come for—she can go!" The youth was so provoked by this unpleasant pleasantry, which took things for granted, that he favored the woman with a stony stare and asked if she had any turkeys to sell. They may have made a trade, but Augusta lost her ride; a warning to managing mammas, if they could only hear and heed it.

The capsheaf of all rallying performances which I have observed during a long life was a pleasantry which would be beyond belief if I had not been an ear-witness of it. A widow was married again; her tall son, fifteen that very day, stood up with her. He had known the bridegroom for some time and was on the best of terms with him. The relatives had taken pains to enlarge only on the pleasant aspects of the change and his own duty in the case. Imagining their consternation when, after the ceremony, the minister said to him, "Now, I've given you a stepfather. Take

care you don't let him punish you too often." The boy took it good-naturedly, as far as is known, but his father's sisters resented it and were obliged to remind themselves that it was the only tactless remark they had ever heard the reverend gentleman make, in the course of an acquaintance of years, in order to be able to forgive him.

"The man who hails you Tom or Jack,
And proves, by thumping on your back,
His sense of your great merit;
Why, such a man must surely need
Be very much your friend indeed,
To pardon, or to bear it."

—Anna Stevens Reed, in *Presbyterian Banner*.

For Love's Sake Only.

The committee meeting broke up abruptly when Louise ran out into the hall to answer the telephone. Janet rolled up her knitting in no time and jabbed the needles home with a dramatic sigh.

"Twenty rows," she announced as though that had been the object of the meeting. Down went the sweater into her knitting-bag and out came her engagement book. "Oh, yes, Red Cross Sale next. Coming along, Rita?"

Rita smiled slowly, and went on folding up her half-finished scarf with a deliberation that contrasted sharply with Janet's impetuous dive.

"If a whirlwind like you wants company," she assented. "I'm only going as far as Flossie's, though."

Deep in Saturday's page, Janet had hardly waited for an answer to her own question.

"Jordan's for wool, see Miss Rowe for the Red Cross, call up Mrs. Martin about the rummage sale, then Work Committee—" Janet went pounding on down her afternoon list till she became conscious of Rita's waiting eyes upon her.

"What was that? Oh, Flossie Morrison!" she demanded instantly: "What on earth do you want to see her for! You won't get a thing out of her. I've tried. I've been after her for the Defense League, and the Patriotic League, the Liberty Loan and the Y. W. C. A., and there didn't seem to be a thing she could do for us. Wouldn't even distribute a hundred Hoover pledge cards. Works in Drury's and does the work at home and takes care of her mother and grandmother. Positively out if it."

Janet rapped out the words with pitiless efficiency, quite as though she had just turned up Flossie's card in a catalogue. Rita's black eyes had begun to smoulder and deepen.

"All the same, she might need—"

"No, she doesn't. I thought of that, too." Janet was crisply certain. "But it's not a case where you could give food and clothes, even if they needed them. Or maybe you were going to teach her to knit?" The gathering storm in her friend's widening eyes forced a certain politeness into the last question.

"You don't understand one bit, Jan!" Rita's voice had a compelling quality when she was really roused. "There is such a thing as friendship without a string tied to it either way, anything to get, or anything to give. You seem to have everybody just indexed in your mind nowadays, what you're going to do for her, or what she's able to do for you. Aren't there any people you're glad to see, except those you have to?"

"Why, Flossie's my friend. I just love her, that's all. If you could see how dear she is with her mother! She entertains her evenings, that's why she wouldn't go out with your pledge cards. I won't teach her to knit, we're going to play the *Midsummer Night's Dream* music together. Jan, you didn't let your war garden this summer crowd out all your personal flowers, did you? I couldn't have stood it not to have my pansies, for love's sake only."

Her voice trembled a moment. Janet dropped her knitting-bag and swung an impulsive arm over Rita's shoulder.

"So Flossie's a pansy!" she laughed. "It took you to discover that. Rita, you goose, you peach, you! Don't take me too seriously. If I've got to the point where I catalogue my friends as viciously as all that, I don't deserve to have any. I would have my dahlias and gladioli this summer. Mother kept them picked, though."

Her tense face relaxed into momentary tenderness. She bent down for the engagement book again, consulted her wrist watch and laughed aloud.

"Half an hour early? Why, I believe I'll stop at the house and call on mother!" she decided briskly. "She is such a brick, and I haven't seen her for a week. It's a pity if I can't put in half an hour for love's sake only."—Mary Jenness, in *Lutheran*.

Resignation to the will of God is the whole of piety; it includes in it all that is good; and is a source of the most settled quiet and composure of mind. Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into His; when we rest in his will as our end, as being itself most just, and right, and good. And where is the impossibility of such an affection to what is just and right and good, such as loyalty of heart to the Governor of the universe, as shall prevail over all sinister indirect desires of our own?—Joseph Butler.

Church News.

(Continued from page 16)

never done a more agreeable piece of work and had never canvassed for a college that had more loyal friends. The management of the college desires to extend to the Committee on Christian Education, Rev. H. H. Sweets, D.D., executive secretary, and Rev. M. E. Melvin, D.D., field secretary, and their co-workers, the profound thanks of the college for this faithful and successful piece of work.

WEST VIRGINIA.

Charleston—(Those who know Dr. Sydnor will endorse all that is said.—Editor).

Rome, Ga., June 17, 1919.

Board of Elders,
Presbyterian Church,
Charlestown, W. Va.

Dear Brethren:

In view of recent events touching our common interests, we feel it not only our duty, but a pleasure to notify you that our session has called a congregational meeting for next Sabbath morning to consider the request of our pastor for a dissolution of present ties. It is the unanimous opinion

of our board that his request be granted, and it is our purpose to so recommend, both to the congregation and to the Presbytery. We, however, are constrained to do this only because of his own desire after a two weeks fight between his love for us and what he has decided to be a providential call. If we should see fit to resist this call, we believe that we would have the support of practically a solid front, both in our local church and in our Presbytery. In our opinion, no minister here or elsewhere is more popular than he. This applies to the whole community and district as well as to our church.

He is the leader in our Presbytery, and in view of this fact we will feel a severe loss, especially as we are just entering upon a most active and encouraging Presbyterian laymen's movement.

In him you will find a rare combination—a good preacher, earnest and consecrated—a pastor, sacrificing and sympathetic—a good mixer and extraordinary musical talent. In fact, altogether we regard him the best equipped minister we know. His family is ideal—especially is the wife just such a helpmeet as is needed in his work. May you both be very happy and useful in your work is our earnest prayer. "Blessing upon you." Fraternal yours,

Board of Elders First Presbyterian Church.

Rome, Ga.

Marriages and Deaths

Marriages.

Gregory-Cobb—At the manse, Piedmont, S. C., May 6, 1919, by Rev. Albert E. Wallace, Mr. Samuel Story Gregory, of Greenville, S. C., and Miss Ethel Lyon Cobb, of Piedmont, S. C.

Campbell-Berryman—At Shelbyville, Ky., June 18, 1919, by Rev. W. R. Anderson, Rev. Robert F. Campbell, D.D., of Asheville, N. C., and Miss Julia Berryman, of Shelbyville, Ky.

Bernhardt-Wakefield—At the home of the bride's father, Mr. Edward F. Wakefield, in Lenoir, N. C., by Rev. C. M. Pickens, on June 25, 1919, Mr. George Harper Bernhardt and Miss Lillian Kent Wakefield, all of Lenoir, N. C.

Graham-Epps—By Rev. W. H. Workman, on June 17, 1919, Mr. Edward Graham, of Aynor, S. C., to Miss Margaret Du Rant Epps, of Clarendon Co., S. C., at the home of the bride's parents, Clarendon Co., S. C.

Snipes-Lasley—At the home of the bride in Bethlehem community, near Mebane, N. C., on June 25, 1919, by Rev. Jonas Barclay, Mr. Manley Snipes and Miss Mary Lasley.

Scott-White—On July 2, 1919, in the Hawfields Presbyterian Church, near Mebane, N. C., by Rev. Jonas Barclay, Mr. William Kerr Scott and Miss Mary E. White.

Deaths.

McBryde—John A. McBryde, a highly respected and devoted member of Antioch Presbyterian Church, died at his home in Hoke County, N. C., May 8, 1919, age 74 years, 6 months and 12 days. He leaves a widow, who was Miss Anabel C. Graham, of Lumber Bridge; one son, William A. McBryde, and one brother, James McBryde, to mourn his loss. He will be greatly missed also by a large number of other relatives and friends. He was quiet, unassuming, but well informed, of sound judgment and of the strictest integrity and high Christian ideals, and enjoyed the utmost confidence and respect of all who knew him. J. W. G.

Townsend—Mr. Pinkney P. Townsend was born at Harrisburg, April 14, 1847. Died there June 10, 1919. He united with Poplar Tent Presbyterian Church in his youth, but transferred his membership to the Patterson Mill Church when it was organized. He was elected ruling elder and clerk of session at that time, which offices he faithfully fulfilled for a period of twenty-three years. To these duties were added that of Sunday school superintendent in

1904. As such he discharged that duty punctually and zealously. "Blessed are the dead that die in the Lord."

B. W.

IN MEMORIAM,

Geo. W. M. Aitken.

Just as the beautiful Easter sun was sinking and the day was fading away into night, April 20, 1919, "A still small voice" gently whispered, "Well done, good and faithful servant, enter thou into the joy of thy Lord," and the great soul of our beloved brother elder, George W. M. Aitken, returned to God who gave it.

No more shall we know his genial smile, his winsome manner or his wise counsel, but our loss is his eternal gain, and we bow submissively to our Master and say: "Not our will but Thine be done."

Be it resolved, therefore, that a copy of this resolution be spread on the minutes of the session of Westminster Presbyterian Church, that a copy be sent his esteemed and bereaved wife and that a copy be sent to the Presbyterian Standard for publication.

H. C. Alexander,
J. P. Kirkpatrick,
P. S. Gilchrist,
Committee.

IN MEMORIAM.

Mrs. Julia E. Woodcock.

Following a stroke of paralysis the previous week, Mrs. Julia E. Woodcock, one of Asheville's best known and loved women, passed away the morning of July 4 at 8 o'clock at her home on Montford avenue, unconscious for the past few days and unattended by pain.

Julia Emma (Johnston) Woodcock, the daughter of Dr. and Mrs. S. X. Johnston, was born March 10, 1840, on the ancestral plantation in Gaston county, eighteen miles from Charlotte, the home of the prominent Johnston family identified with that section since 1740 and represented in the Continental army of officers whose graves are in the nearby cemetery.

It was here that Mrs. Woodcock was reared and grew to the grace and beauty which characterized her younger years, and it was here that she married I. A. Woodcock, of Mobile. They lived in Lincolnton and Charlotte before removing in 1886 to Asheville where Dr. Woodcock died in 1887. Three children survive, Dr. S. Johnston Woodcock, Julian A. Woodcock, and R. J. Woodcock, of Asheville, and a stepson, Dr. John H. Woodcock, of Black Mountain.

Mrs. Woodcock was a lady whose

fine countenance reflected her refinement and gentle soul. Modest and gentle, her kindly disposition found practical expression in the many forms of benevolence her ample means enabled her to effect. A member of the First Presbyterian Church of Asheville, Mrs. Woodcock held deep religious convictions which were reflected in her every day life. Ever courteous and charitable, her charm of manner won her a wide circle of friends who hold her memory dear.

The funeral services took place at the Woodcock residence and were conducted by Dr. R. F. Campbell. The burial was in Riverside cemetery.

IN MEMORIAM.

Mrs. Margaret E. Adams.

Mrs. Margaret Edwards Adams, who died Thursday morning in the Baker Sanatorium, was the last survivor of the twelve children of the late William Henry and Margaret Ramsey (Green) Holmes, of Charleston, S. C. Five of these children were Confederate soldiers, of whom Robert Little Holmes was the first man killed in the war between the States. Mrs. Adams was married to Rev. William Hooper Adams, who for twelve years was the pastor of the Circular church and member of the Presbytery of Charleston. He was the elder son of the eminent theologian of the Congregational Church, Nehemiah Adams, of Boston, who was also a supporter of the Southern cause.

Mrs. Adams was an ardent lover of her native Charleston, and with the exception of five years, spent her entire life here. In her last illness she was attended by her two children, Miss Pauline Adams, of Washington, and Rev. W. Hooper Adams, of the Tabernacle Presbyterian Church, Springfield, Mo.

Mrs. Adams, after the death of her husband, united with the Second Presbyterian Church, and for more than a quarter of a century has been a devoted member of that church. On Saturday afternoon her body was laid to rest by the still waters in beautiful Magnolia cemetery. The services were conducted by her pastor, Rev. Dr. Melton Clark, assisted by Dr. Alexander Sprunt.

Mrs. Adams was gentle and retiring in her disposition, and her whole life was one of unselfish devotion and faithfulness. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Children's Department

A PATRIOTIC BIRTHDAY.

Dear Standard:

I wrote you a letter myself, but I feared you could not read it, so I asked mother to copy it for me.

This is my birthday, July 4. I am six years old today.

I can read nearly all the little letters in the Standard, and the stories, too. Mother and my brother read to me when I come to hard words.

I go to Sunday school at Mt. Pisgah. Mr. James McNeill is our superintendent and mother is my teacher.

I have many little chickens, and they will run to me, and let me take them in my arms.

My brother found a nest of little birds yesterday that had fallen on the ground, and they were crying, and the mother bird was crying, so John fixed the nest back in the tree and put the baby birds in again, so now they're happy. Your little friend,

Woodrow W. Caligan.

[Our little friend enclosed a picture that he drew for us all by himself of a railroad engine, a "Fourth of July special," for which we thank him.—Ed.]

A JOLLY PICNIC.

Dear Standard:

I am a little boy five years old. I live on the farm and enjoy helping Daddy do his work. If my little brother, Roderick Wilton, were living he would be large enough to play with me now. My other little brother, James McQueen, died with influenza in February. He was just five months old and so sweet.

I go to Sunday school every Sunday that I can. I won a prize last year for being there every Sunday and I am working for a prize again this year. Cousin Gertrude McInnis is my teacher. We had our Sunday school picnic last week and had such a jolly good time.

I have a collie puppy named Jack.

Your little friend,

Malcolm John McDonald.

Little Rock, S. C. Route 1.

AN UNCLE IN FRANCE.

Dear Standard:

I am a little girl six years old. We live on a farm. This is my first letter. I go to the Presbyterian Church at Black Mountain. I go to Sunday school. My teacher's name is Mrs. White. I am sick and my sister, who is in the second grade, is writing for me. I have two little kittens. I have an uncle in France. I want to surprise my mother. Your little unknown friend,

Eugenia Randolph.

Black Mountain, N. C.

JIMMY BUTLER'S MISSIONARY TREE.

Jimmy Butler had lived way up on the side of Lookout Mountain; not on the top, by any means—but about half-way up the steep mountain. Years and years ago, some of Jimmy's ancestors staked off a claim of land which had passed from generation to generation, until at last it fell into the hands of Jimmy Butler's father. So it happened that when Jimmy Butler came into the world, his home was a comfortable cottage on the old, handed-down land on the side of the mountains.

Jimmy was an only child, and there being scarcely any neighbor children to play with, the little boy grew up with the little children of nature in the woods. He knew just where old Molly Cottontail kept her little family; he knew where Gray Bunny stored his winter food; he knew where the old black vulture made her nest, and every spring hatched her snowy babies from speckled eggs. He knew the hiding-place of the mocking-bird, bob-white, and Jenny Wren. Yet Jimmy was often lonely; he wanted a companion. But boys very seldom went to the mountains, and Jimmy very seldom went down the mountain to Chattanooga, so friendship with boys was almost out of the question; so day by day he became more and more interested in his nature companions.

But one day an unusual thing happened. The mail-carrier stopped at the gate and left a letter in the mail-box.

In a state of excitement Jimmy got the letter and hurried to the house. "Look, mother," he exclaimed, "what a funny letter we've got."

Mrs. Butler took the oblong letter from Jimmy's fingers and uttered an exclamation of surprise.

"It's from father!" she cried, eagerly tearing open the envelope and hastily scanning the page.

"O Jimmy," she murmured, "your grandfather is coming to see us! He's never seen you, and you have never seen him, but I know you both will enjoy each other. He'll be here Saturday," the woman continued; "day after tomorrow, Jimmy, you shall see your Grandfather Gordon."

And Mrs. Butler immediately began to set the house in company order. Jimmy, as usual, sought the woods.

"I wonder what a preacher is like?" he mused aloud. "I wonder if he'll like my wood friends? I hope so, anyway," the boy concluded, "especially if he's going to stay long."

Jimmy was one of those characters we seldom find, who never built castles or bridges until he was sure it could or must be done, so he decided not to puzzle his brain over what his grandfather would be like until he arrived, for Jim-

my only knew his grandfather had been a missionary in Japan for fifteen years, and that he was coming home on a visit.

"We'll just wait and see what he's like, Jenny Wren," he said to the little brown bird in the grapevine, and Jenny Wren warbled a song in answer.

Two days later Grandfather Gordon arrived. Father Butler met him in Chattanooga and brought him up the mountain road in a buckboard drawn by a big red horse, for Jimmy Butler lived on the steep side of Lookout Mountain, where, as yet, no car has been able to come near his door.

Together they tramped over the mountains, Jimmy introducing him to his nature friends, which to the boy's surprise, seemed to take to the grandfather as lovingly as they had to himself; and Grandfather Gordon, in turn, told Jimmy of the days when the Chickasaw Indians occupied Lookout, and later, how the Confederates spent a miserable winter there. He knew all the old tales that accompanied the mountains, and he and Jimmy were inseparable.

So it happened, they left the mountains one morning and went for a day in Chattanooga. Jimmy had often been there, but never for a whole day before, so he thoroughly enjoyed the visit.

But just as they were preparing to go home, Jimmy spied a new species of plum in a fruitdealer's window.

"What kind of a plum is that, grandfather?" Jimmy asked.

"It's called a Japanese plum," the man answered, "and it's delicious."

"Suppose I take one home to mother," Jimmy suggested. "She always brings me something when she comes alone."

"That's a lovely idea," the man answered. "Run in and get a bagful."

"No, I don't want a bagful, grandfather; I just want one for mother. See, it wouldn't be her gift if I took enough for everybody."

"You're a queer youngster," grandfather answered; "but the thought is rather good, and I like it. Just get one."

When they got home, the man noticed the pleased expression on the mother's face as she received the gift and heard the story.

"It's the most delicious thing I ever ate," she declared, as she tasted the luscious fruit.

"Here, Jimmy boy," she laughed, when at last only the seed was left, "you may have the seed."

"Thank you, mother," Jimmy replied as he took the seed and carefully examined it.

Suddenly a light came into his boyish face. "Say, grandfather," he exclaimed; "you were telling me the other day about the missionary trees you had

planted in Japan. Why couldn't I plant one here?"

"You can, sonny," the old man answered, "and I told you the story, hoping you would do that."

"Then I will, grandfather," Jimmy replied. "I'll plant this plum-seed on the south side of the hill, and whatever it yields I will contribute to the missionary funds."

Five years have passed away since Jimmy planted the plum tree, and during those years Jimmy Butler has been a very busy boy. He has attended school through the winter, made his tuition through the summer by being a guide to the visitors on Lookout, and not long ago the missionary in Japan, who now is a hale and hearty old man, received a check for thirty-two dollars from his grandson, Jimmy, with a note, saying he was a boy of his word, and the enclosed was the result of the first year's crop on the missionary tree.—A. L. Whitson in World-Wide.

MRS. BED'S PARTY.

"Seems to me it's time to get ready for the party. Put away your playthings, children."

Dotty pouted just a little, but Bobby put his soldiers away at once; their mother always made Mrs. Bed's parties seem very attractive.

"Who will be at the party, mother?" they asked. It was always the same people at every party, but the children were never tired of hearing their mother name the guests.

"Well, Mrs. Mattress will be there. She always helps Mrs. Bed make her guests happy and contented. As she is of a retiring nature, very little will be seen of her, but her presence will be felt; then Mr. and Mrs. Sheet will help receive; the Misses Pillow will come with their cousin, Mr. Bolster; the Misses Blanket will be there tonight—one of them has been away during the summer. As they are twins you will not know one

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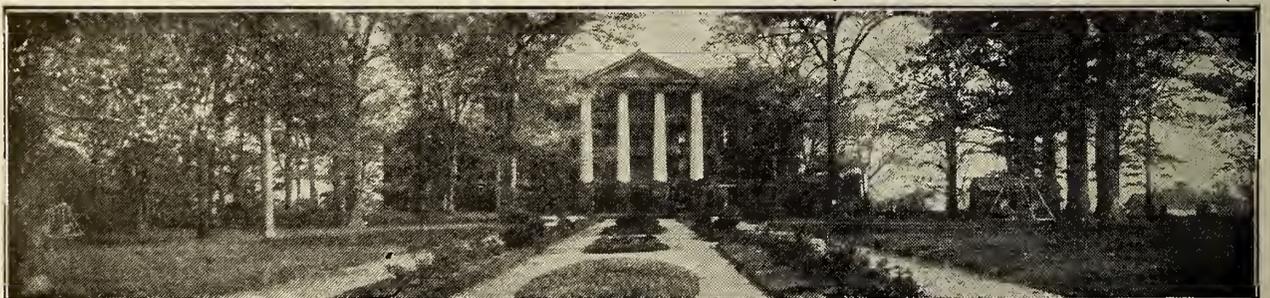
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from the other, but you will not care; both are agreeable.

"Mr. Spread will be there early in the evening, but before the party begins he usually goes away with Mr. Foot-board. It is the same with Miss Counterpane. She helps during the day, but she never stays to the party."

Dotty took her little candle, and Bobby held his trailing, white gown, and joyously they followed their mother up the broad stairs to Mrs. Bed's party.—Youth's Companion.

THE GARDEN GATE.

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a motor car!
I'm traveling fast, and I'm traveling far.
I toot my horn, and I turn my wheel,
And nobody knows how grand I feel."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a great big ship!
I'm off to the pole on a 'sploring trip.
I'll ride a white bear, holding on by his
hair,
And I'll hurry him up with a whale-skin
whip."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a big balloon!
I'm going to sail till I reach the moon.
I'll play with the man as hard as I can,
And I'll stir up the stars with a great
horn spoon."

Early and late, early and late,
Little Boy swings on the garden gate.

"It's not a gate; it's"—off runs he,
His mother is calling: "Come in to
tea!"

It's a wonderful gate, but it just isn't
able

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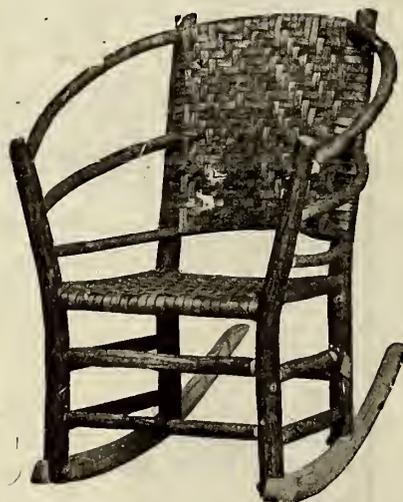
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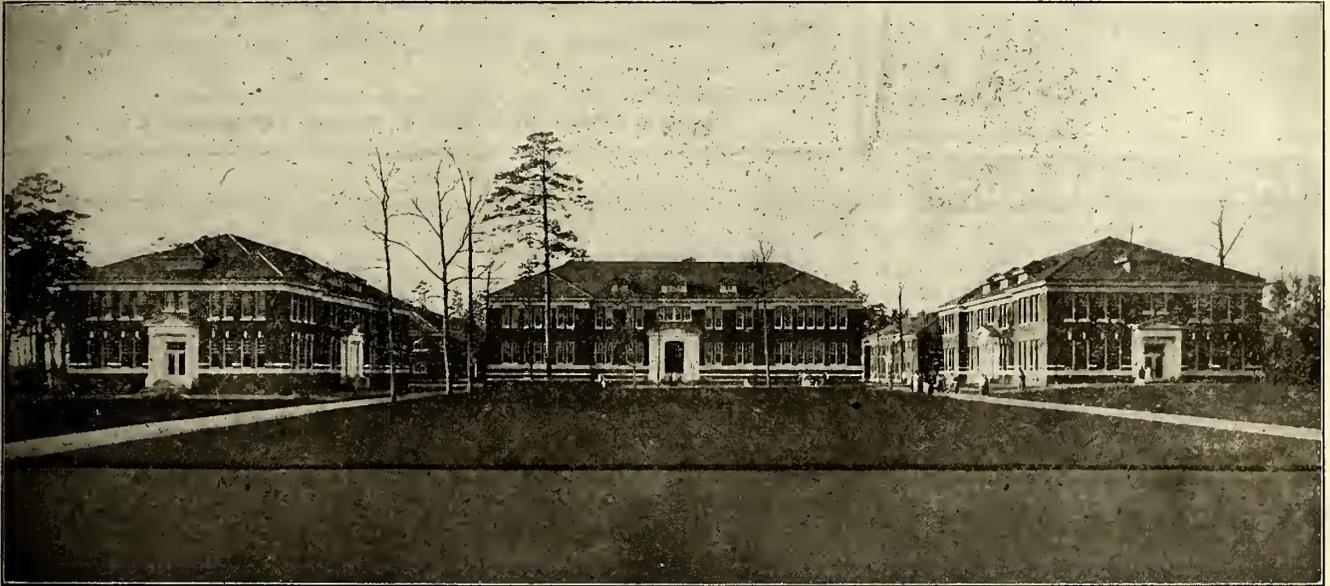
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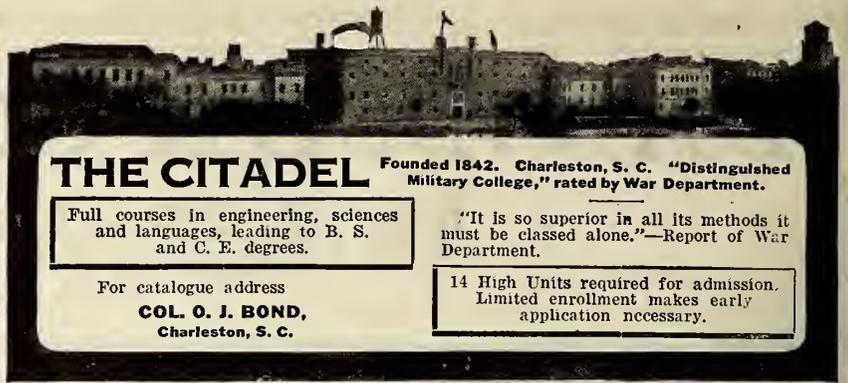
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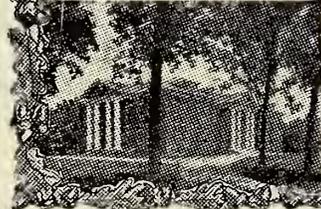
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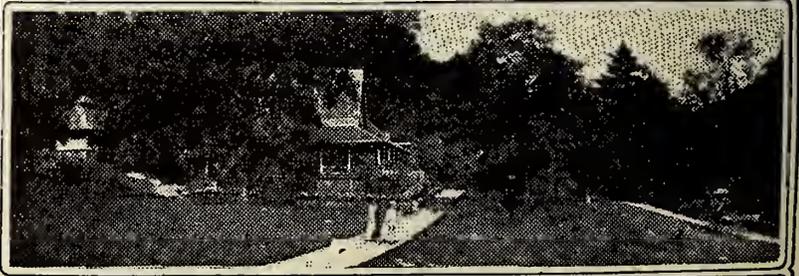
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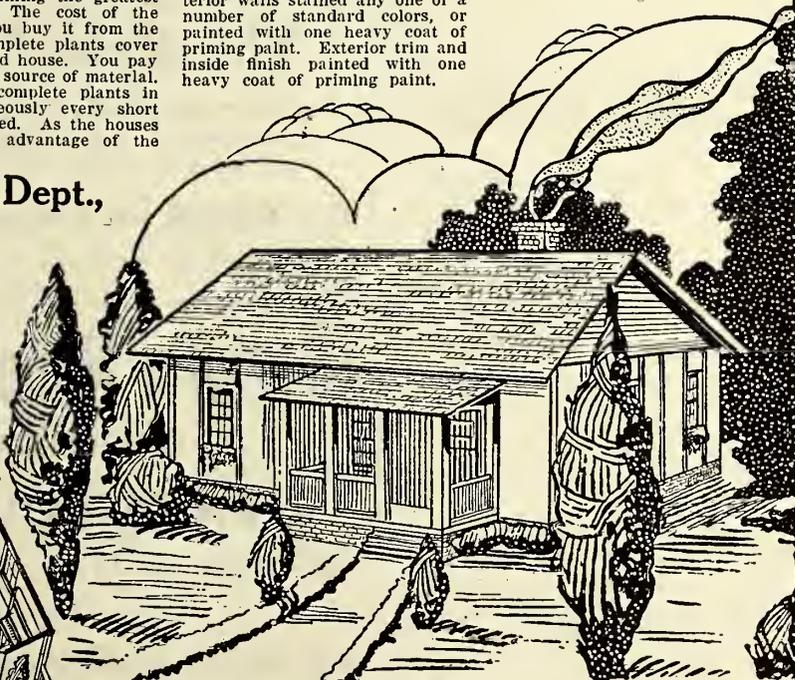
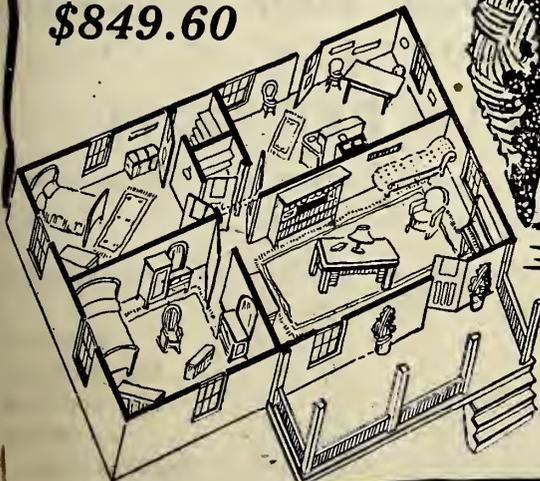
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Sparkles

The late Sir John P. Mahaffy, provost of Trinity College, Dublin, was brilliantly witty, and many of his good sayings are in general circulation. But he occasionally met his match. One of his encounters was with the late Dr. Salmon, provost of Trinity before Dr. Traill. Mahaffy was one day inveighing against corporal punishment for boys, which he declared never did any good. "Take my own case," he exclaimed. "I was never caned but once in my life and that was for speaking the truth." "Well," Salmon retorted caustically, "it cured you."—The Manchester Guardian.

Bobby's Excuse.

Bobby's mother was often very much distressed by her small son's lapse from correct speech, all the more, because his reports from school were always good.

"Bobby," she said plaintively, "why do you keep telling Major to 'set up,' when you know 'sit up' is what you should say?"

"Oh, well, mother," Bobby answered, "I don't like to waste grammar on Major when he doesn't know the difference, being a dog."

An Honor of Peace.

"What are your impressions of No Man's Land?"

"I didn't get into the war," answered the morose citizen. "My only vivid idea of No Man's Land is home while spring housecleaning is going on."—Washington Star.

A Frenchman learning English said to his tutor: "English is a queer language. What does this sentence mean: 'Should Mr. Noble, who sits for this constituency, consent to stand again and run he will in all probability have a walkover?'"

A barrister, not so discreet as he might have been in the expression of his ideas, was engaged on a case concerning some pigs.

"Gentlemen of the jury," he began, "there were twenty-four pigs in the drove, just twenty-four; exactly twice as many as there are in that jury box."—Ex.

Expensive Fish—"Cheer up, old man! There's other fish in the sea."

Rejected Suitor—"Yes, but the last one took all my bait."—Life.

Peace Notes.

It is true that the dove of peace is cooing, but it cooes as if it had adenoids.—Chicago Daily News.

There, little brewery, don't you cry; you'll grind sausages by and by.—Memphis Commercial Appeal.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., July 23, 1919.

No. 29.

If You Were.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticise your neighbor long
Because he's busy doing wrong.

—The Continent.



Editorial



"Christian Bodies Call for Justice."

SUCH is the headline in a secular paper, reporting a statement issuing from the Federal Council of the Churches of Christ. As our Church is one of those Christian bodies calling for justice, it is eminently proper that we should take heed.

What is the injustice of which complaint is here made? The injustice of the poor laboring man who is made the victim of the employer's greed. "The living wage should be made the first charge upon industry before dividends are considered. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should receive moral support from the community, except when the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy." As we read this our hearts went out, after a fashion, to these oppressed wage earners. We thought of the two plumbers, who kindly condescended to listen to our oft-repeated and earnest entreaties. They came and spent a large part of a day in repairing a leak, so generous were they of their time. They were both boys, one just out of knee pants, and when we came to settle we found the wage was merely the paltry pittance of a dollar an hour for each. Then we thought of the firm who sent a man to put an electric light fixture in our study. He charged only at the rate of ten dollars a day for this man, and he was a full grown man, apparently of Irish extraction who had not enjoyed the benefits of a liberal education, poor fellow.

When we think of cases of this kind, we are not surprised that Christian bodies, made up of preachers, most of whom, as everybody knows, enjoy princely salaries and roll in luxury, should feel deeply sympathetic with "the resistance of labor to general wage reduction, even when accompanied by reduced hours of work." Think of how many hours a day the laboring man must work in order to "maintain a standard of living worthy of responsible free citizenship in a democracy." Preachers, who do no work at all, are excusable for being touched with compassion for men who must work at least a fraction of almost every day in order to live as decent democratic citizens.

However, the most interesting feature of this statement of the Federal Council of the Churches of Christ is the illustration it affords of how far these churches have travelled in advance of Christ. When a certain man asked him to right an injustice that had been done him He said "Man, who made me a judge or a divider over you?" He studiously played hands off in reference to matters lying beyond the religious sphere. But listen to these Churches: "It is a false idea that the Churches are concerned only with religious, educational and charitable enterprises. They are or should be vitally concerned with civic, economic and other social interests." Then they proceed to discharge some of the functions of their high calling. They issue a warning to "those who are the actual industrial, political and social leaders of the nation;" they read a lesson to the "possessors of wealth and education;" they point an admonitory finger at the State and municipal officials "who deny a fair hearing to radical offenders;" and make known their will to legislatures and judges as to how they should act "without bluster and violence." In Christ's day His "Kingdom was not of this world," but that was the first century and this is the 20th. That was before democracy was born, and there was no need that men should "main-

tain a standard of living worthy of responsible free citizenship in a democracy."

How much at home our own Church is coming to feel in the society of these more progressive Churches. We were very shy at first. We would go forward a bit and then draw back. We were amazingly shy. But now we are joining with full voice in all these demands for civil and economic reforms. We must help to establish a league of nations, and aid in the many readjustments of civic and economic affairs that were dislocated by the war. We wish to be known as the poor man's friend, and as the champion of the laboring man's rights. Paul "knew no man after the flesh," but Paul did not live in these tremendous days. We used to claim Paul as a Presbyterian, but that was when we like him determined to "know nothing save Jesus Christ and Him crucified," before we learned that the mission of the Church extended to civic, economic and other social interests.

Reforming the Dance.

It seems that the preachers were right who for ages past have been insisting that the dance was evil, and only evil continually. This proposed reformation did not start in the Church, but in the estimation of the city authorities in London and there, who found that unless some check was put upon the extremes to which the dance was tending, the coming generations would be lost to all sense of shame.

The Church has known this all the time, and the preachers have proclaimed it, but they were laughed at, and advised to keep to subjects about which they knew. We have followed this advice, though our sense of decency was frequently shocked as we caught a glimpse of the liberties taken at summer resorts. This protest now comes with greater force, for it must be very bad, if men of the world are aroused over it. Yet it is simply the expression of the age. Whether seen in dress or in the dance, it is the sense of sensuousness, else it would have no charm. Unless reformation sets in, some future writer will describe the age in terms very similar to those in which Paul described the life of the Romans.

A Wandering Star Gone Out.

Many years ago Dr. C. H. Toy was one of the brilliant men of the Baptist Church, being a professor in their theological seminary. He became enamoured of German Kultur and by degrees he wandered from the old paths. At the time his departure from the faith of his brethren excited much comment, but he was soon forgotten. Instead of the Old Ship of Zion changing her course because of new views, she sailed quietly on.

It is true that some timid ones feared lest the foundation might give way, and that some felt that perhaps we needed a new Gospel, but on the whole the Church's foundations stood fast, having the Lord's seal.

Now at an advanced age, when his memory had almost passed away we have a notice of his death, far away in New England. There seems something almost pathetic in the brilliant men who could be so useful in the Church, wandering into forbidden paths and adopting new views with the result that their usefulness ends and they fade into obscurity.

The Church Paper.

The lot of the Church paper has always been a hard one. In the eyes of many it is regarded as a necessary nuisance to be paid for when convenient. Its columns are supposed to be free for all, and when men make use of them it is really conferring a benefit upon the paper, giving it an endorsement. Then every preacher believes not only that he can edit a paper, but also that he can do the job much better than the man in charge.

Another fancy is that Church papers make money. To the initiated their ideas are amusing. You should reserve a certain space for advertisements, which they think will pay the running expenses, thus giving the subscriptions as clear profit. They are surprised when you inform them that advertisements in a Church paper are always hard to get, and that if secured, they by no means pay the running expenses in these days of high material and still higher labor. Their surprise is still greater when you inform them that between securing a subscriber and securing his money there is many a slip.

Just at present our Northern exchanges are discussing the proposal of their Assembly to publish "The New Era Magazine." It seems that this is to be a subsidized Church paper, supported by the missionary offerings of the Church and controlled editorially by the boards of the Church. We understand that this paper is to be furnished to the members at 50 cents, but the boards are to give \$50,000 or more, which must be taken from the missionary contributions. Of course such proposals do not concern us of this section, but still we are interested in the outcome. In the first place we can see no need of such a paper. The religious press of the Northern brethren amply and ably covers the field, and if the object is to put a paper into every home, they can do it far more effectively and cheaply by letting each church subscribe for the paper already published, and putting that item into their annual budget.

A private-owned Church paper has an individuality of its own that you never find in one edited by some Board or Conference. On the other hand the paper conducted by a Board is machine made, and never secures a hold upon its readers. The other paper may be erratic or extreme, or too ready to scrap, all of which should be avoided. Yet with all of these objections, it is more human and reaches men in some way, making them think, even if it be in an angry mood.

The Reassessment of Property.

According to a law passed by the last Legislature, there is to be a reassessment of property in this State, upon which the taxes of 1921 will be levied. This assessment will be unique in two respects. In the first place the real estate is to be assessed at its real value, and in the second place the property owner is to say what the value is, though his valuation is subject to review by a higher party—appointed for that purpose. It will be something entirely new in the way of taxation. Heretofore we have listed our property and the assessors placed a valuation on it which sometimes served to show their absurd sense of valuation, or their partiality for a friend. Now you are to value your own property, and in so doing you will be placed upon your honor.

Let the Christian be on his guard, for "When self the wavering balance shakes, 'tis rarely right adjusted." Some sensitive consciences may overestimate but the majority will find it hard to be impartial and strictly honest. Governor Bickett has in another column a letter which should appeal to all men. Read that letter, then pray that you be guided aright, and then, as in the sight of God, tell the truth, without reference to profit or loss.

Notes Here and There.

Now that prohibition will soon close up the saloons, the distillers and brewers are seeking "fields green and pastures new." They propose to invade China, as if Japan was not enough of an affliction. It is reported that the Japanese are shipping opium into China, which means that poor China is "between the devil and the deep blue sea."

Among the many chaplains in our Army, there was only one found guilty of disloyalty. F. J. Feinler, a chaplain in the American Army, was convicted of speaking disrespectfully of the President, charging that our soldiers were a drunken mob and that the sinking of the Lusitania was justifiable. General Pershing ordered him from France, pending the review of his case by the President. He was a Roman Catholic.

In striking contrast is the fact that every Protestant chaplain in the French Army has been given the War Cross for bravery. Many of them lost their lives in going over the top with their men.

Some of our Northern Presbyterian ministers may be a bit off in doctrine, but the rank and file must be sound and consecrated, if their gifts to foreign and home missions be a fair test. For foreign missions they raised \$2,260,000, and for home missions \$328,000 in excess of any previous year.

In these days of monuments our friends of the Romanist persuasion are not going to let the Virgin Mary be slighted. They are asking all loyal sons of the Church to raise \$1,000,000 with which to begin a Cathedral at Washington in honor of the Virginia Mary. In their call the trustees say:

"We feel that to the intercession of Mary Immaculate we owe our liberation from the horrors of war, and from the greater horror of an intolerable slavery. We appeal also to all those who desire to manifest in this way their belief in the supernatural life and who revere in the Mother of God, the wonderful privilege which the poet Wordsworth calls, "Our tainted nature's solitary boast."

If this surmise be true, and to the Virgin's intercession, "We owe our liberation from the horrors of war; and from the greater horrors of an intolerable slavery," then her position as an intercessor must have been rather embarrassing when the Pope was using his influence in favor of the Germans, especially in Italy, and the faithful sons of the Church over here were praying for the Allies.

Southerners who lament the prevalence of lynching in the South will learn with pleasure that the San Antonio, Texas, Express has established a fund of \$100,000 to wipe out lynching in Texas. Whoever brings about the conviction of a lyncher will get a reward of \$500, which will be doubled if the lynched party be a negro. We hope that other States will follow the example of Texas.

The relations between the Pope and the Vatican are not what one would describe as cordial. The Pope refuses to receive any one coming from the royal palace, so that a visitor however distinguished can never come direct from the palace to the Vatican, but must break his trip by stopping at some other place. We are generally willing to endorse whatever Mr. Wilson does, but when he consented in going from the royal palace to the Vatican, to stop at the American embassy and change carriages in order to meet this requirement, we object. We are no great admirer of Colonel Roosevelt, but we did admire him when under similar conditions, he refused to visit the Pope at all.



Contributed



Effective Relief Work in the Near East

By R. E. Magill, Secretary.

WHEN the full story of the efforts to relieve the suffering and need of the people of the Near East is written it should credit the missionaries of the Protestant churches of America and England with having ministered to these unfortunate victims of the world war in the most effective manner possible—and with standing at their posts of duty when staying involved the risk of loss of life and countless hardships and inconveniences.

There is glory enough to give unstinted praise to the Red Cross, Jewish Clubs and Catholic orders, and many local charitable organizations for great and timely service in a desperately needy land. The missionaries, however, were in position to render prompt and effective aid by reason of being on the ground and knowing the peculiar racial traits of the sufferers through years of personal contact with them.

The war gave the mission workers an unusual opportunity to demonstrate in a concrete way that Christianity stands for the well being of the whole man and for the welfare of every class and condition of humanity and their program of war relief included feeding the starving, clothing the naked, healing the sick, caring for the orphans, and teaching the way of life as opportunity offered.

The dire need of the people made it necessary for the missionaries to undertake large measures of relief without waiting for authority from their home boards, and to convert the mission plants into great hospital, orphanages and relief institutions. While every missionary who had a part in the great program of relief work in the Near East should and will have their names inscribed on the roll of honor, this article can only mention in the briefest way a few workers our commission had the privilege of meeting as we journeyed from Cairo, Egypt, up through Palestine, Syria, Armenia and the Turkish Empire on our mission of mercy.

Our hats are off to the men we met who "endured hardness as good soldiers of the cross" but for the women who braved the fiendish hatred and brutality of the Turks we can find no words strong enough to express our admiration and respect. A few typical cases only can be mentioned in the compass of this brief article.

At Savas, a city in the interior of Turkey and about 150 miles from the nearest railway, Miss Graflin was left absolutely alone in charge of a large and important station of the Congregational Board of Missions by the inability of other American workers to get back through the war zone. A large school, orphanage and medical work were in operation at the opening of the war and Miss Graflin had a staff of eight men and seven women, all Armenians, assisting her. Seven of the eight Armenian men were murdered by the Turks and all of her Armenian women assistants were driven into exile.

About twenty-eight thousand Armenians were driven from their homes in the Savas district and Miss Graflin had a careful count made as 26,000 of the Armenians of her city were marched across a bridge at the beginning of an exile which meant death for the vast majority of the victims.

For three weeks Miss Graflin went with her people as a voluntary exile and shared their hardships and witnessed the narrowing spectacle of groups of men being separated every day from their families and driven out and done to death with horrible brutality by the Turkish soldiers.

She felt that the mission property must have her attention and certain measures of relief must be instituted for the help of the remnant of the people in Savas, so she returned to the city and directed the whole work of relief throughout the entire war.

She became treasurer and business manager of the mission and of the relief work, reopened the school, opened a medical hospital with the help of native doctors, organized an orphanage and was so active in relief measures for the war victims that the Turks put her first on a list of prominent Armenians to be murdered in the next massacre.

When the armistice was signed in November, 1918, the leader of the Armenian persecutions in Savas found it wise to flee from the country to save his life and he turned over to Miss Graflin a large property for which he was trustee with no conditions as to its return.

It develops that the property belongs to the German Kaiser, although never standing in his name, and Miss Graflin finds herself in possession of a large and valuable estate which she plans to convert into a great institution for Armenian orphans and on which she has already located 700 children. It may be assumed that the Kaiser never intended to make such a contribution to Armenian relief work.

When the relief workers reached Savas they found Miss Graflin with a great relief work already in operation and plans maturing for helping the poor exiles to starting life again as the remnant make their way back to their devastated homes. Up to June 1 less than two thousand of the twenty-eight thousand, who were driven out, had returned and it is believed that fully twenty thousand perished of starvation and hardships or were massacred by the Turks.

Miss LaGrange, of the Presbyterian Mission at Tripoli, in Syria, is another worker who stood at her post throughout the war, although her furlough was four years overdue and she has been in the Syrian field for 43 years. She has built up a great school for girls and the mission owns a splendid plant in which the school is located. Miss LaGrange suspended the regular school work where the pupils had been paying a small tuition fee and converted the plant into a great relief institution for women and children. Three hundred needy children were gathered and they were fed, clothed and taught by a staff of workers organized and directed by Miss LaGrange.

At Sidon in Syria the Presbyterian Church, U. S. A., has one of its most successful stations and two splendid schools and an orphanage have been conducted in buildings owned by the mission.

Dr. and Mrs. Jessup are in charge at this important station. And like all other workers of this Church they suspended the regular work of the mission and converted the plant into a great relief station. Two orphanages have been operated in the school buildings, which accommodate about 500 children and a food depot was operated at which 1,500 people were fed daily.

Mrs. Jessup personally superintended the cooking of food for the 500 orphans and in addition looked after her own household, and nursed one of their children through an operation for appendicitis. The six out stations of the mission were converted into relief stations and only about 70,000 people are left alive in the district superintended by Dr. Jessup out of an original population of 110,000.

The Turks did not deport the Syrians from their homes as was done with the Armenians but they deliberately withheld food supplies and murdered the helpless people by the slow process of starvation.

Dr. James Nicol, of the Presbyterian Mission at Beirut, is director of relief work for all of Syria and Palestine and has represented the Red Cross as well as his Church and will now direct the activities of the American Committee for Relief in the Near East. He is fitted by years of service for his Church in the Syrian field to direct this great relief enterprise and he has shown that he possesses rare tact, executive ability of the highest order and tireless energy by his masterly handling of the appalling situation during the past four years. He called to his aid 435 Sy-

(Continued on page 8)

Jesus a Disappointment

By Rev. J. G. Anderson, D.D.

"He shall grow up as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him." (Isa. 53:2.)

DISAPPOINTMENT is one of the saddest words in the English language. It contains too much of distress to be found widely prevalent. And yet its application is found in every sphere of human existence. Its territory is as broad as the field of human experience. Childhood is disappointed with childhood; youth with youth; middle age with middle age; old age with old age. The higher the aspirations the bitterer the disappointment; the broader the sphere the more extensive the desolation.

Amongst the Jews there was no hope so fraught with blessed anticipations as the coming of their Messiah. It pervaded individual and national life.

Amidst poverty, persecution and captivity they were buoyed up with the hope of the Coming One. The coming of no being was ever looked forward to with such glorious, gleeful expectation. There was never such a disappointment to any people as Jesus of Nazareth was to the Jews as their Messiah. The prophetic record of it is contained in the text. In expectation he was the rose of Sharon, the lily of the valley, the fairest among ten thousand, the one altogether lovely. In reality he was a root out of dry ground. He had no form nor comeliness, and when they saw him there was no beauty that they desired him. His birth, his manner of presenting himself to his race, his teachings and his conduct were a distinct disappointment to the great mass of his people. He came unto his own, and his own received him not.

The study of the Jew will not reveal such racial peculiarities, nor remove him so far from us that we may not learn practical, profitable, personal lessons from their conduct in this matter.

Jesus was a disappointment to many of the educated, cultured ones of his day. These were represented in the main by the Sadducees. The test of truth was what commended itself to their reason. They were strongly agnostic. God to them was an abstract, distant Being, taking no interest in human affairs. There was no future existence for the soul. This life ended all. According to the teachings of Jesus, God was a heavenly Father, taking a tender, loving interest in His children, hearing their prayers and strewing their pathway with many tokens of His eternal love and care. Man would live forever in heaven or in hell.

The simple statement of this matter makes of itself the application to certain classes of our own time.

Jesus was a disappointment to the Pharisees. The purpose of the Pharisee in origin was to keep the Jew pure from contamination with his environment. This, however, degenerated into superficial marks of distinction. He tithed mint, rue, anise and cumin, and neglected the mightier matters of the law. Religion was simply compliance with forms and ceremonies. Again and again, like peals of thunder, Jesus said: "Woe unto Scribes and Pharisees, hypocrites." This same element today is distinctly disappointed in the teachings of Jesus.

There was nothing in which Jesus was a bitterer disappointment to the Jew than in his not falling in with their idea of a temporal, worldly kingdom. The Jew was in his own land, and in bondage to Caesar. The Roman yoke was more galling to them than that of sin. They could conceive of no higher mission their Messiah could accomplish than to deliver them from the power of Rome, and they once wanted to take him by force and make him a king. His positive refusal to serve in such a capacity spoiled with them his every claim to being the Messiah. This thought has had its application ever since, wherever men have wanted Christianity and the church to turn away from its Christly mission and devote itself simply to the accomplishment of some temporal good. Much of it was manifested

in the world war. Whilst Christ was and is a disappointment to such classes, he is not to all. He was and is not a disappointment to any real, earnest seeker after the salvation of the soul.

Nicodemus struggling with the corruption of his sinful nature is told of a new birth and the Holy Spirit its author.

Zaccheus the lost one finds salvation come to his house.

Mary Magdalene, demon possessed, sits in her right mind at the feet of Jesus.

Afflicted ones were not and are not disappointed in Jesus. Mary and Martha found in him a Savior that could weep, and bring their dead to life again. The widow of Nain was told by Jesus, and for good reason, "Weep not."

Jesus was not a disappointment to those who sought high attainments in spiritual life. John the Beloved and Paul the Apostle testify in this matter.

How is it with you and me? Is he a disappointment to us? We, like the Jew, have been taught to look to Christ as the great and mighty one. Has he been to you anything that would justify his reputation in the world today? Have you wanted him only for some temporal worldly advantage? Won't you seek him as a Savior, and by sweet experience be able to say:

"All my capacious powers can wish
In them most richly meet;
Nor to mine eyes is life so dear,
Nor friendship half so sweet."

Be assured disappointment in Jesus means disappointment in God. He is God manifest in the flesh; the image of the invisible God. Disappointment with one means disappointment with the other. It is an awful condition for a creature to be disappointed in his Creator, a man in his God, a final, unutterable, eternal disappointment.

Gainesville, Fla.

Resolutions of Montreat Y. P. Conference.

The Findings Committee submits the following report for adoption by the Conference:

1. The 1919 Montreat Young People's Conference fully indorses the fourfold conception of life—mental, physical, religious and social; and urges the Church to take the responsibility of seeing that all of its young people through their activities are offered the chance to increase in wisdom and stature and in favor with God and man.

2. We advise that each local church create a Young People's Council, composed of those responsible for the young people's work and sufficient representatives from the young people themselves to direct the work of young people along fourfold development. (See 1919 Report of the Executive Committee of Sunday School Extension and Young People's Work.)

3. Realizing the importance of a Christian education to the individual and the value of college trained youth in the church and community we advocate that every church establish a student loan fund.

4. That the young people of this Conference realize that if these recommendations are to be put into effect, the responsibility rest largely upon them.

(Signed) Dorothy Bowron (Chairman),
Francis Dean,
Phyllis Harpole,
Ray Doubles,
Adelaide Van Noppen,
Guy Fletcher,
James Oeland,

Findings Committee.

A Letter From the Governor to Mr. Average Citizen

AN intimate acquaintance with you, extending over a number of years, leads me to write you this intensely personal letter. I know that you love the truth, that you despise injustice, that you are a robust champion of the square deal. The possession by you of the cardinal virtues makes North Carolina a truly great State.

The most vital power of the State is the power to tax, and you believe that this vital power should be exercised with a full knowledge of the truth. You believe that from this full knowledge of the truth there will flow perfect equality in taxation.

For the first time in the history of the State you, Mr. Average Citizen, have it in your power to write the full truth and perfect equality in the tax books of the State. You have never been called upon to do this before; indeed, you have never been permitted to do this before. But now the General Assembly has enacted a law that places the matter entirely in your hands. The new tax law is written on correct principles. The machinery for its enforcement is adequate and appropriate. The law is so written that it will be easy for the citizen to do right and hard for him to do wrong. But on you, Mr. Average Citizen, rests the responsibility of determining whether or not the wise and just purpose of the law shall be carried out.

Now, Mr. Average Citizen, you will receive a questionnaire and will be called upon to swear before God and to all your fellow-citizens what is the fair market value of your property. When you come to take this solemn oath it will be helpful to you to put to your own conscience this question: "If I did not own this property, but wanted to buy it, what would I be justified in paying for it?" and, again: "If I wanted to sell this property, not at a forced sale, but in the way and on the terms that property of this class is generally sold in this community, what do I really believe I could get for it?" The answer to these questions will point with reasonable accuracy to the fair market value of your property. This fair market value you must write down in your questionnaire, else you will cease to be Mr. Average Citizen and become Mr. Undesirable Citizen.

When you, Mr. Average Citizen, tell the truth about your property, it will do no good for your neighbor, Mr. Undesirable Citizen, to tell a lie about his property, because when the books show truly what the property of Mr. Average Citizen is worth, this evidence will clearly and conclusively show what the property of Mr. Undesirable Citizen is worth. The local and district assessors, when they come to fix the value of property, will be governed by the sworn testimony of Mr. Average Citizen.

And when you, Mr. Average Citizen, tell the unvarnished truth about your property, that truth will wipe out every discrimination and every inequality in taxation in North Carolina. True values are always equal values, but the greatest expert cannot equalize a series of falsehoods.

When all the property in the State shall be placed on the books at its fair market value, many benefits will accrue to you, Mr. Average Citizen.

1. You will have the great satisfaction of knowing that the record written by all the people of the State is a true record and not a libel on the commonwealth. This knowledge will wonderfully strengthen the moral fiber of our people.

2. You will know that every discrimination in taxation is wiped out, and that every citizen is carrying his fair part of the burden.

3. As the values go up the rate of taxation will go down, and hereafter North Carolina will be known far and wide as a wealthy State with a low rate of taxation instead of a poor State with a high rate of taxation.

4. The General Assembly has made a pledge not to collect, under the proposed true valuation of property, revenues greater than ten per cent in excess of the revenues collected under the present false values. This means that the total revenues collected by the State shall not be greater than ten per cent in excess of the total revenues collected under the present law. This most emphatically does not mean that no particular citizen will have to pay taxes in excess of ten per cent of the amount he has heretofore paid. A particular citizen may pay less taxes than he has ever paid before. He may pay double what he has heretofore paid. This depends on whether or not he has heretofore paid his fair share of the taxes according to his true worth. If he has paid more than his fair share the increase as to him will be less than ten per cent; if he has paid less than his fair share, the increase as to him will be more than ten per cent.

You, Mr. Average Citizen, will at once perceive the essential justice in thus equalizing the public burden. I call on you to lend your vigorous support, first, by example, and then by precept, to this attempt by the General Assembly to build up a taxation system in North Carolina grounded on perfect truth and perfect justice. By so doing you will help to practically demonstrate that it is profitable in money and in morals to a people as well as to an individual to tell the truth and shame the devil.

Sincerely yours,

Raleigh, N. C., July 11, 1919.

T. W. Bickett.

Musings on Physical Force and Life.

By Philip A. Emanuel.

The Standard:

I read your paper every Sabbath with the greatest pleasure. I think like you do, along the same current lines and one is always proud to have some one express what oft was thought but ne'er so well said as you, and some of your readers and contributors write. I am an old Presbyterian elder; now in my 73rd year. My studies have caused me to ponder often on the life and the physical forces we see in operation every day around about us. Their complete want of objectivity. Gravitation in operation pulls all matter back to the surface of the earth. The acorn may sprout and bring forth the tree, which climbs aloft and bears acorns. But gravitation establishes its hold on each and every acorn on that tree, and with an invisible string, pulls it towards the earth. And when the acorn is ripe and the hold of the tree upon its fruit is lessened, the stress upon the invisible string brings it down to the bosom of Mother Earth.

Now we learn from this a great lesson. And it is this: That when the Spirit of God works a change in our hearts, and enters there to dwell, an invisible string couples us up

with the bosom of God, our Father; and that when the hold of the flesh is weakened and the human soul is ripe, it is pulled up to the bosom of our God. In other words spiritual gravitation is real. It is the law of nature in the spiritual world.

Aiken, S. C.

A Little Prayer.

Where'er thou be
On land or sea,
Or in the air,
This little prayer
I pray for thee—
God keep thee ever,
Day and night—
Face to the light—
Thine armor bright—
Thy 'scutcheon white—
That no despite—
Thine honor smite!
With infinite
Sweet oversight,

God keep thee ever,
Heart's delight!
And guard thee whole,
Sweet body, soul,
And spirit high;
That, live or die,
Thou glorify
His Majesty;
And ever be,
Within His sight,
His true and upright,
Sweet and stainless,
Pure and sinless,
Perfect knight!

—John Oxenham.

Northern Assembly

By Rev. J. W. Moseley, Jr.

THE papers and magazines of the Presbyterian Church, U. S., together with many of its members, have a habit of referring to the U. S. A. Presbyterian Church as the "Northern" Presbyterian Church. As missionary minister of the U. S. Presbyterian Church in Oklahoma, I wish to enter a mild protest and to show the reasonableness of the position.

The cheapest reason that I would suggest is that it is policy. As the pastor of the Durant Presbyterian Church it was my invariable rule never to say "Southern" or "Northern" Presbyterian Church. This church was based on its career of wonderful success by the organic union of a U. S. A. and U. S. Church. The Durant church as I remember never lost a member on sectional grounds. No sectional feeling was ever developed in the church by the use of sectional terms and this was the strong secret for success in that typical Oklahoma city.

As a matter of fact there is no such institution as the "Northern" Presbyterian Church. The U. S. A. Church has always had strong Synods in the South made up of Southern people. Since the union with the Cumberland Presbyterian Church it has had a membership in the South of Southern people nearly as numerous as the U. S. Presbyterian Church has in the same section. This membership is not "Northern" in the sectional sense but almost wholly "Southern." If the truth were known there are possibly no "Northern" people in the U. S. Presbyterian Church except in the Southern Synods of the U. S. A. Presbyterian Church. Historically and geographically the U. S. A. Presbyterian Church has a prior right to that greatest of all names, "The American Presbyterian Church."

In Oklahoma when you say "Southern" or "Northern" Presbyterian it puts a bad taste in the mouth of the average American who knows nothing about and cares less for the

so-called distinctive differences. All that he thinks of when he hears this unfortunate misnomer is the bloody-shirt with its brutality and its bitterness; and he is thoroughly disgusted that everybody can bury the dead past but the ecclesiastics. The philosophy of these unchurched thousands in the Middle West is "Settle your sectional differences and then come talk to me about the cosmopolitan Christ."

A convincing reason that ought to appeal to the cultured "Southerner" is that the epithet "Northern" is extremely offensive to very many Southerners who are native and conscientious members of the U. S. A. Presbyterian Church. Common courtesy should compel us to be careful how we hurl sectional names at our brethren in Christ. I have an idea that the Presbyterians of the U. S. A. Church are just as much members of the family of God as those of the U. S. Church. If this is true then it would be better to have a mill stone around one's neck, out in the deep blue sea, than to offend the least one of these.

In conclusion, if there is to be no organic union as our conservative cousins of the Far East tell us, then let us begin to smooth down the rough places so that we can live together in peace. The U. S. A. Presbyterian Church is in the South to stay. And why not if there are distinctive differences that constitute insuperable obstacles to organic union? She is here to play a great part in evangelizing the millions never to be reached by the U. S. Presbyterian Church. She has hundreds of pious men and women, and millions of consecrated money to help overcome the awful destitution of our beloved Southland. My prayer is that the church of my fathers may be able to rise above every selfish interest and say with sincerity, "On! On! with your wonderful work and God be with you and bless you abundantly."

Lawton, Okla.

The Church and the Boy Scout Movement.

By Rev. Roswell C. Long.

Along with the many other good things that the war has done for us, it has served to focus our attention on the Boy Scout Movement. By their successful activities in connection with the Liberty Loans, and War Savings movement, and conservation of food and gardening, they have proved beyond doubt their worth to the social, civic, school and home life of our nation. In other words, they have proved the value of patriotism when their type of patriotism was needed.

Eighty per cent of the Boy Scouts are connected with the churches, and owe their first allegiance to the church. The latent powers of boy life as proved in the war, and now in the future, can be utilized by the church, if the church so desires to utilize that strength. The church now has the greatest opportunity of its life time in the United States to direct boy activities into church channels. And the Boy Scout movement perhaps forms the most perfect link to be made between the boy's world and the church's life.

The Boy Scout movement does not attempt to thrust on the boy any religious teaching other than that given by the church that parents the organization. The Scout promises that he will do his duty to his God, and the church determines through the leader it chooses, how God shall be interpreted to the Scout, and it teaches the boy his duty in positive rather than negative terms. It ties him to his home at the period of his life when he is tempted to leave it. Between the ages of twelve and eighteen he finds in Jesus the true Scout Master, and is led along a reasonable road into companionship with Him as well as with his Scout leaders. The Scout movement provides for the boy a world vision and training in true citizenship that cannot find elsewhere. The church has the opportunity to direct the boy in this quest for better things.

The nation has demanded of the Boy Scout during the

war the best that he could give, and he has given nobly and effectively of all that he has had. This same nobility of purpose and effectiveness can now be directed into the life of the church if the church will provide the necessary interest and leadership. No better program has ever been offered to the church strictly in the interest of the boys.

The church agrees to support the program with the necessary equipment in money and meeting places and the like. But as was said in the Northern Baptist Convention in 1918, "The cost to a church for the maintenance of scouting for the boys is in the deeper and more valuable things of character—men, not money; interest, not equipment; leadership, not latitude."

Richwood, W. Va.

An Answered Prayer.

We asked that he might live—Eternal Love
From out the fullness of his boundless store
Hath granted him to share the life above,
"Alive forevermore."

We asked for health—and faith can almost see
His radiant face, his movements swift and strong;
With every power quickened joyously
His soul is breathing song.

We prayed at last that he again might come
To see the home that he had held so dear—
And peacefully he reached a fairer home
And dearer—but not here.

O Wisdom infinite and Love supreme;
This light on sorrow, care, and death is thrown—
Beyond our prayers, our hopes, our brightest dreams,
What God doth give His own.

—Mary Isabella Forsyth.

Effective Relief Work in the Near East.

(Continued from page 4)

rians who had been trained in the mission schools and they showed great executive ability in most trying situations and Dr. Nicol says everyone of them "made good."

He has been ably seconded by Drs. Doolittle, Shearer, Nelson, Jessup, Fowler and in fact by the entire staff of the Presbyterian Mission in Syria, many of whom refused to accept furloughs during the war period.

Special mention should be made of the treasurer of this mission, Mr. Dana, who has suffered persecutions and hardships that if inflicted on a British subject would have moved that country to demand satisfaction and reparation at a cannon's mouth.

Mr. Dana was arrested and imprisoned thirteen times for refusing to turn over Syrian relief fund to the Turkish authorities and the crowning atrocity was sending him with an invalid wife and his children on open flat cars through the Taurus mountains in mid-winter to Constantinople where he was thrown into a Turkish dungeon and kept for seven months.

On the trip through the frozen heights of the Taurus mountains thirty-one of Dr. Dana's fellow prisoners died of cold and privation and several members of his family would have perished but for timely aid rendered by Miss Cushman, a missionary of the Congregational Church, who remained at her post at Adana, Turkey, through the war. Mr. Dana handled over two million dollars in relief funds sent by his Church Board and by Syrians in America to help their suffering countrymen in the homeland.

This memorandum about heroic and efficient service would not be complete without a further word concerning the remarkable devotion and service of Miss Cushman, mentioned above.

Adana was the ancient capital of the old Kingdom of Armenia and is still one of the most important Armenian centers in the Turkish Empire. It has, therefore, been the scene of numerous atrocities and a fearful massacre of Armenians occurred here in 1908. Miss Cushman was left alone to direct the important work of her Church at Adana for the four years of the war through no fault of the Mission board, as they were unable to get reinforcements to her.

Her experiences with the beastly Turks would make the stories of our pioneers in the days of Indian warfare seem quite tame. Her life was spared, although she was marked for massacre early in the war and her resourcefulness and high courage enabled her to render priceless aid to the persecuted Armenians.

The consular representatives of several of the allied governments had to flee from Adana for their lives and Miss Cushman was made their representative and for about two years she carried this additional burden which greatly added to the peril of her situation.

She kept up a semblance of friendship with the local Turkish officials and obtained facts of the highest value which were promptly communicated to the allied government through trusted Armenian helpers. One messenger was arrested and he destroyed his dispatches and went to his death without betraying Miss Cushman.

Members of our relief committee had a part in a notable piece of rescue work she accomplished on May 18, 1919, when she defied the Turkish Governor of the Province, the Mayor of Adana and his entire force of Turkish police. Armenian relief workers had found 180 orphans in the hands of Turkish families in Ceaseres where they were being held as slaves and prisoners and these children were gathered and started by train to an orphanage in Constantinople. The Turks sought the aid of the Turkish Governor and Mayor to stop the children at Adana, and turn them back into Turkish hands.

The Armenians at Ceaseres wired Miss Cushman to see that the children were not molested at Adana and she acted with the usual courage and promptness. On going to the station she found Turkish women had gained access to the

cars and had enlisted the help of the Adana police to take children from the train with the purpose of giving them to Turkish families.

Miss Cushman promptly appealed to the British soldiers in Adana to thwart the nefarious plan and had two Turkish police arrested and put in the military prison.

She openly defied the Turkish official, a tongue lashing in good American style, which they will never forget and which had Tobasco added as she remembered her trying experiences during the past four years of war.

Our commissioners could not understand Turkish but they did understand the spirit with which Miss Cushman "blew up" the Turks and they backed her to the limit.

The result was the 180 orphans were sent on to Constantinople, escorted by an armed British guard and four members of our commission, and were safely delivered to the proper authorities.

Miss Cushman has coined an Armenian name for the thousands of orphans who have been held captives so long by the Turks, Arabs and Kurds that they have forgotten their names, their native tongue and all facts that would help establish their identity. The name is Axorian, meaning "Child of the Exiles."

For the next quarter of a century it is probable that thousands will bear this as a family name, thus identifying them with the most tragic event in the history of the Armenian people.

There is no desire to magnify one group of workers over another, as all are worthy of the highest praise, but space does not permit of further personal mention. It is sufficient to say the effective relief work that has been done would have been impossible but for the intelligent and tireless efforts of the Protestant missionaries in Syria and Turkey. I add that it is my conviction, after three months of observation, that no new organization can come in with untrained workers who know neither the language nor traditions of the people, and do as effective a piece of relief work as can be done by trained missionaries who add to the humanitarian motive the imperative that inspires all missionary enterprises.

A Comparison--Is it Fair?

The writer of this recently visited the home of a friend in a prosperous town in South Carolina. The question of the support of the ministry was raised. While the conversation was being carried on a young girl, about 16 years of age, entered the building. She had a good face, but no unusual display of intelligence; and her use of the English language indicated lack of education.

The hostess explained to her guest, "This is one of our mill girls, and she is making over a hundred dollars a month." "Well," asked her guest, "how does that compare with the salary of your pastor?" Her reply indicated that the salary of her pastor was less than that of the little mill operative (and her pastor a man with a family to support). Is it fair? That minister is a man who holds his high school certificate, he was a tri-medalist of his college, and a graduate of one of the foremost seminaries of the South; and he spent hundreds of dollars in preparing to preach the Gospel. And he is pastor of a church which is able to pay him a much larger salary. Is it fair, to him and his family, or even to the church itself, for a pastor to thus be handicapped, and in a constant struggle to make ends meet; trying to live on a smaller salary than a teenage operative in a cotton mill?

That pastor may never utter one word of complaint, and may continue his efforts there; but shame on the church which forces him to it.

My reader, is the salary of your pastor a living salary? Can your pastor live comfortably on the salary your church pays? Take him into your confidence and ask him about it. And if he needs a larger salary, give it to him (if possible). For, it is indeed unfair to the ministry, and indirectly a hindrance to the cause of Christ for any church to keep a pastor trying to live on less than the wages of an ordinary day laborer.

A Visitor.

Sunday School

By Rev. H. G. Hill, D.D.

CHRISTIAN FELLOWSHIP.

Golden Text—I John 4-7, "If we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

Phil. 4:10-20.

July 27, 1919.

Mutual interchange of blessings between those intimately related constitutes fellowship. It may exist between friend and friend, between husband and wife, or between members of the same family. The more intimate the relation, the more abiding and delightful the fellowship. The most desirable fellowship is that manifested by Christian hearts, for they are most closely and permanently united. Paul greatly rejoiced in the Christian fellowship, the sympathy and care manifested between Him and the Philippian Church. He had planted and fostered the Church, and its members had shown much interest in his welfare. Our lesson presents the Lesson of Contentment, the Peculiar Privilege of the Philippian Church, the gifts Paul received, and Their Chief Source of Supply.

I. *The Lesson of Contentment.*

Paul declares, "I have learned in whatsoever state I am therewith to be content," "I know both how to be abased and how to abound." I am instructed how to be full and to be hungry, how to abound and to suffer need. The Apostle had learned a very difficult lesson even for a Christian, how with cheerful faith and patience and contentment, without murmuring or complaining, or without undue exaltation to encounter privation and loss, or prosperity with abundance. Only one conscious that a gracious God and Saviour rules his life and directs all his experiences, and promises that "All things shall work together for good to them that love God" can attain the contentment that Paul describes. This contentment originates in submission to the Divine will as revealed in His providence, after we have done all in our power to escape temporal ills. There is a contentment with our condition that is not praiseworthy and that is produced by inertia or idleness. A person may be content in ignorance, or immorality, or poverty, not because it is the will of God, but on account of lack of energy or effort for improvement. Such contentment is neither pious nor commendable.

II. *The Peculiar Privilege of the Philippian Church.*

Paul says of them, "Ye have well done: that ye did communicate with my affliction, ye know that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving but ye only." Of all the churches planted by Paul in his early ministry, only that at Philippi was allowed to minister to his wants. By so doing they cheered him in his labors, released him in some measure from physical toil and gave him more time for serving Christ and winning souls. He cherished for them a most tender affection, and gave them counsel, encouragement, warning, commendation and many prayers. The Christian fellowship of Paul and this Church in the interchange of kindly offices was excellent and beneficial.

III. *The Philippian Gifts to Paul.*

These were repeated and frequent. Habitually Paul supported himself and those with him by personal labor that he might make the Gospel without cost to the hearers, and remove all pretext for charging selfish motives. But with the Philippians he acted differently, knowing their affection for him, and that they would not misunderstand his receiving gifts, nor hinder the progress of the Gospel. He received them, too, when sent by agents, not merely because they lightened his toil and rendered his labors more efficient, but because he desired "fruit that might abound to

their account. The Philippians by their gifts to Paul proved the reality of their piety, and the controlling power of their Christian principles.

IV. *The Chief Source of Supply.*

While Paul acknowledges the benefactions of the Philippians and imparts to them much excellent teaching, he does not fail to point them to the chief source of supply for all our need. He says, "But my God shall supply all your need according to His riches in glory by Christ Jesus." However helpful to each other, human beings may be our main source of supply for all needs, and of satisfying blessings is Jehovah. Christian fellowship and mutual helpfulness meet many needs and promotes human happiness. But Divine fellowship with its accompanying fruits is far more essential to the believer's welfare and blessedness. The apostle affirms "Truly our fellowship is with the Father and with His Son Jesus Christ." When we think of the Divine character and resources, we can but rejoice in our union with Him. God is wise, good, merciful and Almighty. His resources are infinite and He "Can do for us far above all we can ask or think." He has bestowed upon man His Word, His Son and the Holy Ghost, the most precious spiritual gifts, besides those included in creation and a constant gracious providence. We may well be assured with the apostle that "He Who spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things." Can we not rest satisfied with His assertion and promise "For the Lord God is a sun and shield, no good thing will He withhold from them that walk uprightly." If in fellowship with Christ can we withhold anything that He claims?

"A Good Soldier of Jesus Christ."

[The following poem by Mrs. Margaret J. Preston, of Lexington, Va., has been sent us by a valued subscriber who signs herself "A reader of your paper since its very first number, years ago," with this comment: "These verses are as appropriate to this war as to that of 1861." To this we agree.—Ed.]

"O! soldiers! well ye bear your part;
The world awards its praise;
Be sure, this grandest tourney o'er,
'Twill crown you with its bays!
But there's sublimer work than even
To free your native sod
Ye may be loyal to your land,
Yet traitors to your God!

"No moslem heaven for him who falls
A bribed requital doles;
And while ye save your country—ye,
Alas! may lose your souls!
No glorious deeds may urge their claim
No merits entrance win,
The pierced hand of Christ alone
Must freely let you in."

Prayer.

I know not by what methods rare,
But this I know; God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—Record of Christian Work.

Home Circle

"MUSIC HATH CHARMS."

A few instances of what has been done in some homes through the power of music will, I know, tell you more than the mere advancement of theories.

A little girl who was very miserable and managed to make mother or nurse most unhappy all through the process of hairdressing and getting into bothersome clothes, would submit most graciously if mother sang:

"My mother bids me bind my hair
With knot of fairest hue;
Tie up my sleeves with ribbon rare,
And lace my bodice blue;
For why, she says, sit still and weep
While others are at play?"

an adaptation of Haydn's beautiful air.

Another mother learned to help her little boy work off some of his stormy fits of temper by going to the piano and playing some stormy, impetuous bit like Schumann's "Wild Rider."

My sister remembers that even as a child she recognized this power of music to bring sweetness out of temper. She was very angry one day with a sense of some injustice done her and in this mood started to play her beloved piano. As she did this she realized that if she played she would soon cease to be angry, and not being ready to give up her resentful mood, she rejected the gentle ministry of music and went to her room to nurse her unhappiness.

As an incitement to bravery, music has often been used in the home. A little boy much afraid of the dark would go upstairs to a dark room for mother when she played a strong march for him as he went.

If mothers could realize how many times a bit of music would be of greater service than even the kindest remonstrance, they would have crashing chords ready for the angry boy, nonsense songs to drive scowls from the face of little daughter, and jolly jig to set lagging feet and drooping spirits dancing; while a gay little tune improvised or adapted for the occasion, would often bring cheerful obedience in response to the request to pick up playthings or perform some other unwelcome task, where a stern command would start an unhappy time for all concerned.

One of my childhood memories is of visiting in a country home where the mother would often get up from the breakfast table and say, "Come let us sing a little before we do the work." Bad housekeeping, perhaps, but good homemaking, for I have since learned that this method was always resorted to when the morning atmosphere of the home threatened to be gloomy or quarrelsome; and the singing never failed to drive away the clouds. Of course, this use of music is most effective with a child who is either endowed by nature with the ability to respond to musical influence or has been trained in ear and heart to feel its effects.

Another memory of my childhood is of a visit to a dear auntie who, on Sabbath afternoons, took her little visitor and read from a volume of sacred poems. The cadence of her sweet low voice will always echo through my memory.

It is truly a part of music's ministry to speak through the charm of a well-modulated, pleasant-toned voice, lending itself freely to the various moods of the fine nature it serves. It is truly one of the duties of the mother and the kindergarten to be a model for her children in this respect as in many others, for children are very sensitive to voice quality.

To sing the lilting measure when the heart is gay, to give thanks for cherished blessings in the glad hymn of praise, to send upon wings of song a prayer for strength to bear the burden and grief too heavy to be borne alone—this is what God's great gift of music should mean to us. Let us help the little children to enter into their heritage of song.—Mrs. Jean N. Barrett.

News of the Week

President Wilson, since his arrival, has been busy catching up with his work. He offered to go before the Senate Foreign Affairs Committee, but with a discourtesy hard to be explained, they have ignored his offer.

Mr. Wilson has vetoed the repeal of the Daylight Savings Law. He has also urged the State of Alabama to ratify the Woman Suffrage amendment.

Brand Whitlock, who has been Minister to Belgium since 1913, and who did such a great work during the war, has been named as American Ambassador to Italy, to succeed Thomas Nelson Page, who recently resigned.

Sir Edward Carson, the leader of the Ulster party in Ireland, is justly provoked by the present campaign in America in behalf of the Irish. He suggests that we busy ourselves with our own affairs.

The North Carolina State Board of Charities and Public Welfare refuse to approve the appointment of W. S. Porter as superintendent of public welfare for Mecklenburg County, on the ground that the appointee should be a man of experience in that kind of work.

A readjustment of export rates will soon be started by means of which the South Atlantic and Gulf ports will win the fight they have been making.

North Carolina's cotton acreage has been decreased 10 per cent, indicating a crop of 1,454,000 acres which, at its 83 per cent condition, forecasts a yield of 745,000 bales for the State.

The Illinois department of agriculture claims that enormous quantities of meats, butter and eggs are now in storage in Chicago, under the control of the five big packers.

Replying to a speech of a few weeks ago to the effect that moonshining in North Carolina is on the increase made by Representative Pou, Representative Doughton on July 19 made a speech in the National House of Representatives in which he questioned the correctness of the statement and pointed out the benefits that the State had gotten from prohibition.

Forest fires are raging in northern Idaho, western Montana and eastern Washington and are causing grave concern. Every man who could qualify for the arduous work of fire fighting has been employed. The work has been handicapped somewhat on Rattle Snake Creek, Montana, by agitators urging the fighters to strike for 14 hours pay for 12 hours work. Twenty-four men quit in response to the appeals.

Aroused by repeated attacks on white women by negroes in Washington, on July 19 soldiers and sailors invaded a negro section and severely beat one negro and fired several shots before the police could interfere.

On July 19 the triumphal victory parade, marking the return of peace, was held in London. It was a most gorgeous spectacle, participated in by land, sea and air forces of the British empire and her allies. The pageant was viewed by several million of persons, and was accounted the greatest celebration that England has witnessed since the celebration of Queen Victoria's diamond jubilee in 1897. The Americans with Pershing led the procession. Marshal Foch, Field Marshal Haig and other celebrated commanders led their contingents.

After a week in Virginia waters preparing for their voyage, the Pacific fleet, the grim superdreadnaughts and swift destroyers, weighed anchor on July 19 and began a voyage that is to furnish the first real test of the Panama canal and take to the Pacific coast the first great fleet assigned to its defense.

More and more serious attacks by Mexicans are gradually coming to light. On July 6 a boatload of American sailors from the U. S. S. Cheyenne were held up in the

(Continued on Page 14)

The Prayer Meeting

TOPIC FOR WEEK BEGINNING JULY 27, 1919:
MINISTERING WOMEN—Matt. 27:55-56.

By Rev. C. D. Waller.

Christianity is a religion of service. In this fundamental aspect of our faith, woman has always held an honorable place. It was a woman upon whom God placed the honor of giving birth to the Saviour of mankind. It was a woman who watched over his infancy, and budding boyhood and young manhood. Women were believers in his message, his personality evoked their profoundest trust and gratitude and love; and women constantly saw to it that his simple wants were supplied.

Jesus discovered the woman that was to be, and through Him she came into her own. No thoughtful woman can forget this, or be ungrateful to Jesus.

Mary of Magdala is a type of the sex as influenced and saved and elevated by Christ. A cruel and selfish civilization had enslaved woman, and had consequently degraded her. This social creed was as the seven devils who tortured and enslaved Mary. An occasional woman by force of character, and by the help of generous males, rose to distinction and service in that ancient society. But Jesus only saw the true beauty and dignity of womanhood, and in love and gratitude she instantly became, and has continued from his day, a ministering woman. Her dignity and beauty and queenly qualities are indissolubly linked with service. When she ceases to serve, she immediately reverts to the pre-Christian type, and forges again the chains of her servitude. This paradoxical statement will be indignantly questioned by many not followers of Jesus, but history teaches nothing if not this. Her true freedom is the freedom of the spirit, and expresses itself in loving service. Responsibility, conscience, acceptance of obligations, fidelity to opportunities of service—it is this that constitutes woman's true beauty and glory. There is no middle ground.

A group of men once offered Mr. Schwab sixty millions for one-half interest in Bethlehem. "It is a big sum," he said to Mrs. Schwab. "Half of what I have is yours. What shall we do? If we sell, your share, invested at five per cent, will bring you an income of over a hundred thousand dollars a month for the rest of your life."

Note the reply.

"We wouldn't sell for five times that," she said. "What would I do with the money? And what would you do without your work?"

Schwab continues: "I have seen more men fail in business through the attitude taken by their wives in their younger days than from all the vices put together." These words of Mr. Schwab should be published from housetops, posted in show windows, printed in large type in papers, posted on billboards.

What is true as here stated of the wife is true also of woman in the church. The writer has known one woman to dominate, and paralyze the initiative of a whole church. The writer knows other churches immeasurably blessed by the ministry of women. It was no accident that women were last at the cross and first at the tomb—that Jesus, risen in His glory, first appeared to a ministering woman.

TRUST.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.
And what may be tomorrow's cross
I never seek to find;
My Father says, "Leave that to me,
And keep a quiet mind."

—Anon.

Christian Endeavor

By Rev. S. H. Hay.

M., July 28—Practical Piety: 1 Tim. 5:1-8.
T., July 29—Testifying at Home: Mark 5:1-20.
W., July 30—Mutual Love: Ruth 1:1-18.
T., July 31—Example of Jesus: Luke 2:51.
F., Aug. 1—No Jealousy: Gen. 4:3-16.
S., Aug. 2—Toward a Guest: John 12:1-3.

Sunday, Aug. 3, Topic—Our Relation to Others. II.
Toward Parents and Others in the Home. Exod. 20:12;
Eph. 6:1-9. (Consecration meeting).

If there is one place more sacred than all others, surely it is the home. It is here that God is worshipped every day, here we live in steady contact with the lives of the people to whom we owe the largest debt of love and deference and purity, and here we do our growing into good or evil. The home makes our personal history, and the collective history also of our race. No stream can rise higher than its source, and no nation can be better than the homes in which its people are made.

Our lives are what our habits make them, aren't they? Wherever we go, and under whatever varied conditions we live from week to week and from month to month, our behavior is a repetition of what we have learned by habit to do. Our Christian conduct itself is established by habit. It is a sort of balance wheel to keep the engine going right. We repeat again and again the Christian deeds until they become as second nature to us. The home is an institution designed to teach us habits of right and lovableness. It is hard to be a Christian in our relation to others anywhere away from home if we have not learned the grace by habit in the home.

The home should be the last place on earth to be willingly or thoughtlessly desecrated by worldliness, discourtesy, or inconsiderateness.

When we are young we owe our parents in the home a full and cheerful obedience. Even when we are old enough to have attained our full majority and therefore owe no longer a literal obedience, we still owe the utmost deference and honor. As long as our parents live they are the prime earthly objects of our veneration and respect. To have it otherwise is to confuse the natural order and incur the displeasure of God.

But what shall we do about others than our parents in the home? Brothers and sisters, aunts and uncles, guests, and servants all must come in for their share of our Christian love and courtesy. Our religion must be such that others shall enjoy our having it, as well as ourselves. If those that live in the home with us get no benefits from the fact that we are Christians, perhaps we are not Christians after all.

One loving spirit sets another afire, says Augustine. One loving spirit can transform a home.—Lewis.

I never heard my father's or mother's voice raised in any question with each other; nor saw any angry or even slightly hurt or offended glance in the eyes of either. I never heard a servant scolded, nor even blamed. I never saw a moment's trouble or disorder in any household matter.—John Ruskin.

Greed and laziness and love of pleasure, in fact, all forms of selfishness, are what ruin homes.—Morton.

Tell some of the things you think Jesus did every day in the home when a youth.

Name some of the selfish things often done in the home. Tell who is benefited by Christian conduct in the home—Is Christ? If your church? Yourself? Other members of the home?

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections—July is not assigned to any one of our Church causes, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian, or congregational Home Missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery.

ANNOUNCEMENT.

Dr. W. H. Miley, Evangelist Synod S. C.

As chairman of the Synod's Committee of Local Home Missions in the Synod of South Carolina, I wish to announce that Rev. W. H. Miley has been elected by our committee as evangelist of our Synod and will commence his work within our bounds the first of September. Dr. Miley has done most excellent work as evangelist of the General Assembly and we have great expectations of a most fruitful ministry in the churches of the Palmetto State. Churches desiring engagements for meetings should confer at once with their respective Presbyterial chairman. A most cordial welcome awaits Dr. Miley.

E. E. Gillespie, Chairman.

RESOLUTION OF APPRECIATION.

Resolved: That the Executive Committee of the Board of Trustees of Stonewall Jackson College desire to express the board's high appreciation of the valuable services of Dr. Melvin and his co-workers, Messrs. R. K. Axson, A. C. Ormond, H. H. Brownell, Charles Guice, J. T. Caughley and R. M. Good, in raising the Land and Equipment Fund, of \$30,000.00, for Stonewall Jackson College, and desire to say that they not only appreciate their success but regard them as exceedingly capable and splendid men, and wish to give them their commendation without reserve, and to express their gratification of having the pleasure and honor of meeting and knowing them, and further wish for them great success in their future work for the Church, and for their individual happiness and prosperity.

Unanimously Adopted, July 3, 1919.

PERSONAL.

Rev. and Mrs. L. T. Newland and children, who have been at home on furlough for the past year, left the past week for Vancouver, whence they will sail for Korea.

Rev. John Jordan Douglass, the pastor of the Wadesboro church, is contemplating publishing a book of poems this fall. The booklet, "The Quest of the Star," published by Mr. Douglass two years ago, went into several editions and was in every way a success.

NORTH CAROLINA.

The Church at Morven has just made a substantial increase in the pastor's salary and the call will be amended at the next session of Mecklenburg Presbytery to incorporate the increase. Large congregations attended both services last Sunday, despite the extremely hot weather, and the prospects at this point are exceedingly encouraging.

Belmont—Our regular quarterly communion was celebrated on the first Sabbath of the month. The pastor announced the names of three more new members, making sixteen who have joined the church since the spring communion. We have recently ordained and installed three new elders: Messrs. W. R. Stowe, John D. Tucker and Frank Lewis, and five new deacon: Messrs. Graham Dixon, Geo. W. Stowe, William D. Crawford, R. F. Cox and Charles Sloan. These additional-officers form a good working team of eight elders and nine deacons. The Junior Christian Endeavor Society has presented the church with

a handsome hymnboard and a set of splendid collection plates. Our young people are taking much interest in the work of the church.

Ida Mill Group—Laurel Hill, N. C. The pastor, Rev. Charles R. Bailey, is enjoying leave of absence from his duties, which he is spending in White's Bible School, New York City. This group recently had the pleasure of entertaining one of our missionaries, Rev. W. C. Buchanan, of our Japan mission.—All enjoyed his visit. Well attended Sunday school institutes have recently been held in the Sunday schools of the county.

Sunday School Institutes—Dr. H. G. Hill writes: "Last week there were Sabbath School Institutes held, which I attended, at Centre, Harmony School House, Midway Church, Maxton and Laurinburg. They were well attended at all places and many phases of Sabbath School work were presented. When conducted in the morning, either in town or country, sumptuous dinners were served. Most of the churches of Robeson and Scotland counties have had institutes."

Orange Presbytery met in Greensboro July 8, 1919, and transacted the following business:

1. The pastoral relation between Rev. J. G. Walker and the Bessemer Avenue and Glenwood churches, Greensboro, N. C., was dissolved and Mr. Walker was dismissed to Enoree Presbytery, South Carolina.
2. The Rev. E. N. Caldwell was received from the Nashville Presbytery and a call from the Graham Church was placed in his hands and accepted by him, and arrangements were made for his installation for July 20, 1919.
3. There being no request before Presbytery from either the Rev. K. L. McIver or the Edgemont Church, Durham, N. C., no action was taken in regard to his resignation and request for dismission to another Presbytery.

Stated Clerk.

Wilmington—Rev. and Mrs. L. T. Newland left Charlotte last week after a year's furlough. They are to sail for their return journey to Korea on the S. S. Empress of Japan from Vancouver, B. C., July 24. They go out entirely supported by St. Andrew's Presbyterian Church. Classes of the Sabbath School have pledged support for several helpers in their work. The Woman's Auxiliary sent out several weeks ago to be ready for the work of Mr. Newland a two-seated motorcycle for his itinerary work. A committee of ladies has sent letters enclosing each some small token that Mrs. Newland may have a letter from some member of the church to be opened one each day during their voyage. The visits of both Mr. and Mrs. Newland greatly increased the intelligent interest of the members of St. Andrew's Church and the people of Wilmington in Korea and in the work of Foreign Missions and made many warm personal friends for them in and outside of this church, all of whom follow them with their prayers and sympathy.

Charlotte—Rev. and Mrs. Silas A. Ewart were engaged as missionaries to Korea by the Men's Society of the Second church at a meeting of the society at the church Monday night. Rev. and Mrs. Ewart were married last Tuesday. They plan to leave in the fall for the foreign field.

The Men's Society will pay the whole salary and supply the equipment for the two missionaries, the expense a year amounting to \$2,400. Mr. Ewart, who has been pastor of the Presbyterian church at Newton, volunteered some time ago for foreign mission work. The society has raised a fund of \$3,200 for mission work.

It was announced that this society plans to engage a home missionary in the near future. The society plans to put one home missionary in the field for every two missionaries, it was explained. The engagement of Rev. Mr. and Mrs. Ewart was announced to be the first definite undertaking of the society.

About 75 members of the society were present at the meeting, and workers reported that 75 new members had

been secured during the past week. The membership now numbers more than 200.

H. J. Knebel, who was recently engaged as executive secretary of the Second church, was a guest of the society and made an address. Mr. Knebel, who has been secretary of the Salisbury Y. M. C. A. for several years, plans to begin his work here the last of this week. His family will move to Charlotte in the fall. He was boys' work secretary of the Charlotte Y. M. C. A. a number of years ago.

President A. E. McCausland presided at the meeting.

Waynesville—Rev. W. M. Sikes, D.D., the pastor, has just completed a series of eight sermons on the various aspects of the Holy Spirit's work, which he has delivered to his congregation. These sermons have created considerable interest among his people. The subjects and their texts are as follows: "The Holy Spirit in the Life of Christ on Earth," from Luke 3:21-22, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

"The Holy Spirit in the Scriptures; or the Inspiration of the Bible," from II Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The plenary and verbal inspiration of the Bible which makes it the infallible rule of faith and practice was set forth.

"The Necessity of Our Receiving the Holy Spirit," from Acts 19:2, "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." The need for the indwelling of the personal and divine Spirit in the believer for assurance and service was taught from this text.

"The Danger of Quenching the Spirit," from I Thessalonians 5:19, "Quench not the Spirit." The operations of the Holy Spirit are often set forth in the New Testament under the figure of fire. By refusing to obey the Holy Spirit and by other forms of sin we may quench his power for service in our lives.

"The Co-Operation of the Holy Spirit with the Preacher in Preaching," from text Isaiah 61:1, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach." The burden of this message was to the effect that the minister truly called of God preaches under the power and by the direction of the Holy Spirit, and so delivers a message from God.

"The Holy Spirit and the Hearer of the Preached Word," from II Corinthians 2:14-16, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life."

"The Holy Spirit and the Church; or the Golden Candlestick and the Two Olive Trees," from Zechariah 4-6, "Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." The church which is set to be the light of the world is fed by the ceaseless inflow of grace from the Holy Spirit which enables it to accomplish its god-given task in the world.

"The Holy Spirit and the Music of the Church," from Ephesians 5:18-19, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in Psalms and hymns and spiritual songs, making melody in your heart to the Lord." The purpose of this discourse was to give the hearers a more exalted conception of music as a means by which our spirits are brought into closer relationship with the eternal Spirit of God. The chief mission of music is religious, or spiritual, although it is often prostituted to sinful ends.

Charlotte—Rev. A. C. Ormand, D.D., of Davidson, N. C., filled the pulpit of the Second Presbyterian Church last Sabbath morning, preaching a very fine sermon. The pastor, Dr. McGeachy, was in New York for a part of the week.

Charlotte—The Baird School of this city has opened a department for youths who have finished the fifth and sixth grades of the city schools. Rev. J. G. Garth, formerly pastor at Hickory and recently in war work at Camp Greene, will have charge of this department.

Montreat—Churches in territory adjacent to Montreat desiring supplies for one or more Sundays may write to Rev. Anton Ver Hulst, pastor of the Montreat Church, who will endeavor to arrange supply work by the ministers who are at Montreat for the summer. Occasionally missionaries are also available.

Charlotte, First Church—The pastor of this church, Dr. A. S. Johnston, will have the month of August for his vacation, a part of which he will spend at Montreat. During his absence the following ministers will supply his pulpit:

Rev. W. A. Cleveland, Jacksonville, Fla., August 3rd.
 Rev. Geo. L. Bitzer, D.D., Valdosta, Ga., August 10th.
 Rev. W. R. Dobyns, D.D., St. Joseph, Mo., August 17th.
 Rev. Thornton Whaling, D.D., Columbia, S. C., August 24th.
 Rev. John Garth, Charlotte, N. C., August 31st.

Montpelier, Wagram—This church has just passed through one of the best revivals of its history. Rev. A. W. Crawford preached twice each day, beginning with July 6 and going through July 13. The congregations were splendid throughout the meeting, and the people of the entire community listened with interest and profit to Brother Crawford's earnest and able expositions of God's Word. Additions to the churches could not be large because almost everybody in this Scotch community is already a member of some evangelical church. We earnestly desired a real revival of religion and we believe that the Master has fulfilled that desire. The church expressed its appreciation of Brother Crawford's stay in our midst by making an offering of \$163 to the Synod's work. V. R. G.

Washington—The following new officers have recently been elected and installed: B. G. Moss, C. M. Brown and R. L. Stewart, elders, and F. J. Berry, H. H. McLean and B. B. Ross, deacons. Our official boards will be greatly strengthened by the addition of these members.

Our deacons have decided to renovate our church building. It will be repaired and painted within and without.

We have a beautiful new Sunday school building, and when the main edifice is renovated we shall have a very commodious and handsome property.

Our July communion was well attended. Six new members were received during the quarter, four by letter and two on profession of faith.

We thank God and take courage. H. B. Searight.

Statesville—On Thursday, July 17, at 11 a. m., a very interesting and enthusiastic conference was held in the auditorium of Mitchell College in the city of Statesville, N. C., in the interest of the Million Dollar Campaign for the benefit of the educational institutions of the Synod of N. C. This conference was attended by ministers, elders and deacons of Concord Presbytery, together with Dr. M. E. Melvin and seven of his committee who are now engaged in the canvass of the churches of Concord Presbytery in behalf of this great cause.

About forty people were present at this conference, and the Alumnae Association of Mitchell College served an excellent lunch to all present on the occasion.

Several very instructive and inspiring addresses were made on this occasion both by members of the Campaign Committee and ministers and elders of the Presbytery, and

(Continued on Page 16)

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

CONFERENCE WOMAN'S ADVISORY COMMITTEE.

The Woman's Advisory Committee of the Woman's Auxiliary of the Presbyterian Church, U. S., convened in Montreat, North Carolina, July 9, for its seventh annual conference. At the opening session the chairman, Mrs. S. D. Walton, introduced Mrs. W. J. Webster, of Front Royal, Va., as leader of the Bible study hour. Mrs. Webster chose the Holy Spirit as the theme of the series of Bible lessons to be given at the conference. Mrs. Webster possesses the power of presenting new truths with great clearness, and old ones with an added freshness and conviction. No feature of the program was more instructive or impressive.

No changes had been made during the past year in the personnel of the Woman's Advisory Committee, as very few State meetings were held on account of the epidemic of influenza. Executive committee meetings were substituted where synodical meetings were impossible. The secretary, Mrs. Wm. M. Charlton, Kentucky, enrolled the following members: Synodical presidents: Mrs. J. W. Bruce, Alabama; Mrs. W. S. Payne, Louisiana; Mrs. W. B. Ramsay, North Carolina; Mrs. G. T. Ralls, Oklahoma; Miss Ella Cummins, Tennessee; Mrs. Chris Dulnig, Texas; Mrs. S. D. Walton, Virginia; Mrs. Winston Lynes, Missouri; Miss Agnes Davidson, Florida; Mrs. Ernest Thompson, West Virginia; Mrs. W. H. Whitaker, Mississippi; Miss Anna Belle McLaughlin, alternate for Mrs. J. B. Nunn, of Arkansas; Mrs. R. L. Pomroy, alternate for Mrs. J. R. Whitman, of Georgia; Mrs. F. L. Mayes for Mrs. Bramlet, of South Carolina; Mrs. W. C. Winsborough, superintendent, and Mrs. D. A. McMillan, treasurer.

Reports of officers and superintendent and the various State presidents revealed that the women had indeed done a wonderful work in spite of all the outside work they had been called upon to do. These very conditions had been conducive to that result—and also developed leaders with initiative and wide vision for aggressive church work. The year's work had not been unfruitful either in its material or spiritual results.

The superintendent's address, and also the address of the chairman, were delivered before the Woman's Summer School of Missions the following week.

Dr. Anderson, president of Montreat Association, presented the material plans for a larger Montreat and solicited the co-operation of the women in accomplishing this. Some of the sessions were strictly executive and dealing with method for the better carrying out of the policies of the Auxiliary. Information concerning the deliberations of those sessions will be found in the minutes, which the secretary will gladly furnish upon request. Saturday morning's session was devoted largely to a conference with the Supervisory Committee. Officers of the Woman's Advisory Committee for the ensuing year are as follows: Chairman, Mrs. J. W. Bruce; vice-chairman, Mrs. W. B. Ramsay; secretary, Miss Agnes Davidson.

The seventh annual conference of the Woman's Advisory Committee adjourned at noon Saturday, July 12, 1919.

Mrs. Winston Lynes.

News of the Week.

(Continued from page 10)

Temess river, nine miles from Tampico, and the sailors robbed. The boat was flying the American flag.

Lt.-Col. Samuel T. Ansell, former acting judge advocate general of the army and the central figure in the controversy within the war department regarding military justice, has handed his resignation to Secretary Baker. His friends claim that Col. Ansell will continue his fight for radical changes in the whole system of military justice.

A Call to United Prayer

For Christian Education in Synod of North Carolina

The Movement to Raise ONE MILLION DOLLARS for Christian Education in the Synod of North Carolina Was Not an Accident

It bears every evidence of God's leading. United prayer to Him is therefore not only fitting, but is **IN EVERY WAY NECESSARY**

JESUS SAID: "whatsoever ye shall ask the Father in my name He will give it you."

"all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

AIMS

1. To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
2. To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
3. To reach the minimum goal of One Million Dollars within the time limits.

PRAY

1. That God may be honored in all the methods, efforts and spirit of the Campaign.
2. That the money secured may be so given as to bless the givers as well as the colleges.
3. That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
4. That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
5. That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

considerable enthusiasm was manifested by all present in behalf of the great movement to promote our educational interests in this Synod, and the prospects of "Going over the top" in the enterprise. On account of the location of Mitchell College in this city, and the needs which confront it, there is considerable local interest manifested here in behalf of this campaign, and it is confidently believed that the people of this community will subscribe considerably more than Mitchell's proportion of the million dollars.

The following resolution was unanimously adopted by the conference, viz:

"Resolved, That this informal assembly of ministers, elders and deacons of Concord Presbytery endorse heartily the plans for raising the million dollars for our educational institutions in the Synod of North Carolina, as outlined by the committee working under the Assembly's department of Christian education and ministerial relief, and urge all our churches to fully co-operate in this timely and vital effort, affectionately reminding them of the Presbytery's request that all our pulpits be opened to the leaders of this movement. We also recommend the reading of this resolution to all our churches"

C. M. Richards, Chairman.
J. M. Clark, Sect'y.

SOUTH CAROLINA.

Belton—Broadway Church is planning a series of services to be held from August 10 through 17 and to be conducted by a brother of the pastor, Rev. B. E. Wallace, D.D., pastor of the First Presbyterian Church of Paris, Tex.

Salem—This strong country church near Winnsboro, in Congaree Presbytery, is supplied during the summer by Rev. Henry Alexander White, D.D., professor in Columbia Seminary.

Columbia, Woodrow Memorial—Rev. J. Spole Lyons, chaplain, preached on the second Sunday of this month in the Woodrow Memorial Church. He has some engagements for the summer in Kentucky; and expects to come to Columbia Seminary in the fall for some post-graduate study.

Columbia, First Church—The pastor, Rev. A. W. Blackwood, D.D., has announced that he would take a four weeks' vacation, beginning after the first Sunday in August. His pulpit will be supplied in his absence by the following ministers: Rev. Melton Clark, D.D., Rev. Edwin Muller, D.D., Rev. Davison M. Douglas, D.D., and Rev. L. Ross Lynn, D.D.

Liberty—This church has recently received four members—two by letter and two on profession of faith. On last Sunday two additional deacons, Messrs. A. L. Boggs and J. H. Boggs, were ordained and installed. It has been decided to make extensive improvements on the manse. The money has been pledged and work has already begun.

H. A. Knox, Pastor.

Columbia, Arsenal Hill—Rev. Marion A. Boggs, co-pastor of the Grace-Covenant Church, Richmond, Va. preached for his brother, Rev. W. H. Boggs, in the Arsenal Hill Church on the third Sunday.

The pastor of this church, Rev. W. H. Boggs, leaves next week for a three weeks' vacation in the upper part of the State. He will hold a week's meeting in Fair Play Church, in Piedmont Presbytery, the early part of August.

Bishopville—Harmony Presbytery held a called meeting in the Bishopville Church on Wednesday evening, the 16th inst., for the purpose of ordaining to the ministry a son of that church, James Cousar. He spends next year at Union Seminary as fellow on the Hoge Fellowship Foundation,

then goes as missionary to China. Rev. A. W. Blackwood, pastor of First Church, Columbia, on invitation of Presbytery, preached the ordination sermon.

To the Ministers of the Synod of South Carolina—The William Brearley Home at Montreat, N. C. (the South Carolina Ministers' Home), is open again for the comfort and convenience of the ministers of the Synod for the season. Comfortably furnished rooms, with light and water, are offered them free of charge, and one of the most entrancing of mountain views awaits all who will avail themselves of the splendid provision a kind friend has provided for them. Rev. M. R. Kirkpatrick will be there during the season and care for the comforts of all. Address all communications for rooms or information to Wm. Brearley Home, or to Rev. M. R. Kirkpatrick, Montreat, N. C.

APPALACHIA.

Asheville, N. C.—Rev. Wm. P. Chedester is serving the Ora Street Church of this city. Under Mr. Chedester's leadership the Sunday School and Church are both showing signs of growth.

Morristown, Tenn.—The First Church of this city has increased the salary of the pastor, Rev. Lynn R. Walker, for the second time since his pastorate began. The second increase amounts to \$300 a year.

ARKANSAS.

Dermott—We recently had a splendid co-operative meeting of two weeks. Rev. G. W. Belk, of North Carolina, one of the General Assembly's evangelists, did the preaching, and Rev. A. L. Carter, of Springfield, Mo., a minister of the Presbyterian Church, U. S. A., led the singing. The preaching was thoroughly Scriptural and of a high order, and was enjoyed by all who attended the services. Mr. Carter won the hearts of the people by his splendid singing and genial, sunny personality. Much good was accomplished, and the seed sown in this meeting will bear fruit in eternity.

GEORGIA.

Griffin—The pastor of the First Church, Rev. J. Marion Stafford, has as his assistant for the summer months Mr. Richard F. Simpson, a student of Columbia Theological Seminary, who is doing fine work at Orsborn chapel and in the outlying districts.

Atlanta, North Avenue Church—Following a four months' service at North Avenue, where he endeared himself very much, Dr. John H. Elliott has begun work at the College Park Presbyterian Church, College Park, Ga. This church is very fortunate in securing Dr. Elliott, who is a most able and consecrated minister and whose work is well known in the United States and other countries.

During the months of July and August, Dr. Jas. O. Reavis, of Columbia, S. C., will supply the pulpit. North Avenue gives to him a hearty welcome, and is exceedingly glad it is their good fortune to have two such ministers as Dr. Elliott and Dr. Reavis with them during Dr. Flinn's absence overseas.

Grace Titman, Sec.

Atlanta—One June 29 Rev. B. R. Lacy, D.D., was installed pastor of the Central Church. In honor of the occasion all the Presbyterian churches of the city united with the Central congregation, making a splendid audience to enjoy the services. The sermon, as preached by Rev. R. D. Stinson on "The Mission of the Church" was peculiarly fitting to this particular church which on account of its location seems in close proximity to the "sin-burdened, the afflicted and the outcast," and carried an impressive message to both pastor and people. The constitutional questions were propounded by Rev. J. S. Lyons, D.D., the charge to the pastor delivered by Dr. McCain, and the

charge to the people by Mr. Hemphill. Dr. Lacy is a young man who has done wonderfully fine work wherever he has been placed, whether in college or seminary, in the home mission fields of North Carolina or as adviser and friend to the doughboy in France, and much success is predicted for him in his city pastorate also.

Elberton—Rev. H. W. Koelling, who has recently returned from overseas where he labored as a chaplain with the 371st Infantry, has accepted a call to the Presbyterian church at Elberton, and began his work as pastor July 1. Mr. Koelling was cited for gallantry in the Champagne offensive of September 26-October 6, 1918. He was also recommended for citation for Croix de Guerre for faithful and courageous services in attending the wounded and recovering and burying the dead, regardless of astillery fire, through the battle of September 28-October 5, 1918. The recommendation for citation was made by Colonel P. L. Miles, of the 371st Infantry. The Croix de Guerre was received by Mr. Koelling on February 15, 1919.—Christian Observer.

LOUISIANA.

Bogalusa—Mr. R. S. Woodson, a student at Columbia Seminary under the care of Mecklenburg Presbytery, has been secured as supply for this field for the summer months. Mr. Woodson has been serving in the Navy for the past year but has received his discharge and will enter the seminary again in the fall.

VIRGINIA.

Christiansburg—This church observed for the first time "Decision Day" in the Sunday school on a recent Sunday. Rev. Bolling Hobson, evangelist of Potomac Presbytery, was present the previous week and preached the Gospel twice daily, the result of these services and of the personal efforts of members of the congregation being that twenty-five of the children made a profession of faith in Christ.

Danville—The congregation of the First Presbyterian Church has opened a subscription list for the William R. Laird Scholarship at Union Theological Seminary, Richmond. It is proposed to raise the sum of \$10,000, which will be invested, the interest to defray the expenses of some worthy young man who wishes to fit himself for the ministry. The scholarship will be a permanent memorial to the late pastor of the First church, and will be known as the "W. R. Laird Scholarship." No contributions will be solicited by the church, and all will be voluntary. It is expected that the fund will have been raised before July 18, the date on which the minister died a year ago.—Christian Observer.

WEST VIRGINIA.

Sutton and Gassaway—Rev. Geo. H. Rector was installed pastor in each of these two churches, Sunday, June 29, at Sutton in the morning and at Gassaway the same night. The commission appointed by Tygart's Valley Presbytery was composed of the following ministers and elders: Drs. F. H. Barron and R. M. Hall, and Rev. W. A. Reveley, together with ruling elders, R. H. Humphreys and C. W. King. Dr. Hall was the only ministerial member of the commission present, so it fell to his lot to preach both sermons and deliver all four charges. The day was ideal, prophetic, we trust, of the relationship officially established between pastor and people. Cor.

Marlington Church—This church has experienced recently the greatest revival of religion in its entire history. Not only can this be said of the church, but the same may be said of the whole town. The church life of the community has been wonderfully quickened. Dr. J. Layton Mauze, of Huntington, W. Va., was with us for practically two

weeks, beginning Sunday, June 15. His preaching of the gospel was with wonderful power and great conviction. Men and women were moved under his preaching as they had never been before. In all there were about sixty conversions, and a great number of reconsecrations. The pastor is receiving Sunday by Sunday a large number both on profession of faith and by letter. J. M. W.

West Virginia Notes—The Lewisburg Bible Conference will open its doors for the regular annual session at Lewisburg, W. Va., on the evening of July 30, at 8 o'clock. The Rev. S. M. Glasgow, of Charleston, W. Va., will open the Young People's Conference with an address that night. Miss Katie Belle Abney, also of Charleston, will have the Bible hour during the Young People's Week, i. e., the first week of the Conference. Dr. W. McC. White, of Raleigh, N. C., will have charge of the Bible hour through the second week, which is to be the regular Bible Conference week.

Such additional names as Rev. and Mrs. Walter A. Snow, of the West Virginia State Sunday School Association; Supt. Thos. B. Talbot, of Kentucky; Dr. Gilbert Glass, Richmond, Va.; Dr. W. T. Palmer, Lynchburg, Va.; Dr. Ernest Thompson, Charleston; Dr. A. M. Fraser, Staunton; Dr. F. H. Barron, Elkins; Rev. Gill I. Wilson, Parkersburg; Dr. D. P. McGeachy, Decatur, Ga.; Mr. Wade C. Smith, Richmond; Rev. J. L. Lineweaver, Beckley, W. Va.; Rev. M. B. Porter, Richmond; Rev. W. H. Dubose, Lewisburg, W. Va., and others, render the success of the program a certainty. Besides these, Miss Lucy Winston Paine, of Charleston, will be in her old place at the piano during the Young People's Conference, while Mr. Virgil L. Hall, of Milton, W. Va., will lead the young people in their singing, and Rev. J. H. Viser, of Charleston, will be their athletic director.

Various and sundry interesting features, some of them not on the program, will be announced in due season. Ample accommodations, at reasonable rates, will be provided in the Seminary buildings for all that come.

PRESBYTERIAN CHURCH, U. S. A.

At a meeting of the congregation of the Fifth Avenue Presbyterian Church, New York City, the Rev. Dr. John Kelman, of Edinburgh, Scotland, was named as the new pastor, to succeed Dr. John Henry Jowett, who resigned last year to go to the Westminster Congregational Chapel in London. It was said that Dr. Kelman had accepted the appointment and would take up his new post on the first Sunday of October.

Dr. Kelman, who is in his fifty-fifth year, was educated at the Royal High School, Edinburgh University, and the New College in Edinburgh. In 1897 he was called to the North United Free Presbyterian Church, Edinburgh. He visited the United States about a year ago and preached at Princeton, and also delivered through many cities in the West and in the Fifth Avenue Presbyterian Church a lecture on "Life in the Trenches." This Spring he spent almost two months in this country, preaching here and in several Western cities and delivering a course of lectures at the Yale Divinity School. Some of his publications are "The Holy Land," "The Faith of Robert Louis Stevenson," "The Light That Saves," and "The Courts of the Temple." It was said at the meeting that he will be the highest paid Presbyterian minister in this country.

Here is the prayer which every Christian ought often to make: "Search me, O God, and know my heart; try me and know my thought, and see if there be any evil way in me; and lead me in the way everlasting." It is the part of cowardice and of criminal indifference to disregard the tendencies in our lives that are destructive. We may well welcome anything whatever that points attention to the defects and indicates the remedy.

Marriages and Deaths

Marriages.

Dupuy-Younger—At the home of Mr. J. C. McSween, DeFuniak Springs, Fla., on May 27, 1919, by Rev. Daniel J. Currie, Mr. Samuel Worth Dupuy, of St. Louis, Mo., and Miss Ruth Younger, of Baltimore, Md.

Weaver-McDonald—At the home of the bride's mother, Mrs. L. C. McDonald, DeFuniak Springs, Fla., on June 18, 1919, by Rev. Daniel J. Currie, Mr. William E. Weaver, of Pensacola, Fla., and Miss Helen McDonald, of DeFuniak Springs, Fla.

Wood-Shaw—In Atkinson Memorial church, Kinston, N. C., June 24, 1919, at 6:30 p. m., by the Rev. G. B. Hanrahan, pastor of the bride, Mr. Carroll Emory Wood, of Roanoke, Va., and Miss Jennie Powers Shaw, of Kinston, N. C.

Alexander-Withers — In Norfolk, Va., June 30, 1919, by Rev. Harold Shields, Rev. Eugene Alexander, of Raeford, N. C., and Miss Ruth Campbell Withers, of Henderson, N. C.

Abrahams-Whitehead—In Norfolk, Va., June 21, 1919, by Rev. Harold Shields, Geo. Tucker Abrahams, of Richmond, Va., and Nina Genevieve Whitehead, of Norfolk, Va.

Blanton-Trexler—In Richmond, Va., July 10, 1919, by Dr. F. T. McFaden, Dewey W. Blanton and Violet E. Trexler, both of Richmond, Va.

Hill-Dull—In Richmond, Va., July 10, 1919, by Dr. F. T. McFaden, Frank H. Hill, of Elmont, Va., and Mildred A. Dull, of Richmond, Va.

Wilkinson-Cooper—May 28, 1919, at "Millwood," the home of the bride, near Wisacky, South Carolina, by Dr. George L. Petrie, of Charlottesville, Va., Dr. Henry Brookman Wilkinson, of Montgomery, Ala., and Miss Mary Elizabeth Cooper, daughter of Mr. Robert Muldrow Cooper.

Deaths.

Wicker—Died in Raleigh, N. C., June 30, 1919, Hugh Miller Wicker, of Brooklyn, N. Y., aged 58 years and six months. Since his fifteenth year he had been a follower of Christ. He was the youngest child of the late Alexander M. and Caroline McIver Wicker, and was buried beside his parents' graves in Buffalo cemetery, near Sanford, N. C.

Cumpton—In Baltimore, Md., June 17, at the residence of his daughter, Mrs. Mary Cowman, Edward H. Cumpton, in the 71st year. He was buried in the Presbyterian cemetery, Lynchburg, Va.

He was the son of Rev. Edward H. Cumpton, pastor of the Second church, Lynchburg, 1842-'47, and later of churches in Virginia and Maryland.

IN MEMORIAM.

Mrs. M. W. Moore.

Resolutions of the Woman's Auxiliary of Bethlehem Presbyterian church, Mebane, N. C., on the death of Mrs. M. W. Moore.

Whereas, God in His all-wise Providence has called to her reward our beloved co-worker, Mrs. Jeannette Moore; therefore, be it resolved by this society that, while we bow in humble submission to the will of our Father Who doeth all things well, yet we deeply mourn our loss in the taking of our dear friend whose sunny disposition and loving heart brought cheer to all in her presence. Her lively interest in our society and church work was an inspiration to us all, and her Christian influence will long be felt for her Savior. Be it further resolved, we extend our sincere sympathy to her loved ones in their bereavement and we would point them to our sympathizing High Priest, who has promised that His grace shall be sufficient for us all in every time of need.

Mrs. W. G. Stafford,
Mrs. G. W. Lasley,
Miss Susan G. Thompson.

Children's Department

ON A VISIT.

Dear Standard:

I am a little girl nine years old. My mamma takes your nice paper. I like to read the letters and stories in it. My home is in Hamlet. I am now visiting my cousins near Raeford. We have been having a good time together. I will be in the fourth grade next year at school. Miss Lucas was my teacher last year. I hope my letter won't reach the waste basket, for I want to surprise mamma and papa. Your little friend,
Hamlet, N. C. Ruth Adams.

A MISSIONARY COTTON PATCH.

Dear Standard:

I am a little girl eleven years old. I live in the country. I go to Sunday school every Sunday that I can. I haven't missed but two Sundays this year. My Sunday school teacher is Miss Lucy Wilks.

I belong to the Junior Christian Endeavor Society of Bethel Church. I

have a cotton patch to make my missionary money. My pastor is Rev. Eugene Alexander. He was married last Monday and is now on a trip north. We are expecting him and Mrs. Alexander back this week.

My papa takes your nice paper and I enjoy reading the little letters and stories in it. I will stop now for fear of the waste basket. Your little friend,

Martha Lee McLean.

Raeford, N. C. Route 1.

DESTRUCTIVE HAIL STORM.

Dear Standard:

I am a little boy ten years old. I live on the farm. A hail storm came in June and tore up our crop. I go to school. My school is out. My teacher's name was Miss Jessie Alexander. She was from Providence, N. C. I go to Sunday school every Sunday I can. Our pastor's name is Mr. G. W. Nickel. I am in the Child's Catechism. Your friend,
Leslie Thompson.

York, S. C.

A SWIMMING POOL.

Dear Standard:

I am a boy eight years old. I go to school at my home in Warsaw. My teacher is Miss Margaret Barclay. I am visiting my aunt in Greenville now and I go in a nice cement swimming pool every day.

I read the letters in your paper this week and want to surprise my grandmama with mine.

I have several pigeons. Your little friend,
James Hicks Peirce.
Greenville, N. C.

The sign hanging on his breast read: "Help me, please. I am deaf and dumb." "My poor man," exclaimed the woman, "how long have you been afflicted?" The deaf and dumb man promptly replied, "About twenty years, ma'am," and the old lady gave him a half dollar.

Hold yourself responsible for a higher standard than anybody else expects of you.—H. W. Beecher.

WHAT HAPPENED IN THE GARDEN.

It was a warm day. Betty rolled over to where the clover was thick and soft and cool and saw close beside her what she at first thought was a fairy's lace bedspread illuminated with row upon row of tiny electric lights.

"Why, I believe it is Mr. Spider's house!" declared Betty. "There he is at the window now!"

Sure enough, Mr. Spider, gorgeously arrayed and wearing many jewels—a watch chain of yellow topaz around his neck, rubies in his shirt front, and other beautiful ornaments on his head and body—was gazing haughtily at the little girl in a blue gingham frock.

"Hello!" cried Betty.

Mr. Spider, however, did not answer Betty. Instead, he commenced to hum softly to himself. "Will you walk into my parlor?" were the words Betty caught. She knew the rest of it; it was in one of her books. Mr. Spider was on the lookout for his breakfast!

"Oh, dear! what shall I do?" cried Betty, as she caught sight of young Master Fly, dressed in a bottle-green waistcoat and black cutaway coat of thin material, befitting a warm June morning, coming gayly along.

Although young Master Fly's mother had warned him many times about the whole Spider family, he thought he was quite capable of taking care of himself, so he loitered a little to inspect the Spider House.

Mr. Spider kept right on humming:

"I've got a little parlor
And a little dining-room,
I've also got a little den
Which I will show you soon."

This song quite charmed the visitor. He circled nearer and nearer to the Spider House, not heeding Betty, who cried, "Mr. Fly, Mr. Fly, O please—" but just then something happened!

A big, fat Grandfather Grasshopper in green jacket and tight-fitting cap, leaped from a great white dandelion blow which was right in front of the Spider House, and so startled young Master Fly that away he flew.

Betty drew a sigh of relief, while the Grasshopper, smiling all over his queer little face, said, "Summer's the time for grasshopper fun."

"I wonder what will happen next?" said Betty.

Just as Betty said this a little bird in a brown-and-white striped coat, with a black collar button under his chin, alighted on a twig right over her head and cocking his head to one side, said, "Good morning!"

"Good morning!" answered Betty. "How is your family this morning?"

"O, we are all right!" answered the bird in the brown-and-white striped coat, "but we would not have been if it had not been for the string you gave me. Flutter was crowded to the edge of the nest, yesterday, and if he hadn't

been stopped by the string, he would have fallen."

"I'm very glad I gave you the pink string for your nest," said Betty. "Have all the eggs hatched?"

"All four!" answered Mr. Song Sparrow, proudly. "Now, I shall have to be busier than ever," and away he flew to the nestful of babies over in the sweet brier bush.

Just then Betty spied a funny, white worm, fat and round and not a bit pretty, coming out of a small round hill that the ants had built. "What's your name?" asked the worm.

"Betty. What's yours?" laughed the little girl.

"Cetonia Aurata," answered the worm.

"Oh! what a nice name," exclaimed Betty.

"Soon," went on the worm, "I shall be wearing a richer coat than ever you wore."

"What color?" asked Betty.

"A beautiful green and gold," answered the worm.

"Oh, my!" said Betty. "I should think you would be in a hurry to change your coat," she was going to add, when she heard a tiny voice say:

"Oh, dear! Oh, dear me!"

Turning, Betty saw a small beetle dressed entirely in black, climbing laboriously up a swaying blade of grass. As Betty watched, it lost its balance and tumbled down on the grass.

"I am all ready to begin housekeeping," began Madame Beetle. "I want to get to that tree. Won't you please help me, Betty?"

"Of course I will," said Betty; "but how did you know my name?"

"I heard you tell Cetonia," answered Madame Beetle. "We are of the same family."

"And will you change your black coat some day for one of green and gold?" asked Betty.

"Oh, no!" answered Madame Beetle. "I belong to the engraver beetles. We always dress in black. Thank you very much for bringing me to the tree."

"What are you going to do?" asked Betty.

"Funnel into the bark and make a room for myself, then, make a smaller one for my husband," answered the Beetle.

"Why doesn't he make his own?" inquired Betty.

"O, Mr. Beetle is a lazy fellow and never helps with the work," returned Madame Beetle, carelessly.

It was very interesting to watch Madame Beetle at work, but presently Betty saw something even more interesting and that was a green, orange and black caterpillar making a silk swing on the side of a twig.

"Please, what are you doing?" asked Betty, politely, after she had watched the caterpillar for a long, long time.

"All swallow-tail caterpillars make these swings before they cast their last skin," answered the caterpillar. He pushed the head part of his body

through the loop or swing, then he stopped working and took no further notice of Betty.

Out upon a large maple leaf, which he used for a stage, stepped a beautiful locust with wings of gauze and a green body marked off in a darker color.

He nodded at Betty and started at once to sing. He sang from low Z to high Z and back again without a break, for the hotter the day, the better a locust can sing.

Betty enjoyed the concert very much and she told the locust so.

"O, singing is easy," replied the locust.

"I don't think so," said Betty.

But the most wonderful of all the wonderful things which Betty saw in the garden was a little creature performing acrobatic feats.

Betty first saw him on the fence and his coat was gray, the color of the fence. Then he hopped on to a green leaf and immediately his coat was green. From the leaf he made a flying leap to the tree trunk, then Mr. Tree-Toad wore a suit of tree-trunk brown.

Betty was so pleased to see him she clapped her hands, but very, very softly for fear of frightening him away.

He seemed very much surprised to see Betty, and winked and blinked at her for a full minute. He was only about two inches long, with a star-shaped patch on his back. When he found that the little girl with the yellow hair and blue eyes lying on the green grass meant him no harm, he told her how long he had lived in the tree, what he liked best to eat and what a merry time he had when he went hunting on moonlight nights.

He was still talking when something crawled over Betty's little pink hand that lay in the grass. A whole family of ants were carrying off Betty's sugar cookie!—Gertrude Winham Fielder, in *The Churchman*.

TALKS WITH NATURE.

"I think you're quite funny," I said
To the River, "for while you've a bed,
You're awake night and day,
And run on, yet you stay;
And your mouth is so far from your
head."

I said to the Hill: "I'll allow
You have a most wonderful brow,
But you've such a big foot
That you never can put
On a shoe of the style they use now."

I said to the Tree: "You are queer;
Your trunk is all packed, but I fear
You can't leave until spring
When—a curious thing—
You must still remain standing right
here."

To a green red Blackberry I said:
"I know you are green when you're red,
And you're red when you're green,
But to say what I mean
Is enough to befuddle one's head."

—St. Nicholas.



Story and Incident



"Only a Servant Girl."

Mrs. George Brown's door bell rang rather early one morning, and, as she opened the door, there stood a bright-faced, rosy-cheeked young girl of eighteen.

"Is this Mrs. George Brown?" she asked.

"Yes, that is my name."

"I noticed in the paper last night that you want some one to work for you. My name is Mary Smith; I live on Fifth street, about half a mile from here. I have no recommendations, for I have never worked away from home. I have helped my mother as I could while attending school; graduated orly last June. I am quite anxious to take part of the burden from my father, who works by the day to support my mother and two younger sisters."

"What wages do you expect?"

"I hardly know, for I am so inexperienced. Whatever you think would be right. But there is one thing before I promise to come."

"I think I comprehend you. You want to know what evenings you can have off, and whether you may receive company here."

Mary blushed scarler, and said firmly, "No, and yes. You see, I have been accustomed to attending church services on Sabbath and prayer meeting Thursday nights."

Mrs. Brown opened her eyes very wide. This was something new for a servant girl. She was not a Christian, though she had been reared in a Christian home. Her husband was a man of wealth, and his chief aim was to add to the happiness of his wife, so far as he knew how. He gave ten dollars a year to the support of the little chapel where his working people worshiped, a few blocks from his home.

From that very hour Mrs. Brown regarded Mary with more than ordinary interest. A servant girl, a graduate, a Christian—one who wanted to help her hard-working father. "Surely, surely, this is no ordinary girl," she thought, and after a time she realized that she was not mistaken.

Often when Mary had gone to prayer meeting and Mr. Brown was not at home, Mrs. Brown would sit alone and think serious thoughts. One Thursday night she said:

"Mary, I have half a notion to go to prayer meeting with you. Mr. Brown will be away and somehow I feel lonely. I have not been in such a place in years, and you must not laugh at me if I am a little awkward."

That night after Mrs. Brown came home she was silent. She found her mind running back to other days—to the home of long, long ago; to the village church, to the family altar, while visions of father and mother came vividly before her. Why was it? All these things and more she pondered in her heart, until she found the peace in believing, which the world can not give and can not take away. Her husband noticed the change, and said, "Say, Margaret, what has got into you? You look so much brighter; you seem so much happier. You are twenty years younger."

Then she told him all that was in her heart. He was pleased and he was troubled with conflicting emotions. He went to the church, and said, "Say, I want to increase my subscription to the church. I've been giving ten dollars a year. Now I want to give a hundred dollars, for it's worth that to see my wife so happy."

When prayer meeting night came, Mr. Brown would often walk with his wife and Mary as far as the chapel door, and sometimes go in with them. There was such a sweet spiritual personality about his wife that he became afraid he might lose her.

One night he noted how plain and unattractive the room looked. His pride was touched. When they were alone, he said, "Margaret, I don't like to have you go to church in that old shell of a chapel. You can just as well go down town where others of your class go."

The wife smiled and put her finger upon his lips, and

said, "There, there, George, dear. I know how you feel, but you do not understand. I found my best friend in that chapel. He met me there; he is always there. Any place that is good enough for him is good enough for me; and you know the 'common people' heard him gladly. I do not feel the least above the humblest old washerwoman who worships in the chapel. And then, Mary led me there, that I might find him there. Oh, George, if I could only lead you to see as I see." Then she kissed his brow, and there was a long silence.

A few days after that Mr. Brown went to one of the trustees, and said, "Say, why don't you folks do something to make that chapel a little more like a church? Fact is, I don't like my wife to worship in such a place."

"We are all poor people, Mr. Brown, and it takes all we can raise to keep up running expenses," was the reply. "We would gladly make the building more attractive if we could, or we would let any one do it who has the means and the disposition."

"You don't mean you would let me do it, do you? Would you folks let me put the building in better shape?"

"I do not think anyone would object, Mr. Brown, and I will let you know soon."

The trustee did let Brown know, and that not many days after. Then it was noised about that Brown was going to send carpenters and masons and painters over there to fix up the "meetin' house," and he was to pay the bills. It was no idle report. The carpenters came, the masons came, the painters came, and the chapel was transformed into a neat and really beautiful house of worship, quite large enough for those who needed it. Before six months had passed from the time of reopening, George Brown had learned that sweetest and most important lesson of life, and he became a devout follower of the meek and lowly Jesus. Often and often he would say, "Margaret, I just believe with all my heart that God sent Mary to us to lead us to Christ. Truly, his ways are past finding out."—C. W. Stephenson.

The Laborer's Task is O'er.

Now, the laborer's task is o'er,
Now the battle day is past,
Now, upon the farther shore,
Lands the voyager at last.

Father, in thy gracious keeping,
Leave we now thy servant sleeping.

There the tears of earth are dried,
There the hidden things are clear;
There the work of life is tried
By a juster Judge than here.

There the sinful souls that turn
To the cross their dying eyes,
All the love of Christ shall learn
At his feet in paradise.

There no more the powers of hell
Can prevail to mar their peace;
Christ the Lord shall guard them well,
He who died for their release.

Earth to earth, and dust to dust,
Calmly now the words we say,
Left behind we wait in trust
For the resurrection day.

Father, in thy gracious keeping
Leave we now thy servant sleeping.

PRESENT-DAY SUPERSTITIONS.

Caleb Cobweb Presents a Silly List.

Professor Conklin, of the University of Oregon, has been investigating the superstitious beliefs of his students, and finds a considerable number of these beliefs current among them. They include:

- Knocking on wood.
- Four-leaf clover.
- Prophetic dreams.
- Number 13.
- Opening umbrella in house.
- Fortune-telling (cards, tea-cup, palm).
- Sleep on wedding-cake.
- Black cats.
- Post coming between two walking.
- Picking up pins.
- Friday, or Friday, the 13th.
- Walking under a ladder.
- Breaking wish-bone.
- Wishing on stars.
- Moon over shoulder, through trees, etc.
- Premonitions.
- Breaking mirrors.
- Hoodooos, jinxes, charms.
- Number 3.
- Wishing on a load of hay.
- Weather signs (ground-hog, etc.)
- Carrying implement through house.
- Five-leaf clover unlucky.
- Wish upon simultaneous remark.
- Third smoke lighted from same match.—Ex.

FOR SOUR LAND.

Sour land is frequently the cause of crop failure, though other causes get the blame. Most lands have a goodly supply of plant foods (nitrogen, phosphoric acid and potash), but when the soil is in a soured condition the food elements, even though abundant, are not available. They are insoluble and of no value to the plant.

To avail oneself of these plant foods one must necessarily sweeten the soil by neutralizing the acidity; must decompose the soil and set the plant foods free.

It is not always easy to tell when land is sour. Frequently many crops are ruined and much labor, money and time lost before the real cause of the trouble is found. It is unwise to try to raise a crop on sour land. Every farmer should keep a record of the acidity of his soil at all times. It will save in the long run.

The method is simple. Litmus paper is manufactured for the purpose. It would be simple work to obtain some litmus paper and test samples of the various types of soil taken from various sections of the farm. Dampen the soil a bit and apply one end of the litmus paper strip. If the dampened end remains blue the soil is not sour. If it turns pink the soil is sour and needs attention.

Sour soil is not such a very serious

problem, though it is one that is frequently overlooked. Lime carbonate will quickly neutralize the acids, release the bountiful supply of plant foods and sweeten the soil. Tests throughout the country have proven its worth. Relco-Marl which contains over 90 per cent lime carbonate when applied to the land at any time will affect the very next crop and its effect will last for over five years. Two tons to the acre is enough for the average land. The yield is immediately increased and as it is a natural soil builder the land will improve from year to year. It is inexpensive

and easily handled. Free litmus papers for testing your soil, literature and prices may be had by addressing Dept. 8-G, Roanoke Lime Co., Roanoke, Va. Incidentally, RelcoMarl when placed in the stable floor under a blanket of leaves, sawdust, etc., acts as the very best absorbent. It holds the ammonia in the manure that otherwise would be lost, particularly the liquid manure and will make each head of stock save over \$20.00 per year in your ammonia bill. At the same time it improves the mechanical condition of the stable manure and acts as a deodorizer.

STATEMENT
SKANDINAVIA INSURANCE COMPANY
COPENHAGEN, DENMARK.

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Capital paid up in cash.....	\$ 400,000.00
Amount of Ledger Assets December 31st of previous year..	2,042,668.78
Income—From Policyholders, \$4,920,212.87; Miscellaneous, \$575,382.80; Total	5,495,595.67
Disbursements—To Policyholders, \$1,531,467.33; Miscellaneous, \$1,546,878.32; Total	3,078,345.65

ASSETS.

Value of Bonds and Stocks.....	\$3,376,033.12
Deposited in Trust Companies and Banks not on interest..	150,268.13
Deposited in Trust Companies and Banks on interest.....	90,334.39
Agents' balances, representing business written subsequent to October 1, 1918	499,174.26
Interest and rents due and accrued.....	44,685.20
All other Assets, as detailed in statement.....	344,108.90
Total	\$4,504,604.00
Less Assets not admitted.....	11,783.12

Total admitted Assets\$4,492,820.88

LIABILITIES.

Net amount of unpaid losses and claims.....	\$ 541,735.47
Unearned premiums	3,066,087.66
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	30,000.00
Estimated amount payable for Federal, State, county, and municipal taxes due or accrued.....	12,435.85
Contingent commissions, or other charges due or accrued..	2,500.00
All other liabilities, as detailed in statement.....	1,373.97

Total amount of all Liabilities except Capital.....\$3,654,132.95
Capital actually paid up in cash.....\$400,000.00
Surplus over all liabilities..... 43,887.93

Surplus as regards Policyholders 838,687.93

Total Liabilities\$4,492,820.88

BUSINESS IN NORTH CAROLINA DURING 1918:

Fire risks written, \$5,255,399.00; Premiums received.....	\$ 38,531.48
Losses incurred—Fire, \$25,731.77; Paid	26,178.71

U. S. Manager, Sumner Ballard; Home Office in U. S., New York City; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.

Raleigh, April 15, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Skandinavia Fire Insurance Company, of Copenhagen, Denmark, filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG,
Insurance Commissioner.

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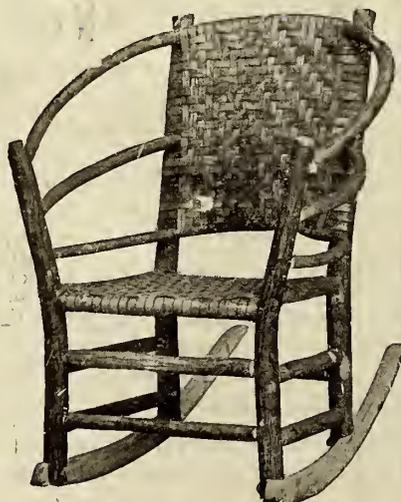
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YANKS MAKE THE FAIR RIVIERA "KHAKI COAST"

The Riviera, garden spot of France, where "day after day from the fairest of skies a brilliant sun shines down upon the bluest of waters," is so completely in the hands of holidaying American soldiers that instead of "the azure coast" it is now more appropriately "the khaki coast," writes Reginald T. Townsend in the July number of the New Red Cross Magazine.

"An army of doughboys, averaging 25,000 a week, completely inundated the Riviera all last winter and this spring. Just as surely as the Army of Occupation is in full possession of the Rhineland, so is the Leave Army in full possession of the Riviera. But there is a world of difference between the two. The Army of the Rhine is there for serious business; it has a grave responsibility; it is the Army of Occupation. There is nothing serious about the other army on the Riviera; it has no responsibility and no set purpose unless the pursuit of pleasure be dubbed a purpose; it is carefree and happy; it is the Army of No Occupation.

"Every day a special train—the A. E. F. express—leaves Paris for the south crowded to 'standing room only' capacity with doughboys, colonels, Red Cross girls, generals, correspondents — in short, a regular cross section of the A. E. F. All are setting out with the time. And they have it, rest assured of that."

THE NEGLECTED CHILD.

The child of four is often-times neglected because of its apparent ability to take care of itself.

A little child of four years of age was recently seen in a physician's office undergoing a thorough examination, and was found defective in several different ways—the child was underweight and underheight for age, had adenoids and defective tonsils, both of which affected the hearing. This child showed signs of nervousness and lack of control and the mother was almost beside herself with anxiety over what the doctor was intimating to her as regards condition of her child. This is not an unusual thing, even with the most loving and tender mothers, but a thing which should never exist.

It is often said that the child of four is the most neglected child in the family and there is much reason for this condition. The child of four in many instances has been superceded in the nursery by another baby who occupies the time and attention of its mother; it is apparently sufficiently able to do for itself, and likes and eats what is prepared for its parents. For all of these reasons this child falls into bad habits of rest and eating, for, as a child of four cannot do the muscular labor of an adult, neither can it get along on the same amount of rest of an adult, nor digest the same sort of food which makes good meals for the parent. The

child of four is still an infant and is daily developing mental and physical powers, the development of which are entirely due to the quality of the care received. With this instruction in view, the State Board of Health has ready for distribution a pamphlet which is devoted to this child, entitled "The Child of the Pre-School Age." This pamphlet can be procured by writing to the Bureau of Infant Hygiene, State Board of Health, Raleigh, N. C., and clubs writing for same will be furnished with them in sufficient quantities to supply their membership.

You've done what you thought was best; now you want to stop thinkin' about it. The decidin' time was the time for worryin'. Now what you want to do is to brace up your sperrits.—Alice Hegan Rice.

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burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.—Adv.

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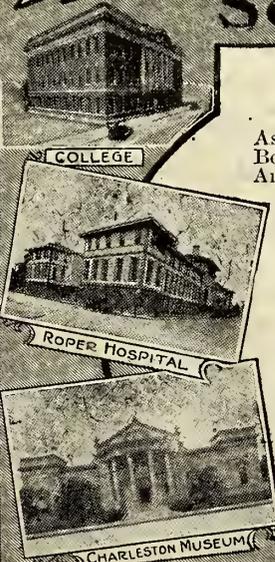
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FOOLING THE FAMILY.

Uncle Sam is spending millions that the boys maimed in the war may become self supporting, independent members of society. He is not baffled by any form of disability, says Samuel Hopkins Adams in the May number of the Red Cross Magazine. A stone deaf patient returned to his home after an intensive course in lip reading, determined not to let his family know the nature of his "wound." After forty hours at home the doughboy wrote: "I have them buffaloesd yet. But I went out after lunch to get a paper and when I came in I sat down with my back to the door, like a simp, to read it. My sister came in quietly and spoke to me four times behind my back. Then she came around in front and I saw her say, 'What's the matter with you? Are you deaf, or are you trying to have some fun with me?' So I had to own up. But I don't think they half believe it yet."

Necessity is not only "the mother of invention," but it is the father of industry and the grandfather of prosperity.

When men speak ill of thee, so live that nobody will believe them.—Plato.

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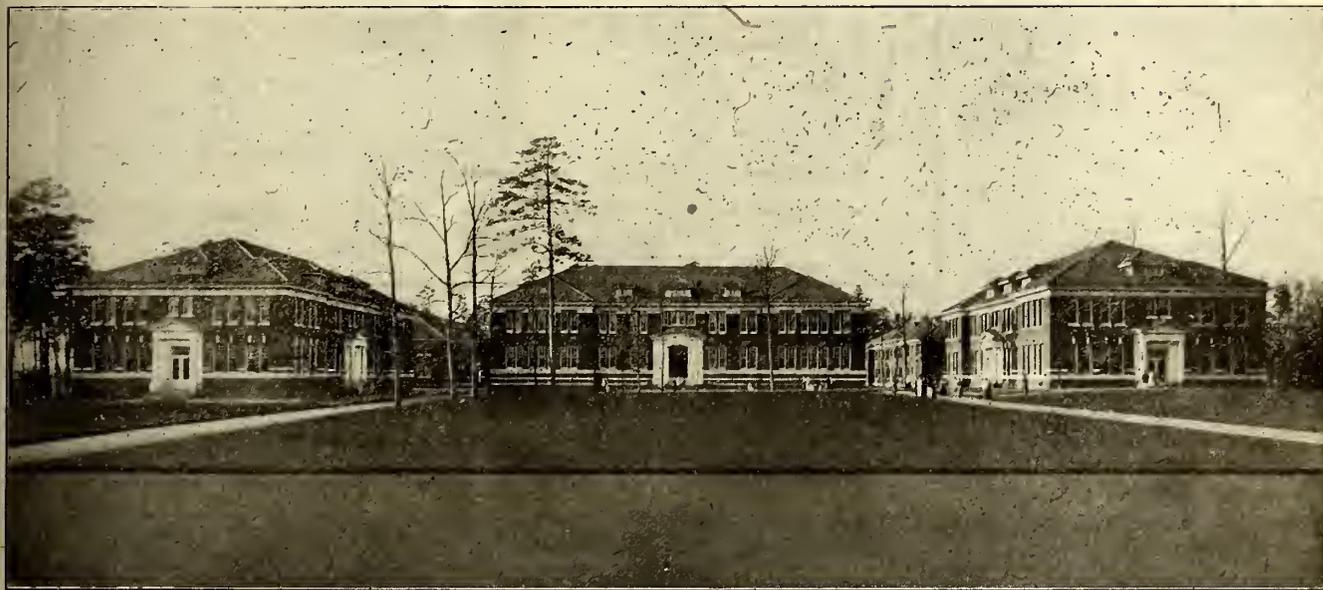
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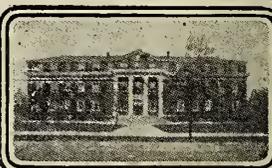
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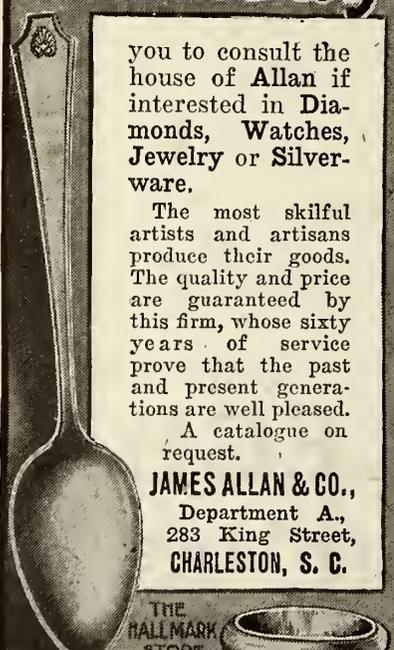
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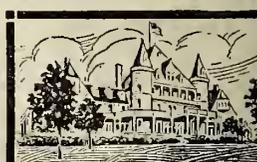
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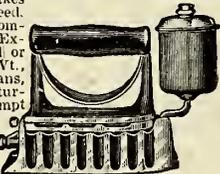
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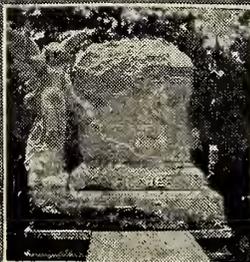
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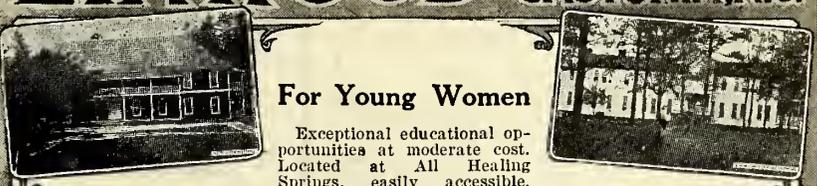
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 As, for instance, mining stock).
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 Is placed on deposit in
 An ancient coffee pot;
 Or possibly you've tucked it
 In a hole within the wall—
 But the thrifty little Thrift stamp
 Is the thriftiest of all!
 The thrifty little Thrift stamp
 Is a faithful little pal;
 He warns us to be provident
 When we are prodigal.
 When silly trifles lure us on,
 He's sure to interpose,
 Which saves a lot of trouble
 For the foolish, goodness knows!
 A gleaner, and he gathers
 All the heads of scattered grain,
 And plants it for a harvest
 That shall gladden us again.
 He helps to clothe an army
 When the country sounds its call—
 Say, the thrifty little Thrift stamp
 Is the thriftiest of all!

—G. B. H.—The Liberty Line.

James came home from school with strong evidences of a mysterious disagreement with some of his associates. As he entered the room his mother looked at him and in surprise inquired: "Why, James, how did you get your clothes so badly torn?" "Trying to keep a good little boy from being licked." "And did you?" "You bet I did." "That is just like my brave little son," said the mother fondly. "Who was the good little boy?"—"Me."—Exchange.

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Editor—And what did you say to him?

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REV. J. R. BRIDGES, D. D.

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REV. R. C. REED, D. D.

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No. 30.

The Call.

They were mending their nets, those brothers,
In their ship on Galilee,
And the golden beams of the morning
Left sparkling trails on the sea,
When along the shore, through the sunshine,
O'er the paths they daily trod,
Came that lover of light and beauty,
The glorified Son of God.

They were mending their nets, those brothers,
He called them to follow Him.
Did they question His right or wisdom?
Nay, their eyes with joy grew dim
As they left the nets with their father,
And over that shining sand,
With gladness they went with the Master
To love and to understand.

They were mending their nets, those brothers,
And they loved the seething foam,
As it tossed and caressed their boat-craft,
The fisherman's sun-kissed home.
But they heard the voice of the Savior,
Jesus, Redeemer, their Friend—
And with wonder and great rejoicing,
They followed Him to the end.

We are mending our nets, my brothers,
And we love our ships at sea.
If our Father asks us to serve Him,
Shall we stay on Galilee?
Though our treasures are at our hearthstones,
If our country needs our best,
Shall we not offer loyal service,
And leave with our God the rest?

—Belle McKinney Swope, in The Presbyterian.



Editorial



The Irish Question.

IF IT WERE really an Irish question it would hardly be an appropriate topic for discussion in a religious paper. In the last analysis it is not an Irish question. The Sinn Feiners are not wailing over the oppression and tyranny of England because they are Irish. As Irishmen they are without any ground of quarrel. They are living under precisely the same laws that hold sway in England, Scotland and Wales. They are behind other subjects of the British Empire in no respect. They are not handicapped in the pursuit of happiness. They have fertile lands and unhampered opportunities. They are as free as the air they breathe, free as the sunshine, free as the waters that wash their shores. The laws under which they live do not curb their liberties, but only seek to secure ordered liberty.

Irishmen living in the North of Ireland, in the province of Ulster, in the counties of Antrim and Down, do not wish to separate from England. They boast that they are the most prosperous part of the Empire. They have all the liberty they want, they enjoy the freest scope for their energies, and receive ample rewards as the fruit of their industry. They love England, they love her laws and think them most liberal and equitable. Nothing is more repellant to them than the idea of separating from England. They were preparing to shed their life blood rather than separate when the Home Rule Bill passed the Parliament just before the outbreak of the great war.

Obviously it is not because they are Irish that those in the South of Ireland wish to separate. They are no more Irish than those in the North of Ireland who do not wish to separate. Here is just the difficulty. If all the Irish wished to sever connection with England the problem would be easy of solution. England would wash her hands of her troublesome neighbor in short order. But England can't satisfy both ends of the island. She can satisfy the south end only by violently thrusting from her her loyal and loving subjects of the north.

The Irish question is religious and not Irish. Three-fourths of the people are Roman Catholics, and because they are Roman Catholics and not because they are Irish they wish to sever their connection with England. One-fourth of the people are Protestant, and because they are Protestant, and not because they are Irish they wish to remain subjects of England. Roman Catholics and Protestants are living under precisely the same laws. The advantage of soil and climate is with the Roman Catholics in the south of Ireland. If they are not as prosperous and happy as the Protestants, it is not the fault of England. In an economic way, the chief difference is that the Protestants put their energies into agriculture and manufactures, while the Roman Catholics devote themselves chiefly to raising political revolutions and Roman Catholic priests. They raise enough of these latter to supply home consumption and export enough to the United States to supply most of the demand here.

As England cannot satisfy both parties, is it not in the interest of justice and is harmony with the democratic spirit of our age that she should satisfy the three-fourths who wish to separate rather than the one-fourth who oppose separation? Perhaps so, and it may come to this in the end. But it is not a pleasant duty, if duty it be, to satisfy enemies by sacrificing loyal subjects. Home Rule for Ireland means Roman Catholic rule, and Sir Edward Carson and his fellow Protestants have said they would not submit to

it. This may seem a very ugly spirit, but while they constitute only one-fourth of the population, they own three-fourths of the property. It is not altogether surprising that they should be reluctant to pay three-fourths of the expenses of a detested government, a government in which they would have practically no voice.

Perhaps it shows a narrow religious bigotry for the Protestants to shrink with such horror from the control of the Catholics. But some allowance must be made for the fact that ever since the first Protestants set foot on Irish soil there has existed a bitter hostility between the adherents of the two creeds. This hostility has been punctuated from time to time with wars, and insurrections and massacres. It is less bloody now than formerly, but scarcely less bitter.

If the positions were reversed, if three-fourths were Protestants and England were Catholic, doubtless the Protestants would wish separation. But would England, Catholic by supposition, be prompt to grant the wish when it meant subjecting one-fourth of the population, devoted adherents of the Catholic Church and of the mother country, to Protestant rule? We more than doubt it. We sympathize with Protestant England in this dilemma. With a million loyal children in the North of Ireland clinging to her skirts and pleading to remain with her, it is not a pleasant task to tear their hands loose, and thrust them under the rule of their hereditary enemies.

Missionaries on Furlough.

Theoretically every missionary has a right to a furlough at a regular interval, and in accordance with this rule they return to this country and to their home friends. This is the theory, but practically his furlough is merely a change of scenery and work. From the time he lands in this country, he is going from place to place, talking, speaking and travelling, with the result that he welcomes the time when he can cut loose from home pleasures and once more put on the yoke of foreign service.

Certain goodly women, always ready to look after the Lord's workmen, have for years been trying to provide a place where the overworked missionary, like his Lord before him, may withdraw from the crowd and rest a bit. That place has been found at Montreat, where rest can be had and also association with visitors from every part of the Church. It is an ideal resting place for any man, but peculiarly so for the missionary who sorely needs rest, yet who craves a knowledge of what is going on in the various branches of church work. Here the committees gather and each one has a week in which to present its work, and here the plans for the coming year are laid. These good women have raised enough to make a start on the "Home," but they need the help of our readers.

A Generous Provision.

The First Church, Nashville, Tenn., is not only a big church, but it does everything in a big way. It has a new Sunday School building that would cost, if built under present high-cost conditions, at least \$200,000. It has a membership of over 1,600 souls, and it has a preacher who can preach. In keeping with its bigness, when it built the new Sunday School building, it had the fourth floor constructed with special reference to the needs of the Executive Committee of Foreign Missions. This floor it has turned over to the committee rent free, the only condition being that the

committee shall pay the interest on \$25,000 until subscriptions which are being paid on the annual plan mature.

As the estimated rental value of this floor is given by real estate men at \$5,000, the committee has no cause to complain.

The Need of "Moderation."

By "moderation" we mean what Paul meant when he wrote to the Philippians, "Let your moderation be known unto all men," using a Greek word which has a slightly different meaning from our word moderation. He means let your "forbearingness" be known unto all men. The man who has another man in his power so that he can do with him as he pleases should not go to extremes, but forbear to use his power.

The man who holds a mortgage against another man's home has a legal right to foreclose if the terms of the mortgage have not been complied with. The Christian, however, should not merely consider the legal side, but the human side also. He should consider the man's family, his standing in the community, his future in business, so that if possible, he should forbear to press his claims too far. He should stop before he reaches the limit of his power or his rights.

This injunction of the Apostle is peculiarly needed just now in the temperance legislation. The temperance forces have a strong majority in Congress and they have wisely enacted laws that will secure prohibition in this country and destroy the saloons. Now the greatest drawback to the temperance movement in the past was the intemperate men connected with it, and by intemperate we mean the tendency to go to extremes, to repel sensible men by their radical measures. Such seems to be the danger now. We find in the measures proposed in Congress and advocated by temperance leaders many measures that if carried out are bound to drive sensible men to the other side.

We are against the saloon, against liquor in clubs, and against liquor stored in the homes of the rich. We are against beer, whether for the laboring man or the rich man. When, however, it is proposed to forbid the presence of alcohol in flavoring extracts, without regard to whether that alcohol has been so changed as not to produce intoxication, we would urge a halt. Flavoring extracts can only be made by the use of some alcohol, and science has already devised a means of rendering it non-intoxicating and the health of men depends largely upon the seasoning of their food. To forbid the use of such extracts is to interfere with health, and to do that means in the end to drive men back to the unrestricted use of alcohol.

Then we do not believe it wise to interfere with the making of cider or domestic wine upon the farm, provided that such be kept for family use and not for sale. In reading the proceedings of Congress on the liquor question we fear that many friends of prohibition will be driven to the other side. In making laws it is always wise not to irritate unnecessarily, because the good of a law depends largely upon the sentiment behind it. Our law books are loaded with dead-letter laws, because the people do not wish them enforced, with the result that we are fast losing our respect for law—a sure forerunner of a decadent State. The liquor men well know that the surest way to nullify a law is to make it obnoxious to the majority, and therefore they are rejoicing in the intemperate zeal of our temperance law-makers.

Of course there will be those who will accuse us of half-hearted support of temperance measures. This we expect, but that makes no difference. This paper has always taken its stand without reference to what others think. To its own Master, it standeth or falleth. We wish our moderation to be made known unto all men. We have the power

to enact any temperance legislation, but we prefer that our people show forbearings in unessentials in order to secure whole-hearted support in the essentials of temperance, and in order to destroy the liquor traffic in our land.

The extreme temperance measure passed by the House of Representatives will do the temperance cause more harm than good. Temperance legislation has always suffered from the fanaticism of some of its advocates. It would seem as if these same men are again in control.

The Covenant of Grace and the League of Nations.

Elsewhere we publish a most timely article from the pen of one of our wisest ministers, one who has spent a long ministry in building up Zion, and who still holds to the teachings of the Presbyterian Church of the past. As citizens all of us have a right to discuss this League and to view it from every point, but when the minister enters the pulpit, he does not appear as a citizen of the State, but as ambassador of heaven. In vain he will seek in the Bible for a commission to do aught else than preach Christ and Him crucified, and the closer he clings to this commission the stronger will his influence be among those to whom he ministers. When a secular paper gives such a stinging rebuke as that given by the Baltimore Sun, it behooves those who mingle the affairs of Caesar with the affairs of God, to pause. The editor is a firm believer in the League, regarding it as the most advanced step ever taken by the State in any age, and he believes that this step could never have been taken, if our President, representing the enlightened Christian conscience of this country had not been present and, aided by the great English Nation, impressed his Christian ideas upon the nations represented.

We believe this and we talk it, and in due time, we may discuss it in our columns, but when we enter the pulpit, we would sooner discuss the Greek prepositions or perpetual motion. We find it difficult to be patient with those who oppose, but if some opponent of the League would rise in a church where the preacher was discussing the League and take issue with him, we would listen to him with deep sympathy and approval, feeling that the pulpit had been degraded by the preacher rather than by the hearer.

"Fighting For a New World."

The many friends of Dr. Charles M. Dabney will read with interest his recent book entitled "Fighting for a New World." Dr. Dabney is the son of Dr. Robert L. Dabney, of Union Seminary, Va., who was by long odds the greatest man from an intellectual standpoint that the South has ever produced.

It is seldom that great men have sons who begin to measure up to their father, but Dr. Charles Dabney is an exception. He has occupied many positions of prominence, and is now president of the University of Cincinnati. He lectures to his students on current topics, and the published book is from the lectures so delivered. They are abreast of the times, embellished with historical references and withal breathe a spirit of sincere religious faith, just what we would expect from the son of such a father. So strongly are they imbued with patriotism that their delivery in Cincinnati, where the German element is strong, was made the occasion of an attempt to depose him from the presidency of the University of Cincinnati.

In these days when the heads of our higher institutions of learning seem called upon rather to decry religion than to uphold it, it is refreshing to find one who stands by the teachings of his father and does credit to the training of his home.



Contributed



Across the Turkish Empire in a Side-Door Pullman

By R. E. Magill, Secretary.

EVERY traveller in the Near East will have experiences that are unique and different from those of other tourists but I feel justified in saying no travellers of the future can possibly duplicate the rare privileges and experiences of our group of relief workers as we made our way across the old Turkish Empire in May, 1919.

Our work was to check up the methods of relief being instituted by the American Committee of Relief in the Near East and to aid the workers in making their service more effective by suggesting plans to the New York office for relief measures for the future.

Our mission had the cordial approval and support of the military authorities of both the English and French Governments and we could only travel by their courtesy and with their help as all transportation systems are in the hands of the armies of occupation.

It was first necessary to get a military permit from the R. T. O. (railway transit officer), to go from point to point before you could apply to the booking office for a ticket and your application was granted only on condition that the troops did not need all the space on the day on which you wished to travel.

The military officials were very courteous and as a rule had passes issued for the transport of our group of six.

Our investigation extended from Port Said, Egypt, to Constantinople and carried us through Palestine, Syria and the Turkish Empire just at a time when these war-worn and famine stricken countries are beginning the process of reconstructing their civilization and form of government.

In every province and district the problem has different angles but the common factor is the intense desire of the people for a stable government and one that will respect property rights and provide safety for human life.

Our trip of four months was filled with interesting experiences but this outstanding memory will always be the harrowing stories and pitiful appearance of the thousands of Armenians and Syrians who had suffered unspeakable atrocities at the hands of the beastly Turks.

At another time I hope to relate some of our experiences in Syria and Palestine but this chronicle must be confined to our seven-day trip from Beirut to Constantinople.

Travel in normal times in the East is quite different from the luxury to which tourists in the west are accustomed and four years of war has made pitiful wrecks of the poor railroad equipment with which the East was supplied.

We were advised that the most comfortable way to make the 800-mile trip which would require seven days was in a regular box car which the "Tommies" have dubbed "Side-door Pullmans."

American readers will think of the big 80,000 pound box cars, 40 feet in length, of the American railways and it will be hard for them to visualize the dinky little box cars of the East—24 feet long mounted on four wheels and with a capacity of only 16,000 pounds.

Such was the combination observation—dining, sleeping and smoking car in which six Americans and two Armenian refugees were to travel for seven days through a country in which heavily armed guards are still necessary on every train and at every station. The trains are scheduled to go three times a week but they go only when it pleases the military to move them. The international mix-up will be appreciated when I explain that our passports were issued by the English Army, the railway is under control of the French and the trains were operated by Arabs and Turks, while our guard consisted in turn of soldiers from the East

Indian Girkaha Arabian Army, British Tommies, French Army, Italian Army and Serbian Army.

We provided ourselves with folding cots for sleeping and charcoal braziers for cooking, and as I was treasurer of the group, it fell to my lot to be mess sergeant with a strong accent on the mess.

If you wish to try an interesting experiment I suggest that you make out a list of supplies for eight men to eat in seven days and then attempt to buy these supplies in an army canteen and from profiteers who want seven times the value of each article from Americans and who can't speak a word of good "United States."

The task was accomplished after a fashion and we got under way with a fairly well stocked larder and installed one of our refugees as cook and the other as interpreter. They did not make a brilliant success in their roles but they were extremely grateful for a chance to get home alive and probably did the best they could.

They showed a lack of appreciation of American cooking by throwing away untouched quantities of good oatmeal and eating instead the black sour native bread that is heavy enough for boat anchors, and they ate a whole tin of sliced bacon without cooking it.

They were regular sharks on sweets and as the larder had no locks the mess sergeant had trouble to provide a balanced ration for the crew.

Our route took us over the anti-Lebanon range of mountains, then by the help of a cogwheel incline across the Lebanon mountains, which we crossed at an elevation of about 5,800 feet, where we looked down on one of the most beautiful and fertile valleys on the face of the earth, the plain of Hamah.

The snow clad height of Mt. Herman was almost constantly in view and from Beirut to Constantinople we were never out of sight of snow clad mountains.

The presence of soldiers on our train and armed guards at every station reminded us we were in a country still at war and at Ryak Junction, where we had a lay-over of seven hours, we saw fresh evidences of the destructive power of war. The Turks had established here their largest depot of supplies and the Germans had supplied them with every type of modern munitions and equipped for them large and complete aviation headquarters, in which they had over fifty fighting and observation planes.

The sudden appearance over the mountain top of a cloud of British fighting machines made it impossible for them to get the Turkish planes into the air, and long range guns from the surrounding mountains completed the rout and destruction. The British captured enormous quantities of munitions and stores and for four months have been blowing up ammunition which will not fit their guns.

I was permitted to get near enough to photograph some of the explosion so we were literally under German shell fire as fragments of shrapnel fell uncomfortably close to the snap shot adventurer. I secured good pictures of thirty-seven airplanes piled in one great mass of wreckage just as left by the unexpected attack of the British.

Our next stop was Aleppo, the ancient city at which tradition says Abraham milked his great flock of goats and gave the place the Arabic name which means "milk." It is a fanatical Mohammedan city of about 180,000 inhabitants and is the present rendezvous for about 40,000 Armenians whom the British Army has gathered from their places of exile with the purpose of sending them to their old homes as fast as the British or French troops occupy the territory. It would simply invite a repetition of former butcheries to send them back into Turkish territory not occupied by allied troops so the process of repatriation is necessarily slow.

The tragedy of the destruction of a race of people is written in the faces of the poor refugees and the world's history does not record as black a page as that which tells of the

(Continued on page 8)

God's Mysterious Ways

PROFESSOR DAVID SMITH, in one of his letters in his "Correspondence" column in the *British Weekly* gives an admirable answer to a question which is tugging at the hearts of many a mourner today. A correspondent wrote Dr. Smith:

"A dear friend has died of wounds after leading his men into action and whilst giving water to a wounded German. I want to look at it in the right way, but find myself always saying, 'Why did God allow it to happen when He could have kept him in perfect safety?' He seemed to be wanted by everyone; and then others who seem as if they would hardly be missed are kept safely. I seem as if I cannot go on with the ordinary duties of every-day life, but wish so that I could be taken too. It seems dreadful to me to think that probably years and years of life are before me now he has gone from our sight. But I want to learn from this great sorrow the lessons that God wants to teach me, and I have earnestly prayed for comfort and help, and still none seems to be given me. Do you think that God wanted him for his work so much in the next life, and that is why He took him, and that our love will go on growing until we meet again?"

To this Dr. Smith replied:

Lucian tells a profitable story of the philosopher Demonax. A man in Athens had been bereaved of his son, and he was inconsolable. He shut himself up in a darkened room and made lamentation. Demonax visited him. "I am a wizard," he said, "and I can bring up the spirit of your child, if only you will name to me three human beings who have never sustained any bereavement." The mourner hesitated long, and at last confessed that he could not think of one. "Then," said the philosopher, "you ridiculous person! Do you fancy yours is the only intolerable experience, when you see no one exempt from bereavement?" This is just the truth which Shakespeare has proclaimed;

"Thou seest we are not all alone unhappy;
This wide and universal theatre
Presents more woeful pageants than the scene
Wherein we play in."

Do not reject the lesson because it comes from the lips of a pagan philosopher. Consider rather how inexcusable we are if, encompassed by all the rich consolations, and immortal hopes of the Blessed Gospel, we play the part of a pagan mourner and need a pagan philosopher's rebuke. And do

not think me unfeeling if I say that excessive grief is born of selfishness. It may be pardonable in ordinary times, when the unceasing tragedy of life is hidden from us; but in days like these, when the tide of anguish is pouring through our land, and hardly a home is untouched, it is worse than weakness. It seems to me that "the plague of your heart" is discovered by that complaint of yours that "others who seem as if they would hardly be missed are kept safely." I wonder who these can be. Surely you are not thinking of lads from poor homes where comforts are few. Much of my time is spent in writing to fathers and mothers in my dear old congregation and elsewhere who have been stricken; and I confess it is the poor folks' sorrow that seems to me the sorest and moves my keenest sympathy; and I have marvelled at the heroism, inspired by faith in the Blessed Saviour, which I have found in toil-worn mothers, widows whose heads are turning grey and their hands feeble, when their boys, their sole earthly stay, nurtured by long and heavy privation, have perished. And these are an innumerable multitude in our land at this hour. Perhaps there may be some lads who die on the battlefield and have no one to miss them and mourn them; but these, if there be such, are the most pitiful cases of all. It would in truth be the extremity of tragedy to die unlamented. If we really love our dead, we will thank God that this was not their case. See how true it is that unrestrained grief betokens selfishness. When we indulge it, the reason is that it is not our dead that we are bewailing, but our precious selves. The remedy lies, not in "praying for comfort and help," but in girding ourselves to helpfulness, which is the only spring of comfort. Remember the story which John Bright has told of the beginning of his own career of beneficence. His young wife was lying dead, and his friend Cobden visited him, and, after some words of condolence, said: "There are thousands and thousands of homes in England at this moment where wives and mothers and children are dying of hunger. Now, when the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest until the Corn Laws are repealed." I cannot tell why God has so dealt with you and countless others. His purposes are hidden, from us, but they are wise and gracious; and this much is certain—that sorrow is the universal lot, and we are called to take up our crosses and follow Him who bore the Cross for us. And the antidote of personal sorrow lies in helping others. "He that watereth others shall himself be watered."

"Mission Court."

By Mrs. J. Calvin Stewart.

The committee in charge of the erection of "Mission Court," the Home for our missionaries on furlough, expect, D. V., to "let the contract" August 1 for the erection of the Central building, provided we can raise \$5,000 additional by that time. We have in hand about one-third of the proposed cost of the building, over one-third in good pledges, and we hope to raise \$5,000 by August 1. In order to secure this amount we have sent out circular letters to some of our friends, whom we supposed would be interested in the movement and glad to contribute. We have received varied replies and some disappointments, but we want the readers of this good paper to know of some of the encouragements that we have received.

One writes: "We send \$100 and wish we could make it larger, for it is a cause close to our hearts."

The appeal went to one of our elders, and not only he, but his wife sent \$100 each, because "We are deeply interested in the cause."

We take pleasure in publishing the following letter, which thrilled our hearts and inspired us with fresh courage. It truly breathes the spirit of the Christ, and all who read it must feel uplifted. The good man believes "that it is more blessed to give than to receive." May many read-

ing these words catch the beautiful spirit and follow the example of these servants of Christ, and thus hasten the day when this Home will throw open its doors to our noble, though tired and overworked missionaries:

"My Dear Mrs. Stewart:

"Yours of July 12 came to me today with circular which you asked me to read. I thank you for writing me on the subject. If the others to whom you have written, and to whom you refer, feel as I do towards the cause you plead for, I am sure you will find no difficulty in having favorable responses, and that you will soon get the sum for which you ask. I take great pleasure in enclosing check for \$100 and assure you that it gives me pleasure to send it. It is a magnificent work you have entered upon and one much needed."

Thankfulness.

Go home then and be thankful. Think not upon what you have not got, but rather remember what you have. Face the future with trust and courage. Take your part in the mighty stir of our time; lend a willing hand to whatever has a scent of good or a savor of salvation in it. Serve your generation according to the will of God, and so make ready for the harvest of the world and the endless thanksgiving in heaven.—J. Sparhawk Jones.

Miss Rose Tries Sunday School Teaching

(A Playlet in Three Scenes).

By Mary Callum Wiley.

SCENE I.

A COMFORTABLE home scene. Father, mother, Rose, and small brother seated around the living-room light.

Rose (reluctantly putting her knitting aside)—Surely it can't be ten o'clock.

Tom—The clock has just struck.

Rose (searching nervously through the magazines and papers on the table)—Has anyone seen my Earnest Worker? I laid it on this table Sunday morning when I came home from Sunday School.

Father—As if anything could stay on this table from Sunday morning to Saturday night!

Mother—I saw an old Earnest Worker with the back torn off—

Rose (still searching)—Mine was a new one; just got it Sunday. Tom, you've done something with that paper.

Tom—I started to kindle the fire with it—

Rose—Tom Dillard, aren't you ashamed of yourself, starting a fire with a Sunday School paper!

Tom—The best kind, so dry!

Rose—Mother, make Tom tell me what he did with my paper. Here it is a quarter past ten and I haven't looked at my lesson.

Father—The lesson's in the Bible, daughter. Why not study out of that?

Rose—I don't know where it's found.

Father—What's the subject of the lesson?

Rose—Moses at—at—

Tom—Moses at the Fair!

Rose—Moses at Miribah—that's the place—no, we've finished with Moses. It must be something about Caleb (turning the leaves of the Bible). He came after Moses, didn't he?

Mother—A great many people came after Moses.

Father—Tell me the subject of last Sunday's lesson and perhaps I can help you find tomorrow's lesson.

Rose—I declare, I just can't remember one thing about last Sunday's lesson.

Tom—A pretty Sunday School teacher you—

Rose—Mother, I wish you would make Tom shut up! Oh, dear, there it's striking half-past ten, and I haven't looked at my Sunday School lesson, and I won't have time in the morning, for I promised to go before Sunday School and help arrange the flowers in the Church.

Mother—'Phone to somebody and find out the lesson.

Rose—The very thing! Mother, you are a treasure.

SCENE II.

A class room in the Sunday School—three or four girls of the teen age fidgeting about.

Bess (flinging her Earnest Worker on the table)—This is the third time in the last two months we haven't had any teacher. I think it's a shame!

Mabel—I do, too.

Maude—Maybe Miss Rose is sick.

Bess—Sick nothing! She just don't want to come—that's all.

Mabel—She don't take any interest in us anyway.

Jessie—Miss Alice goes to see her girls when they are sick and invites them to her house and takes them to movies.

Bess—I saw Miss Rose at the movie yesterday afternoon.

Mabel—Did she speak to you?

Bess—Why, I don't know. Yes, I remember now, she did nod.

Mabel—It's a wonder. She passes me on the street sometimes and doesn't even know me.

Maude—No wonder, Mabel—you come to Sunday School so seldom.

Mabel—Well, I'd come oftener if things were more interesting.

Bess—I just come 'cause mother makes me.

Jessie—Same here, Bess.

Bess—I told mother last night that I just despised Sunday School. I used to love to come when Miss Florence had us. I wish to patience she hadn't gotten married and moved away. We've just got the bummiest class in Sunday School. We don't ever win the attendance banner or—

Mabel—Have class meetings and elect officers and do things like other classes.

Bess—Well, here it is a quarter past ten and Miss Rose hasn't come yet.

Maude—Well, I think when she's not coming she might tell us so we could stay at home, too.

Jessie—She—there she comes.

Miss Rose—Good morning, girls. Did you think I was never coming? Really, though I've been here some time arranging the flowers in the Church. I meant to come before Sunday School and arrange the flowers but I overslept myself. Why, what a small class we have this morning. You must try to do better, girls, and come more regularly, and I do wish you would invite some new girls to join our class. It's so poky having just three or four. I mean it would be more inspiring to have every chair filled. Don't you think so? Well, I hope you have a good lesson for me this morning.

What, Maude, you haven't an Earnest Worker? Nor you, Jessie? Now, girls, I think you ought to take more interest in your Sunday School lesson and study it harder. Here, Maude, you may read the lesson out of my Bible, and Jessie, you and Mabel look on together. Bess, what is the subject of the lesson?

Bess—I couldn't get anything out of it, Miss Rose. It's a temperance lesson and—

Miss Rose—A temperance lesson! (hurriedly turning the pages of the Earnest Worker she had procured at the secretary's table as she entered Sunday School).

Bess—Yes, ma'am, and I never could get anything out of a temperance lesson.

Mabel—Nadab and Abihu (reading from her Earnest Worker)—Miss Rose, who in the world were Nadab and Abihu? I never heard of them.

Maude (in a whisper)—Where do you find them, in the Old Testament or the New?

Miss Rose—Why, girls, really I must confess, I've got the wrong lesson. Nadab and Abihu (glancing nervously through the lesson)—Now, Bess, I'm sure you can tell us who they were. Your mother is such a splendid Bible student and—

Bess (mischievously)—But I'm not, Miss Rose; and as I said, I couldn't get a thing out of the lesson. I wanted to ask you—

Miss Rose—We're no time for questions this morning, Bess. We must read the lesson over verse by verse. You begin, please. (The electric bell rings). Just five minutes, now. Jessie, read the next verse.

Jessie—Miss Rose, how do you pronounce E-lea-zar, and I—

Miss Rose—Mabel, you read the verse, please.

Mabel—But I can't pronounce them either, Miss Rose. Let Bess read it. (Second bell rings).

Miss Rose—Then, we'll have to stop our reading.

Bess (in a whisper to the girls)—And before next Sunday see how to pronounce the words.

SCENE III.

At the Thursday Morning Whist Club.

Miss Eunice Johnson—I didn't see you at Sunday School Teachers' Meeting last night, Rose.

Rose—O, I'm going to give up my class, Eunice.

Eunice—You are! Why, how come?

Rose—It just bores me to death.

Miss Annie Lou Brown—Why, Rose, the last I heard of

Should the Pulpit Take Part in This Debate?

The Baltimore Sun in a recent editorial on this subject, after naming some of the ministers of the Gospel who made the League of Nations the subject of their sermons, adds:

"We are not sure that the friends of the League have reason to welcome the aid of these pulpit propagandists. But we do feel quite sure that no matter how much they may help the League, they will not strengthen religion ultimately with the masses of the people by abandoning the Bible covenant for the Paris covenant. Politics and religion do not mix well outside the church: they do not mix at all in a place where people assemble ostensibly to worship God and to confess their sins. If the Church is to be turned into a forum for the discussion of public questions, then the members of the congregation should be permitted to take part in the debate as well as the minister. A good many persons may disagree with him, and they should have a chance in that case to have their say. What the result would be, so far as religious service is considered, is obvious. We do not believe that it would add to ministerial influence or dignity to substitute the fourteen points for the Ten Commandments, or the League of Nations for the Gospel of Christ. Certainly it will not add to public respect for the clergy to have them get up in their pulpits and denounce those who disagree with them on public questions as 'pitiful paterers.' That may do for the United States Senate or for the political stump, but it will not tend to increase confidence in those representatives of religion who go in for this sort of a thing. As citizens clergymen have a right to their own views. As ministers in their pulpits they are supposed to represent their Church and their creed. If their Church and their creed

are not broad enough for them, they ought to set up a new ecclesiastical shop for themselves in which they can deal in all kinds of moral and political wares. There are millions of old-fashioned people in this country who do not want to mix their politics and religion, and who resent strongly any attempt from the pulpit to dictate to them as to public matters, or to feed them on treaties and international relations instead of on moralities and eternal hope."

The next day a minister in Baltimore replied in the "Forum," a department of the Sun, expressing surprise at the editor's position, and defending the ministers who had spoken in their pulpits on the League of Nations.

"He cares little for the matter of ministerial dignity when it is a matter of conscience, and he feels perhaps that the 'fourteen points' might have as just a place in the religious history of the race as the Ten Commandments, and that the League of Nations might be a part of the Gospel of Christ. * * * *"

As I happen to be a Presbyterian clergyman I would ask you to consult the reports of the special committee of the late General Assembly meeting in the city of St. Louis. You may be surprised at some of the things which the General Assembly considers to be within the province of her ministry. And you will find something perhaps in regard to the League of Nations."

The editor of the forum placed at the head of this letter of a Presbyterian minister these words: "The League of Nations Might Be a Part of the Gospel of Christ." Evidently both the Old and the New Testaments need another revision:

R. H. F.

our class, they were the brightest, sweetest things in the world.

Rose—Oh, well, they are nice, sweet girls so far as girls go. But you know girls are not interesting.

Blanche—Indeed!

Rose—Oh, I mean girls about thirteen and fourteen; they are so giggly and simpering and so full of themselves, and won't study their Sunday School lesson, except Bess Walker, and she keeps me on pins all the time for fear she will ask me something I can't answer.

Annie Lee—I think she's the cutest thing!

Rose—You just wait till you teach her a while and you'll change your mind. She keeps me stirred up all the time.

Annie Lee—She generally keeps things stirred up around her.

Rose—She can just make the other girls do anything. I believe if it wasn't for her I could hold their attentions; but all the time I'm trying to hear the lesson, she's got them giggling and whispering behind their books and I can't do a thing with them. And it's so strange, too, for when Miss Florence Davis had them they were the nicest, best behaved class in Sunday School and I used to look over at them with envious eyes. My boys were such a trial!

Eunice—I can testify to that.

Rose—They were just about to drive me distracted; so when Mr. Norris asked me if I would give them up for Miss Florence's girls I jumped at the chance. But, I'll be blessed, if I didn't jump from the frying pan into the fire!

Blanche—Poor Rose!

Rose—It's no laughing matter. I tell you, boys are risky and up to all sorts of tricks; but girls, especially girls of thirteen and fourteen, are the limit. They are so silly and simpering and always thinking about their beaux—

Annie Lee—Their b-o-y-s and their b-e-a-u-x.

Rose—Yes, they bring their vanity boxes to Sunday school and when I'm trying to get them to look on their quarterlies, they are primping with their mirrors in their hands or making eyes at the boys.

Kate—Don't tell me anything about "Misses," my dear. I have a small sister at home and I had rather teach boys any day than girls of her age.

Margaret—If you'll believe me, teaching boys or girls is

no easy thing. I know, for I tried it for three months. It took all my time running around after my Sunday School pupils on week days, giving up card parties and social calls to take them picnicking or have them 'round home, phoning them when they were sick, racking my brains to find some way of interesting them. Why, I worked harder those weeks I supplied for Lelia Lucks while she was in hospital than I ever worked in my life.

Eunice—I believe you Margaret. But, then, you go at everything so hard.

Margaret—You have to go at Sunday School teaching hard if you go at it at all.

Eunice—Oh, I don't think so. I don't lose any sleep over my class and I get along very well.

Rose—That's because you are a born teacher, Eunice. Everybody says so. Now, I don't believe I was cut out for a teacher and I'm not going to worry myself to death any longer trying to be one. But come, all the girls are here; let's begin our game. Oh, I do love a good game!

523 Spruce St., Winston-Salem, N. C.

HIS CHURCH.

"The secret of the Lord is with them that fear him." How close this brings the Lord to us! He, too, has his secrets. Not every one is taken into his confidence. We reveal our personal and important matters only to those who love us and whose love has been tried and proved. It is just—be it said in all reverence—with God. Why should we expect Him to take us into His inner sanctuary and unveil to us the deep things of His nature and work, unless we have learned already something of what dutiful, tender intimacy with Him means? And if we have thus learned, in some measure, is not such a revelation of Himself the very thing which is natural for Him as well as most precious to us?—S. F. Day.

Mercifulness manifests itself in two ways: first, in patience and forbearance toward those who do wrong, leniency toward those who fail; and, secondly, in ministrations of kindness and love to those who are in need. The first of these manifestations is negative. The other phase of the quality is active and positive.—Rev. J. R. Miller, D.D.

Across the Turkish Empire in a Side-Door Pullman.

(Continued from page 4)

horrible butchery of a helpless people by the heartless Turks.

At Aleppo we took the famous Berlin to Bagdad Railway, a tremendous factor in Germany's plan for building an Empire and which they expected to use in severing the connection between England and her East Indian possessions. The road runs up through the Taurus mountains and the great upland plains of the Turkish Empire which are so extensive and fertile that they amaze even an American who is familiar with the boundless resources of our own land.

The road itself is a masterpiece of engineering skill and the section through the Taurus mountains shows rocky gorges and towering peaks equalling in grandeur anything in the American Rockies.

Forty-two tunnels blasted through solid rock are found on the mountain section, the longest of which is seven miles in length, and it took our train forty-three minutes to pass through it.

Ventilation is provided by blasting shafts through to the deep ravines which the road skirts in its passage through the mountains.

The immense rifts in the towering masses of rock through which passage is had from one deep valley to another are peculiar to this range of mountains and these Sicilian gates will be factors in the reconstruction of this land as they were famous in the history and tradition of the past.

The Germans did not have the Broad Gauge Railway completed from Constantinople to Aleppo at the outbreak of the war and the heavy work in the Taurus mountain was their biggest task.

They put all their resources into the completion of this important link as they were transporting troops and supplies for the Turks across these towering mountains in motor trucks at an enormous cost of time and money.

The Russian and Serbian prisoners of war were sent into the mountains and put to work by the thousands to rush the tunnel sections of the railway to completion—and so inhuman was their treatment that they died like flies.

It seemed the irony of fate that the mountain section was opened for through broad gauge trains just two days before the armistice was signed and this immensely valuable piece of railroad fell at once into English hands.

We have no direct news from Paris having been out of touch with the world for three months, but it is safe to predict that this monumental engineering feat will remain under English control and be used by the allies as the main transportation system for troops and supplies that will be needed to restore order in the tumultuous corner of the earth.

The Turks did not destroy the property of their own people as is shown by the vast herds of cattle, sheep and goats which dot the plains and the long trains of wooden wheel carts bringing wheat and barley to the railway stations attest the fact that there is now no food shortage in this section of the Turkish Empire.

The crowds of Turks and Kurds one sees at the stations makes cold chills run up the spine of a traveller in spite of the presence of an armed guard, for it is impossible not to think of their bloody hands as you look into their coarse and sinister faces.

Our train carried about 600 returning refugees and they were packed with their pitiful belongings, about sixty to a car while we Americans felt crowded with only eight in our car. We dropped them in groups as they reached their home villages or cities and some of the scenes as families were reunited after four years exile were touching indeed. In every case only a remnant of the family came home and in hundreds of cases only one or two were left out of family groups of six or eight that started on the tragic exile march three and four years ago.

At the station of Bozante in the heart of the Taurus mountains our train was sidetracked and we were told we would have a nineteen-hour lay-over.

The writer and one other man from the South vowed that we would never again complain of the delays on American railroads, not even at a Southern Railway schedule!

Such a delay would have run a load of passengers in the states entirely wild but it was accepted over here as the usual thing. We had an interesting time with the four carloads of refugees on our train and gave our cook orders to serve them with hot tea as they only had the cold army rations furnished by the British Army. The cook asked if he might include sugar and was told to spare nothing our larder afforded. I have seen the bread lines and soup lines but this was my first view of a tea line and it was a never-to-be-forgotten sight. They came with tin cups, bowls, wash pans and kettles of every conceivable size and shape and stated how many they wanted tea for and we made an effort to catch the repeaters.

We made and poured tea for over two hours and used nine pounds of our ten-pound stock of sugar—but the investment of time and sugar was well worth while.

Another interesting experience grew out of the interpreter's mistake in dubbing me "Doctor" along with the D.D.'s of our party. The refugees got the impression that it meant "Medical Doctor" and began at once to bring the lame, blind and halt to our car for treatment. I attempted to maintain the reputation of American medicine and prescribed for bone felons, chills, headaches, cholera-morbus, and divers other ailments, always playing safe, however, by giving them something I knew would not hurt them.

My star patient was a young man the interpreter solemnly introduced with the statement that he had a serpent in him which he wanted me to get out. I confess I was stumped, for I didn't dare try surgery and I knew I had no power over evil spirits if this was a case of demoniacal possession.

It finally dawned on me that his trouble was tape worm but I found none of the party had any eradicators in their medicine kits. A consultation was held and I ended by prescribing hot squash seed tea and he went away happy with a carefully written prescription telling how to make the tea, how often to take it and how to observe the preliminary fast of twenty-four hours.

We suppose all our patients survived their treatment as we got out of the country without being indicted for malpractice.

Constantinople was finally reached and our refugees were distributed through apparently safe districts to begin all over again the slow process of rebuilding a wrecked nation. Just a few miles outside of Constantinople on the Sea of Marmora the Turks and Germans had built some enormous grain warehouses which they had transformed into ammunition depots during the war. Upon the surrender of the city the army of occupation turned over these warehouses to our American Relief Committee for Armenia and Syria, and already over three million dollars' worth of food, clothing and medical supplies have been received from the states and distributed through this depot to the destitute people of the Near East.

The work of relief must go on until the people have time to rebuild their homes and make a new start in life and orphans by the thousand must be gathered into institutions and trained for citizenship and self-support. This is the unfinished task of the churches of America.

Salonika, Greece, May 31, 1919.

What is it that counts here? Only that which is truly given; only that which is done for the love of doing it; only those plans in which the welfare of others is the master thought; only those labors in which the sacrifice is greater than the reward; only those gifts in which the giver forgets himself—these are the things that the King never forgets—Henry Van Dyke.

We cannot be called to any path of action, or to any endurance for the furtherance of the glory of Christ, without finding in it deep and it may be even exhilarating joy. We may and do miss this now, but the reason is because we are so often occupied with ourselves and not with Him.—Power.

News of the Week

rolle with Mexico is again looming up. Armed Mex-
s hid up and robbed a boat load of American sailors
n th United States flag flying over them. The Mexi-
Government has expressed regrets and intention of pun-
ing te guilty when found.

a seous riot has occurred in Washington City between
nd colored. Aroused by frequent assaults upon
te en some soldiers and sailors took matters in their
hads and began an attack upon negroes. Like all such
ble the innocent began to suffer with the guilty, with
rst; that many of both races were killed.

J. Konenkamp, president of the Commercial Telegra-
nion of America, the man who recently tried to hold
the business of the country by a strike of the wiremen,
esned.

The University of North Carolina Medical School had
members out of the 82, who recently passed the State
ard f Examiners. D. W. Kluttz led the new class of
tore with a grade of 92 per cent. N. C. Riddle, another
rolin man, came second.

senar Kenyon, of Iowa, is preparing to fight the meat
cker who, he claims, are holding up the price of meat.

To ttle the long standing dispute between farmers and
n lyers as to a proper price basis for wheat, the United
tes Grain Corporation has entered into a contract with
vers hereby the latter agree "to reflect properly to pro-
ce t Government's guaranteed price for various grades
whc."

The east week has witnessed a repetition of floods almost
series as those of 1916. In the Piedmont section of
orth Carolina heavy crop loss has been wrought along the
lans of the Yadkin, Catawba and smaller streams.

A digible balloon, after cruising back and forth across
s loop district for hours, bearing five persons, ex-
ded and the blazing wreckage crashed through the sky-
nts a Savings Bank in the financial district, with the
ult that ten were killed and more than a score wounded.

In te House of Representatives the Enforcement Bill
s posed by a vote of nearly three to one. Exactly 100
mbs voted against it—52 Democrats and 48 Republi-
ts provisions and penalties are so drastic that many
nts iends fear that it will drive others to the opposite
e.

An phatic negative was returned by the Senate Foreign
s Committee to President Wilson's request that it
provisional appointment of an American represen-
we n the international reparations commission without
aiti; ratification of the peace treaty.

The President has been ill since his return and was un-
meet several engagements, but he is again at work,
nter; ng with Senators.

Hay ng found that the price per acre now demanded from
e Government for land requisitioned in building the em-
katn terminal at Charleston, S. C., would represent
ouo,000 per cent increase" over the purchase price of
es ago, the war department board of appraisers has
omitd a report recommending a flat refusal.

In te vote on prohibition the North Carolina represen-
es voted as follows: Six voted for it, two voted
unsit, and two were absent.

J. V. Ragsdale, for six years a member of Congress from
arolina, dropped dead in Washington July 23 while
ng a physician.

J. F. Densmore, special agent of the Department of La-
ira report, says that Thos. J. Mooney was unjustly

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Home Circle

VISUALIZING HER HUSBAND'S POSSIBILITIES.

In his "Reminiscences," Dr. Lyman G. Abbott says of his wife: "I do not think her dead, nor have I lost her companionship. Her ambition for me keeps me young at seventy-eight; her faith still inspires me with faith in myself."

For all of his success in life, Dr. Abbott gives his wife more than half the credit. "When I was a lawyer," he says, "she helped me with my briefs. When I was in the ministry, she was co-pastor. When I was editor, she was my keenest critic. How many of my books have been a joint product, not in formal composition, but in preparatory thought, neither I nor she could have told. In time of failure, when I had wholly lost faith in myself, she never lost faith in me, and her courage forbade my discouragement."

The influence of the true wife upon her husband's career is a noticeable fact in the lives of the majority of great men. Like Dr. Abbott, they owe half their success to the inspiration, encouragement and active help of their wives, who ask no reward but their success.

The husband's very consciousness that his wife is proud of him, and is always thinking about his advancement and trying in every possible way to help him get on in the world, has a stimulating effect upon his mentality. It braces him, keeps him from yielding to the temptation to let up in his efforts, to take things easier, to slide along the line of least resistance, to yield to the blues and discouragement, to give up. There are thousands of instances in this country where, by their help and inspiration, wives have enabled their husbands to win out in an infinitely larger way than they could ever have done without them.

In this connection, it is rather a curious thing that while most of these men in a way appreciate their wives' vision and encouragement, yet they take the credit for their larger success themselves. They do not, as a rule, measure the creative force of their wives' ambition for them and the large part it plays in their careers.

It is noteworthy, too, that the ambitious wife who vitalizes her husband and pushes him forward is usually a woman of large ability herself. In the past she has been cut off from developing her own special ambition or talent because of the race belief in the man-made conventions that have restricted woman's sphere and practically all of her activities to the home. She is now discovering her own possibilities and finding that she can not only help her husband to the larger success he aims at, but that she herself can have a career outside of the home, without losing or sacrificing anything pertaining to the home.

Men do not have the same power of visualizing possibilities that women have, nor are they as good judges of human nature. Few husbands realize how much they owe to their wives' intuition in keeping them from employing, or associating themselves with, unreliable characters. How often it has happened that a single short interview with a man with whom the husband is about to have very close business relations has given the wife an insight into his character that makes her caution her husband to look out for that man and thus saves him from business disaster! On the other hand, how often husbands tell their wives that the man against whom they caution them is all right, and that their fears are groundless, only to come to grief afterwards because they did not heed the feminine intuition in the matter!

I have often seen the suffering of wives who had protested without avail against risky, foolish business connections, unfortunate partnerships, foolish investments of their husbands. They had to move out of their homes, which had become involved in the unfortunate business affairs, and compelled to undergo all sorts of humiliations, sufferings and deprivations, which might have been prevented, at least

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Sunday School

By Rev. H. G. Hill, D.D.

CHRISTIAN WORSHIP.

Golden Text—John 4:24, "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

John 4:1-10, 19-24.

August 3, 1919.

Two of our Saviour's longest and most important sermons were addressed to a single person. One was to Nicodemus, the ruler, and the other to the Samaritan Woman at the well. Both these sermons presented the truths most needed by the hearer and both resulted in making the hearers the disciples of Jesus. To the Samaritan Woman and to the healed blind man at Jerusalem Jesus declared in plain words that "He was the Messiah." We will consider Christ and the Samaritan Woman at the Well, His Description of Living Water, He revealing Himself and her need, and His Exposition of True Worship.

I. *Christ and the Woman at the Well.*

Here extremes meet. She is an abandoned woman by her own confession and Christ's testimony. He is the Son of God, the long-promised Messiah, and the only Saviour of the world. There is much difference in their physical condition. She is strong, fresh, able to draw water and to dispense it. He is weary, hungry, thirsty and waiting alone for His disciples who have gone into the city of Sychar to buy food. He asks her for a drink of water. Instead of courteously giving it to Him, she brings up the alienation between the Jews and Samaritans and demands why he being a Jew should ask drink of her, a Samaritan? Jesus replies: "If thou knewest the gift of God and Who it is that saith give Me to drink, thou wouldst have asked of Him and He would have given thee living water." She desires to know whence He could obtain that living water, and if He was greater than their father Jacob who gave them the well? Jesus then explains what He meant by "Living Water."

II. *Christ's Description of Living Water.*

He says: "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life." She expresses a desire to have this water, but understands His words in a literal and not a figurative sense. She says: "Sir, give me that water that I thirst not, neither come hither to draw." Christ employs "Living Water" as an image of the Holy Spirit's influences, imparting new life and refreshment to the soul, abiding with the believer, always satisfying his thirsting and unfailling in its power. Hence He pictures these influences in their abundance and abiding nature, not only as "living water" but as a "Well of water springing up into everlasting life." He affirms that one having the Spirit or this "Well of living water, that out of him shall flow rivers of living water." The regenerated man, having the Spirit of God, shall furnish saving and blessing influences like "Rivers of living water."

III. *Jesus Reveals to the Woman Himself and Her Need.*

His teachings cause her to regard Him as a prophet or religious teacher and to divert attention from her own personal needs or to discuss and solve a controverted question, she brings up a dispute between the Jews and the Samaritans as to the proper place for worship. But Christ was not to be turned aside from regarding and treating religion as a personal matter. He had already by His teachings indicated that He was the Saviour. But when the woman declared that "Christ when He came would tell us all things," Jesus said to her: "I that speak unto thee am He." But it was necessary for her salvation, not only that she should know Him as Christ, but that she should realize her

own need of just such a Saviour. He therefore conceals her of sin and guilt. To do this he says: "Go call thy husband." She answers: "I have no husband." He rejoins: "Thou hast had five husbands, and he whom thou now hast is not thy husband, in that thou saidst truly." She thus shewed her that He knew her past life, that she had been a vicious one, and that she was then living in disobedience to God's law. He did this not to distress her, but to cause her to feel her sore need of His Gospel, to prepare her to receive the offered "living water" and to bring her to Himself as a trusting disciple.

IV. *Christ Expounds True Worship.*

It needed exposition and does yet. Men then as we were disposed to confound worship with places, times, forms, ceremonies, and pageantry, and even to substitute these for real worship. Jesus tells the Samaritan woman that worship does not depend on the place, or the surroundings, or the forms, or the mode of utterance. He declares that "God is a Spirit" and can not be worshipped by images or in a material way. Hence the Second Commandment of the decalogue which forbids the worship of God by such means. Affirming Jehovah's spirituality, Jesus teaches that "God must be worshipped in spirit and in truth." A Spiritual Being must be worshipped not merely by the senses or voice but by the rational soul. His perfections must be adored. His gifts prompt thanks and praise and His attributes receive homage from all our faculties. This worship, too, should not only emanate from the soul but be marked by sincerity.

News of the Week.

(Continued from Page 9)

convicted, being the victim of corporate interests in San Francisco.

Editor R. R. Clark, of the Statesville, N. C., Landmark, is reported as slated for the postmastership of that city.

Rev. Baxter McLendon, the noted evangelist, will begin a series of meetings in Wadesboro, N. C., August 10. It will be a union meeting, the various denominations having extended the invitation.

On Wednesday last in Charlotte, N. C., one and one-half inches of rain fell in 50 minutes. Thus far the rainfall for the month has been 7.22 inches.

Discharged service men who let their Government insurance lapse were given the privilege of reinstating their policies within 18 months without payment of back premiums, under an order signed by Secretary Glass.

Home Circle.

(Continued from page 9)

to a very great extent, if their husbands had only listened to the protests of their instinct.

Without the influence of noble women "a learned man is in danger of becoming a pedant; a religious man, a bigot; a vain man, a fool; and a self-indulgent man, a slave." The power of good women can hardly be over-estimated. They draw men from the whirlpools of folly; break up degrading habits; dissipate the unhealthy charm of money getting; stimulate the soul and inspire it with the loftiest sentiments.

The good wife and mother spreads an atmosphere of helpfulness, of serenity and joy wherever she goes. By the chemistry of love she transmutes everything she touches into the pure gold of happiness. She is the apple of her husband's eye, her children worship her, her neighbors love her.

The woman who not only spurs her husband to do the best of which he is capable, but who, in addition, makes a real home, is a public benefactor. She is working not for herself and her family alone, but for her country, for all humanity. Every boy, every girl, who has a cheerful, happy home is a magnetized unit for the advancement of the general happiness and well-being.—Orison Swett Marden, in the New Success Magazine.

Christian Endeavor

By Rev. S. H. Hay.

- M., Aug. 4—Judged by Words: Matt. 12:33-37.
 T., Aug. 5—Backbiters: Jer. 9:1-11.
 W., Aug. 6—Slanderers: 2 Sam. 10:1-5.
 T., Aug. 7—Jesus, Master Pleader: John 6:57-71.
 F., Aug. 8—Rash Words Lose a Kingdom: 2 Chron. 10:1-11.
 S., Aug. 9—A God-Taught Speaker: Isa. 50:4-11.

Topic for Sunday, Aug. 10—Speech, Wise and Unwise—
 Jas. 3:1-18.

* * *

Any speech that is unkind is unwise. No situation can be bettered by injecting unkindness into it. Stern justice in act and word is sometimes necessary of course, but in the great majority of cases God does not intend this justice to be dealt out by us. It is His province, not ours, to inflict the pains of justice, and we should not fondly imagine ourselves commissioned by Him to do it simply because we feel the impulse. Our tendency is to color justice with unkindness; and when we do, evil comes instead of good. Wisdom lies in kindness always, in act and speech.

* * *

It is always wise to speak the truth. Falsity is always the height of folly. Some have called the lie an ever present help in emergency, and the lubricating oil of society. No view could be itself more false and contrary to the will of God, or more productive of harm for humanity. The lie has always been man's worst enemy. It betrayed him in the Garden of Eden, and ever since has been the chief impediment to hold him back from the recovery of Paradise. Jesus is the ladder to Paradise, and He says, I am the Truth. No combination of circumstances should lead us into the tragic blunder of telling an untruth. The lie may seem to serve a handy purpose at the time, but in the long run brings either fatal complications here on earth or doom in the world to come.

* * *

If we are wise our speech will be restrained. The natural human tendency is to give the tongue free rein to run its course. Free rein for the tongue always proves to be at least enough rope to hang itself and its owner. But that is not all. It starts consequences that no one can control. Changing our figure to the better one of the Scripture, a little fire of the tongue starts a great conflagration, which like a prairie fire sweeps all before it—how great a matter, says James, a little fire kindleth! Let us hold our words in wise restraint.

* * *

Speech must be tactful and timely. To the essentials of truth and kindness and restraint we must give the finishing touch of right time and right occasion. Some words of kindest intention wound and crush us. Often the truth spoken tactlessly spoils a fine prospect. Even restraint is often misused and misunderstood. But when kindness, restraint, and truth are accompanied by tact and timeliness, there is no end of power and good results.

* * *

Here is a team of four draft horses—Truth Kindness, Tact, Timeliness. Over them are the reins of restraint to guide them, and behind is the mind of the driver. He trains them all to work together with precision and power; and in due time he can move by conversation and public speech great weights for God.

Tell how falsehood first ruined the world—Gen. 3:1-8.

Tell how a wise man helps to keep the peace—Prov. 15:1.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING AUG. 3, 1919:
 OUR SYNODICAL ORPHANAGES—James 1:27.

James does not mince words. He demands fruit. It matters not "if any man thinketh himself to be religious" if he does not put a bridle on his tongue. How terrible to know that one may "deceive his heart"—that one's "religion may be vain." And when we see the injustice and callous selfishness that prevails we are obliged to believe that multitudes have been "deceiving their hearts" and that there is much vain religion in the world. And the widows and orphans—thousands of them, with destitution and neglect as their portion, while the church possesses means abundantly to care for them!

It is happily true that we have our orphanages. It is happily true that hundreds of orphans are in these homes carefully nurtured, and we believe lovingly cared for. But the report comes of other hundreds and thousands of these children who are destitute, and who need the blessed ministry of the church. What shall we do? Shall we be content with the present equipment? Shall we not enlarge our accommodations and our hearts? But James would perhaps be astonished at the way we minister to the unfortunate by proxy. He talks of the personal touch—the personal ministry. "Pure religion and undefiled—is to visit the fatherless and widows in their affliction." To give of our money is good and necessary. Perhaps it may be an advantageous substitute as far as others are concerned. But what of ourselves? Do not we need the discipline of the heart and spirit that comes of the sympathetic personal contact? Are we to neglect ourselves while our money goes out to heal the wounds of poverty and destitution? Are good ministrants of our gold and silver to be the sharers with the orphans and widows of blessings, while we neither touch or taste the blessing?

There are multitudes upon whom time hangs heavily; who seek "to kill time" at parties of questionable character, who might be visiting the fatherless, the widow, the sick, the destitute. And how such a course would enrich their lives, dispell the ennui, and make religion a sweet and precious reality. Without personal service religion tends to degenerate into formalism; and it is only "by their fruits" that Christians may be known either by themselves or others. This commonplace is so vital that we must ring the changes upon it. The peril of a church constituency ignorant of personal service is real and imminent. The temptation to permit "giving" to constitute the whole of one's activity is to many quite irresistible. The orphanage is of course a glory to the church; but co-operation with the orphanage in its work on the part of every Christian is the ideal. It is more: it is essential to the health of Christians and the vitality of the body of Christ. If we could have this co-operation, our plants would be enlarged and our equipment perfected. Such a condition would react upon the whole church. "Pure religion and undefiled" glorifies our Saviour and brings untold blessings among men.

God is good,

And flight is destined for the callow wing,
 And the high appetite implies the food,
 And souls must reach the level whence they spring;
 O Life of very-Life! set free our powers
 Hasten the travail of the yearning hours.
 Thou to Whom old Philosophy bent low,
 To the wise few mysteriously revealed;
 Thou, Whom each humble Christian worships now,
 In the poor hamlet and the open field;
 Once an idea, now Comforter and Friend,
 Hope of the Human Heart, descend, descend!

—Mitner.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 5-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections—July is not assigned to any one of our Church causes, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian, or congregational Home Missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery.

A REQUEST.

We have lost from our files the issue of July 16. Any one having a copy will confer a favor by sending it to this office.
Presbyterian Standard, Charlotte, N. C.

ARMENIAN RELIEF.

Received for this cause since our last issue:
Mrs. M. E. Norfleet.....\$10.00
Little Miss Anne Magill West..... 1.00
Circle No. 5, Tenth Ave. Church..... 3.50

"TILL WE MEET AGAIN."

To the Dear Friends in America:

The furlough year has closed and we are waving goodbye to you and the land that stands for all that's red and white and blue.

We love America and you Americans and not for any other reason given among men would we leave you. Our ideas of Heaven are all mixed up with those of America, and the saints in glory cannot be fairer than you, our friends.

We cannot know exactly the conditions that await us on the other side in disturbed Korea, but we are certain of one thing, and that is that neither of us can vote for seven years! Of course one of us never has voted, but she liked to think that she could toy with the privilege anyway.

We leave "houses, and brethren, and sisters, and mothers, and children, and lands with persecutions" on this side the great water, but three weeks hence we shall be in the midst of our adopted children, the Koreans. God will take care of you whom we love better than life. He has asked us to feed His lambs in that far-away fold.

Faithfully yours,

Mr. and Mrs. M. L. Swinehart.

A CALL FOR MISSIONARY DOCTORS.

The Executive Committee of Foreign Missions is anxious to receive applications from some of our young Christian physicians returned from the war, who would be willing to give their lives to service on the foreign field.

One man is urgently needed to supply the vacancy in our hospital at Chunju, Korea, caused by the temporary retirement of Dr. M. O. Robertson.

Another is needed for Taichow, China, funds for a hospital at that place having recently been placed at the disposal of the committee.

Any persons interested in this announcement are invited to correspond with the undersigned.

Rev. S. H. Chester, Secretary.

Address: Box 158, Nashville, Tenn.

PERSONAL.

Rev. and Mrs. M. L. Swinehart change their address this week to Kwangju, Korea, Asia, as they are returning to Korea to take up their work again after furlough in this country.

Dr. J. S. Sibley, who leaves Charlotte August 1 for his new field at Waycross, Ga., was presented with a handsome gold watch by the Masonic Lodge with which he has been connected during his stay in Charlotte. This mark of ap-

preciation was deserved and spoke as much for the Masons as for the receiver.

Rev. D. N. McLaughlin, D.D., pastor of Second Presbyterian Church, Norfolk, Va., and his family will spend the month of August with Dr. McLaughlin's mother at Vass, N. C.

SOUTH CAROLINA.

Bullock's Creek—The salary of Rev. J. B. Swann has been increased by this congregation \$200.

Liberty Hill—The congregation here has recently increased the salary of Rev. T. W. DeVane \$100.

Rock Hill—The congregation of the First Presbyterian Church recently increased the salary of their pastor, Rev. F. W. Gregg, six hundred dollars, an increase of 33 1-3 per cent.

Great Falls—In consideration of the high cost of living and in appreciation of their pastor, Rev. W. L. Latham, the congregation of the Great Falls Church recently increased the pastor's salary \$300.

Clover—A special meeting of Bethel Presbytery was held in the Clover Presbyterian Church Thursday morning at 11 o'clock to consider the dismissal of Mr. Hay and Mr. Miller to King's Mountain and Florida Presbyteries, respectively. The meeting was presided over by the Rev. G. W. Nickel, Moderator. Others present were: The Rev. J. G. Wardlaw, clerk; the Rev. A. E. Spencer, the Rev. J. M. McClain, the Rev. J. E. Berryhill, and R. L. Wylie, elder.

York—An interesting and impressive service was held in the First Presbyterian Church last Sunday morning. Messrs. E. A. Hall, H. E. Neil, J. M. Ramsey and F. C. Riddle were ordained and installed deacons. A short, practical charge was delivered to the deacons and congregation. The communion service followed these exercises. Twenty-two members have been received since the first of April, twelve by letter and ten on profession of faith.

Charleston—At a called meeting of the Charleston Presbytery July 22 the pastoral relations existing between the Rev. J. E. Coker and the Knox Presbyterian Church of Charleston were dissolved and Mr. Coker was granted permission to go to the Bethel Presbytery, where he has accepted pastorates at Blackstock and Concord. He will assume his new pastorate August 1. Mr. Coker came to Charleston five or six years ago from Jonesville and has endeared himself to the people of his community, who regret to see him leave.

NORTH CAROLINA.

Charlotte, First Church—At a meeting of the Men's Foreign Missionary Society last Sabbath Dr. and Mrs. H. Maxey Smith, of Soochow, China, were taken as the foreign representatives of this organization. Their support amounts to \$2,400 a year.

Mallard Creek—Rev. W. W. Pharr, of West Virginia, recently returned from the Army, filled the pulpit of this church last Sabbath morning, preaching an excellent sermon. Mr. Pharr's grandfather, Rev. W. W. Pharr, of honored memory, was for many years the loved pastor of this old church and for this reason as well as for his own sake Mr. Pharr's visit proved a pleasure to the congregation.

Rev. D. McIntyre, D.D., who has been acceptably serving Laurel Hill and Smyrna Presbyterian churches during the absence in France of their pastor, Dr. Hellier, has accepted a call to serve the churches at Blenheim, Dunbar and Reedy Creek, S. C. That is a fine country and must be a good field for the minister. The family will probably move to Blenheim about the latter part of August.—Scottish Chief.

Charlotte—The service last Sunday night at the Westminster Church proved a very delightful innovation. The old hymns of the church with their spiritual and beautiful messages were made the theme of the service. The pastor, Dr. McLeod, gave the history of the writing of each hymn selected and the congregation led by the choir then sang it.

This church since the coming of Dr. McLeod has grown both in numbers and in the spirit of liberality. At a recent meeting of the congregation it was voted to give the pastor an increase in salary, and the substantial sum of \$900 was accordingly added.

At its last communion there were several additions, making 44 members received during the quarter.

Davidson—The town is greatly interested in a union meeting that is being held here this week under the joint direction of all the churches. A tent has been erected in the grove, in front of the postoffice, and as far as the rains permit the services are being held there, though it has been necessary to move over from the tent to the Presbyterian church, some hundred or more yards away, for several services on account of the downpour. The preaching is being done by Rev. L. D. Thompson, of Statesville. The singing is led by his helper, Rev. Mr. Allen, of Granite Falls. Everything that can be done in the way of organized effort for the success of the meeting is being attempted. Last week cottage prayer meetings were held on different streets throughout the town.

Steele Creek—This congregation is looking forward to a series of evangelistic services to be held in their church beginning the first Sabbath in August and continuing for a week, with Rev. J. J. Hill, D.D., assisting the pastor. As a preliminary to these services on last Sabbath the pastor, Rev. J. W. Orr, preached a very earnest sermon on the need of a revival. He appealed to the people to be much in prayer for God's blessing on the services. At the close of the sermon Elder F. S. Neal, of Sugar Creek, by request, presented the cause of the Church and Manse Erection League of Mecklenburg Presbytery and subscriptions to the League were taken. G.

Mecklenburg Presbytery met in called session in the Charlotte First Church on Monday, July 21, 1919.

The Presbytery recommended that the Assembly's Home Mission Committee at Atlanta take over the Rocky River School for Boys at Aquadale, N. C., and run it, if the Home Mission Committee of Presbytery thinks it advisable.

The Committee on the Semi-Centennial Celebration of the organization of Presbytery presented a report and program. The mother Presbytery, Concord, and the two daughters, Asheville and Kings Mountain, are to take part in the celebration, which will be held Wednesday, September 17, 1919, during the fall meeting of Presbytery at Steele Creek Church. John E. Wool, S. C.

The First Presbyterian Church of Wilmington has recently been richly blessed in a meeting held by Rev. Frank E. Fincher, D.D., recently pastor of the Second Presbyterian Church of Houston, Texas, and now one of the evangelists of the General Assembly's Committee of Home Missions.

The preaching of Dr. Fincher was of a very high degree of excellence, strong, clear and scriptural. His methods were conservative and efficient.

The people of this church were very much delighted with his manner of conducting the meeting, as with his preaching.

There were 82 professions of faith old enough to unite with the church and several hundred reconsecration cards signed. As the result of the meeting there have been forty-five additions to the First Church, with others yet to join; besides additions to other churches.

The Assembly's Committee is indeed fortunate to secure Dr. Fincher as an Evangelist; and any church that can secure his services for a meeting is to be congratulated.

John M. Wells.

Britain—This old church has just experienced a season of great refreshing. Rev. Wm. Black, one of our Synodical evangelists, came here on July 5 and conducted an eight days meeting which brought us twenty-six additions on profession of faith and one other by restoration. A number of professions were made by persons with intention of uniting with neighboring churches.

Mrs. Rufus Williams, of Maxton, was present throughout the meeting and by her inspiring singing added greatly to the effect of the preaching. The organization and training of the local musical talent by Mrs. Williams added no little to the interest and benefit of the occasion.

All the officers of the church and several of the members and visitors took part in the prayer services. A hundred new "Life and Service" hymn books were purchased for the use of the church, and \$65 contributed to Synodical Missions.

The total membership of the church is now one hundred and fifty-one. It is but just to say that some of this new growth and spiritual strength is due to the presence and influence of the Westminster School. J. L. B.

McKinnon, Concord—In several respects the meeting conducted here June 28 to July 6 by Dr. J. M. Clark was the best ever held at this church. The attendance, interest and results were satisfactory. The sermons were strong yet plain and practical. The methods used by Dr. Clark are very conservative yet effective in substantial results. I can most heartily endorse him as a safe, sane, and strong evangelist. Of the 26 conversions, 18 have already united with McKinnon and others will do so later. The greater part of these are children. These with the 20 children received in March make a total of increase in membership of the church in four months of 20 per cent from the children of the Sunday School. A notable incident of the meeting was the conversion of a family of mother, father and son from personal work of a lady. She was putting into practice a recent sermon of the pastor. On Sunday afternoon, July 6, ten children were dedicated to the Lord. Dr. Clark preached a very appropriate and effective sermon. The daily morning services were held at 8:30 o'clock, at which time the children formed the choir. On Sunday, July 6, the attendance on the celebration of the Lord's Supper was the largest in the history of the church, and only two or three people left the building. H. F. B., Pastor.

Oakland Church, Fayetteville Presbytery—On the night of the 26th of June the pastor of this good old church and his wife were taken by surprise by the arrival of a great part of the members and other friends at the manse. They came armed with full ice cream freezers and loaded cake plates, and for a while they were in full possession of the place. After a time spent in friendly conversation, and also tending to those ice cream freezers, the friends scattered to their home. Then the pastor and his wife turned back to the house to find the dining room crowded with good things for the table, good things for the car, good things for the house. This is but one of the many times that these people have shown their love for the Master's cause, and we appreciate it all as done for Him, and we take up the work with stronger hearts.

The work in the newer parts of this field has been helped greatly this summer by the faithful efforts of Mr. G. L. Cooper. Mr. Cooper came to us at the close of the Seminary in Richmond, and he has been in most of the homes of that part of the field. He has found the homes of the people close together, and he has made many friends as he has passed along.

On the night of the Fourth of July Dr. O. G. Jones, of the Synod's evangelistic force, began a meeting in this church. It was his first visit to us, and he found our people rushed with the last of the farm work in laying by their tools, but the news quickly spread that here was a man with a message. By Tuesday night we had moved out of the church into a tent, and every service from then on to the end of the meeting was attended by the best crowds we have ever had. Dr. Jones brought us a message that no

one could misunderstand, and it was one that was tenderly and patiently presented. Six accepted Christ as their Saviour, and two of these united with this church. The last night of the meeting a collection of \$58 was taken for Synod's work. The meeting closed too soon for us. It helped us to give ourselves more truly to the Master. M.

ALABAMA.

Mobile—Rev. Finley M. Grissett has accepted a call to Broad Street Presbyterian Church of Mobile. His address is 206 Spring Hill avenue.

Mobile—Rev. A. F. Fogartie has resigned as assistant to the pastor of the Government Street Church to accept a call to Belhaven, Miss. He will leave Mobile August 1.

GEORGIA.

Pryor Street, Atlanta—The Woman's Auxiliary has recently installed two large, handsome pedestal drinking fountains, which were impressively dedicated in the Sunday morning service, July 20.

Athens Presbytery—The constitutional requirements having been met, a special meeting of the Athens Presbytery was called by the Moderator, Ruling Elder R. L. J. Smith, to assemble in Commerce Church on Monday, July 21, "to examine, and if the way be clear, to license and ordain Candidate A. Hoyt Miller, and also to receive Rev. T. M. Stribling from the Presbytery, and if the way be clear, to arrange for his installation as pastor of Jefferson, Thyatira, Mizpah and Arcade Churches." In accordance with the call of the Moderator, this meeting convened and was opened with prayer by Rev. Jno. A. Simpson. Rev. S. J. Cartledge, Stated Clerk, called the roll. There was an unusually large attendance of ministers and ruling elders present.

Rev. A. Hoyt Miller passed a rigid examination upon all the theological and biblical subjects required and was unanimously sustained by the Presbytery, and he was regularly licensed and then ordained with "the laying on of hands" of ministers and ruling elders as a minister of the Gospel, "to preach the Word."

As a part of his examination, Mr. Miller was required to preach "a trial sermon," and took for his subject "Missions," and delivered one of the strongest sermons upon this subject that has ever been heard here. His sermon gave evidence not only of the thorough study and special preparation and prayer devoted to it, but also that the preacher's whole heart was filled with his subject. So profound an impression did his sermon create upon the heart of a layman of the Commerce church that this layman, through a friend, informed Mr. Miller that he would contribute the sum of fifty dollars per annum for the next five years towards his support in foreign fields, to which work Mr. Miller has decided to devote his life. Mr. Miller was married last week to Miss Merle Little, of near Commerce, Ga., and they will sail about the middle of August for Luebo, Congo Belgium, Africa, where they will labor together in carrying the Word to the heathen of that country.

Rev. T. M. Stribling then stood the usual examination upon the fundamentals of the Presbyterian Church, which examination was entirely satisfactory, and he was then received into the Athens Presbytery from the Presbytery of Cherokee and was given permission to "labor within the bounds" of this Presbytery until the next meeting of Presbytery in September, at which time arrangements will be made for his installation as pastor of the churches at Jefferson, Thyatira, Mizpah, and Arcade. After the business calling the Presbytery together had been transacted, the ladies of the Commerce Church provided a splendid "basket dinner" at the church, which was greatly enjoyed by all.

Commerce—A congregational meeting was held at the Presbyterian Church in this place last Sunday for the pur-

(Continued on Page 16)

SILENT PARTNERSHIP

In the Million Dollar Campaign For Christian Education

SYNOD OF NORTH CAROLINA

Let us create a great Corporation of Silent Partners---Mostly, Viz.:

- CHARTER:** The Promises of Jesus to Answer Prayer.
- PURPOSE:** To Arouse and Unite the Whole Synod on Christian Education.
- STOCKHOLDERS:** The Head of the Church as the Principal---
A Great Host of Silent Ones Praying Daily.
- CAPITAL STOCK:** What We Now Have---Plus a Million More---Then Some.

WILL YOU BECOME A STOCKHOLDER BY PRAYING?
THE APOSTLE PAUL IN THREE EPISTLES SAID SOMETHING LIKE THIS:
"HELPING TOGETHER BY PRAYER"

AIMS

- To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
- To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
- To reach the minimum goal of One Million Dollars within the time limits.

PRAY

- That God may be honored in all the methods, efforts and spirit of the Campaign.
- That the money secured may be so given as to bless the givers as well as the colleges.
- That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
- That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
- That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; and in the necessity of the Million Dollar Campaign for our Synod; with faith in God and the power of prayer, I pledge myself, or as near thereto as possible, for the duration of this effort.

Name _____
Address _____
City _____
(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

pose of considering advisability of either building or buying a manse for the pastor of this church. At this meeting it was unanimously decided to provide the local pastor with a manse, and next it was decided to purchase the house now being built by Mr. W. Y. Harber, at the price offered by Mr. Harber, \$6,000, Mr. Harber having reduced the price from \$7,000 to \$6,000, thereby, in effect, making a contribution of \$1,000 himself to the church for this purpose. A voluntary subscription of thirty-eight hundred dollars was immediately made by those present at this meeting, and a committee was appointed to see the balance of the congregation and solicit sufficient funds with which to complete the \$6,000 necessary to purchase this manse.

The house being built by Mr. W. Y. Harber is now rapidly nearing completion, and when finished will be one of the prettiest, most conveniently arranged and most modern equipped residences in Commerce, and the Presbyterians may feel proud of such, their ability to purchase and possess such a handsome home as a manse for their splendid pastor, Rev. John A. Simpson.

R. L. J. Smith.

LOUISIANA.

Slidell—The Slidell Church, near New Orleans, has called to its pastorate Rev. J. M. Williams, of Wesson and Crystal Springs, Miss., and it is announced in a secular paper that Mr. Williams has accepted the call. The Slidell Church was served many years, in connection with the Covington Church, by this beloved minister, and now that the church has reached the stage of taking charge of itself entirely and having a pastor for all its time, it turns to its former minister and unanimously calls him, offering him a full salary and a house.

New Orleans—The commission of New Orleans Presbytery, to which were referred the overtures of the Third and Esplanade Churches, the pastoral charge of Dr. Summey, for a merging of these two churches, has considered and acted on the case, directing the merging, to take place officially October 1, 1919. While the name Third Church will be continued, one is not received by the other but the two are simply consolidated, sessions, boards of deacons, pastor, and all being united in the one body just as they stand.

TENNESSEE.

Revival at Woodbury—Evangelist George Tucker, of Jackson, Tenn., has been holding a union meeting in the Presbyterian Church at Woodbury. Deep interest has been kindled, and certain ones desired to unite with the Presbyterian Church. As the church has no pastor at present, and as the writer did not have to preach Sabbath night at the union service in his city, he went over by the request of the session and had the joy of receiving ten into the church. There are some noble people in the above church, and it is hoped that soon arrangements will be consummated that they can have a pastor.

J. Addison Smith.

Murfreesboro, Tenn.

VIRGINIA.

Winchester—This church has just increased by \$400 the salary of its pastor, Rev. J. Horace Lacy, D.D., thus bringing the salary up from \$2,000 to \$2,400 and manse.

Cor.

TOO LITTLE PRAYING,

If we had prayed more we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end I suspect there will be great grief from our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N.

Rally Days for the Young People's Societies in Presbytery will be held at the following places: August 14; Fifth Creek, August 15; Bethpage, 16.

Sunday school superintendents and ministers are call attention to these meetings. All young people are to attend. Bring a picnic lunch. Program will 10:30 a. m.

Group No. 1, Hickory—Sherrill's Ford, Lenoganton, Bridgewater, Sevier, Newton, Beatz M. Quaker Meadow, Marion, Siloam, Waldensian, C. Glen Alpine, Clinchfield Mill, Old Fort.

Group No. 2, Fifth Creek—Franklin, Third Creekwood, Bethany, Concord (Iredell), New Salem, S. First, Unity, Cleveland, Mocksville, Tabor, Clio, ville, Statesville, Front Street, Cooleemee, Bethsakinville, Harmony, Stony Point, Shiloh, Barium Sp.

Group No. 3, Bethpage—Mooresville First, Baymorial, Thyatire, Davidson, Rocky River, Center, Chapel, Mooresville Second, Cannonville, Kannapolisbury First, Harrisburg, Gilwood, McKinnon, First, Patterson Mill, Back Creek, Salisbury Secular Tent, Prospect, Spencer.

E. P. Bradl

Chairman Y. Ps. W. Concord Pres

Mrs. A. D. Life

Presbyterial Auxiliary Sec'y. Y. Ps.

Report of Kanawha Presbyterial Auxiliary—The tenth annual meeting of Kanawha Presbyterial was held in the Bream Presbyterial Church at Clark W. Va., May 13, 14 and 15.

The opening address of Presbyterial was made by Leadingham, M. D., a returned medical missionary to Korea. His subject was Foreign Missions in general and Korea in particular.

The meeting was called to order on Wednesday morning by the president, Mrs. William E. Mohler, of Sta. W. Va. The devotional exercises were conducted by Katie Belle Abney, whose theme was the Missionary.

Miss Abney also gave a very convincing address on the Needs of West Virginia and What We Can Do to Help. She was in a position to know these things, as she has spent eleven weeks traveling over the State. All enjoyed her talk very much, and it made everyone feel a desire to wish to do their bit in this great work.

Mrs. Ernest Thompson, who is our president of the Synodical of West Virginia, gave the Presbyterial an excellent description of the new school at Madison, Boone County, West Virginia, and showed the plans of the building which is now under construction.

Mrs. Graham Campbell, of Huntington, W. Va., suggested some very excellent and comprehensive plans for furnishing this school. These plans were immediately adopted with enthusiasm.

A motion was made on the floor of Presbyterial to organize our Presbyterial which carried unanimously. A committee was then appointed consisting of the president of each organization, with Mrs. B. S. Preston, Mrs. Katie Belle Abney and Rev. S. M. Glasgow, who is chairman of the Woman's Work in Kanawha Presbytery, to formulate plans for this great undertaking.

The next morning Rev. S. M. Glasgow appeared before the Presbyterial with a report from the above mentioned committee which consisted of several very important plans and suggestions as to the method of proceeding in regard to the evangelization of Kanawha Presbyterial.

The Presbyterial enjoyed an excellent address given by Mrs. Graham Campbell, of Huntington, W. Va. Mrs. Campbell is a returned missionary, and has spent several years in Africa only one-half degree north of the equator.

Wednesday night Mr. Thomas B. Talbott, who is

intendent of Home Missions in the Synod of Western Kentucky, gave a wonderful address on the mountain work in Kentucky. He brought out that those people will outstrip others if the opportunity is only given them, for they are very eager for knowledge.

Regrets were expressed that our Presbyterial did not meet in the fall when representatives from each society would go home full of plans and ready for real effective work instead of meeting in the spring when all closes up for summer, and enthusiasm dies.

The round table was on "How to Strengthen the Local Church" under the following heads:

(a) Circle Plan, Service Card; (b) Reading Contest; (c) Summer Conference; (d) Pageant; (e) Mission Study Classes; (f) Missions in the Sunday School.

The local auxiliary served a very elaborate luncheon on both days in the spacious and splendidly equipped basement dining room of the church.

Complete and very encouraging reports were given by all Presbyterial officers and also from the delegates from the individual societies.

Officers were elected for the ensuing year with Mrs. W. E. Mohler still our president.

The West Virginia Synodical will meet in Charleston, W. Va., next fall.

The Presbyterial then adjourned with Logan, W. Va., as the place of the meeting next April.

Mrs. Theodore B. Anderson,
Sec'y. Kanawha Presbyterial.

St. Albans, W. Va.

WOMAN'S SUMMER SCHOOL OF MISSIONS.

The sixth annual Woman's Summer School of Missions convened at Montreat, N. C., July 13, 1919. Dr. Egbert Smith delivered the opening address. Dr. Smith's messages are always strong and helpful; but on this occasion, coming as he does fresh from the foreign field where he spent eight months in intimate fellowship with the missionaries, he brought to us a burning message which stirred our hearts and fired our imagination. Much material advantage should come to the cause of Foreign Missions as a result of Dr. Smith's message.

Mrs. Winsborough opened the conference Monday morning by announcing the hymn, "All Hail the Power of Jesus' Name," thus sounding the keynote of this conference: emphasis upon the spiritual in woman's work.

Daily Features.

Efficiency class, led by Mrs. Winsborough. Her clear, concise, and forceful way of presenting "Best Methods" should make every woman present a more efficient leader in the work of her society in her home church.

Mrs. W. J. Webster, of Front Royal, Va., was in charge of the Bible study hour. Her theme for the series of lessons was: "The Fundamentals" or "God's Salvation." She brought out strongly the fact that the Bible is one book. The new Testament infolded in the Old; the Old, unfolded in the New. The picture of Salvation in Exodus; the story in Romans—the same Salvation.

The vesper hour at 7:00 p. m. was led by Dr. H. F. Williams. This precious evening hour was spent in singing familiar hymns, and quietly waiting upon God to speak to us, rather than in much speaking. When our hearts were made tender and yielding they were more open to a sympathetic reception of the message always brought to us by some missionary. Mrs. Ross, of Mexico; Miss Emily Winn, of Korea; Dr. and Mrs. King, of Africa; Mrs. Reynolds, of Korea.

All spoke impressively in behalf of their work on the field. Saturday evening Mrs. H. F. Williams told in a way all her own something about the work in Brazil. Sunday evening Mr. Magill moved all hearts as he told of the heroic women missionaries of the Near East with whom he came in contact during his recent travels in the Orient.

The Home Mission study book, "In Black and White," was presented by the author, Mrs. L. H. Hammond, in two lessons and one evening's address. Mrs. Hammond, the wife

of a Southern Methodist minister, herself a Southern woman, could bring an unprejudiced view of the negro problem. She plead for justice for the negro—God's negro, God's child and our black brother. She urged God's viewpoint—the long look—with whom a thousand years are but as a day. Mrs. Hammond is a philanthropist with rare sympathy.

Dr. Morris presented his new Home Mission study book, "Christianizing Christendom," in one review and one evening's address. It would seem an impossible task; but it was a masterful presentation of a veritable gem in Home Mission study. All who heard Dr. Morris will certainly look forward with eagerness to a closer study this fall of his book.

Mrs. Sydenstricker's illuminating presentation of Dr. Woodbridge's book, "Fifty Years in China," was quite interesting. She brought to us many possibilities of an attractive and effective presentation of the chapters to a study class. While the book in the main is a backward look at China there are many helps suggested that are prophetic of China's future.

A normal mission study class was conducted by Dr. H. H. Horn, of New York University. Dr. Horn used Diefendoffer's "Missionary Education" for the text-book. This was one of the very best features of the conference and most helpful.

A parliamentary law class was taught by Mrs. Chas. L. Shawhan and Mrs. A. G. Ward, of Mobile, Ala. The women manifested an eagerness to learn how to conduct meetings with order and dispatch, large numbers attending the classes.

Miss Helen Cook, of Danville, Va., delighted the children each evening at the story hour.

Special Features.

On Monday evening Mrs. Winsborough told in her inimitable way "What the Year Has Brought Us," and Mrs. Walton gave her impressive message, "Looking Forward."

Dr. E. M. Poteat, secretary of the Laymen's Movemest, New York City, delivered a moving address on "The Stewardship of Family Life." Personal emphasis was given to his message by the fact that he has two sons on the foreign field. Mrs. D. B. Cobbs, of Mobile, Ala.; Miss Mary Weddell, of Washington, D. C.; Mrs. Ross, missionary to Mexico; Mrs. King and Mrs. Motte Martin, of Africa, all gave interesting addresses.

Saturday evening was, as usual, given over to entertainment. Miss Carrie Lee Campbell, in "Four Reels," demonstrated some of the departmental work of our committees. Miss Campbell is very resourceful and clever; and has made herself so generally useful, that she has obtained the sobriquet of "Handy Man" on the ground.

Dr. Cannon, of St. Louis, delivered the sermon Sunday morning, which was a splendid climax to a splendid program. Dr. Cannon's subject was the two miracles of tongues. The one in Genesis, a miracle of judgment, the other in Acts, a miracle of grace.

He showed how confusion has always followed an attempt on man's part to make for himself a name in the earth; and that power and grace has come to those who exalt the name of God and seek to do His will. Too much praise cannot be accorded to the superintendent and chairman of the W. A. C. for bringing into one program so much to educate and inspire.

Mrs. Winston Lynes.

Fulton, Mo. (Montreat, N. C.)

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—Horace Mann.

"One of the Baltimore adult Bible classes has one thousand two hundred members. These modern classes are all organized and prove very helpful to the congregations to which they belong."

Marriages and

Marriages.
 chin—At the home of
 mouth, Va., July 16,
 Maxwell, of Savannah,
 Madie McEachin, Rev.
 ating.

On June 18, 1919,
 the bride's parents, near
 Mr. William Farrow
 na Williams, Rev. W.
 officiating.

land—At the manse,
 June 22, 1919, by Rev.
 rie, Mr. Richard Rouse
 ie Hiram Southerland,
 1 County, N. C.

At the home of Mrs.
 other of the bride, Rose
 uly 2, 1919, Mr. Rowland
 iss Cornelia Carr, Rev.
 urrie officiating.

Scott—On July 16, 1919,
 of the bride's mother, Rose
 by Rev. W. P. M. Currie,
 lderman and Miss Goldie
 f Rose Hill, N. C.

retired apparently in his us
 but before midnight his sp
 quickly and peacefully from t
 the morning dawn
 of earth and
 him in eternity.
 He was the son of the late
 Nancy Williams, and was born in
 lin County, N. C., and spent his
 life in the community where he

the light. He was sixty-two years old,
 and is survived by five brothers, all of
 whom lived near by him, and he is said
 to their praise that no one of them ever
 forgot that he was brother to the others.

In the year 1881, Mr. Williams was
 happily married to Miss Ida Wells, who
 for thirty-eight years walked through
 life with him and who during that time
 proved herself a devoted, faithful and
 helpful companion. God blessed their
 union with one son, Dr. T. Graham
 Williams, who at the time of his fath-
 er's death was serving his country in
 France, and only his devoted wife, Mrs.
 Amanda Williams, and his little son,
 T. Graham, Jr., were left at home to
 comfort, cheer and help the lonely and
 broken-hearted mother in her hour of
 darkness and sorrow.

In the year 1854, in the very prime
 and vigor of his young manhood, when
 life was full of hope and promise, the
 deceased chose that good part "which
 shall not be taken away from him," and
 consecrated his strong young life to the
 service of his Master, uniting with Oak
 Plains Presbyterian Church, of which
 he was the same year elected a deacon.
 As a member of the church, he endeav-
 ored daily to personify the religion
 which he professed, and as an officer he
 was faithful and devoted. As a man he
 was of a quiet disposition, retiring in his
 manner, entirely unassuming, never
 pushing himself forward into conspicu-
 ous places, yet of high ideals of right

ual health, and of strong convictions, not carried
 it passed about by every wind of doctrine, but
 he scenes steady and true to what he believed to
 found be right and loyal to his conception of
 duty, and withal, he possessed a well-
 and balanced judgment which caused others
 Dup- to frequently go to him for counsel and
 tire advice.
 aw

Mr. Williams loved his family and
 his home. The best interest of his house-
 as an object to which he devoted him-
 continually and affectionately. As a
 and father, he was thoughtful,
 betic, tender and loving. He
 church of which he was a con-
 ber and a faithful officer.
 and help will be missed by
 rs and by the congrega-
 was seldom vacant at
 church.

sel
 husba
 sympath
 loved the
 sistent men.
 His presence
 his fellow office
 tion, for his seat
 the services of his c

The body of this
 band, faithful deacon,
 true friend, good neighbor,
 zen, humble Christian lies in
 city of the dead, nearby Oak
 Church. And the large concou.
 sad and sympathetic friends presen.
 his funeral and the beautiful floral
 ferings spread on his grave testified
 the esteem in which he was held.

The ways of God are past finding out,
 but we shall know by and by. We shall
 sit down in the Kingdom with those we
 have known and loved, and then wonder
 why we ever wept or complained while
 on the earth.

"It little matters at what hour of the
 day,
 The righteous fall asleep. Death can
 not come
 To him untimely, who has learned to
 say,
 The less of this brief life, the more of
 heaven."

Deaths.

MEMORIAM.

nothy Rhodes Williams.

ire community, about his
 greatly shocked when it was
 t Mr. Timothy Rhodes Wil-
 died suddenly at his home
 Hill, N. C., on the night of
 1919. After a busy day on
 e returned to his home in the
 oon and after attending to
 ary duties about the home, he

Children's Department

LE CAT STILL ALIVE.

andard:
 te you a little letter about two
 o and you were kind enough to
 so I will try again. I am nine
 d now and go to school and
 school when there is any. My
 was Miss Thelma Giles and I
 er very much. She promoted me
 ourth grade. I still have the lit-
 that I told you of in my last let-
 also have a calf and ten little
 I haven't but one sister, so you
 ave to have something to play
 I have learned the Child's Cate-
 and recited last Sunday. With
 good wishes, your friend,
 N. C. Elsa Craig.

GENERAL JOFFRE.

Dear Standard:
 I am a little girl nine years old. I
 help my mother dry dishes. I go to the
 mountains every summer at Montreat,
 N. C. There is a big lake there, and I
 enjoy going in. Santa Claus brought me
 a bicycle Christmas, and I enjoy riding
 it. My Grandpapa and my uncle are
 coming this summer to see us. My other
 uncle who came back from the war
 brought me a small statue of Gen. Jof-
 fre. I enjoy reading the stories in the
 Standard. Our Junior Christian En-
 deavor has closed for the summer, and I
 miss it so much. I will close, as I
 want to surprise both of my Grand-

fathers and Grandmothers. Your friend,
 Harriette Garlington Todd.
 Laurens, S. C.

LIKES CROQUET.

Dear Standard:
 I am a boy ten years old. This is my
 first letter. I am in the fourth grade.
 My teacher's name is Miss Fitzgerald.
 My Sunday school teacher's name is
 Mrs. Sams.
 We have a croquet set. I love to
 play croquet. It is the best outdoor
 game with the exception of one which is
 baseball. My cousin Lily B. Parish and
 my grandmother are staying with us. I
 will close by asking a question: Does
 the U. S. want Mexico? From your
 unknown friend,
 Glenwood, N. C. Henry Goodwin.



little girl is Margerie Efrid, of
s, N. C. She is only ten and
rs old and is a member of the
an Church. She has recited
the Child's Catechism, the
Catechism, the nineteenth,
rd, twenty-fourth and fiftym,
ms, and the fifth, sixth and
apters of Matthew, and the
esus Lover of My Soul."
ie's record is one of which her
very proud and he publishes it
hope that it shall encourage
follow the lead of this little
suring up in their lives, while
"Word of God which is able
ee wise unto salvation."

Neill McInnis, Pastor.

REAL LIVE BABY.

and the Blue-Dress-Lady
g on the porch enjoying the
sunshine. They had been
ether a long time without be-
pted at all—such a long time
t the Blue-Dress-Lady stop-
n what she was saying to ask:
where are Nancy and Polly-

ey're in the garden playing
Denton children. They are al-
and quiet when they can be

his very moment there came
am from the garden. After
s weren't quiet any more.
e cries and sobs and yelps and
f heavy blows. Mother and
ress-Lady rushed around the
on, dear! the new green grass
ered with sawdust and pieces
l overturned doll furniture.
Mammy with a long stick
g as fast as ever she could
frisky puppies, and four tear-
rls were weeping over a heap
china heads and hands.

ry rushed into mother's out-
ms. "Oh, mummy, mum-
ailed. "It's those horrid dogs
nton's. You see we were
dital. The dollies were all

Us four were nurses like
ress-Lady. We had to go off
Dentons' house for a confer-

ence. You know there's a tree of cher-
ries just ripe there and we stayed longer
than we meant, I s'pose. And when we
got back, the dogs had torn everytning
up just like this, and now we haven't
any children any more."

Mother hugged Polly-Cary very tight
in the comforting way she has, but the
Blue-Dress-Lady said very loud, so she
could be heard over the noise, "Girls,
stop crying a minute. I want to ask you
something. It's very hard having your
dolls broken up like this; but now that
they're gone, why don't you have a real
live baby instead? Dolls are only saw-
dust, you know."

"Oh," said Polly-Cary, lifting her
head from mother's shoulder.

"Oh, oh!" exclaimed May-may and
Sister Denton, forgetting to sob.

"Where can we get a real live baby?"
asked Nancy.

"Come around to the porch and I'll
tell you," said the Blue-Dress-Lady.

So they all piled into a porch ham-
mock, the Blue-Dress-Lady in the mid-
dle, and she immediately opened her
black bag and took out a photograph.
It was a very queer picture. There was
a little girl about the size of Nancy
maybe, but she had on a grown-up wo-
man's dress, the kind Mammy used to
wear on hot summer afternoons and
which she called a "caliker wrapper."
This dress, which was much too big for
the little girl, was wrapped all around
her and dragged on the ground in the
back. She had rags tied on her bare
feet and she held in her arms a tiny
baby, bundled in a potato sack. A boy
and a girl, about four or five years old,
were standing beside the older girl.
They also wore the strangest clothes.

"That is the baby I thought you
might like to have," said the Blue-
Dress-Lady, pointing to the picture.

"But why is it wrapped in that hor-
rid rag, and why do they all look so
queer?" asked May-may, not at all sure
that she wished to be a mother to any
such disreputable-looking child as that.

So then the Blue-Dress-Lady told
them the story. The house where these
poor little French children lived had
been smashed in the night by a German
shell. The mother and one little brother
had been killed; the father had already
been shot in the war; so Therese, the
oldest, had collected the children and
run with them. She didn't know where
she was going—anywhere away from
the Germans.

"I wish you could have seen them
when they reached the town where I
was staying," said the Blue-Dress-Lady.
"The Methodist minis'er found them
first and he sent for me to see what I
could do for them. They had walked
a hundred miles, Therese carrying the
baby all the way. They had had very
little to eat, and were plastered with
mud. Their clothes had given out and
they were forced to get along with what-
ever they could find. The dress Therese
has on in the picture was one that was
thrown away by a fat old lady who was
also running away from the Germans."

"And what did you do for them?"
asked Nancy, breathlessly.

"First I took them to my room and
washed them and found good clothes
for them and gave them all they could
eat. They were a very different-looking
set of children after that, I can tell you.
Then I sent Therese and her sister to
Grenoble, the loveliest old country
house, which the good people of your
church have made into a home for just
such unfortunate little girls as these; the
brother was sent to another home, very
much like this one, at Lyons. They are
getting along beautifully. But the baby
—poor little mite!—his stomach was so
poisoned by the food that he had to eat
on that runaway trip that he had to be
sent to a hospital; we don't know what
we're going to do with him when he
gets well enough to leave the hospital.
He is too young to go where his brother
is at Lyons, and there is nobody to love
him. That is the reason I want you
girls to be his mothers."

"Will he belong to us?" asked Polly-
Cary, clapping her hands.

"If you will work for him."

"Oh, we will, we will!" cried Nancy.

"We'll take turns looking after him and
first he'll sleep at our house and then at
the Dentons' and"—

"Not too fast, dear," said the Blue-
Dress-Lady, taking Nancy's eager hand.
"Little Jacques will belong to you, but
you can't have him here. He lives 3,000
miles away. When I said you must
ork for him, I meant not taking care
of him with your own hands, but pro-
viding money for his support. For \$100
we can find a good home for him with
a kind woman who will do everything in
the world for him. But his real moth-
ers are the people who earn or save
enough money to buy him the food and
clothes he needs so much. Now I won-
der if you girls aren't big enough to
adopt this little Jacques and be his
mothers?"

"I've got some money," said Nancy,
"I'll get my bank."

There was a scampering of little feet
and in a moment the contents of four
banks jingled and tinkled into the Blue-
Dress-Lady's lap.

"Just \$10.75," she announced, after
counting it carefully.

"Oh, dear!" said Polly-Cary, "that
isn't near enough. Well, daddy gives me
ten cents every Saturday night. I put
five in Sunday school and I spend five on
candy. I could always give the candy
money."

Each of the other children thought
she could make a similar contribution.
"Still," said Nancy, "twenty cents a
week isn't much."

Just then Ned Denton sauntered up
with his dogs. "What's the excite-
ment?" he asked, seeing the bright heads
hobbing over the pile of coin.

The little girls in their eagerness for-
got to take him to task about his mis-
chievous pets. Instead, they poured out
the story of Baby Jacques, and exhibited
the picture.

(Continued on Page 21)



Story and Incident



How Polly Carpeted the Church.

"MY, OH MY, how shabby the carpet is in our church!" sighed Grandmother Primrose.

"And there are no funds to buy a new one. It took a great deal of money to buy the Sunday school library," answered Mrs. Kirke, the minister's wife.

Polly Primrose, who was sitting on the steps watching a particularly wiry squirrel, in view of sketching him for a study in nature drawing, dropped her pencil in her lap and listened. The folks on the porch were discussing the old carpet that ran up the aisles and across the pulpit of the church.

"Seems as if it wouldn't piece together another spring cleaning. Year after year I've stretched and patched that blessed old carpet an' tried all sorts of reviving, but there's nothing will take out that faded look," declared grandmother.

"Wouldn't a bright, new carpet gladden the hearts of all of us," laughed Mrs. Kirke, "how long has the old carpet been down, Mrs. Primrose?"

"Let me see—twenty—twenty-odd years, I should say," reflected grandmother. "No wonder it's worn out and then to think the folks that have helped to wear it out. Some folks are far away from Hillsboro nowadays. There's Mazie Heath—she's a wonderful singing girl in New York. And Dan Burchell—he's sort of a millionaire out west. Just seems the other day he used to trot up the church aisle along with his grandpa."

"Didn't Dr. Huntley preach here, when he was a student?" questioned Mrs. Kirke, "you know he has a big, big city church with two or three missions connected with it."

"Yes, Hillsboro was Dr. Huntley's first church," agreed grandmother, "but there's folks here in town as helped to wear out the carpet, who never tread it nowadays. Take Captain Frost and Miss Hemans for instance."

Suddenly Polly leaned forward and snatched up her pencil; opening her scribbler she jotted down the names of Mazie Heath and those others, who had helped wear out the carpet. Polly had an idea. Suppose somebody wrote and told these folks about the carpet wearing out. Perhaps they would send some dollars to help buy a new carpet.

Suppose she—Polly Primrose—wrote the letters. Springing to her feet, she ran up the steps into the house to her desk. Opening her box of birthday writing paper with its blue monogram, she sat down to write. Several sheets of paper were spoiled before she had written a letter that suited her. Then with a sigh of satisfaction, she read it over:

"Hillsboro, March, 1918.

"Dear Miss Heath:—

Do you remember the days when you trod the aisle of the church at home? Perhaps you forget the carpet. I want to tell you now it's all worn and faded so bad, that the women can't piece it together any more. The folks all want a pretty, new carpet to put down at house-cleaning—I mean church-cleaning time. But there isn't any money to buy one. Perhaps if all the folks that helped wear out the old one, will give a few pennies, we could buy a new one. Would you like to help?

Your friend,
"Polly Primrose."

Polly did not finish writing her letters that afternoon and it took three afternoons to hunt up the addresses of folks out of town. Grandmother was easily coaxed into telling her of many other far-away people who had helped wear out the church carpet.

Two weeks after Polly had mailed her first batch of letters, she ran excitedly down the postoffice steps. Among grandfather's papers nestled two letters, addressed to her in strange handwriting. Half way home, Polly dropped down under the lilac hedge and opened the envelopes.

Out of the first there fluttered a long blue slip of paper and Polly's eyes snapped with excitement. "It is a check

like grandfather carries to the bank and has changed for money. And it is marked five dollars," she exclaimed.

Opening the letter, she read it with glowing and rosy cheeks.

"Dear Little Polly Primrose:—

"I had almost forgotten that I ever did tread the aisle of the old home church. Your blessed letter made me think a lot about it. It's a long time since I walked up the aisle and I'm sorry. I'm so busy singing in concerts nowadays that I forget. But, Polly, I'm glad you wrote to mind me, and I'm going to the meeting house this very Sunday. I enclose a few pennies to help buy the new carpet. Your friend,
"Mazie Heath."

The second envelope proved even more startling. A green slip of paper marked "fifty dollars," dropped from the letter, which read:

"Dear Miss Polly:—

"You positively made me homesick. Indeed I do remember the old church carpet—green with white spider webs hanging over it, wasn't it? It's a long time since I walked the Hillsboro church aisle. But if all goes well, never fear I shall tread the new carpet. I enclose a few dollars to help buy it. Sincerely,
"Daniel Burchell."

"I never thought they would be sending me money!" gasped Polly, "I guess maybe I had better take it to the manse."

Scrambling to her feet, she ran up the street waving the envelopes at the astonished minister. In one, excited and less jumble, she poured out her story. But the minister understood and hugged the breath out of Polly.

"Polly Primrose, we are surely going to have a new carpet," she exclaimed joyfully.

"There are some folks like Captain Frost and Miss Hemans, who helped wear out the carpet and who do not tread up the church aisle nowadays. I'm going to see them and posed Polly.

"Run along," urged the minister.

There were more letters and more green and blue slips of paper in the mails of other days. But the one that Polly most came from Dr. Huntley—minister in the big city church.

"Dear Polly:—

"Your letter gladdened my heart, for I am proud that the church where I first preached, has worn out its carpet. Just think how many, many feet have trod the aisle of the church Sunday after Sunday to wear out the old carpet. God bless you and I trust the new carpet will also be worn by many feet of worshippers. Faithfully,
"Paul Huntley."

The early spring brought joy to the heart of Polly Primrose, for that meant an early cleaning. Never before had the women folks worked with such energy in putting the church into order. Then one bright spring Sabbath with Grandmother Primrose walked down the church aisle over the new carpet—a rich, soft brown, that harmonized with the stained woodwork.

With shining eyes Polly looked across the aisles. Captain Frost sat beside his grandfather. The minister's face was radiant with joy and as the congregation sang a hymn of thanksgiving, Polly drew a sharp breath and whispered within her heart of hearts, "I'm thankful for the new carpet and I'm thankful God has given me two weeks to walk up the church aisle. I don't mean ever to forget all the days of my life."—Blanche G. Robbins, in *Aunt Sarah's*

A ship might as well try to sail north with her bowsprit east with her foresale, and south with her mainmast. A man to go one way in conduct, and another way in character, and another way in destiny. What we are, and what we are to be, is what we are. —Van Dyke.

IR REAL LIVE BABY.

Continued from Page 19)

ood up very straight and gave
istle. "I guess that kid ought
ome fathers, too," he said,
tell you what I'll do. I'll
the fellows in my room at
d we'll get to work and raise
ey. Nancy, you're the oldest
get after all your friends and
n a little club together, and,
d was a big boy and had
istory—"we'll call it the 'Ja-
b,' and it'll be a funny thing
t manage among us to do pret-
y our kid."
it turned out. Every month
bin Club" meets, and usually
brand-new set of pictures of
ques to be admired; and the
hich the pennies are multiply-
club treasury, gives a very
pect to the future of one or-
d in France.—M. Bones, in
erald.

POULTRY EXPERT GIVES AWAY CHICK FOOD.

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, 3rd Floor Poultry Bldg., Kansas City, Mo., is giving away free a one dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks

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ar 8 35 am	10 00 am	Rae ford	5 55 pm lv 3 50 pm
lv 2 10 pm	11 20 am	Ar. Fayetteville Lv.	4 50 pm ar 2 50 pm
4 00 pm			1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
No. 11		No. 12	
Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

W. A. BLUE, General Supt., Aberdeen, N. C.

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Quiet Hero of the Kentucky Hills

"The Loveland Memorial Presbyterian Church"

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The Presbytery of West Lexington has for its mountain slogan, "A church built, dedicated and paid for every year." Jackson, Shoulder Blade and Highland are the fruits of the last three years, and "The Loveland Memorial" is proposed as this year's task. If God has prospered you, does not this word come with a strong appeal that you may have a part in this noble effort? Would you like to feel that by your help the sacrifice by Mr. Loveland becomes a living, throbbing center of Christian influence in the mountains of Breathitt county?

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THE PARABLES OF SAFED THE SAGE.

The Parable of Him Who Was Put Out at First.

There came to me a friend, even a man of mine own age. And he abode with me certain days. And I said unto him, Thou hast gray hairs, and thou art in danger of growing old.

And he said, Thou hast more gray hairs than I.

And I said, Yea; for I have not so large a bald spot.

And he said, Mine head is not bald upon the inside.

And I said, Lest we grow old, let us go to a ball game. For there is a great game scheduled for this afternoon.

And it came to pass at the ninth inning that the score was tied. And two men were on bases, and none out.

Then came a man to the bat, and he let the ball go by. And the umpire said in a loud voice, strike one.

And my friend said, That was not fair. He struck not at it.

And I said unto him, Thou art an old fogey. As they play the game now, the umpire doth call strikes on a man for

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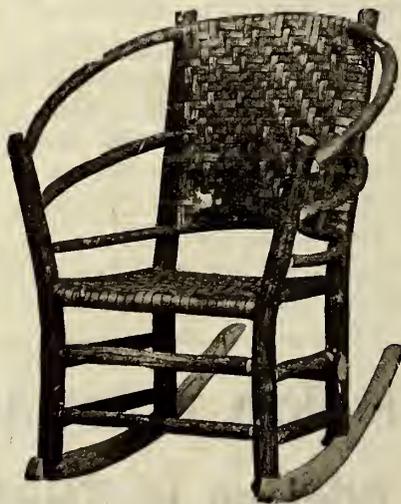
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July 30, 1919.

PRESBYTERIAN STAND

the balls he ought to strike at, even if he striketh not at them.

And again the ball went by, and the umpire spake in a loud voice and said, strike twb.

And a third time the ball came over the plate, and he struck it lightly, so that the shortstop got it, and put it to first, so that he was put out.

And my friend said, Verily, that was a shame. For he might have struck earlier and harder and had won his base.

And I said, O thou venerable old mossback, thy knowledge of this great game is hoary with antiquity, and goeth back to the days when a ticket and a ketch was sure to fetch and over the fence was out. Didst thou not see, neither consider that in the final innings and with a tied score, it was more important to get the men who were on the bases nearer home than it would have been to get another man on first base? Didst thou not see that while the umpire was calling strikes, the man on second stole to third, and the man on first made a quick getaway and slid to second? And dost thou not remem-

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ber that there is only one man out, and there are two good chances of getting a man over the home plate and winning the game?

Now, when the game was over, and that side had won, behold, the players came by the bleachers where we were; and I spake to them, and they stopped and spake courteously unto me. For some of them knew me.

And I said, It was good work, boys.

And they said, It was Billy that did it. He is the bully boy. He won the game by his sacrifice hit.

And I said, Say that word again, and tell me once more the name of it.

And they said, When a man hath a chance to make a grandstand play for his own advantage, but chooseth rather to suffer defeat that he may help his team, we call it a sacrifice hit. Yea, and we love the fellow that hath the sand to do it.

And I said, Boys, ye have chosen a good name. Listen, for I would speak unto you. There was a time when the great game between good and evil was pretty nearly tied, and the Lord Jesus Christ came to the bat. And men looked for Him to make a great strike, and a quick trip around the bases, and an easy home run. But He made a sacrifice hit, and was put out at first, that so His side might win the game.

And I said, Boys, when ye crown the victors who have won in the great game of life by losing their own advantage for the good of the game, remember that it is for that sake that God hath highly exalted Him, and given Him the name that is above every name.

And the boys said, Thank you, sir; we will remember.

And I rather think that they will.—
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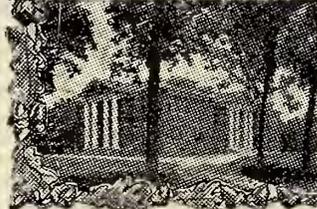
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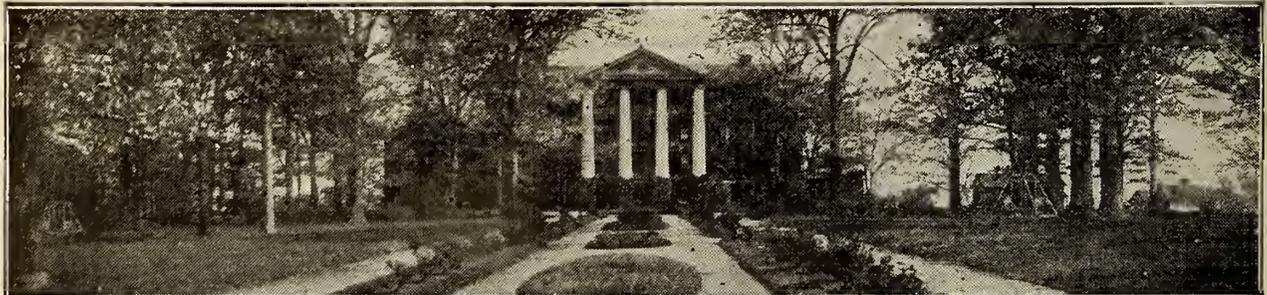
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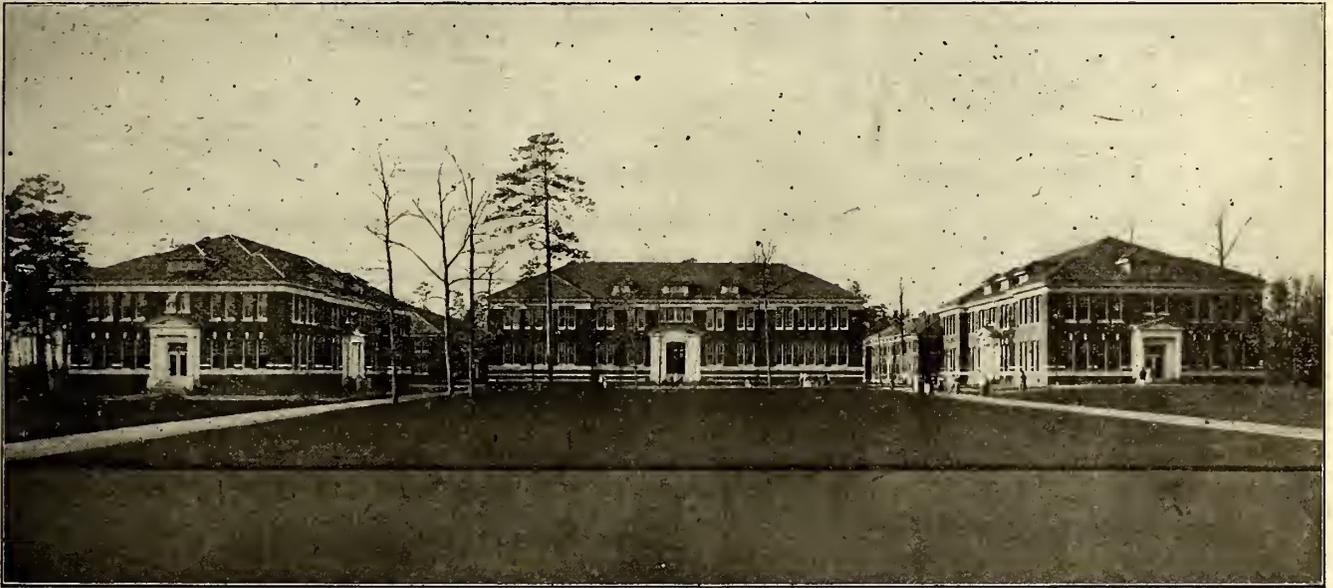
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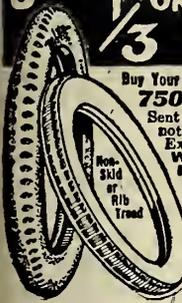
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CLEMENCEAU.

With the resignation of Georges Clemenceau from office as soon as the peace treaty is promulgated, as announced from Paris, there retires from public life one of the most picturesque personalities of our times. He has well earned the rest he seeks. At seventy-eight years of age, when most men have long since laid aside the cares of life, he has been one of the two or three outstanding personalities in negotiating what is in many ways the most momentous instrument of modern history. "The Tiger" he has been for years in French politics and "the Tiger" he has been at times during these deliberations, as he was also during the progress of the war. He has never allowed himself to be deceived concerning the character of the foe. "For forty-nine years," he said as he read the despatch announcing that Germany would sign the treaty, "the mailed fist of the *reître* [German trooper] who has governed Germany has menaced the world. Whether the man's name was Bismarck or William II, it was still the same *reître* of the Middle Ages surrounded by soldiery and drunk with pride. This *reître's* dogma was that might is right, that a state's obligation is its own interest, that treaties do not exist when they clash with the interest of a state, and get rich by any means." In many ways Clemenceau has typified during the war the aroused spirit of France and of the Allies against this theory. He will go down in history as one of the greatest statesmen of the age. America will ever take pride in the fact that for a time in his youth he lived in this country, learning by personal contact something of the spirit of the great republic with which he was later to be associated in the defense of civilization. As he

retires to enjoy the peace he helped so splendidly to establish, he will be followed by the best wishes of a world grateful for his noble services.—Zion's Herald.

A UNIQUE MEMORIAL TO OUR DEAD SOLDIERS.

Possibly one of the most unique and beautiful tributes any community has paid its dead soldiers was offered at Clarinda, Iowa, on Decoration Day, when a group of public-spirited citizens contributed a fund for the care of one French war orphan for each of the twenty-one boys from Clarinda who sacrificed their lives in the world war. The fund will be administered by an American organization, "The Fatherless Children of France," through its Paris office, which will arrange that the adoption of each of the twenty-one children be made in the name of and as a memorial to a dead soldier of Clarinda.

There could be no finer memorial for any American soldier who fought and died in France; who oftentimes was saved from lonely and homesick hours through the devotion and friendliness of these little French children, than that one of these war waifs should be aided through his supreme sacrifice, and his name held in reverence during the child's whole lifetime.

There are now on the waiting list of The Fatherless Children of France for "adoption" 60,000 little French war waifs. Just ten cents a day will care for one of them in France among its own kin. This supplements an allowance of a similar amount which the war widows and children receive from the French Government.

Mrs. Walter S. Brewster, vice-chairman of the organization in America, is conducting, from the Chicago of-

ice, Room 635, 410 S. Michigan Ave., a campaign for a year's care for each of these last 60,000 war orphans of France, making a big effort to have the entire number sponsored by warm-hearted American "godmothers" and "godfathers," within three months, either by donations of dimes and dollars, or by specific yearly pledges of \$36.50 per child.

A few months ago an American who is the representative of certain large industrial interests was the guest of a British captain of industry at a London business men's club. While luncheon was being served the men around the table began to prod the American with questions relative to the prohibition situation in "the States." They were inclined to make fun of what they seemed pleased to look upon as an unwarranted invasion of personal liberty, and some were not slow to declare that such a thing as the triumph of prohibition in Great Britain was an absolute impossibility, for "the Englishman would not allow anybody or anything to rob him of his beer." But one man at that table took exception to that statement, and said: "Gentlemen, America is right and England is wrong on this matter. I am not a teetotaler, as you know, but I have observed the economic effects of drink, and I am convinced that England will lose her economic supremacy to America within a generation unless England sobers up and keeps sober. The clearheadedness of America will triumph over the middleheadedness of England in the struggle for commercial supremacy upon which the two nations are about to enter. The best thing that England can do is to follow the example of America and drive drink out of the realm."—New York Advocate.

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The greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see; I was a slave and I am free; I was an enemy of God and I love Him.—Vinet.

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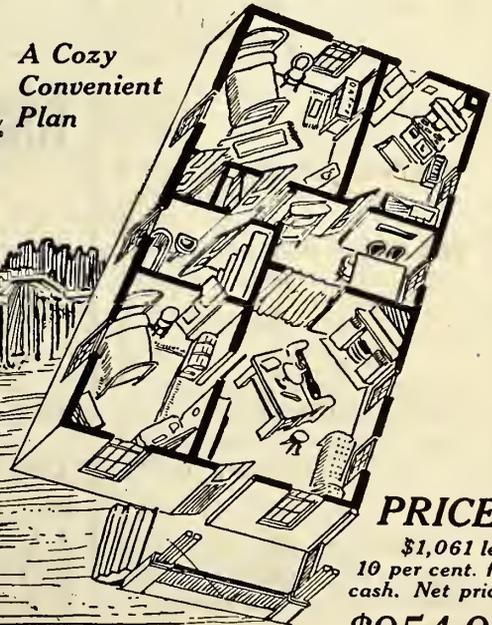
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 They don't leave red-hot irons on the spread,
 They're out all morning, when a body cleans.
 A man ain't so secretive, never cares
 What kind of private papers he leaves lay,
 So I can get a line on his affairs
 And dope out whether he is likely pay.
 But women! Say, they surely get my bug!
 They stop their keyholes up with chewing-gum,
 Spill grease, and hide the damage with the rug,
 And fry marshmallows when their callers come.
 They always are behindhand with their rents—
 Take my advice and let your rooms to gents!
 —From "The Rocking Horse" (Doran), by Christopher Morley.

The old practice of badgering witnesses is still kept up in some western courts, sometimes, however, to the detriment of the cross-examiner.

Lawyer Smith, partially bald and a very infrequent patron of the local barber shop, was grilling a witness on the stand. "Now, Mr. Barker, you pass for an intelligent farmer, and yet you can't tell how old this barn is. And you have lived on the next farm for years. Come now, tell us how old your own house is, if you think you know." Whereupon the old farmer somewhat testily replied, "Well, it's just about as old as you are, and needs snuggling about as bad."

Sign of the Times.

The most striking reminder of the end of the war is the new issue of Sloppy Stories magazine, with the girl on the cover being kissed by a civilian. —London Opinion.

A Quorum.

Peck—"But, my dear, I thought we had planned to go to the theater this evening?"

Mrs. Peck—"Yes, I know, but I have changed our mind."—Boston Transcript.

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One—Yes, in a battle of tongues a woman can always hold her own.

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If you want a thing well done don't do it yourself unless you know how.—Boston Transcript.

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. K. N. D. D.

VOL. LX.

CHARLOTTE, N. C., AUGUST 6, 1919,

No. 31,

Sanctuary.

Sometimes we lose Him in the streets of town,
Where there are noise and people everywhere,
But when I go out to the woods and fields
I find Him there.

For when I am alone and stand quite still,
Where all is quiet, save perhaps a bird,
It seems to me His loving, gentle voice
Might soon be heard.

It seems to me the trees and flowers and leaves
Were silent with the secret of His ways,
As if they knew His presence intimate
Through all their days.

As if the whispered murmurs of the breeze
Were little messages divinely sent,
And though I cannot hear the words He says,
I am content.

So when I lose Him in the streets of town,
Where there are noise and people everywhere,
Oh, then I go out to the woods and fields
And find Him there.

—Jessie Grahame, in the British Weekly.



Editorial



The Innocent By-Stander.

WHEN some one asked our national humorist, Irwin Cobb, what was his attitude toward religion, he is reported to have replied that he was merely an "innocent bystander." This suggests some serious reflections. While meant for humor, there is reason to think that it expresses the real sentiments of many. It is not unusual to hear one who is a tacit and practical rejector of Christianity commended for having "great respect for religion." This is virtually the attitude of one who assumes to be "an innocent by-stander."

The by-stander is a passive observer, a chance looker-on. He has no personal interest in the conflict, and proposes to take no hand in it. He may have very decided views as to the merits of the different parties to the conflict. He may much prefer that victory should go to one side rather than the other. But it is none of his funeral. He is under no obligation to imperil his safety, or subject himself to harm or inconvenience to help decide the issue. As a neutral his sympathies may be warmly enlisted, but he proposes to remain neutral regardless of how the conflict may terminate.

It is recognized that the innocent by-stander may get hurt. The blow aimed at others may land on him. It often happens that the only fatal casualty in a squabble happens to the innocent by-stander. The stray bullet reaches him and all others come through unscathed. But this was accidental. The shot was not intended for him. His innocence goes unquestioned.

Such an attitude toward religion is intolerable. There are no neutrals. "He that is not for me is against me; and he that gathereth not with me scattereth abroad." Christianity means a world war. Jesus Christ flings out a challenge to the whole world. "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." There are but two classes—those who respond to the call of the Great Captain, and those who refuse. The one are loyal, and the other are slackers. The "innocent by-stander" belongs to the latter class. He is a slacker, whatever his excuses or pretences.

Great harm comes to religion, and to the souls of men by blotting out, or dimming this distinction. This was one of the evil accompaniments of the war through which we have just passed. Many religious teachers, whose voices carried far, confounded loyalty to country with loyalty to God. They refused to recognize that one might be a valiant soldier in defence of the flag of his country, and at the same time a rebel against the banner of Christ. His patriotism did not atone for his rebellion. To fulfill our obligation does not even palliate the sin of repudiating an immeasurably higher obligation.

To call the "innocent by-stander," where the interests of religion are concerned, a slacker is to use far too mild a term. He is actively aiding and abetting the enemy. "I came to destroy the works of the devil," said Christ. He that refuses His call is opposing His mission. The sin of men is the same in kind with the sin of the devil. The "innocent by-stander" is doing precisely the same kind of work as the devil. He is helping to build up what Christ came to destroy. Consequently he has but one alternative, and that is, to change sides or suffer the fate of the devil.

There are no exemptions in this war. "There is no release in this warfare." No quarter will be shown to "conscientious objectors," if such there be. "If the light that is in thee be darkness how great is that darkness." If the conscience, which was given to light one's pathway to God, be

turned so as to throw its light in the opposite direction, then but makes the condition the more hopeless. The "innocent by-stander" is the most helpful agent the devil has. When a man's character becomes so soiled as to injure his standing with his fellowmen he loses in power for evil. The drunkard in the gutter, the libertine with the marks of his sin on him, the gambler who has reached the stage of the black leg—these and such as these sound the alarm bell, and help the preacher of sobriety and decency. Such sinners are specimens of the devil's work which unveil his deceit. His efficient agents are those who vie in moral respectability with the disciples of Christ. These are the ones who weaken the call to repentance and quiet the consciences of the young.

What is meant by "great respect for religion?" Religion has its source in God, so it must mean "great respect for God." Has the innocent by-stander great respect for God? He positively and persistently refuses to do what God bid him do. "Turn ye, turn ye; for why will ye die? saith the Lord." And the innocent by-stander practically says: "It's turn or die, I will die. If it is turn or burn, then I choose to burn." That does not show much respect. It is very much as if a governor should offer a criminal a pardon, on condition that he should hereafter prove himself a good, loyal citizen, and the criminal should say: "I have great respect for you, governor, but if that is the best you have to offer I had rather wear the stripes till I rot in prison."

The innocent by-stander needs to be told, and to be told often, that he is in a dangerous place. If he remains there it will not be a stray bullet that hits him, but an arrow from the quiver of the Almighty, and we are told that this makes a wound from which none ever recover.

The Romanist Protestants.

This is not a combination of two churches, as its name would imply, for the lion and lamb are not yet lying down together, but it is a term used to describe the attitude of the Roman Catholic Church with reference to our efforts to restore Protestant Churches in Belgium, Italy and France. The Methodist Church proposes to spend in these three countries \$2,500,000 and the Presbyterian Church will spend \$500,000 in the same work, in order to rebuild manse and churches and provide an adequate living for the preachers.

This seems not only a commendable, but a very necessary charity, fully in keeping with the example and teachings of Christ. It has, however, been like a bomb thrown into the Romanist camp. They have seen in it a wholesale campaign to proselyte these countries and buy them up. The most aggravating feature of the protest is that they tacitly assume that these countries belong to Rome. The truth is that while France, for example, is largely Romanist, it is only nominally so. A large portion of the French are irreligious more freethinking than religious. When they forget that in the past France was largely Protestant, but these protestant Romanists, by the use of such agencies as the St. Bartholomew massacre, almost eradicated it. Really in view of their past history, one would think that almost any other subject than proselyting would be chosen.

Before the war Protestantism was gradually gaining in France, not so much in numbers as in influence, having among its adherents some of the most prominent men of the nation. The Protestants of these three countries have been sorely afflicted, their living has been swept away, and the country ravaged. They call upon us for help and we know the heart of Protestant America well enough to be consider

that no criticism or protest from Rome will check the flow of benevolence.

The Pulpit as Judged by the Pew.

The Latins had a very wise adage, "Sutor ad crepidam," but we fear that few, if any, ever gave heed to it. Freely translated it means that a shoemaker should stick to shoemaking, and not meddle with other things. The fact that this advice was needed proves that the men of that generation were very much like the men of our day. They were fond of trying other things than those with which they were acquainted by experience. In the same way we find men now, especially our brethren of the ministry, always trying their hand on other things rather than the gospel. When we hear Paul crying out, "Woe is me if I preach not the Gospel," and then read the subjects of Sunday sermons, we wonder what the great Apostle would say if he could return to earth.

We are not referring to their activities in civic matters, as citizens of the community. Such are needed, and when no one else will give the time and attention, these men are to be commended. We rather refer to their changing the pulpit from a place where the offer of the gospel is made to dying men to a rostrum for discussing civic economics, advising Congress what laws to make, or teaching the President how to run this government. We are opposed to this, not only because the ministry is not trained in civil matters, and what they say often exposes them to ridicule, but chiefly because they lower the profession in the eyes of the world, and destroy their own influence as ambassadors of Jesus Christ.

The Frank Leslie's Weekly is by no means a religious paper nor is it one that we particularly admire. The following extract from a recent editorial expresses the impression made upon the world by these seekers after notoriety, these would-be reformers:

"Preachers and teachers who are being carried away by those who clamor for a new social order that will bring about the millennium should bear in mind that the greatest Teacher in all the world, speaking for and to the masses, besought them to "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The mob would not listen. They nailed Him to the cross and acclaimed the murderer Barabbas. And a rich man came and carried away the body of the crucified one to give it a resting place in his own tomb.

Isn't there work enough for our clergymen to do in preaching the Gospel of salvation to sinners rather than a gospel of unrest and discontent? For which work have they been ordained? Ask Chancellor Day, ask the Rev. Mr. Tinsley, of Philadelphia, or other eminently successful preachers of Truth.

When someone asked John Wesley, after he had passed fourscore years and ten, the secret of his long life, the venerable patriarch replied that it was by keeping his heart full of gladness. We commend this fine example of optimism to those teachers and preachers who see nothing but clouds in the sky and a world that must be upset. What a confession of the failure of the Christian religion!"

That men will crowd to hear such sermons by no means proves that the preacher is right. It is the thirst for the sensational, the desire to hear the novel, for the Athenians were not the only people who "spent their time in nothing else but either to tell, or to hear some new thing." The real test of the crowd's appreciation of your preaching comes when trouble enters your hearer's home.

When death enters that home and lays its hand upon a dear one, or when it draws near the hearer himself, or when your hearer being under conviction longs to know how to be saved, he will not call upon you, for in his eyes you are merely an entertainer, but he will turn to him whom you

consider a commonplace preacher, because he is really God's ambassador. "And if there be any virtue, and if there be any praise, think on these things."

A Teaching Ministry.

A great many years ago one of the ministers of our Church who had been successful in Sunday School work and who was a teaching preacher wrote an article urging the extension of the Sunday School so as to include the adults of the family as well as the children, upon the ground that in no other way would they ever learn the Bible. Since then we have paid particular attention to the character of the preaching, and we agree with our brother that we have produced a generation of Christians whose ignorance of the Bible is appalling. The great war revealed many unknown defects in our people, though at the same time it also revealed many unknown virtues.

The physical defects of our manhood were enough to cause us anxious thought. To say nothing of the many rejections by reason of defective teeth, eyesight, flat foot and flabby muscles, the large proportion found to be with the nameless diseases makes us hang our heads in shame. From the spiritual side, it is equally discouraging. The chaplains tell us that the most intelligent and educated men were found to be as ignorant of the Bible as if they were from a heathen land. Add to this the experience of those who have taught the Bible in schools and colleges—that it is a rare experience to find either boy or girl with any knowledge of the fundamental facts of the Bible. This shows that Bible teaching is neglected in the home and in the pulpit.

The ministry must awake to this danger, and instead of preaching from texts as a topic, they must expound the Scriptures in a regular and systematic way. When John came preaching, the world was full of civil corruption yet his theme was repentance. In our Lord's day, the same conditions existed, yet He passed by everything else and called men to repentance. Paul went through Asia and Europe, where political evils abounded, yet he determined to know nothing save Jesus Christ and Him crucified. Think what a field he had for a social service crusade, how he could have arraigned the magistrates of Corinth and laid bare the evils of civic rule. He preached the crucified Christ, and through his various tours he expounded the Scriptures.

Dr. Dabney once said to his students that expository preaching was the only kind to use for instructing the people, but that it would never be popular, because it required too much work, to do it well. We trust that the new era in religion that the modern prophets assure us is coming will witness a revival of old-time Bible study and, above all, Bible preaching.

Lowering the Pulpit.

When at the Methodist Centenary Celebration at Columbus, Ohio, "a sermon was preached from the sky" in an airplane, in one sense it was raising the pulpit, but in a moral sense and in the estimation of all sensible men, it was a decided lowering.

This is an age of irreverence, when every tendency is toward levity, yet we find a great church indulging in such a mountebank performance, as preaching the solemn gospel from an airplane. If the preacher could get the Prince of the power of the air and his demons as an audience and if they were not beyond redemption, such preaching would be commendable, but when he is supposed to be preaching to a gaping audience, more interested in his pulpit than in his message, then we are not surprised that the leading paper of the Northern Methodist Church should protest against it. The danger in all Church exhibitions such as the Centenary Celebration is that men lacking in judgment generally take the lead, and compromise the Church. After all, perhaps the Apostolic style of preaching is best.



Contributed



Education and Life.

(Address delivered June 26, 1919, before the Christian Workers School of the Synod of Mississippi by Alfred Hume.)

IN discussing the subject assigned me—"Education as Related to the Making of a Life Rather Than the Making of a Living"—I may be pardoned for referring to an address delivered before Synod's Training School four years ago in which, under the title, "Educational Essentials," my platform of principles was fully set forth. This was then my confession of faith in regard to education and was, and is, subject to revision, inasmuch as it dealt with matters no one has ever been found competent to speak the word of ultimate authority. While it is better to be right than to be merely consistent, yet, whether right or wrong, my views have undergone but little, if any, change since that summer of 1915. Upon this occasion, therefore, I may repeat a few things already said and dwell at greater length upon one point in the older discussion which, in my judgment, remains fundamental and unchanging.

For a generation and more education has been rapidly and radically changing until who will now undertake to mark its metes and bounds or to determine its content? As a climax to the forces which have been at work upon principles once regarded as basic and permanent, the war has produced a severe shaking up, tending toward revolution, not only industrial, moral and religious, but educational as well. What Moses will lead us out of the wilderness? Where is the star to guide amid the maze? What anchor will hold us back from shipwreck?

Even a cursory survey of the field of education almost overwhelms with the variety of its products and the vastness of its stretches. What subjects shall be selected, how many, and how much? Where shall the emphasis be put, on the classical or the scientific, the liberal or the technical, the practical or the cultural? Which shall we favor, music and art or home economics, algebra or agriculture? What shall be said of vocational subjects in general? Should our education look forward to the making of a life or the making of a living?

These and other such matters, asked in all seriousness by many people, may, after all, be unintentionally unfair if not, indeed, sophistical and positively misleading in their implications. They suggest another question, namely, are the things contrasted necessarily mutually exclusive? And I answer, no. Surely, so far from discounting or discrediting the kind of education that fits one to make a living, it should be insisted that every single soul so equip himself as that he will not be a drone or a dependent in a world where much needs to be done. But, at the same time, let us be careful to place the emphasis where it belongs. We need to think carefully, honestly and clearly here lest we blindly follow the time-worn track of traditional error, on the one hand, or, on the other, fly off at a tangent along some unknown and untried path suddenly illuminated by the flash of a meteor, unstable in its movement, uncertain as to destination, evanescent and illusive as a will-o'-the-wisp.

It was President Hadley, of Yale, I think, who said that his first lessons in science were given him by his father, then a college professor. And what did he teach? Greek, but he handled it in such a way that the work was thorough and thoroughly scientific in spirit. Shall we not learn a lesson from this man? It is not so much what is taught as who teaches it and how. We cannot afford to be dogmatic when it comes to classifying the various studies of the school course or the college curriculum. What cocksure wiseacre shall divide them into cultural and practical and say that the ones here yield culture and the ones over there do not, these make for life and those listed lower down do not?

Nonsense! Not one of them is productive of any sort of life above that of the human intellect.

It was the same author who, in an article published some years since told of the difference between a trade and a profession. Said he, in effect (I think that I am not misrepresenting him), the difference is not that preparation for the one is through an apprenticeship and for the other by long years of study—it is not how he gets into his life-work but the manner in which he does it after getting in. The carpenter who is more interested in doing an absolutely honest and workmanlike job than in the question of his wages may properly regard himself as following a profession. On the other hand, the so-called professional man may be a mere mercenary time-server. Even the minister of the Gospel who is more concerned with the size of his salary than with the salvation of souls has prostituted his high calling and is himself a trader, and a traitor, too.

Was not the president of Yale University right? There is more in the man and his motives than in means and methods and subject-matter. If the old education, more than the new, has seemed to make for life, it is not so much because of any inherent virtue in it, but rather because teachers of the older school were men of strong character and the very atmosphere about them was surcharged with something conducive to moral growth, a veritable tonic to spiritual development. No mere education—classical, scientific, vocational, or what-not—will, itself, produce life. Does not the tragedy of Germany's downfall forever sound the death-knell and doom of all hopes based on any and every kind of intellectual culture? There is nothing in the classics to regenerate the soul. Latin, Greek and Mathematics are every whit as impotent to work the mighty change as are typewriting and stenography, manual training or book-keeping. French is no more a character builder than is farming. Biology is as barren of the bread of life as is blacksmithing. Not even geology, which marks the footprints of the Creator, or that beautiful queen of the natural sciences, astronomy (and it has been truly said that the undevout astronomer is mad) can lead one into life. Surely, if anything in the realm of man's intellect alone could lift into spiritual life, these noble sciences might well lay claim to universal recognition, for the reverent in these fields of investigation strive earnestly to think God's thoughts after Him.

And yet, it must needs be repeated, education does not and cannot, in the very nature of the case, impart life, virtuous character, Christian graces. And this is just as true of church schools as of state schools. Arithmetic, in itself, is precisely the same wherever taught. It, as with grammar, geography, and practically everything else, in both school and college, has no moral quality whatever. If, as has been charged, culture creates a lofty disdain of that which soils the hands, what shall be said of the even greater folly of these moderns claiming for education the power of moral cleansing? What branch of human learning, pray, will prevent the soiling of the soul? What subject, mental or manual, will remove a single stain from character or enable one to keep himself unspotted from the world? Shall we so soon forget how a falso philosophy in the schools, colleges, and universities of that lost land, how dependence on education, not scientific alone, mind you, but the culture that comes from literature and art, philosophy and phiology, too, led to a Christless civilization in Germany which marred the world with its madness and scarred it for centuries to come with its more than barbaric cruelty and worse than pagan vandalism? Is not that kind of refinement the devil's deceptive dross and that sort of culture the veneering of a savage?

We, today, in these United States of America, stand upon the threshold of wonderful material progress. Such progress is perilous unless accompanied by moral force and spir-

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Schauffler Hall.

UNION THEOLOGICAL SEMINARY, Richmond, Va., announces the placing of an order for the immediate erection of its new, model, Sunday School building, called Schauffler Hall in honor of Rev. A. F. Schauffler, D.D., the great Sunday School leader. It is the gift of Mrs. John S. Kennedy, of New York.

Schauffler Hall will be interesting as a building, aside from the interest derived from the distinguished name it bears and from the fact that it is a pioneer "laboratory of Sunday School Work." It is in the English Collegiate Gothic style, as are all the other ten buildings on Union Seminary campus. Its tower is like that of Watts Hall, the main building of the group, but it has features of its own, and in its commanding location on Chamberlayne Avenue will attract the attention of all passers-by because of its beauty. This building, designed by Baskerville & Lambert, architects, of Richmond, is intended to be a model of Sunday School construction and arrangement. The departmental idea is emphasized, each department having ample and appropriate provision for carrying on its work. Many individual class rooms are provided, and the building is arranged to admit of as many as twenty-four additional class rooms when needed. The auditorium, or assembly room, is in the center and can be reached from all parts of the building with the least confusion and loss of time. In this auditorium will be installed a pipe organ which has been given to the Sem-



inary by the First Presbyterian Church of Charleston, W. Va. There are rooms for the Boy Scouts and the Camp Fire Girls, and there is a very large recreation room where the entire Sunday School can gather for social purposes. The building will be occupied by the Ginter Park Presbyterian Sunday School, of which Mr. Owsley Sanders is superintendent. This school is widely known as one of the leading Sunday Schools in the Southern Assembly.

In order to give Schauffler Hall the commanding position its importance deserves, it has been decided to remove one of the professor's houses facing Chamberlayne Avenue, and locate the Sunday School building on that site. That building will then be re-erected on the campus on the south side of Melrose Avenue in an enlarged form so as to make two large apartments, instead of a single residence.

In commenting on the importance of this enterprise, Dr. W. W. Moore, president of the Seminary, says "Union Seminary is the first of our seminaries to establish a separate Department of Sunday School Work for the scientific study of all phases of Sunday School organization, equipment and management, pedagogy, pedagogy, teacher-training and field extension. It has received the gift of \$125,000 for the erection, equipment and maintenance of a model Sunday School building, up-to-date in every particular, where 'laboratory work' will be done the year round. It has received also a gift of \$60,000 for the endowment of this 'Department.' Both of these gifts have been in hand for a year or more, but the building was delayed because of the war. No other institution was ever so well equipped and endowed for his special work, and its aim is to make this the greatest

center in America of expert training in everything that pertains to this fundamental department of the church's work. The fact that Richmond is the headquarters of the General Superintendent of Sunday Schools and Young People's Work in our General Assembly and also the headquarters of the Assembly's Publication Work, where all our Sunday School literature is published, makes it a pre-eminently suitable place for the establishment of the great Sunday School 'power house' of the Church."

"The Southern Presbyterian Church."

There is the same objection to calling "The Presbyterian Church in the United States" the "Southern Church" that there is to naming "The Presbyterian of the United States" the Northern Church. Brother Mosely has protested against the latter. Let me offer reasons why the former name should not be applied:

1. For one thing, it is not the name of the Church referred to and surely our Church has a right to be called by its own name. It is not "old side," nor "Southern," but Presbyterian Church in the United States.

2. The use of the name needlessly offends. An elder who passed from the U. S. A. Church to the U. S. Church in Kentucky pointed out to me "Southern Presbyterian" on a label in a hymn book and asked me what I thought of it. I told him it was not the proper name nor in good taste. A Northern man came South and entered the house of worship of a Methodist Church and saw "M. E. Church, South," and passed on to the Presbyterian Church and not seeing the descriptive term attached, united with that church, remarking, "They may think the same way but they do not poke it in your face."

3. It narrows the sphere of usefulness of the Church. Why offend and tend to exclude any whose lots are cast in our land? Why define so narrowly the sphere in which we labor?

This evil practice is spreading. The literature of "The Laymen's Movement," "The Systematic Beneficence Committee" and even of "The Foreign Mission Stations" uses this terminology. Let us discard it for the good of the cause and through Christian courtesy. If we would not be called Southern Presbyterians, let us not speak of others as Northern nor as American Presbyterians, but as "Presbyterians of the United States," remembering that, we are "Presbyterians in the United States." W. C. C.

The Law and The Gospel.

The law says, this do and thou shalt live.

The law says, pay me that thou owest.

The law says, make you a new heart, and a new spirit.

The law says, thou shalt love the Lord Thy God, with all thy heart, and with all thy soul, and with all thy mind.

The law says, cursed is every one who continueth not in all things written in the book of the law, to do them.

The law says, the wages of sin is death.

The Gospel says, live, and thou shalt do.

The Gospel says, I frankly forgive thee all.

The Gospel says, a new heart will I give you, and a new spirit will I put within you.

The Gospel says, herein is love not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

The Gospel says, blessed is the man whose iniquities are forgiven, and whose sin is covered.

The Gospel says, the gift of God is eternal life through Jesus Christ Our Lord.

A subscriber sends me the above, saying it was given him years ago by an old saint now with her Saviour, and with the request that we publish.—Ed.

A Result of the Atlanta Laymen's Meeting.

ONE of the practical results growing out of the Atlanta Convention of the Laymen's Missionary Movement was the decision to seek to arouse the laymen in every Presbytery to organize into associations similar to the one in Red River Presbytery in Louisiana, which reported to the committee very splendid things accomplished. The following is quoted from a report of the chairman of the organization:

"The result of the meeting of the laymen of Red River Presbytery was our organization, and the pledge of those present was almost a sufficient fund to finance the movement, and a further pledge from all those present obligating themselves as Christian men and laymen to go anywhere at any time when called upon by the chairman. Since that time as chairman, I have sent laymen, two together usually, to many of the churches in Presbytery, never having had a man to refuse to go to date.

After a long delay we secured an evangelist and he has been in the field since January 1. He has taken in through his meetings more than one hundred members; some five or six churches have come off the Home Mission Committee and are now self-supporting; four new ministers have been called to churches for all their time, and the condition in the Presbytery has improved more than 100 per cent.

At a meeting of our executive committee a few days ago we decided to put another evangelist in the field. The ladies of the Presbytery, seeing what the men have done, raised \$1,200 to put a Sunday School worker in the field, and this amount has been added to by the Assembly Committee to justify the employment of a first-class man."

The following is a brief outline of the plan proposed by the Laymen's Missionary Movement, which they are ready to help the laymen of any Presbytery to put over:

"Form an organization committee of laymen representing several churches to have charge of the work and plans up to the actual organization of the association.

"All men in all the congregations of the Presbytery should be requested and urged to become members of such association, seeking specially your young men.

"All who enroll from any one church should form the Laymen's Association of that church, and organize by electing officers and by appointment of committees seek to enlist every man in some form of local church.

"Hold a mass meeting of laymen of the Presbytery at some central point for organization."

"Have a program of talks by laymen showing plans and purposes of the organization, needs of the Presbytery, such as vacant and weak, struggling churches, unoccupied fields, and unsatisfactory social conditions that the church should take the lead in correcting.

"Show opportunities for Christian service by laymen in leading services and starting and helping carry on Sunday Schools, furnishing adequate program and leadership in boys' and young men's work, supporting and co-operating with a Presbyterian evangelist, and generally having a part in the work of the Presbytery.

"Have prepared before your organization meeting a questionnaire asking each man present to check this for the kind of service he is willing to render when called upon. The chairman elected by each local church to together form a general committee of the Presbyterian Association and to be the men in each church to whom communications will be sent for his church from time to time.

"In addition to the annual mass meeting of the association, which should be strongly featured, the executive and general committees might profitably meet parallel to the meeting of Presbytery, and reports should be made by each church to the executive committee prior to these semi-annual meetings, that a consolidated report of the work of the association may be compiled and read in the Presbytery for its information and sent back to the churches to show results accomplished."

The Laymen's Missionary Movement, Athens, Ga., will be glad to furnish full outlines and details of this plan upon request of the laymen of any church or Presbytery, and will co-operate to help put the plan into working shape.

The Assembly's Committee on Systematic Beneficence and Stewardship.

By Rev. W. F. Galbraith, D.D., Sect'y.

The Assembly's Committee on Systematic Beneficence and Stewardship met at Montreat, N. C., July 16, 1919, at the call of the convener, Rev. A. D. P. Gilmour.

At this meeting Rev. S. H. Chester represented the Foreign Mission Committee and Rev. Gilbert Glass that of Publication and Sabbath School Extension, in place of Rev. Jno. I. Armstrong, and Mr. R. E. Magill, respectively, who could not be present. Rev. Homer McMillan and Rev. Henry H. Sweets represented the Executive Committees of Home Missions and Christian Education and Ministerial Relief, respectively.

The Synods were represented by the following: Alabama, Rev. D. F. McConnell; Appalachia, Rev. L. R. Walker; Arkansas, Mr. A. H. Whitmarsh; Florida, Mr. T. F. West; Georgia, Mr. W. M. Everett; Kentucky, Rev. W. H. Hopper; Louisiana, Rev. U. D. Mooney; Mississippi, Rev. F. R. Graves; North Carolina, Rev. E. R. Leyburn; South Carolina, Rev. A. D. P. Gilmour; Tennessee, Mr. W. H. Raymond; Texas, Rev. Wm. Fred Galbraith; Virginia, Rev. F. T. McFaden.

The history of the abolishing of the two former committees (Systematic Beneficence and that of Stewardship) and the consolidation of the two under the name of the "Assembly's Committee on Systematic Beneficence and Stewardship," with all the functions and powers of both former committees, was reviewed by the temporary chairman.

One of the purposes of this meeting was the organization of the new committee and the following officers were elected: Chairman, Rev. A. D. P. Gilmour, Spartanburg, S. C.; Vice-Chairman, Rev. E. R. Leyburn, Durham, N. C.; Treasurer, Mr. R. E. Magill, Richmond, Va.; Clerk, Rev. Wm. Fred Galbraith, Montreat, N. C.

The following Campaign Committee was elected: Rev. Homer McMillan, Chairman; Rev. H. H. Sweets, Rev. Jno. I. Armstrong, Mr. R. E. Magill, Rev. A. D. P. Gilmour, Rev. L. R. Walker and T. F. West. This committee is charged with "The conduct of the Presbyterian Progressive Program, subject to the review and control of the Assembly's Systematic Beneficence and Stewardship Committee."

Chattanooga, Tenn., was selected as the permanent headquarters for the Assembly's Committee on Systematic Beneficence and Stewardship.

Capt. F. L. Slaymaker, Athens, Ga., secretary of the Laymen's Missionary Movement, and Rev. C. H. Pratt, representing the Inter-Church Movement, addressed the committee on these subjects, respectively, after which both addresses were referred to the Committee on Co-operative Effort.

The following resolution was unanimously passed: "Resolved, that we recommend that we express to the Laymen's Missionary Movement our appreciation of their offer of co-operation in the Assembly's Progressive Program, and that we accept the offer and refer the details and control of the program and co-operation to the Campaign Committee."

A committee was appointed to investigate and report the result of their findings as to the Inter-Church Movement, and our relationship to same, as this matter was referred to this committee by the General Assembly.

The next meeting of the committee will be held in Chattanooga, Tenn., September 10, 1919, at 10 a. m., and a conference of Synodical Managers will be held at the same place beginning at 8 P. M., and continuing in session through September 11.

The Value of Education.

By Rev. G. E. Moorehouse.

THERE is much said and written in these days on the subject: "Why do young men not enter the ministry?" In some recent issues of our Presbyterian literature there may be one answer to the question. For instance, the Christian Observer for July 23 contains a diagram illustrating values as taken from the average wages paid by the New York Bridge department. The diagram in question is a representation of three money bags containing different sums, representing the yearly average income of men with different grades of education, from what might be termed the grammar grades of the public school to about one-half a proper collegiate or technical education, or as it is stated: "High school and two or three years college or technical education." The average income of the three classes as they are set down ranges from \$982 for the lowest to \$2,400 for the highest. I looked into the Assembly's minutes for 1919, published this year, and Dr. Craig's figures are as follows: Number of ministers, 250; the amount paid for salaries to these 250 men is \$242,893. Now supposing these men are all employed, the amount paid actually to the ministers in North Carolina for the year 1918 is almost identical with the amount paid the man employed in the New York bridge department who has received the least education, and therefore, it is to be presumed the most unfit. That is to say, the average amount paid the ministers in North Carolina for the past year is on a par with what is paid for manual labor to men who have passed not more than the eighth grade of the public school. And yet we are asking young men to attend the high school three to four years, college four years, and then spend three years in the Seminary, a total of ten or eleven years more preparation, and then the average income will be about equal to the income of an unskilled laborer with a graded school training. This is not likely to attract young men, and what is more, it proves that the argument used by the Observer is false. For these men, practically all of them in our ministry in North Carolina, have had training quite equal, and many of them have far surpassed that of the most highly

trained who are mentioned in the diagram aforesaid. Judging the value of an education by the same circle of reasoning as set forth in the Observer's article, i. e., by returns in income, religious colleges and theological seminaries are not only useless, but far worse than useless.

Now, I wish to say here that I personally have no such idea. I believe they have their place and are as necessary as either medical, law or technical colleges, but I am sure of this, such silly arguments as those used on page 727 of the Observer, and especially the illustration referred to, are not likely to induce young men to enter the ministry nor are they likely to be thereby drawn to religious colleges.

Then there is another thing to which I wish to call attention, namely, that in some of our Sabbath School literature there seems to be a lack of the sense of what is appropriate in many of the suggestions. In the July number of the Earnest Worker, page 360, the question is asked: "Do the members of your Sunday School have a chance to worship God?" and the question is emphasized by various suggestions. Then on page 417 in the August number of the same periodical we have a sample program for the instruction of the workers with adolescents, and in this program there is suggested the use of selections from two German operas. It may be the writer of that program can "Worship" God to the varied strains from Tannhauser, or to some of Schumann's operatic performances but some of the rest of us would be more content to try to teach religion with religious things. What has become of the grand old hymns of the church, and the great Oratorio's, that we must needs bring German propaganda into our Sabbath Schools. Some of us had begun to think that after the display of German tactics in the past five years we might be able to get along without bringing them into the house of God. It may be that what I have written is beside the mark, but it may be worth while to consider just where we are drifting, before we are too far away.

Lumberton, N. C.

Education and Life.

(Continued from Page 4)

spiritual power. There can be no doubt but that Christian education will prove a potent factor in stemming the threatening tide of materialism. But what is Christian education? Except for Bible schools and theological seminaries, no educational institutions devote more than a very small fraction of their time and energy to the teaching of subjects distinctly religious. In fact, there is little difference between the curricula of denominational and state colleges. Witness catalogue claims and announcements of courses. The term, Christian education, then, is a misnomer if applied to the course of study in the church school. It is applicable to the extent that the men and women who constitute the teaching force are genuinely Christian, no more and no less. Influence, life, example, are what count. It follows that the education in a church school may, sometimes, be less Christian than that in a state school. A church school has no valid reason for being unless unequivocally and uncompromisingly Christian in all its activities and in every official from the president to the humblest instructor. In its athletic program, its business management, its promises and professions as to educational standards, it must be transparently truthful, it must live in an atmosphere clean, clear and pure, above the blinding dust and stifling smoke of commercialism. Yes, it must be true to Him whose holy name it bears. If not definitely, positively and wholly Christian, the church school is like the lump of stone in the load of coal which weighs heaviest for the dealer but is at

once the most costly and the most worthless for the consumer.

The point that I am trying to make is that education, no matter what the brand, is lacking in the peculiar power of imparting life. Feeding the mind on ancient lore or modern language, informing it with science, natural, political, social, mental or moral training in mathematical analysis, cannot evolve the kind of life for which the church of God stands, at which Christian education aims, and without which nothing is worth while. Everything after its kind is still law. That which is born of the flesh is flesh. It is not a question primarily of curriculum, of equipment, of ownership or control, but it is a matter of the teacher's attitude towards things spiritual.

Perhaps I may make my meaning plainer by a parable. I shall call it "Four Views of the Stars" and, in telling it, you will kindly permit me to regard this assembly as a large family circle as, otherwise, what I shall say would be too personal or too sacred to mention for, ere I am done, I shall recall fond memories and even handle with tender touch the wealth of immortelles that has long lain on a little grave.

"When a boy I thought the stars
Were candles held by angels bright."

It was then that I lived in the land of fancy, of fable and of make-believe. Poor and to be pitied the person who, too soon, passes out of childhood's fairy-land with its dreams, poetry and song, saying good-bye to the care-free hours of innocent, unalloyed enjoyment which rightly belongs to this period, and enters upon the matter-of-fact, prosy duties of this work-a-day world.

"Twinkle, twinkle little star,
Let me wonder what you are,
Up above the world so high,
Like a diamond in the sky."

The days went swiftly by and, in college, I studied astronomy. The same stars twinkled as of yore, but the observer occupied a different attitude. No longer a dreamer, I was a student, searching for truth, learning facts, acquiring knowledge. Farewell had been said to the imagry and imaginings of childhood. The candles in the sky had gone out forever, and in their places were gigantic suns, burning and blazing as they moved majestically through space with tremendous speed and at distances so vast as to stagger belief.

A summer vacation offered a third view of the stars. The scene changed from the observatory on the college campus to all out-of-doors in the Cumberland mountains. The ability to calculate eclipses and the orbits of comets, to determine time, latitude and longitude was to be used in the making of a living. Information was to be tested by efficiency. Both fancy and fact were to pay homage to the financial. Here was still another attitude. What can you do with your knowledge? was the question. What is your education worth? Not pleasure, not culture, but business had the right of way. A powerful syndicate had bought some valuable mineral lands and it had become necessary to locate with accuracy and precision a point on the boundary line between two states. This necessitated astronomical observations with subsequent deductions. Night after night the telescope was turned on the stars, the same that had twinkled merrily in boyhood and then, during the university days, had stolen very far away.

A few more years and the youth, grown to manhood now with wife and child, stood beside the cradle where lay the first-born baby boy and, with aching heart, heard the doctor say, "I don't think he'll breathe any more." That night I held in my arms the fast stiffening form of our little one, ours for two brief summers only, while the carriage swayed and reeled down the rock mountain road from the cottage at the summit to the girlhood home of the little mother in the valley below. Through the leafy branches of the trees overhanging the sorrowful way, the stars looked down with cold and pitiless stare or, it may be, in mute and tender sympathy. Kind friends clothed the wee body in white and put a rose in the folded hands, and we journeyed nearly four hundred miles that his last sleep might be in the bosom of Mississippi near by the place of his birth. As the train sped onward in the darkness, I looked through the car window at the stars and said to the companion at my side, "Never before did I feel so entirely certain of immortality." The word for the frame of mind in this last view of the stars was not fancy or fiction, facts, fame or fortune, but faith—faith in Him who made one star to differ from another star in glory.

What are the stars for? To be played with, to be studied, to be worked with, or to steady the soul and to stay it on the eternal One? How do they appeal to you? What word best describes your attitude towards them? Pleasure, power, pelf and profit, or prayer and praise? Fancy, fact, fortune, or faith?

Men's emotions and motives, aspirations and ambitions, purposes and plans, as related to education are not unlike the ones portrayed in this simple story of the stars. Is not the vital question, in either case, one of attitude or of emphasis?

I am not very greatly concerned with what my child studies, if, only, he remember that "man does not live by bread alone," that "a man's life consisteth not in the abundance of the things that he possesseth." Let him be a thoroughgoing student of natural science, if first, he know that "In the beginning God created," that man was made in his Maker's image, and that "In the beginning was the Word." Let him master all the philosophies of earth, if he will, provided always he clasp close the hand of Him who said, "I am the way, the truth, and the life." Let him take any kind of an education and make an honest living as he pleases, and I shall not fear, so long as he "labor not for the

meat that perisheth" and "seek first the kingdom of God and His righteousness." Let him acquire all sorts and any amount of learning if only there may abide in his inmost soul that great trinity—faith, hope, love. Let him work with microscope or telescope, test-tube, scalpel, or what not. If, above and beyond these, he sees "the things which are unseen," remembering that the "things which are seen are temporal while they that are not seen are eternal."

President Wilson was introduced to the Senate of France as "The man having ideals." I cannot forget (nor do I care to, for therein, I firmly believe, lies the secret of his greatness) that he was the son of a preacher, a Presbyterian preacher, a Southern Presbyterian preacher. Oh, for the ideal, the vision, the dream, the mighty forces of the spiritual world! Give us these as they come uplifting, inspiring, and with saving power, from the leadership of Christian men and women in school, college and university, and I care comparatively little about the curriculum. "For though I speak with the tongues of men and of angels, though I understand all mysteries and all knowledge, and have not love, it profiteth me nothing."

MODERN PUNCTUATION—Its Utilities and Conventions. By George Summey, Jr., Ph.D., Associate Professor of English in the North Carolina State College, formerly managing editor of the North Carolina Review, page 277. \$1.50. New York, London, Toronto, Melbourne and Bombay: Oxford University Press, 1919.

He who supposes that such a theme as that of the pointing of a sentence is too small for a dissertation of nearly three hundred pages will be quickly disabused by even a hasty glance at this handsomely printed volume. Its variety of subjects and wealth of citations and illustrations, and the extensive bibliography attached to it, show that the theme is worthy of serious attention. It deals with an everyday matter, too. The mass of readers, especially of the daily press and of the periodical literature of the day, hardly appreciate the value of the seemingly insignificant marks that punctuate all good writing or fully appraise the comfort that their correct use and uniformity lend to even the clearest style of writing.

Dr. Summey's basic principle, in this historical study, is to make of punctuation an art and not a code. He seeks to elevate it into something not to be practiced blindly, but intelligently, by all who speak through pen or type. His aim is not to present here any set of rules, or to use the imperative in his studies, analyses, and conclusions. This, indeed, may be the one fault of the book, and has been so characterized by a few technical critics of it, that it leaves the reader to question just what practice the author would have him follow. This feature, however, is intentional, as the book is designed to be a study of facts and principles, to be followed shortly by another work designed for practical use as a text book in schools and colleges and as a guide in editorial offices and on publishers' desks.

The author lays great stress upon the relation of the progress of thought to the pointing, and the bearing of the structural boundary at the line-end to the points within the line. This is simply the application to punctuation of the principle that governs the close relation between an end in thinking and its context. In this the author evinces his philosophical handling of his themes, and lays the foundation for an intelligent practice of the art which he teaches. In this and many other ways, he shows great breadth of thought and a scholarship which is rare in its fullness and accuracy. Among the specially interesting chapters and paragraphs are those on modifying elements, afterthought matter of ellipses, emphasis, and quotations. The careful reader will be surprised to find the importance of the theme, and to see the light which has been thrown upon it.

Says Dr. R. W. Dale: "We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask him to forgive us our sadness. Joy is regarded as a happy accident of our Christian life, an ornament and a luxury, rather than a duty."

News of the Week

Home Circle

CHARLES DICKENS' ADVICE TO HIS BOY.

The past week has been enlivened by race riots, not only in Washington, D. C., left as a legacy from the preceding week, but they have also broken out in Chicago, where the whites and negroes have been bathing along the beach separated by an imaginary line. Several have been killed. The race feeling is spreading and to make it worse the fanatics in the North, assuming that the whites are the aggressors, are doing all they can to stir up antagonism. To prevent a possible recurrence of fires which on August 2 destroyed six blocks of homes of stockyard workers in Chicago, negro labor will be barred from the yards. There are 15,000 of these negro workers who will be debarred from returning to the yards.

Charles Dickens' youngest boy, Edward Bulwer Lytton Dickens, was born in 1852. When he was 16 years old he left home and went to Australia, says Thomas C. Richards in "Young Men and Prayer" (The Pilgrim Press). His father wrote him a letter of comradeship and advice, part of which is worth passing on to every boy leaving home.

In view of the trouble Chicago is having the Herald-Examiner of that city has wired Governors of Southern States asking that many negroes are wanting to return to the South asking how many the different States can absorb. Governor Bickett of North Carolina has replied giving the number that this State can take care of but adding that not one negro who has absorbed any of the ideas of social equality might in Chicago could be among the number.

"I put a New Testament among your books for the very same reasons and with the very same hopes, that made me write an easy account of it for you, when you were a little child. Because it is the best book that ever was or ever will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided. As your brothers have gone away, one by one, I have written to each such words as I am now writing to you and have entreated them all to guide themselves by this book, putting aside the interpretations and inventions of man. You will remember that you have never at home been harassed about religious observances or mere formalities. I have always been anxious not to weary my children with such things, before they were old enough to form opinions respecting them. You will therefore understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion, as it came from Christ himself, and the impossibility of your going far wrong if you humbly but heartily respect it. Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your own private prayers, night and morning. I have never abandoned it myself, and I know the comfort of it."

It is reported that the President will begin his "swing around the circle" about August 5, though no authoritative statement has come from the White House.

FOR MOTHERS.

Governor Harrington of Maryland proposes to take some action against the profiteers in foodstuff, similar to that taken by Governor Cox of Ohio.

Nella Foss Ford, writing in the Mother's Magazine, has four "don'ts" in her vocabulary, which she wishes to impress upon mothers.

The Treasury Department will issue loan certificates for \$100,000,000 each month. They will mature in five months and pay four and one-half per cent interest.

Don't, she says first, consider it necessary to systematically underrate your child. Your adult friends will know you do not mean it, but the child will not, and probably more characters are weakened by the lack of self-confidence engendered by such a process than by the vanity which follows the silly bragging of overfond parents.

The Pacific fleet now floats in the Pacific ocean, having successfully passed through the Panama Canal. The dreadnaughts which are the largest ships passed through without difficulty.

Don't think that the moment you are alone with your boy or girl you must find fault or endeavor to improve the occasion by a little moralizing, no matter in how loving a spirit. This is the hardest don't of all, for no one is so anxious to help a child toward perfection as is the parent, yet it surely leads to an avoidance of the moments alone together, which should be times of happy confidences.

The Berlin papers now claim that the Kaiser never did renounce his throne, but that Prince Maximilian, in order to avert the rising storm of revolution, took it upon himself to make this announcement.

Don't correct the child before others. Never mind if a well-meaning relative does say, "My dear, I am surprised that you do not show more force of character; your children are suffering from a lack of discipline." Pass the matter over until you and the small offender can have it out alone. If the circumstances are such that it cannot be passed over, take him out of the room.

Austria has requested the Peace Conference to extend the time given to reply to the second part of the peace terms.

Lastly, laugh often with, but never at, your child. This takes self-denial, but it pays. Make up your mind that whatever others may say, he can depend upon you for a quick, sure understanding, without quibble or joke at his expense. This does not mean that he must not take his share of harmless fun. It is wholesome, and too much sheltering would make him oversensitive; but the mother who lets her child know that she never makes fun of him will be surprised at the confidence with which he relies upon it.

General Mannerheim, known as the "Strong Man of Finland," has been defeated in the presidential race. This regarded as a victory for bolshevism.

The shipping strike which has tied up ships along the Atlantic coast for three weeks has at last been settled. An agreement on wages has been reached with the engineers.

The Americans have established 28 orphanages in Armenia.

The Arkansas Legislature, called in special session, has rejected the federal woman's suffrage amendment by a vote of 29 to 2 and in the House 76 to 19. This is the second Southern State to ratify.

According to Colonel Herron, who commanded the 15th Infantry who interred the fallen Americans in foreign soil, less than one-half of one per cent of the Americans who died in World War I were buried unidentified.

V. Thompson, connected with the Bureau of Foreign and Domestic Commerce, says there are in Germany cotton spindles worth 10,000,000 ready to operate. They will be used during the coming year 1,000,000 bales of cotton.

John Henry Hilt Watkins took the oath of office as judge of the Federal Court of the Western District of North Carolina on July 28, in the presence of a few friends and members of the Anderson bar.

Epitacio Pessoa has been inaugurated as the tenth president of Brazil.

(Continued on page 10)

Sunday School

By Rev. H. G. Hill, D.D.

WINNING OTHERS TO CHRIST.

Golden Text—Acts 1-8, "Ye shall be witnesses unto Me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth."

Acts 11:9-15; Jas. 5:19-20.

August 10, 1919.

Winning souls is the most important business done on earth. To win a soul for Christ, heaven, glory and eternal life, is the grandest achievement a human being can accomplish. It has more to do with his standing and happiness in Eternity than anything else he can secure. He may win wealth, fame, learning, and honor among men, and yet fail to attain what winning souls would bestow. The Apostle Paul was a wise and successful winner of souls. He was the chiefest of the apostles and "labored more abundantly than they all." No man of the apostolic age and few since that period have made so many disciples for Christ. Our lesson shows his mode of doing this work.

I. Paul Obedient to the Vision.

The Lord gave him a vision and revealed to him existing need, and where he should go. He saw in vision "A Man of Macedonia saying, Come over and help us." He was not disobedient to the heavenly vision, but immediately took steps to go where he was directed and to enter Philippi, the principal city of that region, and the place from which the Gospel could exert the widest influence. At the very outset of his mission the Holy Ghost had revealed Himself as the Commander in Chief of the world's evangelization, and at this crisis Paul showed himself a good soldier of the cross in promptly obeying orders. The Lord gave him vision of duty and how to perform it, and by promptly acting on this vision he secured marvelous success. In all departments of life, in business, in learning, in heroic struggle, as well as in religion, men succeed who without delay act upon their God-given vision. "The Kingdom of Heaven suffereth violence and the energetic take it by force." Energy or force is power in action, and many have much power but little energy.

II. Paul's First Sabbath in Philippi.

He was in a strange city. Where shall he go on the Sabbath? He was there not to see attractive places, not to obtain benefits for himself, but to win souls for Christ. There was no church or synagogue there, but there were some who worshipped Jehovah. He sought in the Sabbath day their company. He repaired to the place where prayer was wont to be made. Here he could become acquainted with brethren, obtain the most spiritual benefit for himself and have the best opportunity of exerting an influence for the Master and of winning souls. Had Paul not habitually sought the sanctuary on the Sabbath, even in strange cities, he would not have been so successful in winning souls for Christ. His is a good example in this respect for all Christians. Are you from home in an unknown place, seek the sanctuary on the Sabbath day and associate with those who worship Jehovah. By so doing you will know your brethren, satisfy your soul's needs, honor your Divine Master and aid in winning Him disciples.

III. Lydia's Conversion.

Among the women worshippers by the riverside near Philippi was Lydia. She was a worshipper of God from Thyatira, absent from her native place, but keeping house where she was. She was a business woman, a seller of purple dye or goods, and yet not too busy to remember her Divine obligations, and to worship Jehovah on the Sabbath day. Though a devout woman, she was not perfectly instructed as to Gospel doctrines and duties. She was like Apollos, who had to be taught by Priscilla and Aquilla, or the Ethiopian Eunuch, who was instructed by Philip the Evangelist. As the Lord provided persons to more fully

instruct these, so He sent Paul to expound to Lydia the way of life. He spoke to her of the Gospel salvation and testified to Christ as the Saviour provided of God for all trusting souls. "Faith cometh by hearing and hearing by the word of God." The Gospel must be preached and expounded or there will be no conversions. Paul not only acted of his vision and sought the sanctuary, but preached the word in order to become a winner of souls. But even these agencies, needful as they are, will not make converts to Christ without one thing more. Divine Grace or Power must act on the heart. "No man can say that Jesus is the Lord but by the Holy Ghost." Hence we are told that "The Lord opened the heart of Lydia to attend unto things spoken by Paul." These things made Paul a wise winner of souls.

IV. The Results of Conversion.

What follows real conversion to Christ's discipleship? Lydia's case the first result was confession by baptism. She also dedicated her household to God. "She and her household were baptized straightway." Another result was fellowship. She shared the comforts of her home with God's servants, Paul and Silas. The Apostle James tells us other results of conversion. He says "He that converteth the sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins." What nobler ends can be attained than saving a soul from eternal death and blotting out many and aggravated sins?

News of the Week.

(Continued from page 9)

Ex-Judge W. B. Council, of Hickory, N. C., announced that if Yates Webb is appointed Judge, he will be a candidate to represent this district in Congress.

The President, contrary to his usual custom, did not present the special treaty with France in person, but sent it by messenger.

The Senate smashed precedent in considering the Cobden treaty in open session. For a century treaties have been considered in secret session.

It is charged in Paris that the settlement in the Near East is being complicated by the absence of any definite indication of America's willingness to accept the mandate for Armenia and Constantinople.

Secretary Baker has been requested by Congress to release \$120,000,000 worth of surplus foods, now held by the War Department.

In South Carolina the 26th of August has been appointed for holding the primaries. Congressmen are to be elected in the sixth and seventh districts. Ex-Governor Cole Blease refuses to enter the primaries, but will run as an independent candidate.

Austria has been granted seven additional days for considering the peace terms.

The Aberfoyle Manufacturing Company, of Chester, S. C., has provided ten scholarships for the textile school at North Carolina State College. The North Carolina Textile School is recognized as one of the very best in the South, and the Aberfoyle Company in establishing these scholarships is making an effort toward the greater textile development in the South.

The Corporation Commission of North Carolina has decided that the telegraph rates shall remain unchanged.

H. S. Cummings, chairman of the Democratic National Committee, after making a two months' trip through the Western States assures the President that these Western States are overwhelmingly in favor of ratifying the Peace Treaty without reservation.

The grand chief of the Brotherhood of Locomotive Engineers gives the Government the alternative of either increasing the cost of living or else raising their wages.

The Senate and the President are still at loggerheads over the Peace Treaty, with the odds in favor of the President.

Christian Endeavor

The Prayer Meeting

By Rev. S. H. Hay.

By Rev. C. D. Waller.

- M., Aug. 11—Selling Through Bitterness: Exod. 16:1-13.
 T., Aug. 12—Through Weariness: Exod. 17:1-7.
 W., Aug. 13—Through Suffering: Job 1:1-22.
 T., Aug. 14—Through Love of Pleasure: Isa. 22:13.
 F., Aug. 15—Through Appetite: Num. 11:1-9.
 S., Aug. 16—Through Ambition: 2 Sam. 15:1-12.

TOPIC FOR WEEK BEGINNING AUG. 10, 1919:
 THE PRAISE DUE TO THE FAITHFUL—Rom. 16:17 to 20.

Topic for Sunday, Aug. 17.—How Do Men Sell Their Heritage?—Gen. 25:27-34.

What was regarded as Esau's heritage? It was the privilege of being the father's successor in family affairs. And in the case of this particular family the matter of chief importance and value was the right to be in special covenant relation with God. This was the privilege to which all thought Esau had the right. But he esteemed the blessing lightly, selling out for a mess of pottage. God was grieved, as we might expect, and Esau's life was ruined.

What is our heritage today? It is the right we have to a better life on earth and to heaven hereafter. This better life on earth consists of knowing Jesus, becoming more like Him, and working with Him for the salvation of souls. And heaven hereafter will still consist of knowing God, and being with Him forever in glory.

In our times the eldest son shares alike in privilege with all his brothers and sisters. All may enjoy as much of the glorious heritage as they will have. There is enough and to spare for all. But, alas, too many of us sell this good heritage for a mess of worldly pottage.

Men sell their birthright today, as they did in Esau's time, for the sake of bodily appetite. Gluttony, drunkenness, and other lusts still drown the souls of men, leaving them dead to the higher life which religion offers. It is a very solemn truth that all reap death who sow to the flesh. God's love has prompted Him to warn us from it, and to hearten us with the assurance that he that soweth to the Spirit shall of the Spirit reap eternal life.

Men sell their heritage for what they wrongly call their liberty. They want to be free and unfettered by duty or the general rules of the church. They wish to live the broad and unrestricted life which leads to destruction, rather than follow the strait and narrow way that leads to life. They do not realize that the only way to enjoy our heritage is to become the willing slave of Christ, doing His will, not our own. When we do this, we discover that we are happier and freer after all, for when we insist on our own so-called liberty, we find ourselves slaves to a hard taskmaster who is the Devil.

Men sell their heritage for the world. It has so many pleasures and high places, and so much money-power, that we sometimes give ourselves up to the pursuit of it. Jesus knew we would, and He gave us timely warning. I think He was sad when He said to us, What will it profit a man if he gain the whole world and lose his own soul?

Does a church ever sell its heritage? Tell how.
 Give all the reasons that you can why Judas sold his heritage.
 Tell some things it costs to retain our spiritual heritage.

The most Pilate and Caiaphas could do was to kill the body of Jesus. Then the infinite love of God came rushing over the earth, that power at last greater than all, and that in which and with which men face and overcome evil.—J. H. Eccleston.

The commendation addressed by Paul to the Roman Church occurs in a parenthetical passage written to warn his correspondents probably against the Judaizers who had shadowed Paul's footsteps from province to province. It is of these perverters of truth that the apostle writes: "Whose god is their belly, and who mind earthly things." "If a man bring you into bondage, devour you, take of you, ye suffer it." "Beware of dogs, beware of evil workers." These men evidently had not yet begun to do their evil work at Rome; but it was as certain as anything that they would soon invade the Eternal City an arena of their pernicious activity. "I warn you as I have just done it is because the report of your obedience to the gospel having spread everywhere, those men will not fail to hear your church spoken of, and to break in on you to make gain of your faith, as they have done elsewhere." As he had previously written to them (1:8): "Your faith is spoken of throughout the whole world." Their evangelical faith rejoiced his heart: and he does not hesitate to commend them and to say how glad he is.

The example of Paul in commending what is excellent in his correspondents is one that should by all means commend itself to all of us. How often do we remember to blame the shortcomings of others while forgetting to commend whatsoever things are beautiful, whatsoever things are just, whatsoever things are pure, of good report in them!

A guest recently observed that a father never failed to commend everything that was good in the actions of his children: and while a mild, firm discipline kept perfect order in the home, the children evinced an eager desire to win the praise of the father. How delightful was the atmosphere of that home, and how different from that of others where this guest had been entertained.

It is also a good example to the pastor and to the teacher. A lad was once won to study from idle practices by the wise attitude of a new teacher, who never failed in a word of praise for honest effort.

The problem of securing personal workers in the church is closely related to a just commendation for such workers by the pastor and elders. Some pastors seem to look with disdain upon such "tactics." But Paul's example is not to be lightly esteemed; and above all is not our Lord constantly saying to the faithful: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

And whether the pastor praises us or not, whether the elders take cognizance or not of our faithful efforts, let us never forget that our faithfulness cannot possibly go unnoticed and unrewarded. The encomiums of our Lord are sure, and are enough. It is the peculiar glory of Christianity to have placed faithfulness at the head of the virtues. This is a fact that will when properly recognized stimulate millions of humble followers of Jesus to unremitting efforts for the glory of God. Paul was a wise master-builder; but it is good to believe that his praise flowed spontaneously from the heart; it was not the result of subtle policy. Goodness, largeness of heart, and a genuine human sympathy are a tremendous asset in the minister, and in any man; and from such praise for faithfulness comes naturally and with good effect. We need not fear that such praise, honestly won and honestly bestowed, will do harm. Instead of ministering to pride, it will make men grateful, happy, and even more faithful in service. Then the father or the minister who does not praise faithfulness is in a poor position to administer warnings or blame when deserved. A minister once preached and preached against a form of worldliness; and the more he preached, the more the practice increased. He had no human sympathy—he never commended his people.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

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When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

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Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

Church News

PERSONAL.

The pastor at Monroe, N. C., Rev. H. E. Gurney, is spending the month of August in the North, visiting his native place in Canada and other points. He will also attend the “Stony Brook” Conference on Long Island, N. Y.

Rev. Byron Clark, D.D., who recently underwent a very serious operation on his eyes, is improving. A recent edito-

rial in the Clarkton, N. C., “Bladen Journal” will be of interest to Dr. Clark's many friends throughout the church:

“His many friends in Bladen are glad to see Rev. Dr. Byron Clark, of Salisbury, in their midst, and to know that there are strong hopes that he may have his eyesight restored. In fact he can now see to get along without help. He is one of the ablest ministers in the State, and a man that the whole of his native county feels proud of.”

NORTH CAROLINA.

Bensalem—A week's meeting will be held at Bensalem, beginning August 10, by Rev. Eugene Alexander, of Raeford.

Concord—Rev. H. F. Beaty, of McKinnon Church, has announced to the congregation that he is considering several calls and will offer his resignation within a short time.

Jackson Springs—Senior and Junior Christian Endeavor Societies were organized here this spring, and are doing good work among the young people. Ten members have recently joined this church by letter. The members of this church are eagerly looking forward to the meeting of Presbytery here this fall.

Rev. Frank B. Rankin has accepted calls to the Unity, Machpelah and Castanea Grove Churches of Kings Mountain Presbytery and will take up the work in this field at once. He has been very successfully engaged in Army Y. M. C. A. work for more than a year.—From Lincolnton Paper.

Lincolnton—Rev. W. R. Minter, D.D., of Austin, Tex., is on a visit to his former charge, expecting to preach for them August 3. Dr. Minter is greatly beloved by his old flock and will be heard with pleasure. Col. Adger Fair, who has just returned from France, on Tuesday, July 29, made an address before a union meeting in the Presbyterian Church on “The Religious Attitude of the Doughboy.” It was a lecture full of information and was greatly enjoyed.

Culdee—Beginning July 13, Rev. O. G. Jones assisted the pastor in a meeting at Culdee Church. Owing to severe storms and heavy rains, the congregations were not as large as usual, but Dr. Jones was at his best in presenting the plain Gospel message. He was compelled to leave Friday noon and the pastor, Rev. W. L. Wilson, continued the meeting till Sunday. The visible results of this meeting were 15 additions to Culdee Church on profession of faith in Christ.

Grover—This community has just experienced a gracious revival. The meeting began July 20 and continued through July 27. From the first the attendance was good and continued to increase through the last day when the church could not accommodate the crowds at both morning and evening services. The pastor, Rev. W. A. Murray, did the preaching. There were several professions of faith and a large number of reconsecrations. Sunday morning eight persons united with the church.

Old Franklin Church has had a gracious season of revival. Brother Neill McInnis, of Kannapolis, came to us on Sunday, July 20, and remained through Sunday, the 27th. He preached the old Gospel in great power and demonstration of the Spirit. The results so far are: Eleven accessions to the church; eight children baptized; reconsecration of the church members; the setting up of more family altars. The interest in and attendance on the services were good despite the heavy rains of the week.

Union Mills—This church has just had a precious revival season. Rev. F. B. Rankin, of Rutherfordton, N. C., preached here for eight days including the third and fourth

Sundays of July. His messages were to the church and were heard by large congregations of the Presbyterian, Methodist and Baptist people of the community. One-half of the Presbyterian families now worship God in their homes. The future of this church looks bright.

J. L. B.

Newton—This church has just recently enjoyed a splendid revival. Rev. Leonard Gill, of Charlotte, did the preaching. Mr. Gill presented the word with clearness and power. The entire membership of this church was quickened and much lasting good will come from this meeting. There were several additions to this church and some in the other churches. The whole community felt the influence of the meeting.

A special collection for Synodical Home Missions was taken. Our people were especially liberal for this work, the collection being \$167.

S. A. E.

Gastonia—Dr. J. H. Henderlite has declined the call to Savannah. The following from the Church Bulletin is what he says:

"The pastor is very glad to feel able to say to the congregation today that he considers it his duty to remain with this church. It has never been anything but a question of duty that had to be decided, and when duty and personal inclination thus coincide the result is a very happy one. Seven years' experience in Gastonia makes it a difficult and painful thing to leave. That the Lord may show His approval and sanction of this decision by strengthening our bonds of fellowship and service and richly blessing our united labors in the future, should be our earnest prayer."

Albemarle Presbytery—The constitutional requirements having been complied with, I as Moderator, do hereby call a meeting of Albemarle Presbytery at Rocky Mount, N. C., August 8, 1919, at 4 p. m., to transact the following business:

1. To act on the resignation of the Wilson pastorate by Rev. J. B. Massey, and if the way be clear, to dismiss him to the Presbytery of Lexington.
2. To arrange for any vacancies on committees that may be necessary by Brother Massey's dismissal.
3. To act, if necessary, upon any applications by candidates, to be received under call of Presbytery.

Peter McIntyre, Moderator.

Goldsboro, N. C., July 29, 1919.

"The Covenant Presbyterian Church of Lowell" was organized at Lowell, N. C., by a commission of King's Mountain Presbytery on Sunday afternoon, July 27. The commission was composed of Rev. G. A. Sparrow, chairman, Rev. W. J. Roach and Rev. J. H. Henderlite, with Ruling Elder J. H. Kennedy, of the Gastonia First Church. Some-thing over thirty members were enrolled, with others soon to follow. Messrs. P. P. Murphy and F. D. Phillips were elected, ordained and installed ruling elders, and Messrs. M. Robinson and A. W. Titman deacons. Rev. W. J. Roach will serve this church in connection with the Loray Church of Gastonia, dividing his time equally between the two. A committee was appointed to proceed once to secure a suitable lot and arrange for the erection of a church building. This new organization has good prospects of growth and usefulness, located as it is in the thriving mill town of Lowell.

Rocky Mount, First Church—At a recent service two elders and five deacons were ordained and installed. Mr. L. Tillery and Prof. R. M. Wilson, formerly deacons, were elected into the eldership; Mr. H. H. Littrell was installed as deacon, and Messrs. R. B. Spencer, B. J. Weatherford, J. A. Edgerton and C. C. Clough were ordained and installed in the latter office. At the same service, the force of the city attended in a body.

The names of thirteen persons were announced at the communion as having united with the church during the quarter. Two of these were on profession of faith, by restatement, and nine by letter. A changeable letter

steel bulletin board, mounted on the lawn of the church, has elicited much favorable comment, and it is preaching day by day to the passers-by.

Sunday night, July 27, the first of a series of outdoor union services was held in Braswell Park. Churches participating are the First Presbyterian, First Methodist, First Baptist, Christian, and Episcopal. The music was led by members of the various choirs of the city, and instrumental support was given by several pieces—violin, clarinet, trombone and cornet. The sermon of the evening was delivered by Rev. Frederick Diehl, of the Church of the Good Shepherd, from the text, I Corinthians 13:13—"The Greatest of These is Charity." The attendance was gratifying, being much larger than the naturally anticipated congregations of all the churches combined.

Prospect Church—On last Sunday night, 27th inst., I closed a delightful meeting in Prospect Church. Great congregations attended the services twice every day for eight days, and splendid interest was manifested throughout the entire meeting.

The following are some visible results of the meeting, viz: Professions, 19; definite reconsecrations, 176; church letters removed, 6; volunteers for the ministry or mission work if God opens the way, 3; offering for Presbyterial Home Missions, \$37.80; additions to the Prospect Church, about a dozen or more. Others will join other churches.

J. M. Clark,

Supt. and Evang. of Concord Presbytery.

Davidson—The union meeting held here during the past ten days, conducted by Rev. L. B. Thompson, of Statesville, and his co-worker, as leader of the music, Rev. Mr. Allen, of Granite Falls, came to a close last week. As already announced Mr. Thompson came on invitation of the churches of the town to conduct a series of services under a tent. Cottage prayermeetings during the week preceding the services had been well attended and evidenced a sincere desire of the community for a great and gracious revival. As a further proof that the Christian people of the town were in earnest in their desire to have the unconverted reached as never before a complete census was taken of all persons over 12 years of age not in the communion of the church and upon the completion of this census, showing something more than ninety names, committees were appointed for every section of the town and practically every one of the ninety was approached and urged both to attend the meetings and to make a profession of faith. The results from this systematized endeavor, the earnest preaching, the appealing and beautiful song services and the unceasing activity of the Christian people of the town, under the blessing of God, are that between 80 and 100 people, many of them children of course, have made a public profession of faith in Jesus Christ.

In many ways the meeting has been the most effective in reaching the unsaved of any held here since the Pearson meeting many years ago. The ingathering into the churches is a challenge to the faith and the zeal and the activity of Christian people everywhere in whose communities there are scores of unreached persons, persons that can be reached in the providence of God, if prayer and faith and work are all combined. This great meeting at Davidson that in a quiet but none the less effective way has moved the entire town, high and low, educated and uneducated, well-to-do and poor alike, grew out of a sermon preached by Dr. Richards urging his people to reach out after the unsaved. That exhortation was taken up by one of his members, who suggested that the town be worked as an insurance man would work it, thoroughly, systematically, carefully, individually and in confident faith in God.

The suggestion was heartily approved by the pastor and his session. The idea was presented to the pastor of the Methodist church and he and his people endorsed the movement and promised their full co-operation. Various committees were appointed. A complete program was mapped out and the undertaking pushed along despite a good many seemingly serious obstacles to its success. There are none in

Davidson today to deny that there has been wrought in the town a wonderful work of grace and there is therefore gratitude to God and rejoicing in many glad hearts. No one would make absurd claims and pretend that the town is now a holy place, full only of saved sinners or saints, but unquestionably the meeting will long linger in the memory of the Davidson people as a great event in the religious life of the town. The visiting ministers for their faithful and acceptable labors have the grateful thanks of the town, and in testimony of this gratitude a suitable purse was presented to them.

Rev. and Mrs. Thos. K. Currie and child, of Columbus, Ga., have arrived here to spend a month with relatives. They will occupy the residence of Professor Reed.

Dr. (Lieut.-Col.) and Mrs. J. W. McConnell and son, Courtney, have returned home from Baltimore and Fort McHenry. Dr. McConnell is on a sick furlough, still awaiting his discharge, conditioned apparently upon his restoration to normal health. In recent months he has had some unpleasant but not dangerous experiences, the result of injuries he sustained with a fellow officer at Camp Jackson more than a year ago when he was struck by a runaway horse, prior to his going to France.

Applications for rooms on file in the President's office indicate that Davidson will most likely have the largest enrollment in her history next year.

It is pleasant to know that as going to balance the loss of Coach Wm. Fetzer, the college will have as athletic director Major L. B. Crayton, a well known athlete of the Davidson campus and since graduation coaching two years at Fishburne, in Virginia, prior to his going to France.

Durham—Rev. E. R. Leyburn, D.D., for seventeen years pastor of the First Church, Durham, N. C., has received a unanimous and hearty call to the First Church, Rome, Ga. Dr. Leyburn has signified his acceptance of the call, subject to the action of his Presbytery, and plans to take up his new work October 1.

Charlotte—Rev. Daniel Iverson, pastor of the church at St. Matthews, S. C., has been given a very hearty and unanimous call to the pastorate of the Tenth Avenue Church of this city, to succeed Rev. J. S. Sibley, DD., who recently resigned to accept a call to Waycross, Ga. Mr. Iverson has been the pastor of the St. Matthews church since leaving the Seminary. He is a preacher of ability and a zealous and enthusiastic worker. He is no stranger in Charlotte, having served as religious director for a number of months at Camp Greene, where he did very effective work among the soldiers. It is earnestly hoped by the congregation that he may accept the call extended him. For the present month the pulpit of the Tenth Avenue church is being supplied by a former beloved pastor, Rev. A. R. Shaw, D.D., who served this church during a long and successful pastorate. He has been given a most cordial welcome on the occasion of his return.

SOUTH CAROLINA.

Wedgefield—Dr. S. C. Byrd is supplying the Wedgefield Presbyterian Church during July and August.

Fort Lawn—The pastor was assisted in a meeting of eight days by Rev. R. C. Reed, D.D., of Columbia Seminary. There were two accessions to the church by profession.

Columbia—Chaplain J. Sprole Lyons supplied the preaching at Arsenal Hill Presbyterian Church last Sunday in the absence of the pastor, Rev. W. H. Boggs. He did his work greatly to the satisfaction of the congregation. The evening service was in the open air across the street from the church.

At this service Chaplain Lyons told something of his experience in France, and what he said was not intended to inspire love for the German Army.

Nazareth—This historic old church reports for the past year 145 members (of whom 140 are resident), giving \$438 Foreign Missions, \$189 Assembly's Home Missions, \$91 Presbytery's Home Missions, \$79 Christian Education and Ministerial Relief, \$134 Sunday School Extension and Publication, \$40 Schools and Colleges, \$10 Bible Cause, \$150 Orphans' Home, \$209 Miscellaneous Benevolences, \$46 current expenses and Presbyterial tax, \$600 pastor's salary. Added on examination three. Attendance is quite good and improving.

Oakland Avenue—The following officers have been installed recently in Oakland Avenue Presbyterian Church, of which Dr. Alexander Martin is pastor: Elders, Ira B. Dunlap, R. S. Hanna, T. A. Quantz, A. D. Gilchrist; deacons, S. R. Spencer, J. Roy Barron, S. Geo. Moore, O. S. Poe, H. Loraine Simrill, W. J. Roddey, Jr.

York—This congregation has granted the pastor, Dr. E. E. Gillespie, a month's vacation and his organized Bible class of men presented him with a check for \$150 to be used on a trip in any way he deems best. He leaves for Montreal this week with his family, to be absent from the city for part of his vacation. This generous act of his class is but one of the many expressions of loyalty and kind thoughtfulness on the part of this congregation.

Beersheba—Rev. Geo. F. Robertson, of Pineville, N. C., is assisting Rev. J. L. Yandell this week, commencing Monday evening. Dr. Robertson held a meeting in this church about two years ago and very greatly endeared himself to all the people. The prospects are good for a most gracious meeting.

Antioch—The church here reports 104 members (88 being resident), the last year raising \$144 for Foreign Missions, \$81 Assembly's Home Missions, \$35 Presbytery's Home Missions, \$34 Christian Education and Ministerial Relief, \$38 Sunday School Extension and Publication, \$17 Schools and Colleges, \$7 Bible Cause, \$6 Orphans' Home, \$40 Miscellaneous Benevolences, \$11 current expenses and Presbyterial tax, \$200 for pastor's salary. Our work here is developing nicely and the prospects are brightening.

Reidville—The report to the Presbytery of Enoree shows that, with 179 members (of whom 157 are resident), this church the past year gave \$613 to Foreign Missions, \$57 Assembly's Home Missions, \$116 Presbytery's Home Missions, \$115 Christian Education and Ministerial Relief, \$9 Sunday School Extension and Publication, \$187 Schools and Colleges, \$10 Bible Cause, \$123 Orphans' Home, \$440 Miscellaneous Benevolences; and \$199 for current expenses and Presbyterial tax, \$698 pastor's salary. Additions on examination nine, by certificate three. Fresh interest is being manifested in the work under the leadership of Rev. C. O. Martindale, the pastor not only of this church but also of Nazareth and Antioch Churches. This group furnishes an opportunity for genuine service.

Sullivan's Island—This is one of Charleston's beautiful watering places and is much sought after. It was my privilege to preach for them and I found a well organized Sabbath School of 80 children. They were well up in their lessons, as they had a good, live superintendent. I think was an old-time Presbyterian elder who knew well how to hold the children and they seemed to love him. At preaching service, the house was well filled with attentive hearers who heard the message and seemed to appreciate the same. We did not have all of the Island out. Oh, This Island and Isle of Palms on that Sabbath had over a thousand people on them, but they were the pleasure seekers.

(Continued on Page 16)

The Story of a Praying Woman

The late Dr. J. Wilbur Chapman told this story at Montreat:

"When I was called to the Bethany Church in Philadelphia, I asked, soon after arriving, at the conclusion of my morning sermon, for volunteers for any kind of service that could be rendered. Mr. Wannamaker came and tendered his carriage day or night (this was before autos), others came and offered other forms of service. And the congregation had about all gone when I noticed an old woman lingering to speak. I went up to her and she said: 'Pastor, I have no money to offer, and am unable to work, but at the head of the little stairway in my home is a small room. You will see it when you come. I want you to know that every day at noon I will be in there talking to the Lord about you.' Then she left. I want to tell you that this was the greatest help I had at Bethany Church."

There are lots of people in North Carolina not able to give much money for the Million Dollar Fund for Christian Education. But they can pray.

Will you not join that increasing number praying for this, the greatest effort the Presbyterian Church of North Carolina has ever undertaken?

AIMS

1. To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
2. To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
3. To reach the minimum goal of One Million Dollars within the time limits.

PRAY

1. That God may be honored in all the methods, efforts and spirit of the Campaign.
2. That the money secured may be so given as to bless the givers as well as the colleges.
3. That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
4. That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
5. That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

ers of America. This generation has forgotten the Sabbath and the God of their fathers. They worship the goddess of pleasure and some seek after gold, and they seem to be getting what they desire—Ecclesiastes, eleventh chapter and ninth verse. James Bussell.

James Island Church—This church is about ten miles from Charleston on a large island, with fine farms on it which grow long staple cotton and rice. They have a handsome brick church, just in the middle of the island, and a fine congregation of well-to-do farmers and Presbyterians of the old stamp. I preached for them, held meeting of session, and received one young man. The session requested a congregational meeting to be held on the first Sabbath in August at 4 p. m. Preaching by Dr. Melton Clark, at which service he will moderate a call for the services of Rev. A. C. Bailey, of Edgefield, S. C., as pastor for this charge. They will give him a comfortable manse, as they wish him to live among them. They are a people who will appreciate good preaching. There are good fishing grounds around this island. Peter did good work around the Sea of Galilee. In one time he led three thousand souls for Christ. Mad God guide Brother Bailey to this field and give him many souls for his hire. The voice of the people is the voice of God; come help them. James Russell.

Bishopville—The Christian Endeavor Society of the church at Bishopville, of which Rev. L. L. Legters is pastor, has a remarkable record in the matter of producing life work recruits. This society has never had more than twenty-five members at any one time, and yet from this membership have come the following: One young woman missionary in China; three young men in the seminary, two preparing for the foreign field, one under appointment; one young man in Johns Hopkins preparing for Africa; one young woman, junior in college, preparing for a foreign field; one young man, freshman in college, preparing for medicine in China; one young man, sophomore in college, and another young man, junior in college, preparing for the ministry; one other member of the society supporting a native worker in China, and still another volunteered for the field but could not be sent. "And," writes Mr. Legters, "we have a good crop coming up from the juniors and intermediates." We doubt if many churches can equal this wonderful record for life work recruits, which speaks volumes not only for Christian Endeavor as a challenge for life service, but for the remarkable pastoral work done by Mr. and Mrs. Legters.—Christian Observer.

ALABAMA.

Montgomery—At the July communion, Dr. McCaslin welcomed 37 new members into the First Church.

Eufaula—Rev. J. D. McPhail has declined the call recently extended him by the Demopolis Church.

Auburn—This church is vacant since the resignation of Rev. T. J. Hutchison. The pulpit is being filled each Sunday by visiting ministers.

Mobile—The pulpit of the Government Street Church will be filled July 13 by Dr. U. D. Mooney, of New Orleans, and on July 20 by Dr. W. A. McLeod, of Austin, Tex.

Shorters—Rev. C. K. Taffe recently held a most successful evangelistic meeting in the Calabee Church. There were a number of additions to the church and the membership much strengthened.

Alexander City—This group of churches, which have been vacant for several months, have recently called a pas-

tor, and are eagerly hoping for his acceptance. This field offers a most inviting opportunity.

Montgomery—The East Alabama Home Mission Committee has secured the services of the Assembly's regional evangelist, Rev. J. McD. Lacy, for special evangelistic meeting. He is now engaged in holding meetings. Churches who desire his services should communicate at once with Dr. W. E. Hinds, of Auburn, Ala.

GEORGIA.

Rome—Rev. R. C. Reed, D.D., of the Theological Seminary, Columbia, S. C., and of the editorial staff of the Presbyterian Standard, is supplying the First Church of Rome during August. This church was left vacant by the resignation of Rev. G. G. Sydnor, D.D., who recently accepted a call to Charlestown, W. Va.

Atlanta, West End—Rev. R. F. Kirkpatrick, D.D., pastor. In spite of the advent of summer the work of this church has gone on almost without interruption. Practically all of church activities have been maintained with a high degree of efficiency, and interest, and the congregations at the Sunday services have been large. On a recent Sunday the congregation voted with great heartiness to increase the pastor's salary by \$300, this being a second increase within twelve months.

Inman Park, Atlanta—Sunday afternoon, July 13, a commission of Atlanta Presbytery ordained and installed Mr. Norman Johnson as pastor of the Inman Park church. Rev. R. F. Kirkpatrick presided and preached the sermon; Rev. Ben R. Lacy delivered the charge to the pastor, and Rev. Carl Barth charged the congregation. Mr. Johnson is a recent graduate of Union Seminary, and begins his pastorate in this splendid church under the most auspicious circumstances.

Columbus—Our pastor, Dr. McElroy, will spend the month of August resting at Virginia Beach. At a congregational meeting recently held his salary was increased to \$3,000 and the free use of our commodious manse. It was also decided to make considerable improvements in our house of worship, including additional class rooms for our Sabbath School. At this meeting of the congregation four additional deacons were elected, whose names are: Paul K. McKenney, James C. Fox, A. P. Wade and C. R. Medley. Mr. Geo. Hudson, student of Columbia Theological Seminary and son of our beloved missionary to China, Rev. W. H. Hudson, D.D., is giving his four months' vacation to the mission work of our church and he will have charge of our prayer meeting service during the absence of our pastor.

KENTUCKY.

A Sunday School Institute and Christian Workers' Conference for the Presbyterians of Kentucky will be held at Jackson, Ky., August 20-24, under the auspices of West Lexington Presbytery. Every church and Sunday School in the State is invited to send its pastor and one or more of its workers to this conference, which will be both an inspirational gathering and a school of methods. It is hoped that not less than five hundred delegates will attend the conference this year. Among the speakers that have already been secured are Rev. Drs. Henry H. Sweets, Egbert W. Smith and Homer McMillan, of our Assembly committees; Mrs. W. C. Winsborough, head of the Woman's Auxiliary; Rev. Dr. J. Ernest Thacker, the Assembly evangelist; Alfred D. Mason, of Memphis, and many others. The music, which will be an important feature of the conference, will be under the direction of Mr. and Mrs. Harry P. Armstrong, of Pittsburg, who are experienced song leaders, and who will in the future be associated with Dr. J. Ernest Thacker in his evangelistic work. Mr. Thomas B. Talbot, superintendent of Home Missions for West Lexington Presbytery, will preside. Three conferences of especial importance will

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

A WORD TO PRESBYTERIAL VISITORS OR COUNTY VICE-PRESIDENTS AS THEY ARE CALLED IN SOME PRESBYTERIALS.

While in the large town and city churches this may not be the best season for aggressive work, in our country churches it is. Most of the evangelistic meetings are held in these churches during the summer months and the Presbyterian visitor would have a splendid opportunity of meeting the women of the missionary societies if she could attend these meetings in her county. She might arrange for an afternoon meeting of the women; help them plan the work for this year and start them on the new plans now, not waiting until October, when six months of the church year has gone. Tell them about the meeting of the Presbyterian and of the outstanding features of the meeting—possibly the few that I suggest were common to all of the meetings: "The Discussion of the Auxiliary Circle Plan," its splendid adaptability to our large country churches as well as to the town and city churches, the adoption of a questionnaire for the delegates instead of the old "narrative reports," the report of the delegate to the Tuscaloosa Conference, the school for negro girls that the Southern Presbyterian women are going to build, the addresses by the Home and Foreign missionaries, etc. You may say that the delegate to the Presbyterian is supposed to do all of this. Well, I know she is, but sometimes you know there are not even all of the members of the society at the meeting when she makes her report, so you see you have a great advantage in speaking to all or most of the women of the churches. And be sure and tell them of the wonderful increased interest in our young people's work, the young people present will want to hear about this and there are always lots of them at these meetings in the summer, of the splendid conferences at Charlotte for young people of the North Carolina Synod, and the one at Montreat. The very best speakers and leaders at both conferences that could be had—225 delegates at Charlotte and 289 at Montreat. Find out how many churches in your county did or did not have a delegate at either of these conferences. Make this one of your goals for next year, "Every church in my county a young people's organization, with a delegate at one or more conferences." If you cannot visit the churches during these evangelistic meetings do it sometime during the early summer. Take with you some attractive literature, and be sure and take a number of "The Woman's Auxiliary Service Cards"—40 cents per 100; Woman's Auxiliary, 520 Delmar Building, St. Louis, Mo. One Presbyterian secretary of literature had 100 of these cards at meeting of Presbyterian, and gave them to the visiting delegates. I know of nothing that has come out in connection with our woman's work that is so calculated as this little service card is to make a woman stop and think, and wonder, "Well, just what do I count for in the work of my auxiliary and church anyway?" Have you seen one of them? If you have not you want to, quick. There are eleven items, and at the bottom of the card is this: "If no item is checked it means 'I will do nothing.'" Think of that—not even "Attend Auxiliary meetings" (4) or "Secure subscribers for Missionary Survey or Church Papers."

The Presbyterian visitor should more and more magnify her office. Hers is a wonderful opportunity. Begin your work now. I know of one "Visitor" who has since the meeting of her Presbyterian in April written to the thirteen auxiliaries in her county, visited all but four, organized a Junior and Senior Christian Endeavor Society, gotten up a program for a Presbyterian Young People's "Rally" and planned for a Rally Day in October for the Auxiliaries in her county.

I rather think we will hear from that county when the reports come in next spring.

be held, these being known as "Mountain Workers' Day," "Sunday School Day" and "Woman's Day." Saturday night will be "Stunt" night, when both speakers and delegates will be given an opportunity to "perform" for the entertainment of the audience. The meetings of the conference will be held in the auditorium of Lees Collegiate Institute, and the delegates will be taken care of in the dormitories of that institution. Since the conference last year new lighting and waterworks systems have been installed, which will add much to the comfort of the delegates. Send your pastor and delegates from the Sunday School and other organizations of your church to this conference. It will not be expensive and they and the work of your church will be greatly benefited. For further information write to Mr. Thomas B. Talbot, Box 24, Lexington, Ky. Address inquiries concerning accommodations, rates, etc., to Rev. J. C. Hanley, Jackson, Ky.

TEXAS.

The Presbytery of Central Texas will meet in the First Presbyterian Church, Cameron, Texas, Tuesday, September 16, 1919, 8 p. m. Blanks for fall narratives will be mailed to clerks of sessions in due time. M. C. Hutton, S. C.

VIRGINIA.

Suffolk—On July 20 at a congregational meeting a unanimous call was extended to Rev. R. Beverly Eggleston, D. D., to become the pastor. Dr. Eggleston has been supplying this pulpit for the past fifteen months.

Richmond—The following Richmond ministers are away on their much needed season of rest: Rev. Dr. Cecil is in the New England States; Dr. McFadden in the Valley of Virginia; Rev. Chas L. King at Montreat; Dr. Fair in the mountains of Western North Carolina; Rev. H. J. Williams in the Western Virginia mountains; Rev. Dr. Mack is spending a couple of months in Western Virginia; Dr. Rice is taking his rest in Baltimore and Atlanta, while Dr. Lapsey is out in the Valley of Virginia.

East Hanover Presbytery—The evangelistic services being conducted by the various ministers and the superintendent of Home Missions are bearing fruit in a most encouraging manner.

Several mission points and churches in Rev. D. P. Rogers' fields have enjoyed quite a number of accessions on profession of faith. A specially good meeting was held with the Genito Church by Rev. Dan Graham; another one by Rev. I. J. Williams at the mission point of Matoax, in Amelia county.

The Hollywood mission, under the care of the Third church, Petersburg, had with them Rev. W. B. McMillaine, Jr. There were eight additions on profession of faith. A helpful meeting was held with the Bethany Church Charles City county. While the rain interfered, excellent congregations were had at each of the services until the last one, when the very heavens opened and put a stop to preaching.

WEST VIRGINIA.

Huntington—The First Church of this city is supporting thirteen representatives in mission work, Mrs. M. L. Swinert, of Kwanju, Korea, being the latest one added to the

EVANGELISTIC NOTES.

Rev. R. F. Kirkpatrick, Chairman Sub-Committee on Evangelism.

Following a very successful meeting in the First Presbyterian Church at Wilmington, N. C., in which there were

(Continued on Page 20)

Marriages and Deaths

Marriages.

Carver-Thorne—At the home of the bride's parents, Mr. and Mrs. S. T. Thorne, of Airlie, N. C., Lieut. Gordon Carver, of Durham, and Miss Lula Thorne, by Rev. J. M. Millard, of Littleton, N. C., July 22.

Rogers-McMurray—At the pastor's study, First Presbyterian Church, Asheville, N. C., July 14, 1919, by Rev. G. A. Nickles, Mr. Benjamin L. Rogers, of Roebuck, S. C., and Miss Ethel McMurray, of Lancaster, S. C.

Deaths.

Currie—Died June 26, 1919, Charlotte, N. C., Edward Womack Currie, M. D., of Salisbury, N. C. Born October 17, 1877. Second son of Rev. James L. Currie, deceased, and of Violet W. Currie.

Phillips—At her home in Manley, N. C., on May 8, 1919, Christian Shaw, wife of John W. Phillips, fell asleep after eighteen months of illness.

She was a daughter of Peter C. and Mrs. Rebekah Shaw, and leaves three children, Misses Mary and Cornelia, and William.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

McInnis—Anna McInnis, age twenty-two months, and daughter of D. B. and Myrtle Robertson McInnis, died at the home of her parents near Clio, S. C., July 10, 1919. She was a bright, gay little girl who endeared herself to everyone she met with, and the sympathy of the entire community goes out to her parents and loved ones in their sudden bereavement. She has joined the throng of angels around the throne of God in Heaven.

Men do not enter heaven because they have seen the shadow of the Sovereign, but because they have embraced and loved and served the Saviour.—Joseph Parker.

IN MEMORIAM.

Isabell McQueen.

Since God in His Almighty wisdom has seen fit to remove from our midst our dear friend and co-worker, Isabell McQueen, we, as members of the Junior Auxiliary of Rowland Presbyterian Church, wish to express our love for her and our great loss in her death. She died at her home in Rowland on July 10, 1919, after several months of intense suffering. She was a devoted member of Rowland Presbyterian Church, having joined Carolina Presbyterian Church at the age of eleven, and later moving her membership to Rowland. Her lovely Christian character was beautifully portrayed all her life, and especially during her recent illness when her suffering was so great she bore the pain without a murmur, and so ended on earth this beautiful life to begin anew in heaven. The funeral services were held at Carolina Church and were conducted by Rev. John McSween.

(Signed) Thelma Hedgpeth,
Aletha Bracey,
Margaret Robertson.

IN MEMORIAM.

Mrs. Martha McMurray Grey.

Mrs. Martha McMurray Grey "fell on sleep" at Davidson, N. C., July 16, 1919. Had she lived a few months longer she would have completed the four-score years allotted to the strong.

At an early age she confessed the Saviour and united with the Presbyterian Church at the home of her childhood in the State of Georgia. In 1884 she was married to the well known educator, the late Professor Hugh Alexander Grey, of North Carolina. To them were born two children. The first of them died very young; the second survives in Mr. Murray M. Grey, of Davidson, N. C., and grieving with him as sister and brothers are Professor Grey's children of a previous marriage:

Dr. W. R. Grey, Davidson; Rev. Jno. Grey, Bedford City, Va.; Parks, Charles and Miss Loula Grey, of Hendersonville, N. C.

Mrs. Grey was for a long time practically confined to her home, where she delighted to see her friends and acquaintances. She was always keenly interested in the life of her church. Her faith supported her to the end and even in semi-consciousness she was still quoting some of the previous promises of her Heavenly Father.

IN MEMORIAM.

Miss Flora Monroe.

Resolutions adopted by the Ladies' Missionary and Christian Endeavor Societies of Midway Presbyterian Church upon the death of our beloved associate, Miss Flora Monroe.

Whereas, God in his wisdom has seen fit to call from our midst our loyal worker. Resolved, that we feel deeply our irreparable loss. We will miss her helpful hand, that kind and loving face as she greeted us all.

Second. That her consecrated Christian life, so pure and unselfish, will ever be a blessing to our society, church and Endeavor. She was a loving mother, faithful sister, and self-sacrificing neighbor and friend of all.

Third. That we extend to the bereaved family our heartfelt sympathy, assuring them of our prayers, and may God watch over and comfort them in their loss.

"There was an angel band in heaven not quite complete,
So God took our loving friend to fill the vacant seat."

Fourth. That a page in our minute book be inscribed to her memory, a copy be sent to the local paper and a copy be sent to the Presbyterian Standard, and a copy to family.

Respectfully submitted,
Mrs. Duncan McCallum,
Mrs. N. J. McRimmon,
Miss Mary McRae.

Children's Department

A LITTLE WEE BROTHER.

Dear Standard: —

I am a little girl 11 years old. My school closed April 11, 1919. I have a dear little brother six weeks old. He is so sweet. I go to Sunday school at Barbecue Church. Miss Mary Thomas is my teacher. Hoping this won't reach the waste basket, as I want to surprise my parents. Sincerely,
Marguerite Cameron.

Jonesboro, N. S.

DAN BOW NOT FOR SALE.

Dear Standard:

I am visiting up in Lincolnton. My name is Ann Macgill West. I am most five and a half years old the end of this month. I have a dog way down in Florida named Dan Bow. Our cook's name is "Cella." We sold our place but we didn't sell Dan Bow. I know Daddy wouldn't sell Dan Bow for anything. We don't know what to do with the ducks. I have a little sister named

Isabel. I call her little tiny Isabel. I want to surprise my mamma and Daddy, so please put this in your paper.

Ann Macgill West.

Winter Haven, Fla.

BROTHER AT HOME.

Dear Standard:

This is my second letter to you. My brother, who has been in the Navy for eleven months, has come home. My school closed the 27th of June and w

had a picnic. The same teacher is coming back next term.

I will close by answering Roslyn Southerland's question: The Sahara desert is the largest desert in the world.

Your little friend,
Santuc, S. C. Katherine White.

PICNIC TIME.

Dear Standard:

My daddy takes your paper and I enjoy the little girls' letters so much. I want to surprise mamma. I am five years old. I have two little brothers. My Uncle Clinton, who has been in France, is visiting us now. We are having heaps of fun picnicking. I have a red calf. My grandmother gave it to me. Your little friend,

Margaret Guy.

Newland, N. C.

GRANDMA'S BOY.

Dear Standard:

I am a little boy five years old. I stay with my Grandma most of the time and Aunt Patience reads the little letters for me. I enjoy them so much, sometimes I want them all read over the second time. I go to Sunday school at Ashpole every Sunday. Aunt Mary is my teacher. I have three little sisters and one little tiny baby brother. I love them so much. Your little friend,

Murray Hugh Moody, Jr.

Rowland, N. C.

THE SPOON AGE.

There was one thing that made the other little Taylors ashamed of Georgie. It was the way he behaved at table. Otherwise he was without blame. He played and worked with might and main. When the big snow came while his father was away and almost buried the little brown house where the Taylors lived, it was Georgie who first dug through the drifts so the milkman, the postman, and the butcher could get to the house. He spent his Saturday afternoons piling the kindling in long straight rows along the basement wall, while John and Elsie and little Martha were playing games upstairs. If his mother wanted an errand done in a hurry, she could rely upon Georgie.

But even hard work and lively play were no excuse for a little boy's forgetting himself at meal time. Grand-aunt Sarah Satterlee sent him a pretty solid silver fork on his birthday, but Georgie paid no attention to it, and ate his dinner usually with a spoon. It was an odd thing for a child to do. Mother pleaded, but it did little lasting good.

Just what might have happened if Uncle Thomas Satterlee had not come a-visiting I dare not say. Uncle Thomas was very wise. You could hardly ask him a question that he could not answer.

At dinner he looked at Georgie with his spoon. Over the rims of his spectacles curiously he looked as if here

were a new specimen. All the other little Taylors looked at Georgie and at Uncle Thomas and wondered what would happen.

"Young man," said Uncle Thomas, "it seems to me that you belong to the spoon age."

"I am eight years old," said Georgie, turning red and dropping his spoon.

"Oh ho, are you?" said Uncle Thomas. "I never should have dreamed it. Perhaps you can tell me what year it is, and the country, also."

"W-why," stammered Georgie, wondering what this clever uncle meant, "this is America, and it's 1919."

"Dear, dear, what a mistake," sighed Uncle Thomas. "When I looked at you I was sure we were all back in old England in the year 1600, when little boys ate with spoons and knives, because forks had not yet been invented."

Georgie picked up his fork and looked at it carefully. The other little Taylors did likewise. Then John said:

"Do tell us about the spoon age, Uncle Thomas. How did people get along without forks?"

"Why, just the way Georgie does, I suppose," Uncle Thomas answered. "They dipped bits of bread in the gravy and meat juices. Then they wiped their plates with other pieces of bread. Besides, they had spoons and knives, though I should have thought they would have been afraid of cutting their lips or their tongues. Their knives were not silver ones like ours, but sharp, steel ones, worn thin by much use."

"Do you know, the first fork was brought to Venice by a princess who came from the East on a visit? The Italian people liked this new way of eating so much that forks were soon used all over Italy."

"Later on, Thomas Coryate brought some forks to England, but English people were still living in the spoon age. They preferred to eat their meat with their fingers. But in 1688 forks, we are told, were widely used. Even then they belonged only to noblemen, who owned perhaps a dozen or more and used them only on very great occasions, such as the visit of a king. A table fork was a great luxury."

Uncle Thomas leaned back in his chair and smiled at the eager circle of faces.

"Were their forks like ours?" asked John.

"No, the first ones had only two tines. Getting food from your plate to your mouth must have been a rather hard task. At last they began to make them with three tines. This was quite an improvement. Now we have all sorts of forks for all sorts of food."

Just then Nora brought in a creamy, crusty custard pie for dessert. When Georgie received his share he picked up his fork and began carefully to use it, as a little boy should.

"I am not going to live in the spoon age any longer, Uncle Thomas," he said.

"Fine, Nephew George," he answered. "You will please me very much if

I hear from your mother you have kept your word for a year."

Uncle Thomas spoke to Georgie's mother alone after dinner, and the children knew something was in store for them. They waited month after month. It was a year to the day when, without any notice, Georgie saw in front of the house, tied to the hitching-post, all saddled and bridled and ready to ride, a pretty little bay pony. Fastened to the rippling mane was a note which said, "Be sure to give him his hay with a fork."—Pearl Howard Campbell, in *The Christian Register*.

THE ONE THAT WOULDN'T FUSS.

Mrs. Marshall was running some long tucks on her machine, and every time she got to the end of a tuck she stopped to fasten off her thread. And while the machine was silent she kept hearing a little voice below her window, talking in loud, angry tones.

"You are jus' horrid," said the voice, "I don't love you a bit."

And another time: "You are jus' as ugly an' stupid as you kin be—so there!" And about the end of the sixth tuck: "I've a great mind to knock you in the head."

"Dear me—dear me!" exclaimed Mrs. Marshall; "who in the world can this be that Daisy Bell is quarrelling with? I must call her in."

But when she put her head out of the window and called, "Daisy—Daisy Bell," a smiling little face looked up through the leafy bushes. "Who is that with you, daughter?" asked the mother.

"Nobody, mother dear, except Peggy-from-Paris," answered Daisy Bell, holding up her best doll. "I have been trying to get up a quarrel with her, but she won't say a word, and you just can't keep on fussing with a body that won't answer back."

"No, you can't," laughed Mrs. Marshall.

Another day the lady was writing a letter on the porch, but this time she was disturbed by the same sounds as before, only today somebody was answering back. Daisy Bell and her brother Wilfred were fussing over a croquet game.

"Come here, daughter, just a minute," said Mrs. Marshall; "I want to ask a favor of you."

The little girl came at once to her mother's side, and listened to something whispered into her small, pink ear: "Will you try it?" asked the mother, kissing Daisy Bell's cheek.

The little croquet player nodded and ran back to strike her ball. After that there was no more fussing.

Would you like to know what Mrs. Marshall whispered in the small pink ear? I will tell you: "Try Peggy-from-Paris' plan for not fussing!"

My little reader, I recommend the "Peggy-from-Paris" plan to you!—Sunshine.



Story and Incident



A Boy Wrote Home.

Herma N. Clark, in The Continent.

A FEW LINES a boy wrote home to his mother. How little he dreamed what great results they would have!

They put over the third Liberty loan in Chicago when it was lagging. They have been acclaimed as the finest expression of American patriotism written during the war. They have been read into the records of Congress for preservation to the country. Over thirty-five million copies of the words, including Liberty loan posters, have been printed, according to the estimate of a newspaper man. They have touched countless hearts all over the world and have led men and women in China, Australia, Africa, England and France, as well as in America to write their appreciation of the heroic sentiment expressed.

This boy was Dinsmore Ely, a Chicago lad, not yet out of college. He came of Scotch ancestry and was dedicated to God at a Presbyterian altar. He was truly a "happy warrior" always—not an excitable youth, who sought the aviation service because of its thrills, but happy in doing his duty and helping to save his country.

Dinsmore Ely was studying architecture at the Massachusetts Institute of Technology when America declared war against Germany and feeling at once that his place was at the front he joined an ambulance corps as the quickest way to get to France. Once over there, he transferred to the Lafayette flying corps, and after six months' training, he began flying with a French escadrille. He received a commission in the American Army, but was assigned, at his own request, as a detached volunteer officer, to go into battle with his old French escadrille. It was here in April, 1918, near Villa Coubla, France, that death came to him.

He is buried at Versailles, and on the stone that marks his grave are the words he wrote home only a few days before his death: "It is an investment, not a loss, when a man dies for his country."

A French woman, whose own son, an aviator, was reported missing early in the war and who has never had the consolation of knowing where his body rests, stood by this grave one day last November, the French equivalent of our Decoration day, and for hours translated the English words into French for the benefit of the crowds who paused to ask her what was written on the cross. This French friend has suggested that the whole message be put into French on a tablet. This suggestion Dr. and Mrs. Ely, parents of Dinsmore Ely, have accepted, and soon the noble words of the American boy—words comparable to Nathan Hale's, "My only regret is that I have but one life to give for my country," will speak to the French passersby from his grave in their own language.

These are the words which will be translated: "And I want to say, in closing, that if anything should happen to me, let's have no mourning, in spirit or in dress. Like a Liberty bond, it is an investment, not a loss, when a man dies for his country. It is an honor to his family, and is that a time for weeping? I would rather leave my family rich in pleasant memories of my life than numbed in sorrow at my death."

The words have spoken to mother hearts everywhere and one letter received by Mrs. Ely from a young mother is so touching that, in spite of its personal nature, permission has been given to present it here. If anyone, reading divorce statistics, despairs of the rising generation and fears the American home is a failure, let him read these words of a Chicago mother of five children, and take heart.

This mother wrote: "I am a stranger to you in name, but bound by the same ties of motherhood that are bringing so many mothers together during these war times. I, too,

am the mother of a boy, but my boy is only a wee babe, just over three weeks old. I read in the paper of the beautiful bravery of your son, and of his fixed courage and valor for his country's cause. I conceived the idea that I would love to name my baby after your boy, because my boy came into the world to take up life's burden, just as God was preparing the heavenly roll call of your dear son. May I do this please?"

"My son is a fine, strong specimen of babyhood and already shows signs of a good soldier. He is the son of a Scotch family, and I'm confident he will not bring anything but good to the name of Dinsmore Ely. When he grows older, we will tell him all about the brave soldier he is named for. This is my fifth baby. I am only a young mother and have not yet had the heartaches of older mothers. Our children are all bonny and sturdy and normal, and we are a very happy family, although we must live very simply in our small four-room flat, and need also to plan carefully, to live within our Daddy's income of \$17 a week. But we manage somehow. We only long to bring each child up to be a blessing and comfort, and, if need me, a sacrifice to the people of their country."

Again and again, though "above his grave the grass and snow their soft antiphonal strophes" have written for a year, echoes of the deathless words of the young aviator come to his friends, and in Baltimore recently this worthy comment on them was found on the bulletin of a Methodist church:

"Not lost but invested. What a sublimely tonic word! In the spirit of it we are asked, as good stewards, to think of our gifts and our sacrifices. When we contribute to a worthy cause, we are making an investment. When we spend our strength for the sake of others and for their good, we are not poorer but richer. We have put by, at heavenly interest rates, some part of the fund of life. When we worthily wear a crown of thorns, or triumphantly mount a cross, as our Master did, we are not victims, but conquerors. We have made the ultimate investment of life's greatest asset."

A boy wrote home, revealing the spirit that flamed within him, and that flame has kindled fires all over the world.

EVANGELISTIC NOTES.

(Continued from page 17)

140 confessions, and at Port Gibson, Miss., in which there were 88 confessions, Dr. Frank E. Fincher is engaged for the summer in an extended campaign at points in West Texas, which has been attended by the most blessed results. The indications are that this campaign will result in between 300 and 400 confessions.

During the month of May, Rev. Geo. W. Belk conducted a very successful meeting at Farmville, Va., in which there were 51 professions of faith.

Rev. Trigg A. M. Thomas, D.D., has just concluded a meeting at Beale Heights Church, Lawton, Okla., with 36 professions of faith, 27 of whom united with the Presbyterian Church.

Rev. R. A. Brown continues his labors among the weaker churches in Arkansas and Oklahoma, and his efforts are meeting with increasing favor.

Dr. W. H. Miley, after completing a most successful campaign in the smaller churches of Charleston Presbytery, has entered upon a two months' campaign in West Hanover Presbytery, beginning at Orange, Va.

The Department of Evangelism is very fortunate in securing the services of Rev. J. McD. Lacy for evangelistic work for a period of three months. Mr. Lacy has only recently received his discharge as a chaplain in the American Expeditionary Forces, and it is confidently believed that he is going to prove a valuable addition to the Assembly's evangelistic force. Mr. Lacy enters upon his labors at once.

ARMY NURSES PLAY GOOD BASEBALL.

"Army nurses make splendid baseball players."

This is the statement of Miss Mary H. Pope, Y. W. C. A. secretary, who is directing the recreation of army nurses at Camp Mills and Aviation Field No. 2, where large numbers of nurses are stationed.

"When I first came to the camps I was surprised at the lack of play spirit among these nurses and their eagerness to be initiated into it. One girl came to me and said she never knew 'just girls could have so much fun together.' When we began to play baseball they forgot all of the reserve that has come with the intense nature of their work and they have flung themselves into the spirit of the game with remarkable results."

Army nurses who are arriving in New York City every few days from overseas, are being well taken care of and entertained by the Y. W. C. A. Boat rides on the Hudson River, sight-seeing trips over the city, theater parties and teas are among the attractions which the Y. W. C. A. offers as a welcome to nurses.

An information bureau at Hotel Alton furnishes information to nurses assistance in finding comfortable places to stay during their visit in New York. Nurses are not only directed to places of interest in New York, but they are given booklets showing the varied Y. W. C. A. privileges open to them. Among them are: swimming pools, tennis courts, use of sewing machines, laundryettes and ironing boards, magazine rooms and libraries, rest and writing rooms, host-esses, nurses' club rooms, cafeteria and living quarters.

Except for damage to eyes and time involved in moving picture is not necessarily an advantage. Yet, with the photoplays what a great influence on the young is being made. In Chicago 237 school teachers were asked questions concerning the effect of moving pictures upon children. Some of the answers in the survey are here tabulated:

What effect do the films have on children's views of life and duty? 20; yes with reservations, 24; no report, 39; non-committal, 26. Bad effect on modesty and purity: Yes, 97; no, 24; yes with reservations, 11; no report, 29; non-committal, 23. This is Christian America. In Japan there is some attempt to improve the films. Recently the Tokyo censors killed 17 murder scenes from imported plays, and in six months annulled 2,350 kisses. It is said that the only osculation left intact was the one granted to Christopher Columbus by Queen Isabella!—New York Advocate.

Do the photo-plays weaken respect for authority? Yes, 84; no, 62; yes with reservations, 85; no report, 18; non-committal, 15.

Do they influence sex? Precocious on sex, 112; no, 27; yes with reservations, 39; non-committal, 35; no report, 1.

Do they influence marriage ties? Yes, 75;

no, 20; yes with reservations, 24; no report, 39; non-committal, 26. Bad effect on modesty and purity: Yes, 97; no, 24; yes with reservations, 11; no report, 29; non-committal, 23.

This is Christian America. In Japan there is some attempt to improve the films. Recently the Tokyo censors killed 17 murder scenes from imported plays, and in six months annulled 2,350 kisses. It is said that the only osculation left intact was the one granted to Christopher Columbus by Queen Isabella!—New York Advocate.

I thank Thee that I learn Not toil to spurn; With all beneath the sun It makes me one— For tears, whereby I gain Kinship with human pain; For Love, my comrade by the dusty ways, I give Thee praise.

—Emily Read Jones.

"The secret of hypocrisy is the desire to appear well without being willing to pay the price of being right."

STATEMENT SKANDINAVIA INSURANCE COMPANY COPENHAGEN, DENMARK.

Table with financial data: Condition December 31, 1918, as Shown by Statement Filed. Amount of Capital paid up in cash... \$ 400,000.00. Amount of Ledger Assets December 31st of previous year... 2,042,668.78. Income—From Policyholders; \$4,920,212.87; Miscellaneous, \$575,382.80; Total... 5,495,595.67. Disbursements—To Policyholders, \$1,531,467.33; Miscellaneous, \$1,546,878.32; Total... 3,078,345.65.

ASSETS.

Table with asset details: Value of Bonds and Stocks... \$3,376,033.12. Deposited in Trust Companies and Banks not on interest... 150,268.13. Deposited in Trust Companies and Banks on interest... 90,334.39. Agents' balances, representing business written subsequent to October 1, 1918... 499,174.26. Interest and rents due and accrued... 44,685.20. All other Assets, as detailed in statement... 344,108.90. Total... \$4,504,604.09. Less Assets not admitted... 11,783.12. Total admitted Assets... \$4,492,820.88.

LIABILITIES.

Table with liability details: Net amount of unpaid losses and claims... \$ 541,735.47. Unearned premiums... 3,066,087.66. Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued... 30,000.00. Estimated amount payable for Federal, State, county, and municipal taxes due or accrued... 12,435.85. Contingent commissions, or other charges due or accrued... 2,500.00. All other liabilities, as detailed in statement... 1,373.97. Total amount of all Liabilities except Capital... \$3,654,132.95. Capital actually paid up in cash... \$400,000.00. Surplus over all liabilities... 43,887.93. Surplus as regards Policyholders... 838,687.93. Total Liabilities... \$4,492,820.88.

BUSINESS IN NORTH CAROLINA DURING 1918.

Table with business data: Fire risks written, \$5,255,399.00; Premiums received... \$ 38,531.48. Losses incurred—Fire, \$25,731.77; Paid... 26,178.71. U. S. Manager, Sumner Ballard; Home Office in U. S., New York City; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Skandinavia Fire Insurance Company, of Copenhagen, Denmark, filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG, Insurance Commissioner.

THE ORPHANAGE AT MT. ZION.

Upon a hill that overlooks the Holy City, the Mount of Olives, the mountains of Moab, and the hills back of Bethlehem, is the home for children orphaned by the war. The Mount Zion Home was founded several months ago by the American Red Cross Commission for Palestine, but has since been entrusted to the Juniors to maintain. They have adopted the home fully equipped with orphans. The running expenses are to be provided for by the school children of America out of the million dollar fund which they have pledged to carry on their works of relief this year for children throughout the world. Their little proteges have seen months, even years of hardship, cruelty and fear. But their future will be one of rosy promises, as the dream of their proud American sponsors, the Juniors, gradually unfolds. First, there is the home where they have care and love and laughter that they may become physically normal girls and boys again; secondly, a school and a church where they may study to become powers for good in the world. This is only one of the many undertakings of the Junior Red Cross to start European children on the road to a happier life.

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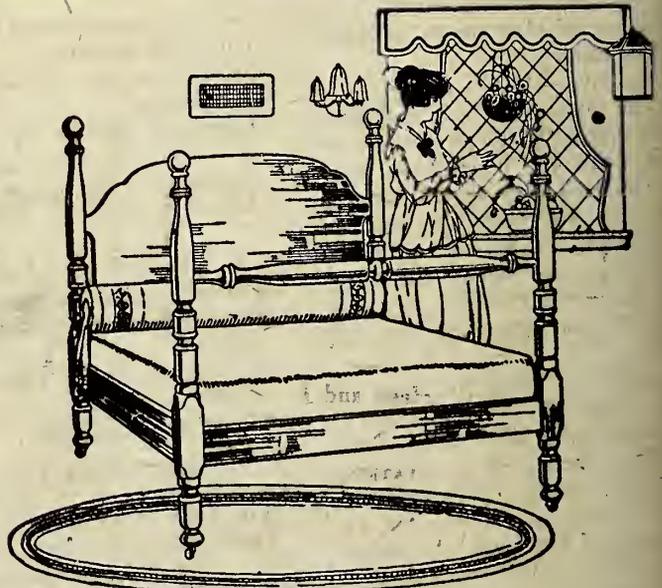
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During the war, Professor Howlett tested all manner of advertised nostrums against the house-fly, and found them of little use. It's a curious fact that we know more about the elephant than we do about the house-fly. How does he survive the winter? I know great entomologists of the Natural History Museum who cannot answer this question. But where science fails, the housewife can make a practical showing. Kitchen refuse should be burned, and all food kept under wire covers. Larder, scullery, and yard should have no fly-paradise available. And it's a good plan to wash the window frames with petroleum two or three times a month. An efficient trap for the kitchen and other rooms is a saucerful of water, with a teaspoonful of formalin in it, and a little "island" of bread in the middle as a rest for the drinking fly. We owe it to ourselves and to our neighbors to wage a fly-offensive this summer. "The remedy"—as a great doctor, like Sir Frederick Treves declares—"is in the hands of the people." And "fly-borne disease should cease to exist." Typhoid depends largely on the fly, just as typhus—now so rare in England—depended on a much more loathsome insect.—London Telegraph.

Honor must grow out of humility, freedom out of discipline, righteous out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

There is no being so poor and contemptible who does not think there is somebody still poorer and still more contemptible.—Dr. Johnson.

"And what did you say the patient did?" asked the doctor, "when you ripped off the dressing?" "Swore, doctor!" exclaimed the nurse. "He swore frightfully!" "I reckon you can let him sit up tomorrow!"

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ar 8 35 am	10 00 am	Rae ford	lv 3 50 pm
lv 2 10 pm			ar 2 50 pm
4 00 pm	11 20 am	Ar. Fayetteville Lv.	4 50 pm
			1 00 pm

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 And a smile for every one;
 There's a tear for you and a tear for me—
 But grief is quickly done;
 While a sunny smile will live the while,
 In memory and song,
 The cheery, heart-upspringing smile
 Of a boy who's true and strong.
 So don't face Life in gloom and strife,
 Or bicker by the way,
 When a smile or two will bring to you
 New triumphs every day.
 —H. J. O'Brien.

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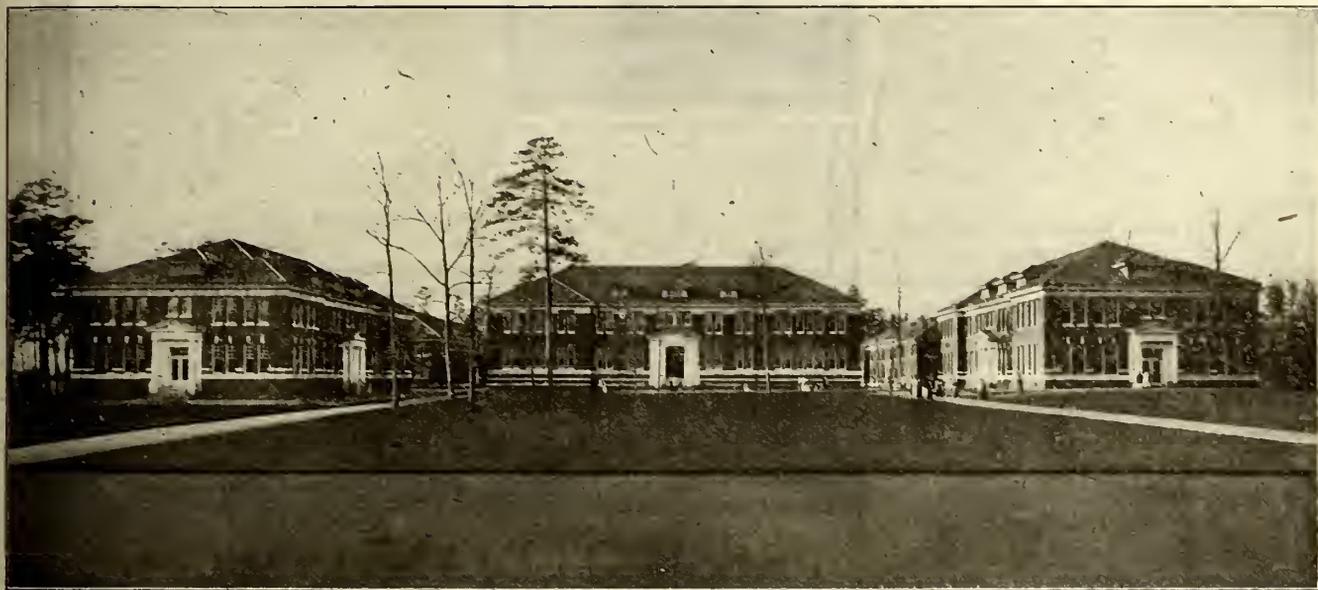
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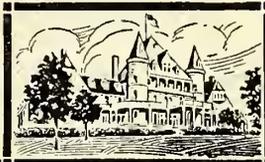
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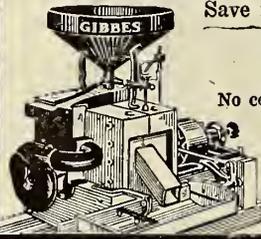
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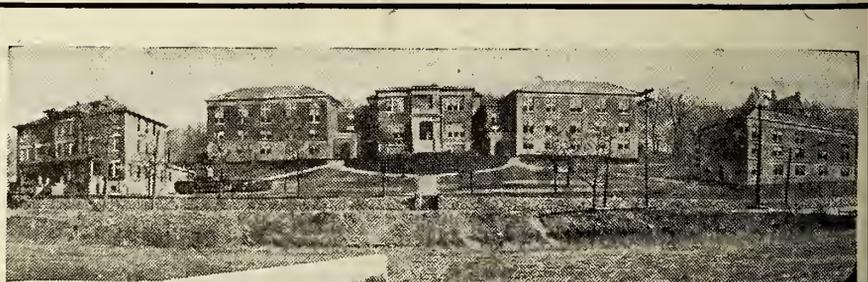


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That a cool drop of heaven's dew
May fall into thy heart.

Thus with a spirit soothed, and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again."

God is necessarily so much to man,
men are necessarily so bereft without
Him, that clear vision and strong action
are utterly impossible apart from a
humble dependence upon Him.—R. F.
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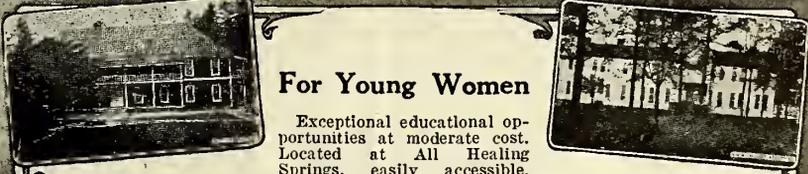
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"A Soldier Young and brave was he
That sought the big Bazaar;
A Maiden Sweet and fair was she,
As Maidens often are.

"He spoke, in Whispers passion fraught,
Of Love that could not fail;
She spoke (no Matter what she
thought)
Of Things that were for Sale.

"I want," declared the ardent Youth,
"The Sweetest Sweet of All!"
'Oh, yes!' she said, 'the Candy Booth
Is just across the Hall.'

"A Rose," he breathed, "of Edenglade
I seek, my life to crown!"
'The Flower Stand,' observed the Maid
'Is four Aisles farther down.'

"Then be my Bride!" that Soldier
cried,
'My Own, my Heart's Delight!
'Engagement Rings,' she softly sighed,
'Three Counters foward the
Right.'

—Arthur Guiterman, in "The Mirth-
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"On musical grounds. After singing,
'My country, 'tis of thee,' all these
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And a quarter we are giving
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came to the city. And for thirty years
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VOL. LX.

CHARLOTTE, N. C., AUGUST 13, 1919.

No. 32.

The Set of the Sail

I stood on the shore beside the sea;
The wind from the west blew fresh and free,
While past the rocks at the harbor mouth
The ships went north and the ships went south,
And some sailed out on an unknown quest,
And some sailed in to the harbor's rest,
Yet ever the wind blew out of the west.

I said to one who had sailed the sea
That this was a marvel unto me;
For how can the ships go safely forth,
Some to the south and some to the north,
Far out to sea on their golden quest,
Or into the harbor's calm and rest,
And ever the wind blow out of the west?

The sailor smiled as he answered me,
"Go where you will when you're on the sea,
Though head winds baffle and plans delay,
You can keep the course by night and day,
Drive with the breeze or against the gale;
It will not matter what winds prevail,
For all depends on the set of the sail."

Voyager soul on the sea of life,
O'er waves of sorrow and sin and strife,
When fogs bewilder and foes betray,
Steer straight on your course from day to day;
Though unseen currents run deep and swift
Where rocks are hidden and sandbars shift,
All helpless and aimless, you need not drift.

Oh, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef shall wreck you, no calm delay;
No mist shall hinder, no storm shall stay;
Though far you wander and long you roam
Through salt sea-sprays and o'er white sea-foam,
No wind that can blow but shall speed you home.

—Annie Johnson Flint.



Editorial



Saved by Grace.

PERHAPS none who accept the Bible as our only rule of faith would deny that salvation is by grace. Yet there are many who deny the plain and necessary implications of this doctrine. It means that we do not deserve to be saved, that God is under no obligation to save us. What God does as a matter of grace He is not bound to do. He might leave it undone without violating any principle of righteousness, without giving rise to any just reflection on his character.

Are all the heathen eternally lost? This question is often asked by pious people in a spirit of protest against so monstrous a supposition. It is a question which no one has a right to answer with a dogmatic positiveness. But one has a right to answer that the heathen do not deserve to be saved, that God is under no constraint to save them. If they are all eternally lost, no one will be to blame but themselves. On such a supposition God's character will suffer no reproach. By so much as we are better off than they, by so much are we better off than we deserve to be. We owe the difference not to divine justice but to divine grace.

"The wages of sin is death, but the gift of God is eternal life." One can earn death. Every sinner does earn death. It is something to which he is entitled on the ground of justice—"the laborer is worthy of his hire." But one cannot earn a gift. What one earns is a debt, not a gift. Suppose instead of reading "God so loved the world that He gave His only begotten Son," we read "God was so indebted to the world that He was constrained to sacrifice his only begotten Son." This eliminates the idea of grace and destroys the gospel. It completely revolutionizes our idea of God and His relation to the world. It makes God little and man great. God is the debtor and man the creditor.

Saved by grace means that man is already lost. He is as truly lost here and now as he ever can be. "The Son of Man is come to seek and save that which was lost." Grace is not interposing to prevent our being lost, but to rescue us from a present lost condition. It is only a question as to how long this lost condition may continue. If, without reflecting on God's character, it may continue an earthly lifetime, then without reflecting on His character, it may continue forever. God is no more under obligation to save a man for the next world than to save him for this world, to save him eternally than to save him temporarily. There is no middle ground between grace and debt. It is either all of grace, or all of debt. God is either bound to save all here and now, or He is not bound to save any either now or hereafter. He does not save all here and now. Many go through life unsaved, and consequently they may go through eternity unsaved.

Saved by grace means that no one is in heaven because he deserved to go there. The saints in glory sing: "Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." To my mind steeped in the teachings of Scripture, it is inconceivable that any glorified soul should claim aught of credit for the blessedness that is his. He knows that "by nature he was a child of wrath even as others."

Saved by grace points to the inevitable conclusion that all mankind are in a state of alienation from God, and may righteously be left in this condition forever. They deserve nothing better. They are traveling the broad road, and they will reap only their deserts if permitted to travel on to the awful terminus. In plain simple words, saved by grace mean that sinners are hell-deserving.

Harsh doctrine, this. Out of harmony with the soft, emasculated type of religion that holds the center of the stage in our day. But it is the type to which we commit ourselves when we sing:

"Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.
Grace first inscribed my name
In God's eternal book
'Twas grace that gave me to the Lamb
Who all of sorrow took."

The Union Seminary Review.

The fourth number of this Review has been received. Besides the book reviews which, as usual, are worth reading, it contains five papers, a review of the Southern Assembly, a review of the Northern Assembly, Religions in Russia, a well deserved tribute to Dr. R. A. Webb, and a description of the Union Seminary Cemetery at Hampden Sidney. These papers are admirably adapted to summer reading, with the possible exception of the Religion of Russia, which, though not light, is at least stimulating.

Dr. Lingle's review of the General Assembly is one of the most readable articles of the number. In his graphic and artistic way he sets before his readers the chief proceedings of the Assembly, enlivening what might otherwise be rather dull stuff for the average reader. We by no means agree with his interpretations of the Assembly's action on certain matters, though in the main we do. Separated as we are from our files we cannot recall just what we wrote about the Assembly's action on union. The point we intended to dispute was that published in the Associated Press dispatches and rejoiced over by the Continent and other Northern Church papers, that the Assembly had expressed itself in favor of organic union.

If we stated that the committee was restricted by the action of the Assembly to the consideration of Federal Union, it was not our intention to do so. We only wished to refute the idea that the Assembly announced itself in favor of organic union. We listened to the debates and we talked with the members, and the impression made upon our mind was that the majority of the Assembly, if forced to vote on the question of union, would have rejected it.

To our mind the only time when anything like a test vote was taken was when the Moderator was elected. Dr. Fraser has for years been known as a strong and uncompromising opponent of union, while Dr. Dobyms has for years been the representative of the union sympathizers.

Some few may have voted for one or the other on personal grounds, yet the bulk of them considered it in casting their votes. The Assembly, it is true, rejected Dr. Fraser's resolution proposing to discontinue the consideration of the question of union, yet to our mind it did not prove that the Assembly was in favor of union, but only proved that they wished to keep their minds open to conviction, and also to show that they were ready to follow the guidance of Providence, as it might in the future be made known unto them. Dr. Lingle thinks otherwise, and of course it is possible that he may be correct.

We generally see what we want to see, and each of us saw and heard things that were different. Some of the strongest anti-union men voted against Dr. Fraser's paper

because they were opposed to taking the position that under no circumstances would they consider union. This paper is utterly opposed to union, because we do not believe it best to develop the Church in the South, yet we would never declare that under no circumstances would we acquiesce in union. If the Lord would make it plain to us that it is His will that union should come, we would fall in line with the Church. We rejoice that thus far no bitterness has been shown, but that each man is giving his brother the liberty of thinking according to his own judgment.

Montreat, 1919.

There is at least some comfort in the fact that prophesy has ceased, else the predictions of certain, uttered many years ago, as to the success of Montreat, might have been realized. Those of us who have stood by Montreat from its opening season down to the present time, can recall the dark predictions that were made, and the many reasons given that the whole scheme was impracticable, yet today the enterprise has not only passed the danger point, but it is successful beyond our hopes. That mistakes have been made, we all know, and that there are many petty annoyances connected with the management which a broader policy could avoid, those of us who have prayed for its success see more keenly even than the critics, yet the fact that notwithstanding these defects it is growing and each year is more crowded, proves that the conception of a great gathering of the tribes in one place once a year was not the dream of a mere dreamer.

This season we find the hotels crowded, the cottages overflowing, and many are turned away for want of room. New homes are springing up on every side, and along the walks and the shaded nooks of the woods old age and youth are cheek by jowl, and all are happy. Of course there has been rain, as has been the case everywhere, but now the rain is over, the sun is shining and balmy breezes are blowing, and in the early morning a small fire is not uncomfortable.

One of the most encouraging features of this season is not only the increased attendance, but also the many States represented. The time was when the visitors were confined chiefly to North and South Carolina, with an occasional sprinkling from other States. Now the entire South sends its representatives, and each season the circle enlarges. Then the cottage owners are also increasing, which means permanency. The increase in permanent residents means an increase of family life, which demands of the management more attention to insure the common conveniences of family life. If visitors find that it is impossible to have clean clothes and those keeping house are confronted with a lack of ice and vegetables, they will be compelled to make a short stay and to give up housekeeping entirely. Before another season opens, let us hope that there will be an ice factory and a laundry, both necessary to health and cleanliness.

Our first Sabbath on the grounds was the occasion where Dr. Vander Meulen, formerly of Louisville, but now of Chicago, made his first appearance before a Montreat audience. The audience which greeted him was calculated to bring out the best in a man. Every seat was filled and the space about the rostrum and along the aisles was crowded with chairs. Not only was the audience worthy of the preacher, but the sermon was worthy of the audience. The text was Matt. 16-24, If any man will come after me, let him deny himself, etc. Rarely have we heard a simpler gospel sermon, one that gripped the hearers' intellect and heart. Then the clear enunciation and the burning earnestness made an appropriate setting for the sermon.

In the evening he preached on the training of a child, laying special emphasis upon training as distinguished from teaching.

In the afternoon we heard Rev. W. H. Richardson, of

Nashville, preach to the colored people. Dr. Richardson is one of our successful evangelists who has spent his life in the Southern States, where his work has been attended with the blessings of God. His sermon was on Paul's conversion, illustrated by his own experiences as an evangelist. We always try to attend these services for the negroes, because in the first place we enjoy the singing and we always hear the simple gospel, for which every heart hungers, and then we sincerely love the negro and sympathize fully with him in his hard lot and cheerless future. The only future that holds any hope for him is the future pictured by the gospel, the reign of Christ among men.

On Monday morning, though pressed by other duties, we took time enough to hear Dr. Vander Meulen again. His subject was "The Making and the Need of the Modern Minister." This was, if possible, even an advance upon his other addresses, enlivened by humor and delivered with unction, and characterized by practical sense. His last address was about the Rewards of the Ministry—what God gives him and what man denies him. It was an address that the preacher whining over the hardships of the ministry and the people who try to get ministers at bargain-counter prices should have heard. It was humorous, pathetic and keen-cutting. We would suggest that the committee print it in two parts—sending the first part to the preachers and the second part to the people. Montreat fully enjoyed Dr. Vander Meulen and will always have a warm place in its heart for him.

Dr. Douglas, of Clinton, S. C., made a strong address that will bear fruit in time. He spoke of the needs in the South of high grade colleges; of the possibility of getting such a college; and of the present opportunity. On Wednesday the entire morning was devoted to the orphans of the Assembly. The various superintendents were present, and had the orphans to sing and recite. These little ones appealed to the hearts of the immense audience, and unless we are mistaken, the cause of the helpless will be remembered in a substantial way when the Thanksgiving offering is made for the orphanages.

On Wednesday evening the Chapman Home was presented to the Montreat Association. Rev. Dr. Ottman, a friend of Dr. Chapman and a co-worker, made an address on the life of Dr. Chapman, and, in Mrs. Chapman's name, presented this beautiful home for the use of ministers and missionaries. Rev. R. C. Anderson, in the name of the Association, received the gift, as did Dr. Fraser, Moderator of our General Assembly. Dr. Walter Lingle in his attractive way gave some interesting reminiscences of Dr. Chapman in his connection with Montreat.

As we close the Home Mission Conference is beginning, of which we hope to give an account in our next.

"In the A. E. F. With an Artist."

By Lieut. John B. Mallard, U. S. A.

This is a very creditable book of sketches and views of the great war. The author and artist is a Lincolnton, N. C., boy, who was on the front with ears open and hands busy, and as a result we have scenes drawn from life, such as fell under his own eye, which insure the real instead of visions of the imagination.

The descriptions are really pen pictures which economize in words, but leave to the reader to supply what is lacking. We commend the taste, as generally the young author tries his wings in too ambitious flights. Those who wish to preserve for future generations the memory and sights of the world war would do well to invest in this book and preserve it for future reference.



Contributed



Why China is Worth Watching With Expectant, Observing Eyes

By Mildred C. Watkins.

EVEN the Revolution of 1911, which changed China from an Empire ruled by the Manchus to an imitation Republic with a so-called President, Parliament, and attempted constitution, is not so mighty an awakening, some of us believe, as the not so named "revolution" now a-working in the hearts and minds of the Chinese; for the former, after all, was brought about by a few leaders, and the multitudinous mass of the nation had nothing to do with it, nor did it lighten the distress and poverty one iota, neither has it produced any less corrupt officials, any less brutal, free-looting soldiery, or any fewer murderous bandits. Today, however, not a pupil in any school in all China from the primary grades to the highest universities, not a tiny girl, not a "returned student" A. M. from an American college, but heart, soul, strength, and mind has eagerly entered into the mighty enterprise of saving China from its internal foes of ignorance, narrowness, and selfishness, as well as from possible external plotters against her good.

The hopeful features, the characteristics of the movement, that make us watchers, thank God, are many, and I am recording what have come to my personal knowledge in Shanghai where there are so many, many institutions of learning, and where there has been and is still fine, centralizing, propagating, permeating organization; and also what I have seen in one of our stations where is one of our own Middle Schools.

In Shanghai there have been regrettable incidents, attacks on persons foolishly suspected of poisoning food or the water supplies, but never did this happen where the students had control; it was only when the mob spirit was aroused among the ignorant; one incipient riot, caused by the order of the Municipal Council that no processions should be permitted by the police in the foreign settlement, would probably never have occurred if the students had been allowed to be there and lead the parades. I have in my hand a paper given to each foreigner by students headed thus: "An Appeal to Our Foreign Friends," begging us to believe they can "insure the preservation of peace and order," and requesting our "sympathy" not our "interference;" I have also seen the bands marching quietly with their shoulders be-sashed with papers on which were printed the warning, "No Violence," in Chinese, and they practiced what they there preached.

Of course the newspaper cablegrams have told that it began with the granting by the Peace Conference of Chin Tao and Shantung to Japan, that all Japanese goods have been boycotted, and that there has been a demand that the officials "who have sold China to Japan" be ousted, but perhaps you do not know that the Christians at least realize "it is not Japan but China herself who is to blame for this; Japan took, as every nation has always done, what she could get, our own officials have been the traitors." Such was the confession in one crowded church with not one vituperative word against Japan; as some one remarked: "It was one anguished sob of a congregation on its knees."

The Japanese are slandering the missionaries, especially the Americans, against whom they are particularly enraged, as their newspapers evidence in their ravings against us, ravings absolutely absurd, for there are accusations that we bribed students to get up this movement, that we preach assassination, etc. They are keen enough to see that the Bible brings love of freedom, that Americanism means independence of thought. One of our Christian young college

boys, one I know and love, when told that the Japanese believed thus, answered slowly: "No, the foreigners did not start this, but the missionary did bring to us the spirit of righteousness, justice and freedom, and this is the fruit of that spirit."

Some of our graduates now in college are prominently connected with the mighty movement, yet a few years ago they were, some of them, from raw heathen families, but are now active followers of Jesus and are seeking to establish first the Kingdom of God. A by-product is the establishing of free summer schools to be taught by the school boys and girls for the truth of the utterance, "My people are destroyed for lack of knowledge" is recognized. This means self-sacrifice, in itself a rare and needed virtue in China.

Some instances of even more touching self-sacrifice have come to my ears in letters from a Chinese minister, a leader in the Yunnan expedition, so often mentioned before, China's own Home Missionary Movement. Some one said that the finances for it came from foreign pockets; the carefully kept balance sheets prove that more than nine-tenths come from Chinese givers, some of them poverty stricken ones. One young teacher has in three years saved seventeen dollars and three cents and she sent it all, even to the three cents; one old, old woman gave a tenth of everything she possessed, the tenth amounting to \$100.00, more money than she had ever had at any one time; a country girls' school halved all they had and gave \$14.00. There were larger gifts from richer people; a young woman of Hong Kong, a graduate of Wellesley, pledged a thousand dollars and raised two thousand, better yet, organizing a Woman's Auxiliary in her city.

This article could be lengthened indefinitely with instances to strengthen our faith in the promise to him "that goeth forth weeping bearing precious seed," but Oh! the field is so vast and the sowers so few!

The Foreign Missionary Record of Lexington Presbytery.

The contributions of this Presbytery last year were the largest in her history.

Each year for the past few years the gifts have been increasing at the rate of about \$5,000 a year. This year they were more than \$10,000. The total gifts were \$40,398. This gives the Presbytery first place in the Assembly. This does not include a gift of \$20,000 to a special object.

For four years in succession practically every one of her sixty-three churches have made a contribution to this cause.

Besides their special home missionaries, these churches support in whole or in part more than twenty-five foreign missionary pastors or workers.

The goal of the Presbytery is a missionary pastor or worker for every church or group of churches. And a missionary union in every county or section thereof.

To the faithful pastors and people whose constant cordial and prayerful co-operation, through God, have made these splendid results possible, the executive committee wishes to convey, through the Presbyterian chairman, "the profound appreciation of that committee for this magnificent forward movement." We are sure, adds the committee, that our appreciation is small compared with that of Him who loved the whole world, and whose last command was "Go ye and disciple all nations."

E. W. McCorkle, Chairman.

Rockbridge Baths, Va.

A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living without God in the world. Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation.—Daniel Webster.

Some Thrills at Columbia University.

By Mary Jasper Willis.

ANY one of the nine thousand four hundred students at the summer school of Columbia University has almost daily opportunity of experiencing shocks, thrills and throbs of some sort. On Sunday, July 27, Dr. Robert E. Speer completed his month of occupancy of the pulpit of the great Fifth Avenue Church. His text for the morning sermon was Luke 18:1, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Dr. Speer's personality, as many of your readers know, presents a rather unusual combination of qualities. When he prayed that our fickle, irresolute, wavering lives might find rest and strength in the communion with the Father, we felt that we were being led through the wide open door as little children to the knees of a loving parent. When he prayed that our great nation might not turn back from the outstretched hands of a pleading world, might not let slip this opportunity for a wider, fuller service, we knew his conception of the great stage upon which America may now enter and enact the leading role of the world's history. There was the assured note of the teacher who had passed along the road as he clearly unfolded the teaching of Christ about prayer; the tragedy of unanswered prayer, known to all of us (unanswered in order that we may be prepared for a greater gift); the vital necessity felt by our Lord Himself, for communion with the Father, even in the deepening shadows of death when he breathed as a tired child, the prayer, "Father, into Thy hands I commend my spirit." The usual objections of those who sneer at prayer were answered with the force of a thinker who realizes the spaciousness of God's plan and its ability to comprehend the scope of our petitions and of our development. The delivery of Dr. Speer is characterized by none of that oracular bearing, that air of unscrutable and infallible profundity that some of our Presbyterian ministers are pleased to assume. He seemed the embodiment of the "big brother" idea and carries with him that inalienable youthfulness, that air of kindly helpfulness, that has in it no smirk of superiority or clericism.

Last summer some of us heard in the Brick Presbyterian Church a series of war addresses by Dr. Hugh Black, uttered with the splendid eloquence of a great, patriotic heart on fire for the victory of right. The great audience, almost in a frenzy of war fervor, thronged the building week after week and were swayed like reeds before the wind by the apotheosis of America and her ideals of glory. But, the Christ of Gallilee, as Man and Saviour, was far off. No touch of his finger was felt, except by indirect inference, as the duties of our country were outlined. He might loom up for a moment as a great Teacher, never as an atoning Saviour. But it has been so with the teaching of Dr. Speer.

Some of our summer thrills, however, have possessed the element of disgust rather than pleasure. To walk into a rest room for ladies only and see the words, "No smoking allowed," takes the very marrow out of the spinal column of us old fogies. To go into another rest room for ladies only, innocent of any such placard, and see a group of young women, supposedly well-bred, primping for the matinee, produces something like moral nausea. Paint daubed up to eyelids and cheek-bones, attire so scanty that it rivalled evening dress (nuf ced), ease and aplomb in the manipulation of matches and cigarette—all these fashions of modern young womanhood were so prominent that there was injected, like a flash of lightning, into the mind of one spectator the thought, "The Lord Jesus, when on earth, had great pity on fools! I hope his mind has not changed." And this, without any of the rancor that would have brought the utterer under the condemnation of the man who says to his brother, "Thou fool!" It was only the outcome of vast pity for the present generation and, incidentally, for the generation to come.

He who receives a kindness should never forget it; he who does one should never remember it.—Charron.

Sensuality.

By Rev. N. Macleod Caie, Hamilton.

"The chambers of his imagery."—Ezek. viii. 12.

HAVING reached the seventh terrace his fellow-pilgrims emerge upon a very perilous defile. The hillside which slopes up to the Earthly Paradise immediately above, emits a flame which sweeps so much of the terrace that there is scarcely room to walk. And in this flame the penitents are being purified and cleansed. Virgil cautions Dante to impose a sedulous watch upon his eyes, as one false step might mean his destruction. It is manifestly a poetic picture of the way in which the sin of sensuality originates in the realm of thought and imagination within. One recalls Ezekiel's weird and terrifying trance, in the course of which the profanities and excesses of Jewish worship are vividly traced by his dazzling Guide to the people's inward degradation. "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

That the gross and carnal sin of licentiousness in its many forms centres in these chambers of the imagination, is one of the plainest and most frequently reiterated of the ethical teachings of Jesus. When youthful feet are on the fender and the hour is late, licentious words may be spoken in defiance of chastity and self-respect. When coarse and unscrupulous men find themselves in situations in which the restraints of social purity and decency may be flung off with impunity, licentious acts may be committed in utter disregard of the dictates of humanity. But thought is action. It is the dream that shapes the life. And the polluted current of word and act must flow from the fountain of defiled imaginations and polluted minds and thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

In a careless moment, the younger Channing was overheard by his father to exclaim, "I will write across my forehead 'To let to the highest bidder,'" "Not, I hope, 'unfurnished,'" rejoined his father. Everything depends upon how we furnish the chambers of imagination. Our imaginations are unborn events, premonitions of beautiful or hateful things to come. But this "hall of fantasy"—as Nathaniel Hawthorne once called it—which we possess within, is exposed to tragic perils. Deny it the best furnishings, and it will make shift to find the worst. And the stain and taint of the inward defilement will ultimately disclose themselves in the pollutions of the outward life. Happy the man whose "hall of fantasy" is hung with pictures beautiful and pure. Such inward pictures are more precious than the Old Masters; and the spirit which contains them is like the cell of Fra Angelico whose walls were covered with seraph's faces and angels' wings. But very different are the fancies harboured sometimes by the human mind. A few years ago a house was excavated near the buried city of Pompeii. When the workmen entered, they found the blue and crimson hangings wonderfully preserved. But Bacchus was also there, the god of drunkenness, and Venus the goddess of lust. The licentious mind of the profligate who owned the house was reflected upon its very walls.

It is possible to pollute thus the temple of the mind. And nothing is more apt to do it than the tainted and "suggestive" books which young people occasionally meet. Such depraved forms of reading matter are much less common today than they were two centuries ago; and we may be devoutly thankful that the greatest masters in poetry and prose, during the Victorian Age, wielded an influence which was morally ennobling. Yet it cannot be doubted that books and "storyettes" emanate from sections of the press today which seriously imperil youthful and innocent minds. The testimony of Salvation Army and other workers in the lower strata of society with regard to the evils wrought by such prurient and often openly demoralizing type of "literature" is convincing and ample. To the young there is an urgent call to guard well the hollowed chambers of the mind. Let the imagination be kept pure as the pencils of the sunlight.

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The Sabbath a Sign

By Rev. Jno. A. Scott, D.D.

Ezekiel 20:12: "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them."

THESE words were spoken by the Lord God. They were addressed to His ancient people, Israel. The occasion of the message was that Israel was in deep trouble, enduring chastisement from God because of sin. And now God, through His prophet, was uttering this testimony as to their guilt and was calling them to repentance.

I will attempt to preach to you about Sabbath observance, and I will take these words of the prophet for a text.

There is today a need that the claims of the fourth commandment be reasserted. We have drifted far away from the strict keeping of God's Holy Day that marked the lives of our pious ancestors. Passenger and freight trains are run on the Sabbath and are used for travel and traffic by many church members as well as by the ungodly. The postoffices are open on the Sabbath, and mail is delivered to all who call for it; and church members as well as others come and get business and other letters and the secular papers and magazines and read them, thus profaning God's Day. The owners of automobiles are using them largely for "joy riding" and for travel on the Sabbath, to the neglect of church attendance and of religious work. We see these things constantly: and because church members have grown remiss and careless, ungodly and selfish men have been emboldened to assail the Sabbath and to attempt to break down the legal barriers that in our country protect it. Brethren, the Christian Sabbath is in danger! Shall we maintain and defend it? And shall our soldier boys, who have been exposed for months now to the wretched "European Sabbath," and to the experiences of camp life and a secularized Sabbath there, come back to America to find the home people faithful to God's Sabbath, or shall they find them remiss and unfaithful?

The theme of our text is "The place that the Sabbath has in a Christian's life."

1. How has it come to pass that the Sabbath is being broken? Why do members of the church use the trains on Sabbath for travel? Why do they use the day for business trips? Why do they use the Sunday mail service? And why do they read on Sabbath or allow to be brought into their homes that wretched stuff, the Sunday editions of secular papers?

The answer must be: (1) They do not consider how their conduct dishonors and grieves the Lord, (2) or they have been misled by the example of careless ministers and church leaders, (3) or they have not been taught in the home life as to the sanctity of the Sabbath and their duty to keep it, (4) or they "have lost their first love" for Jesus and His cause, (5) or they are being spiritually enervated and corrupted by the worldly prosperity of these times and by the pleasures of this life.

Whatever be the true explanation of the conduct of Christians in regard to God's day, the fact is plain! And they need to hearken to the warning of God uttered in my text.

2. We note that God sends this message primarily to His own people, admonishing them of their sin and calling them to repentance. This is as it should be! Sinners do not know how to enter into the holy pleasure and duties of Sabbath keeping. The day is a weariness to them, and they readily break it. But Christians should keep the day. Their very position demands it. (1) They are called "friends of God." If God's Law is broken and God's name is dishonored by those who violate the Sabbath shall not Christians, as "friends of God," be careful to observe God's Holy Day?

(2) Christians are called "the salt of the earth." As salt arrests putrefaction, so their life gives tone and soundness to the life of the ungodly about them. Shall they not

so observe God's Day that they shall influence the people about them to do likewise? "But if the salt have lost its savor wherewith shall it be salted? It is fit neither for the land nor for the dunghill, but men cast it out!"

(3) They are rendering service to God. Unto this they are called: and this is the life of a Christian. Shall not the servant obey the commands of his master? If so, there stands the fourth commandment! And the Christians violations of the Sabbath call for God's admonition and rebuke.

And so our text is rightly adapted to the people of God. Insofar as they have dishonored God's Sabbath they are guilty: and "judgment must begin at the house of God."

3. God speaking to His people about Sabbath breaking asserts the authority of the fourth commandment. "I gave them my Sabbaths." There are here two solemn assertions: "I gave," and "My Sabbaths."

It is evident that this statement refers to the giving of the Law at Mt. Sinai. There God came down in cloud and fire upon the quaking mountain to declare to His people the duty that He required of them. The Divine authority and holiness are embodied in the fiery law. God uttered the ten commandments in the hearing of the assembled tribes, and wrote the Words with His own finger upon the tables of stone and gave them to Moses. His Holy Law therefore stands unchanged forever.

An integral part of that Law is the Fourth Commandment, "Remember the Sabbath Day to Keep it Holy." It stands with the same authority and permanence as do the other nine commandments. It can no more pass away or cease to bind human obedience than can the First Commandment, or the Second, or the Third, or the Fifth, or the Sixth, or the Seventh, or any other. This commandment like the others, is based in essential duty and is asserted by Divine authority. Men may break this commandment as they do the others, but if they do so they sin!

But some one will say "The Christian Sabbath is the first day of the week, not the seventh." That is true. The Law of the Sabbath is unchanged: but the day was changed by the direction of the Lord Jesus and by the action of the Apostles as is abundantly shown in the New Testament Scriptures. Jehovah-Jesus gave the Law at Mt. Sinai: Immanuel-Jesus as the "Lord of the Sabbath" expounded and enforced the day when He dwelt among men; and He gave to His Apostles the guidance of the Holy Spirit, that they might perfectly guide and shape the life of His church in regard to the Sabbath day and all other things. And so while the day of the week was changed, the law of the Sabbath remains unchanged, and its authority is undiminished.

4. In our text God teaches the covenant meaning of the Sabbath, and His holy purpose in imposing it upon His people: "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." The symbolic force of the words is plain: e. g., a married woman wears her wedding ring. It is to her a sign of the pledged troth between her and her husband. A good woman will not dishonor or repudiate that ring! Christians, the Sabbath is the ring that the Church, the Bride of Christ, wears upon her finger. Shall she dishonor it?

The flag of the United States is to our soldiers a sign of country and duty and patriotism. They will follow the flag as it goes forward into battle, they will defend it, they will, if need be, die to save it from capture and dishonor. The Sabbath is the battle flag of the sacramental host of God. Christians, will you dishonor the Sabbath or permit it to be trampled in the dust? Nay! The Sabbath is a sign between God and them. They must observe and maintain the day. The day signifies on God's part, that He is Creator, that He is the Risen and Glorified Saviour, that

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"Some Fun Now and Then."

QUESTIONNAIRE ON ANATOMY.

By Rev. W. H. Miley, D.D.

Where can one find a "cap" for his knee?
Or a key for a "lock" of his hair?
Can his eyes be called an academy
Because there are "pupils" there?

In the "crown" of his head, what gems shine forth?
Who travels the "bridge" of his nose?
Can he use for shingling the "roof" of his mouth,
The "nails" from the end of his toes?

Has he dual nature like Jekyll and Hyde,
Because each foot has a "sole"?

Does his "heart-beat" the blood because it is bad?
Will it stop when it's good as gold?

Has he "eye-teeth" to see what food is best?
Do dates grow on his "palms"?

Does he keep his clothing in his "chest"?

Do his "ear-drums" call to arms?

Does he always choose the good with zest,
When his "wisdom-teeth" have come?

Is he thinking only of bodily rest,
When he carries his "palate" home?

Will the "calf" of his leg grow into an ox,
If fed on the "corn" from his toes?

Will the "heel" of his boot cure the rent in his sox?
Or the broken rib in his hose?

Can we say that his "crop" has never been good,
'Cause he's had but two "ears" since born?

Or that his pantry is scarce of food,
Because on his "ears" is no corn?

Can the "crook" of his elbow be sent to the "Shades"?

And if so, what did it do?
Where can he sharpen his "shoulder-blades"?

I declare I don't know, do you?

WE are glad our General Assembly's greatly beloved evangelist, Dr. Miley, the superintendent of Assembly's evangelistic work, has a liberal streak of humor running through him, as evidenced by those clever verses at the top of this column. Here is a man bound up heart and soul in a great life work of winning men into the kingdom by preaching and by personal work with individuals. Yet he pauses by the roadside, takes off his hat, mops his brow with his handkerchief and regales himself (and others) with a bit of bright, clear, sparkling humor. The Lord put that oasis by the road that leads through the strenuous life. It is to give relaxation to the tense cords of seriousness and keep them from snapping. Some of God's servants would actually burn out or break in two before their work was ended if there were not just such moments of digression. I always feel safer with a man who has a bit of humor in his make-up. I remember once riding through a swamp forty miles in a buggy with a man who had a hard face; the liveryman who engaged "to deliver me to the next town" had explained that he had no driver except this fellow who had drifted in from somewhere and asked for a job. Some miles out, as we silently drove along, the uncomfortable thought got hold of me that perhaps I was in the hands of a bad man. I told him a story away down there in the dark swamp—just a simple little story—that had a humorous point in it, and what a relief I instinctively felt when he laughed heartily and then, after a little, told me a story that was funnier than mine. After we had laughed a good hearty laugh together I felt safe, and the next day we parted, the best of friends.

A good friend of Onward wrote suggesting that we ask Dr. Miley for his verses on "The Anatomy" to put in the Does This Make You Smile Column, and the suggestion was followed. But they are too good for the Smile Column, and we usher them over to the front seat on this page that they may carry this little lesson of "Smiles on the Big Highway." Life's big work is God's service. Dr. Gordon says a man's life can reach no higher level than to be a roadway over which Jesus Christ may walk; then a man's life itself becomes the Big Highway. God's word is shot through with the idea that it is a highway, not of moanings and regrets, but of joy. Thank the Lord for a bit of humor now and then, as one of the by-products of a deep-seated joy.—Onward.

Saving Daylight.

By Rev. A. W. Pitzer, D.D.

In one of the oldest records of the human race, we read that God made two great lights, to divide the light from the darkness; to be for signs and seasons, and for days and years; and to rule over the day and night.

The sun and the moon have served these purposes since man began to live upon this earth.

The entire vegetable and animal world are ruled by these two great lights.

These two worlds, on which man is dependant for his living, move and perform all of their functions by daylight and moonlight.

The amount of daylight cannot, by man, be increased or diminished. It has remained the same through all the ages of the past.

An attempt has been made in the last few years to increase the amount of daylight; and thus improve on God's plan of ruling the world.

The fuel dictator told us that if we would "turn our clocks and watches forward one hour for six months in the year we would save 182½ hours of daylight every year," to say nothing of millions of tons of coal, the thousands of cords of wood, the gallons of oil we would save.

The public took this delicious morsel with eager delight and greedy avidity.

But in a little while the people who live in the country, and who make all our living from the vegetable world and the animal world, began to ask, "How is this? If we take one hour off in the morning and put it in the evening, there is no more daylight than before; the sun is all light, as he has always been, and our clocks are all wrong. The clocks' lie has not saved even a moment of daylight much less 182½ hours."

The two worlds of animals and eatables are up in arms against this popular humbug of saving the sunlight; and all countrymen, who live in the open world, much prefer to be ruled by God's great timekeeper set high in the heavens above.

Salem, Va.

P. S.—If putting the clock forward saves one hour of daylight, why not put it two hours forward and save two hours?

Sensuality.

(Continued from page 5)

Let a book be shut the instant a dark stain falls across its page. "I look only at the best pictures," said Ruskin; "a bad one spoils my eye."

Robertson of Brighton somewhere tells how the imagination of a soldier seizes upon a piece of painted bunting and makes it "colours," for which he will live and die. Let the "colours" of the imagination be the Christ. If mind, heart, and imagination are to be kept free from sensual taint, one must learn to know and love Him who is "the brightness of God's glory and the express Image of His person."—Life and Work.

The Sabbath a Sign.

(Continued from page 6)

He is Lord and Master. It signifies on the part of believers, that they are God's creatures, that they are followers of Jesus, and that they are by His Grace serving God. Thus the day binds God and His people together in covenant bonds. And shall Christians disregard the day or profane it? Nay, they must love the holy Sabbath, and observe it and guard it!

5. How is the Sabbath to be sanctified? Many of you, brethren, can answer in the words of the Shorter Catechism. That answer is correct! But let me point to the Fourth Commandment as being simpler. The words are "Remember the Sabbath day to keep it holy." There are two things to be done: "Remember" and "keep holy." "Remembering the Sabbath" is recognizing its nature as God's day, putting a difference between it and other days, observing its approach and getting ready for it.

"Keeping the Sabbath holy" is dedicating it to God by spending the day in the way that God commands. For this information we go to the Bible. We are there taught that the day is to be filled up with holy worship and service that honor God and that bring his people near to Him. The first duty affects the home. Parents are to so order all matters of routine, and work, and clothes, and transportation that they and their children may be able to observe properly the day. A most prominent feature of the observance of the day is of course public worship. There parents and children with their neighbors assemble in God's house to worship Him and to give ear to His Word. After this the day offers to God's people a good opportunity for Bible reading and personal devotions—a thing much needed in these strenuous times!

The Sabbath is a time for Christian hospitality. The proper entertainment of strangers in God's name is right and wholesome. Thereby "some have entertained angels unawares."

The Sabbath is preeminently "Mother's day"—and for that matter "Father's day" also—the day for parents to get acquainted with their children and to teach them God's truth.

And if these duties fill not out the whole day in service to God there is Christian visiting that may properly be engaged in: visiting the sick, the destitute, the afflicted, and seeking to carry the Gospel to the ignorant and to win souls to Christ!

But note this: in order that we may keep the Sabbath holy there are certain evil things that we must refuse and put away from us. Let me mention some of them: (1) Sunday travel (by public or private conveyance) for secular business or for saving our own time; (2) The use of the Sunday mails and the getting of our letters and papers from the postoffice on the Sabbath; (3) The reading of secular books, magazines and newspapers on the Sabbath, and especially the Sunday editions of such papers; (4) Joy riding, picnicking, and convivial gatherings for pleasure on the Sabbath. These things must be avoided if we would keep God's day.

6. The result of Israel's refusal to heed God's warning is that her Apostasy became complete. Sabbath breaking was but one of the indications that Israel was turning away from God. God called His people to return from this and other sins to a faithful life. They refused. Their end was utter rejection!

(1) The first result of Israel's unfaithfulness towards God's service was that they failed in their high and holy calling. They were the repositories of the Gospel. To them pertained "the adoption, and the glory, and the giving of the Law, and the service of God, and the promises, whose were the fathers and of whom as concerning the flesh Christ came who is over all God blessed forever." Their mission was to know Him and to publish His grace to a perishing world. But, alas! they knew Him not. Wedded to their sins and blinded by them they crucified the Lord of Glory!

(2) Through their sin Israel was helpless before their enemies. The heathen peoples pressed upon them and overcame them and led them captive. They were cast out from their own land and became wanderers and a by-word upon the face of the earth, to this day!

(3) When they persisted in disobedience to God, their apostasy became complete; and God rejected them from being His people! Shall we heed this solemn fact?

7. The practical lesson that we may gather from our text is the duty of Christians to keep God's day: (1) by personal observing of it, (2) by making the home what it should be on the Sabbath, and (3) by exerting their influence as citizens to protect the day from evil influences, and to maintain its proper observance, and this duty rests first on God's people!

In these days the hideous nature of sin is shown. We imagined two years ago that when autocracy was crushed order and righteousness would be established, and all would be well! Autocracy has been crushed! and lo! the greater horror of Bolshevik lawlessness and cruelty and madness the emerged and is assailing the world.

There is only one remedy for fallen mankind and for a ruined world, it is the Gospel of Jesus Christ. This does avail. It is the hope of the world. It is the power of God unto salvation to every one that believeth." And this Gospel is committed to God's people. How great is their responsibility since this treasure is committed to them! How needful it is that they who testify this Gospel shall so live that they can effectively commend it to their fellow men!

They must be endued with power from on high for their work, and certainly they must live faithfully toward God in order that He may send His Spirit upon them in their Gospel work! They must keep God's ordinances and His Statutes and His Sabbaths if they would effectually do His great work of saving souls!

Hear and heed God's admonition: "I gave them my Sabbaths to be a sign between me and them, that I am the Lord that sanctify them:"—and resolve "As for me and my house, we will serve the Lord: we will keep His Holy Sabbath."

Brookneal, Va.

The Little Towns.

Oh, little town in Arkansas and little town in Maine,
And little sheltered valley town and hamlet on the plain,
Salem, Jackson, Waukesha, and Brookville and Peru,
San Mateo and Irontown, and Lake, and Waterloo,
Little town we smiled upon and loved for simple ways,
Quiet streets and garden beds and friendly sunlit days,
Out of you the soldiers came,
Little town of homely name,
Young and strong and brave with laughter,
They saw truth and followed after,
Little town, the birth of them,
Makes you kin to Bethlehem!

Little town where Jimmy Brown ran the grocery store;
Little town where Manuel fished along the shore;
Where Russian Steve was carpenter and sandy Pat Mc-
Quade
Worked all day in overalls at his mechanic's trade;
Where Allen Perkins practiced law, and John, Judge Har-
per's son,
Planned a little home for two that never shall be done—
Little town, you gave them all,
Rich and poor and great and small;
Bred them clean and straight and strong,
Sent them forth to right the wrong.
Little town, their glorious death
Makes you kin to Nazareth!

—Hilda Morris, in "The Come Back," published by disabled soldiers in Walter Reed Hospital, District of Columbia.

News of the Week

The most serious development of the past week has been the attitude of organized labor. Not only have strikes increased, with the resulting disturbance of business, but labor seems to be getting beyond the control, even of its leaders. In several strikes the strikers refused to obey the advice of their leaders. It would seem that having taught the man its power the leaders now find that they are powerless. On Monday last organized labor gave notice that it would present to Congress on Wednesday certain demands. In brief they propose and demand that private capital be retired from the railroads and that there shall be a tri-partite control composed of the public, the operating management and the employer.

In response to the declaration of President Wilson that their claims would not be considered as long as the strike was in defiance of the international officers of the shop craft unions, the federated railway shopmen are slowly returning to work. The President has authorized Director General Hines to take up the demands of the shopmen and decide them on their merit.

The North Carolina merchants who some time ago protested against the passage of the Kenyon bill which is aimed at the packing industry are now taking the back track and confessing that they were misled by agents of the packers.

According to the counsel of the United States Brewing Association the prohibition act is unconstitutional.

The high cost of living and the demand for higher wages is having the effect of speeding the work of Congress. After playing politics since its opening, that body is now buckling down to earnest work.

Bela Kun, the Hungarian soviet leader, has been deposed and placed in an internment camp.

Deputy Sheriff Lloyd Cloninger, of Mooresville, N. C., was shot and fatally wounded by an unknown negro, while attempting to arrest Connor, a notorious colored man, near the colored camp meeting grounds at Morris school house.

The National News says a suggestion that the British West Indies be ceded to the United States in part payment of Great Britain's war debt is being considered seriously on both sides of the Atlantic.

Secretary Baker has presented to Congress the War Department's program for military training. The bill provides a peace strength of 510,000 enlisted men and a war strength of 1,250,000. Its effect will be to give army training to all young men.

The former Chief of the Air Service testified before a Congressional Committee that no aircraft of the A. E. F. had been wantonly destroyed, but only worthless machines were burned.

The Senate has given to the foreign relations committee authority to bring out all the facts about Mexican outrages on Americans and their property and to find a remedy for same.

The High Cost of Living is occupying the front of the stage for the present as President Wilson has begun his probe into the cause of same. On August 3 the President appeared before Congress and addressed them on the subject. He says that no shortage in supplies is causing the present conditions but that they are created "artificially and deliberately" by "vicious practices." Some of the specific recommendations by the President were:

Licensing of all corporations engaged in interstate commerce, with specific regulations designed to secure competitive selling and prevent "unconscionable profits" in the method of marketing.

Extension of the food control act to peace times and the application of its provisions against hoarding to fuel, clothing and other necessities of life as well as food.

(Continued on page 10)

Home Circle

RESTFUL TASKS.

At least a few of the sanitariums and institutions highly advertised as "perfect rest cures" for women all over the country would have to curtail their business, if only women could be induced to save a part of each day for restful tasks. It is the popular opinion that rest consists always and only of inactivity, but there are delightful tasks that do more than absolute cessation from work to refresh tired body and mind.

It is the business of every woman to set aside such tasks as her recreation, and not to whip her tired body to do hated work, no matter how necessary. When nature runs up the danger signal of weariness, irritability, depression and lack of interest in necessary duties, nine out of every ten women immediately think it their duty to conquer that feeling by undertaking some big task, usually a task that they despise in days when they feel normal. One woman in our neighborhood, whenever she feels below par, gets at a certain cluttered closet, where her husband and children generously cast their belongings regardless of order. The result is there is no living with her that day and for several days thereafter. "But I simply will not humor myself because I feel tired or depressed," she says virtuously. "I don't go to pieces as other women do. I work it off." And in working it off she destroys her own comfort and the happiness of her family for several days.

Fine Cooking Her Recreation.

In direct contrast is another neighbor drives off the blues or physical troubles by indulging in the baking of toothsome cakes or crisp cookies. She does not have the chance to indulge often in rich foods, because her children are small and she doesn't believe in anything but simple foods for all of them; but once in a while, when depressed or irritable or discouraged, she does indulge her passion for fine cooking. To some women it might be a hated task to turn out an elaborate and delicious cake, but to her it is a tonic, and she comes through her troubles serenely. One fine cake a month or a batch of frosted cookies will not ruin the stomachs of a healthy family, so no harm is done, and a great deal of good.

Some find in a long white seam rest and tranquility, while others enjoy knitting or embroidery. One woman who spends her days teaching music has discovered that cooking rests her when she is tired, while another who must do the family cooking three times a day turns to letter writing for rest and recreation. She thinks of the letters as she works, and when ready to "take her pen in hand" weaves into the missives all the quaint thoughts and homely news her little world contains, finding rest and comfort and amusement in sending them out and in reading the replies.

Making buttonholes is one of my most restful tasks, while a neighbor of mine shirks that particular bit of work until she can shirk no longer. A friend of mine likes nothing better than to tinker at a balky clock or sewing machine or anything that needs oiling or mending. A caller at a fashionable house was amazed when the little daughter of the hostess explained that her mother could not come in for a few minutes, because she was boiling the kitchen ware in a lye solution to remove the black that will accumulate in spite of all efforts. And she was still more amazed to find that the society lady found in that homely, dirty task rest and recreation when weary of the world.

Ride Your Hobby.

So whatever may be your work hobby don't be afraid to ride it when the dull, depressed moments come, as they will come to every one. Save up something that rests you and sit down even in the midst of a hundred more pressing tasks to enjoy the useless thing and get back to your normal state. Your family will profit by the indulgence, and when the days come that you need every bit of nerve force to carry you through some domestic emergency you will not have frittered away your surplus energy proving to yourself that

(Continued on Page 10)

Sunday School

By Rev. H. G. Hill, D.D.

CHRISTIAN MISSIONS.

Golden Text—Mark 16-15, "Go ye into all the world and preach the Gospel to every creature."

Acts 1:8; 14:8-20.

Aug. 17, 1919.

The effort to give the Gospel to the world commenced at Antioch, in Syria, under the power, leadership and guidance of the Holy Ghost. He assumed the position of the "Commander-in-Chief" of the forces for evangelizing mankind. He said to the eldership of the church at Antioch, "Separate me Barnabas and Saul unto the work whereunto I have called them." When the two men chosen entered upon their appointed mission we find that the Holy Ghost continually guided their steps, protected their lives, selected their fields of labor, and blest their efforts. Our lesson presents their experience at Lystra, a town in Asia-Minor, in the region of Lyconia. We may profitably consider the source of their power as well as the effects of its exercise.

I. *The Baptism of the Holy Ghost Gave Power.*

The Saviour had told them, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." The power shown by these evangelists verified this prediction and promise. He gave them power to understand the truth, to proclaim it clearly to Jew and Gentile, and to attest the Divine origin of their message by working miracles of healing. He aided them in making converts to Christ wherever they went by operating on the minds and hearts of their hearers, and persuading and enabling them to comply with the terms of salvation and to become Jesus' disciples. The Holy Ghost wrought in them by the Divine Word, faith, repentance and a willingness to obey the Gospel. The Holy Ghost, too, sustained these evangelists under the trials they encountered, delivered them from the dangers faced, and cooperated with them in all efforts to advance Christ's Kingdom. The same is true now. The Holy Ghost is still the Church's power for converting mankind. Not by human logic or eloquence, or wealth or combined effort, though they may be used, can Christians be made. "Paul may plant and Appolos water, but God must give the increase." Jehovah says the world is to be won "Not by might or power but by My Spirit saith the Lord of hosts."

II. *The Cripple at Lystra Healed.*

He heard Paul speak. Paul fixed his eyes on him and perceived that he had faith to be healed. The evangelist "said with a loud voice, stand upright on thy feet." "And he leaped up and walked." He had been a cripple from birth and had never walked. The effect of the command was immediate. No remedies were used, and no gradual process of improvement was witnessed. The cure was prompt and complete. He not only could stand and walk but leaped. He had bestowed upon him a power that he never possessed or exercised. It was manifest that Divine power had wrought the change. It could not be denied, that the power of God had wrought the miracle. The mistake made by the people was in imputing this power to Paul and Barnabas. They affirm "The Gods have come down to us in the likeness of men." They apply to them the names of their heathen deities. They call "Barnabas Jupiter and Paul Mercurius because he was the chief speaker." They attempt to render them Divine worship by offering sacrifice to them. Paul and Barnabas reject the honors tendered, and running in among them declare that "They are men of like passions with themselves."

III. *The Evangelists Proclaim Some Important Truths.*

They affirm that men shall not be worshipped as Gods. They assert that idols are false, vain and profitless. They

point them to the living God, who made heaven and earth and the sea and all things that are therein. They declare that in time past God suffered all nations to walk in their own ways, without any direct Divine revelation. Elsewhere in the Scriptures we are told that He did this because of their sinfulness. They did not like to retain God in their knowledge, and Jehovah permitted them to walk in their own ways, that they might realize the bitterness of sin, the helplessness of the sinner and their need of a Divine salvation. Yet the Lord "did not leave Himself without witness in that He did good, and gave us rain from heaven and fruitful lessons, filling our hearts with food and gladness."

IV. *The Fickleness of Human Favor.*

On account of the miracle of healing wrought on the cripple, the people of Lystra were disposed to pay homage to Paul and Barnabas and even to give them Divine honors. But their favor did not abide. Certain hostile Jews from Antioch and Iconium, where Paul and Barnabas had been preaching, came to Lystra. They persuaded the people and "they stoned Paul and drew him out of the city supposing that he was dead. One day they were disposed to acclaim them deities to be worshipped, and a few days later they attempted to put Paul, the miraculous healer, to a cruel and shameful death. Man being in honor often does not long thus abide with his fellows. Some of the multitude that greeted Jesus with "Hosanna to the Son of David" a few days later cried, "Crucify Him."

News of the Week.

(Continued from page 9)

A penalty in the food control act for profiteering.

A law regulating cold storage, limiting the time during which goods may be held, prescribing a method of disposing of them if held beyond the permitted period and requiring that when released goods bear the date of storage.

Laws requiring that goods released from storage for interstate commerce bear the selling prices at which they went into storage and requiring that all goods destined for interstate commerce bear the prices at which they left the hands of the producer.

Enactment of the pending bill for the control of security issues.

Additional appropriations for government agencies which can supply the public with full information as to prices at which retailers buy.

Early ratification of the peace treaty so that the "free processes of supply and demand" can operate.

The entire Secret Service of the United States has been put on the trail of the "food gougers," the people or corporations that are hoarding food.

Professor Ernest Haeckel, professor of zoology at the University of Jena, and famous throughout the world for his research work supporting the theory of evolution, died on August 9.

The Kenilworth Army Hospital, Asheville, N. C., has been ordered vacated by September 1, by order of Surgeon General Gorgas.

Restful Tasks.

(Continued from Page 9)

you can conquer the blues by doing some task that you hate. You may indeed sin against a tired body and frazzled nerves in that foolish fashion, but some day you will have to pay the bill. Dame Nature makes no discount for foolishness of that kind, and when she does undertake to collect what is due her she does it with compound interest, as many women have found to their sorrow. Better pamper yourself by indulging in the thing you enjoy, and in the end you will rise up to call yourself blessed, as well as hear that glorious word from your husband and children and friends; for a far pleasanter companion than a nerve-racked woman is a serene, happy, well poised wife, mother, sister, daughter and friend. —Hilda Richmond, in Continent.

Christian Endeavor

By Rev. S. H. Hay.

- M., Aug. 18—National Pride: John 8:33-34.
- T., Aug. 19—Pride of Power: Exod. 5:1-13.
- W., Aug. 20—Spiritual Pride: Rev. 3:14-22.
- T., Aug. 21—Knowledge Makes Proud: I Cor. 8:1-13.
- F., Aug. 22—A Cure for Pride: Phil. 2:1-5.
- S., Aug. 23—The End of Pride: Rev. 18:7-20-24.

* * *

Topic for Sunday, Aug. 24—The Folly of Pride—Prov. 16:1-19.

* * *

Nothing is more foolish than pride. It makes us the laughing stock of the universe. It lacks all sense of proportion, thinking itself great when it is small. It deceives one into the ludicrous attitude of the poor little fly of Aesop's fable, which sat on the axle-tree of the chariot and exulted, saying, "What a dust I am raising!" That poor little fly has made us smile for many generations. And pride causes us to make just such a spectacle of ourselves.

* * *

Illustrating further the folly of pride—it is said that there was once a frog in the rushes of a meadow where a great bull was grazing. The frog noted the size of the magnificent animal, and began to inflate himself with air in the attempt to become as large as he. It was a proud and foolish effort, and directly the poor creature burst—and that was the end. The only thing left of him was a history for generations to laugh at.

* * *

Pride is foolish because it is sin. Sin is always folly. No folly was ever so tragic as Adam's sin. It ruined everything for him and his posterity. When he afterwards reflected on his sin, no doubt he was pained not only because of his guilt but because he had played the fool. Few things so make our ears burn as the sense of having played the fool. And sin is still folly, as it was in Adam's day. It carries always a germ of destruction. But pride carries this germ in more deadly form than most sins do, and it is a crowning folly.

* * *

Pride is folly because God is against the proud. He sets Himself to bring the proud to nought. He hates a high look. Our Bible lesson says, Every one that is proud in heart is an abomination to Jehovah: though hand join in hand, he shall not be unpunished. For a young person setting out upon a career, the greatest misfortune is to get at cross purposes with God, and the greatest asset is to have God on one's side. David climbed up from the sheepfold to greatness. And the explanation is not far to seek. Over and over we are told that the Lord was with him. Obstacles melted before him. On the other hand Balaam had God against him. Angels stood in the way to defeat him, and all that he tried to do God subverted. So God is determined to defeat our lives also and bring us low if we are proud.

* * *

Quoted illustrations:

- (1) The chimney overlooks all the rest of the house; is it not for all that the basest part of the building?—Bishop Hall.
- (2) It is with men as with wheat; the light heads are erect even in the presence of Omnipotence, but the full heads bow in reverence before Him.—Joseph Cook.

* * *

Name the things of which we sometimes become sinfully proud.

Give four advantages of sincere humility.

Tell first how we know pride is a sin, then tell why it is a sin.

Prayer is not an accidental expression that comes suddenly to the mind; it is the soul's recognition of its need.—Statham.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING AUG. 17, 1919:
SPIRITUAL PAUPERISM—Luke 12:13-21.

The request of "one out of the multitude" was perfectly natural: in fact it was just and inevitable; only it should have been addressed to a civil magistrate. The following remarks (verses 15-21) were suggested, not by this request, but by the conduct of the withholding "brother." Regardless of unjust laws of primogeniture, this man was entitled to his part of the inheritance, and it was not wrong for him to seek to secure his rights. Nevertheless the request of this man out of the multitude suggested to our Lord the sordid avarice of men which induced them to act on the principle that a man's life does consist of the things which he possesses. This theory is and has ever been widely held. It has led to crime, it has been the root of selfishness, and the mainspring of untold misery. It has for centuries controlled the dealings of nation with nation, has caused thousands of wars, and the expenditure of millions of lives and billions of treasure.

It is a falsehood which has a million lives, and men will read this passage from the lips of Jesus, they will take part in the most solemn acts of worship, and then go right on acting as if God had never said: "Thou fool;" as if Jesus had never rebuked and condemned this base and bloody principle.

Jesus does not rebuke the holding in possession of private property. What he does do is to rebuke and condemn both those who would dispossess others who rightfully hold property, and those who withhold from others what is justly due to them. Also he scathingly rebukes the holding of property as if material riches could and should satisfy the cravings of man's soul. "So is he that layeth up treasure for himself and is not rich toward God."

There are then two kinds of riches. The "riches toward God" are the truest, highest, most satisfying riches; the material riches are not an end in themselves, but a means only.

Perhaps, after all, the difficulty is to get men to see and to realize the reality and the value of the "riches toward God." "The jingle of the guinea helps the hurt that honor feels." Honor like religion is immaterial—one cannot see it, handle it, hear it. The necessities of the soul are not so evident as the necessities of the body. Hence many who are rich in lands and gold and goods, are poor in all the wealth of the soul. Many who are poor in gold are rich toward God.

Avarice debases everything it touches. It transmutes the noble sentiment of patriotism into a mere instrument of making money. It turns church fellowship into an instrument of gain. It introduces the canker of rust and decay into the vital places of the heart and life.

Every man may be rich toward God. Spiritual pauperism is self-imposed. The gospel spells disillusionment from the fallacies of avarice, freedom from the virus of vital decay. It proffers a wisdom that will cure the insanity of the gold fever. It offers a riches which rust cannot destroy, or the moth consume; which is currant in earth and heaven. Jesus is the teacher of a divine economy which makes gold a blessing to the world, and which reveals a riches paramount: a riches free to every believer, blessing him that possesses it, and those that possess it not. To be rich toward God is the goal of Christ's labor and passion for man: a permanent and indestructible blessing to us.

God is our Father; He will do us all that good to which we are created and designed by His grace; and, because He is almighty, He is able to perform it all; and, therefore, we may safely believe in Him and rely upon Him.—Jeremy Taylor.

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections—August is not assigned to any one of our Church causes, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian, or congregational home missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery.

PERSONAL.

Rev. Daniel A. McNeill, recently at Camp Funston as chaplain, may be addressed during August at Raeford, N. C.

Mr. and Mrs. J. M. Wilson, of Hangshow, China, have arrived in Louisville, Ky., on their first furlough since going to the foreign field. They were accompanied by Dan Blain, son of Rev. and Mrs. J. Mercer Blain, of Hangchow, who will continue his studies in this country this fall at Washington and Lee University.

We have received a very attractive "souvenir" of Lees-McRate Institute, Banner Elk, N. C., which shows pictorially what this school in the mountains of North Carolina is accomplishing and from what it has grown. There is possibly no more important factor in the developing of our great country than Christian schools like this one, and they should have the support and prayers of our people.

SOUTH CAROLINA.

Enoree Presbytery will meet in Greer, S. C., September 30, 1919, at 7:30 p. m. E. P. Davis, S. C.

Hartsville—Sunday, July 27, Rev. Mr. McAlphine, from Georgia, filled this pulpit and preached two able sermons. Sunday, August 3, Rev. Mr. Young, of Camp Wadsworth, at Spartanburg, S. C., filled this pulpit. He preached two excellent sermons to large and appreciative audiences. James W. Knox, Cor.

York—A warm welcome was extended the members of the congregation who have returned from the world war at a special service held in their honor at the First Presbyterian Church Sunday evening, July 27. The Rev. E. E. Gillespie, D.D., presided and after telling the soldiers, who occupied seats on the rostrum, of the gratification felt by all over their return called on them to narrate their experiences or discuss topics pertaining to the war. In response to this request talks were made by Col. W. W. Lewis, Capt. G. C. McCelvey, Capt. P. W. Hunter, J. G. Lawton, Perry Ashe and Capt. B. J. White, the latter of Rock Hill. The service was held on the church lawn and was attended by a large congregation.

Florence—The work here has been going forward steadily and with many elements of encouragement. Twenty members have been received during the past six weeks. Since April 1 there have been thirty-two (32) additions to this church, twelve (12) on profession and twenty (20) by letter.

In spite of the extreme heat the congregations have continued large, the church being filled at morning service, with a surprisingly good attendance also at night, as well as at the mid-week prayer meeting.

Our pastor, Dr. H. Tucker Graham, and his family are spending their vacation in Virginia, but all the regular services will be maintained in his absence. With generous thought for his comfort the officers of this church have made an increase in our pastor's salary twice during the current year. B.

Antioch—Rev. J. F. Matheson, of Union, lately (August 3-8) assisted Rev. C. O'N. Martindale in a series of gospel meetings at Antioch Church, preaching the gospel with great earnestness, simplicity, and power, five being added to

the membership. Mr. Matheson's winsome personality and consecrated air greatly impressed all who came in contact with him. There was a good degree of interest, the night services being attended by a crowd of people.

Reidville and Nazareth—The pastor, Rev. C. O. N. Martindale, was aided in a delightful series of evangelistic meetings, conducted by Rev. Geo. F. Robertson, D.D., of Pineville, N. C., July 20-26, at Reidville, and July 27-August 1 at Nazareth Church. Dr. Robertson's sermons were quite instructive and inspiring, and greatly enjoyed. Among the subjects treated were "Prophecy," "The Kingdom," "The Mystery," "The Signs of the Times," "The Devil," "The First and Second Comings of Christ," "The Child in the Midst," "Assurance of Salvation," "The Judgment." Prior to these services the pastor preached a week on Mrs. B. M. Anderson's lawn. As results of the efforts put forth by preachers and people, thirteen were received into the church at Reidville and eight into Nazareth church, while four went to the Baptist church. Notwithstanding occasional rains, the attendance was quite large and the interest good. Dr. Robertson's genial manners and solemn urgencies won many hearts. He is a firm preacher and deserves a good audience. To God be all the praise!

Monaghan Mill is a new work, and a new church building was completed in December, 1918, our membership then being only fourteen. At a recent revival service we had twenty-two additions, and at a formal opening of the church, March 2, we received nine members, six on profession of faith. The revival services were conducted by Rev. P. D. Patrick, of Menlo, Ga., and his earnest Gospel messages have been a blessing to us all. Our present membership is forty-eight, having received, since February, thirty-one members into our church. We have a splendid and wide awake missionary society. Our Sunday school for the present church year will average eighty or eighty-five, and we feel proud of the compliments which come from so many sections about our children singing so well. Mr. G. M. Davis is superintendent, and Mr. J. W. Glenn, secretary-treasurer. We are very ably assisted by several members of the Second Presbyterian church, of Greenville. We expect to start a Christian Endeavor here next week. This church, located at Monaghan Mill, is a kind of mission station for the churches of Greenville. These churches have donated \$1,000 on our building and also helped to support the pastor. Our entire indebtedness will not exceed \$325.

J. P. Brown, Pastor, in Christian Observer.

NORTH CAROLINA.

Caldwell Reunion—The annual reunion of the Caldwells will be held this year at Sugar Creek Church on Tuesday, September 2. All the Caldwells and all the connection are expected to come with basket for picnic dinner.

C. H. Caldwell.

Reedy Creek Church—The services conducted in this church by Rev. E. C. Bailey, of Edgefield, are well attended with great interest. Already a dozen young ladies and young men have professed faith in Christ. Services close Sunday night.

Barbecue—A meeting of five days was closed in this church Friday, August 8. Rev. R. A. McLeod, of Hope Mills, did the preaching, assisted in the services by the pastor, Rev. J. A. Caligan. Mr. McLeod preached the pure Gospel in a most attractive and edifying way, and large congregations attended and listened with marked attention. While there were but four public professions of faith, there were more than eighty reconsecrations.

Broadway—On Sunday night, August 3, a revival meeting closed in this church. Rev. Donald McIver, of Burlington, did the preaching, assisted in the services by the pastor, Rev. J. A. Caligan. Mr. McIver presented the simple yet

wonderful truths of the Gospel in a most striking way. Every sermon was Scriptural, and large congregations, especially at the night services, listened with earnest attention. While there was but one profession of faith, there were more than one hundred reconsecrations. It was found on the last day of the meeting that every one present was a professing Christian.

Badin—This church is entitled to a place on the honor roll, having on last Sunday increased the pastor's salary 20 per cent. This is very commendable, since we shall have a new church to build and incur heavy expense this year. The pastor, Rev. T. G. Tate, is spending a two weeks' vacation at Montreat and Old Fort, N. C. We are very anxious to commence the building of the church, and plans are being laid to start in the early fall. This church is located in the new and thriving town of Badin, the home of the Tallasee Power Company.

Hopewell—A series of meetings will begin at this church on Friday, August 22, 9 o'clock p. m. Rev. Samuel W. Moore, Bluefield, W. Va., will be present to assist the pastor for three or four days. Then Rev. Jno. H. Grey, of Bedford City, Va., is to come and the meeting will continue through the fifth Sabbath, the 31st, which is to be "Communion Day."

Tuesday, August 26, is to be observed as "Home-coming Day," and the people and pastor expect to welcome many friends, and they extend a hearty invitation to all or any of these services.

Orange Presbytery—At the request of the pastor of the North Wilkesboro church, and of his people, and of some of the brethren of Presbytery, I hereby change the time of the meeting of the Presbytery of Orange from September 9 to September 16, 1919, at 8 o'clock p. m. Done in accordance with Book of Church Order, paragraphs 55 and 79.

E. R. Leyburne, Moderator.

Therefore Orange Presbytery will meet in the North Wilkesboro Presbyterian Church on Tuesday, September 16, 1919, at 8 o'clock p. m.

D. I. Craig, Stated Clerk.

First Church, Hickory—A special meeting of Concord Presbytery was ordered to convene in this church on Saturday, August 9, at noon, for the purpose of receiving the Rev. E. M. Craig, D.D., into the Presbytery and ordering his installation as pastor of this church.

The installation of the Rev. E. M. Craig, D.D., as pastor of this church took place on Sunday morning, August 10, the service being in charge of a commission of ministers appointed by Presbytery. Both morning and evening services were conducted by the visiting ministers.

Montreat—A service more impressive has not been held at Montreat during its entire history than was the one in memory of Rev. J. Wilbur Chapman, D.D., who for four seasons, 1914, 1915, 1916 and 1917, was in charge of the evangelistic period of the Montreat Summer Conference. A more popular speaker has not been heard at Montreat than Dr. Chapman, nor one who was more greatly loved by the scores and hundreds of people who heard him gladly each year. In speaking of this fact at the memorial service, Rev. Walter L. Lingle, D.D., of Richmond, Va., chairman of the program committee of the Montreat Conferences and who presided at this service, said that the secret of the popularity of Dr. Chapman at Montreat was the fact that Dr. Chapman loved Montreat and the people gathered here to hear him loved Dr. Chapman.

The principal speaker at this service was Rev. Ford C. Ottman, D.D., of New York, an intimate friend of Dr. Chapman for a number of years and the one whom Mrs. Chapman has requested to write the life of her husband. Dr. Ottman gave an interesting sketch of the life of Dr. Chapman, speaking especially of his life and work as pastor and evangelist, and dwelling with emphasis upon the fact that the secret of the great influence and power of his ministry was found in the deep spirituality and consecration of the

man and the oneness of his desire and effort to be used of God in winning many others to Him.

In the year 1915 Dr. and Mrs. Chapman erected a beautiful home at Montreat and occupied it in the summer of the two years following. An outstanding feature of the memorial service to Dr. Chapman was the presentation of the Chapman home to the Mountain Retreat Association, Dr. Ottman making the presentation, at the request of Mrs. Chapman. The home is a gift from Mrs. Chapman as a memorial to her husband and it is to be used for the free entertainment of ministers and their wives during the Montreat conference season each year. Responding to Dr. Ottman's words of presentation, Rev. R. C. Anderson, president of the Mountain Retreat Association, accepted the Chapman home for the association, Dr. Lingle for the program committee and Rev. A. M. Fraser, D.D., of Staunton, Va., Moderator of the General Assembly of 1919, for the Southern Presbyterian Church. All of these paid high tribute to the life and work of Dr. Chapman and of the love of Southern Presbyterians for him, and expressed deep appreciation to Mrs. Chapman for this memorial gift to him at Montreat. Mrs. Chapman and son, Alexander Hamilton Chapman, were present at the memorial service.

The principal musical selections at the memorial service were the hymns "Ivory Palaces" and "One Day." The first of these was written at Montreat by Henry Barraclough, following a sermon by Dr. Chapman. It was sung by Mrs. A. R. Bauman, of Montreat, as a solo, at this service. Dr. Chapman wrote the hymn "One Day" and it has been used frequently in his evangelistic meetings.

Rev. H. G. Hill, D.D., of Maxton, N. C., and Rev. Alexander Sprunt, D.D., of Charleston, S. C., led the opening and the closing prayer, respectively, at this memorial service.

Mamie Bays.

Synodical Home Missions—Receipts for July, 1919: Albemarle Presbytery: Howard Mem., \$46.75; Howard Mem., Alb. Supt., \$25.00; Warrenton, \$13.50—total, \$85.25.

Concord Presbytery: Back Creek, \$12.86; Barium Springs, \$25.00; Bayless Mem., \$3.00; Cannonville, \$10.00; Davidson College, \$65.00; Davidson College W. M. Soc., Alb. Supt., \$5.00; Gilwood, \$10.00; Hickory, \$20.00; Marion (Rev. C. C. B.), \$12.80; Marion, L. M. Soc., Alb. Supt., \$2.00; Mocksville W. M. Soc., \$10.00; Mooresville First, \$82.72; Mooresville First S. S., \$8.03; McKinnon S. S., \$6.00; Newton (Rev. L. Gill), \$167.00; Poplar Tent, \$6.40; Prospect, \$6.00; Rocky River A. P. Miss. Soc., \$2.50; Salisbury First, \$50.00; Statesville First, \$100.00; Tabir, \$1.00; Third Creek, \$10.00; Thyatira, \$23.50; Thyatira L. M. Soc., \$1.75; Mocksville, \$32.48—total, \$673.04.

Fayetteville Presbytery: Antioch (S. S. \$5.00), (W. Aux. Alb. Supt., \$5.00), \$61.00; Buie's Creek, \$10.00; Centre, \$27.59; Ch. of Cov. W. Aux., \$3.35; Culdee (Rev. O. G. J.), \$29.92; Dunn, \$25.00; Elise, \$2.75; Fayetteville First, \$150.00; Iona, \$15.00; Laurell Hill, \$40.00; Leaflet, \$2.35; Maxton, \$46.18; Maxton L. Austin Miss. Soc. Alb. Supt., \$2.25; Milton, \$14.49; Montpelier (A. W. C.), \$163.16; Oakland (Rev. O. G. J.), \$53.08; Oak Grove, \$8.93; Philippi, \$2.25; Pittsboro, \$5.00; Pocket, \$3.00; Red Springs, \$56.00; Red Springs L. M. S., \$9.15; Rex, \$5.00; Rock Branch, \$5.20; Sandy Grove, \$8.90; Sanford, \$29.38; St. Andrews, \$11.35; St. Paul's, \$56.00; St. Paul's W. Aux. Alb. Supt., \$6.00—total, \$852.29.

Kings Mountain Presbytery: Brittan (Rev. Wm. B.), \$70.65; Gastonia First, \$102.52; Lincolnton, \$50.00; Rutherfordton L. Soc., \$4.80—total, \$227.97.

Mecklenburg Presbytery: Albemarle (Rev. Wm. B.), \$187.13; Knox, \$12.27; Philadelphia (Rev. Wm. B.), \$176.09; Steele Creek, \$50.00; Troy, \$4.27; Westminster, \$25.00—total, \$454.76.

Orange Presbytery: Bethesda, \$1.89; Buffalo, \$40.00; Burlington, \$7.00; Ebenezer, \$6.00; Efland, \$1.00; Elmira, \$3.00; Gilead, \$5.00; Glade Valley, \$3.55; Glenwood, \$3.75; Greensboro First, \$75.17; Jefferson, \$6.00; Mebane,

\$6.84; Obids, \$6.00; Piedmont, \$3.00; Riedsville, \$48.00; Shiloh, \$2.00; Westminster, \$31.00—total, \$249.20.

Wilmington Presbytery: Ch. of Cov. W. Aux., \$35.00; Ch. of Cov. W. Aux. Alb. Supt., \$5.00; Clarkton, \$28.00; Clarkton S. S., \$18.80; Mt. Olive, \$50.00; St. Andrew's, \$77.82; Wilmington First, \$50.00—total, \$264.62.

Total for July, \$2,807.13; previously reported, \$18,008.14; total Synod to July 31, \$20,815.27. A. W. C.

Charlotte—The pulpit of the Second Church was occupied on last Sabbath by Rev. J. Ernest Thacker, D.D. Dr. Thacker is always a welcome visitor in this city and he was heard yesterday with great pleasure at both the morning and evening service.

The rally meeting of the Young People's Society of Mecklenburg Presbyterial will meet at Providence Church August 26. All societies of Mecklenburg county are urged to attend the meeting en masse and bring picnic dinners. Each society will elect a delegate to make a narrative report from his society. The meeting will open at 10:30 a. m.

J. W. Orr, Chmn. of Y. P. Work.
Louise Parks, Sec'y. of Y. P. Work.

Wilmington—The Wilmington Star has the following to say concerning Mr. James Sprunt's very generous gift of \$20,000 to the Church of the Covenant for the erection of a manse:

"The gift of Dr. Sprunt will make possible the erection of a parsonage that will compare favorably with the church structure that was erected at a large expense and which itself compares with churches of larger cities of the South from a standpoint of architecture and furnishings."

First Church, Charlotte—On July 13 this church in a "hilarious" manner raised a debt of \$11,000 that has been upon the church for ten years or more. The pastor preached upon the "Building of the Tabernacle," referring to the debt; the chairman of the board of deacons, Mr. Jesse Oldham, gave the items for which the debt was contracted, and, in about ten minutes, over the amount asked for was gladly given. This was done with a third of the congregation away for the summer. Twenty-seven members have been received into the church the last quarter, twelve of them on profession of faith in Christ.

On last Sabbath the pulpit was occupied by Rev. Geo. Bitzer, of Valdosta, Ga., who preached in the absence of the pastor, Dr. Johnson.

Davidson—Rev. C. E. Ervin, who for a part of the summer has been the supply at Brawley's School House, a preaching point east of Mooresville, will take work with the Home Mission Committee of Concord Presbytery in the early fall. He will visit among other fields at an early date a Lenoir group and the Coolemeec section. This week he is holding a protracted meeting at Brawley's. Davidson regrets the loss of him and family.

An inviting field for a minister without charge will soon be vacant in this immediate section, the Bethel-Cornelius group of Presbyterian churches. Mr. R. C. Clontz, ex-'21, now a student at Columbia Seminary, is supplying these churches during his vacation and working with great acceptability to the congregations. He returns to Columbia about the middle of September. He has just closed a most successful meeting at Bethel in which there were some thirty-three professions, twenty-six of whom united with the church last Sunday and others will unite before the communion service on the third Sunday. A similar series of services will begin at Cornelius about the 20th inst.

This group of churches, Bethel, with a membership of 175, and Cornelius, with a membership of about fifty, with a comfortable manse at Cornelius, and in their proximity to Davidson College and the presence at Cornelius of a public high school of A grade, is a very inviting one for a minister wishing a pastorate of promise to get in correspondence with.

(Continued on Page 16)

OF MORE VALUE THAN MONEY

The Story of Another Praying Woman

In another State a great campaign for a College was on. A worker went one day to see an old lady, whose broken body spent its days in a wheel chair. Her mind and soul were as fresh as in the morning of youth. The following conversation took place:

"Mrs. Mason, I have come to get your subscription to the endowment for our College."

"Why, God bless you, my boy, you know I couldn't give a dollar if it would save the College."

"I know that, and I came to ask you for something worth more than money."

"What is that—to pray?"

"Yes, I came to ask you to promise to pray every day for the campaign until it closes."

"Certainly I will, and if you will kneel here I will begin now."

She laid her hand on his head and talked to God about him and the College and the people of the State and the students and then fervently asked that success might be won. She kept her promise and all during those days of strenuous work she was praying. Victory was won with a fine margin. Many had given their thousands. Everybody was joyful. The Board of Trustees met to pass resolutions of thanks, etc., but in that humble home a broken body had given more than many who measured theirs by money.

There are hundreds of Presbyterians in North Carolina unable to give much money, but they can do more. They can pray for the success of the Million Dollar Campaign for our schools and colleges. Will you join the host now praying?

AIMS

1. To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
2. To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
3. To reach the minimum goal of One Million Dollars within the time limits.

PRAY

1. That God may be honored in all the methods, efforts and spirit of the Campaign.
2. That the money secured may be so given as to bless the givers as well as the colleges.
3. That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
4. That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
5. That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

Philadelphia Church—The following is the program of the Mecklenburg Christian Endeavor Union picnic and conference to be held Saturday, August 16, beginning at 3 p. m. and closing at 9 p. m.:

Hymn, prayer, Bible reading, roll call of societies, reading of minutes, address, Why Have a County Christian Endeavor Union, awarding efficiency chart, address on Efficiency Chart, address on Expert Endeavorers, address, The Tenth Legion, address, The Quiet Hour, treasurer's report, offering, Union Lookout Committee report, address, Home and Foreign Missions for the Individual Society, address, The International C. E. Convention at Buffalo, question box, address, How the Society May Help Its Pastor and How the Pastor May Help the Society, announcements, adjourn, 5:30 to 7:30 p. m., supper on the grounds, picnic and games.

7:30 to 9 p. m., conferences for officers, prayermeeting or Program Committee, Lookout Committee, Missionary Committee, Social Committee, Intermediates, Juniors and General. Five-minute talks will be given on appropriate subjects in each of the separate conferences, which will be held simultaneously in different portions or rooms of the church and full discussion of each subject will be invited by those present.

The meeting will close with a consecration service, which it is expected will be most impressive, as it will be in charge of an experienced Endeavorer.

All those attending should provide themselves with means for taking notes on the talks and discussions, as these will be found quite helpful.

Present indications from reports sent to the officers are that several hundred persons will attend this meeting, many of them coming twenty-five miles in autos.

G. M. Beaty.

ALABAMA.

Tuscaloosa, First Church—Chas. M. Boyd, pastor. The following additional elders and deacons have recently been ordained and installed: Elders—Judge A. S. Van de Graaf, President George H. Denny, Editor James H. Nunnelee, and Messrs. George B. Davidson and Charles B. Verner. Deacons—Messrs. J. S. Free, F. J. Stevens, F. A. De Vere, H. L. Bateman and J. A. Savage.

Carrollton—Rev. Chas. H. Nabers, pastor of the Carrollton Presbyterian Church, held a very successful meeting the last week of July in the Hargrove Methodist Church. During his absence, the Carrollton congregation purchased and paid for a Cable piano for our church. Carrollton lost an elder by removal this past month when Prof. W. R. Osborn moved to Tuscaloosa to become superintendent of the farm and professor of Scientific Agriculture at Stillman Institute. Although there have been no special services within the past 18 months, the Carrollton congregation is growing steadily.

Reform—Rev. Chas. H. Nabers, of Carrollton, conducted a revival at this church during the first week of August. The interest and the attendance grew each day, and the church was crowded at each service in spite of the intense heat. Mr. Nabers preached very practical sermons and stressed duties to the church, to the town, and to the home. Seven new members, including the heads of two substantial families, were received into the church upon profession of faith. Despite heavy losses during the year by both death and removal, this congregation is in much better shape in every way than at any other time in its history.

OKLAHOMA.

The Presbytery of Mangum will meet in the Central Presbyterian Church, Shawnee, Okla., September 16, 1919, at 8 p. m.
J. W. Moseley, Jr., S. C.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

COLORED WOMAN'S CONFERENCE AT TUSCALOOSA, ALA., SEPTEMBER 20-27.

The above is the final and decisive date for this Conference. Please notice it and advertise it.

The Conference will have the best program it has yet enjoyed, and all indications point to a record-breaking attendance. The board for the period will be six dollars. Each delegate should have several dollars for incidentals. This amount, added to the railroad fare, will give the cost of sending delegates.

We strongly advise permitting the delegates to pay as much of their own expenses as possible. Every one should be present by Saturday night, and be prepared to remain until the following Saturday.

We earnestly hope that every colored minister's wife will be sent to the Conference. Will you not see that this is done in your Presbytery?

For further information, address the Woman's Auxiliary, Delmar Building, St. Louis, Mo.

ATTENTION, PRESBYTERIAL RECORDING SECRETARIES.

Although it is nearly the first of September, which marks nearly the close of the first half of the church year, there are still nine Presbyterial secretaries who have not sent us the list of their officers for this year.

This means there are nine Presbyterials whose officers we do not know, to say nothing of the officers in the local societies in these Presbyterials.

Information is going out all the time for the help of Presbyterial and local officers, and if your list has not yet been received at this office, your Presbyterial is failing to receive the help which should come to them.

We have written repeatedly for this information, and can do nothing more.

Are you willing that your delay should hamper the efficiency of your whole Presbyterial?

Please send the names at once to the Woman's Auxiliary, 520 Delmar Bldg., St. Louis, Mo.

MISSOURI.

The Presbytery of St. Louis will meet in O'Fallon, Mo. on the 16th day of September, at 8 p. m.

Walter M. Langtry, S. C.

VIRGINIA.

The Presbytery of Winchester will meet in the Presbyterian Church at Berkeley Springs, W. Va., on Tuesday, September 2, 1919, at 8 o'clock p. m.

Jos. A. McMurray, Stated Clerk.

Waynesboro—This place has recently enjoyed a four weeks' tent meeting with the preaching done by Rev. Gypsy Smith, Jr. The preaching was scriptural and with power and many professing Christians were constrained to rededicate their lives to God, and a number professed their faith for the first time. There were fourteen additions to the Presbyterian Church as a result of the meeting.

The Moderator of the Synod of Virginia, Dr. E. W. McCorkle, has appointed the following committee to prepare a memorial of the Rev. V. H. Starbuck, Marshall, Va.: Rev. A. R. Bird, Rev. J. Royall Cooke, Rev. L. F. Harper, Rev. W. C. White, with Ruling Elders C. E. P. Janney and J. A. Alexander. By the rule of the Synod, these memorials are limited to one page of the printed minutes.

James P. Smith, Stated Clerk.



Story and Incident



Calling a Junior Superintendent.

Mary Sherburne Warren, in The Continent.

"I WAS so relieved when I heard you had taken the junior de—"

"But I have not taken the junior department and I shall not take the junior department." Miss Phoebe Barnes arranged the sixth grade arithmetic papers with precision as she spoke. "It is true Mr. Taylor is coming to the house tonight to 'talk it over.' I shall repeat what I said last Sunday, 'I absolutely refuse to consider it.'"

"Yes," smiled Edith Howe, "but when Mr. Taylor bids you farewell this evening he will thank you graciously for accepting the superintendency of the junior department of the Bethany Sunday school. Mr. Taylor hasn't built up three Sunday schools to a startling grade of efficiency without knowing what he wants and how to get it. So I congratulate our juniors in advance."

"But he cannot persuade me against my will," Phoebe defended herself. "I have an answer for every argument he can present."

"No. 1. Mr. Taylor: 'There are several women in this church whom we could "try out" in our junior department, but I cannot let forty children suffer during the unsatisfactory process. I know you can conduct this department successfully. Having taught the sixth grade for—er—several years you understand children of junior age. Many of the principles of teaching apply both to public and to Sunday school work.' Miss Barnes: 'I admit I understand the sixth grade for I have made a business of teaching for—er—several years. I work diligently from Monday morning to

the following week. Sunday is my one day of rest. I attend church and an adult class in Sunday school where problems that do not concern children are considered. Monday morning I return to my school room refreshed in body and mind and thoroughly convinced that teaching decimals is the most delightful work in the world.'

"No. 2. Mr. Taylor: 'But Miss Barnes, you would be required to do no actual teaching at present. The six teachers in the junior department are graduates of a training class while four of them hold diplomas from a summer school. As it happens, however, not one of the six possesses all the qualities of a successful junior superintendent—the power to command the love and respect of the children that will help them to listen quietly and thoughtfully to the teaching of the lesson, and executive ability to make the opening exercises interesting, instructive and progressive.' Miss Barnes: 'But teaching the lesson would be a simple process compared to planning such exercises. They would take more time than I can afford to give.'

"No. 3. Mr. Taylor: 'By planning your exercises a month in advance you would find the work less arduous than would appear at first.' Miss Barnes: 'But to plan and work out the most systematic program would take more hours and strength from my school work than it would be right for me to give. I only wish I did not feel it my duty to say no.' There, Edith, those are all the arguments I remember now.' They will be sufficient, I think, don't you?"

"For any man but Mr. Taylor," was the reply. "Well, good-by once more. I will send you some Jacksonville views next week. The very first Sunday after our return I will

(Continued on Page 20)

Appomattox and Farmville Churches, of which Rev. C. F. Rankin is the pastor, have recently enjoyed gracious revivals. In the former church Rev. F. W. Osborn did the preaching and as a visible result of his earnest Gospel messages there were twenty-three additions to the church. In the Farmville church Rev. Geo. W. Belk did the preaching with convincing and convicting power and the church and pastor were made happy over the reception of thirty-seven persons into the church as a result of the meeting.

EVANGELISTIC NOTES.

By Rev. R. F. Kirkpatrick, D. D.,
Chairman Sub-Committee on Evangelism.

The department of evangelism is pleased to announce to the Church that Rev. Coleman O. Groves, D.D., Kosciusko, Miss., has accepted its call to become a regional evangelist, and expects to enter upon his duties the first of October. Dr. Groves has not only been a very successful pastor in Kosciusko and at the Westminster Church in Memphis, but he has also found time to hold a great many evangelistic meetings with the most gratifying results. He has also had successful experience in evangelistic work, having served the Presbytery of Memphis as evangelist. The department feels that it is exceedingly fortunate in securing Dr. Groves' services, and commends him to the favorable consideration of the Church.

During the month of June Rev. Trigg A. M. Thomas, D.D., conducted a meeting of two weeks at the East Dallas Church, in which there were 70 recorded professions, 40 of whom united with the church. There were also seven additions by letter.

Dr. Frank E. Fincher, D.D., has just concluded a splendid campaign through points in West Texas, in the course of which there were 405 confessions, 104 of whom pledged membership to the Presbyterian Church. As some of the visible results of Dr. Fincher's work in this campaign, at one

point a good start for a \$15,000 church building was made and a committee set to work. Two other fields pledged to buy cars for their home mission pastors.

Rev. W. H. Miley, D.D., has recently concluded a meeting at Orange, Va., in which there were eleven professions of faith and seven promised to bring their church letters.

The department is busily engaged in perfecting plans for a church-wide campaign of evangelism to begin this fall. The various Presbyteries of our Church will be asked to approve this campaign and take the necessary steps to push it to a complete success.

Rev. J. McD. Lacy, fresh from overseas service as chaplain in the American expeditionary forces, has entered upon his work as one of the Assembly's regional evangelists, and is now engaged in a two months' campaign in East Alabama Presbytery.

THE COLUMBIA SEMINARY AND THE NEXT SESSION.

The Columbia Seminary opens on September 18, 1919. The prospects were never so bright for a full attendance of students in all the long and splendid history of the institution. Men of the choicest character have enrolled from every section of the church and from far more than the majority of the synods. All of the professors will be in their places ready for work, and in addition, the Rev. Dr. Mills, with Professor Fulbright, will give their special and valuable courses without interruption this year. The course in Rural Sociology has no parallel in the church. The buildings have all been worked over and will be found in perfect and beautiful condition. It is believed that no plant designed for theological-seminary work is more satisfactory and convenient in its classic beauty and historic associations. An attractive building has been purchased by the Seminary and will be converted into apartments for married students. Each apartment will be complete in itself and conveniently arranged for housekeeping by those who occupy it.

Marriages and Deaths

Marriages.

Smith-Ross — At the Presbyterian Church, Florence, S. C., by the Rev. H. Tucker Graham, D.D., on June 25, 1919, Mr. Theodore Z. Smith and Miss Thelma Ross, both of Florence. They will reside at St. Matthews, S. C.

Crowell-Commander—At the home of the bride's father, Mr. R. C. Commander, July 27, 1919, by the Rev. H. Tucker Graham, D.D., Mr. George Sims Crowell and Miss Barbara Mathilda Commander, both of Florence. They will reside at Bishopville, S. C.

Deaths.

Withers—Mrs. Lillian Withers died at the home of her daughter, Mrs. B. B. Holder, on July 10, and was a little past the 60th year of her age. On the following day, in the presence of a large concourse of sorrowing friends, she was laid to rest in the cemetery at Summer-ville. Her pastor, Rev. J. A. Caligan, assisted by Rev. Donald McIver, of Burlington, N. C., conducted the services.

Mrs. Withers was the widow of the late Mr. John A. Withers, and is survived by five children, two daughters, Mrs. B. B. Holder and Mrs. H. McD. Ray, and three sons, Mr. James A. Withers, of Harnett, and Messrs. Benjamin C. and Alister Withers, of Florida.

Mrs. Withers joined the church in early life, and at the time of her death was a member of Leaflet Presbyterian Church. She lived a devoted and beautiful Christian life, reared a family of honorable and useful children, and was noted for her thoughtful and inspiring service to her church and community.

"Blessed are the dead which die in the Lord from henceforth."

IN MEMORIAM.

Mrs. Euphrasia Hoole Dabbs.

Mrs. Euphrasia Hoole Dabbs died at the residence of her son, Mr. E. W. Dabbs, near Mayesville, S. C., on the fifteenth day of July, 1919, in her ninety-fourth year.

She was born May 20, 1826, in Darlington county.

Her father died a few months later, and her widowed mother, with some difficulty, reared and educated her five children. The two older ones were sent to college, and Mrs. Dabbs received a good education in the best schools of that day. Endowed with a strong natural intellect, wonderful energy, and a gift for controlling her pupils, she became a successful teacher.

From her earliest youth, she showed great decision of character, firmness of purpose, and integrity of principle.

To her many natural excellencies were added the refining and finishing touches of grace.

She joined the Presbyterian Church in Darlington and became a most active earnest, praying Christian. For eleven years a member of Wedgefield and twenty-five years of Salem Black River, she gave to her churches and to her pastors a loyal devotion, second only to her Savior.

She seemed to long after saving others and often sought out individuals and urged upon them the importance of making peace with God.

Her Savior was "not a mental concept," but a living reality—a personal Friend and Savior.

Her faith was always strong and clear—supporting her under the trials of poverty and widowhood.

Her generosity was overflowing all the time. According to her ability, and many times beyond it, she would share her blessings with others less fortunate.

Her humility was deep and unfeigned—her submission to the divine will was uncomplaining.

Her sense of justice was keen, and she was always brave in defending the right and fearless in denouncing the wrong.

April 2, 1862, she married J. Quincy Dabbs and was the mother of two sons. Her husband died in 1880; her second son in 1885; her aged mother in 1887; so that she was left alone with her oldest son, Eugene W., until he married, in 1893, Miss Maud McBride, a noble Christian lady. In their home, Mrs. Dabbs enjoyed "a green old age." Not a care—not an anxious thought. The grand-children grew up around her and her happiness was complete.

So the years rolled on and when a sec-

ond daughter-in-law came to offer loving service, she grew more and more peaceful. In the ministries of these dear daughters, Mrs. Dabbs seemed to be reaping the harvest of her own sowing—loving deeds done for others, without hope of reward.

Her heart went out in love to all the world. She said to her son, in her last illness, "Give my love to everybody. Love! Love! It is all I have to give. Do not make any fuss over me. I am just a poor sinner saved by Grace."

Such characters as hers are like beacon-lights along the shores of time. They teach the exceeding value of generosity, honesty and self-forgetting. They point upward to a world that is so far above this in all that is pure and beautiful and attractive.

(Miss) E. W. Bearley.
Daughter of Her First Pastor and Life-Long Friend.

IN MEMORIAM.

Mrs. Julia E. Woodcock.

Mrs. Julia E. Woodcock died March 10 at her residence, 199 Montford avenue, Asheville, N. C., in the eightieth year of her age, after an illness of more than a month, the latter week of which she was mostly unconscious. She was loved and respected by all who knew her.

She was actuated by sincerity and loyalty in all things. She was a consistent member of the Presbyterian church from early girlhood.

She left three sons and a step-son, whom she often told that she cared as much for as any of the other boys. Her long talks and precepts will always be remembered and cherished.

This is written by a step-son in fulfillment of a promise made to her years ago and several times referred to in our talks. She often requested that she might read it before passing to the other side of life. This I never did, as it seemed too unfeeling to me.

Although the writer is only a step-son, according to man's laws, yet, after fifty years, having learned to love her and admire her as he did, he feels that according to God's laws, he is a full-fledged son.

Children's Department

KITTEN HAS DOUBLE NAME.

Dear Standard:

I am a little girl four years old. I will be five, though, the 17th of next month (August). I have a little broth-

er three and a little sister one year old. We all love to attend Sunday School. We go to South River Presbyterian Church.

I wrote you a letter all by myself but mother said perhaps it would be best for her to help me write this one. I hope

this won't be sent to the waste basket, as I want to surprise my Daddy. My uncle and auntie gave me a kitten and I have named it for both of them.

Your little friend,
Rachel Beatty Herring.
Tomahawk, N. C., July 28, 1919.

A LITTLE WESTERN VISITOR.

Dear Standard;

I am a little girl ten years old. My home is in Urbana, Ill., but I am visiting my grandmother, who lives five miles from Chapel Hill, N. C. We have a large farm and our cousins live near enough to come out and see us sometime. I have two little sisters, one two and one eight years old. I hope my letter will not reach the waste basket, for I wish to surprise my mother.

Your little friend,

Agnes Johnston.

Greenhill Farm, N. C.

SUN FLOWER CHEER.

Dear Standard:

I am going to write you a letter and tell you how I enjoy reading your nice paper, especially the letters and stories. The Standard always gets a welcome smile from me when it arrives.

I have some chickens and a pig. I like to feed my pig. We have the sweetest little baby boy in our home. His name is Ernest Woodrow Howey. I forgot to tell you, but I have a bed of Japanese sun flowers in the front yard. They are beautiful. There is a lady who is very delicate, and is not able to work any flowers, living close to us, so I broke the first sun flower that opened and took it to her and it made her so happy. I will close, hoping that my letter will not reach the waste basket. Your unknown friend,

Joe Berkley Howey.

Osceola, S. C.

HER FIRST LETTER.

Dear Standard:

I am going to write to you for the first time. My father takes your paper and I like it fine. My school was out April 11th, and I was promoted to the eighth grade and received my seventh grade certificate. I am 13 years old. Rev. J. A. Caligan is our pastor. I go to Barbecue Church.

Hoping this will be printed, I will close. Best wishes for the Standard.

A true friend, Vera Cameron.

Jonesboro, N. C.

SUMMER BOARDERS.

The red-headed gardener looked slowly at the black-headed gardener.

"Perhaps if we call her out now and let her see how nice everything looks, she might let?"

He stopped for the black-headed gardener was already halfway across the lawn.

"Mother, Mother," he shouted, "we want you to come out."

"Just as soon as I get my hands out of this dough," called back a cheery voice.

"She's coming," said Mark, walking back to his brother who was still standing where he had left him. A moment later their mother ran briskly across the

lawn. She glanced first at merry, black-eyed Mark, then at grave Stuart, then away to the tall golden glow neatly tied up, then at the long, weeded flower beds and the smooth lawn.

"There aren't such steady hired men in town," she declared. "I presume Lawyer Hopkins, Judge Peters and Banker Stevens will all grow pale with envy, when they go by our yard. Free admittance to the cooky jar all day."

"Thank you, Mother," said Stuart, politely, "don't you think we ought to have a croquet set right here?"

"I've thought a good deal about that croquet set," said she, regretfully, "and I can't see the way clear at all. You know Baby was sick so long that we had to spend all our good-time money. I am afraid you had better forget all about it till next summer." She drew the tall ten-year-old twins to her and softened her refusal with a kiss. "Baby's crying, I'll have to fly," she said, and away she ran.

"Let's go fishing," said Mark.

"Too hot," said Stuart, throwing himself on the grass. There was a joyous bark and Bonnie, the big collie from the next house, bounded over the hedge and began to tell the boys how much he thought of them.

"Wish we had a dog," said Mark, shaking Bonnie's paw for the tenth time.

"We can't have anything," said Stuart, bitterly.

Mrs. Fuller, who had been picking sweet peas on the other side of the hedge, and who had listened to the talk of her small neighbors, gave her head a little shake and smiled and leaned over the hedge. "Good morning, boys," she said, pleasantly.

"Good morning, Mrs. Fuller," said the twins, picking themselves up from Bonnie's rough and tumble play and standing erect.

"I am looking for a boarding place for Bonnie when we go away next week, and I thought perhaps you boys would take care of him for me. I will give you fifty cents a week."

"Oh, Mrs. Fuller," said Mark, "we'll take care of him for nothing."

"No, no," said Mrs. Fuller, "you know you will have to feed him and take him for walks and wash him in the pond. No, no, if he comes, he must come as a paying guest."

The boys' eyes shone. "We'll keep him if Mother lets us," they said together.

There was a moment of silence in the house, then there was a great shout and the twins appeared beaming. "She'll let us," they cried.

"Woof, woof," barked Bonnie, gladly.

The next two weeks were very happy ones. "Bonnie is a four-footed gentleman," said Mother, as she watched the baby clutch his long hair.

"Mother," said Stuart, "can't we board another dog?"

"If you can find another as good," she answered, comfortably.

After dinner Stuart and Mark found their way to the barn where they worked busily. "You have to advertise if you want business," said Stuart, wisely, "and we'll put this on the side fence. None of the family will be apt to see it." He held up a pine board on which the boys had painted in red and yellow letters:

DOG BOARDERS WANTED

50c @ week,

Stuart

& Hill.

Mark

"That will bring them, I guess," said Mark, looking at the sign when it had been placed on the side fence.

That evening Hugh Peters appeared with a sleepy-looking Boston terrier and a silver dollar, which he presented together. "We are going to Old Orchard for two weeks, and Mother said I'd have to leave Puck behind, and I saw your—"

"Mother," broke in Mark, "we can keep Puck, can't we? He's a real nice dog."

Mrs. Hill hesitated. Mark squeezed her fingers coaxingly, and Puck thumped his tail blandly on the floor and she gave in with, "I suppose so," and Hugh departed leaving Puck whimpering in the kitchen. Early the next morning while the boys were feeding the hens he disappeared, and the boys hunted high and low. Mark ran to the big Peters' mansion in the hope that Puck might have run home. But there was no Puck at the deserted house and he came back sadly. Stuart searched through all the back yards on the streets until a cross old lady asked him if he was after her apples. Then he, too, ran home.

"What will Hugh say?" he asked Mark.

"Maybe old Judge Peters will put us in prison, and anyway we'll have to give back the board money," said Mark, gloomily.

"Boys, boys," called Mother. Something in her tone gave the twins new courage, and they flew upstairs where Puck was safely cuddled in the bed of "the best room," his wrinkled brown face resting comfortably on the ruffled pillow. He grunted as the boys carried him downstairs. After that when the lazy fellow disappeared, they looked in the bedrooms first, and there they would find him cuddled in a fat, sleepy little ball. The twins were rather relieved when Hugh came after him and took him home.

For the next two or three days there were no new boarders.

"I don't believe there'll be any more," said Mark, "and we have enough money for the croquet set. Let's take the sign down."

"By and by," answered Stuart, thrusting his freckled little face still closer to the fascinating library book.

"Look here," whispered Mark. Mother and a very thin, tall young lady and the tiniest of white poodles were coming across the grass.

(Continued on Page 21)

Story and Incident.

(Continued from Page 17)

visit the junior department and see how you are progressing. Au revoir."

* * * * *

"Phoebe Barnes, which argument convinced you?" demanded Edith Howe when she had watched forty happy-faced boys and girls march from the junior room. "Not a word shall you hear about Florida until you confess."

"I wasted precious time in preparing those arguments I rehearsed to you," laughed Phoebe. "They were too commonplace for Mr. Taylor to consider. 'Miss Barnes,' he began in that wonderful voice of his, 'I have come to offer you an opportunity for joyful service that is given to few women. All honor to the superintendents of the beginner's and primary departments but their burden is light compared to that I am asking you to assume. Little children are adorable but those wiggling juniors!—'they make me so nervous.'" Ah, but the juniors are interesting to one who understands them—so ready to work, so eager to serve. If we can keep them close to the heart of the Sunday school and bring them into the church when about 12 years of age the chances are we shall never lose them. And it is so easy to accomplish results for one who understands the secret. We have recently lost a boy from this department who could have been held with bands of iron by a junior choir. We need Ben's voice, his enthusiasm now and in the years to come. The sixth grade children remain in your charge only a year, the juniors three years—yours to love with a Christian mother's love, to counsel with a Christian mother's wisdom for less than one-third of those children come from homes where the Master is honored. In future years of usefulness they will rise up and call you blessed. Moreover if you should leave your position in our public schools for a more desirable one an able teacher would be found to take your place without doubt. But God Himself, I think, has chosen you to be a leader in our Sunday school and has no substitute ready at present."

"And, Edith, before I could form a reply Mr. Taylor had unwrapped a package of elementary books and magazines and five minutes later we were deep in the discussion of the best method of teaching songs of worship. I suppose it was the mother talk that did it—the thought that so many of those children need me to supplement their home life."

"But doesn't your school work suffer?"

"Forgive me for boasting, my dear, but at the teachers' meeting Thursday night Superintendent Crowley spoke of the remarkable work of the Linden Street sixth grade during the past three months. I wonder what he would say if he knew I garnered three of my 'unique plans' from a Sunday school magazine."

THE MINISTER'S DAUGHTER.

The Sewing Circle was busy in Aunt Martha's sunny morning room—busy with flying fingers on fancywork for the coming fair, and busy also with tongues.

"I suppose the new minister's family will be here for the fair," remarked Dell Denton, straightening her hemstitching over her finger. "There's a girl about our age, you know. I wonder if she will want to take a table or something."

"Dear me!" Emily sighed. "It's going to be pretty hard to see her in Eleanor's place. There never could be another minister's daughter like her."

Alice pricked up her ears combatively. "She'll never be in Eleanor's place—she needn't expect it. Of course we'll be pleasant to her, but it will never be the same."

"She has been away to school," contributed Maud Aldrich. "Probably she feels very superior and grown-up."

"Oh, dear!" groaned Polly. "I can't bear superior girls—I mean girls that feel so. I did hope she'd be nice, but, of course, if she's that kind—"

Maud relented a little. "I didn't say she is; I only said probably. Shall we invite her to join the Circle?"

There was a dismayed silence before Emily said: "Of course we'll have to, and into everything else. She'll expect it—the minister's daughter."

Just why Aunt Martha's return from an excursion after tea and crackers should have turned the conversation so suddenly no one stopped to reflect, but it certainly had that effect, and they would have been less comfortable if they had known that an open window had carried it all to her quite distinctly.

"Miss Martha," asked Alice, when they were settled again, "I am going to take up my geraniums for the winter tomorrow. Will you please tell me where I ought to put them, and how to fix the soil?"

Miss Martha stirred her tea, keeping her eyes upon the spoon.

"Well," she said gravely, "I think I should fill the pots with as poor soil as I could get—dry and hard—and a good many stones; then I should transplant my geraniums into it and set them in a dark place where there is as little sunshine as possible. I wouldn't water them much, either—only enough not to neglect them altogether; and then I should stand out one side and see what they would do."

"Why, Miss Martha!" Alice's voice was full of surprise. "You don't mean all that—you are making fun of me!"

"No," said Aunt Martha, "I'm not making fun. Don't you think that would be a good way to make geraniums blossom and do their best? I had very beautiful ones last year. I did not treat them that way, to be sure, but of course I could not expect these new ones to do as well anyway, so what is the use?"

Some of the girls began to look at each other consciously, but Alice was still in the dark.

"You don't mean it," she repeated.

"But I don't know yet, what you do mean."

Aunt Martha looked into the perplexed face with a quiet smile. "Why, isn't that the way you girls are planning to treat the minister's daughter? She is going to be transplanted from a place where people love her, and set down here among strangers, and you have quite decided to give her as little friendly sunshine as you respectably can. Instead of preparing a nice welcoming place for her, where she can feel at home as soon as possible, you are thinking grudgingly how small a space you can push her into. You all showered love on Eleanor, and she deserved it, but this girl, who may be every bit as lovely, you are going to be 'pleasant' to. If you think geraniums would not grow and blossom in poor soil, with no sunshine, how can you expect a poor little homesick, transplanted girl to be her best in the sort of welcome you are getting ready for her?"

Polly was the first to find her voice. "Oh, Miss Martha, you make us sound so—so wicked! We never thought about her side of it, did we, girls?"

"We won't, oh, we won't!" echoed Emily. "We'll take her right in and—shine on her."

"Suppose those girls where Eleanor has gone should treat her that way!" cried Maud in conscience-stricken tones. "We will be good to the new one, Miss Martha."

Miss Martha's face lighted up with smiles. "I knew you would," she said, "as soon as you realized what it would mean not to."

Ten days later the minister's daughter, packing her trunk to go to her new home, brushed away a few tears that wanted to fall among the piles of linen.

"I mustn't be foolish," she said. "It's hard to leave my friends here, but it isn't as if I wasn't going to find friends there, too. Such dear girls they must be, to send me that sweet letter before they had ever seen me!"

Alice's geraniums were a delight to all beholders. But not a blossom on them was half as lovely as the friendship that blossomed between the Sewing Circle girls, and the minister's daughter.—Mrs. M. M. Thornton in *What To Do*.

SUMMER BOARDERS.

(Concluded from page 19)

"A new boarder boys," said Mother, and did her eyes twinkle a little?

"We've decided we won't take any more boarders, Mother," said Stuart, hastily.

"You must stick to what you advertise," said Mother firmly.

"Beppo will have to be washed every morning and taken for a long run, and you must only give him his puppy biscuit to eat," said the young lady.

"A bargain's a bargain," said Mother, "especially when you advertise."

A roguish dimple appeared in her cheeks as she looked at the thin young woman, the small poodle and the very sober twins. All at once Stuart looked very businesslike.

"You said Beppo had to be washed every day?"

"Every day," said the young woman.

"And dried?" said Stuart.

"With a clean towel," said the girl.

"I see," said Stuart, graciously, "and given long walks?"

"At least a mile, and you must take him on his leash," said she.

"And what about his food?" continued the boy.

"I'll bring over his puppy biscuit," she promised.

Stuart stood up very straight and shook his skinny little hand in the air. "Our price for regular boarders is fifty cents a week, but that is for dogs who can wash themselves in the pond and don't have to be led and who eat the things we do. I should have to charge Beppo a dollar a week."

"Well," said the thin, tall young lady, and she counted out two silver dollars, "you may keep him two weeks."

After she had gone Stuart and Mark started for the side fence and tore down the red and yellow sign. Mother watched them as they thrust it in the kitchen stove. "Next time I hope you will be more open and straightforward," she said, gravely.

They both nodded. "But next year, if you'll let us, we'll have regular boarders, one at a time," said Mark, "Puck Peters and Bonnie Fuller and Prince Day and"—

"Perhaps so," said Mother.

"And, Mother," said Mark, "you're to spend Beppo's board money for rose bushes."

"Aren't we the best hired men in town?" they demanded, as they gave her a bear's hug and three kisses.

"Go and give Beppo his bath," commanded Mother, patting the red-headed and black-headed gardeners tenderly.—Mary Davis, in-Congregationalist.

"I had ammonia last winter," said Tommy.

"You mean pneumonia," corrected Willie. "Ammonia comes in bottles; pneumonia comes in chests."—Boston Evening Transcript.

THE OUTSHINING LIGHT.

A mother came to a mission school in Japan bringing her two daughters. She wished them to be entered as pupils. The principal asked the usual questions and received the usual replies until she came to the query, "What do you expect us to do for your girls?" To this the woman answered: "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls." It was her way of saying that she recognized that the teaching in that Christian school had an effect on the hearts of the pupils that worked its way to the surface through their countenances.

A young woman who recently applied at the Mission Rooms in New York for appointment to foreign work as a nurse was asked how she was led to abandon the teaching profession for that of nursing. She said that on one occasion she had set out to select from various illustrated publications the portraits of young women in order to arrange them for a poster design. Among so many faces of young women in many walks of life were several of trained nurses, and in these countenances she had noticed a look of satisfaction and happiness which did not characterize any other class. So strongly was she impressed by this distinction that she was led to give up the profession of teaching, for which she had been carefully prepared and in which she had attained success. She resigned, entered a hospital, was graduated, and having given a year to her country with the army overseas, had returned to offer herself for foreign mission work among the Chinese. Another instance of the influence of a countenance.

One of Stephen Graham's books is devoted to "the quest of a face." His idea is that the human features of the the Saviour must reproduce themselves in the countenances of those who seek to reproduce His character in their own lives. So he studies many individual

Christians in the endeavor to select from their myriad faces the blessed lineaments of our Lord. The idea will seem to many far-drawn and fantastic, but it is not to be too lightly dismissed. "As a man thinketh in his heart so is he," and as he is so he looks. The Japanese mother seeking to gain for her own precious daughters the "polish" she saw in the faces of those whose features were beginning to express the inward joy and peace of the Christian faith—is she not unconsciously testifying that genuine Christianity shows on the surface? And if there is anything in the curious incident narrated by the nurse it points in the same direction. The Chinese who spoke of Bishop Bashford as "the man of the shining countenance" did not know what others knew, that the source of that radiance was the Light of the World.—New York Advocate.

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Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Tommy (to German prisoner): Put your hands up, man! I don't want to have to dig the grave of a chap of your size.—London Opinion.

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GETTING RID OF EASY MONEY.

One answer to the high cost of living problem is that people are holding their money too cheaply. Thousands of Americans who never were more than a dozen paces from the breadline are today owners of Liberty Bonds or some other form of securities and they have never learned the lessons which Ben Franklin sought to teach a growing nation. Some of the people are spending their Liberty Bonds. Their savings in these securities represent money that came comparatively easy, that is to say, the holdings were accumulated in small weekly or monthly payments—money that was hardly missed from the pay envelope.

The people are spending as furiously as they fought and worked in war times. They are on a spending "jag," so to speak, not only in this country where the fruits of victory seem to make spending a necessary part of the peace program, but in the rest of the world, not even omitting the countries of the Entente. The money of the times is apparently very cheap, it seems to come easily and to go easily, but this condition can't last indefinitely.

When spenders are free and easy, prices go up with equal ease. Those who hold their "easy" money too cheaply make hard buying for those who must part sparingly with their limited funds and, by the same token, those who demand luxuries without accounting the cost may expect to pay more for necessities. The trouble is not so much the high cost of living but the cost of high living.

Some one remarked very sagely that if all the wealth of the rich were equally distributed among those who have little or nothing, the rich would soon have it back again and the other class would be

in the same position as before the division was made. This is the natural consequence because the rich, or the great proportion of that class, learned to accumulate wealth by habits of savings and would no doubt recognize the necessity of saving more quickly than the class that had never been accustomed to it.

"There is one lesson that we all need to learn, and that is that we shall save nothing from the wreck of life but the deeds and gifts of love which we have given unto Christ."—Bishop Whipple.

The world looks not at your faith, but at the kind of life your faith causes you to live.

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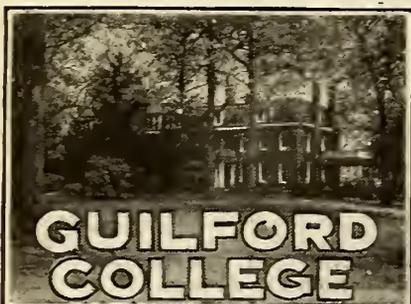
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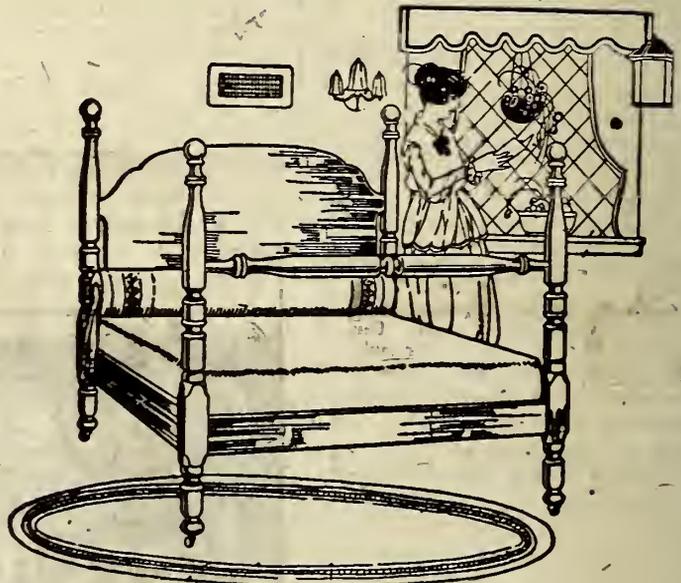


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A coeducational College of the highest type. High standards in scholarship and morals. Christian environment. Confers B. A., and B. S. degrees. Excellent musical training. Domestic Science. Strong Preparatory Department. Able Faculty. Fine Athletic Record. Ten Modern and Completely Equipped Buildings. Large Campus. Healthful Climate. Pure Water. Rates Reasonable. For Catalogue or further information, write

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Those magnificent solid mahogany "Post Colonial" bed-room suits that we are showing will be priceless treasures when handed down to the succeeding generations. Let us show you some real furniture.

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Charlotte, N. C.

THE HOME OF GOOD FURNITURE



LABRADOR ESKIMO ALMOST WIPED OUT.

There will be genuine grief over the announcement that the Labrador Eskimo has been in some places almost completely wiped out of existence. Reports from Moravian missionaries just received give details of a terrible influenza epidemic which swept over that part of the world destroying entire settlements. At Hebron, for instance, all of the 100 Eskimos were ill, and in a single week eighty-six died, leaving only eight children, five women, and one man. At Cartwright, out of a population of some seventy persons, barely a half-dozen were able to be about. At Paradise only three men had strength enough to move around. One of the most tragic phases of the situation was the inability of the people to take care of their dead. Bishop Martin, who sends in the report, says that the bodies were carried on the ice by sleds and buried at sea in order to protect them from the dogs. The colonial secretary of Newfoundland, who has given this report of the missionaries to the public, says that this is "another step nearer the end of the Labrador Eskimo."—Zion's Herald.

HOSIERY—Darnproof; 12 pairs gents' or ladies', assorted, intense black, guaranteed, \$1.50, parcel post, to introduce our high-grade hosiery.
Dixie Hosiery Mills, Kernersville. N. C.

The McCALLIESCHOOL
A HOME SCHOOL FOR BOYS
Able men train boys for college. Individual attention. 1,000 feet elevation. Big athletic field. All sports. Swimming. Boating. Military drill. Honor System. Boys live in Masters' homes, under their personal guidance. Address
Headmasters: S. J. & J. P. McCallie
Missionary Ridge, Chattanooga, Tenn.

Cancer Treated Successfully at the Kellam Hospital

The record of Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.

KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

Individual Cups



Every church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

Thomas Communion Service Co., Box 310 Lima, Ohio

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Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex. Sunday	Mixed Pass.	Daily Ex. Sunday	Mixed Pass.
STATIONS		STATIONS	
No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm
8 35 am	10 00 am	Rae ford	5 55 pm
12 10 pm	4 00 pm	Ar. Fayetteville Lv.	4 50 pm
			1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
STATIONS		STATIONS	
No. 11		No. 12	
Lv. 10 30 am	Rae ford	Ar. 12 40 pm	
Ar. 11 15 am	Wagram	Lv. 12 00 noon	

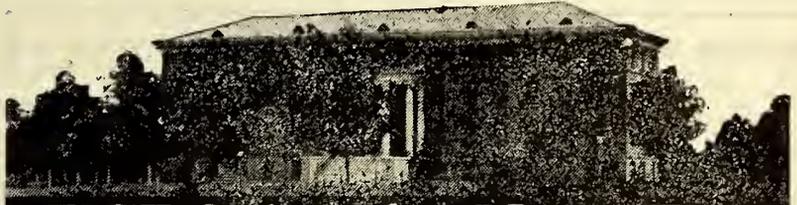
W. A. BLUE, General Supt.,
Aberdeen, N. C.

NORTH CAROLINA COLLEGE FOR WOMEN

Offers thorough instruction and excellent advantages in the training of young women for the mastery of courses fitting themselves to become self-supporting. There are courses leading to the degrees of Bachelor of Arts, Bachelor of Science and Bachelor of Music. Total number registered last year, 1299. Free tuition to those students who agree to teach in the schools of North Carolina after leaving the college. Excellent equipment. expenses moderate. For catalogue and other information, address J. I. FOUST, President, Greensboro, N. C.

BLACKSTONE MILITARY ACADEMY

Safeguards the morals and develops the physique, culture, refinement, education and gentlemanly bearing of your boy. A thoroughly capable school based on honest principles and experience in the study of boy life. Thorough Academic, Preparatory and Commercial Courses. Excellently equipped modern buildings. Gymnasium, Infirmary and 40 new rooms now under construction. Two U. S. Army officers in charge of R. O. T. C. Trained nurse in charge of Infirmary. For literature, write,
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THE School for Your Boy

Nothing is so effective in the training of the youth—in guarding his morals, his physique—as a military training. All young men should begin with a military training. The training of

BLACKSTONE MILITARY ACADEMY

is conducive of culture, refinement, thorough literary foundation and a gentlemanly bearing. Thorough academic, preparatory and commercial courses. Excellently equipped modern buildings. Gymnasium, Infirmary and 40 new rooms now under construction. Two U. S. Army officers in charge of the R. O. T. C. Trained nurse in charge of Infirmary. For literature, write,
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COLUMBIA, S. C.

A College for Women ranked in Class "A" by Board of Education, M. E. Church, South. Recognized for its high type of Christian culture.

Unusually complete educational facilities, strong university-trained faculty, thorough equipment, ideal location.

Handsome fire-proof buildings, elegantly fitted with every convenience for health, comfort and safety. Beautiful 20-acre campus, affording ample opportunity for outdoor games.

Library of upwards of 5,000 volumes in large, well-lighted quarters. Fine collection of magazines. Thorough courses leading to degrees of Bachelor of Arts and Bachelor of Science.

Conservatory of Music under direction of skilled instructors.

Thorough courses in Art, Expression, Business, and Home Economics.

1919 session begins September 17th. For descriptive catalogue, address

G. T. PUGH, Ph. D., President, Columbia, S. C.

MEDICAL COLLEGE
OF THE STATE OF
SOUTH CAROLINA



Schools of Medicine and Pharmacy
Owned and Controlled by the State

RATED IN CLASS "A" by the American Medical Association. Registered by the New York State Board of Regents; member of the Association of American Medical Colleges. Member of the American Conference of Pharmaceutical Faculties.

New Building With Well Equipped Laboratories. A full corps of efficient all-time teachers. Located opposite the Roper Hospital and very near the Charleston Museum, thus affording the students more extensive opportunities for research and training.

Requirements For Admission to the Medical School are certificate from a four-year high school which requires not less than 14 units for graduation, and two years of college work. The college work must include physics, biology, chemistry.

Women Admitted on the same terms as men. Session opens Sept. 26, 1919. For Catalogue, address.

H. GRADY CALLISON, Registrar
Charleston, S. C.



CUPID VERSUS MARS.

It would seem as if some, at least, of the American soldiers are finding it easier to love their enemies than they imagined when they set sail for France with fire in their eyes and revenge in their hearts. The American military authorities at Coblenz have received from one hundred and forty American soldiers and officers applications for permission to marry German girls. One German girl recently applied for the

permission, saying the officer concerned was too useful to be excused to ask for permission. The total of 140 is expected to be swelled materially as soon as the anti-fraternization military rule is taken off and assurance is given that evidence of the violation of the anti-fraternization law will not work retroactively. While, ever since the arrival of the Americans it has been against the military rule to associate with German girls, it has been known all along that the rule was being broken, but it was realized that a strict enforcement of it, especially in cases where Americans were

billeted in German homes, was impossible. The military authorities have taken no action on these applications, which, to tell the truth, have been made under the belief that the anti-fraternization rule had stopped functioning. No action is probable against the men or officers who are serious, and it is considered most likely that arrangements will be made by which they can marry German girls when the peace status has been definitely established. The rank of those who wish to marry German girls ranges from private to Major.—Presbyterian Witness.

A COLLEGE THAT IS BETTER THAN ITS CATALOG
GREENVILLE WOMANS COLLEGE

GREENVILLE, S. C.
1854—1919

COURSES:—Standard courses, requiring 14 units entrance, and 64 hours work for B.A. and B.S. degrees; degree M.A. conferred. Actual practice teaching under supervision required in Education for all. Courses in Kindergarten Normal Training Department, Commercial Department, Domestic Science; Conservatory of Music; piano, voice, organ, violin, other stringed and brass instruments, theory, public school music, sight-singing, Glee Club, choral work; degree B. Mus. awarded. Diplomas in Expression, Art, Physical Culture.

EQUIPMENT:—Modern classrooms, laboratories, domestic science equipment. Handsome library, reading rooms, literary society halls. Beautiful halls and parlors, given over to student activities. Complete and modern dormitories; all rooms furnished with single beds, mission furniture, running water. Large attractive dining-room; other culinary departments complete in appointments.

HEALTH:—Of prime consideration; physician, nurse, athletic director in charge, physical culture compulsory; wide campus, athletic fields, large swimming pool. Pure bracing mountain air. Perfect climate the year-around.

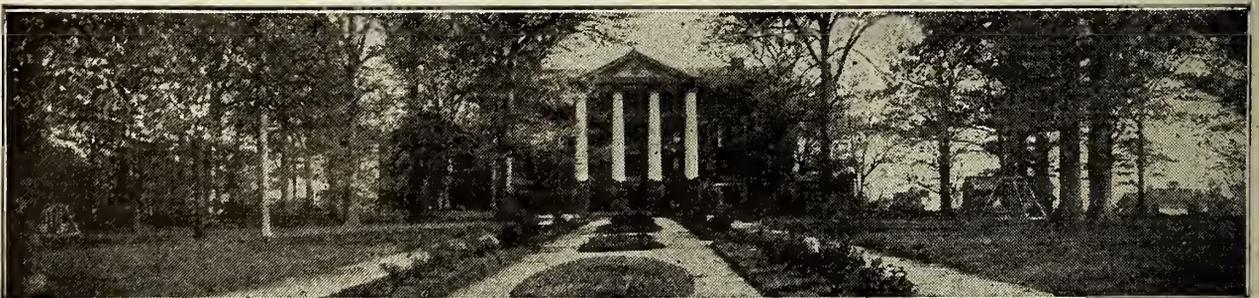
MANAGEMENT:—One of the strongest student government organizations ever worked out; Administration, Dean, and faculty in close personal supervision, Democratic atmosphere, happy social and home life.

Accessory Advantages:—In the great City of the Piedmont, the best lecturers, musicians, etc., under various auspices appear before students. Greenville is center of meetings of various organizations, bring talent from all parts of United States.

A Christian College; in precept and example instills a deep religious consciousness. In addition to the required Bible Study, there were during the past session classes in mission study and Christian Culture, enrolling all the students; Sunday School Pedagogy required of all. Social service work.

Correspondence invited; for catalog and information, address

President DAVID M. RAMSAY, D. D., Greenville, S. C., or ROSA PASCHAL, Dean.



PEACE INSTITUTE, Raleigh, N. C.

For Young Women - - - Established 1857

- I College Courses.
 - II Courses preparatory to Standard Colleges.
 - III Four years Preparatory School.
- Special diplomas awarded in Piano, Voice, Art, Expression and Home Economics. Secretarial and Commercial Courses.

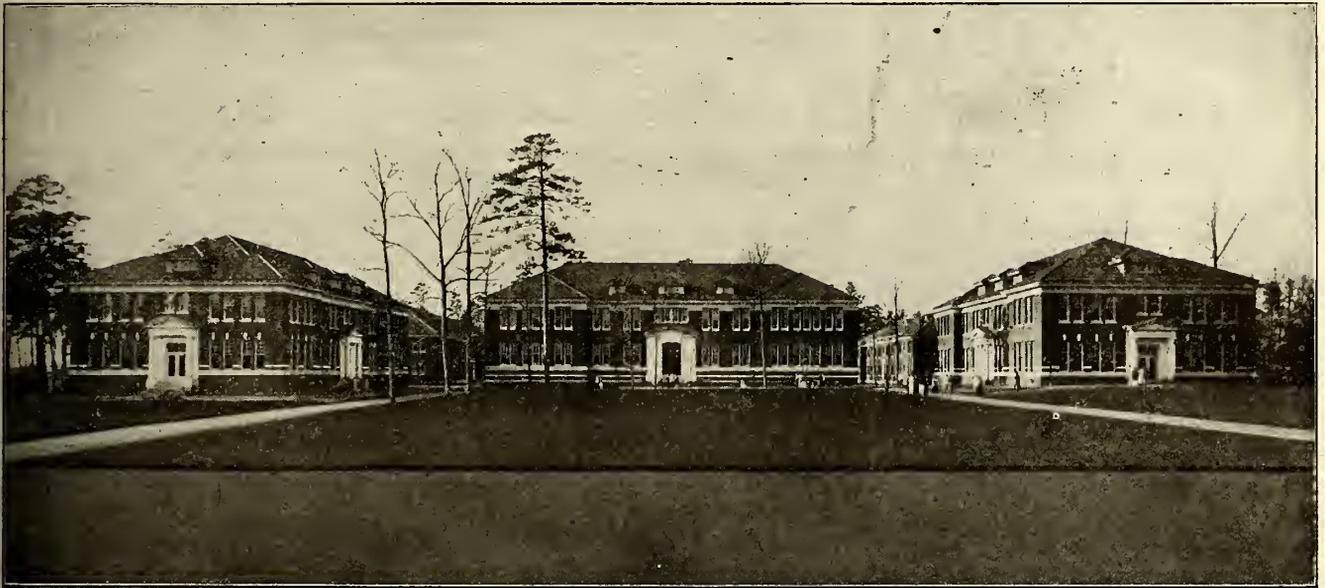
LULA B. WYNNE HALL,
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Situation: Location in capital city gives special opportunities. Delightful social advantages. Climate permits out-door life all Winter. Athletics: Supervised indoors and outdoors by Athletic Director. Special attention individual development. Cheerful home-like surroundings. A good school that students really enjoy attending. For room reservation, catalogue or further information, write at once to

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Queens College for Women

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It is Now Recognized as the Best Equipped College for Women in the Entire South

We have five new two-story brick buildings with modern fire extinguishers, designed and erected solely for convenience, comfort, efficiency and safety. These buildings are located in the beautiful suburb of Myers Park, three and one-half miles from the center of the city.

We have a splendid wooded campus of 25 acres.

15 units required for entrance. Graduates from recognized State High Schools admitted on certificate.

This College is built on a firm belief in the inspiration of the Bible. Thorough Bible courses provided.

Standard college course leading to B. A. degree. Most complete equipment for thorough education.

Physical, Chemical and Biological Laboratories; Library, Gymnasium, Preparatory department. Able faculty. Dormitories divided into units of two rooms and connecting with bath, accommodating four students. Large, well-ventilated rooms, big closets. Buildings as near fire-proof as possible. Water, gas, electricity. Convenient street car service.

School of Music, Expression and Art offers superior opportunities. Music building has twenty-six rooms equipped exclusively for this department. Complete, thorough course leading to diploma. Post graduate course in music offered.

Our Motto: "Christian Women for Christian Homes"

Necessary expenses very moderate, about \$325.00 for the regular literary course, including board. FALL TERM begins September 10, 1919.

For further information send for catalogue or write

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If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others. Shivar Spring,

Box 4-A, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
 Address
 Shipping Point

The mole that burrows in the ground has not much of an opinion of the sun.

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The sketch book and diary of Lieut. J. B. Mallard. Send \$1.00 for your copy to

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N. C., offers to young ladies between the ages of eighteen and thirty-five the following courses of training for nurses: Three years practical and theoretical work which prepares for State Board Examinations. Fall classes being formed now. Apply at once to Supt. of Nurses.

MARY BALDWIN SEMINARY For Young Ladies

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 states. Courses: Collegiate, 3 years; Preparatory, 4 years. Music, Art and Domestic Science. Catalog. STAUNTON, VIRGINIA

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One of the most modern and best equipped colleges for men under the control of the Presbyterian Church. Beautiful buildings, strong faculty, high standard of work, broad course, attractive student body, best moral influences, Reserve Officers' Training Corps and strong athletic team.

For Catalogue and information apply to

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STATEMENT NATIONAL LIFE INSURANCE COMPANY OF THE U. S. A. CHICAGO, ILL.

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Capital paid up in cash.....	\$ 500,000.00
Amount of Ledger Assets Dec. 31 of previous year.....	14,792,780.33
Income—From Policyholders, \$1,474,181.03; Miscellaneous, \$63,662.76; Total	1,537,853.79
Disbursements—To Policyholders, \$520,484.10; Miscellaneous, \$1,003,504.72; Total	1,523,988.82
ASSETS.	

Value of Bonds and Stocks.....	\$ 1,900.00
Cash in Company's Office	375.00
Interest and Rents due and accrued.....	20.14
Premiums in course of Collection.....	7,940.55
Bills Receivable	1,653.11
	16,042,491.00
All other Assets, as detailed in statement.....	713,104.42
Total	\$16,784,001.72
Less Assets not admitted	148,044.41

Total admitted Assets\$16,635,957.31

LIABILITIES.

Unpaid Claims	\$ 43,753.66
Unearned Premiums	40,801.02
Commission, Brokerage and other charges due.....	2,690.24
Estimated amount for Federal, State, County, and Municipal Taxes	24,831.94
Reinsurance.	1,834.63
Advance Premiums	1,446.79
All other Liabilities as detailed in Life Statment	15,856,282.15

Total amount of all Liabilities except Capital.....\$15,971,640.43

Capital actually paid up in Cash.....	500,000.00
Surplus over all Liabilities	164,316.88

Total Liabilities

BUSINESS IN NORTH CAROLINA DURING 1918.

	Premiums Received.	Losses Paid.
Accident	\$11,377.66	\$4,560.96

President, A. M. Johnson; Secretary, R. D. Lay; Treasurer, R. D. Lay; Home Office, Chicago, Ill.; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT.

Raleigh, April 19, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Life Insurance Company, of U. S. A., Chicago, Ill., filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
 Insurance Commissioner.

SUNDAY SCHOOLS FOR MEXICO.

The International Sunday School Association, at the request of the Committee on Co-operation for Latin-America, has agreed to pay its share of the salary of a man who will promote Sunday schools, young people's work and temperance in Mexico.

Action was taken at a recent meeting of the executive committee of the International Association at Cleveland. The plan is to ask other agencies to co-operate under direction of the union effort of the mission boards now at work in Mexico.

A survey of the Sunday school needs will be made first to plan for the growth of Christian education for the natives, old and young. Some work of this sort was done by the International Sunday School Association before the recent series of revolutions there. It is the hope of Marion Lawrance and others associated in the Sunday school work of North America that this will be the beginning of large Sunday school work in the Southern Republic.

If the Sunday school work develops as it has in this country, the time will soon come when a number of workers will be required on full time to prosecute the Sunday school activities of the land.

Humbugs are gilded coins of plausibility from the mint of deception.

The University of South Carolina

1801

1919

The University offers courses leading to the following degrees:

1. School of Arts and Science, A. B. and B. S.
2. School of Education, A. B.
3. Graduate School, A. M.
4. School of Engineering, C. E.
5. School of Law, LL. B.
6. Military Science and Tactics compulsory for Freshmen and Sophomores. Reserve Officers Training Corps.

For students of Education, Law, Engineering and those pursuing higher graduate work, the University offers exceptional advantages.

Next session begins September 17, 1919. For information, write

W. S. CURRELL, President, COLUMBIA, S. C.

**COLUMBIA THEOLOGICAL SEMINARY
COLUMBIA, S. C.**

THORNTON WHALING, D.D., LL.D., President of the Seminary

Professor of Didactic and Polemic Theology

WILLIAM M. McPHEETERS, D.D., LL.D.

Professor of Old Testament Literature and Exegesis

HENRY ALEXANDER WHITE, Ph.D., D.D., LL.D.

Professor of Ecclesiastical History and Church Polity

RICHARD C. REED, D.D., LL.D.

Professor of the English Bible and Homiletics

EDGAR D. KERR, A.B., B.D.

Instructor in Hebrew and Greek Languages

GEORGE S. FULBRIGHT, A.B.

Instructor in Elocution

WILLIAM M. MILLS, A.B., D.D.

Instructor in Rural Sociology

J. O. REAVIS, D.D., LL.D.

Professor of English Bible, Pastoral Theology and Missions

Our most progressive Theological Seminary, grown from twenty-four to sixty four students in seven years. Full curriculum and special courses in Pedagogy, Sunday School Organization, Missions, Evangelism, Rural Sociology and Elocution. Scholarships for prepared students. For further information, write to THORNTON WHALING, President.

DAVIDSON COLLEGE

"The greatest single institution, in point of service, controlled by the Southern Presbyterian Church."

THORNTON WHALING, President.

Columbia Theological Seminary.

COURSES OF STUDY: Literary, Scientific, Classical preparing for ministry, medicine, law, engineering, business, teaching.

FACULTY experienced and University trained.

COLLEGE SPIRIT: The boys work in season and out for a "Bigger and Better Davidson." The typical Davidson student, or alumnus, is loyal, enthusiastic, and successful in whatever he undertakes.

Y. M. C. A. SECRETARY will be continued next year. Rev. R. W. Miles, General Secretary, will be a big factor in the boys' college life.

LITERARY SOCIETIES at Davidson have a rightful place on the campus. Davidson has contested 20 inter-collegiate debates and has won 14, or 70%. The student gets a fine parliamentary training.

IN ATHLETICS Davidson has football, baseball, tennis, track, golf outdoor gymnasium, large new gymnasium. R. O. T. C.

MUSICAL TALENT has expression and development through the Glee Club and Orchestra, an enthusiastic organization that furnishes music for public functions at the college, and gives concerts each year in other towns and colleges.

Students find the climate bracing and beneficial and the social atmosphere friendly and congenial.

Expenses exceptionally reasonable.

Old Students have already registered for next term from the following States: North Carolina, South Carolina, Florida, Mississippi, Maryland, Alabama, Tennessee, Texas, Arkansas, Georgia, West Virginia, District of Columbia, Louisiana, China, Japan.

New Students from the following: North Carolina, South Carolina, Georgia, Florida, Texas, Virginia, West Virginia, Tennessee, Mississippi, Alabama, Missouri, District of Columbia, Colorado, Kentucky, Indiana, Japan.

Register early; make sure of room.

Illustrated folder and other literature will be sent immediately upon receipt of your request.

DAVIDSON COLLEGE

:

Davidson, N. C.

LUXURY AND INDIFFERENCE AS DANGER SIGNALS.

There is an alarming tendency visible to recur to the ways of the luxurious and extravagant living which were so threatening to our higher life before the war. An era of extravagant spending means added difficulty for the reconstruction of the world which is the main task of the hour. The abnormal sale of luxuries is a danger signal.

In the words of the well-known Babson Statistical Organization:

Abnormal demands for furs, jewelry, expensive clothing, etc., all show the attitude of the public. These things are all right in themselves, but when people turn all their attention to getting them without correspondingly increasing their own production, then trouble is bound to follow. At present the large amount of money in circulation is serving to maintain the appearance of sound business conditions. In so far, however, as this spending power is tending to turn the heads of people from thrift to extravagance, it is really undermining business conditions and is a sign for caution.

In regard to religious matters the report takes a similar line of caution:

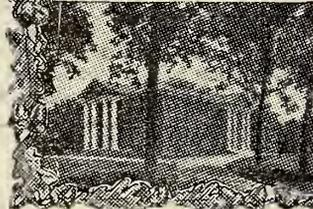
The tendency described is seen again in the lack of attention which people are giving to religion. . . . For a while the war served as a moral and religious stimulant, but the figures for 1918 show

OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Sane, moral influences.

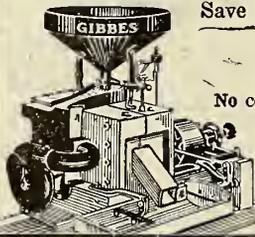


Courses thoroughly covering literature, science, teaching, bookkeeping, shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$350 for the year. Fall session opens September 9, 1919. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.

Grind Your Corn the Simple Way

Delicate, Complicated Machinery is neither necessary nor economical. Save money in grinding your grain with—



The Gibbes Corn Mill

Simple—Fast—Economical—Durable

No complicated parts, whole machine easily handled. With ball-bearing system it is light running and rapid, requiring very little power. Little wear, smooth running, seldom a part to replace. Made of the best of materials. Absolutely guaranteed. For illustrated literature and prices address—

GIBBES MACHINERY CO., Dept. A-2, Columbia, S. C.

NEW SONG BOOKS

For Your Church

8c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only \$3 per hundred for No. 1 or 2, round or shaped notes, and \$15 for No. 1 and 2 combined, round notes only. Send 30c for samples. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

LINWOOD COLLEGE

For Young Ladies Only

Established 1883. Offers exceptional educational opportunities to young women. Located at foot of beautiful Crowders Mountain, in the healthy Piedmont section. Water supply from the famous All Healing Springs. Excellent board. Healthful record unsurpassed. Able faculty, thorough courses, leading to degrees of A. B., B. L., and B. S. Modern buildings, Christian influences. Board and tuition, \$175 per year. Next session opens Sept. 17, 1919. For catalog address REV. A. T. LINDSAY, Pres., Gastonia, N. C.



YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,

1521 Atlantic Ave., Brooklyn, N. Y.

Medical College of Virginia

(State Institution—Co-Educational)

STUART MCGUIRE, M.D., LL.D., Pres.

MEDICINE DENTISTRY
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New buildings, completely equipped. Laboratories under full time instructors. Unusual clinical facilities offered in three hospitals owned by the college, also in city hospitals and institutions.

81st session begins September 17, 1919. For catalogue, address

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Historic in Association;
1693 Modern in Equipment; 1919
Progressive in Spirit;



William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 226 years served the cause of American education. It educated John Marshall, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. 132 scholarships for men and women training to be teachers. Free tuition to ministerial students. Special pre-medical course. Pre-electrical and chemical engineering. Courses in business administration and commerce. Courses for commercial teachers. All courses open to men and women.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

J. A. C. CHANDLER,
President.

For catalogue and information, address,
THE PRESIDENT, College of William and Mary, Williamsburg, Va.

a drop such as has not been witnessed for at least twenty years. On the surface these figures indicate that people are too prosperous to bother with religious matters; but fundamentally they mean that people are disregarding the principles by which alone continued prosperity can be maintained.

Are you "too prosperous to bother with religion?" Is it true of your church or your community? If so it is a danger signal for the material and moral condition of the days to come.—Congregationalist.

The most perfect man is not he who, having reached a certain degree of perfection halts there, but rather he who ever tends to God with the most ardent yearnings of his heart.—St. Augustine of Hippo.

Personal Instruction
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ARMY NURSES ENJOY
THE BRIGHT LIGHTS

"How do we get to Chinatown?"

"Which shop has the prettiest evening dresses?"

"Where is the Bowery?"

These are only a few of the questions that returning army nurses are asking Mrs. Joseph Stearns, who is in charge of the Y. W. C. A. Information Booth at Hotel Albert, where hundreds of nurses come in every week from the ships.

"They want to see everything and do everything that New York affords," Mrs. Stearns said yesterday. "After months or years of sacrifice and service overseas, they begin to realize when they get here that they are due some good times."

Five hundred nurses who arrived last week on the *Imperator*, crowded the lobby of the Albert to get information about the way to make the most of their stay in New York. Miss Marion Porter, Y. W. C. A. secretary, who has charge of entertaining returning nurses, had a full program for them. They were taken on a Hudson River boat trip, given a dance at the Pershing Club, escorted in a party through Chinatown, provided with theater tickets and taken to the various museums.

Y. W. C. A. literature is given to the girls at the booth, directing them to the various Association privileges that are open to them at the different New York City branches. They include swimming pools, libraries, reading and rest rooms, use of the laundries, sewing machines, etc.

LIFE'S VOYAGE.

Though borne far out to sea, my bark
upon the whelming tide,
I have no cause to fear the waves, my
Pilot safe will guide;
He holds within the hollow of his
strong, almighty hand,
The surging waters of the deep. He
has but to command;
The storm at once becomes a calm, the
winds are hushed to sleep;
And though the storm and darkness he
doth ever vigil keep.
My way across the trackless waste, 'tis
true I can not see;
What matter—he who holds the helm
fills all immensity.

But still, above the tumult of the tem-
pest I can hear
My trusty Pilot calling, "I am with
thee, have no fear."
And though the flood may bear me on,
far out upon the tide,
My bark will anchor safe at last, upon
the heavenward side;
Beyond the storm, beyond the tide, safe
anchored by his grace,
Within the port, where I shall see my
Pilot face to face.

—Relta B. Titus.

STATEMENT
NORTHWESTERN MUTUAL LIFE INSURANCE COMPANY
MILWAUKEE, WIS.

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Capital paid up in cash.....	\$382,461,559.44
Income—From Policyholders, \$57,261,501.38; Miscel- laneous, \$20,767,014.67; Total	78,028,516.05
Disbursements—To policyholders, \$46,996,354.24; Mis- cellaneous, \$10,792,914.00; Total	57,789,268.24

ASSETS.

Value of Real Estate (less amount of encumbrances)....	\$ 4,474,084.09
Mortgage Loans on Real estate.....	210,450,715.93
Loans secured by pledge of Bonds, Stocks, or other col- lateral	6,235.52
Loans made to Policyholders on this Company's Policies assigned as collateral	58,167,946.80
Premium notes on Policies in force.....	1,674,749.31
Value of Bonds and Stocks	125,793,895.26
Cash in Company's Office	4,914.42
Deposited in Trust Companies and Banks on interest...	2,107,953.11
Interest and Rents due and accrued	6,612,921.18
Premiums unpaid	5,029,810.61
All other Assets, as detailed in statement.....	731,172.26

Total.	\$415,054,398.49
Less Assets not admitted.....	216,926.75

Total admitted Assets

LIABILITIES.

Net Reserve, as computed	\$366,258,457.00
Present value of amounts not yet due on Supplementary Contracts, etc.	7,413,711.00
Liability on Policies canceled and not included in "Net Reserve," etc.	9,891.41
Policy Claims	3,490,783.41
Due and unpaid on Supplementary Contracts.....	45,028.63
Dividends left with Company at interest.....	229,679.02
Premiums paid in advance, including Surrender Values so applied	24,786.78
Unearned Interest and Rent paid in advance.....	481.53
Commissions due to Agents, etc.....	58,326.37
Estimated Amount payable for Federal, State, and other Taxes	1,423,062.68
Dividends due Policyholders	15,043,268.24
Amounts set apart, apportioned, provisionally ascertained, calculated, awaiting apportionment, etc.....	1,198,729.00
All other Liabilities, as detailed in statement.....	142,489.84

Total amount of all Liabilities, except Capital....	\$395,338,694.91
Unassigned funds (surplus)	19,498,776.83

Total Liabilities

BUSINESS IN NORTH CAROLINA DURING 1918.

Policies on the lives of citizens of said State in force De- cember 31 of previous year, No. 4,163; Amount.....	\$ 8,361,948.00
Policies on the lives of citizens of said State issued during year, No. 151; Amount	397,900.00

Total, No. 4,314; Amount	8,759,848.00
Deduct ceased to be in force during year, No. 191; Amount	463,092.00

Policies in force Dec. 31, 1918, No. 4,123; Amount.\$

Losses and Claims unpaid Dec. 31 of previous year, No. 6; Amount	10,330.00
Losses and Claims incurred during year, No. 88; Amount	233,926.00

Total, No. 94; Amount

Losses and Claims settled during year in cash, No. 82; Amount	\$ 207,210.00
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Losses and Claims unpaid Dec. 31, 1918, No. 52; Amount	37,046.00
Premiums collected or secured in Cash and Notes or Cred-	

its without any deduction for Losses, Dividends, Commissions, or other expenses 225,129.02
 President, G. C. Markham; Secretary, A. S. Hathaway; Actuary, P. H. Evans; Home Office, Milwaukee, Wis.; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA,
 INSURANCE DEPARTMENT.

Raleigh, March 21, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Northwestern Mutual Life Insurance Company, of Milwaukee, Wis., filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG,
 Insurance Commissioner.

WHO AM I?

I am a far too common sight in the neighborhood of every high school.
 I am small and innocent in appearance, but contain immense possibilities for working mischief.
 I ruin many a football team. No coach will permit his players to use me during the season, for I am sure death to wind, speed and "pep."
 I am responsible for innumerable failures in school, and for still more in after life.
 I can destroy a boy's ambition and will power, and put his brain to sleep.
 At my best, I am a worthless thing to spend good money for. At my worst, I injure the body, mind and morals.
 The evil I do is incalculable. Still I flourish.
 I am the student's worst enemy.
 I am the cigarette.
 —Congregationalist.

CLOVER AND CORN

Should grow on the same land the same season. Sow the clover in the fall and plow it under in the spring, just before planting the corn crop. But the clover crop frequently fails from poor seed or from lack of proper inoculation. Both these causes of failure can be avoided by having the seed tested for germination in the State Laboratories, and by securing the proper inoculating fluid from the State Department of Agriculture at Raleigh.
 W. A. Graham,
 Commissioner of Agriculture,
 Raleigh, N. C.
 'Tis greatly wise to talk with our past lives
 And ask them what report they bore to Heaven.
 —Young.

North Carolina State College of Agriculture and Engineering
 WEST RALEIGH

A Land Grant College founded under an act of Congress by the State Legislature of North Carolina in March, 1887. Splendidly equipped for the education of the sons of the State in the technical and industrial arts.

Four year courses in Agriculture, in Agricultural Chemistry, and in Civil, Electrical, Mechanical, Chemical and Textile Engineering. New departments in Agricultural Engineering and Highway Engineering.

Numerous short courses.

Unit of Reserve Officers Training Corps. Seniors and Juniors receive pay amounting to \$118 annually. All students receive free uniforms amounting in four years to \$164.

Strong athletic teams.

\$40,000 Y. M. C. A. building. Regular paid secretary.

Two hundred and forty free scholarships.

Requirement for admission: eleven units—practically equivalent to the completion of tenth grade work.

Board \$16.00 per month. Tuition \$45.00 per year. Room rent, heat and light \$30.00 per year.

Enrollment last session 1,020, exclusive of all summer students.

Fall term begins September 3.

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Reduced Summer Excursion Round-Trip Tickets on sale May 15th to September 30th, final limit October 31st, 1919, to the following points:

Alta Pass, N. C.	\$ 7.14	Pensacola, N. C.	\$ 9.06
Hickory, N. C.	3.30	Rutherfordton, N. C.	4.32
Johnson City, Tenn.	10.80	Shelby, N. C.	2.88
Lenoir, N. C.	4.50	Switzerland, N. C.	6.96
Norfolk, Va.	17.46	Virginia Beach, Va.	18.26
Old Point, Va.	18.06	Wrightsville Beach, N. C.	10.66

The above rates do not include war tax. Also attractive rates to other resorts.

For particulars as to fares, trains, schedules, etc., apply to any Railroad Ticket Agent.

E. W. LONG, P. S. A.,
 CHARLOTTE, N. C.

JOHN T. WEST, D. P. A.,
 RALEIGH, N. C.

Sparkles

The burglar had entered the house as quietly as possible, but his shoes were not padded, and they made some noise. He had just reached the door of the bed room when he heard some one moving in the bed, as if about to get up, and he paused. The sound of a woman's voice floated to his ears.

"If you don't take off your boots when you come into this house," it said, "there's going to be trouble, and a lot of it. Here it's been raining for three hours, and you dare to tramp over carpets with your muddy boots on. Go downstairs and take them off this minute."

He went downstairs without a word, but he didn't take off his boots. Instead he went straight out into the night again, and the pal, who was waiting for him, saw a tear glisten in his eye.

"I can't rob that house," he said. "It reminds me of home."—Ex.

That Printer Again!

Lord Roseberry has all his life been a wonderful orator, and he has probably made as many speeches as any politician living. He has told an amusing story against himself about a certain proof-reader who, after he had read the proof of a particularly long speech of his lordship's, wrote at the end of it the words, "Thank heaven!"

The proof was duly returned to the printer, who set up these words in type. The next day the speech was published in the newspaper with the following startling ending: "At the conclusion of his speech Lord Roseberry left for the South. Thank heaven!"—Pearsons.

Jane Addams was crossing the ocean once and, having been ill herself, started to sympathize with an Irishman in the second cabin, who apparently was having a very active time.

Laying her hand gently on the Irishman's shoulder, Miss Addams cried: "I am very sorry you are so ill, my good man. Your stomach is only weak, that's all."

"Wake stummick nawthin'," answered the Irishman. "O'im throwin' as fur as any man on this side the ship, mum."

After Dr. Blank had been preaching a few weeks as successor to the highly intellectual Dr. Blanket, a woman member of the congregation came up to him after the service one morning and said:

"Oh, Dr. Blank, I do so enjoy your sermons! I never had sense enough to listen to Dr. Blanket."—The Continent.

Mother: "Just run upstairs, Tommy, and fetch baby's nightgown." Tommy: "Don't want to." Mother: "Oh, well, if you're going to be unkind to your new little sister, she'll put on her wings and fly back to heaven." Tommy: "Then let her put on her wings and fetch her nightgown." — Technical World.

THE WESTMINSTER SCHOOL

A PREPARATORY SCHOOL FOR BOYS

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GET ONE

AMERICAN TRUST COMPANY

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North Carolina

YES,

Preachers and Teachers Are Human

They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered—amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter.

The Mutual Building & Loan

Will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER, Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

Charlotte National Bank Resources \$4,000,000.00

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., AUGUST 20, 1919.

No. 33.

Little Bird Brother.

Why are we singing, my brother,
Little bird brother, O say.
Is all your carol in gladness,
Joy at the blossoms and May?
Not so my singing, my brother,
Not so my singing today.

Loneliness closeth around me,
Raineth the mist from the sky,
Singing is aid to the hoping,
Shuts the tears back in the eye,
That's why I'm singing, my brother,
Little bird brother, that's why.

Both of us singing and trusting,
Trusting the Father divine,
I for the strength for my burden,
You for the shelter of vine;
Trusting he heareth our praying,
Yours, wee bird brother, and mine.

Both of us singing, my brother,
Hope in my song and in yours;
Knowing the sunshine's just hidden,
Never a cloud that endures.
Love at the heart of all nature
Gladness awaiting assures.

Never a sparrow that falleth
But that he heareth its cry,
Never a tear in the darkness
But that he knoweth whose eye.
That's why we're singing, my brother,
Little bird brother, that's why.

—Esma G. Denby.



Editorial



The Standard Challenged.

IT has come to light that some of the readers of the Standard dissent from some of the views expressed in the editorial columns. This is much to be deplored. As the name indicates the Standard is the yard-stick by which orthodoxy is measured. Therefore he who dissents comes short of full measure.

It is complained that the Standard is wrong in its conception of the spirituality of the Church. "This is indeed a hard saying, who can hear it?" It is in this particular that the Standard has always supposed itself to belong to the most straitest sect of orthodoxy. If it is wrong here, how can it ever be sure of being right anywhere?

It is objected that the Standard has departed from John Calvin, and that it "gives John Knox the cut direct in every issue." To this indictment we plead guilty with cheerful alacrity. It brings a rare pleasure to our hearts to be accused, for once at any rate, of keeping step with the march of progress, of belonging to the class of advanced thinkers. We belong to the twentieth century, and those great old worthies to the sixteenth. The light shines on us with a brightness unknown to them. For this reason we palliate if we cannot altogether excuse certain grave mistakes into which they fell. It was full two centuries after their death before the American Republic was founded. And then for the first time was written into the constitution of a civil commonwealth the pregnant doctrine of the complete separation of Church and State. This has rightly been called "America's contribution to the science of government." This doctrine is the logical corollary of the teachings of the founder of Christianity. It was unknown to the Old Testament. And the sad blunder of the early reformers was that following in the footsteps of the Roman Catholic Church they drew their ideas of the relation of Church and State from the Old Testament, and justified their practice by precedents drawn from the same source. This accounts for John Calvin's volunteering to prosecute Servetus for heresy before the Civil Council of Geneva, knowing that if he secured a verdict the penalty would be death by burning. It also accounts for the fact that the Confession of Faith drawn up by John Knox was adopted by the parliament of Scotland, and the celebration of the mass was made a capital offence.

We rejoice in the progress made since the days of Calvin and Knox, and we are hoping almost against hope that all of our brethren will avail themselves of the increased light. Under the leadership of the United States, the doctrine of separation of Church and State has grown in favor, but has been given only partial effect, in all the States of Christendom. So far as we are acquainted with the ecclesiastical writers of our country, the ablest expounders of this doctrine were James H. Thornwell, John B. Adger, Thomas E. Peck and Stuart Robinson. The crime of standing by the positions laid down and so strongly defended by these venerated men we "shall neither attempt to palliate nor deny."

It is objected against the Standard that it "thinks the spirituality of the Church consists in ignoring civic and social questions." Hardly. The Standard is an echo of the official standards of our Church. These official standards teach that it is the function of the Church to bear testimony against error in doctrine and immorality in practice wherever these are found whether within or without the Church. Is the wage earner suffering oppression from the selfishness and greed of the capitalist? The Church is to cry aloud

against selfishness and greed, but it is not the business of the Church to investigate and sit in judgment on specific facts, to say how much wage and how many hours of work shall be allotted to the working man, to say what period of childhood and youth shall be exempt from factory labor, to demand compensation for injuries and pension for old age. These are purely secular questions, and as citizens of the commonwealth we have both the right and the opportunity to deal with them. They can only be settled by civil legislation, and the Standard echoes the Confession of Faith that "Synods and Councils should handle only that which is ecclesiastical, and should not meddle with the affairs of the civil commonwealth."

Brethren, it is an irksome and seemingly a thankless task, nevertheless we "will not be negligent to put you always in remembrance of these things; yea, we think it best, as long as we are in this tabernacle, to stir you up by putting you in remembrance."

The Ad-Interim Committee on Federal Relations.

By the action of the last General Assembly this Ad-Interim Committee on Federal Relations is to be composed of one member from each Synod, the said member to be elected by the Synod. By its action the Assembly sought to make this committee express the views of the respective Synods of the Church. No method could be fairer, provided that there is a free and fair expression of opinion. This paper is proud of our record as a Church. We love the Southern Church, and we believe that she has not only done a great work, but that at this crisis in the world's history she has even a greater mission.

To unite with the Church North would mean to lose our identity, to lose our history, and eventually to be swept away from the testimony we have ever borne, and to be infected with much of the evils of which our orthodox brethren North complain. As a constituent part of the great National Presbyterian Church we shall have to endorse our Assembly's action in political matters, and in time our pulpits may be filled by women preachers. We pray that we may be permitted to live our own life, and do our own work, in our own way.

At present we are harmonious and each year we make a record of which we are proud. Union means disruption and division and bitterness. Churches will be divided and friends estranged. We feel deeply and we pray earnestly, yet if it be God's will, we shall submit, though we never expect to become enthusiastic. It must, however, be very clear to us that the majority of our Church wishes union. We want a fair expression of opinion. We want to see the member from each Synod represent the majority of that Synod. We want the election to be fair and free, with no wire pulling, nor gum shoe methods.

Already it is reported that those in favor of union are pulling the ropes to insure the election of their men. We hope that the Synods will rebuke any such methods, no matter by which side practiced. Let us remember that we constitute a Court of the Church of Christ, and that the methods of political henchmen do not belong to us.

Whatever may be the decision, let us give no ground for the charge of underhand methods. Unless we are mistaken, the old devil will get in his work. No doubt he is already rejoicing that good men are turning away from saving souls and taking steps that must injure the cause of Christ.

Sunday at Montreat.

Sunday, August 10, was devoted to Home Missions. Dr. McCaslin, of Montgomery, Ala., preached in the morning to a crowded audience, packing the auditorium to its fullest capacity. The text was taken from Revelations and Esther, the open door and coming into the Kingdom at an opportune time. The sermon was an earnest and able plea for Home Mission work in view of the demands of the times and the opportunities presented. The preacher especially emphasized our duty to the negro. In the afternoon, Rev. Mr. Young, a colored evangelist, who works among his own people, preached to an immense audience of white and colored people. As the service was especially for the colored people, the middle block of seats was assigned to them, while the whites had to take what was left. The sermon was "A Rejected Saviour," and was a most earnest plea for the acceptance of Christ. The chief attraction which drew such an outpouring of the white visitors was the singing of the colored people. Evangelist Young has a voice of wonderful power and flexibility. We have heard him twice before at the meetings of our General Assembly, and he has never yet failed to charm his white hearers.

In the evening Rev. Trigg Thomas, formerly of Missouri, but now evangelist at large of our General Assembly, preached to a crowded house. In all of these services there is room for reform along one special line. The visitors to Montreat in age range from the cradle to the grave, and their tastes vary as much as their ages. The Program Committee keeps this variation in mind, and generally gives a varied literary diet.

At the Sunday morning services, when the largest audiences of the week assemble, there is always great pressure brought to bear upon the chairman of that committee to give opportunity to parties to give out different notices. Taken singly, these notices take little time, but when there are many of them they consume valuable time, which added to the time taken for the sermon, makes the services very long and fatiguing.

On Sunday morning, for example, we had a long song service, then two brethren took up some time in giving notices, then came the "long prayer," which fully answered to its name, so that when the sermon time came, the preacher had not a fair show.

The Good Book says that a merciful man is merciful to his beast, and surely the presiding officer of a Conference should not be less so to his audience, especially when he knows that there are present many old and feeble ladies. He insisted that all should stand during prayer, but he evidently forgot to ask the brother offering prayer not to pray too long, with the result that many of the feeble were almost ready to faint when he closed. They had scarcely taken their seats before the singing leader, with the same disregard of the feeble, also insisted that they stand through a long hymn.

These may be trifling objections, yet they impress visitors unfavorably, and they make us long for men to remember that the Lord loveth mercy rather than sacrifice.

On Monday, Dr. W. W. White, of the Bible School of New York, began a series of Bible readings. These readings of Dr. White could be more appropriately termed Bible lessons. He is above all a teacher, and his evident purpose is to teach his class how to teach. We fear that his method, as fine as it is, requires too much hard work ever to become popular except with a few. On Monday night Dr. Chamberlain, of the Dutch Reform Church of the United States, opened the Foreign Mission Conference with a fine address, which we fear was too abstract for his miscellaneous audience. It went over the head of the average man.

The days and nights of the week will be given to the missionaries, of whom an unusually large number is on hand. Dr. S. H. Chester, who has served as Secretary of Foreign Missions, in one capacity or another for 25 years, is in charge.

The Race Riots.

In recent years a race riot in the South has been rarely known. Certain lewd fellows of the baser sort have far too frequently brought disgrace upon our section by lynchings that reminded one of the Huns, but in every instance the better class of whites condemned it. We would, however, call attention to the difference between a lynching and a riot. In a lynching one man suffers, and whether guilty or not the mob at least thinks so, and would justify their act upon that ground. In a riot it is not one man that is attacked, but all men of one color, whether innocent or guilty, and those attacking are not concerned as to the guilt, but fired with blood thirst.

The lynching, as a general thing, is distinctively a Southern institution, much to our shame, but the innocent of the same color and locality are not molested. This can be explained by the fact that the Southern men as a people love the negro, as long as he behaves himself, and when they do lynch, the motive is to do quickly what the law may not do in the end. The race riot is different from the lynching. In the race riot no particular man is sought, but a blood thirsty mob clamors for blood, and they shoot down all of one color whether innocent or guilty. For years, after each lynching, we of the South have had to listen to lectures in which our semi-barbarism is held up before the world and a comparison is made between the benighted South and the cultured North. Even our Church papers of that locality have drawn their skirts about them and thanked God that they were not as other men are.

Since the recent riots in Washington and Chicago we have looked in vain for some sign of repentance, for some realization of their inconsistency. Those who have touched upon the subject have evidently been walking on eggs. They have tried to cloud the issue, and one published in Boston actually credits Washington City to the South, and informs us that the South is still killing negroes.

We have also in the lynchings and in the riots looked in vain for some condemnation of the crimes committed. The negro is always held up as the innocent party, and he is made to believe that the motive was hatred of the negro, and not hatred of his acts. Even our British contemporary in Canada, influenced by these exponents of the cultured North, also gives us a lecture and informs the world that no sheriff in a Southern State will protect the negro from the violence of a mob, when in fact there are many instances to the contrary, notably the course of the officers of the law in Winston-Salem when at the risk of the life of the defenders and the actual loss of life of those attacking, a negro, guilty of an outrageous crime, was saved from lynching. The negro leaders of the North and their white sympathizers have been making the world believe that the South is the enemy of the negro, yet after the Chicago mob had spent its fury and slain to its heart's content, the negro asked to be sent to the South, thus showing that he knows where his true friends are.

We are not surprised at the course of the secular papers of the North, for it makes good political capital, but we did expect better and fairer treatment from the papers representing the Churches of that section.



Contributed



The Union Seminary Review and Federal Union

By *Thornton Whaling, D.D., LL.D.*

THE charming editor-in-chief of the Union Seminary Magazine writes a very attractive review of the New Orleans Assembly. His article is characterized by the kindly spirit and elevated courtliness which mark the accomplished professor.

His viewpoint, however, is indicated in the following statement which he frankly makes:

"For my own part I have never been able to see any great principle of the Gospel or of Presbyterianism separating the Presbyterian Churches of America, though I have sat at the feet of the masters on that subject, but I am fully persuaded that the time for outright organic union has not yet arrived. There ought to be a spirit of complete unity between the churches before there is union. The spirit of unity is a long way from complete. Let us work and pray for unity and union can come afterwards."

Where his acknowledged masters, like Dabney, Peck, Latimer, Strickler, and Johnson have failed, of course, no living man has any chance of success.

The paramount attitude of the Reviewer, therefore, is indicated in this striking quotation. It is not believed that he represents in this position the Union Seminary either of the past or of the present.

His explanation of what he calls "the defeat of Federal Union" is interesting. Of course, there was no defeat of Federal Union by the New Orleans Assembly. That body declined to approve the plan of Federal Union recommended by its ad interim committee and recommitted this report, along with other papers, to a committee to be selected by the Synods of the church.

The reasons which Dr. Lingle assigns for the so-called defeat of Federal Union are equally illuminating. He says that the omission of Home Missions from the administrative powers of the Federal Assembly was the chief reason. The curious thing is that Home Missions was not omitted, as Dr. Lingle, in one place in his review, explicitly states. The only exceptional treatment of Home Missions was that, after a conference with other Presbyterian and Reformed Churches, the Ad-interim Committee recommended that the direct administration of Home Missions by the Supreme Courts of the constituent bodies be left to the determination of these bodies after they entered the Federal Union. As simple a fact as this ought not to be hard to receive. In addition to this, the Federal Assembly had committed to it the power of settling finally, and, if necessary, judicially, all questions of comity in the field of Home Missions arising between any of the constituent churches. Moreover, it should not be forgotten that this whole plan must be threshed over by the Federal Constitutional Convention representing all the constituent churches, which doubtless would take months, and perhaps years, to reach final decisions upon questions like this.

Another reason assigned by the Reviewer for the so-called defeat of Federal Union is that the "plan contemplated a highly organized and complex piece of machinery which would have nothing particularly to do." Such a reason as this assigned for the action of the New Orleans Assembly is surely not complimentary to the intelligence of that body, and I raise a protest against imputing this view to many members of said court. It is so evident that the plan contemplated creating a Federal Assembly, clothed with large doctrinal, administrative and disciplinary powers, that it passes belief that any considerable number of the members of the Assembly could fail to grasp that fact.

I am glad to agree with the Reviewer upon the point that the New Orleans Assembly commits to the committee to be appointed the whole field of the relations of the Presbyterian and Reformed Churches, and that Organic Union, Federal Union, or still other kinds of relation may properly be considered by that committee.

If brethren who desire light upon the meaning of the federal principle would read a famous book entitled "The State, or Elements of Historical and Practical Politics," by Prof. Woodrow Wilson, they will see, expounded by a master, what a large part that principle has played in politics, both civil and ecclesiastical, in the past and what its central place in organized society is today.

There is also a recent publication, which the literary editor of the New York Times says is in some respects the most remarkable book of the last quarter of a century, entitled "Fifty Years of Europe," by Charles Downer Hazen, professor of History in Columbia University. This volume might be summarized as a thorough and historical presentation of the progressive influence of the federal principle in the life of the world during the last half century. In Australia, South Africa, Canada, United States, Germany and England the principle has wrought mightily and produced stupendous results.

A third book, entitled "The Critical Epoch of American History," by John Fiske, will show what the work of the Churches Federal Constitutional Convention would be. Scores of the ablest men in America wrought for months in 1787 preparing the Federal Constitution of these United States, and the chapter on the Federal Convention is one of the most suggestive and instructive essays which the modern ecclesiastics might well laboriously study. It throws many sidelights upon the problems which are now before the Presbyterian and Reformed Church.

I have served on this committee for a term of years and interviewed personally and by letter representative men in every Synod of the Church, and I do not believe that Federal Union is defeated, but that it is the key to the future.

So far from the defeat of Federal Union by the New Orleans Assembly, that plan of union is more vital and aggressive today than ever before. It is the key to the relation of the Presbyterian and Reformed Churches, to the reunion of Protestantism, and perhaps the final reunion of Christendom. It is so much bigger and more statesman-like than the petty plan of consolidation, now called Organic Union, that it is unbelievable that vision of the church will shrink to the infinitesimal dimensions of this petty consolidation, when Federal Union sweeps the whole horizon of the church and of the Kingdom of God, both at home and abroad.

The real reason for the declination of the New Orleans Assembly to endorse as a final closing of the question the plan of Federal Union was that the plan was so full of weighty significance, so far-reaching and comprehensive in its provisions that the church was not yet fully prepared to accept it as the solution of its future relations to all the other Presbyterian and Reformed Churches. Mature study and frank, full, courteous discussion will bring the desired result. It is well that the New Orleans Assembly acted just as it did, and the new committee will have before it the plan of Federal Union, along with all other possible kinds of union or relation. Federal Union will win on its merits as it comes to be understood, with the United States itself as the parable expounding its significance.

There is no end of the many little crosses, which, if quietly borne in a Christian way, will, by God's grace, do the work of affliction, and help to tame our proud wills by little and little.—Keble.

Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight line.—Spencer.

A Teaching Ministry.

By Rev. G. E. Moorehouse.

YOUR article on the above subject in your issue of August 6 is certainly timely, and will be of great service if there is general notice taken of it both by the ministers and the congregations. It is often said that the ministry is like other businesses in that the demand makes the supply, and that the preachers give the congregations what is thought to be wanted or desired. Personally the writer has formed the opinion that the people expect the minister to preach the Gospel and be an instructor in Biblical subjects, whatever they may want, and the nearer the minister fulfills his calling along these lines the more he is respected and the more he panders to the "demand of the times," in preaching on all manner of social and political topics, the less he is esteemed. I was recently looking through the "Yale Lectures on Preaching" by Phillips Brooks, and was struck with some of the ideas expressed. He says that as a result of the critical tendency of some preachers, "That it invades the pulpit, and the result is an immense amount of preaching which must be called preaching about Christ as distinct from preaching Christ. Always discussing Christianity as a problem, instead of announcing Christianity as a message, and proclaiming Christ as a Saviour." Then he gives this word of warning: "Beware of the tendency to preach about Christianity and try to preach Christ." And in line with some of the tendencies of the present day to bring into the church so many different things, such as "Missionary Plays," pageants, etc., and into the pulpit various social, political and patriotic subjects, and then to introduce a bewildering number of special "Days" as Mothers' Days, Fathers' Days, Flag Days, and I know not what, until it is almost necessary to set apart a day to preach the Gospel, I found this thought: "As preachers we must bring the heroic into the life of men, demanding of them truth, breadth, bravery, self-sacrifice, the freedom from conventionalities and an elevation to high standards of thought and life. We must bring men's life up to Him, and not bring Him down to men's life." That men and women will attend to the systematic, sympathetic and evangelistic exposition of the Bible is proved by one church with which I am well acquainted where in the past three years the topics for the mid-week service have been the regular prayerful study of the Epistle to the Ephesians; the Book of Ecclesiastes; two Books of the Psalms, I to LXXII; and the Directory for Public Worship from the Book of Church Order. At the Sabbath morning worship, with an occasional change for a few Sabbaths, since January, 1917, there has been a regular exposition of the Gospel of the Kingdom, with the Gospel according to St. Mathew as the basis, and as far as is known there has been no weariness, but a tense and growing spiritual interest. At the hour of evening worship, the Book of Genesis and the Acts of the Apostles have been used. The interest has not failed, and in proportion to the membership of the church in question the attendance at all the services will compare favorably with other churches. And it may be here said there has been a steady growth in grace and a distinct development in spirituality among the people and a marked increase in the offerings for benevolences and home expenses. This may be encouraging to many who are feeling more or less the deadening influences of putting secondary causes in the place of first causes. There appears to be a danger of degrading the dignity of the church by the many devices which are constantly being advanced for raising money, and more than a necessary amount of effort to keep the church before the public mind. Your reference to the show tactics of the Methodist church at Columbus is a case in point, and the many schemes for raising money which have been introduced into our own church in recent times are more or less in the same class. To quote once more Phillips Brooks: "Never sacrifice reverence for truth to desire for usefulness. Say nothing you do not believe to be true because you think it may be helpful. Keep back nothing which you know to be true because you think it may be harmful. Who are you that you should stint the children's drinking from the

cup which their Father bids you carry to them, or mix it with error because you think they cannot bear it in its purity?" It is my own impression that if the Church would give its time more earnestly to preaching the Gospel of Salvation for sinful men, and magnify the Saviour Jesus Christ in the pulpit, and leave some of the fads of the day, with their big "Drives" and the craze to "Go over the top," the blessing of the Lord would be much more manifest and the Church and the home, which are God's appointment for the salvation of souls and the training of the people, would again come into their own, and some of the man-made schemes which have almost destroyed the sanctity of the church and the reason for the existence of the home would shortly pass away to the great advancement of the Kingdom of God.

Lumberton, N. C.

The Rotary Amendment.

There are indications that the Assembly's action in sending down this amendment was hasty. The same proposition had been submitted to the Presbyteries only a short time before and had been overwhelmingly defeated, as announced at the Newport News Assembly, having received only 17 votes out of 87. The action was taken near the close of the Assembly, with little debate, with many representatives gone home. The provisions of the Book of Church Order are ample. If an officer feels no longer called to the service he can demit the office. If he or the congregation demand it the session can divest him of the office.

If he wishes to resign or the congregation desires him to do so either party may present the matter to the session and the session ascertain the will of the congregation and then dissolve his official relation with that congregation, leaving him still a deacon, ruling elder or minister, as the case may be. If he does that which is unworthy of his office he may be deposed. What need have we for any other methods? For the past forty years we have been changing our church order. One saving feature of these changes has been that they usually represented an effort to bring our law into conformity to that which is written in the Word. More recently, as in this proposed amendment, the aim seems to be to change to conform to the wisdom of the world or at best to be like some other church. There is no evidence advanced to show that the offices of elder and deacon were to be regarded as temporary. On the contrary the care with which they were to be selected, the tests by which they were to be tried and the qualifications which they were to possess, as well as the esteem in which they were to be held, indicate that the offices were to be permanent and perpetual as taught in our constitution.

W. C. C.

Three Propositions---Ergo.

All Presbyterians will doubtless agree on the three following propositions:

First: The Christian home is the greatest institution in the world.

Second: The most pitiful thing in the world is a neglected orphan.

Third: The noblest charity in the world is a properly conducted Christian Orphanage, Ergo,

The Presbyterian Orphans' Home at Barium Springs, being such a properly conducted Christian Orphanage, dependent upon the Presbyterians of North Carolina for its maintenance, we undoubtedly ought to rally to its support and give the regents the \$10,000 needed at this time for enlargement of the plant. Send subscriptions or contributions to Rev. W. T. Walker, Barium Springs, N. C.

W. M. C.

Light of Light that shineth,
'Ere the world began,
Draw Thou near, and lighten
Every heart of man.

Restoration of Protestant Churches in France and Belgium

A Sermon Preached by Dr. Henry van Dyke, in the Brick Church, New York City, on June 1, 1919.

I Cor. XVI:1—Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Gal. VI:10—As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.

YOU see from the first half of the text that the collection as a part of Christian service is not an invention of the new era. It is an ancient thing, interwoven with the very first threads of Christianity, a voluntary necessity of true faith and real love. It sounds contradictory to talk of a "voluntary necessity," but it is one of those apparent paradoxes which are the essence of truth. The free spirit has its own laws which it must keep to live. One of these laws is giving—the assertion of the sovereignty of the soul, the heart, to dispose of its own possessions.

That was what the poor widow did when she dropped her two mites into the treasury: it was all she had and Jesus blessed her. But he would not have blessed her for two mites if she had been the wife of a rich Sadducee.

That was what Joseph of Arimathea did when he gave his new tomb in the garden for the burial of Jesus. That was what the fairly prosperous Christians of Corinth and Galatia did when they made their collections for their poor brethren in Jerusalem, suffering under the scourge of war and ruin and starvation. That was what Ananias and Sapphira, those monumental liars, did not do. They sold their real estate in Jerusalem and concealed the price in order that they might dodge the responsibility of contributing a fair share to the relief of those who were suffering and starving. St. Peter condemned them, not because they did not give, but because they lied about their voluntary obligation.

Taxes, you understand, are entirely different. They are enforced payments, under the authority of the state, for the maintenance of common order. Jesus paid them, with the comment, "Render unto Caesar the things that belong unto Caesar."

Tithes are in the same category with taxes. They are contributions fixed by established churches on the basis of quotas determined by external authority. They are absurd and inadequate. A tenth of your income is too much to give in one case, and far too little in another case. These mathematical rules can never take the place of human, spiritual obligations. It is worth noting that since the abolition of tithing in America, the voluntary gifts of religious people to all good causes have increased more than a hundred fold.

The free-will offering belongs to the very life of religion. Its outward signs—the collection plate, the poor box, the subscription list—are essential parts of that symbolism which finds its highest expression in the Cross of Jesus Christ—the victorious emblem of self-sacrifice. Jesus taught that the strong are bound, not by outward compulsion, but by the inward constraint of faith and love, to bear the burdens of the weak. A selfish Christian is an infidel. A stingy Christian is a renegade. Only a generous, giving Christian belongs to the true fold of Christ.

The teaching of the Bible, beginning with the prophets of Israel, culminating in the words of Jesus, and continuing through the apostles, shows a heavenly common-sense in the working out of this doctrine of beneficence. It is at the opposite extreme from the crazy theories of the Bolsheviks and Anarchists, who deny God, degrade man, and destroy that which they propose forcibly to divide. The Bible doctrine emphasizes industry and thrift. "If a man will not work neither shall he eat." "Let every man lay by him in store as God hath prospered him." "Thou shalt love thy neighbor as thyself"—not more, nor less. And then it lays down in broad terms, the reasonable basis of Christian giving as we find it in the second verse of the text. First, "as we have opportunity let us do good unto all men." That is the doctrine of universal charity. Second, let us be mindful "especially of them that are of the household of faith." That is

the doctrine of particular obligation to those who are bound to us by family and spiritual ties—the duty of caring for our own, not exclusively, but first.

On these two reasonable grounds I appeal to you today in behalf of the French and Belgian Protestant Christians—the people of our own household of faith—who have fought and suffered in this war for righteousness and freedom. What I want you to understand is that our own brethren in the faith have played a noble part in the world conflict, and now suffer under the pressure of the vast sacrifice which was demanded in order to save mankind from the German idolatry of Thor and Odin.

1. The wonderful thing about this war was the way in which it united the conscience and the religious faiths of men in resistance to the German paganism of unrighteous power. "The spiritual element is the dominating force in this war," said one of the soldiers who fought and died for freedom. Those of you who have read the wonderful book of Maurice Barres, "The Faith of France," will comprehend the religious spirit in which Catholics and Protestants and Jews and Socialists came together in "l'Union Sacree," to which, after too long hesitation our free American Republic joined her victorious strength.

No particular religious creed can claim pre-eminence in this conflict. Jews, Catholics, Protestants, stand on the same basis—the duty of those who believe in righteous peace to fight and suffer for it. I have seen much with my own eyes—having been among the ruined cities of Belgium and on the fighting line of Northern France under fire.

The ruin and desolation of these districts by the ruthless Germans are beyond description. Womanhood has been outraged, childhood crucified, old age martyred. But what I want you to understand today is that our Protestant brothers, the remnant left in France and Belgium, have borne their full part in the suffering and in the heroic fighting of the war.

2. In Belgium out of about seven and a half million people before the war there were only thirty thousand Protestants. Why so few? Because in the sixteenth century the separation of the northern from the southern Netherlands left the people of the south under the cruel tyranny of the Spanish Inquisition, and the survivors of the bloody persecution fled to Holland for refuge.

In France, out of thirty-eight or forty million people, there were only about seven hundred thousand Protestants. Why so few? Because St. Bartholomew's Day, and the revocation of the Edict of Nantes, and the Dragonnades, had either exterminated the Huguenots or driven them abroad, mostly to America, to seek religious freedom. But out of a thousand French Protestant pastors, representatives of the remnant of religious freedom, more than five hundred, fifty per cent, were enrolled in the army of liberty as chaplains, stretcher-bearers, officers, and privates. Nearly half of them received citations for bravery and self-sacrifice on the field of honor, among whom I may name Chaplain Couve and Chaplain Leo, of whom the French commander said, "His bravery is considered a habit." Of these Christian soldiers more than fifty per cent were wounded, more than twenty per cent were killed.

In our American churches we have been proud of our service flags with their clustering stars of blue and gold. "But in France," says Chaplain Couve, "we had no such flags simply because every single man of our congregation under 45 was in the army. We kept lists only of our dead. Among the numerous service stars in your great churches there are always three or four gold ones. But every one of our Paris Protestant churches, which are smaller than these, had 30 or 40 dead."

If you would know the spirit in which these heroic brethren fought, read the letter of young Francis Monod, who

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Salem, Va., Revisited

And Some Thoughts Apropos of the Times.

A Letter to the Editor by Rev. A. W. Pitzer, D.D.

I AM nearly 85 years old. Sixty-three years ago I was licensed to preach by Montgomery Presbytery. Fifty-one years ago I organized the Central Church in Washington City, and have been its pastor ever since, forty years as active and eleven as emeritus pastor.

I am now in Salem, Va., where I was born and where you were the beloved and acceptable pastor years ago. But if you could come back now, you would not recognize your church or the town of Salem.

The old church that has heard Moore, and Hoge, and Thornwell, and Green, and Peck, and many others of the ablest men in our Church, has been enlarged and greatly beautified and now has an up-to-date Sunday school room with all the modern appliances. The Episcopalians have built a \$15,000 church just opposite our church. The Methodists have enlarged and beautified their building on College avenue. Roanoke College has now a large and beautiful group of buildings that would do credit to any literary institution. The Lutherans have also established a female college, named Elizabeth College, on the old Logan place, just east of the town. The Baptist denomination, which claims one-ninth of the entire population of the State, have a magnificent orphanage plant on the northern edge of the town. I joined the Salem Church sixty-five years ago and have claimed my membership therein up to this date.

Now, I must give you a few of the thoughts of my old age. In the Assembly's minutes for this year, on page 72, Treasurer's Report, we read as given to outside organizations as follows:

Federal Council Churches	\$ 358.00
Alliance Reformed Churches, World.	420.00
Council Reformed Churches, America.	75.00
Expenses of delegates to Reformed Churches, Amer- ica	147.93
	<hr/>
	\$1,000.93

Does It Pay

To tax our churches for the support of these outside organizations, especially the Federal Council, that has taken the world in charge and is attempting to do a great many things that Christ refused to do, and gave His Church no commission to do? Do you think that one person in a thousand of our members knows anything of these outside organizations? Is it worth while to continue this tax any longer?

The High Cost of Living.

We hear much now of the high cost of living. I do not see how it is possible for any governmental action to do anything more than to relieve to some extent the cost of living. As long as human nature remains what it has been in all the years past men who sell will get the best price they can, and men who buy will buy at the cheapest price. In an old book that I have, there are some rules given that if observed by all the people would greatly reduce the cost of living.

Rules.

(a) Owe no man anything; (b) Be ye free from the love of money; (c) Be content with such things as ye have; (d) Look not every man on his own things, but every man also on the things of others; (e) Beware of covetousness. General obedience to these rules would in less than twenty-four hours make a wonderful change in our mode of living.

Some of us who have passed through the Confederate war and the period of reconstruction know something of how little a man can live on. For months we did not see a grain of coffee or a spoonful of sugar, to say nothing of soft drinks, chewing gum and movies. A sorghum pudding made of sorghum syrup and corn meal was a great treat once in a while, and people would come for miles to enjoy the repast. But we are now living in great plenty and luxury.

God has filled our land with all kinds of foods for man and beast, and yet the nation has not turned to Him with grateful and obedient hearts. The people seem madly bent on pleasure. Theatres, dance halls, movies, etc., are crowded. "Many are running to and fro" and knowledge is increased and God forgotten.

Intervention in Mexico

An Open Letter to Congressman W. F. Stevenson, of South Carolina.

My Dear Mr. Stevenson:

KNOWING you are a man who gives careful study to the questions with which you have to deal as a representative of the people in our National Legislature, and whose official conduct is regulated, not by considerations of political expediency, but your convictions of right and duty, I desire to call your attention to the very urgent and ably conducted and unlimitedly financed propaganda now in progress to bring about military intervention by our Government in Mexico.

Those who are opposed to this step seem unable to command any large space in our public press for the expression of their views, while the advocates of it are filling columns in nearly all our large metropolitan papers every day.

We all know there is and has long been a desperate condition of affairs in Mexico. The present constitutionalist government, of which Carranza is the head, has not had all the success that could be desired in its effort to restore law and order. But, considering the difficulties with which it has had to contend, it has made quite remarkable progress in that direction, and the missionaries who live with the people and know them better than any one else are almost unanimous in the belief that this Carranza government is the only existing agency in which there is any hope of ultimate relief.

I have recently visited the country and the result of my

observations has been to convince me that the kind of law and order which military intervention would produce would be no satisfactory or permanent solution of the Mexican problem. Porfirio Diaz maintained that kind of law and order in Mexico over thirty years, and at the close of his regime we had the same old Mexico that we had before.

At the town of Linares, where our missionary, Dr. Anthony Graybill, spent twenty-five years of his life, I found a community where the Mexican problem had been solved. The children of that community had been gathered into day schools and taught to read and write, and the people had been gathered into Sunday schools and churches and taught to live according to the moral teachings of the Bible. An intelligent and respectable middle class had grown up who were not amenable to the appeals of political and military demagogues.

If the Protestant churches of this country forty years ago had established mission stations all over Mexico at a distance of thirty miles apart, which would have cost less than the abortive Villa raid of three years ago, there would have been no revolution after the Diaz regime was once overthrown, and there would now be no Mexican problem. This is the only way in which we will ever have a decent neighbor in Mexico. It is the only way in which American busi-

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Restoration of Protestant Churches in France and Belgium.

(Continued from page 6)

fell at Rheims. Hear the prayer of the little soldier, Gaston Verpillot, dying in an ambulance:

"O God, let Thy will be done, not mine. Thou knowest that I never wished war, but I have fought because it was Thy will. I offered my life so that peace might prevail."

If you would know how the sorrow and sacrifice have been accepted by those whose dear ones have fallen for the faith, listen to these lines of a letter which came to me from an old Belgian gentleman and scholar of high renown. He and his wife are over seventy years old. They had gone to Brussels last December for the victorious return of the King and the troops. They had five sons, all in the army. Two of them, the oldest, were killed at the beginning of the war. The third, the youngest, fell but a few weeks before the armistice. This is what the old father writes: "He was a captain and had won honors. His morale never wavered for a moment, in the midst of terrible trials. He accepted them—welcomed them. He saw death coming and looked it in the face. His only regret was the pain his death was going to give us. It has given us much pain; but I should like to have died as he did. What joy, if all our five sons could have been with us on that day in Brussels! It was not God's will. But my faith is that even as our country has been restored to life, they also will live again in a better world."

These Protestants of France and Belgium were like the early Christians in one respect: "Not many rich, not many mighty, not many noble were called:" for the most part they were simple and humble folk, given to plain living and high thinking. In Belgium most of them belonged in the Walloon regions, the mining and manufacturing districts of the east. In France perhaps the largest Protestant population was in the north—Alsace, Lorraine, the regions that have suffered heavily in the war. But there were also congregations of the faithful descendants of the Huguenots in the Cevennes, in Poitou and in Saintonge, and other places where the hardy seed of the reformation had survived the persecuting sword.

These people had few chateaux, no palaces. But their simple homes, their farms, their workshops, suffered equally in the universal calamity of war. The Teutonic fury had no discrimination, no pity for the lowly and the weak. Nominally Protestant, but Pagan at heart, the German Kaiser sent his hordes to ravage and destroy Catholic and Protestant alike.

One hundred and thirty Protestant churches—more than one-eighth of the total number—were under enemy fire. More than two million dollars worth of actual destruction was inflicted upon them.

You have heard of the shameful, wanton damage done to the Cathedral of Rheims, splendid monument of Christian architecture, by the venomous German fire. But have you heard of the humble Reformed Church of Rheims, deliberately destroyed by German incendiary bombs? I want you to hear of it, and to remember it.

In a little French village, the other day a company of the faithful assembled for service in what was left of a Protestant Church. The roof was wrecked, the steeple tottering, the aisles were full of ruin. But the people joined in a reverent, joyful, service. And the pastor preached from the text: "Watchman, what of the night? The morning cometh."

The morning—yes, that is what we wait for, and long for, and are bound to work for—the dawning of a better day for all mankind believing in the Fatherhood of God and the Brotherhood of Christ.

The record of Catholics in France and Belgium, England and America, during this war, has been fine. The names of Cardinal Mercier and Cardinal Gibbons stand out as representing true patriotism and Christian feeling. But what I want you to understand today is that our Protestant brethren

have borne an equal part in the honor and suffering of this righteous war. They have seen their homes demolished, their churches wrecked, their households broken and scattered, the industries by which they lived reduced to ruin. They cannot get upon their feet again unless we hold out our hand to them. The faith of our spiritual forefathers calls to our hearts in the time of trial.

Let us American Protestants, whom God has prospered, give freely and generously to help our brethren on the other side of the sea. Let us remember the cause of the freedom of conscience—"God's province"—for which our ancestors fought and suffered. Let us prove our faith by our works. Let us do good unto all men as we have opportunity—but "especially unto them who are of the household of faith." Not a grudging, meagre alms, but a big golden token of brotherly love is what we must send to our brethren over yonder in the name of Christ, the Prince of Peace.

Intervention in Mexico.

(Continued from page 7)

ness interests in Mexico can be made permanently safe. It is a process that will require time, but it will prove effective if it is thoroughly tried.

The Protestant churches of America have recently been planning to carry out a program of this kind. At a conference held at Mexico City in February the entire country was divided into geographical sections and the different Protestant denominations each assumed responsibility for evangelizing a specifically defined territory, and co-operative plans were arranged which in the next quarter of a century would make a new country of Mexico.

But if the United States goes down there with its army and installs a regime of militarism, this missionary program will have to be abandoned, and such a state of antagonism between this country and all Latin-America will be produced as will nullify all the altruistic plans and efforts of the Christian people of North America for South America and vex both continents for a half century to come.

I know it is possible that you may honestly differ from me in regard to this matter. But if these considerations impress you as they do me, I take the liberty of expressing the hope that you will use your utmost endeavor as a member of Congress to defeat the effort that is being made to bring on a war with Mexico in the supposed interest of foreign business in that country.

My wife and I gave with enthusiasm our three boys to fight the Germans for the preservation of Christian civilization in the world. It would be with little enthusiasm that we would see them go down to help in the slaughter of some thousands of helpless Mexicans in order that we might receive financial returns from a small investment in a silver mine in the State of Chihuahua.

With best wishes,

Very truly yours,

S. H. Chester.

NOT FOR SALE!

By contrast to the many "For sale" cards in the windows of our neighborhood it may be well to remind ourselves that the real possessions of life never can be sold or bought for money. With money one may buy real estate, and automobiles, and railroad tickets, and admission to the movies. But such things are not real possessions; they are merely accessories. "A man's life consisteth not in the abundance of the things which he possesseth." Life's real assets are imponderable as well as unpurchasable. They cannot be weighed on any mercantile scale or measured by any commercial yard stick. They are priced by the heart—which has its own cipher. One never can tell his most intimate friend what his best joy has cost him. Suffice it to say that it costs little when it costs money, merely. Said Robert E. Lee, when asked to lend his name to a lottery scheme: "My good name is all that I have left, and it is not for sale."—George Clarke Peck.

Book Notices.

"*Uncle Sam's Boys With Pershing*"—Henry Altemus Company, Philadelphia, Pa.; 50 cents.

"*The Long Years Ago Stories*"—Henry Altemus Stories, Philadelphia, Pa.; 50 cents.

Here we have two books for the young. One is for the boy whose mind is now intent on war. The author teaches him what the officers had to learn before going to war, and then when he lands his two young officers in France he sees to it that they ran with impunity the most dangerous risks. It is just such a book as will attract a boy. The other is for the very young—those who have just reached the age when they never tire of stories. The stories are about animals who are pictured as being like folks with the petty jealousies and curiosity. Animal society, according to these stories, is only a counterpart of the social life of man. The books for young people, issued by this company, can always be recommended as pure and admirably suited to the mental capacity of the young readers.

"*Keynote Studies in Keynote Books of the Bible*"—By Dr. C. Adphonso Smith, of the Naval Academy; Revell Co., New York; \$1.25 net.

If we did not know Dr. Smith's reputation, the fact that these were the James Sprunt lectures, delivered at our Seminary in Richmond, would gain them a wide reading, because only those who have something to say are secured to deliver them. He deals with Genesis, Esther, Job, Hosea, John's Gospel, Romans, Philippians, and Revelation, and in each book he finds a keynote thought which he expands in a manner peculiarly his own. It is a book full of suggestions that a preacher will find very helpful in his work.

"*Handbook of French and Belgian Protestantism.*"

This book is by Mrs. Louise Seymour Houghton, and is sent out by the Federal Council of the Churches. Some things sent out by this council we are unable to approve, but this book deserves our highest approbation. It is a handbook of Protestantism in France and Belgium, and it is full of important data of the past and present conditions that no pastor can afford to ignore. The price is only 75 cents and it can be secured through our committee in Richmond.

"*Mexico Under Carranza*"—By Thomas E. Gibbon.

Mr. Gibbon has evidently spent much time in Mexico, and being a lawyer he is able to arrange proofs such as will stand any test. We have never read a more terrible indictment of any man than he brings against Carranza. The reader will close the book with a feeling of despair and indignation. He will despair of Mexico unless the country becomes Christianized, and he will burn with indignation as he learns the outrageous cruelties perpetrated upon the natives. The Mexican question is only temporarily closed. In time it will again become critical. Here we have data for an exhaustive and intelligent study of it.

"*Prophecy and Authority*"—By Kemper Fullerton, M. A.; \$1.50; Macmillan Co., New York.

This is a study in the history of the doctrine of interpretation of Scripture, and as such it has claims upon the attention of every studious pastor. Protestantism recognizes the Bible as the only authority demanding obedience, and in that respect it is the opposite of Catholicism which recognizes the Church, through its head, the Pope. He lays down certain scientific principles of interpretation of Scripture, recognized by the Reformers, which he claims are bound to lead to the abandonment of the Millennialist theory.

"*Songs From a Watch-Tower*"—By Richard Hayes McCartney; Fleming H. Revell Co., Publishers, New York.

These are poems of more than ordinary merit, some religious and some touching upon the war—yet all pure and written in good English. They touch upon a variety of

subjects, yet there is not one that will not pay for the reading.

"*Some Modern Isms.*"

Our old friend, Dr. Thomas Carey Johnson, of Union Theological Seminary, Richmond, Va., has long since made a name for himself as an author. He has written a life of Dr. Dabney, of Dr. Palmer, "Virginia Presbyterianism and Religious Liberty," and "Baptists in the Apostolic Age." His life of Dr. Dabney is one of the strongest biographies written within our knowledge. This present work deals not with the heresies of the early Church, but with the "Isms" of the present day, such as "Russellism," "Eddyism," "Mormonism" and many others.

Those who have to combat these errors will find this book a great help. It is published by our Richmond, Va., Committee of Publication, the price being \$1.25 net.

Resolutions Adopted by Kwangju Upon the Death of Mrs. Eugene Bell.

On March 26th occurred the terrible automobile accident which deprived our station and mission of our beloved friend, Mrs. Eugene Bell. This ruling of Providence is to us inscrutable, for both as a worker and as a dear personal friend we hardly feel that we can do without her. Yet we bow in submission before a loving and all wise God, resting in the confidence that all He has wrought has been accomplished for her highest good, for our sanctification and for His Glory.

Mrs. Bell's name is one we can never forget, for her sweet personality had become so endeared to our hearts that we shall never cease to miss her. The keynote of her life was helpfulness, and this showed itself in her many gentle ministries to the Koreans as well as to the missionaries. Constantly busy with her home duties and her mission work, she was nevertheless always serene and unhurried. Often coming in contact with vexatious problems and petty annoyances she was never known to lose her temper or to utter a harsh word. She was never too occupied to listen with patience and kindness to any one who was in sorrow or trouble and to give her quick sympathy and tactful help. No one ever understood better how to help in every possible contingency and no one ever gave herself more unsparingly to this work of helping others. The sick, the sorrowing, the afflicted were her especial care and many of us shall ever remember her self-forgetting sympathy in times of distress. Her happiness was so involved in the happiness of others that she literally rejoiced with those who rejoice and wept with those who weep.

Our mission has sustained a great bereavement in the loss of Mrs. Bell from the work and Kwangju station especially will sorely miss her efficient service. She was keenly interested in any station enterprise and could be counted on to give her sympathetic help and wise council in every community effort. Among the Koreans she was particularly active and successful in connection with the annual women's Bible classes and institutes, the Sunday School and the industrial department of the Girls' School. Many of the Korean women whom she has helped with so much tenderness and patience will sadly miss this faithful friend.

Even more than the work she did, however, the life which she lived will shine as a continual example of Christian womanhood to each one of us and to the Koreans. The memory of Mrs. Bell, which we shall perhaps cherish most will be that of her modest, loving, gentle personality and her entire forgetfulness of self in the devotion of her life to helpful service. Possessed of an unvaryingly sweet disposition she was an ideal missionary and one of the finest spirits who ever lived on a mission field.

Be it, therefore, resolved:

First, that we thank God for the years she spent among us and for the inspiration she has been to us.

Second, that we extend to her sorrowing family our deepest sympathy and assure them of our prayers.

Third, that these resolutions be kept on record in the minute book and a copy of them be sent to the church papers.

News of the Week

The attitude of organized labor seems more favorable than it has been. The fact that they backed their demands upon the Government by threats turned away much sympathy from the cause.

Secretary Hester's annual report on the commercial cotton crop puts this year's crop at 11,639,653 bales.

Dr. W. A. McPhaul, head of the public health work of Robeson county, N. C., has resigned to accept the position as director of rural sanitation of the entire State of Alabama.

Walter Clark, Chief Justice of North Carolina, heads the Plumb R. R. Plan movement. He has issued a statement from Washington setting forth the principles urged.

The next Confederate Reunion will be held in Atlanta, Ga., October 7-10, inclusive, according to an announcement by General Mickle, Chief of Staff, United Confederate Veterans.

Major Graham, Commissioner of Agriculture of North Carolina, has issued a statement in which he says that former estimates of wheat crops were erroneous, but that under the new law they will be correct. Owing to the heavy rains in the spring, the crop will be short.

The N. C. Rock Spring Camp Meeting, August 10, witnessed the largest crowd in its history of 100 years. Twenty thousand people are estimated to have been present. The politicians were there in force, so that religion and politics were combined.

The street car employes of Charlotte, N. C., began a strike on last Sunday, August 10. The management tried to meet them halfway, but they refused to yield in their demands. Hopes are still entertained that the management and the men will get together.

Andrew Carnegie, iron master and philanthropist, died last Monday at his home in the Berkshire Hills. He was 84 years of age, being a Scotchman by birth, but came to this country at the age of 11 years.

Both branches of Congress are devoting time to consideration of the high cost of living. One-half million dollars wanted for that purpose by the federal trades commission.

The railroad brotherhoods through their counsel have filed charges with Congress that the private management of the railroads has been corrupt.

Senator Lodge on Tuesday delivered his long promised speech in opposition to the League of Nations. He was cheered by the gallery crowd.

The fight against the high cost of living is bringing forth fruits in the development of hoarding, and by confiscation the Government is showing that it is in earnest. A New York State groceryman was fined \$500 for selling sugar at 15 cents, and at Tampa, Fla., more than 1,000,000 eggs, 100,000 of canned goods and 30,000 pounds of sugar were seized.

The meeting of the North Carolina Federation of Labor for 1920 will be in Charlotte, N. C.

Arrangements have been completed for the inauguration of a London-Paris passenger and baggage air line. The round is to be made in a day.

The United States Court of Appeals for the Eighth district has by a recent decision established the principle that a labor union is responsible for the acts of its members.

(Continued on Page 11)

Home Circle

A THOUGHT FOR WASHING DAY.

The clothes-line is a rosary
Of household help and care;
Each little saint the mother loves
Is represented there.

And when across her garden plot
She walks with thoughtful heed,
I should not wonder if she told
Each garment for a bead.

For Celia's scarlet stockings hang
Beside Amelia's skirt,
And Bilbo's breeches, which of late
Were sadly smeared with dirt.

Yon kerchief small wiped bitter tears
For ill success at school;
This pinafore was torn in strife
'Twixt Fred and little Jule.

And that device of finest web
And over-costly lace
Adorned our eldest when she danced
At some gay fashion place.

A stranger passing, I salute
The household in its wear,
And smile to think how near of kin
Are love and toil and prayer.

—Julia Ward Howe.

THE PARABLES OF SAFED THE SAGE.

A Parable on Growing Old.

Keturah spake unto me, and inquired of me, saying, Wilt thou love me when I am old?

And I answered, I will not.

And Keturah said, Verily thou didst promise.

And I said, I promised nothing of the kind, neither will I perform it. I promised to love the woman whom I married, and she was a young woman, and thou art that woman. Wherefore then should I love a woman who is old?

And she said, But, alas, my husband, I am not young as when I married thee.

And I said, If the years have done anything to thee, they have done the same to me, and I see thee no different, only more dear and more fair. Yea, and when many women are gathered in any place, then do I look around till I find the fairest of them all, and that is thee. For I have always loved fair women and no others, and I am too old to want any other kind. Therefore I love thee more than all else.

And Keturah said, Thou speakest like the foolish lover whom thou hast ever been; and inasmuch as I have thee fooled, it were greater folly to seek to make thee wise. God grant thou be ever as foolish as thou art now.

And I said, O Keturah, I am not unmindful of what the years have wrought in both of us. Thou art the mother of soldiers, of men tall and strong, and a daughter who is older than thou wert when first God gave thee to me. Thou didst not wear glasses when first I knew thee, neither was there a gray hair in thy brown and waving hair, and thy dark eyes looked at me from under a smooth brow. I do verily see in thee some marks of physical change, and I welcome them not either in me or in thee, for mine is an heart of youth, and I delight not in anything that diminisheth strength. Yea, I dread the time when I shall have to be careful what I eat, and when I shall be admonished to take life less strenuously, for that I am no longer young. And I rejoice now as a

(Continued on page 11)

Christian Endeavor

By Rev. S. H. Hay.

M., Aug. 25—The World's Need: Matt. 9:35-38.
 T., Aug. 26—The Inner Impulse: Jer. 20:7-13.
 W., Aug. 27—The Divine Commission: I Cor. 9:16-27.
 T., Aug. 28—The Divine Equipment: Jer. 1:4-10, 17-19.
 F., Aug. 29—The Divine Charge: Acts 20:28-35.
 S., Aug. 30—"Send Me:": Isa. 6:8.

* * *

Topic for Sunday, August 31—The Christian Challenge to Life-Service. Matt. 4:18-22. (Missionary meeting. Life-Work Recruits).

* * *

We are challenged to service by the Saviour's need of us. In our Bible lesson we are told of His calling Andrew and Peter and the sons of Zebedee to His side to help Him in the great enterprise which He had started. He is pleading with us today to join His band of workers on the same great task, still unfinished. What a shame that He has not had from us the needed help to complete the work! If we realized how much He needs us, and how much the building of the Kingdom is retarded by the lack of help, surely we'd offer ourselves. But our response is so dull and sluggish that the wonder is He does not abandon the whole plan of saving us, and let us die in our sins. But he does not give up; He is still calling for help in saving mankind. Will we allow His calls to go unheeded?

* * *

We are challenged by the human need, which is next in importance to that of the Lord. Doctors and nurses are needed to man the 7,000 protestant missionary hospitals already established, and the thousands that will yet be built.

We need thousands of teachers in heathendom to run the mission schools that are seeking to lift a ray of light in the darkness.

We need ministers and women evangelistic workers to tell the simple plan of salvation among the millions that have not been made to see that the blood of Jesus Christ affords the long-sought means of pardon and cleansing.

We need here at home twenty really devoted workers to every one that we now have. The standing disgrace of Christendom and the church is the fact that in every congregation a little handful of people do all the work and the rest do less than nothing. Doctors, financiers, housekeepers, laborers, teachers, lawyers, and others are being called of God today to a life of devotion which will transform the church from the miserable thing which it is today into the mighty power which it could and ought to be.

* * *

We are challenged by the need there is in our own inner selves. There are stunted men and women in plenty who have never yet found themselves and never found expansion and contentment because they have not devoted themselves and their resources to Christian service. They are not doing the thing for which God made them. They are like eagles with wings they never tried in flight. Dwarfed and stultified, they need to launch out and find their strength. Like the Apostle Paul before conversion, they are restless and unhappy, and they need, as he did, to find their place in life and the blessedness of Christian service.

* * *

God does not want us all to be preachers and missionaries. Nobody would be left to finance the work and carry on the life of the earth. Homes, business, schools, and even amusements must run right on, but all must be organized into a unit for God so that their whole force can be employed for establishing the Kingdom.

* * *

Have brief debates on these queries: (1) Resolvtd that a truly Christian doctor can do as much as a minister for

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING AUG. 24, 1919:
 THE CHURCH AND THE LOCAL COMMUNITY.

Acts 4:33-35; Gal. 6:10.

The first suggested reading or text given above should have commenced with the thirty-second verse: "And the multitude of them that believed were of one heart and soul." The experiment in communism was one of the beautiful mistakes of the Jerusalem church life; but it sprang from a root that is the vital breath of the local church. The love and the sympathy of these early Christians knew no bounds; and while it led to an economic blunder, it was fruitful in many precious ways. There is nothing that can take the place of kindness, and love, and sympathy, and helpfulness, in the church. These things make the Christian community one in influence and in effectiveness. They tremendously

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God. (2) That a business man here at home can do as much for God as a missionary can.

When we run everything for the sake of advancing the Kingdom, tell what effect that has on the way we run the home? The business? Our amusements? Our schools?

News of the Week.

(Continued from 10)

The United States Government has warned Mexico that the lives of our citizens must be protected, else this country will be forced to resort to more extreme measures.

The President has arranged with Foreign Mission Committee of the Senate to talk over the treaty next Tuesday at the White House.

The American First Division, the first to go to France and the heroes of Cantigny, have begun to leave the Rhine for home.

Samuel Gompers, president of American Federation of Labor, who attended the labor congress at Amsterdam, sailed from Brest last Sunday for his return to America.

Paris' first real display of styles since the war began is being attended by about 300 American buyers. They are, however, showing greater independence of French styles than ever before.

Home Circle.

(Continued from page 10)

strong man to run a race, neither do I know sickness nor weariness nor pain. But I suspect that the years have left some mark upon us both, only I see it not in either of us. And thou art more fair to me than ever, yea, and ten thousand times more dear.

And I said, Age dependeth not on how long a man hath been born, for some men were old from their birth. The angel that rolled the stone away from the tomb of the dear Lord Christ had been in heaven ten thousand years, but the women saw him, and had he been old they would have noticed it; but he was a young man.

And I said, Keturah, if thou art any older than when I married thee, I do not suspect it.

And Keturah said, Just for that I will make thee a cherry pie; and my cherry pies are as good as when we first were married.

And I said, yea, and I thank God that my appetite for them is as good as it was then.

And I might mention that it was some pie.—Congregationalist.

Sunday School

By Rev. H. G. Hill, D. D.

SOCIAL RESPONSIBILITY.

Golden Text—"As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith."

Gal. 1-10; Luke 10:25-37.

Aug. 24, 1919.

Cain, the first murderer, said: "Am I my brother's keeper," and denied to his Maker all responsibility for the welfare of his fellowman. In all ages since, the selfish among mankind have been disposed to do the same thing. The Almighty held Cain responsible for his treatment of Abel, and He will call every man to account for his conduct towards his fellowmen. In the passage studied Christ enforces the duty of "Social Responsibility" and illustrates it by an impressive example. The scribe with whom our Saviour talked desired to know how he could work his way to heaven and eternal life. Our lesson presents to us Salvation by Works, the Victim of Thieves, the Neglectors of the Sufferer, and the Samaritan's Help.

I. *Salvation by Works.*

The question of the scribe is very common among men and has been asked by the thoughtful in all ages. It was propounded to our Lord by the amiable Young Ruler. Every sane thinking man knows that he needs salvation from sin and threatening evils and sometimes inquires, What can I do to deliver myself and to attain everlasting life, or perpetual existence and felicity? The Saviour's answer given the scribe should settle the question for all men. He tells the inquirer if you would work your way to heaven and eternal life "Keep the Commandments;" not some of them but all of them, not in a defective way, but perfectly, not from fear of punishment, but from love of the law and the Law-giver. Christ, too, approves of the summary of the law given, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself." But every reflecting man knows that he has never kept the Divine law perfectly. He has not done it in the past, and is liable to penalty for past transgressions, and he will not do it in the future. It is written, "Cursed is every one that continueth not in all things written in the book of the law to do them." Salvation by works then is impossible for fallen and condemned man. This way to eternal life is closed. "The soul that sinneth it shall die." The scribe desires to know "Who is my neighbor?" and the parable of "The Good Samaritan" answers him and sets him a shining example.

II. *The Victim of Thieves.*

He is described as a sad case well calculated to stir the heart to pity and help. Going from Jerusalem to Jericho, he is assaulted by highway robbers. They beat him, strip him, rob him and leave him half dead. They rob him of health, of clothing and substance and attempt to deprive him of life. The victim has done them no harm. He only possesses what they want and assuming, as others have done in modern times, "that might gives right," they endeavor to take by force what could not be attained with honesty. Some think that "To the victor belong the spoils," and that thieves and robbers can perpetrate deeds like these with impunity. But Holy Writ says "Bloody and deceitful men shall not live out half their days." A Sovereign God declares, "But the transgressors shall be destroyed together, the end of the wicked shall be cut off."

III. *The Neglectors of the Sufferer.*

Two of these are mentioned and they show neglect in diverse ways. The Priest and the Levite were both ministers of religion, though the first performed more sacred functions than the last. As both were avowed servants of God, they might have been expected to help the needy. Had they been

publicans, whose main object was selfish gain, they might have manifested indifference without surprising us. The Priest glanced at the victim but did not go near him. He perhaps thought that some one occupying a less dignified position might afford help. The Levite "came and looked on him and then "passed by on the other side." He was pained to contemplate distress and to be reminded of duty that he was unwilling to perform, and departed as soon as possible. He was probably appalled at the trouble, effort and expense that aid given would involve.

IV. *The Samaritan's Help.*

He was not a Jew but belonged to a different and an alien nation with which the Jews were at variance. The Samaritan was moved by compassion and not by any hope of gain. He afforded varied, self-sacrificing and efficient help. He bound up the sufferer's wounds, "pouring in oil and wine." "He placed him on his own beast" while he walked. He "carried him to an inn and took care of him." He paid the innkeeper for service already rendered and promised to repay in the future any other expense he might incur in caring for the patient. He aided by his property his efforts, his money and credit. Our Saviour says, He was a true neighbor and "Go thou and do likewise."

Prayer Meeting.

(Continued from page 11)

augment the influence of the church in its local environment. The Apostolic Constitution (Book IV, Ch. ii) says: "Do you, therefore. O presbyters, be solicitous about maintaining orphans, letting them want for nothing; to the widows be as husbands; to the artisans, give work; to the stranger, an house; to the hungry, food; to the thirsty, drink; to the naked, clothing; to the sick visitation; to prisoners, assistance." "Mind your business with becoming seriousness, so that you may always have enough to support yourselves and those who are needy, and not burden the Church of God."

Thus soon did the infant church see the mistake made yonder in Jerusalem; but the spirit of love and sympathy survived.

The church ought to be more helpful to those who need help. Many young men and young women need the helping hand and wise guidance of the church; in deciding upon the future calling, in securing positions. Communism bleeds the economic community to death; but economic helpfulness builds it up. It is easy for a Christian to impress the young with their spiritual solicitude, if he has first shown by his economic interest that his love is genuine. Such Christians are the strength and glory of the local church. They will not lack opportunity "to work that which is good toward all men," and their lives and testimony will powerfully affect the community and be mightily used in building the spiritual house of God.

There are too many divisions—too many "churches." These various "churches" are too little the church of God. They often dislike each other. They are often meanly jealous of each other; and between church hostilities and competitions the Christ is again crucified. The condition is frequently appalling. True Christian love is not and cannot be bounded by the limits of sects: and sectarianism deliberately murders Christian love in behalf of "the church."

This is an imperative aspect of the church in relation to the local community. It is high time to stop all this, and to let Christ come into his own.

Paul did not wait for opportunity to confront him, to demand of him, to plead with him. He made no excuses to sidetrack opportunity, neither did he pin it to another's shoulder or conscience; but he sought out opportunity to do good unto all men, especially his fellow Christians. Ah, what glory and power would come to the local church if her men and women were so. That Mission Sunday School would have the best workers, it would grow under the smile of God, until in a few years it would, without friction, or scism, or party spirit, become a new local church. Too many churches glory in bigness and sterility. They want no children. They abhor a colony. They remind one of the rich man of Luke 12:16-21.

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.
 When change of address is desired, give both the old and the new address.
 When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.
 No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.
 Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.
 Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.
 Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.
 Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections—August is not assigned to any one of our Church causes, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterian, or congregational home missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery.

WANTED—ANOTHER MEDICAL MAN FOR CHINA.

Following the call recently issued by the Executive Committee of Foreign Missions for an additional medical missionary to help Dr. Price in the new hospital about to be built at Taichow, and another to help Dr. Young at Soochow, we now send out an urgent call for another man to be sent to Kiangyin to help Dr. Worth and to be ready to take his place during his furlough in 1920. We hope this call may meet a response from some of our young Christian doctors returning from the war.

S. H. Chester, D.D., Secretary.

PERSONAL.

Mr. C. B. Riddle, of Burlington, N. C., has been secured as the campaign director for the States of Virginia, North and South Carolina, in the interest of the endowment campaign that Agnes Scott College is conducting. Mr. Riddle has had experience in this line of work, having given large aid in the recent Elon College campaign for endowment. He is the editor of "The Christian Sun" and "The Tither."

NORTH CAROLINA.

The Presbytery of Concord will meet in regular fall session in Unity Church, Woodleaf, N. C., at 11 a. m., September 16, 1919.
 E. D. Brown, S. C.

North Wilkesboro—We held two services in Clark Memorial Church at Danbury Sunday and both services were well attended and at the evening service ten children were baptized.
 John S. Morrow.

The Presbytery of Mecklenburg will meet in Steele Creek Presbyterian Church, near Charlotte, N. C., on September 16, 1919, at 11 a. m. Special fiftieth anniversary exercises will be held on Wednesday, the 17th.
 John E. Wool, S. C.

Siloam Church—Beginning the first Sunday in August, the pastor was assisted in an eight days' meeting by Rev. J. T. Hall, of Cleveland, N. C. Two joined our church on profession. Christians were encouraged and strengthened. Mr. Hall not only delighted the people with his preaching, but greatly endeared himself to them. The people also won Mr. Hall's heart, for they are a delightful people to serve. Having been college mates, it was a great pleasure for both him and the pastor to be associated these few days in the work of their Lord.
 W. T. Wadley.

Unionville—We have just closed a meeting with Brother Shankle, July 10, at Unionville. Between eight and ten pledged to accept Christ as their personal Saviour, two joined the church Sunday night. The crowds were not large but many expressed their appreciation of the meeting. Mr. Shankle is very much loved and appreciated by the people of Unionville of all classes and churches. I am to assist him, beginning Thursday night, 14th, at Bethlehem, and will go from there to Allen's, beginning the last Sunday in August.
 D. B. McLaughlin.

Raleigh—The congregation of the First Presbyterian church of Raleigh has added to many previous kindnesses to their pastor by presenting him with a six-cylinder Buick tour-

ing car. Two Ford cars had already been given him, and had gone the way that all Fords go, in time. This splendid car succeeds them, and will greatly facilitate the work both in the city and in the country. This is one church that lives up to the familiar congregational promise in the installation service—"to furnish him (their pastor) with whatsoever you may see needful for the honor of religion and for his comfort among you."

W. McC. W.

Charlotte—Rev. Daniel Iverson, of St. Matthews, S. C., has notified the congregation of the Tenth Avenue Church of his acceptance of the call to the pastorate of the church which they extended him recently. The date of his entering on the work has not been decided upon.

Charlotte—Rev. H. H. Sweets, D.D., secretary of Christian Education and Ministerial Relief, filled the pulpit of the Second Church on last Sabbath. In the morning Dr. Sweets spoke on "When a Man is a Man," showing conclusively that a man is not at his best unless he is a Christian. In the evening he had as his subject "Joy in Religion." Both sermons were strong and practical and delighted those present.

Concord Presbytery met in called session at Hickory, N. C., August 9, 1919. Present, five ministers and one ruling elder.

Rev. E. M. Craig, D.D., was received from the Presbytery of Macon, and on the following day was installed pastor of the Hickory church.

Rev. W. T. Wadley tendered his resignation as pastor of the Old Fort and Siloam churches, and after hearing from the churches, the resignation was accepted and the pastoral relation dissolved, to take effect September 1. Mr. Wadley was dismissed to the Presbytery of Albemarle.

E. D. Brown, Stated Clerk.

Charlotte—At the First Church last Sabbath Rev. W. R. Dobyns, D.D., of St. Joseph, Mo., preached at both the morning and the evening services in the absence of the pastor, Dr. Johnson. Dr. Dobyns is a welcome visitor to Charlotte, where he has preached on several occasions, and he was heard Sabbath by large congregations at both services. On Saturday evening Dr. Dobyns was one of the speakers at the Conference of Young People that was holding its sessions at the First Associate Reformed Presbyterian Church of this city. He spoke on "Stewardship" on this occasion and greatly delighted his audience both by his matter and method of handling the subject.

Philadelphia—Dr. Wm. Black assisted me here in a meeting that closed the 27th. The Spirit of God was very manifest and Dr. Black preached with greater power, I think, even than usual. There was added to our church 64 and between 20 and 30 will go to the other churches. All differences between members of the congregation was cleared up and a Godly fellowship now exists. I think the harmony and fellowship of the church is better than it has been for years. We are so grateful to Brother Black. With the addition of 64 while he was here and two last Sabbath, makes the number added since I came here just a little better than a year, 150, and pretty near all on confession of faith. We are expecting others and we hope by the end of the second year to make it even 200. God has been good to Philadelphia church and its people. We have great reason to give thanks.

There will be a missionary conference of the county held here next Saturday from 3 p. m. to 9 p. m., and we expect a large crowd and a good time.

D. B. McLaughlin.

Macedonia Church—On the first Sabbath in August the pastor, Rev. Robert S. Arrowood, according to appointment, began the week's meeting at this church, preaching twice to large and attentive audiences. This is always a home-coming Sunday at this church, and many visitors were welcomed back to their old home church.

On Monday Rev. Robert S. Arrowood, Jr., arrived from Salisbury, where he is now located, and for the next three

days preached twice a day to the appreciative congregations who each time filled the church, with growing interest in the glowing words of the excellent Gospel sermons. At the final service there were twelve additions to the church; and in response to the call of the pastor a great number of re-consecrations.

The Home Mission collection was \$62.63.

This church is daily expecting the arrival of the new organ recently purchased.

Officers and people feel encouraged and strengthened as a result of this meeting.

L.

Sanford—The pastor, Rev. W. S. Golden, was discharged from duty as a chaplain in the army on July 2 and returned immediately to his work with the Sanford Church. On his return he was delighted with the good work done by the church in his absence. The largely increased pledges for benevolences had been paid on time, in spite of the long period when the church was closed on account of influenza. The people had already raised the money for a new pipe organ, to cost \$3,000, and had ordered a new automobile for the pastor, which is extremely useful to him in his work. During the past year, as frequently as circumstances would permit, services have been held by Rev. J. McIver Wicker. His preaching, his visiting and his influence were no doubt largely instrumental in helping the church through this trying period.

The whole month of July the church was co-operating with the other churches of the town in the McLendon meetings. Twenty-one have united with our church on profession as a result of the meetings. There has never before been so much interest shown in this section of the State in a revival meeting, and all the churches of the town and county have felt the stimulus of it.

Waynesville Church—Rev. W. M. Sikes, D.D., pastor. At a recent communion service the pastor had the privilege of welcoming twelve new members into this church, nine on certificate and three on profession of faith. Two of these new members are heads of families, and all are substantial supporters of the church. This ingathering has been the result of personal work on the part of pastor and people without any protracted meeting. Two infants were baptized by the pastor recently also.

Waynesville is now crowded with visitors from the warmer portions of the country, and consequently our church is having large congregations at every service. Our Presbyterian friends from other places are delighted with our beautiful church building and with the inspiring and helpful services conducted by the pastor. There is probably no more lovely place in the mountains where friends can enjoy the pleasures of good climate, scenic beauty, invigorating atmosphere, and good Presbyterian church privileges than in the city of Waynesville. Be sure to attend the Presbyterian church when you come to Waynesville.

Montreat—Beginning with a most forceful address on the training of the child by Rev. John M. Vandermeullen, D. D., formerly pastor of the Second Presbyterian Church, Louisville, and now pastor of Oak Park Presbyterian Church, Chicago, and closing with an address by the same speaker on "The Rewards of the Ministry," the entire program of the Montreat Conference on Christian Education and Ministerial Relief was one that gave distinct impetus to these great causes of the church. Other speakers who were heard during this Conference were Rev. Henry H. Sweets, D.D., secretary of the executive committee of Christian Education and Ministerial Relief, who presided over the Conference; Rev. M. E. Melvin, D.D., field secretary of the executive committee; Rev. D. M. Douglass, of Clinton, S. C., president of South Carolina College; Miss Mary Owen Graham, of Raleigh, president of Peace Institute, and the first woman who has spoken on the Montreat platform during a Conference in the interest of Christian Education and Ministerial Relief. In addition to the address delivered by these speakers, one session of the Conference was devoted to

(Continued on Page 16)

Read II Kings 6:17--Then This Poem

"Ye weary ones, ye may not see
Your helpers in their downward flight,
Nor hear the sound of silvery wings,
Slow beating through the hush of night.

There are, who like the seer of old,
Can see the helpers God has sent;
How life's rugged mountain side
Is white with many an angel tent."

And Then Join the Increasing Host Who Are Praying for Our Success

Every week many pledge their support by a promise to pray.
There are literally hundreds praying of whom we know nothing.
We know this—*Because God is daily answering prayers.*
The first month of the Campaign \$55,000 was pledged.
The town of Statesville has just gone over \$50,000.
Practically none turn down the appeal to help raise the Million.

This is the Day of Opportunity for Christian Education in N. C.

Pray That God May Do More for Us Than We Dream or Think

AIMS

1. To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
2. To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
3. To reach the minimum goal of One Million Dollars within the time limits.

PRAY

1. That God may be honored in all the methods, efforts and spirit of the Campaign.
2. That the money secured may be so given as to bless the givers as well as the colleges.
3. That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
4. That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
5. That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

the interest of the orphanage work, and this work was brought before the audience present in a forceful manner by exercises furnished in attractive program by children from the Thornwell Orphanage, the Barium Springs Orphanage and the Balfour Orphanage, and added to this were messages from the superintendents of the three orphanages named.

Mamie Bays.

SOUTH CAROLINA.

Piedmont Presbytery will meet in Belton, S. C., Tuesday, October 7, at 8:30 p. m. Robert Adams, S. C.

Central Church, Central—On July 13 the following additional officers were ordained and installed over this congregation: L. C. Posey and W. A. Oliver, elders; T. A. Folger, deacon. Several members have been received since the present pastorate was begun a few months ago.

W. E. D.

Fort Lawn—Rev. R. C. Reed, D.D., of Columbia, S. C., recently closed an eight days' meeting in this church. The largest congregations ever assembled in the church came to hear him preach the old-fashioned Gospel Truth in a plain, clear and convincing way. Only a few were added to the church membership; but the entire membership and all the community were much benefited by the services. Cor.

Trenton—A most promising young man in the person of Mr. William Wise was ordained elder, at the age of just twenty, in this church. Mr. Wise, upon graduation at the Presbyterian College of South Carolina, came home, went in business with his father and with the church. He is one of the youngest elders in the Southern Church and promises to be one of the best young men. "Go thou and do likewise." Mr. Wise is now our Sunday school superintendent and the school is doing well. Pastor.

Columbia—At the recent commencement of the University of South Carolina, Rev. Andrew W. Blackwood, pastor of the First Church, had the degree of Doctor of Divinity conferred on him by this institution. Dr. Blackwood is spending his vacation in Chicago, where he is preaching for Dr. Plumer Bryan at the Church of the Covenant. In the meantime the pulpit of the First Church is being filled by Drs. Melton Clark, L. Ross Lynn, Edwin Muller, and D. M. Douglas.

First Church, Greenville—This church was the scene of a delightful occasion Friday evening, August 1. The congregation with their friends met to welcome Rev. George A. Nickles, who comes to us as an assistant pastor to fill the vacancy caused by the resignation of Rev. J. R. Cunningham. Mr. Nickles has but recently returned from "over there," where he served for seven months as chaplain with the Thirty-sixth Division, 142nd Infantry. Prior to his enlistment he was serving the church at Black Mountain and it is with deep regret that the people there give him up to enter his new field. Mr. Nickles will have entire charge of the work during the time Dr. Sloan is away on his vacation.

The work at Camp Sevier goes on despite the fact that there are no cups of coffee or hot biscuit to be added to the thousands served "the boys" during the encampment, for there are hundreds there to be ministered to and right joyfully does the church enter into this service. Different organizations have adopted different wards and add in many ways to the comfort and happiness of our boys there who have given of their best to their country and are now suffering from the effects of the horrible German gases. It is an inspiration to see the wonderfully fine spirit manifested by the men upon their beds of sickness and during the convalescent period.

The church has suffered heavily within the past two

months in the passing of three of our most devoted ruling elders. During the month of June death claimed J. C. Caldwell; in July T. C. Stuart answered the call, and August 1 our hearts were again saddened by the death of our senior elder, H. W. Cely. While the church mourns the loss of these consecrated men, they will ever be with us, for the lives of such men can but bear fruit through the ages to come.

Mrs. E. L. Hughes, Sec.

Seneca—Sunday, July 27, 1919, will always have a place in the history of the Seneca Presbyterian Church, for that was the date on which their handsome new building was formally dedicated to the worship and service of Almighty God. Dr. James I. Vance, of Nashville, preached the sermon, the pastor, Rev. I. E. Wallace, and people joined in a responsive reading in which they solemnly set aside the building to the worship and service of God; and Rev. M. R. Kirkpatrick, a former pastor, offered the dedicatory prayer. The building was completed and occupied about two years ago, at a cost of about \$20,000, but a debt of about \$6,000 was carried over. At the annual meeting of all the officers of the church in January, when the church plans and policies are made out for the year, it was decided that the time was opportune to lift this debt. And a committee was appointed to make a canvass of the congregation for this purpose. It soon reported that this purpose had been accomplished. The Ladies' Aid Society of the church have installed a handsome pipe organ at a cost of about \$2,000. This congregation in the last four years, in addition to this expenditure of about \$20,000 on their plant, have more than doubled their contributions to benevolences, and have increased the pastor's salary twice. A large congregation, of all denominations and from the whole surrounding country, gathered to share in this occasion. Dr. Vance spoke again at the vesper service in the afternoon to a large and appreciative congregation. At this service he told of his experiences with, and his impressions of, the doughboys in France. Dr. Vance not only has a high regard of what our boys effected over there, but takes an optimistic view of its effect upon them.—Christian Observer.

ALABAMA.

Rev. W. H. Richardson has closed his evangelistic work in North Alabama Presbytery, after a service extending over two and one-half years. Mr. Richardson will continue in the evangelistic work and will be available for service in any Synod. His address is 3510 West End Avenue, Nashville, Tenn.

ARKANSAS.

Womble—This church has greatly enjoyed a series of services conducted by Rev. W. Moore Scott, Synodical Superintendent of Home Missions, held the last week in July. There were more than forty professions of faith, and thirty-seven additions to the Presbyterian Church. Dr. Scott greatly delighted the people by his fine sermons as well as by his genial fellowship among them.

Home Missions—Announcement has been made through the chairman of Home Missions, Dr. J. C. Williams, of the gift of \$20,000 in five per cent bonds by a prominent lawyer of the state, to be used for the cause of Home Missions in the State of Arkansas. This splendid gift will be of great benefit in carrying on the work in the State.

Batesville—Under the auspices of Arkansas Presbytery and the Presbyterian Ministers' Association of Memphis, Tenn., a delightful conference for Christian workers was held at Arkansas College, August 5-14. The program committee had been very happy in their selection of teachers and speakers. With Dr. W. M. Scott and Rev. J. W. Jeter teaching Home Missions, Dr. A. B. Curry, Foreign Missions, Drs. W. W. Harrison and R. A. Brown, Evangelism, Mr. A. H. Whitmarsh, Stewardship, Drs. W. S. Lacy and T. W. Currie, Christian Education, and Mrs. Winsborough

and Mrs. J. B. Newell, Woman's Work, every phase of Church work was presented and that by experts.

In addition to this part of the program there was a series of popular lectures by Rev. C. W. Somerville, D.D., on Bible Doctrine and by Dr. Wm. Crowe on Church History, and a delightful story hour for children by Mrs. Torreyson, a Bible hour for women by Mrs. Street, Sabbath School Methods by Mesdames Head and Edmondson and Teacher Training by Mrs. Castles.

The conference closed August 14 and was regarded as a real success as to attendance and interest aroused. The program was praised by all as equal to the best offered anywhere.

Rev. O. W. Wardlaw, of Oakland and Hickory Wythe, led in the size of delegations from churches.

There is little doubt as to holding similar conferences next summer and the following years.

GEORGIA.

Waycross—Rev. J. S. Sibley, D.D., has entered upon his new field of service as the pastor of this church under very favorable circumstances. He is being greeted by large congregations in spite of the hot weather and has received a most cordial welcome by the people that he is to serve.

Athens—Athens and Augusta Presbyteries, at a joint meeting held recently in this city, decided to employ jointly a superintendent of Home Missions and Evangelist, and Rev. C. M. Chumbley, of Augusta, was elected to the office. Mr. Chumbley is already the evangelist for Augusta Presbytery and in addition to this, for the past four months has been supplying the pulpit of the Greene Street Church, during the absence of the pastor overseas. He has not given his decision in the matter of the call.

Pryor Street, Atlanta—One of the most impressive services ever held in this church was witnessed by the congregation on the last Sunday morning in July when twelve of our young people dedicated their lives to the gospel ministry and Foreign Mission work. Five of them were young men and seven were young women. This seemed a fitting conclusion of the visit of Rev. and Mrs. A. Hoyt Miller, missionaries under appointment to Africa, as well as the natural outcome of years of prayer and preparation on the part of both pastor and people. Mr. Miller had preached a most earnest sermon on Foreign Missions, which was all the more impressive to us from the fact that he has served this church for two summers as assistant to the pastor, Rev. J. Edwin Hemphill. Mr. and Mrs. Miller have the unbounded confidence of our people and their daily prayers. In addition to the regular support of Rev. H. Maxey Smith in China, this church has taken great interest in helping supply the equipment for Mr. Miller, as he goes forth to Africa.

KENTUCKY.

Louisville—After a six months' leave of absence, spent in study and in rest, the pastor of the Highland Church, Rev. T. M. Hawes, D.D., expects to take up his work again the first of September.

Louisville—During the absence of their pastor, Dr. Ogden, on vacation, the congregation of the Second Church held a congregational meeting at which they decided to increase his salary from \$5,500 to \$6,000. Dr. Ogden, during the year that he has served this church, has greatly endeared himself to his people. The church is planning greater activities and increased service for the future.

MISSISSIPPI.

Jackson—The Brotherhood of the First Presbyterian Church, Jackson, has undertaken together with Dr. Frazer, president of Belhaven College, to complete the new annex building at the college by placing a handsome swimming pool in the first floor of the new annex building.

The contract for this pool has been let and it will be ready for use by the time school opens.

This makes something like \$20,000 which the friends of Belhaven College have put in this new building. This is a commendable work worthy of emulation for the Presbyterians in other parts of the State.

The accrued reservations of the college are larger than ever before and with this new attraction the dormitory will be overflowing at the time school opens.

Dr. W. H. Frazer, president of the college, who is so popular with the student body and the public, is away on his vacation at Montreat, N. C., and with relatives in Alabama.

MISSOURI.

The Presbytery of Upper Missouri will meet in the Walnut Grove Presbyterian Church, Tuesday evening, September 16, 1919, at 8 o'clock. Charles R. Nisbet, S. C.

Memphis—The new manual pipe organ, which was contracted for last spring and is being built by the Kilgens, of St. Louis, is expected almost any time. The deacons are raising the money to have the church and manse repainted. The pastor, Dr. F. M. Hawley, returned with his family July 4, after spending his vacation in the Carolinas with relatives. While away Mrs. Hawley successfully underwent a serious operation, prolonging their stay several weeks. A handsome purse was handed Dr. Hawley soon after their return to assist in meeting the expense of the trip. After the monthly social in July the manse folks found that their back door had been barricaded with jars of fruit and other good things while they were on the church lawn.

VIRGINIA.

Richmond, First Church—The board of deacons of this church has recently accepted the resignation of their treasurer, W. C. Camp, who has served them in that capacity for the past thirty years. Mr. Camp has made a most efficient and faithful officer during this time and resolutions of appreciation of him and his work were passed by his fellow officers.

The Presbytery of Montgomery met in special session in the Westminster church, Lynchburg, July 22. Rev. C. B. Ratchford offered his resignation as pastor of the Academy and Quaker Memorial churches, that he might accept a call to a field in Potomac Presbytery. After hearing from Mr. Ratchford, giving his reasons for resigning his present charge, the representatives from the churches were heard, entering a protest. Presbytery declined to accept the resignation. Mr. Ratchford's salary was raised \$300.

IMPORTANT EDUCATIONAL MEETING.

There was held on Monday, August 11, at Chicora College, a very important meeting of the presidents of the South Carolina Presbyterian Educational institutions, namely, Drs. Lynn, of the Thornwell Orphanage; Douglas, of the Presbyterian College; Byrd, of Chicora College; Whaling, of the Columbia Theological Seminary, and Dr. Melton Clark, of the Second Church, Charleston. Dr. Clark was requested to act as chairman. It was decided to call a meeting of committees appointed by the respective boards of the institutions, to be held in the office of the president of the Columbia Seminary on Thursday, September 11, at 3 o'clock, to arrange for details of the canvass. The amount that will likely be asked for is one million, all to be divided between these four institutions, purpose to be to put them on their feet in the way of endowments and equipment for the highest and most effective service. Committees of the various institutions are as follows:

Columbia Seminary—Rev. Dr. W. J. McKay, Sumter, S. C.; Rev. Dr. Hugh R. Murchison, Lancaster, S. C.; Mr. John McSween, Esq., Timmonsville, S. C.; Rev. Dr. Thornton Whaling, Columbia, S. C.

Chicora College—Mr. J. S. Wannamaker, St. Mathews.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Orange Presbyterial Auxiliary was very fortunate in securing the services of Miss Mabel Hall for nine days during the month of June. The president prepared an itinerary which embraced some of the churches that are not often given the opportunity of hearing our home and foreign missionaries. Miss Hall presented the needs of the mountains of Kentucky where she has been laboring. Her message was full of interest. One of the Auxiliaries had a free-will offering just after hearing her earnest appeal, and the contribution was sent to help supply the needs of one of the mountain schools in Kentucky. Miss Hall is a native of North Carolina. She is now at Vanderpool, Va., where she is taking a much needed rest for a few weeks.

Mrs. Geo. W. Oldham.

MORE ABOUT THE TUSCALOOSA CONFERENCE.

In connection with the notice of the Tuscaloosa Conference for Colored Women, September 20-27, in the last issue of the "Standard," I should like to urge that our women who have not already done so take up at once the sending of delegates to this conference. Please do not think that just because your Presbyterial is sending a delegate your obligation ends there. What we do so want this year is that a very large number of our colored ministers' wives shall be at this conference.

In our judgment no step has been taken in our colored work that has such wonderful possibilities for the betterment of the home and community life of the negro as this conference has. Oh, how blind we have been!

Do we not see that just as the white woman sets the standard for the home, so the colored woman does?

Now, let us get busy and have not just one or two delegates from each Presbytery, but as many ministers' wives as we can. If we get really interested and enthused over it, telling what this conference really stands for, and what we know it has done for some who have attended, and how they are passing the good on to others, it will not be hard to get the money for expenses of delegates.

Am giving below some "Results of the Conferences" as they have been reported to Mrs. Winsborough:

Some Results.

From Mrs. Booker T. Washington, Tuskegee Institute, Ala:

"I have read many times lately the report of the third annual conference at Tuscaloosa. I noticed in the last report that you asked for means to bring the ministers' wives of the Church to the conference. I do not believe that a more important move can be made. These are the women who must lead. If your conference did nothing more than improve this class of women it will have served a most valuable purpose. I am enclosing a check for twenty-five dollars.

"I wish that it were many times more, but there are so many places where money is needed and since the war is over there will be many more.

"I received much inspiration while I was there and I hope

S. C.; Rev. Dr. E. E. Gillespie, York, S. C.; Rev. H. W. Pratt, Abbeville, S. C.; Rev. Dr. S. C. Byrd, Columbia, S. C.

Presbyterian College—Rev. Dr. A. D. P. Gilmour, Spartanburg, S. C.; Dr. Melton Clark, Charleston, S. C.; Rev. Dr. Alexander Martin, Rock Hill, S. C.; Rev. Dr. D. M. Douglas, Clinton, S. C.

Thornwell Orphanage—Mr. C. M. Bailey, Clinton, S. C.; Mr. Amos Morse, Abbeville, S. C.; Rev. G. M. Wilcox, Bennettsville, S. C.; Rev. Dr. L. Ross Lynn, Clinton, S. C.

that I was of some service to the women who were gathered there."

Maria Fearing, 20 years a missionary to Congo Belge, Africa:

"I am going around and finding children who do not attend any Sunday school and persuading them to attend some Sunday school, and at same time trying to interest their mothers to attend church and mothers' meeting.

"The conference was a great help to me. It made me stronger spiritually and more determined to help and encourage others to live near the Lord."

A lady in Virginia writes as follows concerning Anna Long, wife of the principal of the Christiansburg Industrial School:

"Our delegate has been sorely tried since returning home from the conference. Her husband, children and almost all the entire Industrial School, of which her husband is the head, were prostrated with the influenza. She did splendid work in this crisis, sending the students into our town to nurse in both white and colored families, she has always worked well with the boys and girls, but never emphasized the spiritual life. Now she feels the need of Bible study, prayer and the prayer life. She has plans, many plans for work, but can do nothing until this terrible influenza passes. But, if nothing more results than the change in her, the placing of more value on the real things of life, we shall feel richly rewarded for sending her."

Zillah F. Whitt, Lake Charles La., principal of the Colored Public School:

"I am glad that I am able to make a report under all of the setbacks we have had since I attended the conference in September. We had the influenza to stop us, and just as we were about to get busy, the smallpox set in.

"I have a large sewing class in my school, taking in the third and fourth grades. I have organized the boys of the community into a club for social and civic betterment. I have two divisions, the junior from 12 to 15 years, the senior from 15 to 21 or older.

"I got so much from the class in nursing at the Tuscaloosa conference. When the influenza was raging here one of the ladies of the Presbyterian church sent for me. Really I had more work than I could do. This lady knew that I attended the conference, she felt that I was just the person for the work. I gave satisfaction.

"The first of this month I had a very sick woman who died and left seven children, the oldest a boy of 14 or 15. The girl, 13, keeps house. I am trying to see to them during the cold spell through the women of the community. Each one promised to do her part.

"I thank God for the many good things I got at the conference and keep in touch with the ladies who sent me there. May God bless you!"

NEIGHBORINGS THAT REALLY HELPED.

On the Fourth of July, 1918, near the little town of Fairmont, in the State of Georgia, an aged woman—a wife and mother breathed her last.

The next day, on a little hillside in a quiet country graveyard, the body was laid to rest: the sod being covered with flowers picked by friendly hands from home gardens.

Just as the sad-hearted throng turned their faces homeward, one who had helped lower the body to its last resting place called out: "Attention!"

He then reminded the people that their neighbor was a farmer, that during the illness of the wife the husband had been obliged to neglect his growing crop; and he went on to say that if they wished to show their sympathy, there was no better way than to come over the next day and give a little help with the crop.

Before the sun set the next day the whole neglected field of cotton and corn was put in good condition.—Mrs. Metta Dunn, in Religious Digest.

The greatest object in the universe is a Christian struggling with adversity; yet there is still a greater—the one who comes to relieve it!—Goldsmith.



Story and Incident



The Wortzford Stranger.

THERE was great excitement in Wortzford, a little village so far away from here, among the mountains, that no record of it has ever been made upon the map.

That morning the king's herald passed through the principal street of the town, crying with a loud, piercing voice a newly-issued proclamation of the king.

"To my worthy subjects in Wortzford," announced the herald, "greetings. Whatever young man of your village shall perform, during the next two months, a great deed each day, will be admitted free of charge at the royal university. And, furthermore, after his graduation he will be appointed to a life position in his majesty's service."

"But how will the king know who does the great deeds; who will act as judge?" a citizen remarked, quizzically, standing before a small group of eager men and women.

"Leave that to him," replied Lizette Brahung, quickly. "A king who is so wise as ours will find a way, never you mind."

That forenoon many of the young men of the village, boys you would call them, laid plans to accomplish some great deed each of the two months mentioned in the king's proclamation. Such a chance as that was worth striving for: a course in the royal university, and then a life appointment in the king's service. It seemed almost too good to be true!

In but one small cottage that night was there disappointment. That was in the home of Fritz Bezac, a poor cottage nestling at the foot of an overhanging mountain, at the farthest end from the village.

"I'm afraid my chances for winning are gone already," said Fritz, gloomily, laying down beside the hearth an armful of logs for the evening fire. "I had to go and shovel out Granny Rolfin's paths, and then go to the forest to chop her some wood to keep her from freezing, and so I had no chance to do anything great. When I got her work done I was almost too tired to get home."

"Never mind, Fritz," replied his mother, encouragingly. "Perhaps the king didn't mean for the contest for the great things to be begun today. Tomorrow probably—"

"But all the other boys did something great today," interrupted Fritz, soberly, "all of them."

An expression of doubt on the mother's face quickly passed away. "I think the king will understand. He is very wise, they say."

From then on Fritz tried to do something great, and again and again he came home at night disappointed. Hardly a day passed but that some duty, trifling, many would call it, prevented him from accomplishing what he had planned to do.

"It's no use trying any longer," he finally concluded, when a work he had in mind had been done by Theobald Fosin. "Before I could do what I had hoped today one of the other boys did it," he said, laying his mittens on the hearth to dry.

"Granter Edmund wanted me to help him mend his sled so he could get to work tomorrow, and it took twice as long as we imagined."

"But you did a good deed, son, if it wasn't a great one," replied Fritz's mother, proudly.

"But I've so wished to attend the university," and there was in the boy's voice a tone of intense longing. "It's been the ambition of my life."

"The opportunity may yet come," said the mother, gently. "You are young yet, Fritz; there are long years before you. And who knows what blessings they hold for my boy!"

The days of the two months following the king's proclamation slipped rapidly by. And the excitement caused by the royal herald's appearance in the streets of Wortzford began to give way to eager expectancy.

"I wonder who will win?" was heard on every side.

"It will be Theobald!"

"I think Throda Woned stands the best chance!"

Every one of the simple villagers had his favorite, but no one thought to mention Fritz Bezac.

Finally the two months specified in the royal proclamation came to an end. One, two, three days came and yet no message was brought announcing the name of the fortunate winner. Expressions of doubt were heard by many of the citizens.

"I guess 'twas all a joke!" declared Theobald Fosin, dismally. "And I did so many splendid things! Now, I fear, the time I spent in doing them was wasted. I might rather have used it for my own pleasure."

"He was just fooling us," and Throda turned from the little group and walked disappointedly away. "That's all the good it does, trying to do things noble."

On the fifth day after the passing of the two months there appeared in Wortzford a stranger looking for work. He was poorly clad; yet in spite of his tatters and rags there was an air about him that caused the villagers to wonder.

In going from house to house he would linger for a chat with the good-natured inmates. In this way he became, it seemed, personally acquainted with every man, woman and child in the village.

A few odd jobs were given the stranger by the more well-to-do neighbors, and this out of pity for the man, rather than because they couldn't otherwise have the work done.

Finally, as quietly and as he had come, the queer-appearing stranger left the village. No one knew where he went, nor had any interest in inquiring.

Three days after his departure again the royal herald was announced to be nearing the village.

"He's coming to tell who won!" was heard on every side. There had never been such excitement in the peasant community.

The royal herald pursued his way, un-influenced by the crowds on either side of the street, until he reached the unassuming town hall. Here he halted his tired horse.

"Citizens," he said, "I come to bring the greetings of his majesty, and to announce who of your youth met the conditions of the proclamation I brought on my former visit. Fritz Bezac received the royal favor having more than accomplished a great deed each day of the past two months."

The silence was broken only by the low murmurs that went from mouth to mouth.

"Fritz Bezac! I never would have dreamed—"

"The stranger," continued the herald, "who came to your village but a few days since, was no other than the king himself. And he made personal note of the many deeds, humble, though great in the highest sense, unselfishly performed by the boy, Fritz Bezac. Among them I may mention shoveling the paths for Granny Rolfin and getting her wood to keep her from freezing; caring each night for a whole week for Edla Thorzin, who was so ill that he couldn't move from his bed; taking food to the Wolfwin orphan children; helping to mend the sled of Granther Edmund. These humble deeds the king regards as among the greatest things a man can do."

"To think I should be the winner of the royal bounty," exclaimed Fritz, when he once more returned to the humble cottage at the foot of the mountain. "I regarded those things that I did as simple duties."

"But what can be greater, Fritz," replied his mother, drawing her son toward her, "than to do each day, uncomplainingly, one's duty!"

"Nothing, I guess," returned Fritz. "But I never saw it in that light before."—Gertrude Hockridge in Congregationalist.

Marriages and Deaths

Marriages.

Tegg-Davis—At the home of the bride's parents on August 9, by Chaplain Daniel A. McNeill, U. S. A., Mr. John Buel Tegg, of Norfolk, Va., and Miss Grace Earnestine Davis, Shrewsbury Park, St. Louis Mo.

Deaths.

IN MEMORIAM.

R. H. Hayes.

The Presbyterian Church of Pittsboro as well as the entire community has been deeply saddened by the recent death of Hon. R. H. Hayes. After a long illness the end came on Sunday morning, July 27, at the Hygeia Hos-

pital, at Richmond, Va. In behalf of the members of this church and the host of other friends of Mr. Hayes, we wish to extend our deepest sympathy to his bereaved loved ones.

Mr. Hayes was married in 1897 to Miss Nannie Roberts, of Mocksville, N. C., whom he leaves behind. We feel a deep sympathy for Mrs. Hayes, who has been a devoted companion and is left so alone.

Mr. Hayes was a Christian of high character and a church man of unusual activity. Few men will be so missed in their church as will Mr Hayes. He answered to its every call. He has been for a long time the leading elder of this church and the clerk of the session. He also served as a trustee of the church. When Fayetteville Presbytery met here he was elected Moderator of Presbytery

and was later sent as a commissioner to the General Assembly. For several years he has been superintendent of the Sunday school and teacher of the Bible class. Mr. Hayes loved his church and amidst the many affairs that claimed his attention he never forgot and was never too busy to serve his church and his God. May not his example lead other of our busy laymen to lay hold of the work of the church.

He was laid to rest behind the little church that he loved and served for so long, Tuesday morning, July 29, 1919.

"Jerusalem my happy home,
My soul still pants for thee,
Then shall my labors have an end,
When I thy joys shall see."

R. M. Phillips.

Children's Department

RECITED THE CATECHISM.

Dear Standard:

I am a little girl eleven years old. I go to Sunday school. My teacher's name is Mrs. Thompson. She takes your paper. I recited the Child's Catechism last fall. I recited the Shorter Catechism Tuesday to my teacher in sixteen minutes. We were going to have our Sunday school picnic last Tuesday but it rained so hard we couldn't have it. I will be in the sixth grade at school. There are eleven girls in my class at Sunday school. Our pastor's name is Rev. A. W. Shaw. I have a pair of skates. I have three brothers. I will close, as I want my letter to be printed.

Your friend,
Elizabeth Cheek.

Mebane, N. C.

MAKING MONEY.

Dear Standard:

I am a little girl eight years old. I get ten cents a week for drying dishes. I go to Sunday school when I can. My Sunday school teacher is Mrs. Heath. This is my first letter. I am sick in bed. My brother has written to you.

Rose Goodwin.

Glenwood, N. C.

Lady Jane—Have you given the goldfish fresh water, Janet?

Janet—No, mum. They ain't finished the water I give 'em t'other day yet.—Edinburgh Scotsman.

"When will evil speakers refrain from talking? When listeners refrain from evil hearing."

THE OLD SELFISHNESS TREE.

Frances Margaret Fox, in Continent..

Donald's mother was ashamed of her boy because he didn't want to give away his old red sweater after his grandmother knit him a new gray one.

"It hasn't any holes in it yet," argued Donald, "and it is good and warm! I can wear it to school for two months yet! Maybe there'll be half a dozen sweaters for boys my size sent by other folks to the place where the clothes are going that you are all giving away!"

Donald's mother was so ashamed, especially as Donald took off the gray sweater and put on the red one before he reached for his skates, that she did just as she used to when he was a little boy.

"Will you please sit down, Donald?" she said, "I wish to tell you a story."

Donald had no time to listen to stories but he was polite, and besides that, he understood that a request from the queen is equal to a command, so down he sat on the edge of a chair and watched his pretty mother knit. This is the story he was obliged to hear:

"Once upon a time there was a tree in the forest much like our maple trees. One autumn its leaves were far more beautiful than usual when they changed from gold to crimson. Said the tree:

"I shall keep these leaves for another season. I may never have any as beautiful as these again. If I keep them for myself, my green leaves will look all the prettier another summer with these lovely colors fluttering beside them on the same stem!"

"Came the East Wind and the West Wind, and the North Wind and the

South Wind and tried to shake the leaves from the gold and crimson tree.

"Why, tree!" said the West Wind, "something is wrong. I fear you will not be able to get rid of your old leaves; I've huffed and I've puffed but I cannot blow your leaves off!"

"I intend to save them!" answered the tree. "That is why you cannot blow them off! I shall keep my beautiful leaves!"

"The tree told the same thing to the East Wind and the North Wind and the South Wind. They told Mother Nature. Mother Nature sent the West Wind back with a message.

"Tell the tree that it shall have beautiful new leaves as usual when all the trees appear in their spring beauty; but now, let the tree remember that others need the old leaves that the tree is keeping for herself. Tell the tree of the violets and all the little wildwood flowers that should be covered with a blanket of old leaves under the snow. Tell the tree of the many little creatures that need her leaves for their winter beds. Tell her that the brown earth needs the leaves, and mayhap she will listen!"

"But the tree would not listen. She said she intended to save her leaves! She might need them sometime and wish she had not given them away!"

"At last, because she couldn't understand, Mother Nature herself visited the tree, but argued with her in vain; the tree would not consent to part with her leaves.

"They are mine," she insisted. "I unpacked and unfolded them carefully myself this spring. They have no holes in them and they are still too good to give away!"

"What is your name?" inquired

Mother Nature, who saw at once that the tree was no child of hers.

"They call me old Selfishness," was the answer, but Mother Nature had fled.

"In the springtime, all the trees of the forest unpacked and unfolded beautiful little new leaves; and when the South Wind came to flatter them, he saw that old Selfishness had no pretty new leaves, and no banners of crimson and gold. Only little dried-up old rags of leaves covered her as with a dingy, tattered garment. The South Wind was sorry, but down came the North Wind into the spring sunshine, frightening the trees with their little new leaves. But these he passed right by, and made straight for old Selfishness, howling as he came, "Her heart was bad all the time! Her heart was bad!" And without any huffing or puffing, he blew her right over.

"And in all the forests of all the world, the old Selfishness tree has never more been seen."

Mother was bending over her knitting when she finished, and she didn't see Donald slip off the red sweater. Neither did she see him put on the gray one, because, laughing as he spoke, he wrapped the old red sweater around his mother's head, face and all, as he said, "Take it, Ma, take it!" Then away he went, whistling.

When big sister Maud came in from skating she laughed as she said to her mother, "Donald owned up to us out on the ice that he gave you his sweater for our box. We asked him how he ever came to part with it and he said, trying to be funny, 'Forsooth, the maple tree giveth up her leaves in the autumn, and observing her manner of life, I be-thought me that it were wisdom to flutter off mine well beloved sweater, that, forsooth, it may keep some little kid warm because, while it hath no holes, it is whole!' Now, mother, own up! There is something back of all this nonsense. What is it?"

Answered the mother with shining eyes, "Of course there is something back of it! That something is Donald's kind heart!"

SLUMBER BOATS.

Into misty Dreamland,
When the day is done,
Far beyond the opal clouds
And the setting sun,
Slumber boats go drifting,
Count them, one by one,
Shaking out their silken sails—
For, oh, the day is done!

Out of misty Dreamland,
When the night is done,
Breaking through the golden East,
With the rising sun,
Slumber boats come sailing.
I see them! Every one
Rides proudly into Daybreak Port,
For, oh, the night is done!

—G. M. Bickford.

DID IT MATTER?

Ned was fifteen, and had just begun to work at a grocery store. Ned objected to work in general, and to his duties in the grocery store in particular. But, as his mother was a widow, with three younger children, he had to do something to help. A well-to-do uncle had offered to pay as much as it was likely Ned could earn, while the boy completed his high school course. But Ned had flunked three examinations, and brought home a very poor report. So the offer was withdrawn, and Ned sent to Mr. Bennett's store.

He took parcels to homes within an easy distance, and often made mistakes in names or numbers, or said he "couldn't find them." He answered the telephone, and misunderstood what the people said, or else forgot to give the message. In short, he was not a success.

"I want five cents' worth of your best coffee, please."

Ned looked at the speaker, a bright little boy of seven. It was quite early in the morning, before custom had fairly wakened up, and Ned was in charge.

"Five cents' worth?" said Ned, contemptuously.

"Yes, and it's got to be the best," answered the little boy. "My mother's just out of it."

"Not even a regular customer," thought Ned, and he weighed out a little of the very poorest coffee in the store.

"Quite good enough for five cents, too," he told himself.

But, late in the afternoon, Mr. Bennett called him, rather sharply, to come up to the desk.

"What coffee did you sell the Browns this morning?" he inquired.

"That one, at the end," replied Ned.

"That's the cheapest grade, and Mrs. Brown says her little boy asked for the best."

"He only asked for five cents' worth," muttered Ned.

"You've lost me a coffee customer," his employer said gravely. "For a long time, the Browns have bought their coffee where they can get coupons. But Mrs. Brown had decided to give my coffee a trial—and gave it, this morning. She also gave my service a trial, Ned. She told me she couldn't trade where her little boy wasn't treated just as she'd be treated herself. I think you must tell your mother you needn't come next Monday."

Ned felt very much ashamed. But there was nothing to be done. He was a failure at school, and a failure at his first job!

"I—I wish you'd give me another week, sir," he begged. "I'll try to do better."

"But don't you see you're losing me customers?" Mr. Bennett was a kind-hearted man, and realized that this was Ned's first job.

"I won't lose any more, sir. I promise you."

Ned spoke more earnestly than before, for he dreaded telling his mother he had lost his job.

"Well, see what you can do to get back the one you have lost," Mr. Bennett decided. "Take a sample of our best coffee to Mrs. Brown and see what she says."

This was about the hardest thing Ned had ever faced. Even when he had packed the sample and started out, he felt as if he must turn back. But the thought of his mother, and of all the trouble he had already given her, spurred him on, and up the steps he went.

"I'm sorry, tell Mr. Bennett," said Mrs. Brown, "I've already ordered ten pounds of coffee. Mr. Brown was quite provoked at what we had for breakfast."

"But when that is gone, ma'am, won't you give us a trial?" pleaded Ned. "It was all my fault. And won't you try this sample tonight? It's fine coffee."

Mrs. Brown, too, had a kind heart, and was inclined to help a boy making a start.

"Well, I'll use this tonight," she agreed. "And when we have finished the ten pounds, I'll see. But I shan't want more coffee for a long time."

So Ned could not quite undo all the mischief his carelessness had done! But Mr. Bennett saw that he was really bent on turning a new leaf, and gave him another trial.

"And I'll try to win another customer for Mr. Bennett," thought Ned. He was at the store bright and early on Monday morning, with such a smiling face that he had won two new customers before night. And, before long, when a child was told to go to the store, that child usually said:

"I want to go to Bennett's, 'so Ned can wait on me!"—Frances Harmer, in Zion's Herald.

THE BY-AND-BY BOY.

He lives in the house of things-never-done,

The by-and-by boy I know—
The lights of the windows are broken
and out,
And they let in the rain and snow.

In-a-minute's the schedule he works on,
you see,

And duty waits on a side track;
His intentions are good—there's no fault
found with them—
The doing's the thing that they lack!

"And-what happens," you say, "to the
by-and-by boy?"

Let anyone answer who can—
Unless he soon changes his name, he be-
comes,

'Tis certain, a Too-Late Man!
—Adelbert F. Caldwell, in Child's
Gem.

'Tis looking downward makes us
dizzy.—Browning.

APPARELING MARY.

Did you ever hear of a sewing machine giving a little girl an education? Then you will be especially interested in the case of Mary, a Serbian girl who lives in Belgrade, for she was sent to school by a sewing machine. Sounds incredible, does it not?

Mary was an orphan and had been running about the streets for months with many other children who had no homes. The war had deprived them of fathers, mothers, homes and friends. But one day the worker of the A. R. C. saw Mary crying, alone, and quite forlorn in her tattered old dress and uncombed hair. A bit of friendly sympathy and Mary told the worker all about her hard lot in life. They then traveled hand in hand to the sewing school which the A. R. C. had established in Belgrade and there Mary was measured for a

dress—a real dress with blue flowers splashed all over it! From the minute that Mary set eyes on the cloth, she was a changed girl. No more tears, no more woes. And when the dress was finally finished, she was the very happiest girl in the country of Serbia, she felt quite certain of that. She was then taken to the orphanage and left there to study all

her forgotten lessons once more, and met anew her old-time chum, a girl who had lived next door to her when they both had homes and people all their own. If the sewing machine had not sewed the dress, Mary could not have been sent to school. Therefore, we claim that it was the sewing machine that really gave Mary her education.

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Buildings and improvements alone at Blue Ridge cost approximately \$300,000.00, situated 16 miles East of Asheville, on the main line of the Southern Railway, under the very dome of Mt. Mitchell, with an elevation of 6,711 feet, the highest point East of the Rocky Mountains, connected by a narrow gauge Railroad, which has its junction here.

It is estimated that more than 40,000 people have visited Black Mountain this season, and several thousand have been turned away by reason of lack of accommodations.

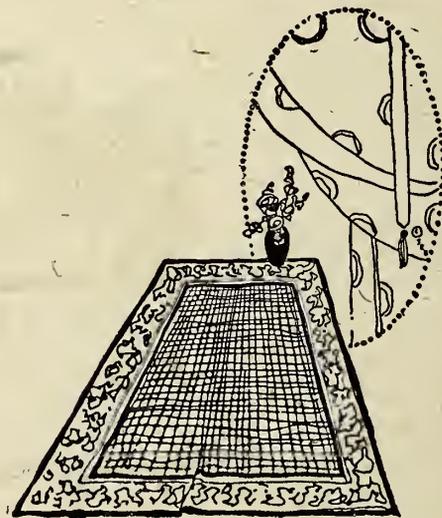
Answers to this proposition will be considered in the order in which they are received.

References:

Judge J. D. Eckles, Black Mountain, N. C.

Commonwealth Bank, Black Mountain, N. C.

J. S. Kuykendall, Winston-Salem, N. C.



W. T. McCoy & Company

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FIRST THREE DRY WEEKS.

The benefits from war prohibition were not long in being seen. During the first three dry weeks: Many hundreds of saloons have closed in the large wet cities. Six hundred of the 3,500 saloons in New York have shut their doors; the others are trying to keep open for the sale of beer, but the trade is very light.

There has been a marked decrease in crime due to the less consumption of alcohol.

The prohibition sentiment of the people has been definitely established. Even in the wettest centers they have frowned on the law-breaking saloons which are still selling beer.

Already the savings banks and financial interests are showing a marked access of strength and business is better than it has been before in many months.

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TWO TERRIBLE JOKES OF THE FROLICSOME "DUD."

A "dud," if you don't know it, is an enemy shell that, through some defect in the fuse or the bursting-charge, fails to explode. Instead of scattering death and destruction, it harms only the object with which it comes in contact.

A captain of artillery tells, in a recent Y. M. C. A. Bulletin, of two experiences that his men have had with the frolicsome "dud."

"Not long ago," said the captain, inhaling a puff from his first cigarette in several days, "one of my men heard a 'whizbang' coming. He darted head first into a dugout like a jack-rabbit. At the same moment, the shell entered and lodged right alongside him in the soft earth. For a fraction of a second the soldier thought that he was going to be an unusually complete casualty, but the shell just stayed there, rested quietly and didn't explode. That soldier is now

firmly convinced that he was born to be hanged.

"Another time, one of the men in the battery was in a deep dugout when one of the big German shells came through the roof and lodged right at his feet. It was a huge shell and it looked as big around as a washtub to him. He fainted dead away when he saw it, for in a flash he figured that it had one of those delayed action-fuses and was all ready to blow up. When he came to, and they told him that he had been scared into insensibility by a 'dud,' he was the maddest man you ever saw. He seemed to take it as a personal insult that the shell hadn't exploded and scattered him over five acres of France."

There is no true and constant gentleness without humility. Let us often think of our own infirmities, and we shall become indulgent towards those of others.

Half a loaf is sometimes better than an unpaid board bill.

FOR SALE—Hook and Hastings pipe organ. Two manual, pedal bass. Light oak case, gold display pipes. Reason for selling, new church required larger organ. Good as new. Call or write Mr. A. T. McLean, Lumberton, N. C. A real bargain.

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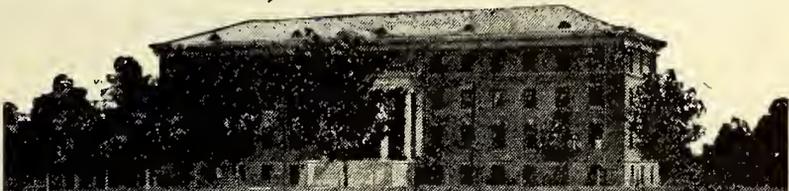
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Thorough courses leading to degrees of Bachelor of Arts and Bachelor of Science.

Conservatory of Music under direction of skilled instructors.

Thorough courses in Art, Expression, Business, and Home Economics.

1919 session begins September 17th. For descriptive catalogue, address

G. T. PUGH, Ph. D., President, Columbia, S. C.

THE OPAL.

Why is the opal considered unlucky? It is the jeweller who is to blame for the superstition.

Anyone who has handled an opal knows of the brilliant colors that can be seen as the stone is turned round. These prismatic effects are produced by myriads of tiny cracks, which reflect the light from different angles. But it stands to reason that a stone that is cracked here, there, and everywhere is extremely likely to break or split under the process of grinding, polishing, and setting, and it is the ill luck jewellers have with these stones that accounts for the superstition attached to them.

When an opal is exposed even to the slight heat of an open fire some feet away, it is likely to be destroyed. It is mainly composed of silica, and contains, as a rule, from five to thirteen per cent water.

Nearly all other stones are practically indestructible. An old magazine states: "There are gems adorning tiaras at Victoria's Court which sparkled in the head-dresses of beauties in the days of the Queen of Sheba; and what tales they could tell could they but speak!"

Yet what record is there of an opal surviving through the ages to come to rest eventually in a royal crown? And what great opal has been found to compare with the Koh-i-noor diamond, or, indeed, with any large ruby, emerald, or other of the more valuable stones?

THE FARMER A CHEMIST.

Chemistry plays an important part in farming. Every farmer should be a chemist. Certain fundamental laws relating to soils and plant life are in evidence every day and the wide-awake farmer is the one who understands from a commercial point of view the chemical reactions that concern his own farm.

In the case of sour land, for instance, few farmers realize that much of the soil has a bountiful supply of plant food (nitrogen, phosphoric acid and potash), and that only the acidity of the soil prevents the plant food being of use. Sour land will not produce. That is known, but why? Because the nitrogen, phosphoric acid and potash in abundant supply in our lands is locked up in such insoluble form that it is not available for the plant. Chemistry shows that the principal solvent for such conditions is lime carbonate. It neutralizes the acid, sweetens the land, frees the plant foods and increases the yield.

Most farmers discover that their land is sour by bitter experience. Nothing but a crop failure will convince them. While experience is a good teacher it is too expensive. Every farmer should test his soil. Dampen the soil and insert a strip of litmus paper. If the litmus paper turns pink, the soil is sour and it is a waste of time, labor and money to cultivate it until the trouble is remedied.

As lime carbonate is the acknowledged remedy for sour land, RelcoMarl which contains over 90 per cent lime carbonate should be applied. About two

tons to the acre will sweeten the average land. Unlike ground limestone it is immediately effective and it builds up the soil and increases the yield for over five years. Fortunately, it is very inexpensive. It is also easy to handle.

We advise every farmer to make a test of his soil. Write the Roanoke Lime Co., Dept. 8H, Roanoke, Va., for a free supply of litmus papers for testing the soil and literature and prices on RelcoMarl.

Incidentally, RelcoMarl when placed on the stable floor under a blanket of leaves, straw, sawdust, etc., acts as the very best absorbent. It holds the ammonia in the manure that otherwise would be lost, particularly the liquid manure and will make each head of stock save over \$20.00 per year in your ammonia bill. At the same time it improves the mechanical condition of the stable manure and acts as a deodorizer.

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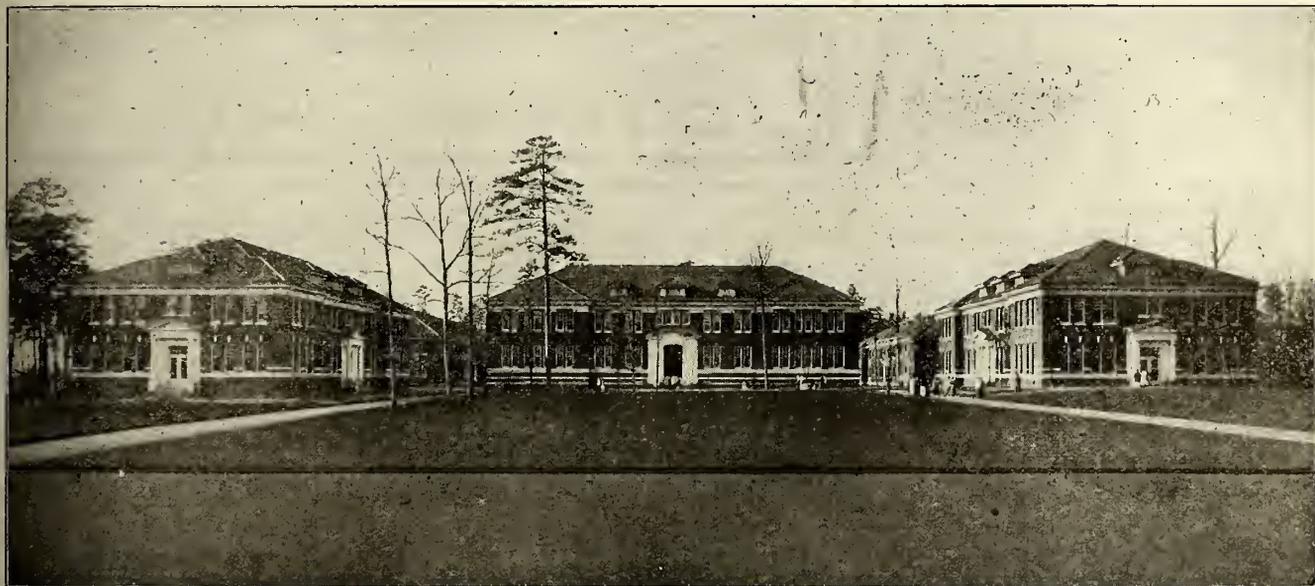
A Christian College; in precept and example instills a deep religious consciousness. In addition to the required Bible Study, there were during the past session classes in mission study and Christian Culture, enrolling all the students; Sunday School Pedagogy required of all. Social service work.

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Address
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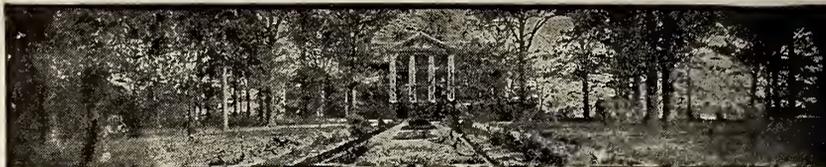
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**STATEMENT
NATIONAL LIFE INSURANCE COMPANY OF THE U. S. A.
CHICAGO, ILL.**

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Capital paid up in cash.....	\$ 500,000.00
Amount of Ledger Assets Dec. 31 of previous year.....	14,792,780.33
Income—From Policyholders, \$1,474,181.03; Miscellaneous, \$63,662.76; Total	1,537,853.79
Disbursements—To Policyholders, \$520,484.10; Miscellaneous, \$1,003,504.72; Total	1,523,988.82

ASSETS.

Value of Bonds and Stocks.....	\$ 1,900.00
Cash in Company's Office	375.00
Interest and Rents due and accrued.....	20.14
Premiums in course of Collection.....	7,940.55
Bills Receivable	1,653.11
	16,042,491.00
All other Assets, as detailed in statement.....	713,104.42

Total	\$16,784,001.72
Less Assets not admitted	148,044.41

Total admitted Assets\$16,635,957.31

LIABILITIES.

Unpaid Claims	\$ 43,753.66
Unearned Premiums	40,801.02
Commission, Brokerage and other charges due.....	2,690.24
Estimated amount for Federal, State, County, and Municipal Taxes	24,831.94
Reinsurance.	1,834.63
Advance Premiums	1,446.79
All other Liabilities as detailed in Life Statment	15,856,282.15

Total amount of all Liabilities except Capital.....\$15,971,640.43

Capital actually paid up in Cash.....	500,000.00
Surplus over all Liabilities	164,316.88

Total Liabilities\$16,635,957.31

BUSINESS IN NORTH CAROLINA DURING 1918.

	Premiums Received.	Losses Paid.
Accident	\$11,377.66	\$4,560.96

President, A. M. Johnson; Secretary, R. D. Lay; Treasurer, R. D. Lay; Home Office, Chicago, Ill.; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.

Raleigh, April 19, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Life Insurance Company, of U. S. A., Chicago, Ill., filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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1693—1919

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Systematic Theology

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LITERARY SOCIETIES at Davidson have a rightful place on the campus. Davidson has contested 20 inter-collegiate debates and has won 14, or 70%. The student gets a fine parliamentary training.

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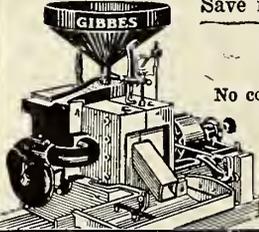
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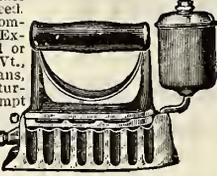
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STATEMENT NORTHWESTERN MUTUAL LIFE INSURANCE COMPANY MILWAUKEE, WIS.

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Capital paid up in cash. \$382,461,559.44

Income—From Policyholders, \$57,261,501.38; Miscellaneous, \$20,767,014.67; Total 78,028,516.05

Disbursements—To policyholders, \$46,996,354.24; Miscellaneous, \$10,792,914.00; Total 57,789,268.24

ASSETS.

Value of Real Estate (less amount of encumbrances)	\$ 4,474,084.09
Mortgage Loans on Real estate.	210,450,715.93
Loans secured by pledge of Bonds, Stocks, or other collateral	6,235.52
Loans made to Policyholders on this Company's Policies assigned as collateral	58,167,946.80
Premium notes on Policies in force.	1,674,749.31
Value of Bonds and Stocks	125,793,895.26
Cash in Company's Office	4,914.42
Deposited in Trust Companies and Banks on interest.	2,107,953.11
Interest and Rents due and accrued	6,612,921.18
Premiums unpaid	5,029,810.61
All other Assets, as detailed in statement.	731,172.26

Total. \$415,054,398.49

Less Assets not admitted. 216,926.75

Total admitted Assets \$414,837,471.74

LIABILITIES.

Net Reserve, as computed	\$366,258,457.00
Present value of amounts not yet due on Supplementary Contracts, etc.	7,413,711.00
Liability on Policies canceled and not included in "Net Reserve," etc.	9,891.41
Policy Claims	3,490,783.41
Due and unpaid on Supplementary Contracts.	45,028.63
Dividends left with Company at interest.	229,679.02
Premiums paid in advance, including Surrender Values so applied	24,786.78
Unearned Interest and Rent paid in advance.	481.53
Commissions due to Agents, etc.	58,326.37
Estimated Amount payable for Federal, State, and other Taxes	1,423,062.68
Dividends due Policyholders	15,043,268.24
Amounts set apart, apportioned, provisionally ascertained, calculated, awaiting apportionment, etc.	1,198,729.00
All other Liabilities, as detailed in statement.	142,489.84

Total amount of all Liabilities, except Capital. \$395,338,694.91

Unassigned funds (surplus) 19,498,776.83

Total Liabilities \$414,837,471.74

BUSINESS IN NORTH CAROLINA DURING 1918.

Policies on the lives of citizens of said State in force December 31 of previous year, No. 4,163; Amount.	\$ 8,361,948.00
Policies on the lives of citizens of said State issued during year, No. 151; Amount	397,900.00

Total, No. 4,314; Amount 8,759,848.00

Deduct ceased to be in force during year, No. 191; Amount 463,092.00

Policies in force Dec. 31, 1918, No. 4,123; Amount. \$ 8,296,756.00

Losses and Claims unpaid Dec. 31 of previous year, No. 6; Amount	10,330.00
Losses and Claims incurred during year, No. 88; Amount	233,926.00

Total, No. 94; Amount \$ 244,256.00

Losses and Claims settled during year in cash, No. 82; Amount	\$ 207,210.00
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Losses and Claims unpaid Dec. 31, 1918, No. 52; Amount 37,046.00

Premiums collected or secured in Cash and Notes or Credits without any deduction for Losses, Dividends, Com-

missions, or other expenses 225,129.02
 President, G. C. Markham; Secretary, A. S. Hathaway; Actuary, P. H. Evans; Home Office, Milwaukee, Wis.; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA,
 INSURANCE DEPARTMENT.

Raleigh, March 21, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Northwestern Mutual Life Insurance Company, of Milwaukee, Wis., filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG,
 Insurance Commissioner.

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Alta Pass, N. C.	\$ 7.14	Pensacola, N. C.	\$ 9.06
Hickory, N. C.	3.30	Rutherfordton, N. C.	4.32
Johnson City, Tenn.	10.80	Shelby, N. C.	2.88
Lenoir, N. C.	4.50	Switzerland, N. C.	6.96
Norfolk, Va.	17.46	Virginia Beach, Va.	18.26
Old Point, Va.	18.06	Wrightsville Beach, N. C.	10.66

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Sparkles

Not Modernized.

"The medical ignorance of some people is staggering," said Dr. Simon Flexner, at a dinner. "I know an X-ray specialist who got a letter from a Middle Western farmer the other day. The farmer wrote:

"Dear Sir: I have had a nail in my thorax for seventeen years. I am too busy to come to New York, but want you to come down here to Paris Corners with your rays, as my case will be worth your while. If you do not find time to come, send down a dozen rays boxed, by express, with instruction card, and I will try to work same myself."

"The X-ray specialist wrote back to the farmer of Paris Corners:

"Dear Friend: I regret to say that business engagements prevent a trip to Paris Corners and I am unfortunately out of rays just now. If you cannot come to New York, send me your thorax by parcel post, and we will see what can be done."—New York Globe.

"Your honor," said the lawyer, "I submit that my client did not break into the house at all. He found the parlor window open, inserted his right arm, and removed a few trifling articles. Now, my client's arm is not himself, and I fail to see how you can punish him for an offense committed only by one of his limbs." "That argument," said the judge, "is very well put. Following it logically, I sentence the prisoner's arm to one year's imprisonment. He can accompany it or not, just as he chooses." The prisoner calmly unscrewed his cork arm and, leaving it in the dock, walked out.

According to Circumstances.

"Any rags? Any old iron?" chanted the dealer, as he knocked at the suburban villa. The man of the house himself opened the door.

"No, go away," he snapped, irritably. "There's nothing for you. My wife is away."

The itinerant merchant hesitated a moment, and then inquired: "Any old bottles?"

Father a Lap Ahead.

Father ruefully gazed at his last dollar. "Money has wings and house rent makes it fly," he said.

"Yes," said his 15-year-old son, "and some houses have wings, for I've seen many a house fly."

"You're smarter than your old dad, maybe, my son, but I always thought that no part of a house except the chimney flue!"—Ex.

She—Would you leave your home for me?" He—"I'd leave a baseball game in the ninth inning with the score a tie."—Philadelphia Public Ledger.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., AUGUST 27, 1919.

No. 34.

“Fear Not, Little Flock.”

(Luke 12:32).

They were tired when they reached the fold at night,
The weary sheep;
The day was over, the sun had gone,
It was time to sleep.

The Shepherd had marked, as they journeyed on,
A stone—a fall:
Now, at the top of the hill called Home,
He remembered all.

And so, as they neared the end of the climb,
The Figure tall
Bent, and lifted them up in His arms,
The old and the small.

“The way has been far, the road has been hard,”
He murmured low.
They nestled close in the Shepherd’s arms,
They trusted Him so.

They were tired when they reached the fold at night,
The weary sheep;
And glad, so glad, as they felt His touch,
It was time to sleep!

—The Christian.



Editorial



Paul and Luther.

THESE two men were very unlike in temperament and disposition. One was Jew to the core and the other was German all the way through. But they both strikingly illustrate the relation of religious experience to doctrinal belief. The outstanding feature of Luther's experience was his painful conviction of sin. He was burdened with a sense of guilt almost to the verge of despair. This made a monk of him. Probably he would have been a lawyer as his father wished him to be, but his distress over sin drove him into an Augustinian monastery. His primary aim was to secure peace of conscience, to make his calling and election sure. He believed, according to the received teaching, that the way to do this was to give himself unreservedly to the practice of all the ascetic exercises prescribed for the monastic life. He chose the Augustinian order because its rules were the most stringent. He did not spare himself. He endured long seasons of fasting, and engaged in long periods of devotion, even going beyond the requirements of the order in these respects. He patiently permitted the lazy monks to impose on him the meanest occupations. He served as door-keeper, sexton and menial servant of the cloister. When these routine duties were through then it was "cum sacco per circuitam"—away with your bread-bag to the city. He wandered through the streets of the city begging from house to house to secure food for himself and fellow monks. The worse he fared the better for his purpose. The more miserable he made himself the more surely would he win the compassion of God. His experience was like that of the invalid of the gospel who spent all she had on doctors, and was nothing better, but rather grew worse. Then it was that an old monk, made divinely wise despite the darkness in which he had been reared, pointed Luther to Christ as the sinner's substitute, and exhorted him to cease his self-mortifications and cast himself into the arms of a gracious Redeemer. The light of truth gradually broke through the dismal fog of error, and soon Luther was rejoicing in a full and free salvation offered by Christ and received by faith alone. From that day till his death justification by faith alone was his joy and song. The greatest service which he rendered to the world was in lifting this long forgotten doctrine to a position of commanding prominence.

Paul was a Pharisee of the "most straitest sect." He made it his chief business to work out a personal righteousness, to commend himself to the favor of God by the works of the law. The law to which the Pharisees devoted themselves most assiduously was the ceremonial law. "I fast twice a week, I give tithes of all that I possess," was his exultant boast. Herein the Pharisee differed from Luther. Whereas Luther was sensible of miserable failure in quest of personal righteousness, the Pharisee gloried in his success. Paul was no exception. "Touching the righteousness which is in the law blameless."

But Paul had something yet to learn. His lesson came to him differently from the way Luther's came. It came directly from the sky. The searchlight of heaven flashed on his soul and made a most astounding revelation. Instead of "doing God's service," as he supposed, Paul found that he was actually persecuting God's Son. Instead of being a child of God, he was murdering God's children. How could such enormous sins be forgiven? Paul could never forgive himself. He walked softly before God all his days because he had once persecuted the Church of God.

Incredible as it seemed that God could freely pardon such a gross offender, Paul received the assurance that God had

"put away his iniquity as far from him as the east is from the west and that He would remember his transgressions against him no more forever." From that day till his death salvation by grace was his joy and his song. Had he known the hymns which we use in our worship today, doubtless his favorite would have been,

"Amazing grace! how sweet the sound,
That saved a wretch like me!"

Of course, Paul and Luther are in perfect accord, for Luther was echoing Paul. Paul expressly identifies justification by faith and salvation by grace, "It is of faith," he says, "that it might be by grace." Luther was magnifying the office of faith, and Paul was magnifying the grace that enriches faith.

The Churches and the Laboring Man.

When our Lord uttered that invitation, "Come unto Me all ye that labor and are heavy laden and I will give you rest," He taught what should be the attitude of the Church to all in need. Since then, with but few exceptions, the Church has been the true friend of the laboring man. There may have been occasions where unworthy pastors have yielded to the pressure of the rich, but in the main we believe that the Church has measured up to its obligations. The enemies of religion have tried to create the impression that the rich control the pulpit, and in that way they have frequently stirred up antagonism between the Church and the laboring man.

We know no men who have suffered more from bad leadership than the laboring men. The history of strikes is a sad one, and no one can measure the sufferings entailed upon the women and children. Whatever has been gained by strikes has been at a fearful cost, though it may be that it could have been gained by no other way. We are not referring so much to strikes as to deeds of violence that so often accompany them, due as we must believe to the advice of bad leaders, because we cannot conceive that men who in ordinary life are kind should so suddenly be lost to all sense of right and wrong.

At present there seems to be a wave of unrest moving over the country, and employes that have been living in peace with their employers suddenly find themselves questioning their motives, and under the leadership of some strange emissary, they are ready to declare war against their friends. In this State the relations existing between employer and employe has hitherto been exceedingly happy. Recently, however, there have been signs of unrest. Not only have we had strikes, but the State Federation of Labor at its recent session appointed a committee to investigate "the autocratic rule of some of the Churches of North Carolina."

They charge that the rich men refuse to let Churches teach the brotherhood of man, and that when a preacher has insisted upon teaching such a doctrine, he has been driven from his field. These charges scarcely deserve a notice, so absurd are they, yet because there may be some who will listen to them we hasten to say that after an intimate acquaintance with the ministry running back about forty years, we have scarcely known one who ever considered his Church supporters when taking any position. For the most part they endeavor to remain neutral, feeling confident that they can serve the oppressed better by being so, than by arousing antagonism. Those who claim to have lost their positions because they expounded the cause of the laboring man will be found, if investigated, to have been stripped for general inefficiency.

Two Great Bible Teachers at Montreat.

During the closing month of the season Montreat has been specially favored in having two of the best Bible teachers in this country to occupy its Bible hour. Dr. White, of the New York Bible School, that most orthodox school, where we can send our young men and women in full confidence, spent the first week of August with us. Dr. White's style is that of the class room, and his method is not that of the old style, where memory was the principal requisite, but of the modern teacher where suggestions are thrown out and the pupil does the work.

As he unfolded the Gospel of John it revealed new truths to many, and we are confident that during the coming winter many a young pastor is going to give himself anew to the study of the fourth Gospel. Our only criticism, if such it can be called, is that he attempted too much in the short time allotted him, with the result that he left the majority of his audience with a more or less confused idea of that Gospel. If he had been teaching a class of preachers such would not have been the case, but the preachers were in the minority and the average hearer predominated.

Dr. Robertson, of the Baptist Seminary at Louisville, followed Dr. White. It would be difficult to find any two teachers more unlike. Dr. White is all nerves, solemn and rather vociferative in his delivery, while Dr. Robertson is self-possessed, bubbling over with fun and quiet in delivery. One analyzes the Scripture passage and links the distant parts together, while the other analyzes one section, such as the Sermon on the Mount, and then delivers a running commentary on it, pausing now and then to fit the cap on the heads of the deserving. He delivers his thrusts with a rapier so keen that the pierced one actually smiles over the neatness of the job.

We have heard of some who objected to this humor in a Bible class, but to our mind it is the greatest chance of the teacher. We pity those who have no sense of humor, for they miss much that makes life endurable. Elijah had humor, when he called upon the priests of Baal, and suggested that their God could not hear them, because he peradventure was asleep or had gone on a journey, and even our Lord who was a man of sorrows and acquainted with grief, actually drew a humorous picture of a man straining out a gnat, and then swallowing a camel.

Some of the greatest preachers have been men who mingled humor with their preaching. The great Spurgeon was one who never hesitated to invoke the aid of humor, and John McNeill, whose evangelistic work has been blessed on both sides of the water, bubbles over with humor. In passing we venture to say that we have heard sermons from some most excellent brethren that would have been improved by an occasional gleam of fun. For fear of being personal, we do not extend our remarks to the religious press.

One of the Evils of War.

It is still a disputed question whether the great war has been in any way a moral force. While it was going on, we heard a great deal about its transforming power in the soldier's life and many were the predictions that the churches would have to change their methods, and the old leaders would have to give way to new leaders. The soldiers have returned but we have seen no great change in their ways or ideas. The good are what they were when they left, and the bad are probably worse—and the church has in no wise found it necessary to make any great change in methods.

If we look at the country at large, we find that the effect of the war has been demoralizing along many lines. The

greatest evil is seen in the scramble for money. The Apostle said that the love of money is a root of all evil, but if he had lived in our days and traced the different evils back to their root, he would have found that the mistranslation, the root of all evil was, after all, about the correct one.

During the war when the fate of the world seemed to hang upon the speed with which our government could get ready to enter the war, workmen on ships and munition plants did not seem to hesitate to hold up the work and thus jeopardize success in order to increase their pay, and what was true of them was true also of others in other lines of work. Recently we read that when the forest fires were sweeping over the mountains in the Northwest along the Pacific coast, the forest fighters, indifferent to the loss of life or property, refused to work unless they received an increase of pay. When one reads of such acts he almost loses faith in human nature, and agrees with Sydney Smith who once said that there was this difference between the men of his day and the Israelites at the foot of Sinai. The Israelites worshipped the golden calf while the men of his day worshipped the gold of the calf.

The Cloud in the Sky.

There are enough real troubles and dangers in this old world of ours to give us anxious thought, without being scared by every cry of wolf that may be raised by some watchman upon the world. Now and then, however, we hear a cry that has enough probability in it to make us listen and take counsel of our fears. Dr. G. W. McPherson, who is superintendent of the tent evangelistic committee of New York, recently addressed the Southern Baptist Convention, and warned them that the proposed Inter-Church Movement had in it dangerous possibilities. He charged that "a combination of rich men who control \$22,500,000,000," most of whom are New Yorkers, are seeking to bring the Protestant churches together, first under a federation and then into organic union, to "make themselves the religious masters of Protestantism."

According to him these men propose to use the pulpit of America "to protect political and social schemes." These men are all exponents of the new theology, and a part of their scheme is to extend "German Kultur." This Church trust is the movement to provide one budget for all Protestant Church bodies, and through this financial pressure upon the pulpit they think that they can control its utterances.

The schools and colleges also come under its control. By giving money to the needy, and in an educational sense all are needy, they will settle the modern thought and introduce text books written by such men in all of our schools, and thus insure the spread of their peculiar ideas.

There may be nothing worthy of fear in this proposed movement, but in these days anything novel seems to appeal to our people, and therefore we fear lest the idea of a full purse may make judgment flee to brutish beasts. This is the period of unrest in Church and State, and no man can predict what the future has in store for us.

Our Church has held with remarkable tenacity to the old truths and followed the old ways. A new generation has arisen that has been too busy with the problems of the present to study the history of the past, and for that reason they may be blind to the dangers of these new movements.

It has been charged that our old teachers were men who lived in the past and did not realize that there were any problems of the present. That may be partly true, but we believe that it would help the teachers of this day to live in the past for a time, in order to warn men of the tendencies that sometimes wreck churches and retard the coming of the King. Let us "fear the Greeks, even bearing gifts."



Contributed



How One Presbytery Solved Its Home Mission Problem

By Rev. Chas. M. Boyd.

THE most important missionary work in the home land today probably rests with the Presbyterian Missions Committees. This work is also in some ways the most difficult of all, and it is therefore generally the most inefficiently done. Through a development covering a period of several years a plan has come to completion in the Tuscaloosa Presbytery, which is believed, after some two years' trial, to be about the best yet found for the doing of this all important work. The plan may be of interest to others outside the Presbytery of Tuscaloosa.

A few years ago there were some forty churches receiving aid from the Tuscaloosa Presbytery. These churches were badly grouped. Except at intervals many of them had no preaching. Some of them had had no preaching at all for several years. On the motion of the committee, Presbytery took some very decided steps. One of these steps was to urge the churches involved to allow regrouping by the committee. Another of these steps was to ask these churches to receive for one year whomsoever the committee might send as stated supply, the understanding being that, if at the end of a year's trial, the supply was found unsatisfactory, he would be removed by the committee, with no embarrassment whatever to the churches. If the churches and the supply were found to be mutually satisfied, the arrangement would be continued, or the churches, of course, could call. On the other hand, if the supply was found efficient and the churches did not respond, the committee was pledged to care as best it could for the supply.

It so happened that about the time the new method got under way all of the forty churches receiving help from the Presbytery were found vacant. The committee was not disturbed but rather helped by such a condition. It very soon became apparent that the one thing needful in the scheme of organization was a "Presbyterial Expert" or field secretary, who could devote his whole time to the work. This need was discovered by and presented to the Presbytery by one of our devoted and consecrated elders, P. T. Shanks, of the First Church, Selma. Mr. Shanks was a member of the committee. The Presbytery directed the committee to find such a man, trusting and believing that under the new plan his salary would be forthcoming. After nearly a year's search the right man was found in the person of Rev. A. G. Irons, formerly pastor of the church at Fort Valley, Ga. The work under the new plan had been carried on with encouraging success by the committee for a year previous to the coming of the field secretary. Mr. Irons has been in the field now nearly a year. His work is not chiefly that of an evangelist, as that term is commonly understood, though he does hold evangelistic meetings. His work primarily is or was to survey the field, recommend groupings, go to the group under the direction of the committee, get the people together, make every member canvasses, thereby getting the churches to raise as much as possible for self-support, and in every way to prepare for the coming of the supply.

Some of the results of the plan are these. Whereas a little while ago we had forty vacant churches in the Presbytery we have today only one group of four churches without a pastor. That group will shortly be supplied. Some cases are very interesting. In a certain general community there are five churches. A few years ago these five churches were being supplied by three men, all of whom were receiving supplements from Presbytery. None of these men were adequately supported, and none of them lived in the community of their churches. These five churches were grouped. A man was called on a salary of \$1,500 and manse, with no

supplement from Presbytery. Then we had thirty-five churches to care for instead of forty. The work in that group, of course, went forward as never before. Another case is to the point. A group of four churches was formed. A supply was sent. In a little while they called the supply as pastor. No supplement was asked. The committee then had thirty-one churches under its care instead of forty. And here is still another case. A group of four churches had always been helped by Presbytery. The group like those already mentioned was worked before the coming of the field secretary. Nine hundred dollars and house was raised as support. The supply was put in the field, a supplement of \$100 being added to his salary. After a few months the field secretary visited the churches of the group. The churches raised the salary to \$1,200. The supplement of \$100 was discontinued. Then the committee had twenty-seven churches to aid instead of forty. And yet again. Two churches had been forming a pastorate. The salary was most meager. The case was taken up. One of these churches decided to take a man for full time. A salary of \$1,500 was provided with no difficulty at all. The other church was left to fill out another group where it was needed. And yet there is one more case in point. In a certain section we had six churches and preaching points. These were only at intervals supplied with preaching. They never seemed able to agree on a man. That case was taken up. The six raised a salary of \$1,200 and house. The man was sent, and from all accounts is doing fine work. No supplement was asked. And now the committee has twenty-one churches to aid instead of forty.

Some other results of the plan are that the salaries of the men have been put at a minimum of \$1,200 and manse. Many old troubles and dissensions between congregations, through regroupings or by the appointments of the committee, has disappeared. One new church has been organized. Only one, and possibly two, of the men appointed to the groups has been found unsatisfactory. The committee has yet to hear of a church or supply who is dissatisfied with the plan or with the working of the plan.

It may be worth while here to sum up what is regarded as the essential features of the whole scheme. And we do believe it a real scheme, every part of it being essential to the success of the whole. First of all, there must be a forward look on the part of Presbytery. There must be a live and capable committee. Presbytery must give to the committee the authority to regroup, wherever needed, and Presbytery must urge upon the churches the necessity of submission to the judgment of the committee. Presbytery must give to the committee the power of the appointment of stated supplies to the group, without a visit from the prospective supply, the understanding being that, if at the end of the year or other suitable time the appointee is found unsatisfactory to the churches and they make known the fact to the committee, the supply will be removed with no embarrassment to the churches. A strong and wise field man who will go into the wilderness, not to hold evangelistic meetings merely, but to prepare the way for the coming of the supply is essential. And last of all, the churches, the supplies, the field man, and the committee must remember that Presbytery is supreme in all matters of polity and government.

We need to remember the voluntary character of Christ's death, that He pleased to die, that in all things He might be made like unto His brethren, that for our sakes He would also taste of death, that in nothing might He differ from us, but might undergo every experience of man, and so be a merciful and faithful High Priest, able to succor to the uttermost those who came to Him; that even in that dark valley through which we each must go alone, we might still have the consolation of His presence; and hear His comforting word to cheer us, and to strengthen us when all alone in that last moment of life.—H. Lilienthal.

Sunday School Methods That Work Elsewhere.

An Open Letter to the Educational Campaign Headquarters.

By Rev. Edgar Tufts.

Instead of lecturing the pupils for being late, let a neat card at the entrance to the school announce "You are late" to those who come after the school has opened.

Sundays slip around as fast as Wednesdays do. The teacher who keeps in close touch with her class must not allow Saturday evening to come before she begins to inquire why Mary Smith was not out last Sunday.

Schools which for many years have followed the practice of having pupils memorize Scripture find many evidences that the practice is well worth while.

Mission facts served appetizingly every week in fifty words may make more impression than a half hour's talk once a month.

Factory managers keep constant watch on their labor "turnover." How many superintendents know how many different individuals have been on the roll of the school during the past year, even though the total enrollment is the same?

Does your superintendent open the school with an undertoned query of the pianist: "What number shall we sing this morning?"

Visitors to many schools say that those schools in which the superintendent briskly steps to the front of the platform and announces each part of the service as though it had been planned and rehearsed for many weeks have the best order and attention. Children "catch on" faster than grown-ups, and attention to detail in conducting the school goes a long way toward having a good school. This idea of attention to nice points also applies to the teachers.

Did your local newspaper have something about your school at the time of the last special exercise you held? Why not? Perhaps it was your fault! Every time a paper carries into a home a favorable item of news about your Sunday School it becomes that far an active agent urging those who don't attend to come and join our ranks. Better plan to let the editor have items of interest as they develop.

The Chamber of Commerce of Fort Worth, Texas, announces that the 30,000 pupils in its Sunday Schools represent 80 per cent of the children of the city between 6 and 18. What are the facts about your town?

Those Special Days.

When editors plan for special numbers of their periodicals they often note on small slips of paper any ideas concerning the various issues that may occur in their reading or study. These are sorted under the several heads and all the ideas digested. Out of these many others may come. Why cannot the Sunday School superintendent follow the same plan? Let him think for five minutes every week, in connection with his preparation for the next Sunday, on the coming special day, Children's day, Rally day, or Christmas. Put down every plan that comes to mind for better observance of the day. File them in a convenient place, and then two or three months before the day let him assemble all the ideas and in consultation with his assistants and heads of departments lay definite plans.

Are You Talking Over Their Heads?

Teachers and superintendents of departments should be careful not to use as illustrations things which are unknown to the pupils. One teacher used the map of Italy to give point to one lesson. But Italy had not yet been reached in the geography study of her boys and the illustrations meant little. Conference with public school authorities will help in this matter.

Establish Self-Government.

The wise teacher of a group of ten teen boys after having them elect officers for the class brought them to the point where they told her that the class did not behave as it should. She had asked them at a class meeting if the class was all that they thought it ought to be. The boys then drew up twelve rules for the guidance of the members, beginning with "No chewing gum allowed." The boys had become their own police officers.

I have been reading with much interest of the great campaign that is now on to raise one million dollars for the Presbyterian schools in the Synod of North Carolina. Ever since I first heard of the campaign I have been wondering if we couldn't get a part of the funds that you all are raising for the "North Carolina Building" that we are planning to erect at Banner Elk for the Lees-MacRae Institute. I am sending a picture of this building together with a few words of explanation as to our plans for permanent buildings. I ask for your consideration of this request on the following grounds:

First: The Lees-MacRae Institute is in the State of North Carolina and about 80 per cent of the children whom we are educating are from North Carolina.

Second: This work was begun by the Synod of North Carolina and it is the oldest and largest school in the mountains under the control of our Church.

Third: Owing to our peculiar relation to the Synod of Appalachia, we cannot expect any great help from this Synod for the "North Carolina Building." The "Tennessee Building" will naturally appeal to the people of Tennessee. The "Virginia Building" will for the same reason appeal to the people of Virginia. In the same way the "North Carolina Building" ought to appeal to the people of North Carolina. But the trouble is, we have no North Carolina territory within the bounds of the Appalachian Synod to draw from, except the four counties of Watauga, Avery, Mitchell and Yancey, all of which is mission field. It is true that Asheville Presbytery is in the bounds of the Appalachian Synod, but they have all the schools that they can support within their own bounds. The consequence is that if the "North Carolina Building" is put up by North Carolinians, which we confidently expect, it will have to be done by people in the bounds of the North Carolina Synod. It will therefore be better and more in keeping with the spirit of the campaign for the committee to give us a slice of what they raise than for us to make an independent drive at the same time.

Fourth: The "North Carolina Building" is, in our plans, the central building, the first one needed, the most important and the most expensive. The blueprints for this building are now in hand, and several hundreds of tons of stone and sand have been hauled to the spot. Also nearly three thousand dollars for this building have already been raised from the people in North Carolina.

Fifth: Many of our dearest and most liberal supporters and eight members of our faculty in the school and Orphans' Home are from North Carolina. We have every reason to believe that the work at Banner Elk is as dear to the good people of North Carolina Synod as any work within the ecclesiastical bounds and that they would be glad for a part of what they give to be used on the "North Carolina Building."

Sixth: Practically every girl who has gone from Banner Elk to college, and there have been a good many, has gone to one of the North Carolina colleges. In this way our school has been a feeder to other institutions in the State and it will continue to be as long as any other institution in the State is engaged in this kind of work.

For these reasons we respectfully ask that you give us a portion of the funds that you are raising, the same to be used in helping to erect the "North Carolina Building."

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

Few Christians have any idea how great is the multitude of God's mercies until something arouses them to count up their causes for thanksgiving. Count your mercies. It will do you good to count up your thanksgiving column.

The Blight of Mohammedanism

By R. E. Magill, Secretary.

IT is a fact in every land where Mohammedanism is the predominant religion the result is a retarded material development, a dwarfed intellectual life, an unjust social order, a debased and dishonored womanhood, a neglected childhood, corrupt political methods and a notable lack of initiative and enterprise on the part of the individual.

Travelers in the orient have always been impressed with these facts, but one who journeys through sections where Mohammedanism thrives following the great world war, is profoundly impressed with the failure of the Moslem world to live up to the war standards of civilized nations and of the utter helplessness of the Moslem people in the face of the great reconstruction problems which face the world.

The basis of a right thinking and right acting civilization is a home where womanhood is honored, childhood protected and all the virtues are taught and observed.

At this critical point Mohammedanism fails lamentably, and until there is a radical reform this religion must continue a debasing rather than an uplifting force. Plural marriages are permitted and a man may have four legal wives and as many concubines as he can support.

Naturally the place of a woman in such a home is that of a slave to a man of the lowest ideals, and intrigues for the place of favorite constitute their chief employment. Into such an atmosphere children are born and under such environment their education goes on.

Divorce is as easy as the morals of the people are lax, and their repetitions of the formula "Woman thou art divorced" is all that is necessary to sever the matrimonial bond.

The children go automatically to the father and their future training, such as it is, falls to a slave who was probably insanely jealous of the mother of the unfortunate children. Children are valued in the Moslem home according to their ability to work, and responsibility for the care of younger brothers and sisters is shouldered at an age and in a way that makes a normal play life impossible. Knowledge of health conditions and modern sanitary regulations have no place in the scheme of life of the average Moslem family, with the result that the death rate is appallingly high and about 70 per cent of the babies die under the age of one year. Babies are not washed until they are 40 days old, and the appearance of the people indicates that the use of water is a lost art.

Education in the western sense is discouraged, if not forbidden, by the rulers who have both civil and ecclesiastical standing. Only three women out of 1000 among the average Moslems can read and only three men out of 100 can read the simplest literature.

In such ignorance the wildest superstitions and the lowest forms of vice find a fertile field and the people are grossly immoral, universally untruthful, unscrupulous in their relations with each other, and rank pirates if they have business with other people.

Form, ceremony, and ritual constitute the essential features of a Mohammedan's religion, and if a regular observance of stated times for prayers and fasting is to be credited as a vital feature of a religious experience, the Moslem is a very righteous man.

Their religion, however, seems to have no connection with, or control over, conduct and they will follow a fast with a feast in which every appetite is indulged to excess, and they will cut an Infidel's throat or stab him in the back with the keenest zest ten minutes after finishing a most exacting prayer ritual in the Mosque.

All official positions are held by Moslems, and as their religion imposes no hampering restrictions on personal conduct it is easy to understand why public office is regarded as a "private snap," to use a good American definition.

A considerable number of the ruling class have traveled in Europe and a few have studied in French and German Universities. Through such travel and study they have added to the shocking Moslem sins the more refined but corrupt European vices with the result that the Moslem rulers go to

the limit of official corruption and personal immorality.

The masses are regarded as subjects to be exploited and not as citizens to be served, and it is a misnomer to call the taxation system a revenue measure, for it is plain robbery under the guise of law. The masses realize they are being oppressed and denied practically every right, but so dense is their ignorance and so strong is the tradition of caste and the divine right of rulers that a rebellion against local authority is very rare. On the contrary a rebellion against the rule of the nation that is exercising a mandatory or a protectorate is easily stirred up by the combined appeal to patriotism and fanatical hatred for the "Infidel Dogs."

The attempt of the German Emperor to enlist the Mohammedans in a holy war against the Allies in furtherance of his nefarious plans was the most adroit and dangerous move made by this unscrupulous schemer, and had he succeeded the horrors through which the world passed would have paled into insignificance compared with the saturnalia of blood and massacre that would have followed.

The plan failed not through a lack of fanatical hatred of Christian civilization, but through certain racial divisions of the Moslems which made it impossible to unite them under one leadership. It will be remembered that the Mohammedan religion is the faith of the Egyptians, the Arabs and the Turks as well as countless smaller units and when counted as a whole they number over three hundred million, thus vastly outnumbering the Christians in the world.

The Sultan of Turkey has, in the past, been recognized as the titular head of the Mohammedans, although the religious capital is at Mecca in Arabia.

The Hejaz of Arabia with headquarters at Mecca has been growing in influence as a religious leader of the Moslem faith, and the Khedive of Egypt has been stressing the religious phase of his office and the three leaders were quite human and orientally selfish, therefore, when the Kaiser ordered his puppet, the Sultan of Turkey, to declare a holy war against the Allies he was amazed to find that his machinery would not work.

Some far-seeing statesmen in England had foreseen such a contingency as a holy war and had employed the entire Arabian Army to defend the Suez Canal and to aid in the campaign against the Turks in Palestine and Syria.

This service cost England \$2,500,000 per month but it was a good investment as it assured the loyalty of the Arabs, at least through the war.

The Egyptians were used in a similar way, but they furnished a much smaller force than did the Arabs and frequent outbreaks against British rule occurred during the war.

The net result of this wise tactical move of the British was to array Mohammedan troops from Arabia and Egypt against their fellow-religionists from Turkey, and when the Kaiser called for a "Holy War" his game had been blocked.

The danger of such a war to the peace of the world cannot be overestimated, and if the forces of Mohammedanism become unified under a strong leadership, as now seems probable, this menace will continue with increasing gravity. The demand of the Arabs that they be given a separate National existence with their capital at Mecca and the present Hejaz as their supreme ruler has not attracted much attention outside of the Peace Conference, but students of Near East problems see in this demand far-reaching possibilities.

The present Hejaz of Arabia is an old man and not especially brilliant, but it is probable he will succeed the Sultan of Turkey as the head of Mohammedanism.

This will probably be determined by the devout pilgrims when they make their next annual journey to Mecca, as the faithful have a voice in naming the head official of their faith.

The attendance during the war has been quite small, but the next pilgrimage will doubtless carry a great multitude to Mecca prompted both by a desire to see the old shrine again

(Continued on page 9)

Water Baptism

By Rev. J. W. Moseley, Jr.

JUST NOW throughout the church, in the Sunday Schools, its ordinances are under discussion. The eternal question in the provincial parish is water-baptism. Its emphasis as a doctrine of separation will not down, so it behooves those who are responsible for the instruction of the youth of the church to clear up the obscurities that becloud the question. There are three questions to be answered in a full consideration of baptism: the meaning, the mode and the subjects of water-baptism. It is the purpose of this paper to discuss cautiously and in the spirit of conciliation the meaning or significance of water-baptism. I am constrained to believe that the settlement of its significance or symbolic purport will speedily settle the other questions.

All Christians that practice water-baptism are either affusionists or immersionists. The affusionist pours the water upon the subject. The immersionist dips the subject in the water. The difference in mode is a consequence of a difference in conception of the significance of water-baptism. This is right, for the mode must be regulated by the symbolism of the sacrament. The affusionists have consistently found authority for pouring not in traditions, not in definitions, but in the significance of water-baptism.

What does water-baptism as a sacrament of the church signify? The settlement of this issue of sorrow and separation is a work of supreme importance. Two answers are given to this question. The affusionist says that it signifies or symbolizes the cleansing work of the Holy Spirit in His application of Christ's atonement in blood to the unregenerate. The immersionist says that water-baptism symbolizes the death, burial and resurrection of Christ.

Affusionists deny the death, burial and resurrection interpretation for the following reasons: (1) In analogy the sign and the thing signified must have striking resemblance. Water-baptism, whatever the mode, has no resemblance in fact to the death, burial and resurrection of Christ. Christ was not let down into the grave but lifted up to a niche in the wall of a new cut sepulcher. (2) In the baptismal formula it is clearly taught that the thing signified in water-baptism includes more than the death, burial and resurrection of Christ, as the baptism is into the name (work) of the Holy Spirit as well as into the name (work) of the Son. (3) It is logical suicide to say that the sign antedates the thing signified. That is as a symbol of a something that does not exist and is not even thought of as existing or likely to exist. The baptism of John the Baptist was symbolic of a reality and not of the un happened or unexpected death, burial and resurrection of Christ. (4) The church has a sacramental sign or symbol for the death, burial and resurrection of Christ in the sacrament of the Lord's Supper. It is an impeachment of divine wisdom to have two signs for the same substance. (5) The Bible is silent. There is no specific text for the position of the immersionist. Erroneous exegesis brings water-baptism into Romans 6:4 and Colossians 2:12. Competent and credible commentators find only the baptism of the Holy Spirit in these proof-texts of the immersionist. (6) The Ante-Nicene Fathers, so far as their writings indicate, had never heard of this theory. (7) The theory that water-baptism signifies the death, burial and resurrection of Christ is so modern that it was not known even to the early Protestants.

Affusionists affirm the cleansing work of the Holy Spirit interpretation for the following reasons: (1) There is such a work in redemption as the cleansing work of the Holy Spirit. Paul tells us in Titus 3:5, "He (God) saved us by the washing of regeneration and renewing of the Holy Spirit." Again in I Corinthians 6:11, "Ye are washed by the Spirit," is the thing signified in water-baptism. This washing of the sinner, at the instance of God the Father, in the cleansing blood of the crucified Christ by the Holy Spirit is the substance of salvation. It includes the purpose of the Father, the sacrifice of the Son and the office work of the Spirit. (2) Circumcision, the identical sign of the old cove-

nant in Abraham with water-baptism of the new covenant in Christ, symbolized the cleansing work of the Holy Spirit. The sinner of all dispensations is washed in the blood of the Lamb slain from the foundation of the world. (3) John the Baptist baptized with water not to effectuate, but to symbolize the remission of sins. John's baptism signified the cleansing work of the Holy Spirit. (4) The analogy between water-baptism and cleansing is perfect. Baptism is a washing with water that symbolizes the washing of the Spirit. (5) The Bible is specific. See Acts 22:16. In the statement "Arise and be baptized and wash away thy sins" is the Bible interpretation of the symbolism of water-baptism. Note the perfect connection between the sign and the thing signified. Water-baptism is the sign and the work of the Holy Spirit is the thing signified. It is not the water that cleanses but the blood of Jesus as applied by the Holy Spirit. The beloved apostle tells us in 1 John 1:7 that "The blood of Jesus, His Son, cleanseth us from all sin." (6) Finally the primitive church, unless all the Ante-Nicene Fathers are mistaken, believed that water-baptism symbolized the cleansing work of the Holy Spirit. Practically the whole church today, Protestant and Catholic, maintains this position. If this interpretation is correct then the application of water in baptism in any quantity is symbolic of the cleansing work, for the essence of the ordinance is not found in the volume but in the analogy of the water.

Lawton, Okla.

Preaching Christ in Yiddish and Hebrew.

Open air Gospel meetings were held for two weeks, every night, at Wiccacoe Square, South Fourth and Queen streets, Philadelphia, Pa.

These meetings were conducted in Yiddish and Hebrew by the evangelist, Philip Sidersky, of Baltimore, Md., from an automobile truck. He was assisted in this series of meetings by Abraham Kominsky, a young and talented cornetist, recently from Russia, who is a war orphan, as his father lost his life in the recent war, who played several Gospel solos.

The automobile truck was very kindly provided for these meetings by Joseph Kilburn, a prominent Christian business man of Philadelphia.

Wiccacoe Square, although having an historical Indian name, is now completely surrounded by Yiddish speaking Jews from Russia and other European countries, and the population is so congested in that community that it is not difficult to get a crowd together.

At the close of these meetings Gospel tracts in Yiddish and Hebrew, as well as New Testaments in Yiddish and Hebrew, were circulated among those who became interested at these meetings.

The consciousness of sin is far more than the admission of a fact; it is a cry of sorrow, more or less poignant. Even at its faintest it tells of grief, though it may have a large element of fear, nevertheless always at the bottom speaks of love. God may be little known and vaguely realized. His name may be hardly more than a symbol for the spiritual and the unseen, for what is permanent and perfect. But none the less He is desirable, not for His gifts or favors but for Himself. The psalmist's cry, "My soul is athirst for God, yea, for the living God," may be, at this first stage, far beyond the power of the awakened sinner. But at least it is no longer alien to him. It has become intelligent and congenial. God is the true end; godness the true life; and sin has come to block the way and cheat him of the prize.—Bishop Rhinelander.

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—David Livingstone.

Miss Selina on Use of the Survey in Missionary Programs

By Mary Callum Wiley.

"REALLY, I must be going. Here I've been talking to you upon every subject in the world. What! I haven't touched upon the one topic you're most interested in, Missionary Programs? You say you've just been appointed chairman of your Circle and you're as interested in having a wide-awake, up-to-date Circle? Well, I think you are wise, my dear, in looking to your program, for the secret of a successful Circle meeting is serving the very best intellectual, spiritual food in the most tempting manner.

"You want me to tell you how we do in our Circle meetings? You know, in our local auxiliary we have a big inspirational meeting of all the circles on the first Monday of each month and at these meetings we alternate in our programs on Home and Foreign Missions. Not that we differentiate between Home and Foreign Missions. We have found that we can make our meetings more inspirational, more worth while, if we specialize as it were; instead of scattering our energies telling a little about Africa, touching upon Ministerial Relief, making a plea for Orphans' Homes, we concentrate upon one general topic at a time. In this way we have during the year Home Missions, with all its sub-divisions, Church Extension, Sabbath Schools, Orphanages and so forth, and in the other six meetings we get a splendid world-view of Foreign Missions.

"Oh, yes, we tried having something of everything at each meeting, but it didn't work. To hold people you have got to give them something. You wouldn't think of setting people down to your table with only a taste of this and that. You would give them bread enough to satisfy them, a substantial helping of meat and potatoes. And yet you invite people to an intellectual, spiritual feast and give them scanty helpings so that they go away unsatisfied and dissatisfied: they do not get enough of any one missionary topic to desire more. Knowledge creates interest: a taste for Missions must be acquired by forceful, tactful, inspiring presentation of missionary facts.

"And so, I say, we present Foreign Missions at one meeting of our Auxiliary and Home at the next and then in the meanwhile, we study the whole field at our individual Circle meetings. For our Circle meetings, you know, are more or less informal and at them we feel like one big family sitting around the table discussing the various things that interest us as a family. We bring our Surveys to Circle meeting and after our devotions we use them as the basis of our discussions of the general topics of the month.

"We have found, thanks to our wide-awake Program Committee, many ways of using our Surveys. Haven't you heard women say, 'Oh, don't give us anything out of the Survey at your missionary meeting; we've already read it.' Well, what would you think if you heard some one say: 'Oh, we're so glad you are going to let us use our Surveys; we've read them from cover to cover and want to discuss things we've read.' That's the way our Circle feels about it.

"No good English teacher would think of studying with her class a piece of literature, a poem or a story, without first having her pupils read it rapidly at home for a birdseye view of the selection as a whole or giving it to them at one sitting or two: then when they knew it as a whole, she would discuss it with them in detail. Don't you know how it is with Bible study? The more we read our Bible by books the more we get out of individual verses. You know how people love to read over and over their favorite poems; they love, too, to read the poems they are familiar with. So we have found in our Circle meetings that we can use our Surveys to great advantage.

"How do we do it, you ask. Why, never in the same way exactly. Variety is the spice not only of life but of missionary programs as well.

"At the January meeting, for instance, the Program Committee handed me a memorandum, 'Ask each member to read her February Survey before coming to meeting and

mark the first article she considers the best and second the one she thinks second best, and be prepared to tell why she marked each article.' You may be sure we had an interested set of women at our next meeting.

"At another time, we were notified that the next meeting (and mark you how the announcements are given out in time for us all to get ready) would be in the nature of a conference between the different heads of our church departments, Miss A representing Home Missions, Mrs. B the Juniors, Miss C Foreign Missions, Miss D the Woman's Auxiliary, Mrs. E Christian Education and Ministerial Relief and Mrs. F. Publication and Sunday School Extension, each head being given five minutes in which to present her cause as given in a certain number of the Survey.

"An assignment for another meeting was to read our magazines with pencil in hand, marking every item that referred in any way to woman or woman's work. What a wonderful time we did have discussing these markings; what an eye-opener that meeting was in regard to woman's work.

"Adapting Miss Berry's suggestion in the June, 1919, Survey each member of our Circle personified at one meeting an author in the current number of the Survey and in one minute spoke on her subject.

"Then, again, our meeting was designated as a spice box meeting, each one of us answering one question from the spice box (Home Missions) and from hidden treasures (Foreign Missions).

"Moving pictures interested us one cold, rainy afternoon. Having been asked to cut out all the pictures from a certain Survey we brought them to meeting and sitting around a big table we exhibited them one by one, telling about them. At another moving picture meeting different ladies gave the different articles in the Survey and at the conclusion of each story we had great fun in seeing who could place on the table first the illustration for that story. This may seem childish to you, but to change the old rhyme:

Facts embellished with some fun

Are enjoyed by every one.

"'Who Said It and Why?' That was all our Program Committee gave us one afternoon. But what a fine meeting we had giving quotations from our Survey and telling why such a statement was made by such and such a writer. 'Watchman, What of the Night?' gave us another interesting program. Seven 'Watchmen' gave reports from the May Survey covering the year's work in our foreign fields and seven others told of our missions among foreign speaking people at home.

"And so you see how we make use of our Survey. Why, you are certainly welcome! I'm always so glad to help if I can. Good-bye. I do hope you will have a fine time working with your Circle this winter. I think it's a great thing to get our younger women interested as leaders. Good-bye. Come around and talk with me whenever you feel like it."

Our Father, many little things will crowd this day. May we not miss the one big thing. Grant us help to rescue some moments from the grasp or sordidness and self and devote them to communion with Thee. Thus shall all moments and tasks be sacred, and we shall learn to love all work, knowing that Thou hast hallowed it. Thus shall we come to feel that our daily tasks are not ends, but steps by which to climb to heavenly mansions. Thus, also, shall we love all men—wicked, weak, erring—knowing that they are very dear to Thee. Then, when the twilight and evening star come, and the thrush pours his plaintive melody into the ear of eve may we hear the voice of the gentle Christ, "Come unto me and I will give you rest." Grant us, Father, such a day, for His Name's sake. Amen.—Oliver W. Hutchinson.

No great deed is done by falterers who ask for certainty.—Eliot.

Conference on Home Missions.

By Mamie Bays.

The Conference on Home Missions held at Montreat this summer was designated by Rev. S. L. Morris, D.D., secretary of the Executive Committee of Home Missions, who was the presiding officer of the conference, to have been the most successful conference yet held at Montreat in the interest of this cause of the church. In addition to the program of interest and helpfulness arranged for this conference, almost half a hundred of the home missionaries of the church were in attendance and their presence gave the personal touch of Home Missions to the conference and their messages presented the work and its needs in a manner that cannot be presented so clearly through any channel that is farther removed from the work than is the man and the women actively engaged in the same.

Rev. Wilbert W. White, D.D., of New York City, conducted the Bible hour with which each morning session of the conference began, and during this service each day the keynote of singleness of purpose and unselfish service for others was dominant and the spirit thus expressed was outstanding in every session of the conference.

The morning sessions of the conference were occupied with messages from the Home Mission fields of the church, delivered by the women who are engaged in this work, and these messages constituted a most interesting and helpful feature of the conference, these women being able to give clear insight to some of the phases of this work not to be gained in other ways. This is true especially of the home life of the people among whom they labor, their knowledge of the need of the women and children in these homes being more accurate than that of men engaged in Home Mission work, due to the fact of their more intimate association with the homes of the people among whom they work.

During the evening sessions of the conference addresses were delivered by men who are home missionaries. Their addresses were filled with graphic pictures from their experience which emphasized most forcibly the importance of this work in its mission at home and in its larger mission to the world, especially at this crisis in the history of the world and when such large emphasis is being placed upon the thought expressed in these words by Rev. Homer McMillan, D.D., field secretary of the Executive Committee of Home Missions: "It is given to America not to influence, but to determine the destiny of the human race."

These men from the Home Mission fields made earnest pleas in behalf of the full recognition of the greatness of the Home Mission task by the entire church and for support sufficient to enable workers in this cause to meet the needs of the task. One of the missionaries among the mountain people emphasized this responsibility of the church in the following words: "So long as the church gives its old clothes to Home Missions and its money to other causes, so long will Home Missions be found without the type of workers found in the other departments of the work of the church. The greatest problem facing the church today is the program of Home Missions."

Every phase of the Home Mission work of the church was ably presented during this conference. During the time devoted to the consideration of the work among the negroes, reports of marked encouragement regarding the progress being made at Stillman Institute and the influence of this school among the negroes were presented in the message of Rev. R. K. Timmons, principal, and in that of Rev. W. A. Young, one of the best known of the colored men identified with the work of colored evangelization in the Southern Presbyterian Church. Speaking especially of the importance of this special phase of Home Mission work, Dr. Morris emphasized its importance in these words: "Nothing but the religion of the Lord Jesus Christ will ever solve the race problem."

Two sermons were preached on the Sunday which marked the close of this conference, that in the morning being delivered by Rev. R. H. McCaslin, D.D., of Montgomery, Ala., and that in the evening by Rev. Trigg A. M. Thomas,

D.D., one of the Assembly's general evangelists. These sermons constituted a fitting climax to the conference and the forceful truths presented by both speakers were heard by large audiences.

It was a source of distinct regret to many of the conference that Dr. McMillan could not be present. The conflict in dates between this conference and that in session at Kerrville, Texas, and that he was one of the speakers at the latter conference was the cause of his absence from Montreat at this time.

The Blight of Mohammedanism.

(Continued from page 6)

and a wish to share in electing the high potentate of their faith.

The eldest son of the Hejaz of Arabia is Prince Feisel, Governor of Damascus, and commander in chief of the Arabian Army.

He spent some weeks in Paris urging the claims of the Arabs for recognition as a Republic. He is a man of great ability and is the idol of his people. He is classed as a conservative in the East and is highly regarded by the British and by the Missionaries with whom he has come in contact. On his return from Paris he was accorded a welcome in the cities of Beirut, Damascus, Aleppo and Arabian centers such as has never been given a visitor not even excepting the Kaiser on his famous visit to this district twenty years ago.

We were in Damascus during the week given to the festivities there and 300,000 people are said to have taken part in the celebration. The excitement ran so high that the British Army officials forbid our leaving our hotel for 24 hours and only officers on duty ventured on the street. A frenzied mob paraded the streets night and day for about a week and a spark would have set off this powder magazine with results that would have shocked a war sickened world.

The Prince counselled moderation and showed a fine spirit, but there was no mistaking the temper of his followers as they marched by our hotel armed with ugly swords, shouting the old desert war cries, "Mohammedanism is the religion of force; up lions of the desert and slay the Christians," and the more sinister cry, "Why did the Infidel Dogs go to war? Up and slay them."

The British soldiers were very patient and tactful, but they had to arrest a number of the fanatical leaders to forestall possible trouble.

I photographed the mobs during some of their most frenzied moments and the pictures show forces that will be difficult to handle if they ever get out of hand.

At present the situation seems peaceful, but the Prince Feisel has it in his power to start a war that will be as far-reaching in consequence and as costly in blood and treasure as the world war precipitated by the "Beast of Berlin."

Let us hope and pray that he may be influenced by humane and enlightened principles and not by oriental selfishness and fanaticism.

It seems probable that the United States will not have to become responsible for maintaining order in this tempestuous corner of the earth, but to quote a noted Missionary leader, Dr. Watson, "the United States must become a Religious and Educational Mandatory in the Near East if not a political director."

Constantinople, Turkey, May 23, 1919.

It is true that the mightiest successes that come to God's cause are created and carried on by prayer. God's day of power; the angelic days of activity and power are when God's Church comes into its mightiest inheritance of mightiest faith and mightiest prayer. God's conquering days are when the saints have given themselves to mightiest prayer; when God's house on earth is a house of prayer, then God's house in heaven is busy and all potent in its plans and movements, then His earthly armies are clothed with the triumphs and spoils of victory and His enemies defeated on every hand.—E. M. Bounds, in "Purpose in Prayer."

News of the Week

The all-absorbing question of the hour is the high cost of living and how to lower it. The figures gathered by Government experts show that since 1914, it has increased 80 per cent. Despite all present efforts prices still remain high, though the Government is confiscating hoardings of food by the million dollars worth.

Former Attorney General Wickersham, Republican, urges the ratification of the treaty. He advises that we let the document take the course of the United States Constitution, to be amended later.

Facts given show that Germany is preparing to capture the chemical trade of the world. It is now known that her technical staff were left unimpaired by the war.

The Prince of Wales, who is on a visit to this country, has reached Halifax and has been honored by a reception.

In New York the vast subway and elevated system of the Interborough Rapid Transit Company was completely tied up by a strike on Sunday, August 17.

The State Association of Postmasters convened at Wrightsville Beach, N. C., last Monday. J. H. Weddington, of Charlotte, N. C., made an address.

An effort is being made to confine the packing industry to packing meats, and prevent them from dealing in by-products.

Secretary of War Baker, before the sub-committee of the Senate, insisted upon his program for an army of 576,000 men and universal military training.

The street railway strike in New York has been called off. A compromise offered at a conference of city and State has been accepted.

The receivers of the Pittsburg Railway Company have brought a suit for \$900,000 damages against the local division of the Amalgamated Association of the Street and Electric Railway Employes.

In a recent good roads election, Gaston County, N. C., voted overwhelmingly for a bond issue of \$500,000.

The bankers of the State met in Winston-Salem on Wednesday last. Carter Glass, Secretary of the Treasury, delivered an address.

On Tuesday last President Wilson met the Foreign Relations Committee of the Senate, the meeting taking place at the White House. He made clear that the treaty imposed no legal obligation for the use of our forces to protect the territory or independence of any other nation. He saw no reasonable objection to Senate reservations, though he thought it unwise to incorporate them in the ratification itself.

Lieutenants Paul H. Davis and Harold G. Peterson, aviators, were captured by Mexican bandits and held for \$15,000 ransom. The United States Government, in order to save their lives, as the limit had been set, paid \$8,500 and obtained their release. In the meantime the forces of our Government have crossed into Mexico and with swift cavalry equipped with machine guns and guided by airplanes, are scouring the country on the Mexican side of the river.

Wrightsville Beach, N. C., has extended its summer season till September 1.

Several diphtheria cases have appeared in the Rocky Mount section of the State.

The Japanese Government has granted home-rule to Korea, and reforms have been instituted to give a civil in place of a military government.

(Continued on Page 11)

Home Circle

STAY, STAY AT HOME, MY HEART, AND REST

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed,
They wander east, they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest:
The bird is safest in its nest;
O'er all that flutter their wings and fly,
A hawk is hovering in the sky:
To stay at home is best.

—Longfellow.

A MAN'S DUTY.

The woman who stands beside her man to urge him on to victory over self and over the enemy is heroic in his eyes, and the memory of her courage, of her understanding and sympathy, will go with him even unto death.

A woman can make or break the man who loves her, and women are doing it all the time.

The men they make are the men who are encouraged and helped to do their duty as they see it.

The men they break are the men whose right to fulfill their duty is denied them or interfered with.

Just as the greatest pleasure in life is the satisfaction in duty well done, so there is no greater joy possible to a woman than the knowledge that she has helped the man she loves, in the supreme test, not to falter but to do what he knows to be his duty.—Geo. E. Cook, in Mother's Magazine.

"THEY DON'T COUNT."

Such was the disgusted comment of a youngster when he was bidden to count his blessings. Evidently he had his eye focused for big things only—mountains of mercy, oceans of happiness. If somebody had presented him with a gold watch or a motorcycle he would have felt that he had occasion for thanksgiving, but not for bread and butter, and daily sunshine and a chance to go to school and a thousand other good things. Nothing that was not large seemed to count. Indeed, that is what he said of the days' common mercies! "They don't count." O, but they do. They make up the days; they form the background for special bounties. They are the solid fabric on which God sews the special jewels of His care. Life lacking the common mercies never could be redeemed by startling deliverances and staggering joys.

Minutes and mercies multiplied,
Have made up all this day.

—George Clarke Peck.

THE ROCK OF FAITH.

"My Ralph is absolutely the most credulous child I ever saw," laughed a young mother to a neighbor. "I suppose it's very wrong of us, but Arthur and I have told him some pretty tall stories, just to see how much he will believe. We haven't disturbed his faith yet."

"Don't disturb it," said the older woman earnestly. "That strong faith of his is a foundation rock of character, worthy building is impossible without it. Of course a child has to learn not to credit everything that every chance person tells him, but why should he need to doubt what his parents say?"

(Continued on page 11)

Christian Endeavor

By Rev. S. H. Hay.

- M., Sept. 1—Neighborly Kindness: Acts 28:1-6.
- T., Sept. 2—Forbearance: Gal. 6:1-5.
- W., Sept. 3—Helpfulness: Job 20:11-25.
- T., Sept. 4—Sympathy: John 11:17-37.
- F., Sept. 5—Hospitality: I Kings 17:8-16.
- S., Sept. 6—Compassion: Exod. 2:1-10.

* * *

Topic for Sunday, Sept. 7—Our Relation to Others. III. Toward Neighbors and Friends.—Phil. 2:1-11.

* * *

To be a good neighbor and friend is a real achievement. Not to be, is a serious shortcoming and disgrace. We have our colleges to train the mind, and our homes and churches to educate the heart. But both fail at a pivotal point if they do not make of us the right sort of neighbors and friends. Both schooling and religion should equip us for living; and this matter of our neighbors and friends is very near the heart of the business living.

* * *

The one sound basis of neighborliness and friendship is a loving heart. When by the grace of God we once get love into us, the details of right living may be worked out with comparative ease. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. All this is why love helps so much. They who have love, and only they, can be good neighbors and friends.

* * *

“Putting oneself in the other’s place” is a helpful device to carry along with us to show us how to apply the love on which friendship and neighborliness rest. Even love will blunder occasionally in the manner of its expression. Our kindest deeds sometimes hurt more than they heal, because we do them tactlessly. The loving heart which puts itself in the other’s place matches the action to the need.

* * *

What shall we do for neighbors and friends, when we love them and put ourselves in their place?

We shall be considerate of their feelings.

We shall act unselfishly.

We shall be forbearing in thought and speech.

We shall meet them more than half way.

We shall be thoughtful, studying their needs.

We shall put ourselves out to accommodate.

We shall not attempt to be patronizing.

We shall suffer and rejoice with them.

We shall pray for them always.

* * *

The model of friendship and neighborliness is Jesus. He loved us; and putting Himself in our place, He saw that we needed a friend. So He laid aside heaven and placed Himself on our level and befriended us. He saw we needed teaching, so He taught us. We needed a burden bearer, and He invited us to lay our loads on Him. We needed a ransom from sin, so He gave Himself, and dying became our Redeemer. He shared with us, thought for us, and wrought for us; and He tells us to do likewise as neighbors and friends.

* * *

Who is my neighbor? Answer with Bible story. Luke 10:29-37.

Name some things that work against neighborliness.

Name some that destroy friendship.

We may judge of whether we are going upward or not by the views we are getting. “Do your thoughts range widely from year to year, and is your life filled with more and higher interests?”—Selected.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING AUG. 31, 1919:
OUR DUTY TO THE COLORED RACE—Acts 8:27;
Col. 3-11.

An unfortunate series of now historical events, together with the resulting racial and political antagonism, has turned the kindly interest of the white race in the South to indifference and latent hostility to the blacks. The black race is our Samaria. But we must ever remember that Jesus sat on Jacob’s well, exercised his holy ministry with regard to a Samaritan woman; and preached to Samaritans. “So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word.” We must not forget that Jesus placed a Samaritan in the post of honor in the parable in which he taught the true character of Christian neighborliness. We must above all remember that Samaria and the

(Continued on page 12)

News of the Week.

(Continued from 10)

The conference between the President and the Foreign Relations Committee of the Senate amounted to nothing more than a debate. The Democrats have since offered to compromise by accepting certain reservation, but apart from ratification.

The nomination of A. Mitchell Palmer as Attorney General has been confirmed by the Senate.

Home Circle.

(Continued from page 10)

A child recognizes in them his natural guides, so if they fail him, what is there to depend on?

“In a very real way we parents represent God to our children, and it is from implicit faith in us that they grow into a strong, implicit, and enduring faith in God. The credulity of a little child is nothing to be played with; it deserves the most solicitous, watchful care of both father and mother.

“There are natures to whom the whole universe becomes chaos when they discover that they cannot believe their own parents. And why shouldn’t it be so with these untried little explorers in our bewildering, contradictory world, where none of us could successfully meet life’s exigencies without something that we can absolutely rely upon? It is cruel, cruel to betray the faith of a little child.

“Don’t misunderstand my earnestness, dear,” she said, with a quick hand on her neighbor’s lap. “I know that you and your husband have the welfare of Ralph too closely at heart to knowingly endanger his trust in you. But this is something upon which I feel strongly because of the tragic effects to which betrayal of faith has led in a family of relatives.

“They have just learned, through the careful probings of a psychological expert, why their ten-year-old son is so cynical, morose, and self-repressed. On this man’s advice they have sent the boy for a long visit to a naturalist friend of unusual charm and wisdom. Meanwhile, they are agonizedly wondering if they will ever win their son back to the confidence and open-heartedness from which they see that themselves had cast him out by their flippant attitude toward his early questionings.”

“Thank you for telling me about them,” said the young mother softly. “I’m sure that Arthur and I love Ralph enough to put ourselves in his place awhile and to profit by those other people’s mistake.”—Faith Robinson, in *The Presbyterian*.

Sunday School

By Rev. H. G. Hill, D.D.

TEMPERANCE.

Golden Text—I Cor. 9-25, "Every man that striveth for the mastery is temperate in all things."

Daniel and his three friends, Hananiah, Mishael and Azariah, were Hebrew youths of royal lineage, carried to Babylon, and put in training for serving the King of Babylon. They all showed remarkable piety and courage, amid the surroundings of a heathen court. Daniel was especially eminent for wisdom, godliness, fidelity and capacity for business. In the lesson now studied, he showed conscientious decision of character, united with great courtesy and prudence. It is termed a Temperance lesson, because it presents Daniel as manifesting self-control over bodily appetites and passions in obedience to the demands of conscience and the revealed will of God. We will consider The Difficulties of Daniel and Melzar, the Test Proposed, the Result of the Experiment, and the Development of Daniel and His Friends.

I. *The difficulties of Daniel and Melzar.*

Daniel and Melzar, or the steward, having charge of him and his friends, were both confronted with perplexing questions. Daniel and his associates were required to eat of the meat and to drink the wine that came from the King's table. This was deemed needful in order that they might secure the best physical growth. Daniel probably did not think the rich and varied food from the King's table as best adapted for securing the end in view, and thought his bodily development would be better promoted by plainer food. But his chief objection was of a moral and religious nature. He desired to observe God's law as to meats and drinks, given to Israel by Moses, and by eating and drinking what came from the King's table, he would sometimes be made to violate that law. Besides, the King's food was offered to idol gods and Daniel did not wish in any way to countenance idolatry. Therefore he purposed in his heart "not thus to defile himself." But he was courteous and prudent in acting upon his scruples. "Therefore he respectfully asked the Prince of the Eunuchs that he might not defile himself." His character and conduct under the providence of God had given Daniel great favor in the eyes of the Prince of the Eunuchs, and he was disposed to oblige him. But the Prince of the Eunuchs had been placed in charge of Daniel and his friends by the King and Commander to give them the food from his table. If he changed their diet, without orders, and evil consequences followed, he might forfeit his life. He would be deemed an unfaithful and disobedient servant and might be visited with the penalty of death by Nebuchadnezzar. This was his difficulty in complying with Daniel's request.

II. *The Test Proposed.*

To remove their difficulties, and to solve the perplexing question, Daniel proposed to the steward that he take away the King's meat and substitute for it "pulse," or simple vegetable food for ten days. That at the end of that time, he compare the physical condition of himself and his friends with that of those youths that ate of the King's food; and then act accordingly. The proposition was sensible, the time was limited, no great damage could be done in ten days, and the time was sufficiently long to show the good results if any were wrought. Besides in their change of diet Daniel appeals to the Providence of God, and no servant desiring to "honor Him, appeals in vain.

III. *The Result of the Experiment.*

God answered Daniel in the effects wrought. He has settled the question for others beside Daniel and his friends as to whether the bodily welfare of the young is better promoted by plain, wholesome food or by luxurious living. It was found at the end of ten days that Daniel and his friends

were healthier, "fairer and fatter in flesh" than any of the youths that ate of the King's meat. The very object of their dieting was to secure vigorous physical development and attractive appearance, and as these were manifestly produced by Daniel's plan, difficulties as to adopting it vanished.

IV. *The Spiritual Development of Daniel and His Friends.*

The King required in his service not only men of bodily soundness, but wise and intelligent persons. Daniel and his companions attained mental and moral advancement. As a person, by maintaining self-control and using proper food, may under the Divine blessing secure physical vigor and bodily comeliness, so by self-mastery and employing wise means he may make progress in intellectual power and moral excellence. Daniel and his companions when brought before the King and examined manifested a wisdom and a knowledge superior to that possessed by the wisest magicians of the land. Daniel, too, showed discernment and wisdom in interpreting "dreams and visions" and in spiritual as well as temporal affairs. Of course, these Hebrew youths had the best advantages for education, but it was not the possession of opportunities that rendered them intelligent and wise, but the diligent application of their own faculties. Nor did they forget to seek the co-operation of Jehovah, the Author of spiritual gifts.

Prayer Meeting.

(Continued from page 11)

whole world are specifically mentioned in the great commission. The need of every Christian is a deep and abiding sympathy with the Christ in his yearning love for the souls of men. Then the matters of race, of color, of political and social differentiation, will be not lost sight of, but disregarded so far as to offer no impediment to the performance of our duty as followers of Jesus Christ. Jesus knew the passionate hostilities and differences of belief between Jew and Samaritan, but note that it is the woman who emphasizes these differences and hostilities. Jesus avoids them, and leads the woman to a well of living waters. So we ought to act with regard to the negroes, and being followers of Jesus, we ought to teach them the blessed way of life. Much might be said of the possibilities for good or evil of the negro race in the South. Considerations, weighty in character, might be adduced which call loudly, imperatively, for wise and radical action along this line. There are swarming millions of them: they are a part of us—socially, economically, politically: as cooks and nurses their influence is to be reckoned with; as workmen and workwomen their place is of the first consequence: as citizens they constitute either a potential menace or otherwise. These considerations strongly appeal to thoughtful citizens and business men and housekeepers and parents. But above all, this is our privilege and duty as followers of Jesus. Here our duty is clear; and privilege is unmistakable. That we have not measured up to our privilege and duty is indisputable. But that should only bring shame to us for the past, and renewed prayer and well laid and executed plans for the future. It is sympathy with and obedience to Christ which is alone needed. Are we willing to see with His eyes; hear with His ears? Are we ready to submerge prejudice? Or will we continue to interpose race pride and race selfishness? Will we continue to ignore facts and Christ?

Some of our best men have given themselves to this work, for instance, at Tuscaloosa; only to find the burden insupportable—the obstacles persistent and apparently stable. Only the Spirit of Jesus can make these obstacles to this work fluid, and build upon enduring and efficient foundations. So that this is a matter for prayerful consideration on the part of all of our folks. The ministers, the elders, the deacons—the whole personnel of our churches must settle this question at the place of prayer. Jesus will give the vision needed; the sympathy that is essential; the grace necessary; and thus and only thus will the work be adequately manned, and planned, and executed.

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ANNOUNCEMENT.

The label on the paper gives the date to which subscription is paid.

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- Publication and Sabbath School Work—R. E. Magill, 8 N. Sixth Street, Richmond, Va.
- Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections—August is not assigned to any one of our Church causes, but in many of the Synods and Presbyteries it is assigned to Synodical, Presbyterial, or congregational home missions. Pastors and churches can obtain information from the chairman of the committee of their own Presbytery.

AN IMPORTANT MATTER.

This has been the greatest season Montreat has enjoyed. The members of Synod's committee who are present have been more impressed than ever with the value of these conferences to the church and the importance of making it possible for larger numbers of our workers to attend them. So impressed are they that they have enthusiastically determined, under the action of Synod appointing them, to raise at once a sum sufficient to increase the capacity of the "Religious Workers' Home" to one hundred persons not so painfully crowded as are the twenty-odd now housed in it. Friends of the enterprise on the ground have given us such a start on the necessary fund that we are convinced it can be raised without interfering with any of the church's benevolent work. One of our busiest and most successful pastors, Rev. Donald McIver, has been so impressed with the potentialities for good in this home that he has agreed, at much personal sacrifice, to undertake raising the money within the Synod, if his session will agree to let him off for the necessary time. This Synod's committee earnestly hopes they will do so, and believing that they certainly will, we take this immediate occasion of commending him, as the representative of this important work, to all the Presbyterians of North Carolina.

We would like our people to recognize that this is no endeavor to provide means and a place for men and women to enjoy a vacation, but to make it possible for our preachers, Sunday school teachers, Home Mission, and other religious workers of small salaries or of limited means, to come to these conferences for their own pleasure and benefit it is true, but far more for the benefit their coming will prove to their individual churches and to the Kingdom.

Having attended the conferences and experienced their inspiration and educational value to ourselves, and having carefully observed their effects on others besides ourselves, we are persuaded that the provision of means for our workers to attend them is one of the most important and promising pieces of Home Mission work that our people have the opportunity to do just now. We are assured that our men and women of means will feel it a privilege to provide the comparatively small amount of money that will be necessary to accomplish it.

C. M. Richards,
For Synod's Committee.

ATTENTION, PASTORS AND CLERKS.

In seeking to raise our quota for the benevolent causes of the Church, it is vital that Presbytery furnish each Church with an estimate of what proportion of the whole would constitute that Church's fair share. This is called an apportionment and is intended to serve as a guide to duty and an incentive to zeal. At its last meeting Mecklenburg Presbytery adopted the following basis for making such apportionments:

One-third to be based on total membership; one-third on the average contributions to current expenses of the local Church and pastor's salary for the past three years; one-third on the average contributions to benevolences for the past three years. It is further provided that from the gifts to benevolences any large special gifts that cannot be counted on regularly shall first be deducted. And that from gifts to current expenses and pastor's salary relatively large pay-

ments of interest, of indebtedness, or for permanent improvements shall first be deducted.

In the interests of fairness and proper equalization, Presbytery's Committee of Systematic Beneficence is eager to obey this rule. The committee can easily secure information as to the average gifts and membership from the Assembly's statistical tables. But information concerning the amount, if any, of special gifts and unusual expenses to be deducted must be furnished by the local Church. As these apportionments must be figured out in time to report to the fall meeting of Presbytery and printed in the minutes, this information should be sent to the undersigned at once. Please be sure to send in this information promptly in the interests of your Church and the work, or else in the interests of fair play "henceforth hereafter forever hold your peace" concerning the equity of apportionments.

Counting on your co-operation,
G. F. Bell, Chairman,
10 Travis Ave., Charlotte.

PERSONAL.

Rev. S. H. Williamson's address is changed from Carbon-ton, N. C., to Booneville, Miss.

Rev. H. F. Beaty, of Concord, N. C., has accepted a call to the church at Atkinson, N. C., and will enter upon his new work September 1.

SOUTH CAROLINA.

The Presbytery of Pee Dee will meet in the Kentyre Church, near Hamer, S. C., on October 7, 1919, at 11:30 a. m.
A. H. McArn, S. C.

Belton—Rev. B. E. Wallace, of Paris, Texas, recently conducted a meeting at this church with a result that three were added on profession, and the church greatly revived. A liberal offering was made to the visiting brother.

Ebenezer—An evangelistic meeting lasting ten days was conducted by the pastor, Rev. John C. Bailey, assisted by Mr. E. M. Dickson, as singer, and resulted in twelve additions by profession and two by letter.

Society Hill—Our entire town and surrounding community have been greatly edified and strengthened in the faith by the meeting which was conducted by Rev. J. P. Marion, of Sumter, who came to us on July 28 and preached the Word with great power for ten days. The immediate visible results were the reconsecration of a large part of the membership of the local church, the open confession of Christ by two boys of the Sunday School, and the addition to the church of several on re-statement of faith and by letter. Others had given expression of deep interest and the session hopes to welcome them into the church real soon.
A. L. D.

Honea Path—On Tuesday morning of last week all kinds of good things to eat began to pour into the kitchen of the Presbyterian manse. These gifts were so numerous that the pastor will be relieved of the expense of buying groceries for quite a while. The church here is already experiencing the blessing of God as a result of its faithfulness. Five members have been added to the roll within the last month, three by letter and two on profession of faith. At a congregational meeting of the membership of the church Sunday morning, August 3, the following officers were elected: Elders, Messrs. W. A. Erwin, T. H. Brock, J. W. Brock and H. A. Wiles; deacons, Messrs. A. A. Atkins, M. J. Shirley, W. A. Harper and J. W. Clatworthy. Arrangements are being made to install these men into office at once.

Latta—At our services on Sunday morning we received our nineteenth member of the church since April 1, and we are very grateful for the growth, and also for the general interest of our people in the church. Recently we have or-

ganized a Christian Endeavor Society and, in addition to the few helpful weekly prayer meetings, we have held on Sunday evenings, we have had our first monthly business and social meeting, which was quite a delightful affair.

Our pastor, Rev. Andrew J. Howell, also preaches at the Dunbarton Presbyterian Church two afternoons a month. There is always a large and interested congregation there, and five members have been received during the past few months.
Cor.

Greenville, Second Church—Rev. E. P. Davis has returned to his work in the Second Church, Greenville, after a delightful vacation. In his absence, the pulpit was supplied by Rev. L. Ross Lynn, D.D., of Clinton, S. C.; Rev. J. S. Moffatt, D.D., presided of Due West Male College, and Rev. J. F. Brown, of Monaghan. The people have added \$600 to his salary, making it \$2,400 and a manse, and also provided a Chevrolet car to assist him in his extending pastoral work. Twenty-one new members have been added to the register of communicants since April 1, 1919. There have been no special services. The house of worship is well located and all the material property is out of debt. The plant is modern and up-to-date.

NORTH CAROLINA.

Fayetteville Presbytery meets at Jackson Springs, N. C., September 30, 1919, at 8 o'clock p. m.
E. L. Siler, S. C.

Mallard Creek—On August 17 at a congregational meeting presided over by Rev. C. G. Lynch, of Charlotte, the Mallard Creek church extended a hearty and unanimous call to Rev. J. C. Brown, of Brim, N. C., to become their pastor. Mr. Brown has the call under consideration.

Tenth Avenue, Charlotte—On Sunday, August 31, Rev. A. R. Shaw, D.D., who is supplying this church for the months of August and September, will preach a sermon to the old people of the church and community. Special music and other features have been arranged and an effort will be made to make this a very happy occasion.

Winston-Salem, First Church—For three Sundays during the absence of Dr. Lilly on vacation, our pulpit has been supplied in spite of the fact that an unusually large number of our church people have been out of town this summer. Our congregations, morning and evening, have been good. Rev. Anton Ver Hulst, of Montreat, and Dr. Walter Lingle preached for us, and we were delighted to have them. We hope that they will visit us again.

White Hill Church, Fayetteville Presbytery—Our Presbyterial evangelist, Rev. L. Smith, has just spent six days preaching for us at this church. Twice daily he preached with earnestness and clearness, presenting his message pointedly and effectively. The attendance was good. We think there were more than a dozen professions. Seven of these have already joined this church and we are expecting others to join later. The meeting was blessed of God and was a distinct spiritual uplift, and a very helpful meeting to church and pastor.
M. D. McNeill.

Bethel Church—On Sunday, August 17, at the communion service conducted by Rev. M. E. Sentelle, D.D., of Davidson College, twenty-nine new members were welcomed into the fellowship of the church, twenty-six of these on profession of faith and three by letter. There are still others to be received. Seven children have also been dedicated to God in baptism during the month of August. Bethel has a bright future with her large congregation of young people.
R. C. C.

Hickory—Rev. E. M. Craig, D.D., of Macon Presbytery was received by Concord Presbytery on August 9 and installed as pastor of First church, Hickory, on the 10th.
(Continued on Page 16)

OBEY THAT IMPULSE

You have felt moved to join the secret order of THE PRAYING BAND

If this Campaign for a **Million for Christian Education** in North Carolina succeeds, it will be because of the united prayer of our people.

You have been reading these calls to prayer. You have intended to let us know you could be counted on. Why not cut out the attached form and send it **TODAY?**

You will want a part in this—the greatest effort of our Church in this great Synod. The best thing you can do is to join us in earnest prayer.

In answer to prayer one friend has offered \$100,000 on condition that a Million be raised

We need a few more like him: and some for \$50,000, and some for \$25,000, and some for \$10,000, and a host for smaller sums. Prayer will open the door.

AIMS

1. To help North Carolina Presbyterians, 50,000 strong, to appreciate the fundamental place of the Christian college in training effective Christian leaders.
2. To visit practically every member in every church in the Synod of North Carolina; to discover and enlist many friends able to give largely; large numbers able to give in small sums; hosts willing to pray and work.
3. To reach the minimum goal of One Million Dollars within the time limits.

PRAY

1. That God may be honored in all the methods, efforts and spirit of the Campaign.
2. That the money secured may be so given as to bless the givers as well as the colleges.
3. That many young men and women may be inspired to enter one of these Christian colleges for better preparation for their life's work, and that through these colleges many may find God's plan for themselves.
4. That the men directing the Campaign—the committee: Mr. A. M. Scales, of Greensboro, chairman; M. E. Melvin, the manager, and all the men who work in the field—may have God's blessing upon them and His direct leadership in this great effort; that they may be wise, patient, tactful and victorious—and helpful.
5. That the Campaign may kindle many fires among the Presbyterians of North Carolina that shall light up the darkest parts of the earth.

PRAYER PLEDGE

Believing in the fundamental importance of Christian Education; interested in the success of the Million Dollar Campaign for our schools in North Carolina; with faith in God and the power of prayer, I covenant to pray daily, or as near thereto as possible, for the success of this effort.

Name _____

Address _____

Date _____

(This pledge will be kept in confidence and not used publicly)

Will you not sign the attached pledge and mail to Headquarters? You can pray as well without signing it, but we can work better and harder if we know you are praying.

Campaign Headquarters
Presbyterian Schools
Greensboro, N. C.

Church News.

(Continued from Page 14)

Rev. A. A. McLean preached the sermon, Rev. J. M. Clark, D.D., presided and delivered the charge to the pastor and Rev. W. T. Walker delivered the charge to the congregation. The pastor has received a hearty and enthusiastic welcome and is assured of a hearty co-operation. The attendance at the services has steadily increased. The prayer meetings number about one-third the membership. Twenty-three members have been received since June.

Wilson—At a recent called meeting of Albemarle Presbytery, the pastoral relation between Rev. J. B. Massey and the Wilson Church was dissolved in order that Mr. Massey might accept a call to the chair of Bible and Philosophy at Hampden-Sidney College.

Mt. Pisgah—On Sunday night, August 17, a revival meeting of eight days closed in this church. Rev. D. K. Walthall, D.D., of Waynesboro, Va., did the preaching, assisted in the services by the pastor, Rev. J. A. Caligan.

There were thirteen public professions of faith. Nine of these joined Mt. Pisgah church, while four expressed a desire to join elsewhere.

Dr. Walthall's lovable personality, the earnest spirituality of his sermons, and his attractive methods of presenting the vital truths of the gospel, greatly inspired and encouraged our people.

Thyatira—We have just closed a meeting of four days at this church in which God's people were quickened and strengthened in the faith, and souls were saved. There was a large crowd present for the sacramental service on Sunday, and six who had been received on profession of faith partook for the first time.

We have recently had the pleasure at this church and at Back Creek of hearing Rev. W. M. Hunter, one of the members of the Assembly's team in the campaign for a million dollars for schools and colleges in North Carolina. The writer does not hesitate to say that it was the very best address he has ever heard on Christian Education and wishes that every one of our churches in the Synod might hear it.

E. D. B.

Members of Mecklenburg Presbyterial Auxiliary—Dear Friends: At the time of our last report, our gifts to "Mission Court" (the home for missionaries on furlough) totalled \$357.21. Since that time I have received gifts as follows: Forward, \$357.21; Miriams, First Church, \$25.00; A Friend, Robinson, 50 cents; Interest to July 1, \$3.47; total, \$386.18.

I forwarded this amount to the general treasurer in Richmond, telling her that we were going to keep on working, and hoped to send more later. In acknowledging my check she said:

"Am delighted that you will continue this splendid work. Here we see our missionaries on furlough, weary and worn, after being knocked about from place to place for a year, instead of being rested and refreshed—and some with little children, not knowing where to go. It makes your heart sick. We must bestir ourselves and build the home. We hope to begin the building next month. Not that we have all the money, but it is coming in, and our advisory board tells us not to wait longer. We must just work harder, and I know your societies will do their part."

What is our part? Are we doing it? Some have, but alas, some have not. If all had done so, the check I sent would have been for \$1,600 instead of for \$386.18.

Look into the matter at once, and if your society has not contributed \$1.00 per member to date, take it upon yourself to stir up your members. I believe that there is not one woman in Mecklenburg who does not want to do even more

than her part in this cause, for it appeals to the hearts of all. Then let me have your \$1.00 per member at an early date.

Sincerely yours,

Madeline Orr,

Sec. for Mission Court, Mecklenburg Presbyterial Auxiliary.

Program Elders and Deacons Convention—Mecklenburg Presbytery, Unionville Church, in Union County, September 4, 1919:

10 A. M.—Devotional Exercises, 15 minutes, by Rev. B. B. Shankle, Pastor.

Organization.

Address of Welcome, 10 minutes, Dr. Whitley.

Response, 10 minutes, Hon. F. R. McNinch.

Song Service, 20 minutes.

Presbyterianism and the Needs of the Times, 30 minutes, Rev. J. W. Orr.

Song Service, 10 minutes.

The Church's Need of Ministers and the Kind, 30 minutes, Prof. R. N. Nesbit.

Song Service, 10 minutes.

The Church's Need of Elders and the Kind, 30 minutes, Rev. A. S. Johnston, D.D.

Music.

Recess until 2:30 P. M.

AFTERNOON.

Song Service, 10 minutes.

Round Table on the Tithe, 30 minutes, led by Rev. G. F. Bell.

The Importance of the Sunday School in Any Community, 20 minutes, Dr. R. H. Lafferty.

Discussion on Sunday School Work.

Virtue of Punctuality, Hunter Marshall.

Variety in the Sunday School Program, W. E. Price.

Importance of Teacher Preparing the Lesson, J. D. Woodside.

Importance of Memorizing Scripture and the Catechism, Z. V. Roberson.

Impressions of the Convention.

Adjournment.

Music will be an important feature of the Convention, in charge of Mr. R. C. Freeman. The Steele Creek, Sugar Creek, Newells, Second Church, Sharon, Carmel, and other choirs of the county are asked to join in making this a memorable day in the history of Presbyterianism in Union County. Unionville Church is one of our newly developed Home Mission Churches in Union County.

APPALACHIA.

The Presbytery of Asheville will meet in the Hendersonville Church, in Hendersonville, N. C., on the 23rd day of September, 1919, at 8 o'clock p. m. Dr. Edward Mack will give a series of lectures during this meeting of Presbytery, beginning September 21st, through the 28th.

The Hendersonville church extends hospitality to all ministers, elders, deacons and Sunday school teachers; a feast of good things, both spiritual and temporal, awaits you.

R. J. Hunter, Stated Clerk.

West Asheville Church, N. C.—Recently this church had a most gracious "season of refreshing from the presence of the Lord." Rev. J. Frank Ligon, pastor of the First Presbyterian church, Hendersonville, N. C., preached to us. His splendid sermons were helpful to all the people. A number of men and women made a profession of their faith in Christ, the family altar was established in several homes and seed were sown which will bring forth an abundant harvest in after days.

Banner Elk, N. C.—The speakers at the Bible Conference, July 30-August 3, were Dr. Homer McMillan, secretary of Home Missions; Dr. W. W. Moore, president of Union Theological Seminary; Dr. C. G. Vardell, president of Flora Macdonald College; Dr. W. D. Reynolds, of Ko-

rea; Dr. James I. Vance, of Nashville, and Dr. R. F. Campbell, of Asheville. Rev. Edgar Tufts was general director.

The exercises in the beautiful stone church were attended by the whole body of students and teachers in Lees-McRae Institute, and the children of the Grandfather Orphanage, and by large numbers from the community and surrounding country.

On Sunday morning Mr. Tufts had the pleasure of receiving ten girls into the membership of the church. Miss Ora Glenn, a member of this church, who is soon to sail for Brazil, was presented to the congregation with words of warm commendation by the pastor. Mr. James C. Clarke, also a member of this church, is to enter Union Theological Seminary in October. Thus the work at this educational center in the mountains continues to bear fruit in the training of Christian workers. Let our people remember it in their prayers and their gifts.

FLORIDA.

St. Petersburg—The Rev. G. E. Moorehouse, Ph.D., of Lumberton, N. C., a former pastor of this church, conducted the morning service on August 17, in the absence of Rev. W. J. Garrison, who is taking a month's vacation. Dr. Moorehouse is spending a few days in our city, and was heartily greeted after the service by his many friends in this congregation. The pastor is expected for the first Sunday in September.

E. J. Young.

DeFundak Springs—Four new members have been recently received into this church by letter and are cordially welcomed.

The pastor, Rev. Daniel J. Currie, after a vacation of five weeks in Virginia, Tennessee, and North Carolina, was again in his pulpit on August 17 and was greeted by a good congregation, despite the fact that several of the families are still out of town. With a few sad exceptions, the people of this congregation are unusually faithful to the service of the sanctuary, which is a great comfort and encouragement to the pastor.

The fall meeting of the Presbytery of Florida will be held in the Knox Church, of Pensacola, Fla., on November 11, at 11 a. m.

Daniel J. Currie, Stated Clerk.

GEORGIA.

Albany—Rev. LeRoy G. Henderson, D.D., has received a warm welcome as pastor of this important church. During the three years' pastorate of Rev. E. M. Craig, D.D., who lately moved to Hickory, N. C., a beautiful church was erected at a cost of \$47,000. Eighty-nine persons were added to the church. The contribution amounted to \$55,507, of which \$39,102 was paid on the new church, \$12,738 was given for current expenses and \$3,667 for benevolences. The balance due on the church is practically provided for. Plans are now being perfected for a new manse. The Baraca class led by H. T. McIntosh has about 200 men and is doing great things. The future of the church is very bright.

E. M. Craig.

Atlanta Presbytery—We have just closed an interesting eight-day meeting at the Villa Rica Church. Brother Rauschenberg, pastor of Presbyterian Church at Hartwell, Ga., came to us on Sunday and preached the gospel in its simplicity and with power twice and sometimes three times every day. A street service held for people who never attend church and many of whom never heard a Presbyterian preacher, was attended by one hundred and seventy-five people and was interesting. Also the praise and testimony service, with which the meeting closed, was delightful and practically the entire membership of the Church reconsecrated themselves to God and His most reasonable service. Three professions of faith in Jesus Christ, one going to the Presbyterian Church, one to the Baptist and the other to the Methodist.

Four were added to the roll of the Presbyterian Church by letter. One adult and one infant were baptized.

L. D. K.

Decatur—The work of our church is progressing as usual in spite of vacations, hot weather and other summer hindrances. We have a very good attendance at Sunday school and on Wednesday evenings good meetings of our Workers' Council. This is composed of our Sunday school officers and teachers, who meet before prayer meeting for supper and conference concerning our work and problems. Captain Scott Candler has recently been elected superintendent of our Sunday school to take the place of Dr. J. R. McCain, who resigned on account of the pressure of his work in connection with the Agnes Scott College endowment campaign. Our pastor, Dr. D. P. McGeachy, is taking his vacation during August. He and his family are camped on Elk Ridge, above Banner Elk, N. C. In the pastor's absence, the pulpit has been filled every Sunday. The first Sunday in August, Dr. John Goff, the evangelist of our Presbytery, preached for us; the second, third and fourth Sundays, Dr. A. A. Little, of Meridian, Miss., and on the last Sunday we will have Dr. F. H. Gaines, of Agnes Scott College.

Marion C. Bucher, Church Secretary.

Menlo—The union evangelistic services of the Baptist, Methodist and Presbyterian churches closed Sunday night, August 17, having been continued twice a day for two weeks.

Mr. George Freeman, a trained leader of music, from Chattanooga, made the congregational singing a vital force in the meeting. Rev. R. T. Gillespie, of the Maxwell Street Presbyterian Church, Lexington, Ky., has, through his powerful messages, uplifted the whole community.

During the services forty-three united with the church, thirty-seven by confession of faith and six by letter. Of these, eight united with the Methodist Church, thirteen with the Baptist and twenty-two with the Presbyterian. At the consecration meeting about three hundred church members reconsecrated their lives to Christ. At another time at least twenty heads of homes pledged to establish the family altar and about twenty more pledged themselves to keep the morning watch.

The congregations were always large. At the morning services the average attendance was around two hundred. At night the average was around six hundred. The last night the house was packed, some going away because there was no room.

We feel that the harvest of the meeting isn't all gathered yet; that the churches with their new life and enthusiasm will feel the continued blessings of the visit of Mr. Gillespie and of Mr. Freeman during the entire remainder of the year.

P. D. Patrick, Pastor.

TEXAS.

Kerrville—At a meeting of the Woman's Auxiliary Association of the Westminster Presbyterian Encampment, Kerrville, Texas, Mrs. Batte, the wife of the pastor of the Files Valley Church, made an earnest talk on the work and needs of the Southwestern Presbyterian Orphans' Home and School, located at Files Valley, Texas, which is under the care of the Synods of Texas, Oklahoma and Arkansas. A very special need at this time is two auto transportation trucks costing about \$800 each. These trucks will serve a two-fold purpose, that of transporting the children as well as supplies to and from the home.

Without these trucks the home is greatly handicapped, as the children are deprived of contact with the outside world, which is very essential to their mental and physical development. The appeal met hearty response and each promised to put it before his own church and auxiliary.

A committee was appointed to place the matter before the churches and auxiliaries at large through the medium of our church publications. It is the earnest desire of the committee to secure sufficient funds to present these trucks as a special thanksgiving offering and we ask your earnest prayers,

as well as financial support. Remember the Master has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."—Matt. 25:40.

Please send all donations to Mrs. J. M. Batte, Grandview, Texas, Route No. 2.

Committee—Mrs. Chas. J. Rootes, Grandview; Mrs. Leta Vickrey, Kingsville; Mrs. W. E. Springall, San Antonio; Mrs. T. A. Wharton, Sherman; Mrs. F. E. Robbins, Beaumont; Mrs. J. M. Batte, Treasurer; Mrs. Geo. W. Sheffer, Dallas.

Rev. Tom Cunningham is doing splendid work at Throckmorton and Eliasville, his old home. Every one likes Tom. Our evangelist is to help him and the community in a tent meeting at Eliasville beginning August 24 and through to September 8. We ask the prayers of all for God's blessing. This section is getting to be quite an oil centre. Cor.

Fort Worth Presbytery—Rev. W. L. Newman, of the graduating class of Louisville Seminary, accepted the work at Stamford, Texas, and has been faithfully at work since the last of June. This country has been greatly blessed with fine rains and good crops and the work is growing.

They are all pleased with Mr. Newman and every one speaks well of him. We expect good things from them. He is to be ordained at the coming meeting of Fort Worth Presbytery at Throckmorton, September 9. Cor.

Brandon, Fort Worth Presbytery—We hear it said that a man cannot hold the second meeting in a church. This is true, but the Lord certainly can do so.

We have just had a great meeting at Brandon. Rev. Jno. E. McLean, evangelist of Fort Worth Presbytery, was with us for the fourth time. He stressed the necessity of leaning upon God and not on man. God was with us from the start, although the farmers were very busy threshing grain and with their crops. The attendance was good. There were fifty-seven to give their names as accepting Christ by profession or reclamation or by letter. It was a great day when we received them. There were twenty for the Presbyterians, eighteen for the Methodists, sixteen for the Baptists, two for Christian denomination, and only one who did not give his name for church membership. We thank God for his wonderful power and remarkable answers to prayer.

The sons of Rev. John E. McLean, Lieut. Jas. M. and John E., Jr., were both in the army, and when they returned decided to enlist in the Lord's army of Christian ministry. They have both been at work in Home Mission fields for the summer, Jas. at Gorman, Carbon and Moran, in the oil field. He has had three additions lately and expects many more soon, and has reorganized the Sunday school. This work is very promising.

Handlev, near Fort Worth, is supplied one-half time by John E. McLean, Jr. The Sunday school has more than doubled, the work with the boys started, and interest and attendance greatly increased. They have had several additions. He is supplying Godley and Aquilla once a month each. Cor.

KENTUCKY.

Louisville—Kentucky Theological Seminary. Recent benefactions to the seminary: Since the close of the session in May, the Kentucky Seminary has received several substantial benefactions in aid of its work. One is the gift of a scholarship of twenty-five hundred dollars from a donor who wishes the name withheld for the present. The scholarship is a memorial of the late Rev. Neander M. Woods, D.D., for many years pastor of leading churches in the Assembly, among them the Second Church of Louisville, chancellor of the Southwestern Presbyterian University, and moderator of the General Assembly in 1901. This brings the additions to scholarships to more than \$15,000 within a little over a year. The other donations are in the form of bequests which are given to relatives for life, and then come to the seminary. These bequests will eventually increase the endowment of

the institution by the amount of seventy-five to one hundred thousand dollars. In other respects also the financial prospects of the seminary are very encouraging.

The directors of the Seminary have not yet elected a professor in succession to the Rev. Robert A. Webb, D.D., whose death has been a calamity to the seminary and to the whole church. The executive committee is arranging for the instruction in theology and apologetics in the event a professor is not chosen before the opening of the session. Arrangements now in contemplation, give assurance to the students and to the church that the full curriculum of studies will be maintained at its present high standard. The next session begins on October 1.

VIRGINIA.

Tinkling Springs Church—This church recently extended a very hearty and unanimous call to Rev. Graham Gilmer to become their pastor. Mr. Gilmer has accepted the call.

Fairfield Church—This congregation has called Rev. J. McC. Sieg to become their pastor. Mr. Sieg has not given his decision yet.

Samuel Davies Church—Beulah congregation recently held a delightful Children's Day service. It was largely attended. A collection for Home and Foreign Missions amounting to \$49.20 was received.

Staunton—The Second Church of this city has adopted a name for the organization, "The Homelike Church," which they are living up to in the feeling of co-operation and friendliness on the part of the members and the cordiality with which strangers are greeted. Rev. C. A. Lawrence is the pastor.

Berkeley Springs and Duckwall Churches—The pastor of these two churches, Rev. L. Cook Campbell, was assisted by Rev. George L. Cook, of Lost City, in conducting a successful protracted meeting in the mission church at New Hope. The preaching was done by Mr. Cook in an interesting and instructive manner. Good congregations attended. Several members were added to the Berkeley Springs Church as one of the good results. Mr. Cook's sermon to the town congregation on Sunday morning was especially appreciated. At this season visitors to the Springs add much to the home congregations. Including Mr. Cook and the pastor, there were six Presbyterian ministers present; also four wives of Presbyterian ministers, and some children and grandchildren of Presbyterian ministers. Rev. F. M. Woods, D.D., pastor of the Martinsburg Presbyterian Church, preached in Berkeley Springs Sunday morning, and in the Duckwall church at night. Rev. A. D. Sutherland, former Presbyterian pastor, is visiting Berkeley Springs, with his wife and children. He is now a chaplain in the U. S. Army and has recently returned from France. Mr. Sutherland is to deliver an address in the opera house, for the benefit of French orphans. His subject will be "My French Pals." One elder of the Duckwall Church is still with the army in France. Both of these churches are growing stronger under their present attractive pastor. The field itself is becoming more important.—Christian Observer.

East Hanover Presbytery Church Treasurers—Have you sent in your church's offering in behalf of the Presbyterian Home Missions? If you have overlooked it, will you kindly give it your earliest attention and mail in your money to Mr. Jas. W. Sinton, City and State National Bank, Richmond, Va.

We are having a splendid summer in our Home Mission work. Fruitful meetings have been held in all of the mission points. Our workers in all the fields are very much encouraged all along the line. Gregory mission, Prince George county, has had sixteen additions and are in real heart earnestness, talking of asking for a church to be organized at the court house. That is fine. Hopewell Church has had another number of applicants for membership, an

things are getting to a satisfactory working basis at that point. An excellent meeting has recently been held with the Providence Church, a number were received into the membership and others will unite later. The same is true of the Genito Church. The new work out in Nottoway county is promising. Speaking of Providence Church, calls up the good news that they are taking steps toward buying a manse and locating a preacher in Powhatan county. Gentlemen of the finances, it is just good along the line. Let's keep making it better by having the Presbyterian treasury filled with a good supply of cash. Will you kindly remit to the above address.

L. W. Curtis, Supt.

Union Theological Seminary, Richmond—It looks now as if there might be an overflow attendance at the Seminary this year. It was generally supposed that it would take the seminaries at least two or three years to recover their normal attendance after the depletion caused by the war, but, so far as Union is concerned, the large registration up to date seems to indicate that the decrease resulting from the war may be offset in a single session.

The term begins this year on October 1, and will be marked by a number of unusual features of interest and value, in addition to the regular courses. The first of these is the series of lectures on the James Sprunt Foundation by Dr. Campbell Morgan on the Ministry of the Word, which will be given in the Seminary chapel on ten successive mornings from November 4 to November 14. On the evenings of these ten days Dr. Morgan will preach to general audiences in the largest auditorium that can be secured in the city. Many of our ministers are planning to attend these lectures. It is expected that they will be published in book form immediately after their delivery. Dr. Morgan, who has just resigned the pastorate of the great Highbury Quadrant Church in London, in order to accept a number of engagements in this country, is preaching this month in Washington, D. C.

Hon. William J. Bryan has not yet been able to fix the exact date of the series of lectures which he has agreed to deliver at the Seminary on the same foundation, but it is hoped that he can give them at some time in the spring, toward the latter part of the session. When published they will be an invaluable contribution to present day apologetics. No man in the world is better qualified to render the church this particular service.

Other special features of value for the coming session are a series of four lectures on Church Music by Professor Hubert Poteat; a series of four lectures on the Pastor and His Work by Rev. W. M. Anderson, D.D.; two addresses by Bishop Collins Denny on practical phases of ministerial work; and three illustrated lectures by Secretary R. E. Magill, just back from the East, on General Allenby's Victorious campaign in Palestine, and the new future of the Holy Land.

The coming year, therefore, would be a notable one in the history of the Seminary and the church, even though there were no great building operations going on. But the thing which perhaps above everything else will make this a red letter year in the history of the institution is the erection and equipment of Schaffler Hall, the model Sunday School Building of the Seminary, for which a generous friend has made the princely gift of \$135,000. Work on this great building has already begun and it will be steadily pushed to completion. The aim is to make it the last word in everything that pertains to the equipment, organization and conduct of Sunday schools, the exemplification of methods and the training of teachers. In short, as the president of the Seminary has put it, "our aim is to make this the greatest centre in America of expert training in everything that pertains to this fundamental department of the church's work. The fact that Richmond is the headquarters of the General Superintendent of Sunday schools and Young People's Work in our General Assembly, and also the headquarters of the Assembly's Publication Work, where all our Sunday school literature is published, makes it a pre-eminently suitable place for the establishment of the great Sunday school 'power house' of the church."

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

ORPHANS' DAY AT MONTREAT.

Three orphanages, Thornwell, Barium Springs and Asheville gave wonderful, live demonstrations of the kind of children they made of these orphans, for they brought their samples with them; girls and boys who sang songs and played games and laughed and whistled and looked, oh! so happy just to be alive. And the business side of this, no matter what the trip cost these three institutions, it was the best advertising money they ever spent. Every eye-witness at Montreat would have to make a superhuman effort to get those children out of his heart or memory.

The Asheville orphans came over in an auto, eight of them, plus two tambourines, and they brought a good time with them and shared it with the audience.

And the other programs were as follows:

Barium Springs Orphanage.

1. Good Morning Song, Class.
2. Dolls Lullaby, Primary Girls.
3. Animal Song, Primary Girls and Jerome Nowlan.
4. Sacred Solo, Edna McMillan.
5. Playmates, Mildred Milec, Walter Beattie.
6. Pinafore Drills, Intermediate Girls.
7. Shaking Quakers, Primary Girls and Carl Bolden.
8. Chorus, Barium Home, Class.

Thornwell Orphanage.

Recitation.

Whistling.

Cock Robin Drill.

Duet, We Will Outshine the Sun.

The Fat Doctor.

The Orchestra, Makebelieve.

Two Nations Talking, A Pantomime.

A Lonesome Little Boy, Recitation.

Ra-Ra for Thornwell.

All honor to the faithful, loving teachers who had trained these children so splendidly.

Miss Carrie Lee Campbell (By Permission).

The delegates to Synod's Conference for Young People, June 2-9, 1919, voted to aid Miss Nealy Ford, of our Barium Home, in attaining a college education. She wishes to enter college in September and we are urging all societies to send in a contribution (\$2.00) to this fund at once. She will also borrow one hundred dollars on the scholarship in the student loan fund erected by the young people's societies of the Synodical Auxiliary of North Carolina. When all contributions are in, the money will be sent to Dr. Henry H. Sweets, Louisville, Ky., executive secretary of Christian Education, and sent by him to Miss Ford as needed.

Mamie McElwee,

Synodical Auxiliary Secretary of Young People's Work.

Mrs. W. E. White, of Graham, has been unanimously elected by the executive committee of the North Carolina Synodical as secretary of Assembly's Home Missions for the Synodical, to fill the vacancy caused by the resignation of Mrs. R. N. Page, who has filled this office most acceptably but resigned in May on being elected president of Mecklenburg Presbyterian.

I wish to express to the Presbyterian Secretaries of North Carolina my appreciation of their promptness in sending in reports, and believing that a sincere and deserved bit of praise is always welcome, I want to compliment them most highly on the efficiency and accuracy of their work. These women who have served so faithfully and well the past year are Albemarle Presbyterian, Mrs. B. R. Lacy, Raleigh; Wilmington, Mrs. J. O. Carr, Wilmington; Concord, Mrs. E. B. Watts, Statesville; Orange, Mrs. Lynn Williamson, Graham; Fayetteville, Mrs. C. C. McAlister, Fayetteville; Mecklenburg, Mrs. Pat Williams, Charlotte; Kings Mountain, Miss Ethel Stone, Belmont.

Mrs. S. A. Robinson,

Secretary North Carolina Synodical Auxiliary.

Marriages and Deaths

Marriages.

Walton-McDowell—In Greenville, S. C., August 16, 1919, by Rev. E. P. Davis, Mr. J. C. Walton, of Gray Court, S. C., and Miss Minnie Lee McDowell, of Fountain Inn, S. C.

Ballard-Lock—At the residence of the bride's parents, Mr. and Mrs. Wash Lock, Leslie, S. C., on June 18, 1919, by Rev. John C. Bailey, Mr. Ernest J. Ballard, of Rock Hill, S. C., and Miss Elizabeth Bea Lock.

Worthington-Moore—At the residence of the bride's brother-in-law, Mr. Lindsey Caldwell, Ebenezer, S. C., by Rev. John C. Bailey, on August 10, 1919, Mr. Max S. Worthington and Miss Sue J. Moore, both of Charlotte, N. C.

Halter-Huff—In Greenville, S. C. August 17, 1919, by Rev. E. P. Davis, Mr. Vincent Frank Halter, of Baltimore, Md., and Miss Louise Frances Huff, of Piedmont, S. C.

Deaths.

Underwood—At the home of his son-in-law, Mr. Frank Shillinglaw, near Leslie, S. C., on June 22, 1919, Mr. Jeden R. Underwood, aged 74 years.

Rawls—At her home near Leslie, S. C., on July 4, 1919, Miss Lillian Rawls, daughter of Mrs. M. M. Rawls, after an illness of two weeks.

Silliman—Alta, daughter of Mr. John D. Silliman, of Rowan County, N. C., died after an operation in Statesville, August 14, 1919, in her twentieth year.

A zealous and dependable member of Thyatira Church from childhood, always cheerful and helpful, a devoted daughter and sister, she will be sadly missed in the home, church and community.

Hearn—On July 13, 1919, Charles, Jr., only child of Mr. and Mrs. Charles H. Hearn, died at Teachey's, N. C. Charles, Jr., was a bright and attractive child and was loved by all who knew him. His father had been home from France only two and one-half months and he says that was the happiest time of his life.

He was two years and eight months old and his life, though short, was a bright and shining light to all who knew him.

He will be missed so much by the loved ones he has left, but we commend them to the One who doeth all things well.

IN MEMORIAM.

Emma Lillian Donnell.

Emma Lillian Donnell died June 24, 1919, at her home seven miles east of Greensboro. She was born October 23, 1869, and when a young girl joined the Midway Presbyterian Church, of which she was a member at her death.

Being the oldest of a large family of children, and having lost her mother many years ago, she has borne the responsibility of a mother toward her brothers and sisters and the responsibility of the home for her father with a faithfulness and devotion that have been exceptional indeed. The funeral service was conducted in the Midway church on June 25 by her pastor, Rev. E. Frank

Lee, who was assisted by Rev. C. E. Hodgkin. The deceased is survived by her father, William H. Donnell, and by five brothers and three sisters: R. H., S. B., C. L., William H., Jr., all of Guilford county, and Watson Donnell, of Spencer, and Mrs. W. A. Aydlette and Misses Lena M. and Pearl Donnell of near Greensboro. The blessings of peace from the God of love be upon all the family. E. Frank Lee, Pastor.

RESOLUTIONS OF RESPECT.

Mrs. Sarah Smith.

Whereas, God has in His infinite wisdom removed from our midst our beloved sister and co-worker, Mrs. Sarah Smith, who was a faithful member of our Woman's Auxiliary and church.

Whereas, she was a fond and devoted mother, and a good, kind neighbor.

Therefore, be it resolved, that we bow in humble submission to the will of our Heavenly Father.

That her death makes a vacancy in our church and community.

That we extend to the bereaved family our heartfelt sympathy, assuring them of our prayers, that our Father may comfort them in their irreparable loss.

That a page in our minute book be inscribed to her memory, a copy be sent to the Presbyterian Standard, and a copy be sent to the family of the deceased.

Respectfully submitted,
Mrs. P. McK. Williams,
Mrs. David Gaster,
Miss Ella Carver.

Woman's Auxiliary Sherwood Presbyterian Church, Fayetteville, N. C.

Children's Department

HAD WHOOPING COUGH.

Dear Standard:

I am a little girl five years old. My birthday was July 4. We take your paper and I enjoy hearing my Daddy read the little letters. I have had whooping cough this summer and have missed going to Sunday school, but am well now and have started back again. I hope my letter won't reach the waste basket, as this is my first and I want to surprise my Dad.

Your little friend,
Sarah Patterson Brison.

Clover, S. C.

A HAPPY SUMMER.

Dear Standard:

I am a little girl nine years old. I go to the Presbyterian church. I have re-

cited the Child's Catechism. I am trying to recite the Shorter Catechism by September. I am staying with my uncle. I go to school at Stony Point. I am promoted to the fourth grade. I have three sisters and two brothers. All of them are older than I. My sister from Virginia came to see me and we went to see my other sister at Linwood. We had a nice time. Hope this won't reach the waste basket, as I want to surprise my uncle.

Your friend,
Stony Point, N. C. Emily Mellon.

The life Christ bestoweth is sweetest to live,

The joy that he giveth no other can give,

All, all shall be yours, if in Him you believe—

He's the very best Friend you have.

MY NEST.

Some nights, when I lie down to rest
I think about the bluebird's nest
That just outside my window-pane
Is tossing in the wind and rain.

And then I cuddle snug and warm
To shut away the night and storm,
And make believe I'm in a nest
Against the mother bluebird's breast.

And presently, beneath her wing,
Into the dark I seem to swing
Far to and fro, until it seems
I swing into the land of dreams.
—Albert Bigelow Paine, in June St. Nicholas.

Not by what we know, but by what we desire, is our destiny determined.

DICK'S INVENTION FOR HAWKS.

"Shoo!" cried Dick, aiming a stone. "Scat!" But it was no use. The sparrow-hawk flew slowly along the eaves of the barn, reached into a nest and pulled out a young swallow. Then the hawk flew away.

"If only," yelled Dick, indignantly, after him, "I'd been near enough to scare you off, you robber!"

It was late in May that the swallows came. Dick watched for them impatiently. At last one night after school, something darted and swooped high overhead.

"Swallows!" he cried. "They've come!"

No mistaking those swift circlings and wheelings, and such long, slender wings and forked tails only barn swallows had! Soon came shorter-tailed eaves swallows. The barn swallows carried mouthfuls of mud inside the barn, and high up among the rafters carefully plastered the mud into nests like the skillful little masons they were. Eaves swallows brought clay in their bills, too. But while they shaped the mud into nests under the overhanging eaves, they hadn't anything to stand on. So Dick saw them bend their stiff tails and prop themselves against the wall with their short, strong feathers as they plastered.

There were only five barn swallows' nests, each with its setting of little brown-spotted eggs. Dick climbed up into the rafters to look at them one day. But the eaves swallows had stretched a hundred gray nests side by side the whole length of the barn.

"Each nest means two old birds, beside all the little ones to be fed," calculated Dick.

"How many harmful insects," said father, "those hundreds of swallows destroy for us!" And Dick looked with respect at the swift, graceful birds, now skimming along the ground for flies and mosquitoes and the little white millers of the hay field, now soaring to great heights after some strong-winged insect.

Eaves swallows have only a short, chattering cry, so when they began to scream wildly, Dick knew it meant the hawk again. The barn swallows left the tops of their nests open because the roof sheltered them; but the eaves swallows built a clay cover over theirs to keep out rain and cold, and made an opening in the side. It couldn't save them from the hawk though. The hawk flew silently down the long row of nests among the frightened, screaming swallows, seized a fledging through its open door and carried it to the woods.

"Father says the sparrow-hawks are friends to farmers, but this one isn't! I'll stop it some way," said Dick.

"I'll teach that robber to keep to bugs," and Dick hurried into the house. He came out carrying a great green watermelon. He fastened it to a fish line and tied it to a nail just inside the barn door.

"What's that for?" demanded Marian.

"For the hawk," Dick told her, watching the woods.

"Hurry, Dick," excitedly called Marian, bleaching linen on the grass.

The hawk was coming.

Dick dropped his hoe, ran to the barn and snatched the great green watermelon off the nail. It was as big as the biggest melon he ever saw, bright green with dark stripes down its smooth sides. He tossed it into the air at the end of the fish line. It floated lightly. The melon was a balloon that he bought when they went to the circus parade in town.

"Oh!" Marian breathed. "Don't you hope it'll scare him!" The hawk came straight on. Dick let out the line, and the watermelon rose half way to the eaves.

There a current of air caught the balloon and it shot swiftly up.

It was none too soon. The hawk was already flapping by the nests. The great green watermelon rose noiselessly beside him. Dick held his breath. Would it frighten the hawk? The melon swayed, dipping endwise close to the hawk. The startled bird swerved, stopped and then stretching his wings wide, flew back to the woods.

"He's gone!" cried Marian jubilantly.

Dick kept sharp watch to see if the hawk came back. When he went to supper, he tethered the balloon to a nail, leaving the watermelon floating high above the eaves. But the hawk never robbed the swallows' nests again.

"It was a funny scarecrow," laughed Dick, "but it worked!"—Alice M. Farrington, in the Sunday School Times.

\$1,000 WILL BE PAID FOR A SINGLE WORD.

San Francisco—Can you create the one word which will best denote the United States and all parts of Britannia? If so, you will be paid at the rate of \$1,000 a word. The World Trade Club of San Francisco has offered \$1,000 to the person who suggests the word which, in the judgment of the club's Metric Campaign committee, is best adapted to world-wide use.

The competition is open to all humankind. The money will be paid to the winner at noon on May 15, 1920, by a committee appointed by President W. H. Hammer, of the World Trade Club.

"Brit-Am," "Ambria," "Ambrittica," "Br-Am," "Sam-Bull" are some words thus far suggested. New names are constantly coming. The World Trade Club is offering this award because in carrying on its present campaign for the adoption of metric units by all English-speaking people—the United States, the British Isles, Canada, Australia, New Zealand, Tasmania, United South Africa and so on—it was hampered by the lack of a single short word which would express all these.

The metric units of weight and measure are now used by all the world except "Brit-Am" or "Ambrittica" or "Sam-Bull."

BIRDS' BANQUET FOR BENNY.

Benny Bruce was always kind to every living thing; He liked to feed the pretty birds that gathered round to sing. Now, one fine day the little birds, and larger birds as well, Resolved to spread a banquet on the moss in Fairy Dell.

The Kingfisher went fishing with his brand new rod and reel, Till he caught a string of speckled trout sufficient for a meal; And the Cuckoo cooked them well till they were brown within the pan, While Mistress Magpie made a pie as only Magpies can.

The Wren ran for the rennet, and she made a custard fine; "A dish of junket's good dessert," she said, "for folks that dine." Quoth the Guinea Hen: "A guinea will be just the proper fee For all excepting Benny Bruce; he'll be invited free."

You should have seen that jolly crowd around their mossy table! Benny Bruce ate quite as much as ever he was able, Yet the Swallow swallowed even more than Benny, so they say; And Mrs. Duck just ducked her head when good things came her way. Said Benny (to himself), as he was finishing his plateful, "I've learned one thing: that even birds can prove that they are grateful!" —Our Boys and Girls.

WHEN THE FROGS "KER CHUG."

"Ker chug! ker chug! ker chug!"

Don't you hear the frogs
Down in the meadow
Fiddling on the logs?
All in new spring jackets,
Green to match the grass,
Leaping in the water,
If you chance to pass.

"Ker chug! ker chug! ker chug!"

Every fiddler knows
That the spring is coming;
How—do you suppose?
In his muddy chamber
'Mid the ooze and slime,
Who is there to tell him
It is fiddling time?

"Ker chug! ker chug! ker chug!"

How the chorus swells
All along the marshes
Where this frog band dwells!
And all sleeping creatures
In earth chambers snug,
Know it's time to waken
When the frogs "ker chug."

THE Y. M. C. A. GIVES ACCOUNT OF STEWARDSHIP.

Between April 26, 1917, and March 31, 1919, the total expenditures of the Y. M. C. A. in connection with its war work were \$97,817,005, leaving a balance of \$27,465,854 which will carry on the work until next December. More than half of this sum—\$43,000,000—was expended abroad, and the broad range of activities is shown by the fact that eighty per cent of the funds, contributed by the American public, went to the purchase, transportation and distribution of canteen supplies, and into entertainment, education and the support of athletics. Only a relatively small sum went to what might be called distinctly religious work. The figures, therefore, make it clear that the Y. M. C. A., during the war, became overseas practically an adjunct of the United States government, and was thus utilized because it was in better shape than any other going organization to meet at

once the various exigencies arising from the massing of so many soldiers. The financial statement, recently issued, goes into great detail and bears the indorsement of such capable financiers as George W. Perkins and Cleveland H. Dodge. It ought to reassure the public as to the value and reach of the far ramifying work. Faults and mistakes there

were, but it can stand inspection as well as any other welfare organization which undertook to serve the soldiers. Now comes the difficult task of shrinking and adapting the work to post-war conditions, but we doubt not that Dr. Mott and his able staff have already thought the problem through.—Congregationalist.

GROVE INSTITUTE

(Formerly James Sprunt Institute)

KENANSVILLE : NORTH CAROLINA

A Preparatory School for Girls. High Grade, Thoroughly Christian. Very Moderate Cost. Students receive Close, Personal Attention in a Home-Like Atmosphere.

NEXT SESSION BEGINS SEPTEMBER 10th.

For Catalog and Particulars, address REV. W. F. HOLLINGSWORTH, Pres.

Chicora College for Women

THE PRESBYTERIAN COLLEGE OF SOUTH CAROLINA

A Standard College of Distinction and Character

Religion and Philosophy *Letters and Science*

Home Economics

The Fine Arts

(Music, Art and Expression)

For Catalogue and Information, address

Pres. S. G. BYRD, D.D., Columbia, S. C.

200 Beautifully Situated Building Lots at Black Mountain, N. C.

I offer for sale 200 beautiful building lots on 40 foot streets—already cut out, sized not less than 50x130, some larger, at \$200.00 each, payable \$25.00 with order and the balance \$10.00 per month *without interest*, or 7 per cent discount will be allowed if the whole amount is paid in full.

You May Be One to Get a Lot Free For a Little Work

If you or any church, Sunday School or Church Society or organization will sell ten (10) of these lots at the above price on the terms stated, accompanying order with the required amount I will give you a *free deed* to one of these beautiful lots and agree, in the event you are not satisfied with your lot in twelve months to pay you in cash \$200.00 for the same.

As only 20 of these lots will be given away at this time and as this advertisement appears in five standard papers with a circulation of more than 86,000 readers, you can readily see that it is absolutely necessary for you to act promptly. If you will notify me by wire or letter of your desire to enter the contest, such notice will be recognized in order in which it is received.

We have sold over 300 of these lots, some of which have changed hands at as much as \$300.00 each.

Lots two miles further distant, not half so well located, without any road or street to them, have sold for \$200.00 three years ago.

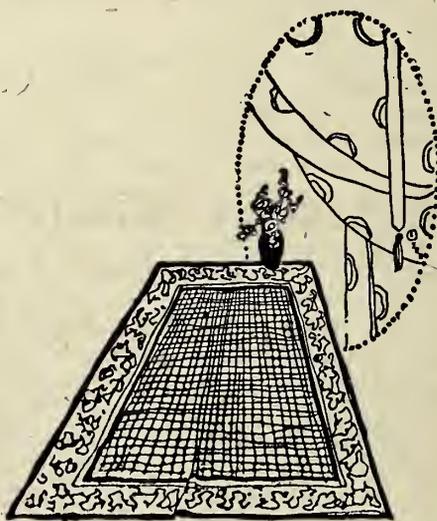
For description of Black Mountain property, see my ad. in last week's issue.

References:

Judge J. D. Eckles, Black Mountain, N. C.

Commonwealth Bank, Black Mountain, N. C.

J. S. Kuykendall, Winston-Salem, N. C.



W. T. McCoy & Company

Announce the opening of their Fall showing of Wilton, Axminster, Velvet, Tapestry and Wool Fibre Rugs. A cordial invitation is extended the public to call and inspect this extra fine display of beautiful rugs.

EARLY CAUSES FOR DRUNKENNESS.

The Methodist Board of Temperance gives a statement well worth remembering in their clip sheet: "Not one case of drunkenness due to whiskey or spirits occurred in the world previous to 1106 A. D. Noah did not get drunk on whiskey, he got drunk on wine. The Egyptians got drunk on wine and beer. Alexander died drunk and he never heard of whiskey. Egypt and Rome went to the dogs on wine and beer, not whiskey. Every denunciation of drunkenness to be found in the Bible and case of drunkenness told of in the history, refers to wine and beer drunkenness."

FOR SALE—Hook and Hastings pipe organ. Two manual, pedal bass. Light oak case, gold display pipes. Reason for selling, new church required larger organ. Good as new. Call or write Mr. A. T. McLean, Lumberton, N. C. A real bargain.

Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex. Sunday		Daily Ex. Sunday	
Mixed	Pass.	Pass.	Mixed
STATIONS			
No. 22	No. 33	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar. 6 41 pm	5 00 pm
8 35 am	10 00 am	Raeform	lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv. 4 50 pm	2 50 pm
4 00 pm	11 20 am		1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.		Daily Ex. Sun.	
Mixed		Mixed	
STATIONS			
No. 11		No. 12	
Lv. 10 30 am		Raeform	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

W. A. BLUE, General Supt.,
Aberdeen, N. C.

Only so far as a man believes strongly can he act cheerfully, or do anything that is worth doing.—Robertson.

The greatest hindrances to the evangelization of the world are those within the Church.—John R. Mott.

NORTH CAROLINA COLLEGE FOR WOMEN

Offers thorough instruction and excellent advantages in the training of young women for the mastery of courses fitting themselves to become self supporting. There are courses leading to the degrees of Bachelor of Arts, Bachelor of Science and Bachelor of Music. Total number registered last year, 1299. Free tuition to those students who agree to teach in the schools of North Carolina after leaving the college. Excellent equipment, expenses moderate. For catalogue and other information, address J. I. FOUST, President, Greensboro, N. C.

COLUMBIA COLLEGE

COLUMBIA, S. C.

A College for Women ranked in Class "A" by Board of Education, M. E. Church, South. Recognized for its high type of Christian culture.

Unusually complete educational facilities, strong university-trained faculty, thorough equipment, ideal location.

Handsome fire-proof buildings, elegantly fitted with every convenience for health, comfort and safety. Beautiful 20-acre campus, affording ample opportunity for outdoor games.

Library of upwards of 5,000 volumes in large, well-lighted quarters. Fine collection of magazines.

Thorough courses leading to degrees of Bachelor of Arts and Bachelor of Science.

Conservatory of Music under direction of skilled instructors.

Thorough courses in Art, Expression, Business, and Home Economics.

1919 session begins September 17th. For descriptive catalogue, address

G. T. PUGH, Ph. D., President, Columbia, S. C.

**The United States Railroad Administration
Announces**

The following changes in schedules of trains between Greensboro, N. C. and Goldsboro, N. C.

EFFECTIVE SUNDAY, AUGUST 24, 1919

- Train 108 now leaving Greensboro 6:00 A. M. will leave 7:25 A. M. Arrive Goldsboro 12:40 P. M.
- Train 144 now leaving Greensboro 8:10 A. M. will leave 9:20 A. M. Arrive Goldsboro 2:40 P. M.

No Change in Schedules of Trains 22 and 112, Eastbound.
No Change in Schedules of Trains Westbound.

For detail information apply to Consolidated or Depot Ticket Office.
Phone Number 20.

United States Railroad Administration

DIRECTOR GENERAL OF RAILROADS

Seaboard Air Line Railroad

Reduced Summer Excursion Round-Trip Tickets on sale May 15th to September 30th, final limit October 31st, 1919, to the following points:

Alta Pass, N. C.	\$ 7.14	Pensacola, N. C.	\$ 9.06
Hickory, N. C.	3.30	Rutherfordton, N. C.	4.32
Johnson City, Tenn.	10.80	Shelby, N. C.	2.88
Lenoir, N. C.	4.50	Switzerland, N. C.	6.96
Norfolk, Va.	17.46	Virginia Beach, Va.	18.26
Old Point, Va.	18.06	Wrightsville Beach, N. C.	10.66

The above rates do not include war tax. Also attractive rates to other resorts.

For particulars as to fares, trains, schedules, etc., apply to any Railroad Ticket Agent.

E. W. LONG, P. S. A.,
CHARLOTTE, N. C.

JOHN T. WEST, D. P. A.,
RALEIGH, N. C.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has *in every instance* had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

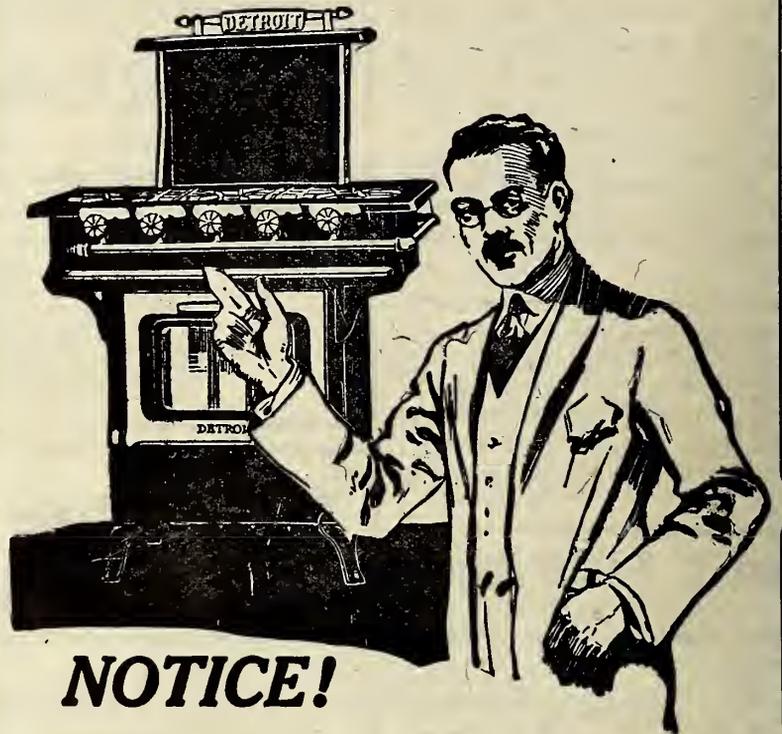
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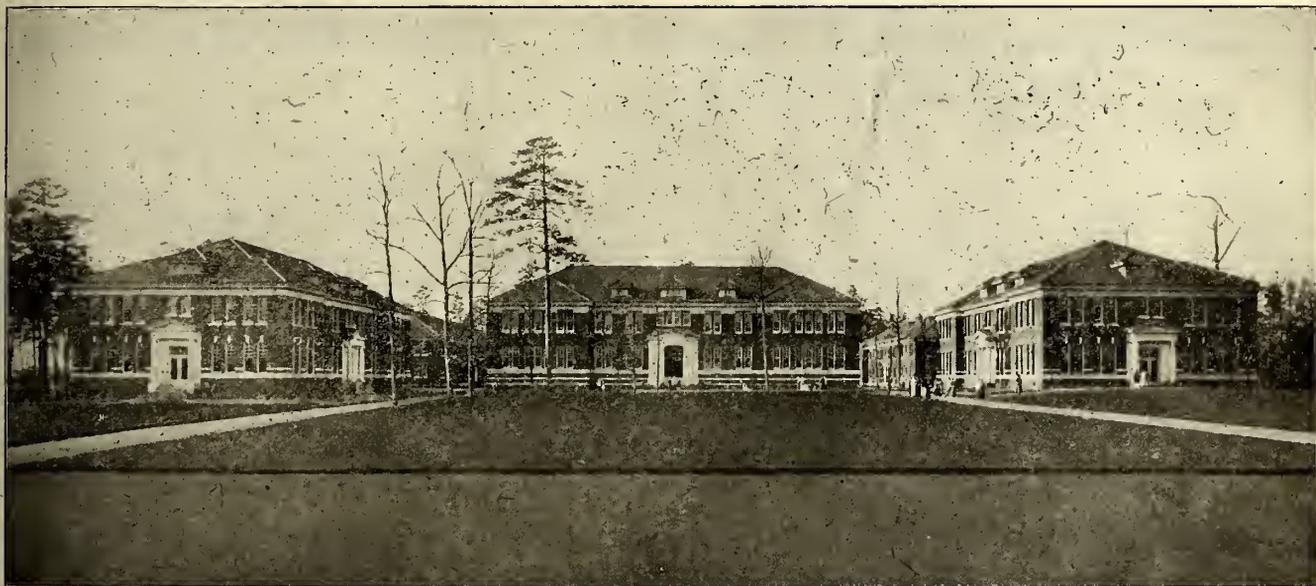
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The "Home Service" of the American Red Cross assisted 392,789 families of soldiers and sailors during the month of May, according to reports made public here today from about half of the 3,628 home service sections throughout the country. Complete reports would increase the total to more than 500,000, it was stated.

The service consisted in dealing with allotments, allowances, insurance and compensations; in combatting anxiety, safeguarding health, giving legal protection, promoting education, assisting in getting employment for returned soldiers, taking care of their families until they found jobs—in short, being on the job "when a feller needs a friend."

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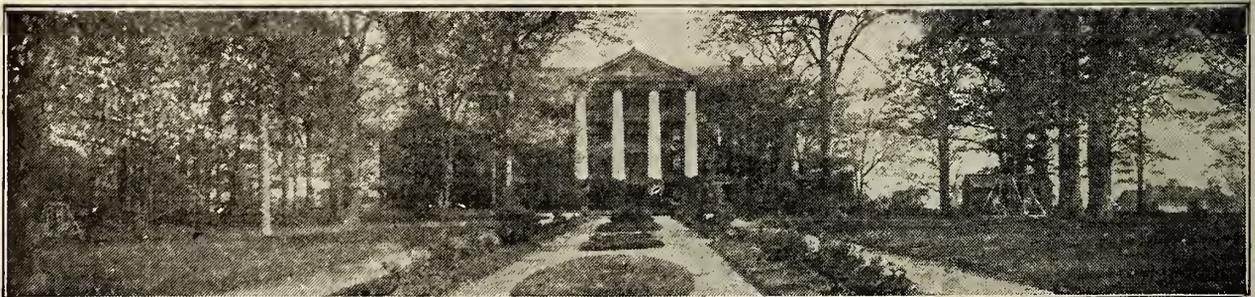
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F. O. B. Charleston. The price includes all necessary material, except the brick work and plumbing. Size over all, 21-ft. 5-in. x 30-ft. 6½-in. There are two large bedrooms, one 9-ft. x 12-ft., the other 12-ft. x 12-ft., one spacious living room 12-ft. x 18-ft., a kitchen 9-ft. x 12-ft., a bath room 9-ft. x 6-ft., and an attractive front porch 12-ft. x 6-ft. The house is well lighted, spacious, well ventilated and convenient. The construction is largely of North Carolina pine—"the Wood Universal," thoroughly kiln dried. Excellent flooring and ceiling. Walls built in panels of siding, lined with heavy builders' paper to insure warmth. Durable, fire-resisting, standard asphalt strip shingles with slate green or red finish. Artistic paneled inside finish. Excellent doors and sash. All necessary nails and hardware furnished. House comes with exterior walls stained any one of a number of standard colors or painted one heavy coat of priming paint. Exterior trim and inside finish painted with one heavy coat of priming paint.

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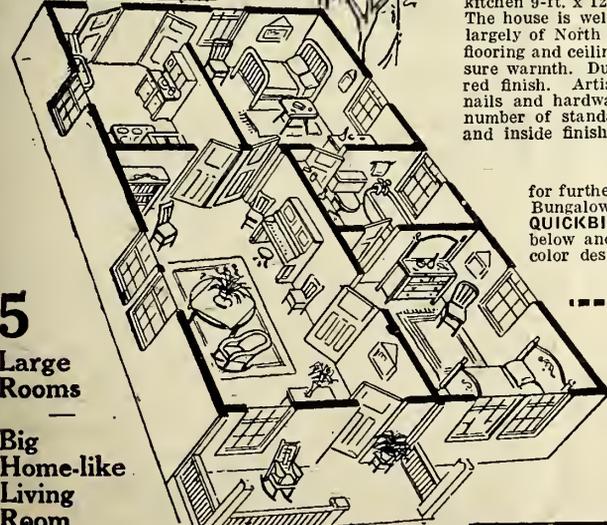
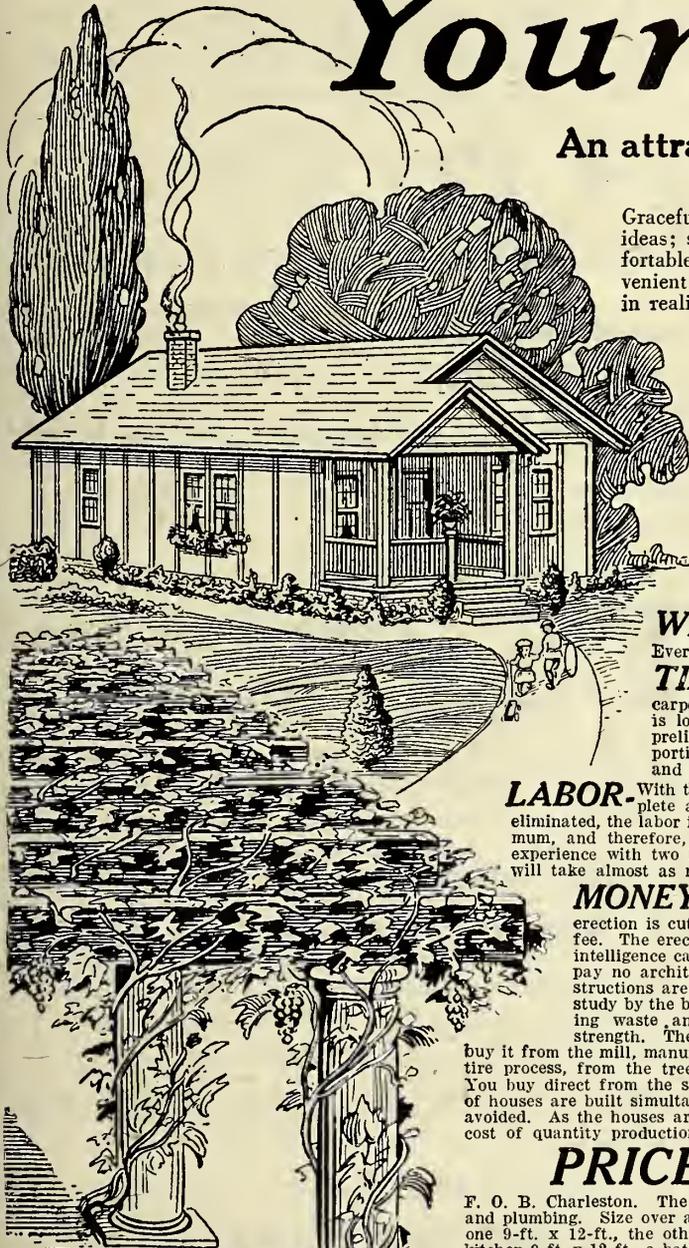
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I'm crazy for foods that are flavory,
 And partial to any old sweet,
 While victuals referred to as savory,
 Like chowder or cabbage or meat,
 Agree with me fine . . . ; this chop suey
 stuff,
 Spaghetti, or even a dish
 Of ice-cream, molasses, or gooey stuff
 Is splendid—but nix on the fish!

There's only one fish
 That's a regular dish—
 The equal of peppers and beans;
 And that is a plate
 Of litle (but great!)
 Delicious, nutritious sardines.

I hate more than Laura Jean Libby an
 Oyster or flounder or trout.
 Go, keep your confounded amphibian—
 I'll hurdle the cosmos without
 Your crabmeat or lobster or tunny fish,
 And other things yanked from the
 sea—
 The scaley and boney and funny fish—
 For none of the lot is for me.

There's only one fish
 That's a regular fish—
 The equal of peppers and beans,
 And that is a plate
 Of litle (but great!)
 Delicious, nutritious sardines.
 —Howard Dietz, in Judge.

Hawaiian servants are among the most faithful in the world, says a woman of experience whose story appears in Harper's Magazine, but they are strangely unsophisticated. They have an overwhelming desire to call you by your first name. Our man servant was always saying to my husband, "Yes, Frank," or "All right, Frank;" and to me, "To be sure, Mabel," and "I'm going out, Mabel." Finally it got on my nerves to such an extent that I discharged him, and when the new cook appeared I told my husband not to mention my first name in his presence; then perhaps he would call me Mrs. So Frank was always very careful and always addressed me as "deary" or "sweetheart;" but the new cook, a prudent fellow, gave me no title.

One night we gave a dinner to a large party of friends. I was telling them how I had successfully overcome, in my new cook's case, the native servant's abuse of their employers' Christian names. I could depend, at least, on this servant's not addressing me as "Mabel." At the moment the new cook entered the room, bowed to me respectfully and said:

"Sweetheart, dinner is served."

"What?" I stammered.

"Dinner is served, deary," he answered, with another bow.—Girls' World.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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No. 35.

By and By.

What will it matter by and by
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it, by and by?

What will it matter by and by
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not the how, or why.
If I but reach him by and by.

What will I care for the unshared sigh,
If in my fear of lapse or fall,
Close I have clung to Christ through all,
Mindless how rough the road might lie,
Sure he will smooth it by and by.

What will it matter by and by?
Nothing but this: that joy or pain
Lifted me skyward—helped me to gain,
Whether through rack, or smile, or sigh,
Heaven, home, all in all by and by.

—Margaret J. Preston.



Editorial



Rome, Ga.

(Editorial Correspondence).

ROME is situated in that part of East Tennessee which extends down into Georgia. Consequently it enjoys in rich abundance an extension of those beautiful hills and mountains which have given East Tennessee the right to be called the "Switzerland of America."

The hills are made more attractive by the beautiful homes that cap their summits, and ornament their slopes. Some of these homes might be described as almost palatial—large brick buildings with lofty, colonial pillars supporting massive roofs with highly ornamental finish. In the midst of an elegant setting of smooth lawns and majestic trees, these homes might fittingly house the nabobs of wealth, or princes of the blood. Many other homes less pretentious, but not less suggestive of refinement and comfort, give Rome a high rank among the smaller cities of the South.

The public buildings do equal credit to the city. Both the High School and the Grammar School, situated on the most commanding sites, sweeping extensive views of the surrounding country, are built of brick, three stories high, impressive, in their proportions, and surmounted by lofty towers. The court house is a brick structure of like magnitude and very imposing in appearance. The city hall is a recent structure and suggests, by its more elaborate and ornate design, the growing prosperity of the city, and its increasing demands in the matter of taste. It contains an auditorium with seats for two thousand persons, the equal of which could hardly be found in any southern city of equal size.

The Carnegie Library is also worthy of mention. It is a gem of a little building, large enough, however, to answer its purpose for many years to come. As yet its shelves are not overladen with choice books, but the collection is growing. In the meanwhile, the tables are well supplied with the best current literature of the day.

Rome is not behind in its churches. All the leading denominations have strong organizations and their buildings are seemly—not so costly as to suggest ecclesiastical pride, nor so plain as to suggest undue parsimony.

The Presbyterians have an old-fashioned building, of conventional type, after all the most dignified and appropriate type. Connected with it is a somewhat modern Sunday School building, commodious and comfortable. The two together constitute a plant fully adequate to all the needs of a growing, active, aggressive church.

The Presbyterians are now mourning the loss of Dr. G. G. Sydnor, who for eighteen years ministered to them as pastor and preacher after such a whole-hearted and efficient manner as to win a place in their affections so tender and warm as to make his going a painful bereavement. They are finding much comfort in the fact that Dr. E. L. Leyburn, of Durham, N. C., will soon be with them, and it is confidently expected that he will prove a worthy successor. Dr. Leyburn can look forward to the privilege of working with a generous and appreciative people, with whom it has become a habit to love and follow the leadership of their pastor.

The Methodists and Baptists, as usual, are in the lead in point of numbers. And judging by a few samples the quality is not bad. They seem to differ little if any from Presbyterians except the labels. They relish the same kind of preaching, and it is possible they are Presbyterians and don't know it. This is the only rational way to account for

so many Methodists and Baptists when they had the opportunity to be Presbyterians. They got the wrong label on them through a misapprehension. They thought they were getting the best, and missed it just by a shade.

One cannot stop in Rome long enough to brush the dust of travel off of him without hearing of the Berry School. This is one of the city's most prized assets. The school is some three or four miles from the city limits, and at this time spreads out over a considerable area of lawn and woodland. Only twenty years ago, it was limited to one small log cabin. That was the mustard seed out of which has grown a great tree. The reason for this growth is Miss Martha Berry. She has put into the school from that day of its small beginning to this day of its widespread prosperity an intelligent and unflagging enthusiasm and a remarkable talent for administrative detail. When she gathered a few neglected children into a Sunday school in the little log cabin, she had a vision of a possible future. That vision warmed her heart and took shape in a noble purpose. She would open doors of opportunity to hundreds and thousands of boys and girls whose lives were cramped, starved and confined by untoward circumstances. To the carrying out of this purpose she consecrated her rare gifts of head and heart. To her has been given in large measure the joy of seeing the achievement of her beneficent design. The log cabin has been superseded by a score or more of commodious houses, graceful in architecture, where approximately four hundred boys and girls find comfortable quarters, and in front of whom swing wide the doors that open out into varied spheres of intellectual enlargement. Shops for developing mechanical skill, extensive farming lands and several forms of domestic industry furnish the means of self-help. A more earnest and purposeful body of pupils could not be found. Miss Berry is increasingly realizing her splendid ideal.

The North Carolina Home.

In a recent issue Dr. Richards had an earnest appeal in behalf of this home which we wish to commend to those who have money that belongs to the Lord and who wish to know where it will do the most good. Several years ago, Mr. Williamson, of Darlington, S. C., the originator of the "Williamson Plan" for raising corn, seeing, in his visits to Montreat, the great benefits accruing to the tired preacher by reason of a rest in the charming climate and the spiritual value of the men who were cut off from the intellectual forces of the cities, conceived the idea of a home where they could obtain lodging free.

The home has been a great blessing to the pastors of that Synod. This year it has entertained, we hear, 50 men. Getting his meals at the cafeteria at nominal cost, many a preacher who otherwise would be buried at home, has been enabled to get the benefit of this strength giving climate and to enjoy the stimulating lectures. Substantially the same plan is proposed for this Synod. When we remember what small salaries many of our best workers are receiving, scarcely enough to keep the wolf from the door, we may imagine what a blessing it would be to them to come into touch with the spiritual and intellectual life of this mountain retreat.

Judging from the many articles in support of the tithe, those who practice tithing are numerous, and therefore the Lord must have some money awaiting a chance for investment. Place it here, and it will bring in a large dividend.

Bible Study at Montreat.

Many years ago Voltaire predicted that the time would come when the Bible would be almost an unknown book, and even in our own day Ingersoll also prophesied that it was fast dying out, and that the time would soon be when men would lose interest in Bible study. At that time Ingersoll's works were read by men in city and country, in cowboy camp and in the study of scholars.

Now we would have difficulty in finding a copy of his writings, while the works of Voltaire are read more in the study of the language than in attacking religion. The Old Book is still here, and wherever men preach it, their sermons attract, and whenever there arises a man who knows how to teach it, he never lacks an audience.

For many years we have been a Montreat visitor, and while we have failed to attend many of the conferences, we have never failed to attend the Bible hour. We have heard many expounders of the Book, and we have had a variety of methods of finding what is meant. Some have been rather perfunctory teachers and others have been bright and suggestive; but whether dry or stimulating, the audiences at the Bible hour have always been the best of the day meetings. The people have always been hungry for the Word and no matter how it was given to them, their desire never ceased. This year they have had in June and July noted teachers, but as we only heard the lectures in August, we can only speak of them.

Ordinarily the Bible hour is followed by some conference, and it is not exactly inspiring to those who take part in this conference, to see the scattering of the audience. This August, instead of one Bible hour, we had two—one conducted by Rev. Dr. A. T. Robertson, of the Baptist Seminary, Louisville, Ky., and the other by Dr. Campbell Morgan, of London, but at the present of New York. Of Dr. Robertson we have already written in a general way. We are, however, tempted to dwell more at length upon his exposition of the Sermon on the Mount in connection with the wonderful series of sermons by Dr. Morgan on Grace.

So great was the crowd to hear these two brethren that one-half hour before the time, the house would be nearly filled, and by the time the readings began, every seat would be occupied. There they would sit from 9:30 to 12:15 on seats that have been the equal in the minds of Montreat visitors to any instruments of torture devised by the Inquisition of Spain. Could there be any greater testimony to the drawing power of these brethren and to the unflinching attractiveness of fresh and original Bible exposition?

No two men could be more totally unlike. Dr. Robertson is a typical American, with an American sense of humor, rather broader than the average, open to criticism by the ultra fastidious and those whose bump of humor is an indentation in the head. He does not hesitate to use plain speech nor to indulge in fun, yet all the time he deals keen thrusts into the foibles of men and pulls from them their disguises.

Dr. Morgan, on the other hand, is a typical Englishman. His English training speaks in his accent, in his appearance, and in his manner of thinking. Beginning Monday evening and concluding Friday morning he preached twice each day to a packed auditorium. Such sermons have seldom been heard, not only here, but anywhere else. They were models of sermonic treatment, and those preachers who heard were almost disheartened in view of what they had been doing.

The editor has become reconciled to editing a Church paper rather than preaching to Church people, if he is to prepare sermons equal to those. We feel a deep sympathy for the preachers who had many of their congregation here, for they will have to meet a different standard of excellence. On the other hand, we congratulate the congregations whose

preachers were here, for hereafter, even if they do not reach the standard, they will at least try to improve on what they have hitherto done.

Dr. Robertson's lectures were on the Sermon on the Mount as applied to modern life. It is always unjust to attempt to reproduce any sermon or lecture, because even if we could do so verbatim, we could never reproduce the manner, the tone and the atmosphere. We will, however, venture to give the titles of these lectures, as they may prove suggestive to some who were not here. He found in this sermon six heads, as follows:

1. The Beatitudes and manhood, or the might of right, 5:3-16. Here Christ challenges the world's standard of manhood.

2. Sinai and Christ, 5:17-48. Here Christ contrasts Himself with Moses and shows that He is superior to the Old Testament.

3. Perfunctory Piety, 6:1-18. Alms means righteousness, which is used in the sense of sanctification. The doing of this righteousness takes five forms, as follows: Doing righteousness on dress parade; helping the poor to the sound of a brass band; praying for popular praise; the model kind of praying; and fasting as a function.

4. Work and Worry, 6:19-34. Slaves of fashion and of the kitchen.

5. Carping Criticism, 7:1-12. (1) He does not mean that we must not form opinions, but that we must not be captious critics. (2) Get the stick out of your eye first. Here "brother" means a fellow critic. (3) Making the truth a diet for hogs and dogs, where under these figures mankind is meant. He refers to the cynical philosophy of that day, a philosophy called the philosophy of dogs. He means that we must not expose the gospel to ridicule. A case in point was the swine being sent into the sea when cast out of a man with the result that they asked Jesus to leave, thus preferring hogs to Christ. (4) Pointed Prayer, meaning prayer with a punch in it. He warns against praying according to fashion.

5. Knowing How to Give Gifts.

6. The Golden Way. (1) The broad way, meaning the wider going. Compare Ps. 1st: (2) Narrow gate, (3) acid test of life, which is to be the fruits of life. (4) The practice of preaching, or house on rock. (5) The peril of preaching, or house on the sand.

The effects of the sermon, "Not as the Scribes," Jesus no imitator, originality in preaching needed. This bare outline gives no conception of these lectures.

They opened up before the audience of preachers the possibility of a new kind of treatment of the Bible, which if rightly followed will do away with the cut and dried methods of many prayer meetings.

Dr. Morgan set a standard of sermonizing that will be the despair of many a preacher. If, however, it will make us realize that our past methods have been inadequate, it will not be in vain that we listened to him twice a day, one hour each time. His method is the expository in the best sense. He not only gathered up the context, but he brought out the delicate shades of meaning of the original, and then he dropped off all modifying clauses and presented the bare proposition which is in every text. Beyond comparison, he is the finest sermonizer of his day, and it was a rare privilege that we enjoyed of sitting for a week at the feet of such a Master. Dr. Lingle and his committee deserve extra thanks for the fine program given this season.

The season closed on the 24th of August but many still remain to enjoy the restful quiet of this spot, where the bracing air and sunlit days will build up the physical, and send back the wornout worker to his field ready for the winter's campaign.



Contributed



The Eldership and the Present Crisis

By D. McL. McDonald.

THE church stands today at the parting of the ways. She is faced with a world melted and made plastic by war and disease. This presents her opportunity. Her internal condition has been assailed by false teachers and leaders. This is her weakness and source of greatest danger. Men will not forsake the church. It is either the church or despair. The problem is whether the church will mould the living of the future or the living of the future mould the church. This presents two alternatives, one of which the church must choose.

First, a socialized church with humanity as its god. The current in that direction is strong. Enemies of the truth see in a socialized church their greatest opportunity to break the power of the church and render her impotent. A socialized church means a church spiritually dead. It will gather to itself vices far worse than any that cursed the medieval church.

Second. That of a strong spiritual church with Jesus as its Lord and King and His will as its purpose. Only as such can the church be the channel of salvation and comfort. There is no way of salvation except through Christ. There is no way for men to know of Christ except through a church obedient to His will and maintaining in their purity the truths of the word.

The church has not maintained her pristine purity and loyalty but has taken unto herself many of the ways of the world and become enamoured of the favor and flattery of men. She must cast away her impurities and return to her first-love if she would be His bride and accomplish His purpose.

There can be no return to a strong spiritual life in the church unless there be a strong spiritual leadership. It is not any new or different machinery in church government or administration that is needed. The present form of government is scriptural and ideal. The question of concern for the church now is her leadership and life.

Whence must come this spiritual leadership? The ministry should always be vigorous in spiritual leadership. Unfortunately it is not always such. Even if it were it would be inadequate. There must be a large leadership and one which comes from the pew. The scripture and consequently the Presbyterian Church has provided for such in the eldership. From the eldership the church has a right to expect her largest leadership.

God ordained the eldership that it might guard and keep pure the doctrine and worship of the church and foster in the church a vigorous obedience and consecration to the Master's will, and a consciousness of our union with Christ and dependence on His Spirit. For the accomplishment of this purpose, certain duties are set forth. Of these it may be well to note a few.

First: Example, 1 Pet. 5:1-3, "The elders therefore among you I exhort . . . , tend the flock of God which is among you . . . , making yourselves ensamples to the flock. I Tim. 4:12, "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." Titus 2:7, "In all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." The power of good example may be seen from (1), "They most clearly express to us the nature of our duties in their subjects and sensible effects. (2) Precepts instruct us in what things are our duty, but examples assure us that they are possible. (3) Examples,

by secret and timely incentive urge us to imitation." "Man is notoriously an imitative creature." A godly example does more to demonstrate the power of the gospel, and to draw men to Christ than all the logic and precept in the world. How vitally necessary that the elders be examples to the flock!

Second: To guard the doctrine and morals. I Tim. 4:16, "Take heed to thyself and thy teaching, continue in these things; for in doing this thou shalt save both thyself and them that hear thee." Titus 2:1, "But speak thou the things which befit sound doctrine."

"Out of the abundance of the heart the mouth speaketh." "As a man thinketh in his heart, so is he." These words express a universal truth. A man's actions in every sphere are streams that have their source in his beliefs. That which is true of the natural is doubly true of the spiritual. The man who holds to sound doctrine in spiritual things finds in his life, not only obedience to the psychological law but the power of the Holy Spirit using his life to judge the world and to strengthen and propagate the truth. But more, "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and mine own new name."

Satan's purpose is not to destroy the church organization but to corrupt her doctrine. Satan can make the church his most effective agent if he can but fill her with corrupt doctrine. His plan is to corrupt "here a little and there a little"—"the little things that don't matter." The germ is microscopic but left unchecked it will destroy the giant. The need to guard against and combat false doctrine is imperative. To the elders God has committed the chief responsibility for guarding the doctrine. It is not only a responsibility but a privilege committed to them as stewards of the Most High God. That which is true of doctrine is likewise true of the morals.

Third: Ministration, 1 Pet. 5:1-2, "The elders therefore among you I exhort . . . , tend the flock of God." The church is a unity, a flock, a family, a body of interdependent members. The interests of each should be the concern of all. If there is sickness, or sorrow, or trouble, the church should minister to such as a brother in Christ. Jesus taught the great lesson of Christian brotherhood and ministration. If the church fails in this she is ungrateful and disobedient to the Master's will. That which is the duty of the church as a whole is especially the duty of the elders. It is an official duty for which the elder is directly responsible to God. When the elders fulfill their duty as ministering servants the church will follow their example. Then shall men again say, "Behold, how these Christians love one another."

Fourth: To maintain stated public worship. Public worship is a necessary part of Christian service. No people can maintain a healthy spiritual condition without it. God demands it. It is not necessary to discuss the reasons for this; they are evident to any one who gives the matter any thought.

The Book of Church Order provides that in case there is no pastor the elders shall assemble the people for worship, read the Scriptures, conduct prayer and praise, and if convenient read a sermon or exposition of Scripture from some reputable minister. If elders were faithful in this the churches would not only hold their own but maintain a healthy growth even without a pastor.

Fifth: To order collections for pious purposes. I Cor. 16:2, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Systematic giving is an essential part of worship. It is the counter-part of prayer. It is necessary because it is an expression of our dependence on God; it is an expression of our gratitude to

(Continued on page 8)

When Will the Final Anti-Christ Appear?

By Rev. A. W. Pitzer, D.D.

The rise and growth of Anti-Christianity is in the Bible termed the "Mystery of Iniquity."

The Apostle Paul wrote his second letter to the Thessalonians to counteract the error taught by Hymaneus and Philetus that the day of the Lord was now present, and that the resurrection was past.

He tells them plainly that the day of the Lord had not come, and that Jesus would not return until the "man of sin was revealed."

Then he proceeds to describe this man of sin: he is the son of Perdition, the lawless one; the enemy of Christ, a man to whom Satan gives power and signs and lying wonders, a man in visible Christendom with the wisdom and power and malignity of the Devil; the God of this world. He has not yet appeared, but He will be revealed at the appointed time, when the mystery of iniquity has culminated in this "superman" who claims to be God Himself and demands Divine worship.

The Anti-Christian spirit is a spirit of "lawlessness;" the final Anti-Christ is the "lawless one."

The world has never been willing to obey the law of the one true and living God. At no time, in no part of the earth, has the human race ever submitted to the law of God. In fact, the natural man hates that law.

At the end of this age, this enmity of man culminates in an era of universal lawlessness; and the world is thus prepared for the coming of the lawless Anti-Christ.

This son of Perdition offers himself to the world as God, and claims for himself worship and obedience. Something, we know not what, has hindered the revelation of this lawless one up to this day; but when this hindrance is taken out of the way, then the final Anti-Christ will come.

Today, lawlessness is rampant in all the earth; and in many places in all lands, there is no law of God or of man to arrest the tide of crime that is sweeping over the globe.

Certainly the world is getting ready for the coming of the lawless one, to whom Satan will give power to deceive the nations with "signs and wonders."

It requires no prophet to tell us how easy it will be for this "man of sin" to dominate the whole world; for even now as I write, three men in Paris are almost masters and lords of many of the nations and peoples of the earth. A remarkable fact is stated in the Literary Digest, May 22, 1919:

"An omission in the League of Nations: Nowhere in the proceedings is there any official or public recognition of the existence of a Supreme Being who rules the Destinies of Nations."

The lawless unrest of the whole world is a preparation for the coming of the final Anti-Christ.

It is certain that Jesus Christ will return to this earth in like manner as He went up into Heaven; and it is equally certain that Anti-Christ will precede His return.

The conflict of the ages for the lordship of this world will then be ended, when these two, the Christ of God and the Anti-Christ meet on this earth for the final battle.

Anti-Christ, empowered of the Devil, will lead the godless nations, and the Lord Jesus, in His glorious Parousia, will consume this lawless one; and Satan, the god of this world, will be bound with a great chain and cast into the abyss.

But when will these things be? It is not for us to know the times and seasons; God has His own exact order, and all things will come to pass, according to His will. He has not revealed the time of the advent of this Anti-Christ; and hence all speculation as to the "when" is vain. We do know that the Spirit of Anti-Christ is in all the earth; and the "Mystery of Iniquity" will sooner or later be consummated in a personal head.

'A Teaching Ministry'

By Rev. H. M. Pressly.

I wish to say amen to your article in the Standard of August 6, "A Teaching Ministry."

In the early days of my ministry an old minister, formerly my pastor, said to me: "You will be surprised to find many people so ignorant of the Bible." I have often thought of his words, for, as you say, "It is a rare experience to find either boy or girl without knowledge of the fundamental facts of the Bible" and an equally "rare experience" to find men or women who really know the Word.

An intelligent woman says: "I had been a church member 20 years before I knew the Bible teaching in regard to salvation. When John 5:24 and Eph. 2:8-10 were read, explained and impressed by my pastor recently I saw for the first time we are 'saved by grace.'" Another, aged 40, said: "I have always believed that in the Judgment day, if the records show that we have done more good than evil, we will go into heaven, and if the balance is on the other side we will go to hell." This person had grown up in the church, had committed the Catechism, made a "credible profession," "joined the church," lived a life of anxiety and suspense, lest Satan would get him at last. Why this gross ignorance of God's Truth? Why this darkness and doubt? Some one will say, "Like priest, like people." "If our ministers would first study and know the Truth, then realize that they are commissioned to teach God's Truth, not only read, but as in Nehemiah 8:5: "They read distinctly and gave the sense and caused them to understand the reading," thus help people to know the Word.

My old pastor aforesaid also remarked, "I did not preach the Gospel when I was your pastor. I did not know it. I

preached what I had been taught, i. e., what men have said about the Bible rather than the Word itself."

Many a pastor could make a similar confession honestly. The old minister had passed through the deep waters of affliction and trial, and in God's school had studied the Word, and in his latter days preached the Word with sincerity and power. Infidels and skeptics and false prophets secure disciples among those who "know not the Truth." Any one who will read Tom Paine, Ingersoll or Mrs. Eddy will see that their stronghold is to garble and misquote Scripture and then denounce and demolish their own mis-statements and claim to have overthrown the Bible. But those who know the Truth are not misled by them. Their converts are from the ranks of ignorance. We rejoice to know that there is a greater interest in Bible study than ever before. Summer schools, conferences, institutes, as well as colleges and seminaries are giving the English Bible a place in their programs and in some places the Sunday schools include the whole church membership as well as their children. This is as it should be and more and more we believe our preachers are falling in line with the old-time definition of preaching, viz., "Reading, expounding and applying the Word of God."

"Suffering and success are intimately related. If we succeed without suffering it is because some one suffered before. If we suffer and do not succeed, it is that some one later on may succeed."—Dr. Edward Judson.

If you would advance in true holiness, you must aim steadily at perfection in little things.—Abbe Guilloire.

An Interesting Old Church

By Rev. J. W. Goodman.

DURING a brief visit recently to his old home, the writer had the privilege of preparing some notes for this article while seated in the old arm chair and at the desk of Rev. Samuel E. McCorkle, D.D., the first regular pastor of Thyatira Church. The old desk and arm chair are now in the home of Mr. J. S. McCorkle, a great-great-grandson of Dr. McCorkle and one of the present session in the old church. The original bill for the desk (and bookcase which has been detached) along with a great many other papers, all in a fairly good state of preservation, were shown to the writer, also the secret drawer in back of desk, which none but the initiated could possibly find. The account which was made out by one James Gheen charged Dr. McCorkle for the desk and bookcase 15 pounds, 12 shillings and 6 pence and credited him with cash 3 pounds, hinges 4 shillings, plank 10 shillings, an old account one shilling, this bill to be his receipt when balance was paid. The bill bore date November 3, 1794.

But the writer is not getting where he started to, and that was to write of the number of ministers this old church has furnished to the church at large. From Foote's sketches we find that about 1785 Dr. McCorkle established a classical school at his house which was near the meeting house, about nine miles from Salisbury. The first class ever graduated from the State University consisted of seven members and six of these had been pupils of Dr. McCorkle. Forty-five of his pupils became ministers of the gospel in addition to many others who filled useful positions in every walk of life from the Governor of the State on down. Two of his own sons entered the ministry. No doubt the reason for so large a number of his students entering the ministry is to be found in the unique plan by which he instructed and governed his people, young and old, in Bible knowledge. This plan is fully set forth in Foote's sketches and could be very profitably imitated today. But what impresses the writer most is that although perhaps very few in that congregation know of the efforts of Dr. McCorkle to train a generation to know the scriptures the influence of that early training is still perceptible in that church. They still study the scriptures in that old church, and they go to Sunday school prepared to discuss with the teacher the lesson, and they have not failed either to teach the lesson to their children. There are very few churches anywhere better governed in the Bible and Rev. E. D. Brown, the pastor, will bear testimony to the fact that he has to be very careful about his theology and church government and sacraments and so on, if for no other reason, lest he be brought to task by some of his flock.

This desire of the people to have their children properly trained intellectually as well as religiously led them to cooperate most heartily with their pastor, Rev. J. Alston Ramsay, at a later day, when he endeavored along about 1884 to re-establish a classical school for Thyatira. The people under his wise leadership erected a building and employed Mr. Jno. F. Correll, a young man from Prospect church, to conduct the school, which he did successfully for several years. Mr. Correll is now dead but his name ought to be commemorated in some adequate way and if possible or practicable, it ought to be in a repairing and remodeling of the old building now badly in need of repairs and a revival of the school, as the indications are that there are numbers still there who would gladly avail themselves of the privileges enjoyed by their parents, and as my article is already getting too long, let me write briefly in conclusion of the large numbers of young men and women who are now serving the church at large and who are glad to acknowledge their debt of gratitude to the old church, and most of them to the school, now gone down, for what both meant to them. I doubt if there are many churches in the Southern Assembly that are wielding a larger influence for good than is good old Thyatira. Among her living ministers are Rev. Walter Lee Lingle, D.D., of Richmond, Va., one of the leading ministers in the whole church, and his brother, Rev. T. W. Lingle, Ph.D., of Davidson College, and another

brother, Rev. Will Lingle, who has long been a missionary of the Northern Presbyterian Church in China, and a niece (Miss Myrtle McCubbins before marriage), also a missionary in China; Rev. J. W. Goodman, pastor of Antioch Presbyterian Church, near Red Springs, N. C.; Rev. J. G. Varner, of Denton, Texas; J. F. Menius, of Crestmont, N. C.; Rev. D. T. Caldwell (an adopted son), pastor of Immanuel Church, Wilmington, and Rev. Frank Baker, who goes soon as a missionary to Brazil. Two others, Ernest Clay and John Caldwell, are in preparation for the ministry. In addition to Miss McCubbins, mentioned above, the church is represented by Miss Ella Graham, who is one of our most effective missionaries among the women of Korea, and Miss Bessie Corriher, a successful missionary nurse in a hospital in China. If space would allow, several impressions could be recorded, but one at least must be noted, and that is that these old country churches are very strategic centers and should be cared for as such, for from these centers, if properly looked after, will go forth still ever widening streams of usefulness. Rev. E. D. Brown, a country raised boy, is the beloved pastor of this church and he, together with his good wife, are wielding an influence for good that will be felt far and near, as still others shall go forth to proclaim the mighty gospel, the only remedy for this world of unrest, sin and sorrow.

Red Springs, N. C.

Home Missions in Florida Presbytery.

By Rev. W. E. McIlwaine, D.D.

This Presbytery covers the whole of West Florida and embraces seventeen counties of the State. To evangelize this large territory there are only fifteen ministers, not one man to each county. Much of this territory is so thinly settled and so inaccessible that the Presbytery does not know its real condition, but with the generous help of the General Assembly's Committee of Home Missions we are doing some aggressive work. Last week the Presbytery met at Gretna and received Licentiate D. A. Miller from Bethel Presbytery, ordained and installed him pastor over an important group of churches with a salary of \$1,200 and manse. Rev. D. A. Miller is a graduate of Erskine College and a recent graduate of Columbia Seminary.

At this same meeting of Presbytery we received as a candidate for the ministry Mr. J. S. Robinson, who is in our employ as Sabbath school field worker. Mr. Robinson will for the present study privately while exploring our large territory and organizing Sabbath schools. Both these men are gifts to us from York County, S. C., for so long a great stronghold of Presbyterianism.

Our most promising mission field is composed of three towns on St. Andrew's Bay, St. Andrews, Panama City and Millville. These towns are not more than three or four miles apart and have a combined population of 6,000 or 8,000. There is no church in Millville, where there are large lumber mills and a ship-building plant with several thousand operatives. The churches at St. Andrew's and Panama City have less than forty members each and last year the former paid \$121 on pastor's salary and the latter \$185. But after a canvas by our evangelist, Rev. F. D. Hunt, St. Andrew's subscribed \$350 and Panama City \$800, a gain of more than \$800 in pastoral support. Rev. J. P. Word, of Texas, has just taken charge of these two churches and has received a most hearty welcome. These churches own their houses of worship and are entirely free from debt.

In my work, as chairman of the Committee of Home Missions, I greatly miss the grand old country churches of Mecklenburg county which greet you every five miles in any way you travel. We have in West Florida one noted old country church formed originally by a Scotch colony from North Carolina. Of this historic church I will write later on.

Come On! For New Victories From Old Ideals

Message of the President of the United Society of Christian Endeavor, Rev. Francis E. Clark, D. D., LL. D., at the International Christian Endeavor Conference, Buffalo, N. Y., August 5, 1919.

IT is four years since Christian Endeavor last met in international conference and convention. We face a different world from the world of 1915. Scores of emperors, czars, kings, and princes have been deposed within the last eight and forty months. Autocracy has received a death-blow. A dozen new nations are knocking at the doors of civilization. The maps of Europe and Africa have been redrawn. The old geographies are as out of date as a last year's bird's nest or a nineteenth-century almanac.

America has taken more advance steps than in a hundred years before the war. The shining seas on either side of her are no longer barriers but highways. The isolation of the golden days is forever ended. The air has become as familiar to us as to the birds. Birds of prey were those born of the war; doves of peace, carrier-pigeons of good will, are ready for the better days to come. Prohibition has virtually become nation-wide. The Endeavor slogan of 1911 has been realized. Woman-suffrage is no longer an iridescent dream. Woman has come into her own. Man has found his political as well as his social helpmeet. A League of Nations offers hope to a warcursed world.

Truly a momentous quartette of years have been these last four!

The church of God has not stood still. Mightier programmes for the new era have been planned than any Christian dared propose four years ago. Dollars are asked today instead of pennies and dimes. Millions are demanded where thousands were once timidly pleaded for. The world calamity has opened the world's heart and pocketbook. Exclusive sectarianism is staggering to its fall. A league of churches as well as a league of nations is a future outcome of the war. The Federal Council and the Interchurch World Movement are as inevitable as was an international army. A united church under the one Captain of our salvation has been proved essential to victory. The vast denominational plans and "drives" summon the different divisions of the one army to go "over the top."

What about Christian Endeavor? Hundreds of thousands of our members in all lands heeded their country's call. Thousands of them lie unforgotten in foreign graves. Our societies and unions were for a time stripped of their leaders.

But Christian Endeavor was not vanquished. It is stronger than it was four years ago. New plans, with God's blessing, have resulted in new victories. New leaders have come to the front. Our veterans, the Alumni, are no longer on the shelf of retirement. They will henceforth occupy the front seats of honor. They will give us not only counsel and moral support, but the sinews of war as well, for new Christian Endeavor victories.

What is true of American Endeavorers is true of most other countries. Great Britain has made notable advance in Christian Endeavor ideals and outreach. Continental Endeavorers have not been overwhelmed by war's horror. Australia and New Zealand Endeavorers, amid the greatest difficulties, have held their own. South America and Mexico have distinctly gone forward. China, Japan, and India have kept up their winning pace. Together they number their Societies by thousands. Their members in these three non-Christian lands approach the 100,000 mark.

Here is a phenomenon to account for. The world has marvellously changed within four years past. Its politics, its statecraft, its governments, its methods of offence and defence, its ideals, are not what they were, thank God! some of them are different!

But the church of God and its young auxiliary army have not changed their principals or purpose.

"Oh, where are kings and empires now,
Of old that went and came?"

But, Lord, Thy church is praying yet,
A thousand years the same.

"For not like kingdoms of this world,
Thy holy church, O God,
Though earthquake shocks are threatening her,
And tempests are abroad;

"Unshaken as eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
A house not made with hands."

What is the reason for this stability amidst the awful havoc of these four years? It is this: The foundation principals of the church were laid by and in Him who is "the same yesterday and today and forever." Nations may welter in blood; politicians may scheme and fume and fail; the inventions of yesterday may be thrown on the scrap-heap today. Nevertheless, the foundation of God standeth sure. Our Lord's summary of the Ten Commandments—love to God and our fellow men—changes not.

To train young people to keep this commandment is the task of Christian Endeavor. Our pledge is this commandment in action, "I will strive to do whatever He would like to have me do."

Think for a moment what are the world's great present problems, problems born of the war. Are they not these?

1. To find efficient, unselfish leaders for the world's business and statecraft.
2. To find work for the unemployed.
3. To unite the nations in lasting fellowship and peace.

Our tasks, too, are to raise and train competent leaders, to find and assign to every one tasks worthy of a Christian, to unite all in a fellowship of service; these are the great tasks of the church, and the tasks which Christian Endeavor is especially called to assume in these years of readjustment. Consider them one by one.

First, *our task is to raise up and train new leaders for the church of God.* To this duty Christian Endeavor has addressed itself for eight and thirty years; to it we will devote ourselves more earnestly in the years to come. "Show us your man," said Phillips Brooks in his great sermon in Westminster Abbey. "Show us your men, strong men, and women too, leaders of men and women," cries the church today.

Christian Endeavor is not ashamed of her product. It has been and is a school for leaders. We will, with God's help, increase the output. Let us face the facts. Thousands of churches are dying for lack of leadership. Their membership is depleted to the lowest point. Not one new member is added in half a decade. The old gibe has some truth in it: "At Pentecost one sermon converted three thousand. Now it takes three thousand sermons to convert one." "Thou hast a name to live (a name written in the denominational year-book), but art dead," is the verdict of the Spirit on other churches than Sardis. "Oh, for lay leaders, loyal and courageous," is the unspoken cry of such churches.

But, brethren of the ministry and laity, this call is not met by any patent or any wholesale method. We may call out, as many do, for leaders; but echo answers, "Where?" How is this call to be answered? Not by giving easy tasks, or no task at all, to our members. It is not answered by simply opening the door of our young people's society so wide that worldliness, indifference, and carelessness can enter the active membership. The door to leadership is not unlocked by the key of a dance-hall, a theatre, or even by a doughnut and a cup of coffee. The key to leadership is called "obligation, voluntarily assumed," in other words, a pledge to do "whatever He would like to have me do." He who adopts this covenant honestly, and lives up to it, and is endowed with ordinary tact and common sense, always becomes a leader.

(Continued on page 9)

Hampden-Sidney College and the Synod of Virginia

By Rev. Henry H. Sweets, D.D.

ONE of the most interesting events in the educational field of our Church occurred at the meeting of the board of trustees of Hampden-Sidney College in June, 1918, when a recommendation looking to closer relations between this old college and the Synod of Virginia was adopted. The Synod, at its meeting in Harrisonburg, December 3-6, 1918, by a unanimous and enthusiastic vote, accepted the proposal made that the college be transferred to a board of trustees directly elected by the Synod of Virginia. The necessary changes in the charter were authorized by the State Corporation Commission, February 14, 1919.

While some colleges are endeavoring to become more independent of the churches that gave them birth, and others are somewhat apologetic concerning their ecclesiastical relationships, it is a matter of great rejoicing to every Presbyterian in the South that Hampden-Sidney, the oldest of our church colleges, has taken this step.

The more one studies the educational situation the more he is firmly convinced that the church is the only body that can safely guarantee the Christian character of any school or college. In this connection it is interesting to note the movements that are on foot in all of the evangelical churches to tie up their institutions more closely to the church and to more fully equip and endow them.

Another forward step was taken by Hampden-Sidney when on December 19, 1918, Joseph D. Eggleston, LL.D., president of the Virginia Polytechnic Institute, was unanimously elected to the presidency of the college. On the third of January, 1919, Dr. Eggleston gave out a statement signifying his acceptance in these words: "I have been drafted into the service of Hampden-Sidney College by its board of trustees, and will not plead exemption."

Dr. Eggleston is a native of Prince Edward county, his early home being almost under the shadow of the college itself. His father, Dr. Joseph D. Eggleston, a beloved Christian physician, was known throughout that entire region.

The new president graduated from Hampden-Sidney in 1866 with the A. B. degree. He began his career as a school teacher. He was soon made superintendent of schools for Prince Edward county, where his ability as an organizer and progressive leader was soon demonstrated. He was later in educational work in Missouri and then at Asheville, N. C. In 1905 he was made superintendent of public instruction for the State of Virginia and for seven years thereafter the history of the public school system in Virginia with its remarkable development is the history of Dr. Eggleston's career. In 1913 he was elected president of the Virginia Polytechnic Institute, at Blacksburg. A hard task awaited him there but with a firm hand and with his characteristic energy and enthusiasm he set eagerly to work. In no respects did he disappoint the expectations of his friends and the hopes of the public at large. The six years of the V. P. I., under the leadership of President Eggleston, have been years of quiet progress and substantial growth.

Dr. Eggleston has been known in the Presbyterian church recently for the remarkable addresses he has made on Christian Stewardship. No messages in any of the conferences and conventions have left a more profound impression, or have awakened more men to assume the right attitude toward money.

Hampden-Sidney College has had a long and useful career, having been established in 1776. Under the leadership of such a man as President Eggleston we believe its best days are ahead.

Texas-Mexican Mission Notes.

By R. D. Campbell.

The last quarterly reports from the various workers of the Texas-Mexican Presbytery show the following points of interest: Number of sermons preached, 233; number of visits to outside places, 160; number of pastoral visits, 519; members received on examination, 48; received by letter, 22; infants baptized, 24; total contributions (incomplete), \$91.

A carefully planned evangelistic campaign for all the fields to extend over several months was partially carried out during the first quarter. The numerical results were encouraging, but the general spirit of revival was best of all.

The annual Mexican camp meeting at San Marcos is always looked forward to by the workers as a period of fellowship, instruction and refreshment for their part, as well as of intense evangelistic effort and ingathering of members. The meeting held this year from August 2 to 10 was no exception. All the ministers of the Presbytery, with one exception, were present; also our licentiate, who is in charge of the Sunday School Extension Work and one of the candidates for the ministry.

We had the pleasure of receiving Rev. I. P. Balderas into the Presbytery and assigning him a field which means an extension of our work.

The expenses of the meeting were unusually great, being \$250. Up to the last Sunday there was still a deficit of \$58.18 which was causing considerable concern. So at the Sunday school hour the superintendent proposed that \$40 of the amount be raised, nothing approaching this amount ever having been thought of for the Sunday school. The collection, however, amounted to \$62.67. The pastor then announced that as everything was paid, there would be no more collections. But while he was detained from the afternoon service, by a prearranged plan, it was proposed that his people show their appreciation of his services by making

up a little purse to help with his vacation expenses. Much to the surprise of the most optimistic, \$34.14 was contributed, and this with the greatest promptness and cheerfulness.

By September 1 one of our licensed preachers who has been in Mexico for nearly two years is to locate in Bay City from where he is to extend the field to a number of new points. His employment has been made possible by a liberal appropriation from Brazos Presbytery, within whose bounds he will work.

Two of the Mexican brethren, Messrs. Acevedo and Trevino, have just made their first visit to the Kerrville encampment. They made a good impression both in their social conversation and through their public talks on Mexican evangelization.

The Eldership and the Present Crisis.

(Continued from Page 4)

God for His blessings; it signifies our surrender to God; it is returning to God the interest on the principle He has loaned to us; it is the means by which God has seen fit to support and extend His work in the world. If there is no giving there will be no receiving. In proportion as a people empty themselves in God's service will God fill them with His blessings. As God's official ministers it is the duty of the elders to encourage the spirit of giving liberally and regularly among the people.

God grant that our elders may see the glorious opportunities and grave dangers that lie ahead of us and rise to the full measure of the high office to which God has called them. Then shall return the glad day that the early church saw when it was filled with the spirit and power of God; when there was the strongest brotherly love and unity and thousands were being saved daily. "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."

Come On! For New Victories From Old Ideals.

(Continued from page 7)

I could call a long roll of the most eminent lay leaders of the day, and a list of thousands of ministers and missionaries, who will tell you that their first essay in Christian leadership was when they signed the Endeavor pledge. O pastors, show your young people how simple, yet how vital, how reasonable and how necessary, is such a pledge of loyalty and service. Keep them up to it, and you will have no lack of successors in the pulpit and of active supporters in the pews.

Secondly, *unemployment* is the curse of the church today, as it is of the industrial world. "Give us a job!" is the cry of idle millions. "Give us a task" is the unuttered, perhaps unconscious, demand of more millions in our churches. These millions are to be trained for service only by serving, for leadership only by leading. We hear many glittering generalities in these days about the eagerness of young people in the churches for a big job. "Give them a man's job, and men will be found to do it," it is often said.

But these same people who so insistently utter this cry never point out the man's job, but sometimes content themselves by declaring that Christian Endeavor does not offer one to its members. I beg leave to differ. Christian Endeavor is and always has been an employment bureau for the church as well as a school for leaders. The big job always begins with the little job, faithfully, cheerfully, loyally, persistently performed.

Some people do not know a man's job when they see it. The young person who stands up for Jesus in the prayer meeting is doing a man's job. It is of the very same nature as that of the boys who stood up for their country and her flag at Chateau-Thierry and Soissons, and at first it takes no less courage. To serve faithfully on the lookout committee or any other; to win a companion to Christ; to show him how to serve; to help a little Junior through the wicket gate; to guard a high-school boy through the perils of adolescence—all these are men's jobs or women's jobs, for these two are but one. God hath joined them together in our society; let no man put them asunder by substituting classes of one sex for a united young people's society.

We rightly resent the implication that Christian Endeavor offers no worthy Christian tasks to young people. Yea, like Esaias the prophet, we would "be very bold and say" that it offers them the noblest, highest, hardest tasks.

To summarize—in the following ways our societies meet the peculiar demand of the church in the new era for leadership, for employment, and also for fellowship.

Our pledge summons young people to Christian leadership.

Our prayer meetings and our many committees train them for leadership by giving to every one his man's or woman's job.

And, thirdly, our union work—local, county-wide, State-wide, nation-wide, world-wide—gives the largest field and most abundant scope for fellowship, while maintaining our supreme loyalty to our own churches. "For Christ and comradeship over land and sea" was the noble motto of a British convention. It is one of Christian Endeavor's perpetual slogans.

That is what our societies are doing with ever greater success. They have already united young people of a hundred denominations in every land beneath the sun. The tie that binds is called a Christian Endeavor union, local, State, national, international. "Christ and comradeship" is the inner meaning of every Endeavor union from the Golden Gate to the Golden Horn and from the Golden Horn around to the Golden Gate again.

A conservative estimate of the union meeting tells us that many millions of young people during the past four years, while the nations have been rent apart and the earth has been dyed red in fratricidal blood, have tasted the joys,

the inspiration, and the uplift of Christian fellowship. These millions of voices have joined in the triumphant marching-song of Christian unity,

"Like a mighty army
Moves the church of God.

We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

If then Leadership, Employment for all, and Fellowship among all, are the great ends to which we should address ourselves, what should be our goals and the road to them during the next two years? We have fought many bloodless campaigns in the past, campaigns inaugurated at such conventions as this; campaigns for increase, for efficiency, for millions. We thank God for them. All have succeeded. All the experiences of the past give us courage for the future, as we seek in the name of the Master and for His sake for more societies, better societies.

We will challenge one another in this convention for these results, and thus provoke to love and good works. Two years from now we will celebrate the fortieth anniversary of Christian Endeavor. Thus far the Lord has led us on. That we may have during these two years simple, definite goals, by attaining which we may show our gratitude for the two-score years of divine favor, I suggest for your consideration these five:

1. *A fifty-per-cent net gain in the membership of every society within two years.*
2. *A Christian Endeavor Society in every available church in every State, or, if not, we will know the reason why. . .*
3. *A definite goal in every State for denominational missionary gifts, especially in connection with the proposed denominational "drives" and inter-church movement.*
4. *A field-secretary for at least part time in every State and Province.*
5. *A Sustaining Alumni Association in every union.*

Vigorous efforts to attain these goals will develop the leaders, will furnish the tasks, will promote the loyalty and the larger fellowship for which I plead.

To establish more firmly these essential, fundamental principles, I suggest that in every society and union we each year have one or more meetings or convention sessions devoted to the explanation, enforcement, and illustration of our pledge and our plans for religious activity and personal training for service and leadership.

A well-known missionary leader closed a ringing challenge to evangelize the world with two words, "Come on!" I too will adopt them. Come on for a great campaign of loyalty, loyalty to our churches and to these principles of Christian Endeavor; obligation, which is the heart of the pledge; unabashed, outspoken devotion, which is the heart of the prayer meeting; systematic service, which is the heart of our committees; united service, which is the heart of our unions.

For pledged service, come on; for outspoken service, come on; for systematic service, come on; for united service, come on. Thus will leaders be raised up, great tasks be found and undertaken, our Lord's last prayer fulfilled. Then come on.

For our motto and our slogan can we have a better than the familiar words of our pledge, "Whatever He would like to have me do?" "Whatever," a tremendous word! "Whatever," in speaking, doing, being, living, giving. "Whatever," O Endeavorers; realize its breadth and length and depth and height. "Whatever," in church, in Sunday school, and in Christian Endeavor. "Whatever," in home, in community, in country. "Whatever," in business and politics.

Trusting in the Lord Jesus Christ for strength, I will strive to do whatever He would like to have me do. This is our great, our blessed, our joyous task. I summon you to undertake it. Come on!

News of the Week

Senator Lodge, of the Foreign Relations Committee of the Senate, offered an amendment to the peace treaty whereby the German rights in Shantung Province of China would go to China instead of Japan: The Democrats voted against it, but did not debate it, preferring to fight the amendment in open Senate.

In the mayoralty contest in Charleston, S. C., John R. Grace was given the seat over Tristram T. Hyde by a majority of 14 votes.

In the American attempt to rescue the two aviators, held for ransom by Mexican bandits, Beneleim, the leader, was killed by a shot from an American airplane. The United States troops have since been withdrawn from Mexico.

In the first outdoor international small bore rifle match ever held, the representatives of United States defeated those from England.

Secretary of War Baker upholds the present system of courts martial except in minor details.

Representative Byrnes, of South Carolina, urges stricter laws regulating the admission of printed matter to the mails. He declares that certain papers are encouraging an outbreak against the whites of the South.

In a riot resulting from the street car strike in Charlotte, N. C., three men were killed and six wounded last Monday, August 25. Troops from Statesville, Lincolnton, Winston-Salem and Hickory were sent for and helped to preserve order the next day. The police fired upon the mob.

The President of the Northern Pacific, testifying before the House Committee, declared that a 25 per cent increase in rates must follow the Government's release of the railroads.

The President has issued two statements on the wage increase question, one to the public and one to the railroad men. A postponement of settlement of wage demands has been postponed till normal economic conditions are restored.

The shortage of car and labor threatens to hinder coal production and thus cause another coal famine.

The Senate by an amendment to the Peace Treaty has ruled out provisions for American representation on a score of international commissions to carry out details of the peace settlement.

The President is expected soon to start his speaking tour of the West in the interests of the League of Nations.

The War Department is about to start a system through which household commodities and clothing will be available to consumers in fourteen zone supply centers.

According to a minority report of the Committee on Military law of the American Bar Association, the execution by the Germans of the English nurse, Edith Cavell, was in accordance with the laws of "civilized warfare."

According to provisions of the bill introduced by Chairman Kahn, of the Military Affairs Committee, the sum of \$45,000 will be expended at Camp Bragg.

Senator Walsh, the Democratic colleague of Senator Lodge, spoke in Laurinburg to thousands. He declared for the Peace Treaty.

Attorney General Palmer predicts that the enactment of the amendment to the food control law will halt profiteering, and that high prices will soon begin to tumble.

Director General Hines has notified the railroad strikers in California, Arizona and Nevada that the railroad admin-

(Continued on page 11)

Home Circle

WHY MARY LOVES TO SEW.

Mrs. D. was always lamenting that her two daughters hated to sew, and she was always holding up to them the fact that a small neighbor near their age did most beautiful work. Mary T. had taken the prize at the county fair for her doll's dress, and also for a quilt made entirely by herself before she was ten years old. Mrs. D. belonged to the same club that Mary's mother belonged to, and when the mothers of the neighborhood met once in four weeks in social and literary session, they always took their needle work with them. As soon as the district school was dismissed the children stopped for their mothers and shared in the light refreshments served by the hostess, so that poor Mrs. D. was always wishing she could show the fine work done by her little girls at the club along with that of the other little girls whose proud mothers were members of the little organization, and who delighted to have their daughters' work praised.

"I can't understand it at all," lamented Mrs. D. to her sister who was a club guest one spring afternoon. "I make Ruth and Elsie sew every day at their quilt blocks, and they never will learn to like it. Did you see the beautiful work Mary T.'s mother showed this afternoon. I more than half believe she does most of it herself in order to boast, yet I've seen Mary do beautiful work right in the club in vacation time. She loves to sew, while my girls despise the very sight of a needle."

Whereupon the sister replied that if it would not offend Mrs. D. she could explain why Mary liked to sew. She was bidden to go ahead, regardless of feelings, and in less than two minutes the mystery was cleared up. "Mrs. T. started Mary on pretty things, and keeps her on them," said the sister. "Did you notice that dear little work bag she had this afternoon with her wee thimble and scissors and thread in it? That bag was made from the ends of a four-in-hand necktie that had seen its best days, yet it was a beautiful little receptacle for the tiny, dainty piece of work the child was making. All the things that Mrs. D. showed were bright, attractive and dainty, yet useful, and it is no wonder she was proud of them."

"I never thought of that," said Mrs. D. slowly. "I wonder if we couldn't do something like that for Ruth and Elsie."

Nothing was said to the little girls on the subject, but the mother shed tears as she looked over the sewing outfit and materials with which she had expected her little girls to turn out good work and learn to like sewing. Each one had a shoe box with bunches of drab and brown quilt blocks stuffed into them, no scissors, as they had to run to their mother whenever they wanted to borrow hers, big coarse needles and No. 12 thread, and thimbles so big that they had to wrap a bit of rag around the small finger before they could keep them on at all. Yet that mother had been scolding and coaxing and lamenting because they did not learn to sew and love the work.

But at the next meeting when the little girls came in from school Mrs. D. held up two gay little bags to her girls, and called them to come and begin sewing with her. The children were bright enough not to comment publicly about the gifts, but as they hunted about in the depths of the bright little bags and found tiny scissors, thimbles and needle books, they could hardly keep still. Then each took out a bit of gay silk patch work and went awkwardly to the task, but there was interest and something better than interest in their faces, as they strove to put in tiny even stitches.

"I know now why Mary loves to sew," said Mrs. D., bending to hide her tears, "and I feel quite sure that my little girls will be capable of taking prizes at the county fair with their work very soon. How short-sighted I was, but how glad I am that sister set me right."—Hilda Richmond.

Christian Endeavor

By Rev. S. H. Hay.

M., Sept. 8—The Great Condition: John 15:10-17.
 T., Sept. 9—How Enoch Walked: Heb. 11:5-6.
 W., Sept. 10—Walk in the Light: 1 John 1:1-10.
 T., Sept. 11—Secret Companionship: Rev. 3:20-22.
 F., Sept. 12—Seeking Him Unitedly: Matt. 18:19-20.
 S., Sept. 13—Jesus in the Midst: John 20:19-29.

* * *

Topic for Sunday, Sept. 14—The Great Companion:
 How to Live With Him.—Luke 24:13-32.

* * *

If we want Christ, the great Companion, to live with us, we must be concerned about His Kingdom. His Kingdom of love and relief for man is what He lives for and what He died for. No one who is forgetful of this Kingdom can ever be congenial company for Him. The disciples on the way to Emmaus were thinking, talking, and grieving about the Kingdom when He appeared and companied with them. Perhaps He would not have joined them if they had not been. He is always ready for fellowship with those that have a loving concern for His Kingdom.

* * *

To have the fellowship of the great Companion, we must keep His commandments. There is no way around this. Jesus in His companionship is never on equality with us. We are little children, and He is our great Saviour and Lord. He has commandments for us which are right and necessary to our welfare. When we break them we instantly disrupt the bond of fellowship. He loves us still, but there can be no further companionship until we leave the evil and begin again to do the right thing. John says, If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.

* * *

To enjoy the company of Jesus we must keep His special religious ordinances. In our Bible lesson the disciples did not recognize Jesus as He walked along with them; but when He began to break bread and bless it the scene of the communion supper was brought to their memory, and at once they knew Him. The very suggestion of the ordinance of the Lord's supper aided them to realize His presence. So for us also such ordinances as the Lord's supper, family prayer, personal prayer, and other devotions are, if we do not neglect them, aids to fellowship with the invisible Jesus.

* * *

To company with Jesus we must walk in the light. If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth. God is light, yes, Jesus is light, and there is no darkness in Him at all. The instant we enter the darkness of sin Jesus turns back and walks no more with us until we are ready to come again into the light. Many sacrifice the sweet fellowship of Jesus by insisting on retaining the things of darkness in their lives.

* * *

Faith is the great fundamental requisite for fellowship with Jesus. The Epistle to the Hebrews tells us that Enoch's faith enabled him to walk with God. And our faith enables us to walk with Jesus. The disciples on the road to Emmaus that day had Jesus with them, but through lack of faith they did not know Him. Often we also have Jesus with us but see Him not, because our faith is poor. Let us pray always for more faith.

* * *

Name some of the benefits that follow for us from walking with Jesus.

Suppose we feel no need of the companionship of Jesus—what does that prove about ourselves?

Name some experiences of life in which we specially need the companionship of Jesus.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING SEPT. 7, 1919:
 "THE WORLD WIDE MACEDONIAN CALL."—
 Acts 16:9-15.

If Paul had been a different kind of man perhaps he would not have seen this "Man of Macedonia." Certainly if he had been of a different stamp the Macedonian cry for help would not have eventuated as it really did. That there is a world-wide Macedonian call is incontrovertible; but how shamefully few hear the call? In the New York Times this headline: "Men shun work, and women smoke, and all are on a spending debauch." In the United States Senate are men who in their desire to destroy President Wilson and to advance their own presidential ambitions, are deliberately sacrificing the hopeful labors of the first statesmen of the world to erect a banner to war and a safeguard of universal peace.

Men and women in the less conspicuous walks of life are thinking only of pleasure and fashion and money. Selfishness reigns. Disorder is almost universal. Where are those who should hear the universal Macedonian call? Is Isaiah's remnant still the hope of the world?

There is a remnant who hears and is obedient to the vision. And such a vision! The Macedonian today hails from Armenia, from the Balkan States, from China, from India—he is an universal man. The church that is like Paul true to her Lord—that church is the hope of the world. It is Jesus that needs to be obeyed, to be understood and obeyed in the capitals of the world. Statesmen should sit at his feet and learn of him. It is Jesus that the trades unions should know and they should be obedient to his teachings and spirit. It is Jesus that the church should understand, with whose aims and love she should sympathize;

(Continued on page 12)

News of the Week.

(Continued from 10)

istration will undertake to restore full railroad service on August 30, and that all striking employes who do not return to work will find their places filled, and that any interference will be dealt with as an offence against the United States Government.

The American Cotton Association places the cotton crop as estimated for August at 58.2 per cent.

The steel workers have laid down the ultimatum that unless Mr. Gary, of the United States Steel Corporation, granted them an interview, they would strike.

The Executive Council of the Railway Shop Crafts have intimated that unless the Government succeeds in cutting down the cost of living in 90 days, there will be a strike of their craftsmen.

Senator Knox in his last speech demands the rejection of the Peace Treaty. He fears foreign entanglements.

President Wilson in his proposed speaking tour will be followed by Republican speakers.

Bryan is opposed to private ownership of railroads. He has a plan for State Federal rail control.

Senator Fletcher, of Florida, was injured by a street car in Washington, but is reported better.

The steel men have asked President Wilson to intervene in their dispute with the steel corporation as to wages.

The nomination of A. Mitchell Palmer as attorney general of United States has been confirmed.

Sunday School

By Rev. H. G. Hill, D.D.

THE KINGDOM OF GOD.

Golden Text—Matt. 6-33, "Seek ye first the Kingdom of God and His Righteousness."

Matt. 13:31-33; 44-50.

Sept. 7, 1919.

God may be said to have three Kingdoms, and a person may be in one and not in another. He has the Kingdom of Nature, embracing the universe and all beings and objects that He has made. All are in this Kingdom, and can not get out of it, yet some are hostile and rebels. But still Jehovah rules in heaven, earth and hell. The Lord has a Kingdom of Grace, including all unfallen beings and all regenerated human beings, and all sincere believers in Jesus Christ who are seeking holiness, but are conscious of defects. He also has a Kingdom of Glory, where dwells Jesus Christ and holy angels and the redeemed saints of humanity, who have been made perfect and have departed from earth. The Kingdom which we are urged to enter is that of Grace by accepting Gospel offers and obligations and Jesus as our Saviour. The visible church on earth, embracing all who profess to submit to Christ's authority, is usually regarded as His earthly Kingdom. But all nominal Christian nations are not real disciples of Jesus, nor are all who have professed Christianity and are within the pale of the church truly obedient to Christ's commands. In the lesson studied we have in parables different phases of the visible church of Christ's Kingdom on earth presented.

I. *The Growth of the Kingdom.*

The parable of the mustard seed describes this. It is the least of all seeds but grows to be a large tree in which the birds of the air lodge. Christ's Earthly Kingdom was very small in the beginning. It had 120 members in Jerusalem before Pentecost and scarcely more than 500 in all Palestine at the time of Christ's resurrection. During the first century after Christ's ascension to heaven, by the labors of the apostles and their helpers with the power of the Holy Ghost, it spread into every province of the Roman Empire and numbered thousands among Jews and Gentiles. The parable affirms that when "the mustard seed grew to be a great tree the birds of the air came and lodged in the branches thereof." Regarding the "birds of the air" as picturing elevated nationalities, or most useful institutions, this was strikingly true. When Christianity became strong, the most enlightened nations of the Roman realm united with it and the best institutions known to mankind still find protection under its shadows.

II. *The Corruption of the Kingdom.*

This is indicated by the parable of "The leaven hidden in three measures of meal." This is done by a woman, and a woman is employed in other Scriptures as in the parable of "the lost coin" and in the book of Revelations to represent the Church. Only three grand divisions of the world were known to the ancients and these may be pictured by the three measures of meal. To every one of these divisions was Christianity carried, and in all of them was moral corruption developed. Leaven in the Scriptures is always a symbol of decay and corruption. The bread offered to God was unleavened bread. Our Saviour warns His disciples "to beware of the leaven of the Pharisees," by which He meant their false doctrines and practices. The apostle urges believers "To keep the feast not with the leaven of malice or wickedness, but with the unleavened bread of sincerity and truth." Leaven acts slowly and quietly in imparting its properties to the meal in contact with it, and so does false doctrine and evil practices when introduced by Church rulers into the Church. During the apostolic age and afterwards till the time of Constantine about 325 A. D. the ungodly world antagonized and persecuted the Church. After that time the world entered into alliance with it, officers

were put into authority in the Church that had no piety and these employed false teachings and usages that caused moral corruption. The Church in pious knowledge and spiritual power decayed. In the middle or dark ages the Bible was almost an unknown book even to the priesthood and true Christianity had little influence with the masses. To such an extent did corruption extend that in the sixteenth century the magnates of the hierarchy actually issued licenses to commit sin for money. This precipitated the reformation of that century under Martin Luther and others.

III. *The Preciousness of the Kingdom.*

This is presented by the parables of "The Hid Treasure" and "The Pearl of Price." In oriental lands treasure was often buried in a field for security. Gold, silver or jewels might be thus buried. One finding it without seeking would deem himself fortunate and joyfully sell all that he had and buy that field. The Kingdom of God including Gospel blessings is often hid treasure to many and undiscerned by them. But if one without thoughtful efforts of his own is brought to see and realize their value he will gladly part with everything needful for their possession. The pearl merchant was seeking after a gem of supreme excellence. When he had found one of surpassing value he sells all that he had and bought it. The Kingdom of Christ with its precious benefits is well represented by the pearl of price, excels all things earthly in value, and a man who is seeking after true riches may wisely part with all temporal things for its possession.

IV. *The Mixed Character of the Kingdom.*

This is described by the results of casting a net into the sea and it incloses divers kinds of fish, good and bad. So Gospel agencies employed in the world brings into the Church different kinds of people, regenerate and unregenerate persons. The same truth is taught in the parable of the "Wheat and the tares," with the addition that the presence of the tares is due to the enemy of Christ and man. Men for lack of knowledge and power can not wholly eradicate the tares or remove false members from the Church. But the time of separation shall come and the angels shall free the Kingdom from all things that offend.

Prayer Meeting.

(Continued from page 11)

whose great commission she should make the very breath of her life. Nobody but Jesus can bring order and peace and good fellowship to the world's distracted classes and masses; nothing but his teachings heartily embraced, loyally obeyed, can dislodge the fallacious theories which are tearing and destroying society. The great crime of the age is disloyalty to the Man of Galilee. The crying need of the world is obedience to the Christ. It is the divorce of religion from life which is causing the havoc and ruin. What God hath joined together let no man put asunder. The Macedonian call may be heard everywhere, but do we hear it? The Man of Macedonia is standing before us with appealing messages but he is unheeded because we must first have the vision of the Christ. The experience of the road to Damascus came before the vision at Troas. Even when this vision came, even when this appeal for help was heard, we may imagine a voice saying to Paul: "Is not Asia enough? Behold the millions here at home (Asia); why cross over to a new continent?" So men are over and over saying: "Let us attend to the folks at home; if we do that, it will suffice." But this is not the Christ voice. It is the voice of a subtle selfishness; it is the denial of Jesus.

We should spend a while at Troas with Paul. He will surely tell us about his Lord and ours. He will be talking about that marvelous love that brought our Lord into a strange country. He will show us that He—the Lord Jesus—first heard the world-wide Macedonian cry. Paul crossed to find a prison at Philippi—Jesus crossed to find a cross at Jerusalem. We may cross also if we will: in doing so we will be walking in His steps, to the praise of His glorious grace.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

TREASURERS OF BENEVOLENT CAUSES.

- Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.
- Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.
- Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.
- Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.
- Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections for September are for Bible Cause, Treasurer, William Foulke, Bible House, New York.

A RARE CASE OF BAPTISM.

Our old friend, Rev. Dr. J. H. Morrison, claims that he has broken all previous records as to the age of members baptized. Recently at Valley Grove Church, Arkansas, he baptized a man 104 years old. This was no doubt a case of infant baptism, as the old man had reached his second childhood.

Our Baptist friends, however, would not question this action, though in this as well as the case of an infant, faith was the condition sine qua non—the only difference being in the case of the second childhood it was the faith of the child, while in the first childhood it must always be the faith of the parent.

PERSONAL.

Rev. W. T. Wadley changes his address this week from Old Fort, N. C., to Edenton, N. C.

We enjoyed recently a visit from Rev. J. E. James, D. D., of Marlin, Texas. Dr. James, though far away, still has a warm place in his heart for the Carolinas.

Dr. W. R. Dobyns gave our Associate Reformed brethren at their recent conference at Linwood College a sample of "Old School" doctrine. He came back singing their praises.

Dr. J. H. Morrison, of Holly Grove, Ark., has been a visitor the past week. He is one of the numerous Morrisons of this State, which is all that is needed to prove his worth.

Rev. F. B. Rankin, who served for over a year as chaplain in the army, has accepted a call to the Unity group of churches in Lincoln and Gaston counties. His home address will be Mount Holly, N. C., R. F. D.

Rev. R. T. Chafer, of Greenville, S. C., has joined the extension department staff of teachers of the Moody Bible Institute. His new address is 287 Gordon Street, Atlanta, Ga.

Rev. S. Dwight Winn and Miss Emily Winn, of our Korean Mission, expect to return to their work at Chun Ju, Korea, sailing September 18 from Vancouver, B. C., on S. S. Empress of Japan. They will be accompanied by their father, Rev. Paul P. Winn, who will make his home with them in Chun Ju.

Dr. J. D. Eggleston, the new president of Hampden-Sidney College, in an article in this issue by Dr. Sweets, is made to graduate in 1866. In this we followed copy strictly and the correction came after that form had gone to press. In 1866 Dr. Eggleston was non-existent, as now he is only 51 years old. When the editor graduated, he was a mere boy at Hampden-Sidney, and every one knows that the editor is still in his youth.

NORTH CAROLINA.

The Presbytery of Orange will meet in the North Wilkesboro Presbyterian Church on Tuesday, September 16, 1919, at 8 o'clock p. m.
 Stated Clerk.

The Synod of North Carolisa will meet in the First Presbyterian Church, Raleigh, N. C., on Tuesday, October 28, 1919, at 8 o'clock p. m.

D. I. Craig, Stated Clerk.

All ministers and Delegates who expect to attend Presbytery at Jackson Springs this fall are requested to send their names to W. L. Holliday, Jackson Springs, N. C., imme-

diately, in order that homes may be ready for them on their arrival.

Notice to Commissioners to Mecklenburg Presbytery—We ask all those coming to Presbytery at Steele Creek September 16 to come in machines as far as possible. Those who cannot come this way will be met in Charlotte at First Church lawn on September 16, between 9:30 and 10 a. m. Those coming will please inform, immediately, either Mr. Plato Price, Charlotte, N. C., R. F. D. 4, or Rev. J. W. Orr, Charlotte, R. F. D. 3. The celebration of the semi-centennial will take place on Wednesday, September 17, 1919. We are expecting a great time. J. W. Orr.

Carmel—For eight days the last of July the pastor, Rev. C. H. Little, with the assistance of Rev. J. E. Wool, of Pegram Street Church, Charlotte, held a great meeting at Carmel Church. Mr. Wool preached the old-time religion and the people were charmed with his safe, orthodox and very attractive presentation of the gospel messages. There were no additions to the church because these churches do not wait on a revival for accessions, but add often, on ordinary occasions, from the Sabbath school, the children of the church and strangers that move within our bounds. The people were greatly strengthened and built up in a "most holy faith."

Amy—From Sunday, July 27, to August 3, Rev. C. H. Little preached the Word of truth. Friday night Rev. Mr. McLaughlin, of Philadelphia Church, preached two earnest and helpful sermons. It was a busy time for country people. Rain interfered and yet there was great cause to rejoice. The celebration of the Lord's Supper was observed and the newly elected elders and deacons were installed. The pastor was granted a lengthy vacation and given a handsome money gift with which to enjoy his stay at Estes Park, near Denver, Col.

Sharon—The newly elected elders and deacons of Sharon Church were duly installed on Sunday morning, August 3. The sixth year of this pastorate is drawing to a close. With the addition of these new officers we go forward greatly encouraged and strengthened for the task in front. The pastor and family were presented with a handsome purse to help them enjoy their summer vacation in Montana and California. Rev. C. H. Little will preach in the First Presbyterian Church, of Butte, Mont., August 17, and on Monday following will motor through Yellowstone Park on a five days' trip.

Charlotte—Rev. Walter Lingle, of the Union Seminary, filled the pulpit of the Second Church both morning and evening. In the evening we heard from him a most earnest sermon on the work of the Spirit.

In the morning at the First Church we had the pleasure of hearing Rev. J. G. Garth. His text was the first four verses of the first chapter of Hebrews. His crutches which he has to use indicate a weakness of his understanding, but his sermon proved that his head and heart are still in fine working order.

Rev. W. L. Boggs, our Circulation Manager, preached at West Avenue Church for Rev. C. C. Anderson, who was absent dedicating a church at Siler.

Charlotte—On last Sabbath morning Rev. A. R. Shaw, D.D., who is supplying the pulpit of the Tenth Avenue Church during the months of August and September, preached a special sermon to old people from the text, "At Evening Time It Shall Be Light." A special effort had been made to have many old people whose infirmities prevent their usual attendance on the church service, to attend this service, and consequently a large congregation filled the auditorium, conspicuous among them being a number of elderly people from the County Home, and the fast thinning line of our Confederate veterans who attended in a body. Dr. Shaw preached a splendid sermon, handling his subject in a help-

ful and sympathetic manner. The music added inspiration to the services. Led by Tenth Avenue's splendid choir, old and young joined in singing a number of the beautiful old hymns of the church. Dr. Shaw will continue to supply this church, his former charge, where he is greatly loved, until the arrival of the new pastor, Rev. Daniel Iverson.

Naomi Church, Wagram—The pastor of this church, Rev. Charles R. Bailey, was assisted in a week's meeting recently by the Rev. A. W. Crawford, Synodical Superintendent of Evangelism. The community surrounding the church is thinly settled but the people attended well considering the busy season and a deal of interest was manifested in the meeting. The preaching consisted in the plain expounding of the word of God in such a simple manner that the children could understand it. One event of the meeting rather out of the ordinary was the administration of the ordinance of baptism by the pastor to eight infants. The visible results of the meeting consisted in an increased interest and enthusiasm on the part of the members in the affairs of religion in which the community largely takes part and the profession of faith in Jesus Christ by twelve people. Ten of these united themselves with Naomi Church. It will be realized that this is a large ratio of increase when it is known that the church membership was just eighteen. The people expressed their thankfulness by a contribution of \$27.38 to the cause of Synodical Home Missions. The members are already planning a larger degree of activity in their church work.

Third Creek Church had one of the best meetings in her long history recently. Rev. S. H. Hay, pastor of the First Presbyterian Church, Mooresville, was with us from August 10 through the 17th and preached twice each day to large congregations. Brother Hay preached the gospel with a simplicity of style that was delightful and in a manner that was convincing. Brother Hay impressed us as one whose motive is "The love of Christ constraineth me" and whose conviction is, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The Holy Spirit blessed the word and thirty-two were added to the church roll, as follows: On profession of faith in Christ and by baptism, 22; on profession of faith, 7; by letter, 3. The entire membership of dear old Third Creek Church was edified and encouraged and the regions round about received an uplift. Expressions of appreciation are due a faithful band of workers in the church whose prayers and personal efforts were not in vain. Many of the old songs were sung and the congregations sang with grace in the heart to the Lord.

Not unto us but unto God be all the praise. The prayers of God's people are asked in behalf of meetings soon to be held in the Cleveland and Elmwood Presbyterian churches.
J. T. Hall.

Hemp—Elise High School—The fall term at Elise High School will open on the 3rd day of September and a full enrollment is expected. More applications for admission have already been received than for many years past and it is hoped that this will be the banner year of the school. A competent faculty has been secured and pupils are urged to enroll at the beginning of the year and thus receive the full benefits of the year's work.

On Tuesday, the 2nd of September, there will be a picnic on the campus and it is hoped that every former student of Elise will be on hand to enjoy the afternoon. A special program will be arranged for the afternoon entertainment and every one is urged to bring a well filled basket to help make the day a complete success. All members of the alumni are especially invited and urged to be present and enjoy the afternoon talking over the past and present and becoming acquainted with the new members of the school.

At 8 p. m. on Tuesday a reception for the new students will be held and all students are therefore urged to be on

(Continued on Page 16)

Ten Recent World Facts

(Taken From a Recent Book by Cornelius Patton)

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1. **THE AWAKENING OF ASIA.** It has broken with its past and is demonstrating the essential unity of the race. China is the theater of the greatest movement now taking place on the globe.
 2. **DECADENCE OF NON-CHRISTIAN RELIGIONS.** The religions that oppose Christianity are disintegrating under our eyes. Witness the failure of Mohammedanism recently.
 3. **THE RAPID EXTENSION OF CHRISTIANITY.** The problem of the missionary is not to make converts so much as to care for the mass of converts that are made. Christianity is on a pedestal today throughout the whole East.
 4. **EAST AND WEST JOIN IN A COMMON CAUSE.** The army in France was a "cross section of humanity." East Indian and American touched elbows and learned to know each other. The result is beyond computation.
 5. **THE EAST LOOKS TO AMERICA FOR EXAMPLE AND HELP.** The eyes of the eastern world, including Turkey, are strained and their hands outstretched towards America.
 6. **AMERICA HAS BROKEN FROM HER ISOLATION.** Prof. John B. Moore says in his recent book: "One of the most important events of all time was the advent of the United States into the family of nations."
 7. **AMERICA AND GREAT BRITAIN JOIN IN A FELLOWSHIP OF SERVICE.** Another authority says: "One of the most momentous facts of history is the reunion of the Anglo-American stock in a great fellowship of service."
 8. **DEMOCRACY BECOMES THE ORGANIZING PRINCIPAL OF THE WORLD.** We do not even dream of the tremendous significance of the rapid spread of democracy. The world made more progress in 1917-18 than in any century of its history towards human liberty.
 9. **THE RISE OF THE NEW IDEALISM.** The greatest romance of history is the espousal of the cause of the weaker nations on the part of the America. Charity and benevolence occupy the center of the stage. Where can we serve best? is the question of the day.
 10. **THE CHURCH IS AWAKENING TO ITS OPPORTUNITY.** There are signs everywhere that the Church is a wakening. This is its day of opportunity. Every one seems to feel it.

In View of These Facts Could North Carolina Presbyterians Do a Greater Service for the World Than to Put Their Own House in order by raising a MILLION DOLLARS AND MORE for an Education That Will Raise Up and Train WORLD LEADERSHIP

**Campaign Headquarters --- Presbyterian Schools
Greensboro, North Carolina**

Church News.

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hand, at least by Tuesday. The first meal will be served in the dining room at 12 noon on Tuesday.

The regular work will begin on Wednesday but all pupils are urged to come on Tuesday and be ready for the work on Wednesday.

If you have a son, daughter or friend who is not already in school, think the matter over and do your best to help them to decide to enter Elise where their training will be of the very best and under the guidance of Christian teachers and friends.
W. C. McColl.

ALABAMA.

Opelika—The Rev. C. K. Taffe has declined the call recently extended him by this church.

Woodland—Rev. Legh R. Scott, of Montgomery, has just concluded a most interesting and successful evangelistic meeting in this church.

Haynesville—The Lowndes County group of churches has called the Rev. T. C. Guy, of Kentucky. Mr. Guy has accepted the call and will begin work at once.

Greenville—Rev. J. McD. Lacy, the Assembly's evangelist, is holding a revival service in this church. Already there have been a number of additions to the church.

Dothan—This church, which has been vacant for several months, has called the Rev. R. T. Wallace, of Crozet, Va. Mr. Wallace will visit the church early in September.

Providence—The pastor, Rev. C. H. Rogers, has just closed a most interesting meeting in this church. The spirit was splendid, and there were seventeen additions to the church.

Mobile—The Government Street Church, which has been vacant since Dr. H. W. Dubose's resignation, has extended a hearty call to the Rev. W. T. Thompson, Jr., of Knoxville. Dr. Thompson preached here the 17th.

Troy—The Presbyterian Churches of Troy and Bethel have extended a hearty call to the Rev. Herman Jones, of Durant, Okla. Mr. Jones is now holding an evangelistic meeting in the Troy Church. He has not indicated his decision as to the calls, but it is hoped that he will accept.

Alexander City—The Rev. Mr. Boswell has declined the call to the pastorate of the churches in this group. Sunday, September 7, the Rev. Erwin Thompson, who has just been discharged from the army, will fill the pulpit of this church.

Birmingham—Rev. A. G. Harris, of the Second Church, is spending his vacation at Montreat. Since Mr. Harris returned to the church from the army, the church has begun a most active program of work in the city, with gratifying results.

Wetumpka—The Rev. J. McD. Lacy has held a very fine meeting in this church. It was one of the very best the church has ever enjoyed, great crowds attending the meeting, and a number of additions to the church are among the good results of the meeting.

GEORGIA.

Quitman—Rev. J. P. Word has accepted the call to the pastorate of the Panama City and Bay St. Andrew, Fla., churches. In 1887 Mr. Word came to Quitman as pastor of that and the Valdosta churches which he served for ten years. After a long absence in other pastorates he returned to Quitman several months ago to supply the pulpit during

the absence in Y. M. C. A. work overseas of the regular pastor, Rev. C. A. Campbell. He is very much beloved in this field and on his leaving to take up his new pastoral work he was presented with a gold-headed cane as a mark of the esteem in which he is held.

Walnut Grove Church—Walnut Grove is one of our country churches which has a bright prospect of future growth. There are many young people in the community and the people are to a large extent a church-going people. Rev. P. D. Patrick, of Menlo, Ga., closed a very successful week's meeting on the night of the fourth Sunday in August, when he preached a very powerful and convincing sermon on "This Man Receiveth Sinners." Great interest was manifested and the visible results were four additions on profession of faith and two by letter from the Methodist church. Letters for two others have not yet arrived. Mrs. Patrick, an experienced young people's worker, joined Mr. Patrick on Thursday and held very successful meetings with the young people in the neighboring schoolhouse and in the church. Another very encouraging result of the meeting was an increase in the pastor's salary of one hundred dollars. Our people seem more encouraged to undertake the task before them in this field for fruitful growth.

H. M. Bailey, Supply.

TENNESSEE.

The Presbytery of Nashville will meet at Mt. Olivet church, near Watertown, Tenn., on the fourth Tuesday of September at 7:30 p. m. The standing order calls for an evangelistic conference on the day of the meeting.

W. C. Alexander, S. C.

VIRGINIA.

New Monmouth—Rev. I. J. Brooks, Jr., of Gorman, W. Va., has received a call to this church.

Mount Carmel—Rev. J. L. Fairley, pastor, has been in North Carolina for his vacation. In his absence, Rev. J. E. Purcell, of South Carolina, occupied his pulpit.

New Providence—Rev. R. L. Telford, of Richmond, Ky., has been conducting a series of services at this church.

Rev. Emmett W. McCorkle has been spending the summer at Northfield and on the Maine coast.

Union Theological Seminary—The September Collection. The attention of pastors and church officers is called to the September offering for Union Theological Seminary.

This offering is authorized and in some cases is emphasized by the controlling Synods.

We wish to lay special emphasis upon it this year and to urge that it be made in all the churches that have not already provided for the Seminary in their budget for the year.

There is special need at this time. The high cost of living affects the Seminary quite as disastrously as it does the whole population. Everything we have to buy is at an increased cost, and, of course, the interest rate on our endowment funds is not increased. We have had to do a great deal of repair work which had been deferred during the war in hopes of lower prices, and which could not be longer postponed.

But there is another thing ahead of us that we wish the churches especially to help on. For years the Seminary has provided board for the students at the refectory for the bare cost of the food alone. All expenses of supervision and cooking are met out of endowment funds. Until last year the cost to each student was \$2.50 per week. Last year it was raised to \$3.00 per week. This proved to be insufficient. (It did not pay the bills and there was no "riotous living"). It is evident that it will be less adequate the coming session. It is equally clear that the students cannot pay more. About all the average student has above the \$100 loan made to him by the Executive Committee of Christian Education is what

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Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

SENTENCES FROM A MONTREAT NOTEBOOK.

The greatest problem of the foreign field is the problem of the returned student who has been tainted by atheism in America.

The average American home is passing on to the school teacher the responsibility of training the children.

Pray for and write to those of your church who are in our colleges.

No matter what may be the chosen profession of your children, have them lay the foundation in the Christian college. Don't let them rush off and make tools of themselves before the great steel of character has been formed.

Texas will be Catholic if not made Protestant in the near future.

The one thing most longed for by the foreigner in America is friendship and fellowship and love. (Said by an Armenian).

What the white man is, that the negro tries to be and will be.

The negro is going to be the test of the white man's religion in the South.

In a certain neighborhood in North Carolina there lived a woman who had been of uncertain age for some time. At last it was rumored that she was soon to be married and an interested friend tactfully approached her and said: "I hear a rumor that you are soon to be married. Is it true?" "No," she answered, "it is not true, but I thank you for the rumor."

During the recent trouble in Korea a Japanese policeman came upon a little twelve-year-old girl giving vent to her patriotism in no uncertain tone. He promptly slapped the side of her face and she shouted in Korean, "Hurrah for Korea!" He slapped the other side of her face and again came the shout, "Hurrah for Korea!" This was repeated several times and the policeman asked: "Why do you say this every time I slap you?" "Well," she answered, "my head is so full of 'Hurrah for Korea!' that every time you slap me you slap one out."

Three questions confront our African missionaries. First: Shall we return to Africa, leaving our children in America? Second: Shall we remain in America with them? Third: Shall we carry them back to our unsanitary mud houses at the risk of losing them there? Nine little ones are already asleep under the African trees.

A missionary having preached in a certain town in Japan was returning home. When about half a mile distant from this town he heard his name being called and upon looking back, he saw a man running swiftly after him. As he drew near he shouted: "What you told us about this Jesus has greatly moved us, but one thing you forgot to tell us: When did this Jesus die for us? Was it this year or last year or when?"

Conversation between an old Korean man and one of our youngest Korean missionaries:

Korean—How old are you?

Missionary—How old do you think I am?

Korean (looking intently at her auburn hair and gold crowned tooth)—You are fifty or sixty.

Missionary—You are wrong. I am (and she gave her age which was far below his guess).

Korean—Do you tell me that a Jesus believing woman can tell lies like that? Anybody with white hair and a tooth dropped out is older than that.

Montreat is a real "treat" in more ways than one. It is a treat for the religious worker, a treat for the geologist, the biologist, the botanist, a treat for the artist and the musician, a treat for the athlete and the hiker, a treat for the weary and the rested, a treat for the rich and the poor, a treat for the young and the old.

To say to a child, "Do this or that or Old Satan will get

you," is paganism. To say, "Do this or that because of what Jesus did for you is Christianity."

The reception of the life of God in the soul is the only thing that makes a man a member of the church.

The business of the church in the world is to reveal God to the world.

Read through John and make a note of all that happened on the Sabbath. Trace belief and unbelief through the book. Give a title to each chapter in the book.

The habit of sound thinking is worth more than a thousand thoughts.

We represent God to those around us.

"No" is just as much an answer to prayer as "Yes." Both are inspired by love.

God's grace is sufficient whether in sunshine or in mists.
D. P. McG.

MECKLENBURG PRESBYTERIAL.

That because of health failure, Miss Amanda Coffey cannot use the Mecklenburg scholarship, any young woman within its bounds who wishes to go to the Training School, Richmond, Va., write to Mrs. C. W. Robinson at once, Charlotte, N. C., Route 7., Secretary of Christian Education and Ministerial Relief. Mrs. C. W. Robinson.

Church News.

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he can save from his summer work in the Home Mission fields. As church officers you know about what salaries are paid for such work. By the time the students work four months, meet their living expenses for the summer, pay their railroad fare to and from the field, and buy a suit of clothes and a pair of shoes there is practically nothing left.

The Seminary funds will not bear such a deficit as will probably result.

This is an emergency. Will not each and every pastor take it up as an emergency call now? We will not send a letter by mail to each one this year. This public letter will reach all, and will save expense of postage.

Ordinarily, it is better to send money and let the matron buy what she needs, still, there may be some who prefer to send food supplies. For the past two years the brotherhood class of one of our leading country churches has sent a generous gift of 25 barrels of apples for the refectory to the great relief and delight of matron and students. Other supplies would be equally welcome.

We are happy to report that there will be a much larger student body this session than we have had for several years.

This is occasion for abundant thanksgiving. It is also occasion for more help from the churches.

Faternally yours,

The Trustees of Union Theological Seminary.

By William R. Miller, Sec. and Treas.

I suppose no truths can be dearer to a human than these two—the sympathy of the Son of Man in temptation; the victory of humanity in the Son of Man over evil.—Stafford Brooke.

Does not hypocrisy consist in caring little for the real goodness and usefulness of life, so long as an admirable, or at least representable, appearance can be maintained?—Fosdick.

If you want to be divine, keep hidden as God does.—Anon.

But what is your duty? What the day demands.—Goethe.

I see no business in life but the work of Christ.—Henry Martyn.

Time and Places of Meeting of Presbytery.

The following is Presbytery, Place of Meeting, Time and Stated Clerk, respectively:

Synod of Alabama.

Mobile—Government Street Church, Mobile, Tuesday, October 14, 7:30 p. m. A. D. Planck.

North Alabama—Second Church, Anniston, Tuesday, October 7, 7:30 p. m. W. C. Clark.

Tuscaloosa—New Hope Church, near Knoxville, Tuesday, October 14, 11 a. m. J. G. Praigg.

Synod of Appalachia.

Abingdon—Leyburn Church, Bland County, Tuesday, September 9, 8 p. m. J. M. Sedgwick.

Holston—Banner Elk, N. C., Tuesday, September 16, 7:30 p. m. Geo. B. Thompson.

Knoxville—Cleveland, Tenn., Tuesday, September 9, 8 p. m. J. C. Cowan.

Synod of Arkansas.

*Arkansas—First Church, Searcy, Tuesday, October 21, 8 p. m. J. N. McFarlane.

Ouachita—Mount Holly, Tuesday, October 7, 8:30 p. m. J. W. Marshall.

Pine Bluff—Carthage, Tuesday, October 14, 7:30 p. m. Wm. A. Rolle.

Washburn—Fayetteville, Tuesday, October 14, 8 p. m. Chas. H. Maury.

Synod of Florida.

Florida—Knox Church, Pensacola, Tuesday, November 11, 11 a. m. D. J. Currie.

*St. Johns—Inverness, Tuesday, October 21, 7:30 p. m. C. W. Latham.

Synod of Georgia.

Athens—Mt. Hermon Church, Ila, Tuesday, September 2, 8 p. m. S. J. Cartledge.

Atlanta—Roswell, Tuesday, September 23, 7:30 p. m. R. M. Stimson.

Augusta—Milledgeville, Tuesday, October 14, 7:30 p. m. E. P. Mickel.

Cherokee—Cartersville, Tuesday, September 9, 8 p. m. F. K. Sims.

Macon—Climax, Tuesday, October 21, 7:30 p. m. J. W. Stokes.

Savannah—Vidalia, Tuesday, October 14, 7:30 p. m. R. M. Mann.

Synod of Kentucky.

Ebenezer—Elizaville, Tuesday, September 16, 7:30 p. m. W. O. Cochrane.

Louisville—Bardstown, Tuesday, September 23, 7:30 p. m. W. H. Hopper.

Muhlenburg—Nelson Church, Muhlenburg County, Tuesday, September 9, 8 p. m. E. E. Smith.

Paducah—First Church, Morganfield, Tuesday, September 16, 7:30 p. m. D. B. Gregory.

Transylvania—Paint Lick, Tuesday, September 2, 7:30 p. m. E. M. Green.

Synod of Louisiana.

New Orleans—St. Charles Avenue, Branch Church, New Orleans, Tuesday, October 21, 8 p. m. Louis Voss.

Red River—Smyrna Church, Grand Cane, Tuesday, October 7, 7:30 p. m. H. M. McLain.

Synod of Mississippi.

Central Mississippi—Yazoo City, Tuesday, October 7, 7:30 p. m. E. W. Ford.

East Mississippi—First Church, Tupelo, Tuesday, October 7, 7:30 p. m. J. J. McInnis.

Meridian—Philadelphia Church, near Waynesboro, October 7, 7:30 p. m. H. M. Jenkins.

Mississippi—Tylertown, Tuesday, October 14, 7:30 p. m. S. C. Caldwell.

North Mississippi—Enid, Tuesday, October 7, 8 p. m. R. H. Latham.

Synod of Missouri.

*Lafayette—Range Line Church, Pettis County, Tuesday, September 9, 8 p. m. Jas. E. Green.

Missouri—Bethel, Tuesday, September 9, 8 p. m. W. W. Elwang.

Potosi—First Church, Jackson, Tuesday, September 16, 7:30 p. m. Geo. H. Harlan.

Palmyra—New Hope Church, near Paris, Tuesday, September 9, 8 p. m. J. T. McCutchan.

St. Louis—O'Fallon, Tuesday, September 16, 8 p. m. W. W. Langtry.

Upper Missouri—Walnut Grove Church, Tuesday, September 16, 8 p. m. C. R. Nisbet.

Synod of North Carolina.

Concord—Unity Church, Woodleaf, Tuesday, September 16, 11 a. m. E. D. Brown.

Fayetteville—Jackson Springs, Tuesday, September 30, 8 p. m. E. L. Siler.

Kings Mountain—Lowell, September 16, 8 p. m. F. A. Drennon.

Mecklenburg—Steele Creek Church, near Charlotte, Tuesday, September 16, 11 a. m. J. E. Wood.

Orange—North Wilkesboro, Tuesday, September 16, 8 p. m. D. I. Craig.

Synod of Oklahoma.

Durant—First Church, Durant, Tuesday, September 16, 8 p. m. E. Brantly.

Mangum—Central Church, Shawnee, Tuesday, September 16, 8 p. m. J. W. Moseley, Jr.

Synod of Snedecor Memorial.

Central Louisiana—Berean Church, New Orleans, Thursday, October 9, 7:30 p. m. J. W. Lee.

*N. & S. Carolina—Golden Hill Church, Dillon County, Friday, October 10, 10 a. m. G. S. Alford.

Synod of South Carolina.

Bethel—Liberty Hill, Tuesday, September 9, 8 p. m. F. H. Wardlaw.

Enoree—Greer, Tuesday, September 30, 7:30 p. m. E. P. Davis.

*Harmony—Central Church, Williamsburg County, Thursday, October 16, 12 m. W. H. Workman.

Piedmont—Broadway Church, Belton, Tuesday, October 7, 8:30 p. m. Robt. Adams.

South Carolina—Thornwell Mem., Clinton, Tuesday, October 7, 8 p. m. H. Waddell Pratt.

Synod of Tennessee.

Columbia—Betherei Church, near Lewisburg, Tuesday, September 9, 8:30 p. m. Clyde Johnson.

Memphis—Saltillo, Tuesday, September 16, 8 p. m. J. H. Lumpkin.

*Nashville—Mt. Olivet Church, near Watertown, Tuesday, September 23, 7:30 p. m. W. C. Alexander.

Synod of Texas.

Brazos—First Church, Houston, Tuesday, September 23, 8 p. m. E. L. Storey.

Brownwood—First Church, Bollinger, Tuesday, September 9, 8:30 p. m. Malcom Black.

Central Texas—First Church, Cameron, Tuesday, September 16, 8 p. m. M. C. Hutton.

Dallas—Central Church, Wichita Falls, Tuesday, September 9, 8 p. m. J. G. Varner.

Eastern Texas—First Church, Palestine, Tuesday, September 9, 8 p. m. E. P. Kennedy.

El Paso—First Church, Barstow, Wednesday, September 17, 8:30 p. m. Guy B. Duff.

Fort Worth—Throckmorton, Tuesday, September 9, 8:30 p. m. C. L. Altfather.

Paris—Waskom, Tuesday, September 16, 7:30 p. m. R. L. Owen.

Western Texas—Charco, Tuesday, September 16, 8:30 p. m. J. L. Green.

Synod of Virginia.

East Hanover—Bon Air, Tuesday, September 23, 8 p. m. Wm. S. Campbell.

Lexington—Windy Cove Church, Milboro Springs, Tuesday, September 9, 3 p. m. W. C. White.

Montgomery—Hoge's Chapel, Giles County, Tuesday, September 30, 8 p. m. L. W. Irwin.

Norfolk—Makamie Church, Accomac, Tuesday, September 23, 2 p. m. R. B. Grinnan.

Potomac—Warrenton, Va., Tuesday, October 7, 8 p. m. Wm. H. Woods.



Story and Incident



Father Brown's Vision.

HE was a blacksmith, and a most wretchedly wicked man. He knew everything that was blatant and blasphemous in infidelity. He hated everything that was good and loved everything that was bad. He studied to make himself an irritation to all who believed God, not even sparing his wife, who did the best she could in the patience and kingdom of Jesus. This man was given up as altogether beyond moral recovery, and so indeed he seemed. Prayer was made as though he had no existence; churches were opened and shut, but never with reference to him; the gospel was preached and mercy offered, but no one connected him with God's message to the world.

A few miles in the country from the blacksmith's town there lived an old couple, Father and Mother Brown. They were close to ninety years of age. Theirs had been lives of conscious acceptance with God, and of patient, unremitting devotedness to him! and they were waiting, without sorrow and without fear, for the promised home-going.

Very early one morning the old man awoke terribly agitated, and began to call his wife: "Get up, wife; get up!"

"Why, old man," she said, "what is the matter?"

He answered: "I can't tell you now what's the matter, for I must start a fire in the kitchen. I want you to get breakfast ready as soon as you can, for I've got to go to town this morning."

"You go to town this morning!" she exclaimed. "Why, you are out of your head? You can't go to town. You haven't got any way of going, and I know you can't walk."

"Don't tell me what I can't do," the old man persisted; "I tell you I've got to go to town. I had a dream last night; and, well—I'll go and make the fire, and then tell you about it."

His wife followed him, the breakfast was prepared, and when the meal was over the old man started for town. It was a long and weary way for an old man to walk, but some strange strength was supplied him and, without stopping to rest, he kept on. The village was reached. Through the main street he trudged, then into the narrow cross street, and made to the shop of "Devil John," the blacksmith.

"Father Brown!" he exclaimed in great amazement; "what are you doing here, and so soon in the morning?"

The old man answered: "That's just what I've come to tell you. Let's go inside where I can sit down, for I'm tired."

Together they went into the shop, and when seated, the old man said: "John, I had a dream last night and I have come to tell you about it. I dreamed that the hour I have thought about so much and tried to keep ready for so long was come. It was my time to die. And it was just like I thought it was going to be, for it was just like the Lord promised it should be. I wasn't the least bit afraid. How could I be? My room was full of angels, and they all spoke to me, and I loved them and knew they all loved me. Then some of them stooped and slipped their arms under me and away we went. Beyond the hills and beyond the clouds we mounted through the starry skies. Oh, how they sang! I never heard anything like it in all my life. On we swept, and on, till one of them said, 'Look yonder, now; there's heaven!'"

"Oh, John, I can't tell you how I felt when I was in sight of heaven; nor can I tell you what I saw when I looked. I don't believe any one could tell it. It was so peaceful, so beautiful, so pure, and so glorious! As we drew nearer I saw the gates swinging open and, with even faster wing than we had come, we swept through them into the city. Such a welcome from everybody; all so glad; every rill seemed robed with gladness; it was in the fragrance of the flowers, in the music of every harp, in the song of every tongue, in the grasp of every hand; gladness everywhere, because I had come. Why, they made over me like I was somebody, when I was only a poor sinner saved by Jesus' blood. I found all my children there—not one of them lost; my boy, that you used to be with and play with so much when you went to school together, was there; and your old mother, who was in my class when I went to school.

"And after a time, I don't know how long it was, I saw the same angels who brought me bringing another, and it was my dear, sweet wife. I loved her more than ever when they brought her to me there. She was fairer than the day we married. We sat under the trees of life all together, and walked by the river that flows from the throne of God. So happy! And I saw the angels bringing in others, others that I love and you love; and so the years of eternity rolled.

"Then, John, all at once it came to me that I hadn't seen you anywhere; I set out to look for you. I went into every street, looked everywhere, asked everybody, but I could get no trace of you—I was distressed more than you can know; and I went to the Lord, my precious Saviour, and asked Him where you were. And, oh John, that you could have seen how sorry he was when he told me that you hadn't come.

"'Not come?' I said; 'why didn't John come?'"

"And he wept, just as I supposed he often did when he was down here, and told me, 'Nobody ever asked John to come!' Oh, I fell at his feet, I bathed them with my tears, I laid my cheeks upon them and I cried, 'Blessed Lord, just let me out of here half an hour, and I'll go and ask him to come; I'll give him the invitation!' And right then and there I woke up. It was beginning to get light in the east and I was so glad I was alive, so I could come and ask you to go to heaven, and now here I am, and I have told you my dream, and I want you to go."

With other words the old man urged the royal invitation, but the blacksmith stood as one petrified. He could not speak nor move. Father Brown got up, and saying, "Good-bye, John; remember you've got the invitation; remember you are asked to come," took his staff and started home.

The blacksmith seemed to come to himself, and, as one recovering from a magician's charm, he set out to pursue the labors of the day. But everything went wrong—the bellows would not work right, the hammers would not strike right, the nails would not go in right, the horse would not stand right. "O God, be merciful to me, a sinner!" he began to sob at last, and, leaving the shop, went home.

He told his wife of Father Brown's visit. "Blessed be God!" she said; "we will send the horse and buggy and have him come back." "Yes," he added, "for I mean to accept the invitation and want him to pray God to keep me true and steadfast to the end."—*Revivals of Religion.*

Roanoke—Roanoke Church, Charlotte County, Tuesday, September 2, 8 p. m. J. M. W. Elder.

West Hanover—Centre Church, Cumberland Court House, Tuesday, September 9, 8 p. m. C. F. Rankin.

Winchester—Berkeley Springs, W. Va., Tuesday, September 2, 8 p. m. J. A. McMurray.

Synod of West Virginia.

Greenbrier, Gap Mills, Tuesday, August 26, 8:30 p. m. J. M. Sloan.

Kanawha—St. Albans, Tuesday, September 23, 8 p. m. J. B. Morton.

Tygarts Valley—Pickens, Tuesday, September 9, 8 p. m. J. S. Cook.

*North and South Carolina—Churches are requested to send up one-half of the presbyterial assessments to this meeting, also reports of state of religion.

*Harmony—Sessions will send narratives and records to the meeting.

Marriages and Deaths

Marriages.

Stewart-Severs—At the Pegram Street manse, Charlotte, N. C., August 5, 1919, by the Rev. John E. Wool, Mr. Robert Harold Stewart and Miss Ella Juanita Severs. Both of Charlotte.

Deaths.

Hogan—At the home of her son, Percy V. Hogan, Kingsport, Tenn., on July 18, 1919, Mrs. M. A. Hogan, widow of the late Dr. John R. Hogan, of Chapel Hill, N. C., in the seventy-ninth year of her age. "Blessed are the dead that die in the Lord."

Stewart—At the home of her son, near Wilkesboro, N. C., on August 1, Mrs. S. D. Stewart quietly entered into rest. On the following Sunday her remains were interred at Carmel Church, near Liberty, S. C., where she had been a lifelong member and devoted worker.

IN MEMORIAM.

Mrs. Jeannette Oldham Moore.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

There is no doubt in the writer's mind that some such sweet welcome from the blessed Lord greeted the pure spirit of the subject of this sketch, when after

months of suffering, borne with such beautiful Christian patience and submission to the will of her Heavenly Father, she was ushered into His presence. Mrs. Moore, relict of the late Capt. M. W. Moore, was born in the Oaks section of Orange County, N. C., November 29, 1846, and died at the home of her eldest son, John A. Moore, in Richmond, Va., June 2, 1919, in the seventy-fourth year of her age. All her life, with the exception of the few months since the death of her husband, had been spent in the community where she was born and reared and she was easily the peer of any in a community notable for its high type of womanhood. Her name and character are well known by all, but best known by her more intimate friends and best of all by her immediate family, for she was indeed a most affectionate, tender and thoughtful wife and mother. In her life was manifested in a most striking way the sanctifying influence of mingled joys and sorrows. She was the happy mother of four sons, to all of whom she was passionately devoted, but two of whom, James, the first born, and Hubert, the youngest, she was called to give up, one in 1890, the other in 1916, both in the bloom of young manhood with bright futures before them. Added to these was the death of her husband last November, with whom she had lived so happily for more than fifty-three years. But in all these heart-breaking sorrows never a word of repining or complaining, because in her heart she

was sustained by an unfaltering trust that He doeth all things well, for she was a devoted follower of Christ and a most consistent member of His church. In early life she had united with Bethlehem Presbyterian Church and for many years she had been intensely interested in the welfare of her church. She will be sorely missed in the church and in the community, for as a neighbor there is no one to take her place.

Her nearest remaining relatives are her two sons, Jno. A. Moore, of Richmond, Va., and Will M. Moore, of China, and their families, together with a brother, Thos. J. Oldham, who loved her with all of a brother's affection and a number of nephews and nieces and other near relatives who loved her as a mother.

The funeral services were conducted at noon on Tuesday, June 3, at the old Bethlehem church, in the presence of an overflowing assembly of friends from far and near, in which five of her dear friends of the ministry took part, and her body was tenderly borne to the grave by six of her nephews and laid to rest by the side of her husband and one of her sons under a canopy of the most beautiful flowers it seemed possible that loving hands could assemble.

Her body sleeps in the church yard but her memory will linger long in the hearts and lives of those who knew and loved her. For shall not the righteous be held in everlasting remembrance according to His Word?

J. W. Goodman, Former Pastor.

Children's Department

BIRTHDAY PARTY.

Dear Standard:

I am a little boy six years old. On my birthday I had a lovely party. There were thirty-five children. We had a great time playing games and eating cream and cake. I have a cat whose name is Tabby. She has two little kittens. I hope this letter won't reach the waste basket, as I want to surprise my Daddy. Your little friend,

Frank Wardlaw, Jr.

Guthriesville, S. C.

TO HAVE CHILDREN'S DAY.

Dear Standard:

I am a little girl nine years old. My father takes your paper. I like to read the little letters in it. We have a little puppy. His name is Dan. I go to Sunday school at Barbecue Church in the morning. Miss Mary Thomas is my teacher. I go to Big Branch Sunday school in the afternoon. Miss Bettie Graham is my teacher. We are going to have a Children's Day. Hope this

will be printed, as I want to surprise my father.

Verna Cameron.

Jonesboro, N. C.

TWO SISTERS.

Dear Standard:

I am a little girl ten years old. I go to the Presbyterian Church. My teacher is Mrs. M. B. Griffin. Our pastor is Rev. Mr. McIlwaine. I have two sisters. I will close. Your friend,

Mary Virginia Mills.

BECKY AND THE CIRCUS.

"Hurry up, Becky, hurry!" called Bunny impatiently from under Becky's kitchen window. "Leave the baby and come on, or you'll miss it. Well, I'm not going to wait any longer!" And he turned away to join the eager crowd on their way to the parade.

Becky took a peep at baby, securely strapped in his carriage, fast asleep. If she only might leave him until Mother's return! But no, he had been entrusted

to her care and what would forty circus parades amount to if anything should happen to little Bobby through her neglect?

She rushed to the front door and peered up the street toward Byer's market. Dear, dear, why didn't Mother come! She knew how Becky had been counting on seeing the parade, and how she and Bunny (Becky's best chum, whose real name was Bunnell) wanted to get pointers for their own circus, to be given in Bunny's back yard. Becky had never been to a really truly circus. Somehow Daddy never had the money to spare, although no boy in town, Bunny not excepted, cherished deeper yearnings to see a real clown perform and the animals do their marvelous tricks.

But there was Mother at last, coming from a house across the way.

"Run right along, dear," she cried, "Mrs. Dillon called me in—the baby's sick. I hope you won't miss any of the parade."

"Oh, I'll make it I guess if I go lickity," squealed back Becky, already on

the run and half way to the corner.

She had nearly caught up with the tag end of the crowd, when—

Klippity-klop, klippity-klop — "Oooo, boo-hoo!"

Becky came to a quick standstill beside a girl of about her own age tugging along a little urchin who was wailing sadly in his frantic efforts to cover ground.

"Danny—he can't run fast, 'cause he goes out of his shoe ev'y time," explained the girl, "the button's lost off his strap an' I can't find a pin anywhere, an' he's dreadf'ly afraid it'll be all over 'fore he gets there." Danny gave out a yet more dismal howl by way of emphasis.

Becky wildly scanned the sidewalk—not a pin in sight; and poor little Danny, he hadn't even once seen a parade! Becky couldn't leave him in his sorry plight.

"Don't cry, Danny," she comforted, "I'll fix your strap," and she dashed up the steps of the nearest house.

A nice twinkly-eyed man came to the door.

"Please, will you give me a safety pin," panted Becky, "for Danny's sandal—so's he can get to the parade?"

"*What? A safety pin?*" the twinkly-eyed man looked puzzled. "I guess I'd better turn you over to my wife," he said. And in a moment, the desired article tightly clasped in her hand, Becky was being ushered to the door.

"But aren't you going to the parade yourself?" asked the twinkly-eyed man, as Becky turned to thank him again.

"Oh, yes, yes!—if I can only get there before it's all gone!" Becky's voice was very wistful.

Deft fingers made short work of mending the strap and Danny was off on a joyful trot!

The alluring strains of the calliope sounded nearer and nearer; Becky's feet seemed to have grown wings. She would be only a little late after all, she told herself.

Then suddenly came a sharp cry of dismay right at her elbow. "Ouche, oh me! And all me Sunday dinner!"

An old woman stood gazing wofully at a punctured paper bag and its contents strewn all over the pavement.

"And beans at siventeen the pound! and niver at all can I pick thim up for the rheumatiz!" She moaned pitifully in the attempt to bend her stiff knees.

For a moment, Becky tried to keep right on as if she didn't see or hear.

"Oh why, why," she groaned, "isn't there somebody around to do things besides me!" But no, the whole block was quite deserted; everybody else, she reflected bitterly, was watching the parade by this time. Becky's feet, however, positively refused to go on.

"I'll pick them up for you," she volunteered with a catch in her voice. What an endless task it seemed! If it had only been apples or potatoes—but *beans!*

The old woman's face lighted. "Shure and it's koind ye are to a poor body,"

she beamed, handing over her rusty bonnet to serve as a basket.

For ten long minutes Becky worked away, her own nimble little legs cramped with stooping and disappointment tugging at her heart.

"Well, I declare, I thought you were so anxious to get to the parade!"

Becky looked up. There, smiling down upon her, was the nice twinkly-eyed man again!

"Oh, you see,"—Becky's eyes threatened showers; then the sun came out. "You see, she couldn't pick them up herself, 'count of the rheumatism—and it was all her Sunday dinner!"

"I see, I see." The twinkly-eyed man dropped a shiny coin into the bonnet among the beans, and sent the old dame on her way calling down blessings upon her benefactors.

"Maybe you're expecting to go to the circus this afternoon?" he queried, turning back to Becky again. "No? *What!* you don't mean to say you've *never been to a circus?* Humph! Well now, I'll tell you," he chuckled softly, "I'd like first-rate to go to the circus myself, provided I can get somebody to go with me—especially somebody who has never been to a circus before! And if you think you'd like to go, my wife'll be glad to call around to get your mother's consent; and I'll stop for you at one-thirty sharp."

Would she like to go! All at once a fairy tale had come true.

Two hours later, a stylish electric drove up to Becky's little gray house.

"Gee, but you're a lucky one, Beck!" sighed Bunny as he escorted her to the curb. "I wouldn't have minded picking up a whole bushel of beans and missing the parade, for a chance at the circus! But," he added thoughtfully, "you didn't know you were coming in for the circus, though, when you gave up the parade, did you, and you ran a chance of missing the whole thing!"

"I'll tell you every bit about it," Becky called back as the auto started off. "And I'll save all my pop-corn and peanuts for our circus," she promised, holding up the two bulgy bags she found awaiting her on the seat.—Edna P. Brett, in *Congregationalist*.

THE FAMILY.

Two great, strong arms: a merry way;
A lot of business all the day;
And then an evening frolic gay—
That's Father.

A happy face and sunny hair;
The best and sweetest smiles to spare;
The one you know is always there—
That's Mother.

A bunch of lace and ruffy frocks;
A Teddy-bear, a rattle-box;
A squeal, some very wee pink socks—
That's Baby.

A lot of noise; a suit awry;
A wish for candy, cake, and pie;
My grammar may be wrong, but, my!
That's Me.

—B. E. W., in the *Alabama Christian Advocate*.

THE TOUR OF A SMILE.

My papa smiled this morning when
He came downstairs, you see,
At mamma, and when he smiled, then
She turned and smiled at me;
And when she smiled at me, I went
And smiled at Mary Ann
Out in the kitchen, and she lent
It to a hired man.

So then he smiled at someone whom
He saw when going by,
Who also smiled and ere he knew
Had twinkles in his eye;
So he went to his office then
And smiled right at his clerk,
Who put some more ink on the pen
And smiled back from his work.

So when his clerk went home, he
Smiled
Right at his wife, and she
Smiled over at their little child
As happy as could be;
And then their little child she took
The smile to school, and when
She smiled at teacher from her book
Teacher smiled back again.

And then the teacher passed on one
To little James McBride,
Who couldn't get his lesson done
No matter how he tried;
And Jamesy took it home and told
How teacher smiled at him,
When he was tired and didn't scold
But said, "Don't worry, Jim."

And when I happened to be there
That very night at play,
His mother had a smile to spare
Which came across my way;
And then I took it after a while
Back home and mamma said:
"Here is that very self-same smile
Come back with us to bed."

—Selected.

JOHNNY.

He can scamper a mile to the baseball
field,
And he never feels the heat;
But, oh! it's so far to the corner store—
So far for his aching feet!

He can run to see the circus come in,
And stand and watch by the hour;
But the postoffice building is so far
away,
And there might come up a shower!

He can get up at five on the Fourth o'
July—
It's really no trouble at all;
But eight is too early on all other days,
And his mother may call and call!

He can sit up all hours to frolic, and not
Get sleepy or tired a bit;
But if there's a lesson, or problem to do,
He goes fast asleep over it!

O Johnny, dear Johnny, how funny you
are!
And when will grown-ups understand
That hard things seem easy, and easy
ones hard,
To youngsters all over the land?
—Exchange.

Miscellaneous

FOLLOW THE LEAD OF THE DOUGHBOY!

Wanted: An orphan. Must be a little girl about eight years old with red hair.

"Does that order suit you fellows? Do you consider it specific enough?" asked a doughboy who hailed from Kansas—and, according to the legendary idea concerning Kansas men, he was over six feet tall, had auburn hair, freckles, and smiling eyes.

"Exactly right, I can fairly picture her now—a dainty little French maiden with quaint clothes and a seriously droll expression, but when she smiles—she is the light of the earth!"

"Some poet you are getting to be, Pard."

The four companions of the West-erner assented to his order. It was during the big orphan drive in France during the fall of 1918, when soldiers individually and collectively became foster parents of many of the children there. This particular group of five men, belonging to one of our famous divisions, had pooled their contributions for the highly pleasing purpose of sharing an orphan between them.

The order was sent at once to the "Stars and Stripes," the official newspaper for the men of the A. E. F. in France, which in turn gave over all the funds to the A. R. C. for disbursement. This task involved finding orphans to fill orders, and finding orders to fit orphans.

Now the five men are home again, and though widely separated by distance, they find their common interest, little Renee Marquard, keeps them in close touch with each other. They have a treasurer and secretary, to whom letters are sent monthly by the A. R. C. concerning Renee's health, her progress at school, and the conditions prevailing in her home. They each possess her picture, and one of them even painted his copy in order to make the red hair more realistic. Best of all are the letters from Renee herself, which are laboriously written and are eagerly answered by every one of her five god-fathers. For Renee, of course, lives in France with her mother, and her small brother. She is learning to speak English, so she proudly reports.

Orphans are in great demand these days. To be up to the minute you must own one. And now the Juniors of the A. R. C. have absorbed this idea so thoroughly that they are adopting orphans by the orphanageful, from Palestine to Antwerp and from Le Havre to the Balkans.

All life is a great spiritual opportunity, and everything that emerges for us should be seized and the good of it appropriated; the joy of life as well as the sorrow has its own meaning.—Ex.

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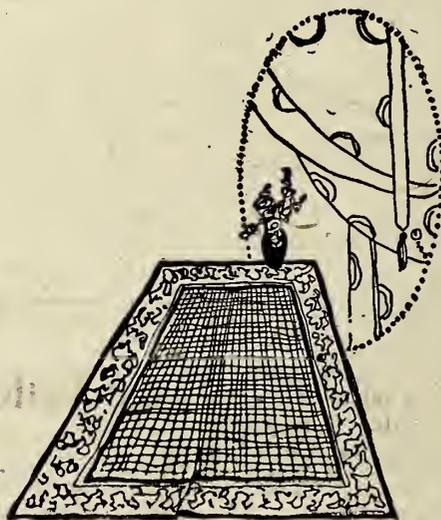
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WOMEN AND INDUSTRY.

In discussing the above theme in a recent address, Prof. G. H. Barnes, of the Carnegie Institute of Technology, said: "Girls are less desirable workers than men from an economic standpoint. Very nearly all of them in industry are casuals. They get into it, stay awhile, and then marry out of industry, going into their real business of life—the making of homes and rearing children. This brings a heavy turnover cost to the employer—80 per cent at least—and that does not count the minor turnovers the girls run up moving from job to job. The result may inevitably be lower wages for the same work. Girls are casuals, and they have to take what they can get. They are simply accidents, industrially speaking, human entities who have a few years on their hands that they must use for what they can get." Dr. Francis Tyson, professor of social economics in the school of economics, University of Pittsburgh, does not wholly agree with the contention of Prof. Barnes. Dr. Tyson is reported as follows: "Perhaps Mr. Barnes, who has been a historian, coming more recently into the more real and practical field of economics, does not realize that this problem is not at all new, since the census figures of 1910 show 8,077,000 women gainfully employed, and, with the war, this number has been tremendously increased, so that the 1920 census will, in my opinion, show more than 12,000,000 working women. Woman is a great economic and industrial asset, and it is no exaggeration to say that she made possible the winning of the war." Doubtless the vast majority of women workers desired at least to be only casuals, and were looking forward to that longed for heaven of every good woman heart, a home in which peace and gladness should be found. However, for whatever cause, even before the war, the army of women workers was rapidly increasing year by year, and the working woman is today undoubtedly a great economic and industrial asset. But if the major portion of them were Christian wives and mothers how immeasurably they would add to the moral and spiritual values of our community and national life. The supreme need of every land is more Christian homes. To have more Christian homes in America we must have more Christian men in America.—United Presbyterian.

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The following changes in schedules of trains between Greensboro, N. C. and Goldsboro, N. C.

EFFECTIVE SUNDAY, AUGUST 24, 1919

Train 108 now leaving Greensboro 6:00 A. M. will leave 7:25 A. M. Arrive Goldsboro 12:40 P. M.

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The headmaster of Eton College, England, contributes to the Nineteenth Century some good stories illustrative of "The Humor of Boyhood." Here is an example: "Trace the growth of the power of Parliament during the time of the Tudors." Answer: "In the reign of Elizabeth the Commons were always petitioning the Sovereign to marry; a thing they would not have dreamt of doing in the time of Henry the Eighth." —The Congregationalist and Advance

Each sorrow conquered is another key To break the bars of immortality; There were no finding without first a loss; No resurrection, had there been no cross.

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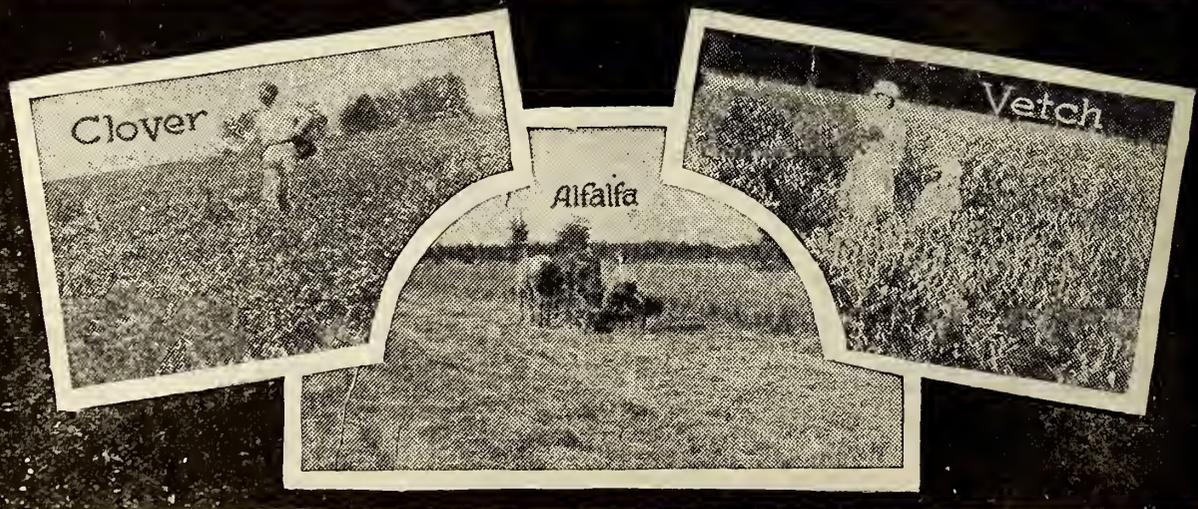
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J. D. FLETCHER, Fayetteville, N. C. Dem. Agt. for Cumberland County.

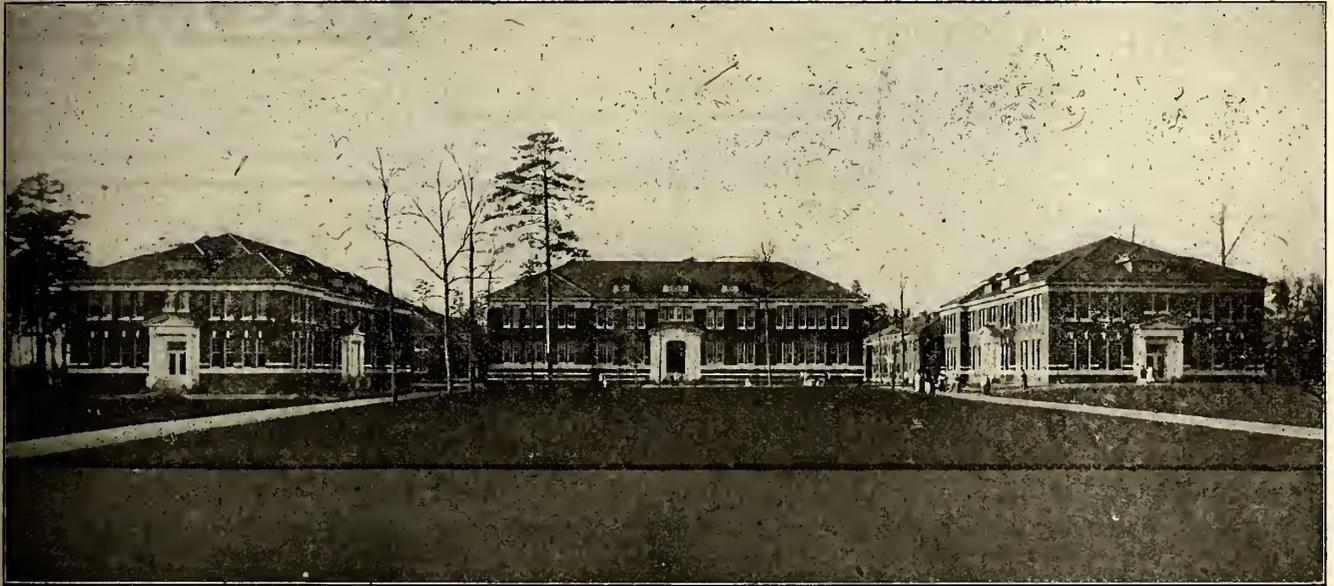
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RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection, Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes:—"The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

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WARSAW FIRE INSURANCE COMPANY
KIEF, RUSSIA.**

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Ledger Assets December 31 of previous year . . .	\$1,027,286.05
Income—From Policyholders, \$869,572.17; Miscellaneous, \$36,941.21; Total	906,513.38
Disbursements—To Policyholders, \$540,937.66; Miscellaneous, \$302,885.13; Total	843,822.79
ASSETS	
Value of Bonds and Stocks	\$1,050,590.84
Deposited in Trust Companies and Banks on interest	46,589.74
Agents' balances, representing business written subsequent to October 1, 1918	9,356.78
Agents' balances, representing business written prior to October 1, 1918	453.46
Interest and rents due and accrued	9,589.91
All other Assets, as detailed in statement	1,699.38
Total	\$1,099,566.55
Less Assets not admitted	12,694.30
Total admitted Assets	\$1,086,872.25
LIABILITIES	
Net amount of unpaid losses and claims	\$ 126,704.56
Unearned premiums	543,035.40
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	6,500.00
Estimated amount payable for Federal, State, county, and municipal taxes due or accrued	7,500.00
Contingent commissions, or other charges due or accrued	3,000.00
Total amount of all Liabilities except Capital	\$ 686,739.96
Surplus over all liabilities	\$400,132.29
Surplus as regards Policyholders	400,132.29
Total Liabilities	\$1,086,872.25
BUSINESS IN NORTH CAROLINA DURING 1918.	
Fire Risks written, \$471,405.00; Premiums received	\$ 4,892.10
Losses incurred—Fire, \$4,044.56; Paid	4,988.49
U. S. Managers, Fester & Folsom, Inc.; Home Office in U. S., New York City; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.	
STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT, Raleigh, April 15, 1919.	
I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Warsaw Fire Insurance Company, of Kief, Russia, filed with this Department, showing the condition of said Company on the 31st day of December, 1918.	
Witness my hand and official seal, the day and year above written.	
JAMES R. YOUNG, Insurance Commissioner.	

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These thousands of Russians may be a power for good here and in their own land, or they may become an increasing menace to us. Through them Bolshevism is being disseminated and many of the same causes of unrest and disorder prevailing in Russia are working in our country today. If the trend toward anarchy and infidelity is to be checked and their antagonistic attitude toward law and order is to be changed, definite efforts are called for. Such Christian educational centers as the Moody Bible Institute can help to meet this need.

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ONE TOUCH OF NATURE.

Down the street came a wagon, loaded with meat and drawn by a well-rounded, well-fed little mare. Her steps became slower and slower, and finally, in the middle of the car tracks, she stopped.

"Git ap," said the driver, git ap, Jenny!"

But Jenny only turned appealing eyes toward the man on the seat. Behind him came the shouts and oaths of other drivers.

"Poor Jenny, poor little horse!" said the big, dirty man. "Is she all tired out?"

At the sound of his voice the little horse sighed a sigh of tired appreciation.

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and rest a bit." And he led her away from the crowd and stood patting her well-curried sides, while she rubbed her nose against his face.

The other drivers moved on, then turned and looked. Some of them smiled. Others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—New York Times.

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and deep—a great, menacing sheet of dark water?

"It's about thirty feet wide," said the doctor. She might have been reading my thoughts. "It runs along at the foot of the hospital garden. We all love the Marne. It's more than a river to us."

I did not answer for a moment. I sat very still and watched the silver flicker of the stream that flowed so calmly beside our path, and as I watched I thought of the spirit of a race that could make an impenetrable barrier of such a slight thing. Suddenly I, too, loved the Marne.

"Yes, it's more than a river," I echoed. "It's a symbol!"

We drove the rest of the way to the hospital in silence.—Ex.

It is the most reasonable thing in the world to believe, that God, being what He is, will do as He promised to do.—Mary Hopkins.

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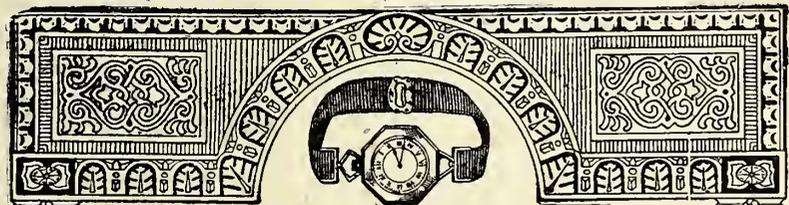
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"I hear, doctor, that my friend Brown, whom you have been treating so long for liver trouble, has died of stomach trouble," said one of the physician's patients.

"Don't believe all you hear," replied the doctor. "When I treat a man for liver trouble he dies of liver trouble."

The child who frequently repeated the hymn in which occur the lines, "Satan trembles when he sees

The weakest saint upon his knees," asked the following question of its nurse: "But what was the little saint doing on Satan's knees?"—Spectator.

Ethel's mother was trying to spray her throat with the atomizer, but met with considerable opposition from the small victim. "I wouldn't mind it so much," said Ethel, "if you would let me honk it myself."—Chicago Tribune.

"You simply cannot trust anybody. Every one seems so dishonest nowadays," declared the woman. "My maid, in whom I had the utmost confidence, left me suddenly yesterday and took with her my beautiful pearl brooch." "That is too bad," sympathized the friend. "Which one was it?" "That very pretty one I smuggled through last spring."—Wall Street Journal.

Wings for Mrs. Vanderbilt.

Mrs. W. K. Vanderbilt tells this story on herself.

She was doing canteen work in France during the recent misunderstanding in that vicinity, and devoted considerable time to entertaining American soldiers in one of the hostess houses. Being a capable dancer and attractive, she was in much demand among the boys. One evening she danced several times with a tall, tow-haired doughboy who showed symptoms of great loneliness and talked volubly about things back in Michigan.

When the evening ended, the tow-headed one came over to Mrs. Vanderbilt.

"I've had a bully time," he said, "and I want to keep track of you. We're moving out of here tomorrow for the front. But if we get back, I'd like to look you up over in the States. My name is Albert Bridgeman, from Grand Rapids. What's yours?"

"I'm Mrs. W. K. Vanderbilt," she replied.

The doughboy scanned her from head to foot.

"That's right, chicken," he said, "fly high!"—Cartoons Magazine.

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., SEPTEMBER 17, 1919.

No. 37.

A Woman's Prayer.

O Lord, who knowest every need of mine,
Help me to bear each cross, and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!

O Lord, thou knowest well how dark the way,
Guide thou my footsteps, lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt thy power,
And make complaint!

Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!

—Ladies' Home Journal.



Editorial



The Abuse of Scripture.

IT is bad enough when the novice does it. The young preacher is inexcusable for inadvertently, recklessly or ruthlessly pretending to extract from a text what he is really extracting from his scantily furnished and poorly disciplined mind. But this is a mere peccadillo compared to the crime of the veteran leaders of the Church who commend the wholesale abuse of the Scriptures through the International Sunday School lessons. For example, the title of the lesson for August 24 is "Social Responsibility." By this is manifestly meant the Responsibility of the Church to Society, the obligation to seek social regeneration as opposed to individual regeneration, the duty of the Church to serve the community en masse. According to current usage the "social gospel" means the gospel of social uplift, of better wages for labor, better housings for the poor, of more physical and material comforts, not for this, or that individual, but for all the less favored of fortune.

The Scripture from which the Church's social responsibility is drawn is the parable of the good Samaritan. It might just as well have been drawn from the story of the Samaritan woman. She gave a drink of water to the tired and thirsty Christ. In either case it was one individual serving another individual's needs. It is a far cry from such service as that to the responsibility resting on the Church to undertake social and industrial reforms for removing all the "inequalities and injustices which poison the relations of men in business and society."

Worse still is the abuse in the lesson for August 31. The theme of this lesson is "Temperance," not merely, if at all, in the sense of self-restraint, but in the sense of abstinence from intoxicants. The Scripture from which the theme is drawn is the account of Daniel "purposing in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank."

By no fair means can this Scripture be made to teach temperance in the ordinary sense of this term. The real theme is loyalty to religious principle. Such loyalty may require total abstinence from intoxicants, or it may not. Here it did require abstention not only from wine but equally from meat. Daniel purposed in his heart that he would not defile himself with the "portion of the King's meat." Would any one argue from this that total abstinence from meat is a universal and perpetual obligation? No more can one argue from this incident that total abstinence from wine is a perpetual and universal obligation. Whatever motive prompted Daniel to abstain from the meat presumably prompted him to abstain from the wine. In neither case was it the conviction of the inherent sinfulness of eating meat or drinking wine. It was the conviction that both the meat and the wine from the King's table had probably, or at any rate possibly, been used in connection with idolatrous worship.

Is there any Scripture which teaches the duty of total abstinence from intoxicants? If so, then we should use such Scriptures, and not press into service other Scriptures which were not designed to teach it. It is a sin against any author to represent him as teaching what a careful and candid examination of his writings will show that he really does not teach. The sin is far more serious when the author is one whom we allow to be inspired of God. In such case we misrepresent the teaching of God.

Daniel may have been a total abstainer. He had a personal right to be. But we are not authorized by this incident to say that he was, any more than we are authorized to say that he was a total abstainer from meat.

No book has been abused like the Bible. Texts are torn from their context and made to teach exactly the opposite of what the author intended. Among no class has the sin been more common or more aggravated than among temperance reformers. Many of them have suffered zeal to run away with discretion, and have gone so far as to twist and distort texts of Scripture to serve their purpose. How often have they quoted Col. 2:21, "Touch not, taste not, handle not," as a divine prohibition against the use of intoxicants. The slightest examination of the contest shows that Paul was protesting against the observance of such ordinances as though they were of divine authority.

It is to be regretted that those in charge of our Sunday School lessons and literature should set the example of such careless and harmful use of Scripture. It is the duty of those who teach the Bible to draw from each passage just as nearly as possible the very thought and the very shade of thought that was in the minds of the writer. He has no right to use a passage to teach a truth which it was not designed to teach even though that truth is taught in other passages of the Bible. To do so is to handle the word of God deceitfully. When our leaders know how shamefully unfair and unjust is the treatment accorded the Bible by the well-meaning but ignorant and unskillful interpreters, they should feel the more sensibly the obligation to "rightly divide the word of truth."

A Worthy Object.

The zealous stewards of the Lord's money need to look carefully into the various schemes of benevolence that are constantly proposed, else they will find that they have wasted the Lord's money in ways that are not wise. There is no scarcity of causes that appeal to us, but it requires discriminating judgment to choose the right one. We must remember that giving is not solely a matter in which we follow our hearts, because the heart of man is not only "deceitful above all things and desperately wicked," as the Good Book says, but in the average man and woman it makes us do many silly and ill-advised things.

We need judgment in giving, cold, calculating judgment, such as we exercise when we invest our own money. The good women of our Church are always awake to the welfare of our missionaries who, like other preachers, cannot speak for themselves. Those in Africa, for example, are not only exposed to the African fever, but they are compelled to live in the houses common to that land. These houses are built of poles and mud and covered with grass. If the missionary could be the sole occupant of this house, he could stand much of the discomfort; but Africa is a land of snakes and scorpions, of insects and vermin, and these houses soon become infested with a variety of these plagues, that render life miserable for the missionary and his wife.

It is proposed to raise a fund with which to build solid brick houses for our African missionaries, in order that their health may be conserved and their nerves spared. It is understood that whatever is offered must not be taken from our regular offering to Foreign Missions. That cause needs every cent that can be raised. This offering must be extra. Mrs. Bryan, as the treasurer of the ladies, engaged in this commendable enterprise, has in this issue an appeal which we would urge all to read. May every reader catch the vision that she presents, and then, like Paul, be not disobedient unto the vision.

A New Crusade.

We are accustomed to crusades originating in the North, because for some reason unknown to us, the people of that section, especially New England, either have more time on their hands than other sections, or else the climate disposes them to regulating the world, so that they have for years been proposing every kind of civil and moral reform, such as inserting the name of God into the Constitution; assuring the negro in his social and political rights, or forbidding the use by the Southern people of the phrases, "You uns" and "You all." When these moral campaigns reach us fully matured and in active exercise of their functions, they are necessarily under the disadvantage that always attends the appearance of an alien, and for that reason they lose much of their moral force.

Experience seems to have taught them wisdom, with the result that the latest reform comes to us with a reputed Southern parentage. It has made its first appearance in the staid city of Raleigh, a city whose only known weakness thus far has been a native craving for holding office and feeding at the public crib. This new crusade not only begins in Raleigh, which is rather remarkable, but it has also begun among those conservative Church people, the Baptists, who are also noted for their exclusive adherence to their own business. They have their own mode of baptism, and recognize no other, ignoring even the old Jesuit doctrine of "intentions," and they have their own Lord's table with a fence about it. In fact in many ways they say to men, if you will attend to your business, we will attend to ours. We have no fault to find with this position. We only mention it in order to emphasize our surprise that this proposed crusade should have begun in the Baptist Church of Raleigh.

On Sunday, August 24, at the Tabernacle Baptist Church of Raleigh, an evangelist from New York City, Rev. Oscar Haywood by name, preached to an audience that packed the big auditorium, a sermon advocating the abolition of capital punishment in this State. A collection was taken to finance the proposed campaign to create public sentiment that will necessitate the abolition of the death penalty in this State. Several attempts have been made before this toward the same end, but the sober, good sense of the people has always defeated them. When, however, a great Church espouses the cause, it is time that those who hold to the Bible and believe that it ought to be obeyed, should be prepared to defend their position.

Viewed from the sentimental standpoint the abolition of the death penalty is much to be desired, because no one likes to contemplate suffering, and the taking of one life does not bring back the other. Those who favor the abolition of capital punishment look at the question in this light. There is, however, another view of it, which no Christian can refuse to take. We must remember that as Christians we owe obedience to God, and that he has clearly commanded that when man takes a life, his life must also be taken.

Early in the history of our race, before the moral law had been given on Sinai, and before the ceremonial law also had been given, when Noah came from the ark and a new race of men began, the first law given was this: Gen. 9:6, Who-so sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

From that time on this law has been enforced, and whenever any people have set it aside, murder has increased, and in the end they have been forced to infer that God knew better than man. We have great confidence in the reverence for law on the part of this State and especially on the part of this great Church, and for that reason we are giving ourselves no real concern. The Baptist Church is a Bible Church; and they will be the last people to set aside any one of the Bible commands.

The Proposed Ministerial Union.

Every city and town where there are churches have their Ministerial Unions, where matters religious are discussed and inaugurated, and they serve a most excellent purpose. We, however, are not referring to this common and orthodox institution, because it is no novelty, and therefore does not deserve a separate mention. We are referring to a proposed union of ministers, similar to the labor unions, where united demands can be enforced, when separate demands would be ignored.

When we realize what advances in wages and hours the laboring men of the country have made in recent years, because they have presented a united front, we can easily see that if the preachers would organize and set forth their demand for a living wage and reasonable hours, their lot would soon show a like improvement. As things now are, the condition of the average preacher is a sad one. With the cost of living advanced nearly double, with the wages of the commonest laborer from three to five dollars a day, there are educated men in charge of churches who are actually in want of nourishing food.

Recently we talked with a city pastor who numbers among his members several of the wealthy business men of the city, and whose church has increased its contributions to the benevolent causes over fifty per cent, yet this man is drawing a salary fixed several years ago, and in order to live decently he has to use up the savings of his early ministry. He can plead from the pulpit for an increase in giving to the benevolent causes but with regard to his own need he has to be as dumb as an oyster, and no man cares for his condition. The business men have voluntarily increased the wages of their employees, but it has never entered their minds that in the manse there is going on economies that are pitiful.

Again, the need of union can be seen in the case of those without charge—those old men who have been laid aside because of that strange fancy for young men that has taken hold of our churches, whereby a deadline is drawn when a preacher is sought. You find these men in our cities or in small towns. They are generally dependent for food and clothes upon some relative. But there are other things they need, and they also find the bread of a dependent not very sweet. Vacant pulpits depend upon them for an occasional supply, and the opportunity is eagerly embraced by them, because it gives them a chance to preach again and also some cash to help preserve their self-respect.

But have you ever realized what creatures of circumstances they are? When the invitation comes, it comes without any promise. Like Abraham, they go out, not knowing whither they go, nor what they are to receive. They must raise the cash for their fare and sometimes they have to go to a hotel, and then return home, to wait for whatever compensation may be given them. No one calculates what they have spent, and sometimes the remuneration is less than their outlay. We recall the experience of one of the ablest men of our Church who had passed the deadline as drawn by the Church committees. One of the strong churches asked him to fill its pulpit for one Sunday. He had to have his suit pressed, to pay his own fare to the place, his hotel bill while there, and received the large sum of ten dollars for his services, though the Church was accustomed to pay its pastor at the rate of \$50.00 a Sunday.

A Ministerial Union is needed in order to secure a living salary for the permanent pastors and proper compensation for the supply man.



Contributed



A Modern Champion of An Ancient Church

By Rev. Andrew R. Bird.

THE General Assembly at New Orleans last May had the opportunity of hearing Signor Ernesto Giampiccoli, Moderator of the Waldensian Church of Italy. The meeting between this distinguished foreigner and our Assembly was so sudden and so brief that it would seem neither party was able to form a true estimate of the other. This is at least suggested by the following facts:

Surely we commissioners would have been more intensely interested in the tall, dark stranger with black eyes and pointed beard had we been aware of his dramatic and pathetic career.

Signor Giampiccoli was born of Roman Catholic parents in 1869, in the Venetian province, Fonzaso, which till lately was in the invaded provinces. When fifteen years old, he became a member of the Waldensian Church by the simple reading of the Gospel. He had a very brilliant career as a university student in Florence, and later in Geneva and Edinburgh, but chose the humble career of a Waldensian pastor rather than the high government position his father had planned for him. He began his ministry in Sicily, and later was four years in Rome, and then for sixteen years he was pastor of the largest Waldensian Church in Italy, the membership in Turin being 1,000 persons. He was appointed Moderator of the Waldensian Church in 1913, and since then has been unanimously re-elected each year. He is highly gifted, being both a musician and a poet, and has enriched the hymnal with many of the most beautiful hymns sung in their churches.

Greatly tried of late by the death of his eldest son in the war, and by that of his wife, it was hard for him to leave his motherless children to come to America, but it was necessary for him to do so to plead the cause of the Church in Italy, that it might meet its obligations and take advantage of the wonderful opportunities opening on all sides.

That Signor Giampiccoli could not truly estimate the heart of the Southern Presbyterian Church is not surprising, when it is remembered that his few hours in New Orleans were contemporaneous with one of the busy sessions of the Assembly. That he did not truly estimate us is evident from the fact that this devoted Christian man who had sacrificed his own early prospects to Protestant Christianity, who had given his oldest son to die for his country, who had left his motherless children to plead for children rendered fatherless and homeless by the war—that he, with his noble heart on fire with the needs of his people, repressed his feelings and only spoke by way of pleasant greeting.

Surely this talented and much tried and Christ-like broth-

er of ours misjudged us if he thought us too busy to listen to such a tale as his. Since the truth that he withheld has providentially come to light, are there not those who will count it a privilege to have a part in this sacrificial service which he came across the sea to champion?

All Protestant Christianity owes a debt to the Waldensians for their brave adherence to the simple Gospel through the centuries. They kept the light burning, often at the price of their lives. The spirit of Signor Giampiccoli is in harmony with the history of his Church. Shall it not find an echo in our hearts today? Shall we not send him the gift he came to get but failed to ask for.

Funds may be sent to A. N. Sharp, Hurt Building, Atlanta, Ga., for the War Work Council of our Church. They will reach Italy promptly, and will be used for rebuilding Waldensian churches and for the erection of orphanages where the little ones without homes can be given shelter and a Christian education.

The Turn of the Year.

By John Jordan Douglass.

A hint of autumn in the fading leaf;
The old, old sadness in the mockbirds' call;
A glint of gold amid the gathered sheaf;
And purple twilight brooding over all.

A plaintive sigh; midsummer's mystic hush;
And Pan a-pipe upon a sylvan reed,
Beside a fountain, lilies white and lush;
And herd-bells tinkling in a verdant mead.

Softly the leaf-fall, like a rain of gold;
The wild birds' vesper, liquid, clear and sweet;
The straggling sunbeams herded in night's fold;
And all the earth at heaven's mercy seat.

A flame of russet in the woodland wall;
A cry of wild geese down the dizzy height;
One by one the tears of twilight fall
And starry jewels blaze the brow of night.
Wadesboro, N. C.

Varied Visions.

"Hadst thou stayed I must have fled,

That is what the vision said."

Another vision is speaking to us today, and bidding us take heed.

The vision is of the little mud palaces in the Congo with poisonous insects and reptiles infecting them because there is no way to exclude them from these abodes which your missionary and mine must live in. The vision includes the worn and weary worker as he waits for the church to come to his relief.

It fades and another takes its place. The mud hovels have been all replaced by comfortable brick houses which look like homes. I see the tired worker still but there is a new light in his eye, and it is with a quicker, firmer step that he enters this, his home. He is convinced at last that the home Church is co-operating with him in his work. He

knows that no sea can sever the tie that makes us all one in Christ Jesus. And there's a new song in his heart as he tells again and again the old, old story of Christ's undying love for a world.

When may it be realized? Just as soon as you make it possible.

Send all funds to Mrs. T. S. Bryan, Financial Secretary, Columbia, S. C.

There is no work that has ever been accomplished, that proved of lasting worth, which has not been built on the foundation of certainty in the existence of and trust in God. All work, if it is to be of worth, must come from and be built on this foundation of certainty in God. Guide yourselves so you will hope and trust in Him, and in that hope and trust, you will find the goal of eternal life.—Bishop Howden.

Blossomed in God ere time began to be.
The rose whose beauty glads thine eye to see

—Angelus Silesius.

One Misapprehension Which Keeps People Out of the Kingdom

By Rev. W. Hooper Adams.

A sermon preached at the conclusion of a series of revival services conducted in the Tabernacle Presbyterian Church, Springfield, Mo., by Rev. John E. Abbott, D. D.

Text—In thy presence is fulness of joy, at thy right hand are pleasures forevermore.—Psalm 16:11.

AFTER a series of revival services during which the Gospel has been presented both strongly and persuasively—the question naturally arises, “Why do not all people accept.” The reasons for rejection are to be found in human imperfection and are too numerous to mention at present. But I wish to mention one cause of rejection this morning and briefly to deal with it. It is to be found continually on the lips of the man on the street.

This cause of rejection may be thus stated: Many people decline to be Christians because they fear that they will forfeit all pleasure in life. They picture the typical Christian as withered and sapless; perpetually mourning over his own sins and those of others. Rather than come to that in any degree they prefer to remain out of the church and to avoid an open declaration for Christ.

Now the demand for pleasure is human and legitimate. Our whole beings crave pleasure. A desire for it has been inwrought into our constitution by the Creator Himself. One form which this love of pleasure takes is play, in grown people and children alike. A writer in Boston, at once an eminent surgeon and a popular author, Dr. Richard Cabot, has enumerated four activities that are essential to a well-rounded and complete life—work, love, play and worship. And under the title of “Play” he makes the assertion: “It is as bad to be dried up as to be burned up, but worse still is it to live in perpetual winter because we were born withered.” We endorse the assertion. The character that has lost all desire for pleasure or play resembles a rocky coast in mid-winter, desolate and forbidding. The president of my University in New York State, a Presbyterian minister, has stated that he would not give much for that student who has not at least a streak of the sport within him.

Certainly every man has a right to pleasure. “Life, liberty and the pursuit of happiness” are among the inalienable rights of mankind. And God makes abundant provision for the gratification of this inborn craving in religion. That is my testimony this morning—that if a person surrenders for Christ’s sake a certain form of pleasure he gains a far more satisfying pleasure in religion. The exchange far more than compensates. If by accepting Christ I lose one form of pleasure I gain another, more lasting and one which reaches deeper into the inner recesses of my being. It is not a pale pleasure of sickly hue. It is strong, exhilarating, satisfying.

Years ago I attended revival services in a tent in Boston. One night a young attorney, who had recently graduated from Harvard, was converted. Deep seemed to answer to deep within his soul. His inner being was flooded with joy. He was not naturally sentimental or emotional. But his new found joy must express itself. He spoke for Christ and he spoke with rapture, as one almost inspired. “If we show enthusiasm for our college on the side-lines during a football or baseball game, why should we not show at least as much enthusiasm for Christ and the church?” asked this young lawyer. Of course we should. In His presence and service there is fullness of joy. At His right hand there are pleasures forevermore. Allusion was made recently in this building to the conversion of my instructor and friend, Prof. Edward Everett Hale. When Dr. Hale found Christ he found that the pleasure he took in literature and other intellectual subjects was insipid as compared with his new-found pleasure in religion.

Jonathan Edwards, that master mind among New England thinkers of the Eighteenth Century, testified in a pas-

sage that has become classic that he found after conversion a new and exquisite joy in nature which he had not possessed before. As he walked abroad in his father’s pasture the very skies gave him a pleasurable sense of the majesty of his God. “There seemed to be, as it were, a calm, sweet cast, or appearance, of divine glory in almost everything. God’s excellency, His wisdom, His purity and love, seemed to appear in everything, in the sun, moon, and stars, in the clouds and blue sky, in the grass, flowers, trees, in the water and all nature. And scarce anything among all the works of nature was so sweet to me as thunder and lightning; formerly nothing had been so terrible to me. Before I used to be uncommonly terrified with thunder and to be struck with terror when I saw a thunder storm rising, but now, on the contrary, it rejoiced me. I felt God, if I may so speak, at the first appearance of a thunder storm, and used to take the opportunity at such times to fix myself in order to view the clouds and see the lightnings play and hear the majestic and awful voice of God’s thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. While thus engaged, it always seemed natural for me to sing or chant forth my meditation; or to speak my thoughts in soliloquy with a singing voice.”

Depending upon the temperament of the person in question, this joy in the spiritual life appears as serene and contemplative or else as exuberant or passionate. At all events, it fills the heart to the full and leaves no desire for return to the joys of the worldly life, for these meanwhile have become “stale, flat and insipid.” With Zinzendorf, the Moravian leader, the joy was a passion: “I have one passion; it is Christ.” And if we go back to the Holy Book we find much, very much, about the joy of religion. Someone has counted eight hundred “rejoicing texts” in the Bible, showing that the inspired view of religion is not that it is sombre, but bright and pleasurable. The Psalm that we have read this morning is but one of the views given of religion as the supreme joy in life. The writer, probably King David, expresses his strong, red-blooded joy in God’s presence. He has placed the Lord at his right hand in life; walks with him, obeys Him, finds delight in His companionship and so the vision of immortal joys breaks upon his view. Because God lives, he who finds delight in His presence shall live also throughout eternity. He shall live at the right hand of God and know the pleasures that are forevermore. Throughout the generations of the people of Israel we hear them singing songs of joy because of deliverance at the hand of the Almighty. And after the exile we hear Nehemiah, the governor of the returned Jews, saying to those weary men who faced a giant task; the joy of the Lord is your strength, and Christians in every generation have found this joy a dynamic for work, which proves superior to all obstacles.

The New Testament tells likewise of joy, and we hear Paul and Silas singing even in the murky darkness of the prison at Philippi with their feet fast in the stocks. “The saints are to sing Psalms and hymns and spiritual songs. (Col. 3:16). And one of the earliest writers, Hermas, in his “Shepherd,” speaks of the Holy Spirit as a glad spirit. Now the word which both he and the Church-Father Augustine applied to the Spirit is the Greek word from which we derive the English “hilarious,” indicating that the Christian’s pleasures are not pale, thin washedout joys but satisfying and red-blooded. “Happiness,” said Dr. Chapman once in my hearing, “is the word of the world, but joy is the Christian’s.”

Let no one distrust the Heavenly Father, therefore He does not defraud. To every human being who turns his back upon sinful pleasures, or even upon worldly pleasures—

(Continued on page 9)

The Presbyterian Educational Conference

By Rev. D. S. Gage, D.D., Secretary.

THE Presbyterian Educational Association of the South, and the General Assembly's Permanent Advisory Educational Committee, met in joint session at Montreat, August 5-6, 1919. The attendance was excellent, and the discussions were characterized by the same informality and freedom which has given these meetings much of their best value.

Three discussions of somewhat more prepared type were given at the request of the chairman, by Dr. Vardell, on "The Christian Atmosphere of a Church College;" by Dr. Martin on "The Place and Influence of the Chapel Service in College Life," and by Dr. Gage on "Bible Teaching in Church Colleges."

Careful consideration of our present system of Church education and scheme of organization, by able committees, appointed to report any changes which seemed desirable, showed general satisfaction with the present arrangements and only very minor alterations were suggested.

The fact that the Southern Presbyterian church has in its present educational "machinery" of the Assembly and Synods, the best, most efficient, result-producing of any denomination, grows on those who are acquainted with the inside facts as to development in influence, equipment and standards of our Church schools. Our present "Field Campaign Committee," under the able leadership of Dr. Henry H. Sweets, in the office, and Dr. M. E. Melvin, with his carefully selected helpers in the field, is doing more to meet the needs of our schools than the work of any similar organization. The rapid rise in standards of efficiency and equipment is due largely to the adoption of our present systems.

That education is to share in the powerfully strengthened work of the whole Church, which the war and other awakening influences have aroused us to undertake, should not be for a moment doubtful. The progressive program of the Church, the inter-church world movement, the every-member canvass, and other skillfully wrought out plans, all give education a leading place. All these movements were discussed at Montreat. "Standards" aroused some alarm at times. When set by those hostile, they ought to be watched.

But when they mean a mark to which we should press to do work sufficiently valuable to justify the expense to which the Church has gone in establishing any undertaking, they are simply, and really, powerful aids for making sure of success, for avoiding half-way attainments. It was definitely decided that the educational standards of our Church, as adopted by the General Assembly, ought to be applied to our schools, in the next report of the executive committee to the Assembly, and the executive committee was asked to classify all our schools by them by that time.

It has been of such great profit to the schools and the educators who have been represented at these conferences that it was unanimously moved that all our schools be asked to send their president, principal, or a member of the faculty and a member of the board to the annual meeting and pay their expenses. Even the remoter schools will find that in the end it will be worth their while to definitely adopt this policy regularly. The closer touch with the deep currents and movements of religious education, the strengthening of sympathy in their respective Synods, not to mention other important gains, are well worth the comparatively small cost.

Evangelistic meetings for the students—the value of close contact with the local Church—and other helpful suggestions for the religious life of the students were discussed.

The financial side of education necessarily had considerable attention. It is to be carefully noted that all civilized peoples have awakened as never before to the wisdom of liberally pouring out all that is wisely possible in the preparation of our children for their tremendous responsibilities. Nothing can exceed the importance of this task. School education is not all of this work by any means, but it is a vitally important, an absolutely essential factor, and there is no economy in stinting its equipment. It aids all other lines of effort by training those who carry out these other enterprises. To adequately equip all our Church schools now established should require \$20,000,000 to \$25,000,000 more than they now have, and from \$9,000,000 to \$10,000,000 should be secured in the next few years.

An Opportunity of Critical Importance

An Appeal From the Moderator of the General Assembly of the Southern Presbyterian Church, Rev. A. M. Fraser, D.D., of Staunton, Va.

THE Christian missionaries in China are preparing a Biblical Encyclopedia for the use of Chinese ministers and of workers of all denominations. The Bible Dictionary now in general use in this field is impregnated with destructive higher criticism, which represents some portions of the Bible as being myths and other portions as forgeries. Thus Chinese Christianity is threatened with poisoning at its fountain head. Inasmuch as Christianity now promises to be the constructive force in the reconstruction of China, it is of more than usual importance that the Chinese type of Christianity be kept pure. The new Encyclopedia is based on the International Standard Bible Encyclopedia, of which Dr. James Orr, of Glasgow, was the controlling genius. The professors of our own Seminaries have given testimonials warmly approving this work of the missionaries in China. This monumental work will be ready for publishing before long; what is needed is the money. It will cost about twenty thousand dollars to issue it from the press. Our own missionary, Dr. Henry M. Woods, is one of those engaged in the preparation of it. He had hoped that during his furlough in this country he might secure the money for the publishing of the work. He has often made statements with regard to this subject in the missionary addresses and sermons which he has delivered. But up to the present time only two thousand dollars have been subscribed for it; and furlough will expire in October, when he will return to his mission labors.

One would have expected an eager response to such an appeal. When the subject was before my own church a visitor in the congregation from another State and from another denomination gave me a contribution, remarking that he had seen such ruinous effects of higher criticism among young ministers that he never lost an opportunity to do what he could to defeat it. When Dr. Woods was presenting the cause in one of our churches, a gentleman present who had decided to give twenty thousand dollars to some missionary object, would have selected this one at once, if he had not already committed himself to another worthy one.

Will the church allow Dr. Woods to go back to his colleagues with such a disappointment, bringing only two thousand dollars when he had hoped for the whole amount? Surely the threatened failure has come only from the fact that the attention of the church has not been as yet arrested by this splendid opportunity. In this time of giving, unprecedented among us, is there not some one else who may have eighteen thousand dollars to devote to some enduring beneficence, who would be rejoiced to put it into this work for mighty China and for the establishment of the Kingdom of God? Or are there not a great many throughout our church who might be equally delighted to contribute smaller sums which taken together would amount to enough? Many churches are getting from the every-member canvass sums in excess of their apportionments. Might not many of these appropriate something substantial from such surplus? Can we afford to let the cause fail or even falter?

(Signed) A. M. Fraser.

G. Campbell Morgan Moves to the United States

England's Loss and America's Gain.

By Herbert Atchinson Jump.

IN a recent number of the "Congregationalist," there was a readable article on G. Campbell Morgan, from which we copy a few extracts:

Dr. Morgan first came to America in 1896. He had been invited to speak at Ocean Grove, and having completed his service there at the camp meeting he ran up to East Northfield to look in as a spectator at a Moody conference. That little trip was fraught with unexpectedly momentous consequences. Dwight Moody, hearing that an English preacher was on the grounds, called upon him one evening to offer prayer. When Dr. Morgan at the end of the meeting was saying his farewells to the burly evangelist and announcing his departure on an early train the next day, Mr. Moody retorted: "You're not going to take a train tomorrow morning. You are to preach here at ten o'clock. I have already announced you."

From that day the name of Morgan has been indissolubly tied up with Northfield. Summer after summer he was a fixture on the conference program. After the death of Mr. Moody he lived for four years at East Northfield, going out for sermons and addresses, and assisting to establish the conferences on a permanent basis. Then England demanded him back.

Westminster Chapel.

Near Buckingham Palace in the heart of London stood Westminster Chapel, with seating capacity for twenty-five hundred, a morning congregation of about thirty and an evening congregation not very much larger. It was hardly more than an architectural possibility for a spiritual opportunity. To this uninviting field Dr. Morgan came and for a full dozen years poured his soul into the enterprise. When he resigned there was a membership of nearly a thousand. Two congregations each Sunday aggregated four thousand persons. Fifty or more members of Parliament were regular attendants. And when Dr. J. H. Jowett, urged by a letter from Lloyd George and other considerations, left the Fifth Ave. Church of New York, he came to London to be Dr. Morgan's successor. "Westminster is my real life work," says Dr. Morgan, and seldom has a life work been more splendidly creditable. Incidentally during these years of able and devoted preaching he earned for himself an acknowledged primacy as the world's best-known Biblical preacher.

But under the strain of this stupendous piece of creative work his health broke and he was forced to seek less taxing responsibility. During the last year he supplied Highbury Quadrant pulpit, London, on Sundays, and conducted Bible Institutes through England during the week. And now, along with Dr. John Kelman of Edinburgh, he has been captured for the United States.

Extensive and affectionate farewells were tendered him by British admirers during June. After a succession of sailing disappointments the chief of the British ministry of shipping came to his rescue and assigned him passage on a troop-carrying vessel and he reached New York Aug. 8. His work will be in connection with the extension department of Wilbert White's Bible Teacher's Training College, and he will tour the country conducting Bible Institutes. His immediate engagements include preaching during August at the First Congregational Church, Washington, D. C., and lecturing at Northfield, Montreat and Winona. Under the new mood of religious unity fostered by the war it would seem as though many communities might federate their church interests sufficiently to secure a week of Bible addresses by this available expert.

Morgan The Man.

G. Campbell Morgan stalks along the deck like a tall pine tree. Whenever he passed my steamer chair I thought of the Scripture verse, "I see men as trees walking." Calm as summer twilight in his moments of quiescence he rouses

to a challenge, whether in the pulpit or in conversation, with an intensity that enralls, an earnestness that dominates, an eye and voice and countenance that suggest nothing so much as an ancient Hebrew seer. "We are tired of stale dope from the pulpit," said a soldier in France not long ago. No one ever charges Dr. Morgan with serving up that sort of futile article in his preaching. In the pulpit he is conviction aflame, honesty incandescent with high purpose, and always his vehicle is the word of Scripture. For three years of Sunday mornings he preached seriatim from the gospel of Matthew. Even those whose theology moves along more radical lines find in him stimulus, comfort and religious dynamic.

Deeply is he stirred by the social unrest of the times. "I talked lately with a prominent official in the British government." He told me, he said, "Every morning I find telegrams on my desk reporting a new strike somewhere in the United Kingdom.' And another man of high political place made a significant confession in conversation with me the other day. 'We may as well accustom ourselves to a succession of industrial troubles in England. They are bound to come. We are but reaping the harvest of what we ourselves have sown; for there is no gainsaying the fact that the wealth of England has been built upon a long-drawn-out exploiting of the working classes.'"

Uses of the Old Testament.

"For myself in these perplexing days," Dr. Morgan continued, "I find it most useful to study the Old Testament prophets. They marvelously give guidance to my hope and substantiate my optimism. I've read them more since the war began than ever before. Some of the chapters sound almost as though they had been written last week, they are so pertinent to our problems today." And when I asked him concerning Lloyd George, whom some of us regard enthusiastically as a fairly successful contemporaneous Amos, but whom many preachers since his organization of the Coalition Government have mourned as a "lost leader," he replied with a vigor almost Welch in its abandon, "I believe in Lloyd George! I believe in him with every bone of my body! No one else could have saved England and the world."

Speaking of Hebrew prophecy and modern problems, large interest is being excited in England by H. G. Wells' latest literary experiment, his modernizing of the Hebrew epic of Job into a modern novel, "The Undying Fire." The problem of suffering is poignant in the hearts of the world's mothers and fathers these days. Dr. Morgan will find ample opportunity to offer a ministry of solace as he explicates for contemporary faith in America the Scripture teaching with reference to this ever-haunting question in the experience of the ancient chosen people.

The Second Advent.

"Has the war stimulated interest in the doctrine of the Second Coming of Christ?" I inquired. "Yes," he answered promptly, "Christians in England are thinking about this matter as never before. But many are going to impossible extremes in their premillenarianism. I have had to part company with some of my friends in whose fellowship I was glad to walk a while ago. They are grossly overconfident in their chronology. They are so sure that the *parousia* is right near by. I am not. Detailed fulfilments of prophesy they find in connection with Scripture passages where I cannot find them at all. I am confident Jesus expected to return in physical presence to the earth. When those who espouse the higher criticism suggest that probably Jesus was mistaken, that solution to me is no solution at all. Christ had a real humanity, but it was not such a humanity as permitted him to be in error on a subject like this. I accept the Virgin Birth, the miracles and the infallibility of Jesus. What my Christ teaches, I am under dire compulsion to believe."

(Continued on page 9)

The Revised Standard of Efficiency For Sunday Schools

By Rev. Gilbert Glass, D.D., General Superintendent.

WE are sending to every Sunday School superintendent a revised Standard of Efficiency wall chart in the same tube that carries the Rally Day poster. The Standard of Efficiency was revised according to the instructions of the General Assembly. Under Section IX, "Full Denominational Requirements," we have added a fifth requirement as follows: ("E) Church Catechisms Taught." This has always been emphasized in our little "Manual of Graded Course of Instruction." It is now an integral part of the Standard of Efficiency. Sunday schools that have already received credit for 100 per cent efficiency will please take notice that according to the action of the General Assembly they must meet this additional requirement before October 30 in order to retain their place on the honor roll of Gold Seal schools. It is probable that most, if not all, of them are already meeting this requirement. Special com-

munication will be sent the superintendents of these schools regarding the matter.

There is a marked fitness in the sending of these two charts—the Rally Day poster and the Standard of Efficiency—under the same cover to all of our schools. These two charts represent extension and efficiency, and should go side by side, not only in the Sunday school auditorium but in the minds and hearts of Sunday school workers. They represent a bigger school and a better school. They represent a larger constituency and a more effective service for those who are already being reached.

Shall we not, as Southern Presbyterian Sunday school workers and pupils, respond to the inspiration and guidance of both of these charts? May the Earnest Worker honor roll of Gold Seal Sunday schools have a large and healthy growth during the next twelve months.

STANDARD OF EFFICIENCY ADOPTED BY THE GENERAL ASSEMBLY FOR PRESBYTERIAN SUNDAY SCHOOLS.

<p>I CRAOLE ROLL & HOME DEPARTMENT</p> <p>(5) (5)</p> <p><i>Fully organized and equipped in active operation, and reporting regularly to main school.</i></p>	<p>VI TEMPERANCE INSTRUCTION</p> <p>(5) (5)</p> <p><i>(A) Study of quarterly temperance lessons with (B) application to personal life and local conditions.</i></p>
<p>II ORGANIZED CLASS IN BOTH SECONDARY and ADULT DIVISIONS</p> <p>(5) (5)</p> <p><i>At least two officers and three committees and definite work outside of class sessions.</i></p>	<p>VII DEFINITE DECISION FOR CHRIST URGED</p> <p>(5) (5)</p> <p><i>(A) Evangelistic policy and methods in general exercises and class sessions and (B) personal efforts to lead pupils to Christ, using communion seasons as appropriate Decision Day periods.</i></p>
<p>III TEACHER TRAINING CLASS</p> <p>(5) (5)</p> <p><i>Study of our own or some other approved course by both (A) present and (B) prospective teachers.</i></p>	<p>VIII WORKERS CONFERENCE REGULARLY HELD</p> <p>(5) (5)</p> <p><i>Weekly or monthly meetings for study of teaching and administrative problems, survey of conditions, and plans for increase and efficiency.</i> MEETINGS LESS FREQUENT THAN MONTHLY COUNT ONLY FIVE.</p>
<p>IV GRADED ORGANIZATION & INSTRUCTION</p> <p>(2) (2) (2) (2) (2)</p> <p><i>Beginners 4-5, Primary 6-8, Junior 9-11, Secondary (Intermediate, Senior and Young Peoples Departments) 12-23, Adult 24 and over.</i> PROPER LITERATURE AND METHODS FOR EACH DEPARTMENT.</p>	<p>IX FULL DENOMINATIONAL REQUIREMENTS</p> <p>(2) (2) (2) (2) (2)</p> <p><i>(A) Under Control of Session. (B) Assembly's Special days observed. (C) Offerings for all Assembly's Causes. (D) Use of our own literature. (E) Church Catechisms taught.</i></p>
<p>V MISSIONARY INSTRUCTION & OFFERING</p> <p>(5) (5)</p> <p><i>(A) Faithful presentation, before the School or in class study, of the Missionary and Benevolent Causes of the Church with (B) offerings.</i></p>	<p>X FULL SUNDAY SCHOOL ASSOCIATION REQUIREMENTS</p> <p>(3) (4) (3)</p> <p><i>(A) Report to interdenominational organization. (B) Representation at conventions. (C) Offering for interdenominational work.</i></p>

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WRITE US FOR FREE LEAFLETS ON EVERY PHASE OF SUNDAY SCHOOL WORK AND FOR SEALS TO ATTACH TO YOUR CHART AS YOU PROGRESS TOWARD THE PERFECT STANDARD.

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PRESBYTERIAN COMMITTEE OF PUBLICATION,
RICHMOND, VIRGINIA.

Public School Positions.

By *Rev. Willis Thompson.*

Opportunity has been given me on several occasions of recommending Presbyterian college men to fill vacancies in the public schools. Those colleges of ours, to which I wrote, could not give the name of a single man who would certainly take a school position. Applications to Methodist or Baptist institutions for men have been hastily answered by the deans of the nearest schools. Such was their alacrity that at various times positions in the town from which I write were filled within a fortnight after inquiries were made.

Such efficiency is commendable, if for no other reason than that of the college's interest in its children. But the interest of the denomination demands it. To the town church, the presence of a school superintendent, principal or teacher pledges a series of interesting certainties and several probabilities. He is an intelligent worshipper, welcome in the fellowship because of the spirit he adds to the church. He is certainly—all public school men are urged by state authorities to be—a good Sunday school man. He will doubtless teach a senior class or superintend a department. Being a man of intellectual initiative, he leads in prayer, conducts prayer meeting, and doubtless can join in congregational singing with a concern born of his information on the worth of community singing in all social activities. These considerations will appeal to one who has worked in towns, whence come the majority of young men to denominational colleges.

But, the interest of a college in itself demands attention to placing its men in the positions they may take in public schools. Men in such positions are in constant touch with high school students. The very fact that a principal comes from such and such a college, where his athletics, spirit and personality have been developed, speaks for the college to that sense of loyalty which is strong in the youth who have him as their head.

Again, a pastor cannot sway his own boys so vigorously as a principal who frequently speaks with them in connection with the very question of a calling and education, while the pastor's infrequent talk must take the line of a lecture, most of which is forgotten.

Now, a further fact to be noted in judging a principal's worth to his college is his pressure on boys who are not in touch with the church at all, either personally, or through parents, and who are embarrassed by a talk with even the most companionable minister. Such boys avoid a minister carefully, and suspect what he tells them. They have the principal as their one possible influence in deciding on a school.

A further reason for the principal's value to his college is that boys of other denominations will have their attention called by him to the undoubted superiority of many of our schools—a fact they are carefully kept from discovering if left to the active field work of colleges in denominations which take a less lofty stand than the Presbyterian and do not wait to be hunted up because of unique traditions.

The rapid rise in the wage scale and prestige of public school offices lifts them from the place where they are and appeal only to men of humble aspirations.

One Misapprehension Which Keeps People Out of the Kingdom.

(Continued from page 5)

that are of neutral tint, God gives joys that are infinitely superior in exquisiteness and abidingness. No one can take these from us. To the one whose fortunes or hopes are in ashes He gives the beauty of a spiritual character, the oil of joy for mourning, and a garment of praise for the spirit of heaviness.

Sometimes to acquire these highest pleasures one is brought to the parting of the ways. On one occasion somewhat late in her life, Jenny Lind, the gifted singer whom our fathers

named "The Swedish Nightingale," was found by a friend in the twilight on a rock by a lonely shore reading her Bible. The friend ventured to ask the master of coloratura why she had left the stage at the very height of her power and popularity. She replied that the evening sunset was casting less of a divine halo over her soul and the Bible was losing its sacred charm. So to recover these she gladly surrendered her public career. God returned to her a hundred fold for what she surrendered, and He will do the same for all who put first the joys of the Kingdom.

A Great Religious Plant.

"The Union Theological Seminary, Ginter Park, Richmond, the largest of our schools for the training of ministers, is becoming a unique institution. It is already one of the most comprehensive plants and centers of Christian influence in the world. Every facility for training preachers possessed by other schools is to be found here, and a further step is being taken in advance of other schools in the construction of a model Sabbath School building by use of which the young men attending the Seminary are to be trained in progressive Sabbath School work. The building will be used by the Ginter Park Sabbath School, and will be attended by the students of the Seminary. One hundred and twenty-five thousand dollars have been contributed for the construction and equipping of the building, and a fund for maintenance has been provided.

"Other auxiliary institutions to be grouped about the Seminary and on the Seminary grounds and virtually forming a part of it are the Assembly's Training School for Lay Workers and 'Mission Court,' which the women of the Southern Church are preparing to build as a home for missionaries on their year's vacation. Contract for its construction will soon be let, if the plans of the women do not miscarry. They are deeply interested in this enterprise. They found by sending a questionnaire that they by a large majority preferred to have this home in Richmond near the Seminary, so that they might place their children in good schools, and in cases where the children are to be left in this country, securing good boarding houses and proper care for them; while they themselves would have the benefit of the library, the lectures, and the associations of the Seminary while on their vacation. The building will have apartments for families, and eventually be made large enough to accommodate all who wish to make their temporary home in 'Mission Court.'

Bulletin of First Presbyterian Church, Staunton, Va.

G. Campbell Morgan Moves to the United States.

(Continued from page 7)

If the drift of current theological thought at least in American Congregationalism runs somewhat counter to this simple and straight-forward creed of the English expositor, at least it must be admitted that in Dr. Morgan the traditional evangelical position finds a very winsome and gracious interpreter. His refusal of all controversy, moreover, in which method he differs radically from Billy Sunday and Dr. R. E. Torrey, commends him to both liberal and conservative camps. In these days of growing tolerance it ought to be possible for men who prefer wheat bread and those who prefer graham bread to eat at the same table.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work and throw all his energy into it.—D. L. Moody.



News of the Week



General Pershing, on the 8th of September reached this country after being in command for two years of our army in France. He has been received with wild enthusiasm wherever he has appeared. Congress has voted \$10,000 for the purchase of a sword for him.

President Wilson is still on his Western trip. Several Republican Senators, such as Johnson, of California, and Borah, are in his wake.

The forecast of the spring and winter wheat crop, owing to blight, rust and grasshoppers, now estimates it at 923,000,000 bushels, which is less by 300,000,000 bushels than was forecasted in June.

The story that the French charged rent for land used at the front trenches has been authoritatively denied by Colonel Blanton Winship, judge advocate general, when testifying before a Congressional Committee.

John Mitchell, former president of the United Mine Workers of America and one of the most widely known labor leaders in the United States, died at 5 o'clock on September 10 at the Post Graduate Hospital, New York. Mr. Mitchell was only 49 years old.

On September 8, the Peace Treaty was sent to the Senate by the Foreign Relations Committee. The general debate will be under way this week.

Announcement has been made of the sale of the Manchester Cotton Mill at Rock Hill, S. C., to A. C. Barrow, of the Jobbers' Overall Company, of Lynchburg, Va. The purchase price was said to be \$750,000, the transfer to be made in January.

Postmaster Burleson denies that he has at any time sought improperly to control postoffice appointments by the Civil Service Commission as charged by former Civil Service Commissioner Galloway.

Converse & Co., New York Commission Merchants, have sought controlling interest in Ella Manufacturing Company, a local 10,000 spindle mill, of which John R. Dover is secretary and treasurer.

In the revenue levy the South pays more than 7 per cent, and North Carolina pays the heaviest, leading with \$101,278,152, stepping ahead of Virginia.

The recent storm which swept over the extreme South last week recorded the highest gulf tide near Tampa since

1844. The hurricane struck the schooner Mystery J. and the report is that sixteen perished.

The Atlantic Coast Line will probably make improvements in the neighborhood of Fayetteville.

Mrs. Wm. A. Graham, the wife of N. C. Commissioner of Agriculture, has served notice that he will be required to answer complaints in divorce proceedings to show cause why he should not pay alimony.

The Boston police have been on a strike and many lives have been lost. Gompers has at last called a halt.

The Food Control Act has been passed. For monopolizing or hoarding necessities there is a fine of \$5,000 and two years in prison.

The Charlotte Chamber of Commerce has been reorganized. Robert Lassiter is president and T. T. Allison is business manager.

The Census Bureau announces that during August fewer bales of cotton were consumed than in August of last year.

The Government has decided to cut off parcel post sales of food to the public after September 25 because the public response has been so poor. Not more than 10 per cent of the supplies have been taken.

The paymaster of the town of Murphy, N. C., was held up by a lone bandit on Saturday and robbed of \$1,200.

Surgeon General Blue predicts the recurrence of the "Flu" this winter, though in milder form.

The Brotherhood of Railway Shop Laborers, in session at Detroit, have the prospect of a fight over the admission of negroes, when the convention is held this week.

The women of the South contributed approximately 25 per cent of the total value of Red Cross work.

The tropical storm which swept over the South last week struck Galvston, with high tides flooding the streets. Part of the causeway and railroad bridge between the city and mainland washed out. No lives were lost.

Governor Bickett, who went to High Point to settle the struggle among the laborers, succeeded in bringing about an agreement. The "open shop" principle was agreed to by both sides.

A Misleading Book Notice.

PROF. KEMPER FULLERTON'S recent book, "Prophecy and Authority," was commended in a recent issue of the Standard. I have gone through this book with care, so as to write an estimate of it for the Union Seminary Review, and I fear that it is one of the strongest and subtlest recent attacks on the orthodox faith.

For example, Prof. Fullerton strives to do away altogether with the predictive element in prophecy, that is, with Christ in the Old Testament. This is only one of the author's "scientific principles of interpretation of Scripture," because of which you say that this scholarly work "has claims upon the attention of every studious pastor."

Permit me to suggest that every book ought to be read with care before it is commended, and that every book notice ought to be signed. Andrew W. Blackwood.

We have no desire to enter into controversy with Dr. Blackwood, for whose opinion we have great respect. We have carefully read over again the obnoxious comment, which seems to us decidedly harmless. We give it in full.

"This is a study in the history of the doctrine of interpretation of Scripture and as such it has claims upon the attention of every studious pastor. Protestantism recognizes the Bible as the only authority demanding obedience, and in that respect it is the opposite of Catholicism which recognizes the Church through its head, the Pope. He lays down certain scientific principles of interpretation of Scripture, recognized by the Reformers, which he claims are bound to lead to the abandonment of the millennialist theory."

If we analyze this mild statement, it will be forced to have three claims to our attention, but not our commendation.

1. That this book is a study of the history of the doc-

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Christian Endeavor

By Rev. S. H. Hay.

M., Sept. 22—Training in Self-Denial: Matt. 16:21-27.
 T., Sept. 23—Fighting the Flesh: Col. 3:5-8.
 W., Sept. 24—Resisting the Devil: Jas. 4:1-10.
 T., Sept. 25—Training in Right Thinking: Phil. 4:8-9.
 F., Sept. 26—In Self-Control: Prov. 16:32.
 S., Sept. 27—In humility: Luke 9:51-56.

* * *

Topic for Sunday, Sept. 28—The Christian Athlete and His Training.—1 Cor. 9:19-27.

* * *

One would like to know where Paul was and what he was doing when he first thought of the Christian's life being like the racer in his course. Maybe Paul was on the side lines watching a race when the great idea first came to him, or perhaps he was writing at his desk. The figure is apt and complete. The Christian's life is like the race in swiftness, and in the need of strength, concentration, training, endurance, and in the fact that the Christian, too, is hastening toward a goal. To reach the Christian goal one must be a Christian athlete.

* * *

The Christian athlete must live simply. One preparing for the race denies himself many of the luxuries of life, knowing that nature's way to strength leads away from complexity and luxury of life.

He must be self-controlled. He must not yield to his natural desires for forbidden foods and pleasures. He knows how not to slacken when the muscles ache. He never idles when his spirits flag. Only when he is master of all his appetites, moods, and muscles can he hope to win.

The Christian racer must be constantly under the direction of his Trainer. Jesus is the master-coach of the Christian athlete, and His counsels and commands are law.

The athlete uses all the apparatus of his gymnasium for development. There he finds for his use all manner of weights and clubs and rings and bars. This is the training house. The Christian's house of training is his church, and if he plans to run his best he must make full use of it.

Above all the racer must practice running. To learn to swim one must go into the water and strike away. Books and lessons on the subject are worthless without this actual practice. There is no way to be a runner but by running. And the one invariable means of becoming a Christian athlete is the practice of the virtues of Christ in the common things of life.

The true athlete loves his art and prize. The race is a joy in itself. He is never so happy as when sprinting along the course. His heart bounds and the blood leaps with glory through his veins, and he forgets himself in the sheer joy of motion. And when he receives the prize, he glories in it because of what it stands for. In Paul's day this prize was just a wreath of leaves, but it signified the glory of a victorious race. Some old miser looking on might have thought the leaves a sorry prize to win, but the athlete counted it worthy because he loved the race.

We Christians must love our calling and its prize. Being a Christian is its own reward. And when we reach the goal of our life we shall find the goal to be a perfect Christian character. And the crown that shall be given us is a "crown of righteousness"—a crown which consists of righteousness, and fadeth not away.

* * *

Tell why we try to be Christians.

Tell how we know we are going forward in our Christian race.

Name some things injurious to the Christian athlete.

How can we help others to run well.

Religion is the binding back of human life in God.—Robert E. Speer.

The Prayer Meeting

By Rev. C. D. Waller.

LIFTING UP A STANDARD FOR THE PEOPLE.
 Isaiah 62:10-12.

This magnificent prophecy is vitalized by the promise of the Spirit. This is my covenant with them, saith the Lord: My Spirit that is upon thee, and My words that I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds' seed, saith the Lord from henceforth and forever." Then the illative particle—"Therefore:" "Therefore arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." Jesus said: "This day is this Scripture fulfilled in your ears." The way of the Lord has thus been prepared; the gates stand open: it is for us to cast up the highway, and to see to its maintainance. It is for us to lift up the standard under which the militant hosts will march, and battle and conquer. Upon this banner is inscribed the glorious words: "Thy Salvation is Come. Glory to Him Who Was Dead and is Alive Again and Who Liveth Forevermore."

It is a banner which proclaims an accomplished fact. It once proclaimed the promise of the Deliverer: but it is now the assurance of an historic fact.

The shame of the church in the past has been that too few hands grasped and held aloft this banner.

The hands that grasped and carried the banner have for long centuries, with some distinguished exceptions, been the preachers. Too often these have said that the banner was too heavy; or that it belonged only to circumscribed and limited areas. They did not heed the great commission; did not seem to know that Jesus had spoken it; or they were wiser than their Lord. But this banner needs to be sustained and carried aloft by every believer in the reigning

(Continued on page 12)

A Misleading Book Notice.

(Continued from page 10)

trine of interpretation of Scripture and as such has claims upon the attention of every studious pastor. We recommend it to the attention of every studious pastor, which is far different from recommending it to his acceptance. Unless we wish to confine our pastors to reading books of one side entirely, this cannot be condemned.

2. Protestantism makes the Bible the only authority demanding obedience, while Catholicism makes the Church. No one can question that saying.

3. He lays down certain scientific principles of interpretation of Scripture, recognized by the Reformers. When we remember how the Reformers differed among themselves, we can understand that not all principles recognized by them are true. If the mere statement of a fact be dangerous, then we must rule out much of Church history.

On the whole, we think that our brother confused the mild review with the contents of the book after he had read it and hastily wrote the above. It is well to have a keen nose for heresy, but its use needs to be guarded.

J. R. B.

Today's darkness blots not out yesterday's light, and in the depth of winter it is oftentimes pleasant to remember the summer glory; and so the uses of darkness are sometimes to make men value the light.—G. Dawson.

Often reflect upon thyself, and observe what company is with thy heart. We may know by the noise in the school that the master is not there; much of the misrule in our bosom arises from the neglect of visiting our hearts.—Gurnall.

Believing right has everything to do with feeling right.

Sunday School

By Rev. H. G. Hill, D. D.

SEPTEMBER 21, 1919

The Holy Scriptures

Printed Text: Psalm 19:7-14; 2 Tim. 3:14-17.

GOLDEN TEXT—"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

Ps. 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple:

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes:

9 The fear of the Lord is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

11 Moreover, by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer.

2 Tim. 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

The nineteenth Psalm presents God as revealed in His works and as described in His word. A number of terms are employed to designate the Inspired Scriptures, such as Law, Commandment, Testimony, etc. The effects produced upon the human heart and conduct by the Holy Scriptures are also indicated. We may consider our lesson under the following heads: The Effects of the Scriptures, the Preciousness and Delight of the Scriptures, the Petitions. They Prompt and Their Inspiration and Benefits.

I. The Effects of the Scriptures.

To produce these results they must have certain moral qualities. They are described as perfect, free from all error or defect. As Divine Testimony, they are sure, exempt from fault and absolutely certain. As statutes or precepts, they are right, or accord with rectitude. As commandments, coming from the Holy God, they are pure, free from falsehood and obscurity. As inspiring reverential fear of the Lord, they are morally clean, incline to purity, and are enduring forever. As Jehovah's judgments, expressed in words and acts, they are "true and righteous altogether." Having such characteristics, it is not surprising that the Sacred Scriptures shall produce marked and salutary results upon human character and conduct. They, applied by the Holy Ghost, convert the soul, "turning the spiritual nature" from darkness to light and sin and Satan unto God." They "make wise the simple," the humble and candid unto salvation. "They rejoice the heart," filling the emotional nature with gladsome affections. They enlighten the eyes of the understanding and purify the soul and life. They lead to a clean heart and a righteous, beneficent career. As they are "true and entirely righteous, "they conduct to the highest manhood and to the loftiest destiny for man." God ever honors His word as His chosen agency for the uplift of humanity.

II. The Preciousness and Delight of the Scriptures.

"More to be desired are they than gold, yea than much fine gold." They are compared to gold the most valuable of metals, and one which men have made the standard for measuring the worth of the most desirable things. They are declared to be more valuable than gold, yea than a quantity of the finest gold. Gold may enrich a man's body and estate for time. But the Sacred Scriptures understood and obeyed can enrich and beautify his whole nature for eternal ages. But the Divine Word is not only precious and enriching but is also a source of delight. "It is sweeter than honey" and the best of the honey "the droppings of the comb." Its revelations proves salvation hopes, consolations

and assured exaltation and blessedness, impart "joy unspeakable and full of glory."

III. The Petitions the Scriptures Prompt.

Contemplating the Word of God as the rule of duty the Psalmist is convinced of sin. He says "By them is thy servant warned and in the keeping of them there is great reward." But he has not fully kept them. Hence he affirms "Who can understand his errors?" He prays "Cleanse Thou me from secret faults." He entreats blood cleansing from faults that may be concealed from himself and others. He also prays "Keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I be upright and I shall be innocent from the great transgression. Presumptuous sins are not only peculiarly heinous and atrocious but such as presume upon God's mercy and forbearance. "The great transgression" may mean "Much transgression" or the "Unpardonable sin" of grieving away the Holy Ghost.

The Psalmist finally prays that his words and thoughts may be acceptable with God. If men would attend more constantly to the Scriptures they would pray more frequently and fervently.

IV. The Inspiration and Benefits of the Scriptures.

The chief value of the Bible is to be found in its inspiration. It contains priceless history, sublime poetry, the most graphic delineations of varied character, the noblest ideals of manhood, the finest types of female character, the grandest morality known on earth, a salvation from sin, claiming Divine origin, and a predicted exaltation for redeemed humanity, beyond the wildest dreams of mortals. But all this would be unreliable and unsatisfying unless inspiration is behind them and you can say of these things, "Thus saith the Lord." The Scriptures claim to be inspired and nothing believed by man is better attested than the Divine origin and authority of the Bible. The internal and external evidence is convincing and overwhelming. The nature and harmony of the truths revealed, the evidence from fulfilled prophecy, the human and Divine character of Jesus Christ, as recorded in the Gospels and the beneficent transforming effects of Christianity wherever carried, all bear witness to the inspiration of the Scriptures and the Divine origin of its teachings. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and the man of God may be perfect thoroughly furnished with all good works."

Prayer Meeting.

(Continued from page 11)

and saving Christ: then will—and then only will the hosts of God go forward. Only then will the prophecy be fulfilled: "Behold the Lord hath proclaimed unto the end of the earth—thy salvation cometh, his reward is with Him, his recompense before Him."

It is simply impossible to accomplish the task set by her Lord for the Church if the standard bearers are only ministers. What would be thought of an army with no personnel except officers. Such an army would be a sham—a mere skeleton without power or victory.

The call of the day is for the rank and file of church members to arise and shine: to hold aloft the banner of the Christ. Only thus will the shameful weakness and inefficiency of the church be remedied.

To carry this banner only a few simple essentials:

1. Loyalty to the King.
2. Heartfelt faith in the power and grace of the Saviour.
3. Believing prayer.
4. The expression of these in service.

Until these characterize the ministers and laymen Jesus will of necessity be saying: "O faithless generation, how long?"—Mark 9:19. "All things are possible to him that believeth"—this is the word that men and women need to take to heart. If men will only earnestly desire the coming of the Kingdom, and have faith in the King and Saviour, the banner will be gloriously exalted in the presence of all the people, and the world will see the glory of God.

Devotional

SALVATION THROUGH BLOOD.

Dr. Cuyler once said: "If I were a member of a church looking for a pastor, my first question with reference to a man's qualifications would be, 'Does he make foremost the atoning blood of Jesus Christ?'" So, if I were a pastor looking for a suitable helper for my meeting, my first inquiry would be, "Does he make foremost—does he emphasize the atoning, the cleansing blood of Jesus Christ?" I care not what other qualifications a man might have, he could not assist me unless he emphasized this fundamental doctrine. Martin Luther preached this doctrine of atoning blood to slumbering Europe and Europe awoke from the dead. Amid all his defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it among the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the cross the starting point to the celestial city. Moody's bells all chimed to the keynote of Calvary. Gipsy Smith strings all his pearls on the red cord of atonement. Billy Sunday, who thunders his anathemas against sin in high places, takes his stand beside the cross where Christ died to condemn all sin and to save the sinner. No man can expect evangelistic success who does not preach redemption through the blood.—Selected.

THE PITY OF GOD.

Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom. Consider here the relation of terms; mighty, yet not contemptuous. God is might yet descending; God could crush us, yet he spares our life: because he is supremely mighty he is compassionate. Half power is dangerous; almost mighty, tempts the half developed giant to tyrannous uses of his strength; but whole power, almightiness, omnipotence, by its very perfectness, can speak compassionately. Thus justice becomes mercy; thus righteousness and peace have kissed each other; thought to be strangers, they have hailed one another as friends and brethren. Then the very omnipotence of God may be regarded as a gospel feature and a gospel support. If he were less powerful he would be less pitiful: "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in." So says He who by a breath could obliterate the universe. He will rule by love. He will abide in the broken heart.—Joseph Parker.

COMMUNION WITH GOD.

Little by little, when a man prays, he ceases to make supplication alone. He prays because it is a comfort to pray. I go to see my friends, not because I have anything to ask of them. I do not want their bread; I do not want their silver and gold; I do not want their things; I want them. It is a joyful experience to be in their company. And prayer has pre-eminently that element in it. It is communion with God. It is being in his conscious presence. It is keeping company that is good for anybody to keep. It is interchange of thought. It is pouring out our souls before God. It takes us out of our narrow, selfish petitions, and brings us into the companionship of God which we seek because it is sweet and blessed.—H. W. Beecher.

A German physician says: "Precipitate men should accustom themselves to write and walk slowly. The irresolute should endeavor to perform their acts with rapidity. The gloomy, romantic dreamer should be trained to walk with head erect, to look others straight in the face, to speak in a loud; distinct tone of voice." And there is a real place for such training in the spiritual life.

Home Circle

FATHER'S BOY.

Did you ever notice how people referred to boys in the service as a mother's son? Somehow they seemed to forget the father's interest in the boy. When we heard that another of our friends had gone to take his place in the great throng of khaki-clad fellows, we immediately thought of the mother who gave this son to the country; all of our sympathy was with the mother. Naturally she felt it the most keenly. It was the mother who usually packed up the few things the boy took with him; it was the mother who put away the things he left behind, who set his room in order, and put out the service flag. She cried over his departure, and we all shared her sorrow.

But with the man it's different. He must show no sign of grief over the absence of his son. Tears would not be tolerated, and until a few years ago I felt the same way. But I've changed my mind. The son is just as dear to the heart of his father as to his mother. Though the man must keep a cheerful face and calm voice, it didn't lessen the fact that was silently grieving for that boy who had gone to serve his country—at least, there is one father who feels that way, for I happened to be near him one day when an army of American soldiers, who were en route from some Southern contention to a Northern base, were making a tour of a small southern city while waiting for train connections.

O, how proud I was of their erect bodies! How musical was the tramp of their heavy boots to my ears as they went marching by! But, in spite of myself, a lump arose in my throat as a mental picture of what might be the fate of that splendid group of men passed through my brain.

"They're a fine set," I heard one man say to another; and I turned around to see that it was an elderly man speaking.

"Pretty decent lot," the companion answered; "and you know the closer we're drawn into this thing, the more readily we recognize the timber they represent."

"You have a son in the service?" the listener enquired.

"A son?" the speaker repeated. "Why, man, I've had four sons in the army."

And somehow it appeared to me that he laid a deal of stress on the four. I edged over a little nearer; and when I got a chance to speak, I asked if all his sons were commissioned men.

"No," he said. "One is a captain, one is on a machine gun, one is with the marines, and my—my—my baby son"

The speaker paused; and thinking perhaps I could guess it, I said: "Private, of course."

"No," the man answered in an unsteady tone; "he was a private—but I'm sure he's a colonel now—for—for—for—he was among the braves who went—west—in the battle of the Marne."

I tried to say a comforting word, but it was a hard thing to do; so we stood in silence until the last soldier had passed from view, then the old man at my side held out his hand. "You've been so kind," he said hoarsely, "to listen. You see, a man is not supposed to grieve for the son that goes and never comes back. That's the mother's privilege, and we must submit to it." And unashamed he wiped the tears from his eyes.

Without another word, I watched him vanish through the crowd; but I came away myself with a new version of the silent suffering a father must endure, while the mother openly mourns her son. And from now on I have made up my mind to remember my sympathy in the future will be equally divided between the parents, for I am convinced that it is no harder for the woman to give up "mother's son" than it is for the man to keep silent over father's boy.—By Fanselley, in Christian Advocate.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections for September are for Bible Cause, Treasurer, William Foulke, Bible House, New York.

PERSONAL.

Rev. G. W. Belk and family have moved to Montreat, N. C. Please note change of address.

Rev. Dr. Bridges filled morning and evening the pulpit of the Westminster Church last Sunday. Rev. J. G. Garth will occupy it next Sunday.

The congregation of the First Church had the pleasure Sunday morning of hearing Rev. Bob Jones, the Methodist evangelist who has been drawing crowds at the City Auditorium for the past week.

The Presbyterian Ministers' Union has strongly commended Mr. Jones, and it is our earnest prayer that his work here may be blessed.

Lex Klutz, the Chester, S. C., Endeavorer who has done such fine work among the Endeavorers of Great Britain and among the soldiers in the camps where he has served as one of Uncle Sam's men, has sent to friends in South Carolina copies of the program of the Twenty-Seventh British National Christian Endeavor Convention, at which gathering Mr. Klutz was himself a speaker. Mr. Klutz reports that the convention was a splendid success. His subject when he spoke to this great assemblage was "Christian Endeavor in Dixie."

NORTH CAROLINA.

Williams Memorial—Rev. C. C. Anderson, assisted by Rev. C. G. Lynch, held a meeting recently at this church. There were six additions.

Baden—Two infant children were baptized and five were added to the membership of this church last Sunday, a family of four by letter and one lady by a restatement of her faith in Jesus Christ. This church is now in the best condition of its history.

Palestine—The writer has just closed a meeting of five days with this church. A fine attendance was had and considerable interest manifested. One husband and wife joined this church by statement and their son by profession of his faith in Christ. We will give the glory to God.

T. G. Tate

Seversville—This church has called Rev. Donald A. McNeill at a salary of \$1,500 for all of his time. This may seem a small event for notice, but it speaks volumes for this little flock. Since its organization it has been one of a group paying \$860 to its pastor. Now it branches out alone and will give \$1,500 for his full time. Of this eight men pay each \$100. When it is known that the entire membership is only 90, it speaks well for the future.

Cook's Memorial—Rev. Leonard Gill assisted the pastor, Rev. C. H. Rowan, in a ten day's meeting at this church, at which there were 20 additions, leaving in the congregation only five souls making no profession. Paw Creek and this church are the banner churches of Presbytery, their present condition being largely the excellent work of their former pastor, Rev. C. G. Lynch, which has been energetically seconded by their present pastor, Rev. C. H. Rowan, who has fitted so admirably into his place.

Allen's—The meetings at Allen's closed last Tuesday. There were added to the church twenty, and between ten and fifteen sent to other denominations and some few re-

(Continued on Page 16)

The Urgent Voice of Our Assembly

Calls First For the Support of Our Educational Institutions as Our Most Pressing Duty at This Time

The Systematic Beneficence Committee of the Assembly, 1917,

Charged with a careful survey of all the needs of the field, says:

"It is our deliberate judgment that the equipment and endowment of our Educational Institutions is the most important need of the Church at this hour."

The Assembly of 1917 Said This:

"Our Schools and Colleges are practically without exception face to face with the most serious crisis in their history."

The time has come when all our Educational Institutions are forced to conform in curriculum, equipment and teaching force to the standards recommended by various agencies, and generally accepted by all classes alike as right and proper. They must conform to these standards or else find themselves discredited before the public and left destitute of students.

"Practically all of the great evangelical churches of this country show their understanding of the unusual crisis which faces these institutions by seeking to add from \$1,000,000 to \$36,000,000 to their respective assets for education."

The Assembly of 1917 Again:

"urgently lays upon the Synods the imperatively pressing needs of our Educational Institutions, and earnestly entreats them to persevere in measures to provide for these necessities, where measures have been taken, and where not, to inaugurate them with the least possible delay."

The Assembly's Executive Committee of Education:

"The Home Mission Agencies cry: 'America for Christ.' The Foreign Mission Agencies cry: 'Christ for the World.' Their whole appeal must ultimately come to the Christian College."

The Plea of Your Campaign Committee in North Carolina

In view of the fact that we have been charged with the task of raising ONE MILLION DOLLARS for our schools in this Synod, we earnestly ask:

Every pastor to keep the needs of Christian Education before his people at this time, and every interested member to pray for our success

(One pastor where we have canvassed has done this for two months, Sunday morning and at prayer meeting, never failing to mention this task in his public prayers. The result was that his people were eager to do their full part. Suppose every pastor in the Synod would get this task on his heart in this way? We could NOT fail)

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

claimed. It proved a good meeting and all seemed to enjoy it very much. Rev. Mr. Hardin, the pastor, is very much loved by all in the church, and out. The congregations were large and a good interest. We organized a ladies aid and hope to organize a C. E. next Sunday. There were over three hundred present Sunday afternoon and evening. A great many reconsecrated their lives to the Master.

Rev. D. B. McLaughlin of Philadelphia Church assisted the pastor in the meetings.

Synodical Home Missions—Receipts for August 1919—Albermarle Presbytery:—New Bern, \$57.00; Raleigh First, \$82.41; Rocky Mount, \$13.00; Total, \$152.41.

Concord Presbytery:—Mooresville Second, \$9.53; Shiloh, \$2.80; Total, \$12.33.

Fayetteville Presbytery:—Aberdeen, \$25.00; Bluff, \$7.00; Broadway (Rev. D. McIver), \$22.57; Buies Creek, \$5.00; Eureka, \$1.70; Godwin, \$18.00; Highland, \$24.07; Jackson Springs, \$11.80; McMillan, \$5.00; Mt. Pisgah (Rev. D. K. W.), \$41.26; Naomi (Rev. A. W. C.), \$27.88; Oakland, \$12.50; Oakland (Rev. O. G. J.), \$5.00; Total, \$206.78.

Mecklenburg Presbytery:—Charlotte First, \$100.00; Cooks Mem., \$5.00; Mulberry, \$5.00; Newell, \$5.00; Paw Creek, \$25.00; Sugar Creek, \$31.00; Tenth Avenue, \$24.00; Wadeville, \$3.00; Total, \$199.10.

Orange Presbytery:—Alamance (Rev. O. G. J.) \$60.35; Bethlehem W. Aux. Alb. Supt., \$3; Buffalo W. Aux., \$14.00; Cross Roads W. Aux., \$6.33; Dan River, \$3.68; Elmira, \$1.22; Greensboro First, \$58.19; Greensboro First, W. Aux. Alb. Supt., \$10.00; Griens, \$8.00; Winston First, W. Aux., \$6.00; Yanceyville, \$9.00; Yanceyville, W. Aux. Alb. Supt., \$2.00; Cross Roads (Rev. A. W. C.), \$44.61; Total, \$226.38.

Wilmington Presbytery:—Beth Car W. Aux. Alb. Supt., \$8.00; Calypso (Rev. D.K.W.), \$75.00; Graves Mem. L. Aid Alb. Supt., \$5.00; Stanford, \$2.28; Wilmington First \$50.00; Total, \$140.28.

Total for August, \$937.28.

Previously reported, \$20,815.27.

Total Synod to September 1, \$21,752.55.

A. W. C.

SOUTH CAROLINA.

Charleston Presbytery will meet in Harmony Church, Hampton County, S. C., October 13, 1919, at 11 a. m. Alexander Sprunt, S. C.

Wedgfield Church—The pulpit of this church has been acceptably supplied through July and August by Rev. S. C. Byrd, D.D., president of Chicora College. The church building has been recovered and repainted. It is now one of our neatest and most beautiful country churches.

Mt. Pleasant Church—From August 27 to 31 the pastor of this church, Rev. J. B. Swann, was assisted in a series of meetings by Rev. F. H. Wardlaw, of Guthriesville, as a result of which five members were received into the church, three of them on profession of their faith.

Pleasant Grove—This church has had the pleasure, the last week in August, of a series of services in which the pastor was assisted by Revs. J. E. Coker, of Blackstock, and W. L. Latham, of Great Falls. The people attended well and were greatly profited by the earnest preaching.

Enoree Church, Sedalia—By appointment of the Home Mission Committee of Enoree Presbytery, Rev. C. O'N. Martindale, of Reidville, S. C., came to this church August 31-September 5 and preached twelve times to growing audiences, to the strengthening of the church and the renewing of the Sunday school, three joining the church and two

promising to come in. The church and other denominations greatly appreciated the earnest and instructive and spiritual work done by God's servant, and showed it by the good purse made up for the preacher at the close of the meeting. The lives of Christians were much toned up. Praise the Lord! A minister is needed for all his time. Mr. J. E. Minter is clerk.

Anderson—Dr. John S. Foster, pastor of the First Presbyterian Church of this city, has been called to the First Presbyterian Church of Savannah, Ga. Two sessions of the church were held last Sunday and the call was unanimous. Dr. Foster had preached at the two services in the Savannah church on Sunday. He has not accepted the call yet.

Dr. Foster has served the Anderson church most acceptably for the past two years, having entered upon this work after a successful pastorate in Birmingham, Ala.

Pee Dee Presbytery meets at Kentyre, Tuesday, October 7, 11:30 a. m. Will all ministers and representatives expecting to attend please notify me at once at Dillon, S. C.? Those coming by rail will be met at Hamer, at 10:30. All who can come in automobiles please do so.

J. A. McQueen, Pastor Kentyre.

Mt. Zion, Harmony Presbytery—During the absence of the pastor in September, Rev. R. C. Reed will supply the church, as also the church at Lynchburg, which the pastor of this church supplies. Dr. Reed is a favorite with our people and we are glad to know that there will be regular services conducted by him. Our young people are getting off to college with the opening of the fall. We have about fifteen who will be in different colleges this fall; some at Davidson, some at Clinton, while the young women will be at Chicora and Coker. The church people recently gave at the home of Mr. G. H. McCutchen a reception to our young men who have returned from war service; to which were invited all the soldiers of the county. Six of our young men served with the colors, four of them seeing service in France. Our people are grateful that all have returned, no one even being wounded.

Glenn Springs—From August 17 to 22, the Rev. C. O'N. Martindale, of Reidville, S. C., aided Rev. T. A. Bickett, Jr., in a series of evangelistic meetings at this point, the night services being largely attended by the people of the community and summer boarders. Mr. Martindale's messages proved interesting and quickening under the blessing of God. "Feeling and Religion," "Getting the Most Out of Our Bibles," "The Prayer That Works," "Ways of Life-Winning," "The Faith That Saves the Family," "Spiritual Churchmanship," "Why Girls and Boys Should Come to Christ and Come Into the Church," "The Seriousness of Sin," "The Meaning of Salvation," "The Repentance That's Genuine," "Business and Religion," "What It Means to Be a Christian," and "The Second Coming of Christ." There were five decisions. The pastor is an untiring worker and faithful follower of Christ, and is leading his people in the ways of the Lord, and greatly beloved by his people.

Columbia—The Rev. William T. Riviere, who was last week elected to the chair of Bible and also to be chaplain of the University of South Carolina, is in Columbia for a few days making arrangements to move here.

Mr. Riviere is already well known in Columbia. He was graduated from the Columbia Theological Seminary, class of 1917, and during his three years here as a student made a wide circle of friends. Concurrent with his work at the seminary, Mr. Riviere took his master's degree from the University of South Carolina. Prior to this he had been graduated from Washington and Lee University.

When the United States entered the war Mr. Riviere went to the first officer's training camp at Fort Oglethorpe, Ga., winning a commission as second lieutenant of infantry and was assigned to the Eighty-first Division. Consequently Mr. Riviere returned to Columbia and was stationed at Camp Jackson until the infantry of the division was moved

to Greenville. He served in the line through the war, returning only recently from 11 months service overseas.

APPALACHIA.

Covenanters, Dillingham, N. C.—Beginning Monday, August 25, Rev. T. A. Beckett, of Glenn Springs, S. C., preached to the congregation of Covenanters Church for seven days. Mr. Beckett's sermons were full of the fundamental doctrines of the Bible and were preached in a clear, forceful style. The services were well attended and interest increased until the last. The church was greatly revived. One member was received upon confession of faith.

Rev. W. P. Chedester, of the Ora Street Church, Asheville, N. C., a former pastor, visited us during the meeting and aided in the services.

The church is now without regular preaching, Mr. W. J. Huneycutt, who faithfully supplied during the summer, having returned to his work at the Columbia Theological Seminary. There are some good Christian workers at Dillingham who maintain a flourishing Sunday school, yet there is a great need for regular preaching.

ARKANSAS.

El Dorado—The congregation of this church has extended a unanimous call to Rev. W. P. McElroy, of Columbus, Ga., to become its pastor.

FLORIDA.

St. Petersburg—Rev. W. J. Garrison returned from his vacation and occupied the pulpit August 31. On September 6 he announced the reception of four members by certificate and baptized a child. He is hopeful of securing Rev. Dr. Campbell Morgan for a series of Bible expositions in our church during the coming winter or spring. The men of the congregation have formed a brotherhood and expect to make it a power for good during the season. It is expected that there will be a larger crowd of tourists this year than ever before. Rev. Jacob Webber, a retired minister, and wife, of Yonkers, N. Y., highly esteemed and old-time winter visitors, have arrived, to the great pleasure of the congregation, among whom they are most helpful workers.

E. J. Young.

GEORGIA.

Maysville—Rev. E. M. Monroe, of Gainesville, while this church is without a pastor, preaches here one Sunday evening a month.

Center—Under the ministry of Rev. George Telford, this church has made marked improvement in Sabbath school, in church attendance, and in benevolences. On the fifth Sunday the pulpit was supplied by Mr. W. T. Riviere, who as licentiate preached here monthly during his last year in the Seminary.

Siloam—This church has recently enjoyed a series of services conducted by Rev. M. McG. Shields, superintendent of Synodical Home Missions, in which there were four persons added to the Presbyterian Church on profession of faith. Mr. Shields presented the Gospel message with earnestness and clearness and the entire community received a blessing from the meeting.

Nacoochee Institute, Nacoochee—On faculty Sunday, September 7, Rev. William Riviere, professor of Bible in the University of South Carolina, preached in the morning and Rev. Mr. Cherry, Methodist pastor, at night. On Tuesday, September 9, at the opening exercises, addresses will be made by Elder H. H. Dean and Rev. E. M. Monroe, both of Gainesville. Prospects are encouraging for a useful year in the school. One alumnus, Rev. A. Hoyt Miller, is about to sail for Africa, and his younger brother, Dwight, has just been received under care of Athens Presbytery.

Cuthbert—Rev. A. H. Atkins, pastor of the church at Cuthbert, Ga., began a meeting at Mt. Tabor church, Macon Presbytery, on the second Sabbath of August. While there was rain each day most of the week, the congregations were usually large. The meeting closed Friday morning after services—preaching twice each day. While there were apparently no conversions, much good was done. God's people were very much revived and the unconverted were aroused to a deep sense of their danger and responsibility. Many of the young people and others promised to read the word of God (a chapter at least each day).

Ila—Mt. Hermon church entertained Athens Presbytery September 2 and 3. Sermons were preached by Col. R. L. J. Smith, of Commerce, retiring moderator; by Rev. Fritz Rouchenberg, of the Hartwell group, moderator, and by Rev. William T. Riviere, former supply of this church, just back from two years' service as a machine gun officer. Presbytery was also addressed by Rev. C. M. Chumbley, the new Home Mission superintendent of Athens and Augusta Presbyteries, and by Rev. Arthur Bishop, D.D., of Portland, Oregon, who, with Chaplain Kelling, has also seen front line service in France.

Rev. John A. Simpson, of Commerce, preaches at Mt. Hermon two afternoons a month at present. One head of a family has just joined the church on profession.

Pryor Street, Atlanta—Large congregations greeted the pastor upon his return in both services Sunday, September 7. This marked the beginning of the sixth year of Mr. Hemphill's pastorate. During the five years 443 members have been received; 225 on profession of faith and baptism and 218 by letter. The membership has increased from 246 to 554, including non-residents. The net increase in membership for the five years is 308. Six young men of the church have offered their lives for the Gospel ministry, four of whom are now in preparation, and six of the young women have volunteered for Foreign Mission work or other active Christian service. During the five years the church has contributed \$36,194, a large proportion of which has been used in missionary and other benevolent work. God is still giving us some additions to the church practically every Sabbath, and both pastor and people have entered upon their new year's work in expectation of more efficient service for the Masters' glory.

Cor.

LOUISIANA.

New Orleans—Dr. Cornelison, of the First Church, at the earnest request of his people, will continue his vacation throughout the month of September in the hope that he may be further benefited by the additional month of rest. Rev. R. Excell Fry, of Columbus, Miss., is supplying the pulpit of the First Church for the month.

TEXAS.

Texas-Mexican Mission Notes—Kingsville—This church has entered upon a new era of progress in many lines under the leadership of the new pastor, Rev. I. P. Balderas. A lot centrally located has been bought, the chapel moved from the edge of the city and a manse made by remodelling and enlarging a house already located on the new lot. The congregations are increasing in number and liberality while the Sunday school is making rapid progress. Mr. Balderas has begun work on a nearby ranch with good attendance and intense interest, and some twenty persons seeking membership in the church.

Rio Grande Valley—Rev. Guillermo Walls, our Sunday school missionary, is organizing two new schools in addition to his work of developing the one already organized. He is much encouraged in this work.

Mariana—Rev. Elias Trevino recently helped the evangelist of this field in a meeting at this place, at which time six members were received on profession of faith and two by letter. The six represent three new families.

San Marcos—This church has received recently twelve

members on profession of faith, while some twenty more presented themselves as candidates for membership. Eight infants were also baptized.

The "missionary boxes" which have not been coming for two years to some of our families are again looked forward to with hopefulness toward solving the H. C. L. problem. We need quite a number of them. I shall be glad to give names, addresses, number in family and any other useful information to societies wishing to help in this most worthy undertaking. All help will be appreciated, but those that come early doubly so.

R. D. Campbell.

VIRGINIA.

South Boston—Rev. G. W. Belk begins his meeting at South Boston, Va., on next Sunday, the 14th. The choir will be led by J. Blanton Belk.

Mt. Carmel—During the first year of the pastorate of Rev. Jno. L. Fairly with this church, fifty-four members have been received on profession and fifteen by certificate.

Program for Conference on Evangelism in East Hanover Presbytery, September 24, conducted by Rev. L. W. Curis:

The Meeting Itself: Preparation, the Week Before, the Week of, Following Up the Week After, Rev. H. J. Williams; The Importance and Benefit to the Church and Pastor, Rev. F. T. McFadden conducting same; Evangelistic Meetings With Mission Points—Do They Pay? Are They Practical? Rev. Dan Graham; round table on above subjects. Closed by Rev. D. P. Rogers.

Samuel Davies Church—Salem congregation recently enjoyed a very helpful meeting. Quite a number were added to the communion on profession of faith and others will unite later.

The Salem congregation recently had their Children's Day at which they raised \$17 for Home and Foreign Missions. The superintendent of this school is in his eighty-second year but he puts the snap and drive of a man of 30 into its program.

The Bethlehem congregation of this church with the help of Salem are taking steps to thoroughly overhaul their manse.

Beulah congregation of this church is remodeling and enlarging their building.

Providence Church, Powhatan county, has bought a manse property, which lies adjoining that of the church. A located pastor will be next in order.

The Presbytery of Winchester met on Tuesday, September 2, 1919, in the attractive town of Berkeley Springs, W. Va., and received most hospitable entertainment at the hands of the Rev. L. Cook Campbell and his church people. The Rev. A. N. Perryman, retiring moderator, preached the opening sermon. The enrollment—27 ministers and 14 elders—was the largest at any fall meeting in the last seventeen years.

Mr. C. G. Crawford and Mr. W. B. O'Neal, faithful and highly esteemed elders, were elected moderator and temporary clerk, respectively.

The Rev. Drs. G. G. Sydnor and J. B. Bittinger were received into the Presbytery, and arrangements were made for their early installation, Dr. Sydnor at Charles Town and Dr. Bittinger at Gerrardstown, Bunker Hill and Clearbrook.

The first semi-annual report of Rev. Charles D. Gilkeson, treasurer of benevolences, was very gratifying, both in the amount received and in the promptness of remittance on the part of church treasurers. Mr. Gilkeson is also superintendent of Home Missions and Sunday school work. His plan for holding Sunday school conferences in individual churches was approved, and the churches were asked to give him their hearty co-operation. The Home Mission fields are all supplied and their work is encouraging. Three new manses will be completed during the year. The Home Mission

churches were commended for increase in contributions to the benevolences, and urged to give like diligence in contributions to pastoral support, especially in view of the fact that they gave in the past four months more to benevolences than to pastoral support.

The amendments to the Book of Church Order proposed by the General Assembly were referred to a special committee to report at the spring meeting, and pastors were directed to call the attention of their sessions to the proposed changes.

The organization of two new churches was reported, viz.: Shanghai and Tabler, both of them in the field of Rev. J. L. Rogers, who was recently installed at Tuscarora, the only other church of this group. Arrangements were made for his installation in the new churches.

The Presbytery overtured the Assembly to instruct its Systematic Benevolence and Stewardship Committee to raise the percentage of the benevolent fund for the cause of Foreign Missions, and make such adjustment among the other causes as seems wise to them.

Mr. P. T. Atkinson was heard in behalf of Hampden-Sidney College, and a resolution of appreciation and support was adopted.

The pastoral relations existing between Rev. J. F. Leeper and the Strasburg church were dissolved.

Rev. J. C. Siler is appointed to preach the doctrinal sermon at the spring meeting on "The Mission of the Church."

The spring meeting will be held in Charlestown, W. Va., on Tuesday, April 20, 1920, at 8 p. m.

Presbytery adjourned to meet at the call of the moderator during the sessions of Synod at Charlottesville, Va.

J. A. McM., S. C.

WEST VIRGINIA.

The Synod of West Virginia will meet in the First Presbyterian Church in Charlestown, W. Va., on Tuesday, October 14, at 8 p. m.

J. M. Sloan, S. C.

Lewisburg—Members of the Old Stone Church and some outsiders have recently presented Rev. and Mrs. W. H. DuBose with an Oakland Six five-passenger automobile. As this church numbers among its membership a number of families living in the country, this generous gift will prove of great aid to the pastor in his pastoral work as well as a pleasure to his entire family.

Evangelistic Notes—The Executive Committee of Assembly's Home Missions is pleased to announce to the Church that Rev. R. M. Hall, D. D., Synodical Superintendent of Home Missions in West Virginia, has accepted the Committee's call to become Regional Evangelist, and expects to enter upon his duties as such the first of October, having been assigned to the region embraced in the Synod of Texas. Dr. Hall was for many years the popular and successful pastor of the First Church, Galveston, Texas., and widely beloved in the Synod of Texas where many friends will be glad to welcome him back. He has also done very effective work in the evangelistic field, and the Committee commends him with all confidence to the churches in the region he is to serve.

Dr. R. A. Brown has recently held a very successful meeting at Somerville, Tenn.

Rev. J. Ernest Thacker, D. D., has concluded his engagement with the First Church, Lexington, Ky., which he has been supplying for some months past, and will resume his evangelistic work with the Committee, beginning at Fort Smith, Ark., in October.

Dr. Thacker has been fortunate in securing Mr. and Mrs. Harry Armstrong to take charge of the music and to assist in other ways in his evangelistic services. Mr. and Mrs. Armstrong are highly recommended and will no doubt add to the efficiency of Dr. Thacker's work.

During the latter part of July Rev. Trigg A. M. Thomas held a very effective meeting in Tippah County, Miss., in which there were 64 additions to the Presbyterian Church on profession of faith, 48 of whom also received the sacrament of baptism. There were ten additions by letter. A

liberal offering was made for the expenses of the meeting; and in addition to this, a contribution was made to Dr. Thomas for his services.

Rev. J. McD. Lacy is conducting a very successful evangelistic campaign in East Alabama Presbytery, where his meetings have been greatly blessed in reviving the churches and reaching the unsaved.

Every Presbytery in the Assembly has been asked through the Chairman of its Home Mission Committee to approve at its meeting this fall, a campaign of Presbyterian Evangelism, and to take all necessary steps to prosecute it with vigor to complete success.

R. F. Kirkpatrick,
Chairman, Sub-Committee on Evangelism.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Meeting of Synodical Auxiliary—The N. C. Synodical Auxiliary will meet in Durham, November 4 and 5. The executive committee will meet Tuesday, November 4, at 9:30 a. m. The opening session of the Synodical will be held at 8 o'clock the evening of November 4.

Mrs. S. A. Robinson,
Sec'y. N. C. Synodical Auxiliary.

Stanley and Union Counties—The annual meeting of the Young People's Society of Stanly and Union Counties was held at Siler Church Thursday, August 28. The following program was carried out:

10 A. M.—Devotional exercises conducted by Carr Price and Rev. B. B. Shankle.

Song—"Come Thou Almighty King," by the congregation.

Address of Welcome by Mr. J. N. Price.

Response by Wm. McDonald, of Waxhaw, N. C.

Report of Synod's Young People's Conference at Queens College by Ollie Alexander, Monroe, N. C.

11 A. M.—Address by Rev. C. C. Anderson, Charlotte, N. C.

12 M.—Recess for dinner.

1:30 P. M.—Report of Montreat Conference by Mrs. Wm. Steele, Waxhaw, N. C.

Solo—"He Will Not Leave Thee Alone," by Rev. B. B. Shankle.

Reports of delegates from the various Young People's Societies of Union and Stanly Counties, interspersed with music.

3 P. M.—Address on "Missions," by Rev. Mr. White, Marshville, N. C.

Address—"Student Loan Fund," by Miss Mamie McElwee, Statesville, N. C.

Duet—"Others," by Rev. and Mrs. B. B. Shankle.

Short talks on the different phases of Christian Endeavor Work, by Rev. B. B. Shankle and Miss McElwee.

Song—"God Be With You Till We Meet Again," by congregation.

Benediction by Mr. White.

About one hundred and fifty people were present. The following churches: Siler, Waxhaw, Monroe, Indian Trail, Marshville, and Peachland, were represented.

A motion was made and carried to ask Presbytery to allow the Young People's Societies to form groups with a president and secretary for each group.

The people of Siler, in their beautiful new church, the best in Union County outside of Monroe, proved themselves ideal hostesses in every way. A splendid dinner was served, picnic style, on the church ground.

Ollie Alexander, Secretary.

Mecklenburg—The second annual rally meeting of the Young People's Societies of Mecklenburg County was held at Providence Church, Tuesday, August 26.

The meeting was opened at 11 o'clock with devotional exercises conducted by Rev. Chas. Kingsley, pastor of Prov-

idence Church, who also extended a very cordial address of welcome. Miss Nettie Allison, of Charlotte, responded.

A most inspiring address was then given by Dr. G. F. Bell, of Knox Church, Charlotte. After singing "Take My Life," the meeting adjourned for dinner, which was served bountifully in the church grove. At 1:30 the afternoon exercises were opened by singing "Onward Christian Soldiers," followed with prayer by Mr. Tom Alexander, of Providence. Miss Sarah Dunlap, of Westminster Church, Charlotte, gave a most interesting report of Synod's Conference for young people held at Queens College. Reports were then heard from the six local societies that were represented, after which a solo, "Just for Today," was beautifully given by Miss Nettie Allison, of the Second Church, Charlotte. Miss Maria Rose, of the First Church, gave an interesting talk with helpful suggestions on "Methods of Work in Young People's Societies," studied under Mrs. E. C. Cronk at Blue Ridge Missionary Conference.

Miss Mamie McElyee, synodical secretary of young people's work, spoke on "Student Loan Fund."

A splendid report of the Missionary Conference at Montreat was given by Miss Bessie Blakeney, of Providence, after a beautiful solo, "I'll Go Where You Want Me to Go," sung by Mrs. Sam Hatchell, of Providence. The meeting was dismissed with prayer by Rev. Mr. Kingsley.

Louise Parks, Secretary.

Montgomery, Anderson and Richmond—The Young People's Rally meeting of Montgomery, Anderson and Richmond Counties was held at Mt. Gilead Presbyterian church on Friday, August 29, 1919.

Devotional exercises were conducted by Mr. Rae McRae. Prayer by Rev. W. E. Furr.

Miss Grace McRae gave the welcome address, which was followed by a report of the work of the societies and a talk by Miss McElwee, synodical secretary of young people's work.

A motion was made that a request be made to Presbytery that the societies in this group be allowed to organize into a union with a president and secretary in order to carry on the work of the societies and rally meetings. This motion was carried by a vote of the majority of the members present.

A Christian Endeavor Society was organized for the young people of Mt. Gilead Church and the following officers were elected: President, Mr. Rae McRae; vice-president, Mr. R. E. Hamlett; recording secretary, Miss Robbie McAulay; corresponding secretary, Miss Ella Parker; treasurer, Mr. Ralph Misenheimer.

Reports were given from the delegates of societies. Reports of Synod's Young People's Conference at Queens College was given by Miss Mildred McAulay.

The meeting was dismissed by prayer by Rev. Mr. Furr, pastor of the Mt. Gilead Church, after which dinner was served on the grounds.

Ruth McRae, Secretary.

Attention, Secretaries of Assembly's Home Missions in the Presbyterian and Local Auxiliaries in North Carolina:

The vacation season is over and once more we have come to the time of preparation for our period of mission study which reaches from the first of October until the Home Mission week of prayer the last of November.

Now is the time to organize your classes and order text books.

There are two books offered for our enjoyment and instruction. The first, *Christianizing Christendom*, by Dr. Morris, a masterful presentation of our National Responsibility and showing the necessity for Home Missions.

The second, *"In Black and White,"* by Mrs. J. D. Hammond, a Southern woman, is concerned with one of the burning questions of today—the discussion of the negro problem.

Both of these books may be ordered from the Presbyterian Committee of Publication at Richmond Va., or from the Home Mission Committee in Atlanta, Ga.

The books are forty cents in paper binding and the helps are five cents extra.

(Continued on page 22)

Children's Department

PET CHICKENS.

Dear Standard:

I am a girl ten years old. My mother takes your nice paper and I enjoy reading the letters very much. I go to the Presbyterian church. Our pastor is Rev. Byron Clark. Miss Jennie Brown is my Sunday school teacher. I am in the fifth grade at school. I have two little bantam chickens. They are the only little pets I have. They will eat out of my hand. Hope this will be printed, as I want to surprise my grandmother.

Your little friend,
Elizabeth Morrison.

Salisbury, N. C.

FOURTEEN LITTLE RABBITS.

Dear Standard:

I am a little girl twelve years old. I am in the seventh grade at school. We have fourteen little rabbits. I go to the Presbyterian church. Mrs. Brawley is my teacher. Our pastor is Dr. H. M. Parker. My grandmother takes your paper and I enjoy reading the letters and stories very much. Hope this will be printed, as I want to surprise my grandmother.

Your little friend,
Margaret Morrison.

Statesville, N. C.

THE WASTE BASKET FULL.

Dear Standard:

I am a little boy seven years old. I memorized the Child's Catechism last year and recited it to my pastor, Rev. W. H. Hamilton, and won the nice Testament.

I go to Sunday school at Walhalla. We have a good Sunday school and a beautiful church.

I have a pet horse named Prince that I can ride.

I hope to see my letter published, as I have waited a long time, hoping the waste basket would be filled and my letter would not reach it.

Billy Doyle Reeder.

West Union, S. C.

AN AUGUST CHRISTMAS.

It was August. It was August weather, oh, very hot! But Janey Holley and Pickle Brown and Sandy and Andy McKaig and Renie Applegate and Mary Dexter and the others did not mind the heat so much. What they minded was that they had dressed up, they had endured an extra face washing apiece, they had set their mouths for a good time, and then that good time had, as Pickle said, "gone to squish."

"It will be next Friday," said cheerful Andy.

"We'll be glad then it wasn't today, because—"

Janey's fierce glance nipped off the sentence. Who cared for being glad a week off? There was a dismal silence.

It was broken by the opening of doors all along Duck lane, and the voices of mothers calling their sons and daughters to come and take off their best clothes.

When the postman came to Duck lane, he brought mail addressed to Adams street. That proves Duck lane was not a real name. Neither was Pickle. Still, for ordinary purposes, both answered very well.

Soon the crowd had collected again in everyday attire, the afternoon on their hands. Everybody looked to Janey for suggestions. But Janey's mouth was shut so tight it looked as if it had been backstitched.

"Janey," ventured Andy, mildly, "tell us about going to the Christmas tree in the city. It would sound kinda cooling."

The backstitched mouth turned down alarmingly at the corners before it opened to demand, "What's the use? You've heard it a hundred times."

Pickle spoke out, "Janey is grumpy!" "Who wouldn't be?" snapped Janey, "with him talking baby talk about what sounds cool, weather like this?" Janey's face was getting red, and there is no saying what sort of explosion might have come had not Mary Dexter interrupted.

Mary had not lived long in Duck lane. She was a shabby, pale little girl who walked with a crutch. "She ain't a figger," Pickle had said after her first week in Duck lane, "nor a quitter," he had added after the second.

"Let's," interrupted Mary, "play Christmas tree."

Sandy, Andy, Renie, Pickle and the others looked at Janey, who looked stonily at nothing in particular.

"Tain't the right time of year," objected Renie.

"Not for the tree," said Mary, "but for Christmas it is. It's always the right time for that."

"That's news," said Pickle. "I thought Christmas struck a regular day in December every year."

Mary laughed contentedly. "I used to think the same way. But a lady told me different, and it was so plain it was funny I hadn't seen it sooner."

Janey detached her gaze from nowhere and fixed it on Mary.

"The lady said," continued Mary, "that the first Christmas was just out of kindness and love. And ever since wherever any one tries to pattern after the first one, whenever anybody is kind, out of memory of it, Christmas is right there and then. Don't you see?"

Nobody answered.

Mary smiled straight into Janey's eyes before Janey could look away. "Last Sunday," she said, "when your father coaxed Al Bowles out of church and on

home, when his mother was ashamed and afraid of him, I know it was Christmas in Duck lane, he was so kind."

Was quiet Mary diplomatic? Pickle wondered. "If you won't fight," he meditated, "nor you won't quit, there's got to be some skin-out-of-it to you, I guess. Mary remembers all Janey Holley is soft on is her father. He's bow-legged. He's not smart nor pretty. But Janey likes him. See her now!"

"So if," Mary was saying "we play Christmas tree, the tree is all we have to pretend. The presents can be real."

"We'll begin at the beginning," Mary pointed to the corner. "There ain't many corners on this street—we can give presents in each. First there's the Greens. Their baby's sick, but his mother's too busy to push him any place that's cooler."

"I wouldn't mind doing it," volunteered Renie, "if the rest do something too."

"The Shaws live next," said Pickle. "Old Grandy Shaw is back from the hospital. All the pleasure he gets is telling about his operation. I'll be in the game by listening to him."

"Then comes our house," said Billy Law, a funny little boy, red-haired and higgledy-piggledy. "Ma sent me after soap, and I'd better take it to her."

Billy started toward the corner store.

"Mrs. Law's getting her dress ready to go hear Billy speak his piece at the entertainment. She's going to surprise Billy," said Sandy.

"Oh, she mustn't!" cried Renie. "Billy can't speak a piece. He never gets past the middle. He don't care, and none of us do. But his mother would."

"He'll get past the middle this time," said Sandy. "When his mother told me, I made up my mind Billy had got to learn every word if I had to sit up nights with him. But I mean to make his mother proud of him."

"That's the nicest present we could think of for the Laws!" cried Mary.

"Dad can't get off Tuesday," Janey blurted out suddenly in a voice she tried to make sharp enough so it would not be husky. "He means to go to see his brother. Uncle James can't walk a step. They're taking him to a cure, and he's going to stop twenty miles down the line Tuesday to rest. Dad counted on visiting with him all day."

There was silence. The boys and girls of Duck lane were sorry good little bandy-legged Mr. Holley should have such a disappointment.

"Why can't he get off?" demanded Andy.

"Other man's sick."

Andy straightened himself up from his round-shouldered huddle on the curb. He was 14, and large for his age. "What's the matter with me clerking at Wiley's for a day?" he remarked. "I'll ask about it."

Andy disappeared. Pickle pretended not to see Janey's head on her knees. "Andy can talk Christmas spirit into old Wiley in five minutes," he said.

Everybody understood. Since the day Andy had seized the Wiley baby out of its scared sister's arms and run with it to the doctor's just in time for the doctor to save it—everybody knew what the Wileys thought of Andy.

"If," chuckled Pickle, "he sells needles for pencils, it will be Andy, so never mind."

He stopped, for Janey had lifted her head.

With Janey in the game, a great many Christmas presents could be found for Duck lane in August. There were washes to take home, there were errands to run, and more babies besides the Green baby to "keep." By the middle of the afternoon the street had put on a festal air.

"You can almost smell the Christmas greens," said Pickle. "Everybody laughed at first, but they liked it. It's been Merry Christmas for about every one."

"Not for Mrs. Plympton," said Billy Law. "She looks as if she had buried half her folks yesterday and was going to the funeral of the rest tomorrow."

"Ain't that so?" inquired Pickle. "If we asked her to enjoy herself it would hurt her feelings. She's been a groaner far back as I remember her."

Perhaps it was because Mary could not remember her very far back that Mrs. Plympton made her so sorry. But it did seem as though the boys were right, and that no neighborliness would be acceptable to the sad-faced woman.

At last the day was ending. Only a red rim of it was left around the sky. A breeze had sprung up.

"It's nice this evening," said Renie, "and it's been fun this afternoon."

"We didn't hardly miss the excursion," supplemented Sandy.

They were resting after their labors, and talking. The tide of conversation ebbed at the appearance of a stranger.

"What's that?" muttered Pickle. "Looks as if he had run off from a wild west show!"

The man made an inquiry of some children, then walked through the street and out at the other end. He had hardly gone when Janey said, "He dropped something!" and ran to pick it up. "It's nothing," she reported, "just an old letter." She was about to throw it away when Mary caught it from her.

"Sometimes letters are a lot," said Mary.

She looked after the man, who dragged his feet as if he were tired. Mary knew how it felt to be tired. Suppose he had to come back to look?

"He came on our street," she said, "and he ought to have some Christmas, too. I'll take his letter to him."

Mary, swinging over the ground with her crutch, soon overtook the stranger. He showed small interest in the letter. He might have thanked her, Mary thought. Then something in the eyes

looking down at her stirred her to quick compassion.

She was only a little 12-year-old girl, while he was a tall, broad man. But he appealed to Mary's sympathy as if he were little and she were big.

"I've been hunting since morning," he said. "I can't find Adams street."

"Why, yes, you can," cried Mary. "It's right where this letter was!"

He went white under his sunburn. "Sure?" he asked. The children told me it was Goose street, or something like that."

"Duck lane," corrected Mary. "It's real name is Adams street."

He took a step toward her. "Do you know if a Mrs. Plympton lives there?"

"Yes," said Mary. "Did you want to see her?"

"Want to see her?" he laughed shakily. "I haven't wanted anything else for ten years."

Mary led the way. "Mrs. Plympton has wanted you, too," she said. "Come!"

The others stared at Mary limping past with "Wild West," and waited, wondering. Presently she came back, her eyes shining. She began to call out the happy news before they could hear her.

"Mrs. Plympton's son, did you say?" asked Janey. "Didn't know she had one."

"She wasn't sure herself, it had been so long since she had heard from him," said Mary. "She opened the door and saw him! And you ought to have seen her. She got young!"

"Huh," sniffed Billy, "she's a thousand!"

Mary shook her head. "You'll see. I do hope after this they'll keep the real Christmases together. They were so glad!"

She sank down on Billy Law's stoop and dropped her head to her knees. And since no one in Duck lane had ever seen Mary cry, there was an impressive pause. But it was over in a minute, and they all talked until their mothers, up and down the street, began calling them home to bed.

"It's been a lovely Christmas," said Renie. "And who'd have thought we could find presents for everybody? Money isn't everything."

"Maybe Christmas is, if you stay on it steady," said Janey thoughtfully, "like Dad and Mary."—Sally Campbell, in *The Continent*.

THE DOCTOR'S DAUGHTER.

When Daddy signs his name
He always writes M. D.,
That's so the people all will know
That he belongs to me.

For M. D. means My Daddy,
Or something just the same,
And that is why he always
Puts these letters on his name.

Some letters in his name are small,
But these are not, you see.
He always make them big like that
Because he's proud of me.

—Leo S. Robinson.

A NEW GAME.

It was Maida's turn to invent a new game, an exchange tells us. She looked at Mother Floss and smiled at the three darling kittens.

"I know," she cried, and ran out to the kitchen. "Father," she asked eagerly, "may I take one of your woolen mittens?"

The mitten was a blue one. Maida slipped it on Walter's hand and tied a silk handkerchief over his eyes.

"You must stand in the middle of the ring," she said, "and turn about three times. The children may change places while you twirl, but when you stop, no one must move."

Walter whirled about like a top. The children quickly changed places with each other, until Maida raised her hand.

"Now," she prompted, "hold up the mitten and walk toward somebody and say, 'What naughty kitten has lost his mitten?' Then slip it on his hand and say, 'Was it you, sir?' And the child must answer, 'Not I, sir.' If you can guess who it is, he must take your place in the middle of the ring, but if not, you must take the mitten back and try again."

Walter laughed and said that was easy, but he put the mitten on three times before he guessed the right child. Can you do better than that?

THE HAPPY GRAY CATBIRD.

In a bush by the fence there's a catbird gray,
And he's singing a song so gleeful and gay;
He whistles, he warbles, he mimics, he trills,
Whatever he wishes comes out as he wills.

He's the happiest, noisiest, merriest bird
With the jumbled-est, tumbled-est song
ever heard.

And why all this music, this jubilant song,

That he pours forth so freely the whole day long?

Little boy, little girl, can it be you've not guessed

It is all on account of a snug, pretty nest

That's built out of grass and paper and twigs

And hid in the lilac's three branching sprigs.

But that is not all! Come close while I tell!

There are three deep blue eggs in that nest as well.

Oh, hush! it's a secret among us alone
Which we never must tell till the young birds have flown,

So be cautious, be wise when you have to go near,

Lest a blue jay, or cat, or bad boy appear

To steal the blue eggs of the catbird so gay

And take all the lilt from his sweet roundelay.

—Ruth Alexander.

Report of Committee on Work in France and Belgium.

THE Protestant Churches of France and Belgium have had much in common with the Churches of America, in origin, history, faith and sentiment. The Huguenots of France, largely through earlier persecution, have been distinguished among the planters of Protestant religion in both Europe and America and in other parts of the world.

These Churches in France and Belgium, in addition to this kinship in origin and heritage, are related still more intimately by historical ties and by forms of faith and order, with the Presbyterians, Reformed, Luthern, Baptist, and Methodist Episcopal Churches in America.

These relations and sympathies have normally and naturally deepened as we have witnessed the brave sacrifices of these fellow-Christians and still more as we have in some measure entered into their suffering. It was in the ordinary course of nature that they should, in 1915, in their dire need, look across the sea to their brothers and sisters in faith for financial and moral support. Consequency, messengers have passed back and forth from the Church of one country to another, we have received their messengers with sympathy and have made response to the needs they set forth to us, though in a measure which has been thus far too meagre.

The Protestant Churches of France and Belgium now face the great tasks and opportunities of reconstruction. They do it with diminished ranks and resources, but with the same courage and resolution that they displayed in maintaining their life and in giving heart and soul to their nation during the war.

A great portion of the people of France have no personal relations with religious institutions. It is not that they are irreligious. They have borne witness to their splendid ideals during these five momentous years. But, whatever may be the cause or causes, organized religion as ecclesiastically constituted has failed to reach them. To these millions of unattached men and women the Protestant Faith of France is making its appeal. For them it has a message, a message which the Protestant Churches of France have a right to speak and an appeal which the people of France have a right to hear, if they choose to listen to it.

Our brethren across the sea, however, while their faith and spiritual power have been deepened, are depleted in their personal and physical resources, their Churches are destroyed, their institutions are impaired, and their workers have been laid low on the field of conflict. The Protestant Churches of America have here a great obligation and opportunity which to ignore would be a sin against humanity and against God. These needs are, first of all, the rebuilding and strengthening of Churches, Manses, Hospitals, and institutions of Christian teaching. But they are more than this, they include the great task of social reconstruction.

In this service with a view of strengthening and supplementing the forces already in those countries, the American denominations having work or related work in France and Belgium propose to participate; namely, the Presbyterian, Reformed, Methodist Episcopal, and Baptist, with such other denominations as may desire to unite in this duty and privilege.

In order that this great ecumenical undertaking may be broadly Christian, The Federal Council has appointed a "Commission on Relations with France and Belgium" in which all participating denominations may have a common interest, work in consultation and cooperation, and insure results effective to the highest degree.

This Commission seeks no controversy, enters no debate, regarding other forms of religion in these nations. Their people will choose for themselves the expressions of their religious faith. The Commission and its constituent denominations enter upon their task, not destructively, but frankly, openly and constructively.

In neither France nor Belgium has the State decreed forms or institutions of religion for the people and the religious faith of men and women is not to be determined by numerical proportions or by majority vote.

In these nations the Church of Rome has a large body of

faithful and devout adherents, whose devotion we respect and whose good works we esteem. We view with cheerful goodwill the efforts of Churches of that faith in America which seek to do for their brethren and sisters what we do for ours. They too will make their religious appeal to the great multitude in France who are without the Church. We do not assume to determine the course which such churches shall take, nor do we on the other hand admit the validity of their objection to our own cooperation with our spiritual brethren of France and Belgium, or to our purpose and plan to take to the multitude in these lands the message of the gospel which they have either never heard or but dimly understand.

In this spirit of goodwill towards all good men and all good works and institutions, the Protestant Evangelical Churches of America desire to do their part in the moral, social and religious reconstruction of these countries, which, by their devotion to ideals and by the valor of their spirits have saved us from the greatest moral and spiritual disaster that ever threatened the civilized world.

THE BIBLE IN THE HOME.

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word, and which are honoring God's Word, are the nations which have His blessing.

The state will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to lead our children and build our homes aright; and without the Word of God there is no dictionary to give to us the words and comprehensions which constitute the vocabulary of the literature of Christianity; there is no other book which gives to us a relationship to the great natural world in which we live, a knowledge of individual life that we may relate our lives to the individual life aright, and a constructive, earnest purpose to follow the principles which are incarnate in Christ's teachings.

What the Bible wants is a chance to speak for itself. What God's Word wants is a chance to show us our littleness, and the goodness of God. The trouble is we talk too much about what other people have to say about the Word of God, and do not take time enough ourselves, as Christian workers and leaders, to let the Word of God talk to us. We go to a newsstand and buy a recent novel. Why do we do it? We say, "I am tired, and I need the recreation of this novel." What do we do? We read it through, frequently at a sitting, and there may be three hundred and fifty pages in it. We say, "I cannot give but this afternoon to it;" and we read it through. How many books of God's Word do we, as Christian workers, read through at a sitting?—John Timothy Stone, D.D.

Woman's Auxiliary.

(Continued from page 19)

For the week of prayer in November the slogan is "The Soul of Democracy. Christian Service, Personal and Social."

The program can be ordered from the Home Mission Committee in Atlanta and will be ready by October 10.

The offering this year will be used for the founding of the much needed Industrial School for Negro Girls.

Counting on your co-operation in making this season of study and prayer one of unprecedented success, I am.

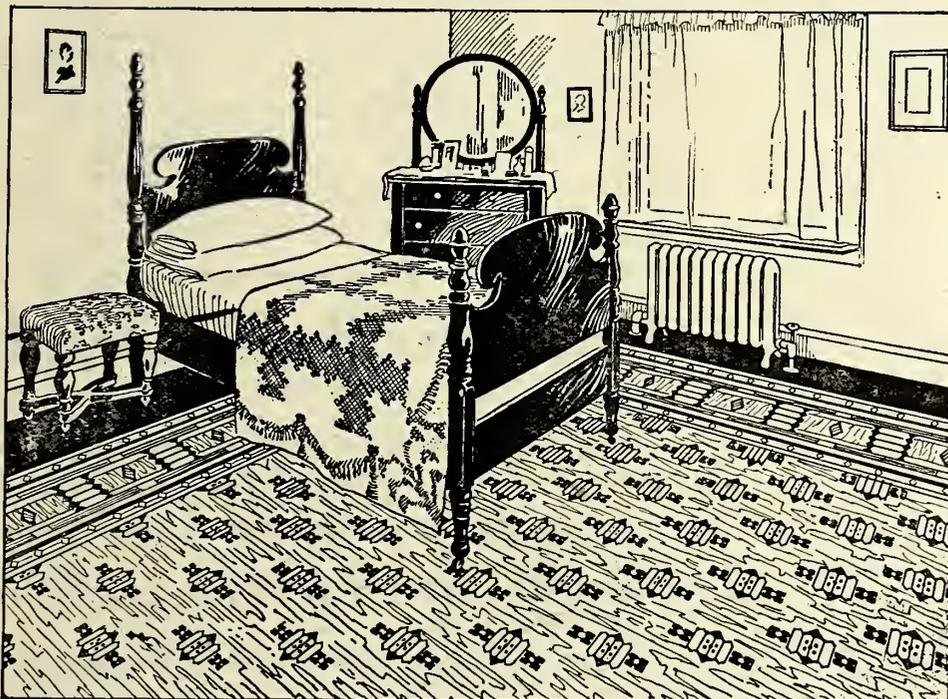
Yours in the Work,

Mrs. Wm. E. White,
Secretary Assembly's Home Missions, the Woman's Synodical Auxiliary of North Carolina.

A GREAT 10-DAY SALE

CONGOLEUM FLOOR COVERINGS

These wonderful, nationally advertised floor coverings are now used for every room in the house. The designs are all most beautiful. The quality of Congoleum products have been proven the best by years of test. In fact, it is the *only* floor covering that is *guaranteed to give perfect satisfaction or your money will be refunded.* (Backed by a company worth over \$10,000,000.00)



	Nationally Advertised Price	Our Sale Price
18 in. x 108 in.	\$2.25	\$1.35
3 ft. x 9 ft.	3.75	2.48
6 ft. x 9 ft.	8.75	6.95
7 1-2 ft. x 9 ft.	10.60	8.98
9 ft. x 10 1-2 ft.	14 85	10.95
9 ft. x 12 ft.	17.00	12.95

MAIL ALL ORDERS TO DEPT. A



This Seal is the sign of quality in floor coverings

Schewell Furniture Company

Lynchburg - Virginia

"Home Furnishings For a Quarter of a Century"

Miscellaneous

CARNEGIE'S CONFESSION OF DEBT.

Andrew Carnegie "died disgraced" if his own famous remark of years ago should be applied literally to himself now that he has gone from this world leaving behind him a fortune which no one estimates at less than \$300,000,000. But it is plain that the American people have not held the old ironmaster to a rigid accounting by the standard which he himself set up; there is obvious leniency—indeed, positive good will—in the universal popular comment following his death. Even those who were bitter against him in the height of his commercial career speak of him now with respectful appreciation. And this is not solely or principally because he did give away to public and social uses in his lifetime considerably larger sums than he was possessed of when he died. His vast benefactions, reaching to hundreds of communities and thousands of lives, will for generations remain an honorable memorial of his personality and character. But they do not represent the greatest or most useful significance of his life. The best thing that he did for his time and for times to come was the emphasis which he gave to the social responsibility of success and accumulation.

He was the first business leader of America to teach openly that a man who made much money out of the opportunities of civilization became thereby a great debtor to society. Hosts of men before him had made money lavishly and then given it away opulently. But they almost invariably gave—or permitted the public to understand they were giving—as a matter of unrequired generosity on their own part, the exhibit of a merit of liberality in themselves. Andrew Carnegie in contrast always said he was just giving the people what he owed them—paying a debt. And while some quarreled with his theory and more complained of the way he carried it out, everybody acknowledged that he proved his own honest belief in the principals he voiced. And what is more, he stuck to his doctrine till he made it a commonplace among successful Americans today. Now it has some to pass that there is not a decent rich man in the United States who does not confess the truth of the Carnegian application of the Pauline doctrine: "I am debtor." And more and more of them are living up to it.

That is the great result of Andrew Carnegie's life. Sorry it is indeed that in making himself an apostle of this important item in the gospel Mr. Carnegie did not hold by the church better than he did. But on the other hand it is happy that he could not entirely get away from the church. It was undoubtedly his heritage of Scotch Pres-

byterian conscience which taught him what he taught his time.—Continent.

SUMMER FURS.

Most impressive on a super-heated subway, elevated or surface car in New York is not the perspiring humanity nor the close quarters that never seem more close, nor the exhibitions of good or bad temper—as the case may be—but the fact that every other woman you see swelters in furs. Now, summer furs have their uses; they are not the anomaly they seem. In a flying motor car in the warmest weather they are indispensable, and no other wrap quite takes their place. But in the subway, with the mercury way above normal! The only way to keep cool in spite of the sight of these is to recall that these same women now swathed in dead animals' skins are those who, in the dead of winter, delight to protect arms and chest with georgette crepe and to expose their necks to arctic breezes.—Exchange.

A CENTURY OF SERVICE.

In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Grey's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you, send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.

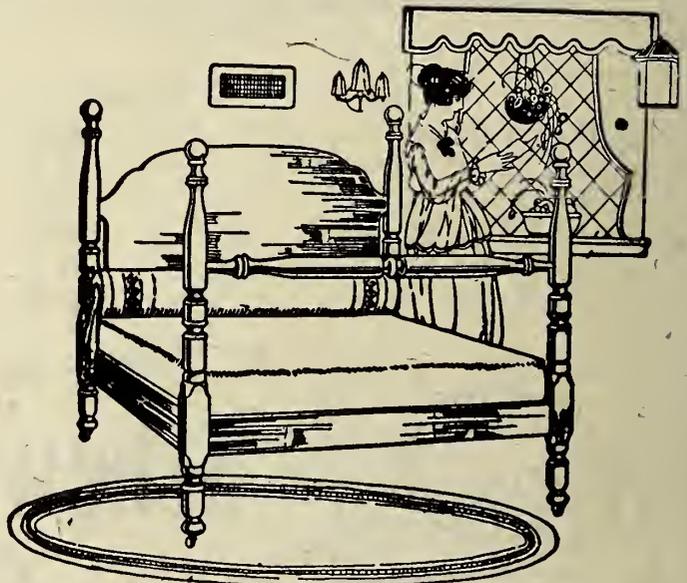
FOR SALE—Hook and Hastings pipe organ. Two manual, pedal bass. Light oak case, gold display pipes. Reason for selling, new church required larger organ. Good as new. Call or write Mr. A. T. McLean, Lumberton, N. C. A real bargain.

The Danville General Hospital

(REGISTERED)

Offers a three years' course in nursing. Surgical, medical, and obstetrical services. Graduates pass State Board examinations creditably, and are in demand in town and surrounding community. Address Superintendent,

Danville General Hospital, Danville, Va.



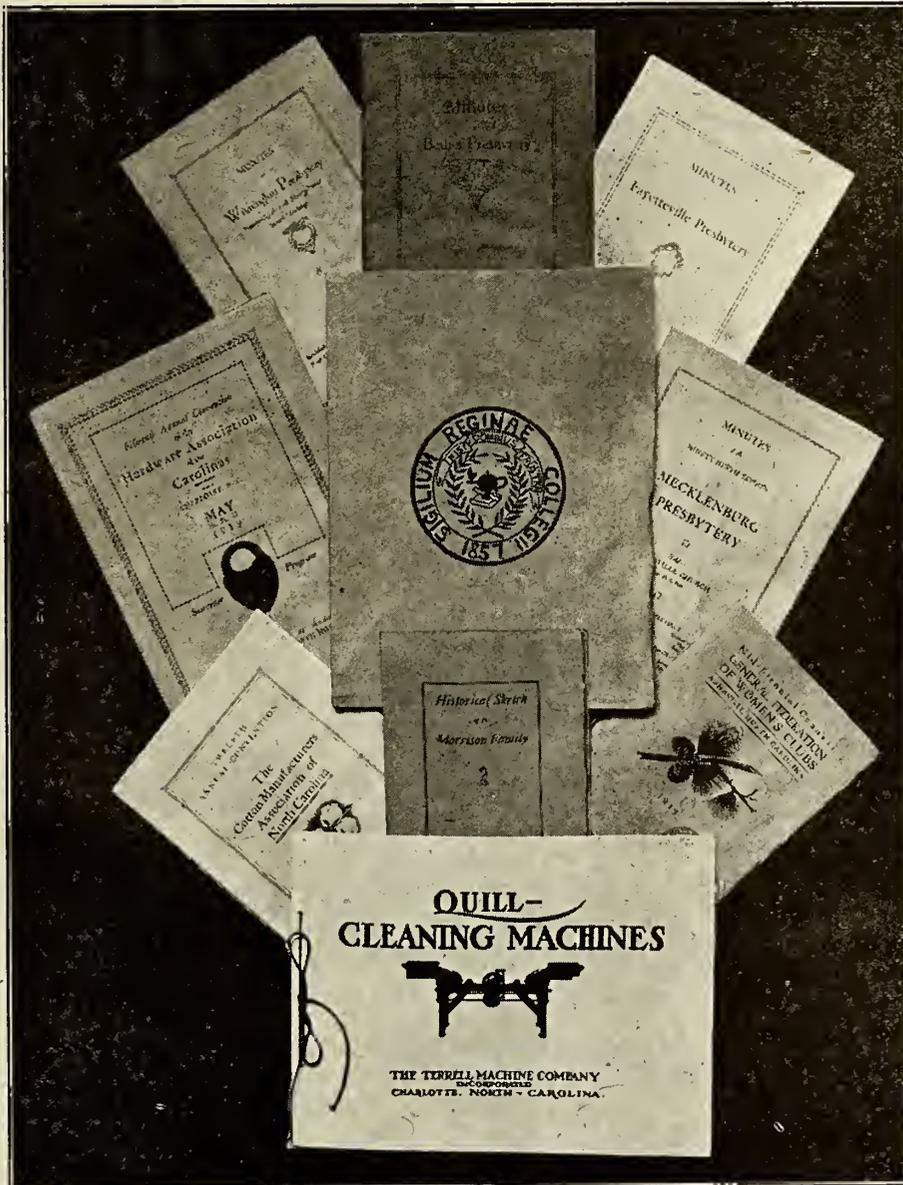
Another Car of That Beautiful Bedroom Furniture Has Just Arrived

In this line are some exquisite suits with Vanity Dresser in Old Ivory, American Walnut and English Brown Mahogany. Let us show you some elegant bedroom furniture at moderate cost.

W. T. McCoy & Company
Popular Furniture--Popular Prices
CHARLOTTE, N. C.

OUR PRINTING DEPARTMENT

Is equipped to produce anything you may need in Printing, and do it to your entire satisfaction. We show below a photograph of a few of the Catalogues we have produced this season, as an evidence of the broad patronage we are receiving. The illustration does not do justice to the work; but if you are interested we will gladly furnish samples of any or all of them. We are prepared to handle this class of work promptly.



The lot includes four sets of Minutes of Proceedings of Wilmington, Bethel, Fayetteville and Mecklenburg Presbyteries; a 2-color Catalogue for the Hardware Association of the Carolinas; Queens College Annual; Convention Proceedings of the Cotton Manufacturers' Association of N. C.; a Historical Sketch of the Morrison Family; Program of the General Federation of Women's Clubs, and a Machinery Catalogue for Terrell Machine Co., of Charlotte.

We have received words of commendation, and letters expressing thorough satisfaction, from all of these customers. If you use anything printed, get in touch with us, no matter where you live. WE ARE PRINTING FOR CONCERNS IN SEVEN STATES NOW.

PRESBYTERIAN STANDARD PUBLISHING CO.

216 NORTH TRYON ST.

Phone 643

CHARLOTTE, N. C.

**SHALL MARRIED WOMEN
TEACH IN OUR PUBLIC
SCHOOLS?**

Shall married women be barred from appointment as teachers in our public schools? The Pittsburgh Board of Public Education has answered the question in the affirmative by a vote of 7 to 3 and commencing with the 1919-1920 school term, September 2, married women will be barred from regular positions in the Pittsburgh schools. This is one of those questions of public policy in which a very keen interest is manifested by all classes of citizens. It is a question which seriously divides public opinion. It has occasioned many flaming editorials, and has caused the usual number of heated citizens to arise and indignantly inquire as to the why and wherefore of certain high-handed and outrageous proceedings. Those who are in favor of employing married women as teachers claim that when a woman is a mother she will be a better teacher because of a livelier sympathy with children and a more intimate understanding of child nature and of the natural procession by which the most satisfactory cultural results may be obtained. Those who are opposed to their employment as teachers contend that the place of a married woman is in her home and that her chief business is to make a good home for her husband and children. They contend that a woman cannot at the same time make a success of both a school and a home. They object also because motherhood means the absention of the teacher for long periods from the school room and thereby the efficiency of the school is

450 Revival Sermons and 1000 Religious Anecdotes at Once and 25 to 150 Sermons Each Month for a year, including 15⁰ funeral, and sermons for all special occasions, all for \$1.50. Money back if not pleased. The Co-Operative Publishing Co., Kirkwood, Mo.

**Kentucky Theological Seminary
Louisville, Kentucky**

Able faculty. Course of study comprehensive and adapted to the times. High standards. Practical training. Excellent library facilities. Splendid buildings, with comfortable dormitories. Expenses moderate. Session begins October 1, 1919. For further information write the President.

Charles R. Hemphill



**Nadine
Face Powder**

(In Green Boxes Only)

**Keeps The
Complexion Beautiful**

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R P. National Toilet Company Paris, Tenn.

**STATEMENT
SECURITY MUTUAL LIFE INSURANCE COMPANY
BINGHAMTON, N. Y.**

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Ledger Assets December 31 of previous year	\$8,337,177.75
Income—From Policyholders, \$1,929,791.39; Miscellaneous, \$454,338.39; Total	2,384,129.78
Disbursements—To Policyholders, \$1,121,092.04; Miscellaneous, \$648,878.78; Total	1,769,970.82

ASSETS

Value of Real Estate (less amount of encumbrance)	\$ 862,000.00
Mortgage Loans on Real Estate	2,920,875.00
Loans secured by pledge of Bonds, Stocks, or other collateral	139.81
Loans made to Policyholders on this Company's Policies assigned as collateral	1,610,587.45
Premium notes on Policies in force	62,349.33
Value of Bonds and Stocks	3,329,378.24
Cash in Company's Office	12,506.28
Deposited in Trust Companies and Banks not on interest	55,358.72
Deposited in Trust Companies and Banks on interest	187,017.55
Interest and Rents due and accrued	164,487.20
Premiums unpaid	217,054.17
All other Assets, as detailed in statement	37,174.74

Total	\$9,459,228.49
Less Assets not admitted	65,775.45

Total-admitted Assets \$9,393,453.04

LIABILITIES

Net Reserve, as computed	\$8,759,356.00
Present value of amounts not yet due on Supplementary Contracts, etc.	33,859.67
Liability on Policies canceled and not included in "Net Reserve," etc.	25,551.09
Policy Claims	180,285.16
Dividends left with Company at interest	37,279.72
Premiums paid in advance, including Surrender Values so applied	8,907.85
Unearned Interest and Rent paid in advance	19,570.08
Commissions due to Agents, etc.	15,047.37
Estimated Amount payable for Federal, State, and other taxes	40,000.00
Dividends due Policyholders	19,205.02
Amounts set apart, apportioned, provisionally ascertained, calculated, awaiting apportionment, etc.	70,414.46
All other Liabilities, as detailed in statement	23,254.72

Total amount of all Liabilities, except Capital	\$9,232,531.14
Unassigned funds (surplus)	160,921.90

Total Liabilities \$9,393,453.04

BUSINESS IN NORTH CAROLINA DURING 1918.

Policies on the lives of citizens of said State in force December 31 of previous year, No. 980; Amount	\$1,398,940.01
Policies on the lives of citizens of said State issued during year, No. 161; Amount	252,335.00

Total, No. 1,141; Amount	\$1,651,275.01
Deduct ceased to be in force during year, No. 113; Amount	152,171.00

Policies in force December 31, 1918, No. 1,028; Amount	\$1,499,104.01
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Losses and Claims unpaid December 31 of previous year, No. 1; Amount	\$ 1,000.00
Losses and Claims incurred during year, No. 8; Amount	11,500.00

Total, No. 9; Amount \$ 12,500.00

Losses and Claims settled during year in cash, No. 6; Amount	\$ 9,000.00
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Losses and Claims unpaid December 31, 1918, No. 3; Amount	\$ 3,500.00
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President, D. S. Dickenson; Secretary, Chas. A. LaDue; Treasurer, Jas. W. Manieer; Home Office, Binghamton, N. Y.; Attorney for service,

J. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
Raleigh, March 22, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Security Mutual Life Insurance Company, of Binghamton, N. Y., filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG,
Insurance Commissioner.



THE School for Your Boy

Nothing is so effective in the training of the youth—in guarding his morals, his physique—as a military training. All young men should begin with a military training. The training of

BLACKSTONE MILITARY ACADEMY

is conducive of culture, refinement, thorough literary foundation and a gentlemanly bearing. Thorough academic, preparatory and commercial courses. Excellently equipped modern buildings. Gymnasium, Infirmary and 40 new rooms now under construction. Two U. S. Army officers in charge of the R. O. T. C. Trained nurse in charge of Infirmary. For literature, write,

COL. E. S. LIGON, President, Blackstone Military Academy, Box R. Blackstone, Va.



PRESBYTERIAN COLLEGE of South Carolina

One of the most modern and best equipped colleges for men under the control of the Presbyterian Church. Beautiful buildings, strong faculty, high standard of work, broad course, attractive student body, best moral influences, Reserve Officers' Training Corps and strong athletic team.

For Catalogue and information apply to

President Davison M. Douglas, Clinton, S. C.

The United States Railroad Administration Announces

The following changes in schedules of trains between Greensboro, N. C. and Goldsboro, N. C.

EFFECTIVE SUNDAY, AUGUST 24, 1919

Train 108 now leaving Greensboro 6:00 A. M. will leave 7:25 A. M. Arrive Goldsboro 12:40 P. M.

Train 144 now leaving Greensboro 8:10 A. M. will leave 9:20 A. M. Arrive Goldsboro 2:40 P. M.

No Change in Schedules of Trains 22 and 112, Eastbound.

No Change in Schedules of Trains Westbound.

For detail information, apply to Consolidated or Depot Ticket Office.

Phone Number 20.

impaired. They aver, moreover, that a woman has no business getting married unless her husband is able to support her, and unless her love for her man and her desire to live with him in a home far surpasses her desire to teach in the school. To all of which there is a chorus of indignant questioners and those who protest by the beards of their ancestors and the traditions of the fathers that this denial of privilege for married women to teach in our schools is an invasion of constitutional rights and an offense against the law of truth and nature. Thus the battle ebbs and flows and contentions and clamor increase. With true Scotch caution we observe that this is one of the questions which it is well to leave to the woman themselves, and to the providences of tomorrow.—United Presbyterian.

FOR SOUR LAND.

Sour land is frequently the cause of crop failure, though other causes get the blame. Most lands have a goodly supply of plant foods (nitrogen, phosphoric acid and potash), but when the soil is in a soured condition the food elements, even though abundant, are not available. They are insoluble and of no value to the plant.

To avail oneself of these plant foods one must necessarily sweeten the soil by neutralizing the acidity; must decompose the soil and set the plant foods free.

It is not always easy to tell when land is sour. Frequently many crops are ruined and much labor, money and time lost before the real cause of the trouble is found. It is unwise to try to raise a crop on sour land. Every farmer should keep a record of the acidity of his soil at all times. It will save in the long run.

The method is simple. Litmus paper is manufactured for the purpose. It would be simple work to obtain some litmus paper and test samples of the various types of soil taken from various sections of the farm. Dampen the soil a bit and apply one end of the litmus paper strip. If the dampened end remains blue the soil is not sour. If it turns pink the soil is sour and needs attention.

Sour soil is not such a very serious problem, though it is one that is frequently overlooked. Lime carbonate will quickly neutralize the acids, release the bountiful supply of plant foods and sweeten the soil. Tests throughout the country have proven its worth. Relco-Marl which contains over 90 per cent lime carbonate when applied to the land at any time will affect the very next crop and its effect will last for over five years. Two tons to the acre is enough for the average land. The yield is immediately increased and as it is a natural soil builder the land will improve from year to year. It is inexpensive and easily handled. Free litmus papers for testing your soil, literature and prices may be had by addressing Dept.

8-G, Roanoke Lime Co., Roanoke, Va. Incidentally, RelcoMarl when placed in the stable floor under a blanket of leaves, sawdust, etc., acts as the very best absorbent. It holds the ammonia in the manure that otherwise would be lost, particularly the liquid manure and will make each head of stock save over \$20.00 per year in your ammonia bill. At the same time it improves the mechanical condition of the stable manure and acts as a deodorizer.

Letters From Rheumatics

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of

the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 4-F, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point

MASCULINE WOMEN.

Next to a womanish man the most exasperating freak of nature is a masculine woman. Unfortunately, the conditions of the war have done much to promote the latter condition. Dr. Frederick Lynch thus describes conditions in London in a letter to *The Christian Work*: "In any London restaurant fully half the women are smoking cigarettes. But this same habit is growing almost as rapidly in New York. The most immediate cause of it has been the assumption of men's work and men's apparel during the war. Thousands of girls went into munition factories and other work. They bobbed their hair—

every third girl on the streets of London has her hair Dutch cut. As they did men's work, so they acquired men's habits. Thousands of girls have on khaki and caps—they smoke cigarettes as freely as do the soldiers. The strain of war, of course, was a prime cause. Smoking, they said, was a great sedative and helped to pass anxious and empty hours. It was a universal habit in the trenches, and it has become a very common habit with the girls of England as well as with the young men."

Your Fall Suit

is at Berry's. For 40 years we've been selling the leading North Carolina families men's and boys' clothing. We know your wants and your tastes.

☞ Samples Upon Request.

O. H. Berry & Co.
ESTABLISHED 1879

MAIN AT ELEVENTH RICHMOND, VA.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

PREPARE FOR A LARGER SALARY



In times of Peace prepare for a better job at a larger salary. Modern business demands trained men and women experts. The better the training the larger your salary will be. Today our graduates are in the front ranks of modern business. Enroll with this well-equipped business college, and help to make your future success secure. Handsome catalogue mailed on request. You can enter any time. School open all summer.

Kings Business College

Raleigh, N. C. and Charlotte, N. C.

Rocky River Springs School

For Boys

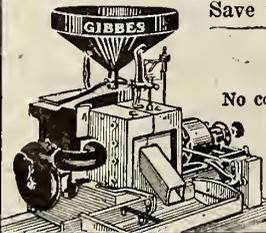
Thoroughly Christian. A Preparatory School for Boys. Moderate Cost: Fall term opens Sept. 23. Endorsed by Mecklenburg Presbytery.

For Announcement and Information, address

PROF. C. E. WELLS, Principal, AQUADALE, N. C.

Grind Your Corn the Simple Way

Delicate, Complicated Machinery is neither necessary nor economical. Save money in grinding your grain with—



The Gibbes Corn Mill

Simple—Fast—Economical—Durable

No complicated parts, whole machine easily handled. With ball-bearing system it is light running and rapid, requiring very little power. Little wear, smooth running, seldom a part to replace. Made of the best of materials. Absolutely guaranteed. For illustrated literature and prices address—

GIBBES MACHINERY CO., Dept. A-2, Columbia, S. C.

A BILLY SUNDAY SAYING.

The impression seems to have gotten abroad that the new birth is the Adam life worked up by culture and philanthropy, and all of that. Hence, we've been going daffy on social service. Social service is all right; I believe in it—but don't substitute it for salvation. That's all! I'll go with you in all that, providing you'll put Jesus where he belongs. I don't knock it; I knock anything where you attempt to make it a substitute. I don't care whether it's your culture, or whatever it may be—these things are all right in their place, but they're all wrong if you make them take the place of Jesus.

BIG SAVING IN YOUR CLOTHING BILL

While the present prices of clothing are two and three times higher than pre-war prices and these prices are still advancing, it is more important than ever before that you get the maximum service from the garments you now have. Your clothing will last another season and look as good as new if cleaned by our *Faultless Dry Cleaning Process*. We remove all spots, stains, and dirt, and guarantee absolute satisfaction. Prompt service by Parcel Post. Charlotte Laundry, Charlotte, N. C.

A man only understands what is akin to something already existing in himself.—Amiel.

Medical College of Virginia

(State Institution—Co-Educational)
 STUART McGUIRE, M.D., LL.D., Pres.
MEDICINE DENTISTRY
PHARMACY NURSING
 New buildings, completely equipped. Laboratories under full time instructors. Unusual clinical facilities offered in three hospitals owned by the college, also in city hospitals and institutions.
 81st session begins September 17, 1919.
 For catalogue, address
 J. R. McCAULEY, Secretary
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 pretty designs for the
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A PERNICIOUS HABIT.

Now that the war is over, it may be possible to say something about the pernicious cigarette habit among boys and youths without being accused of lacking either in patriotism or in sympathy for the soldiers.

Everything possible has been done to make the habit attractive, to throw about it a glamour associated with deeds of heroism and manhood.

It is to be regretted that journals, some of them pretending to a religious character, and having large circulation, are lending themselves to the propaganda in behalf of cigarette-smoking.

A bitter fight, extending over many years, was waged against cigarette-smoking by boys and youths. Many of the leading commercial concerns of the country have absolutely refused to employ boys and young men who are given over to the habit.

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E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

STATEMENT

SVEA FIRE AND LIFE INSURANCE COMPANY GOTHENBURG, SWEDEN.

Condition December 31, 1918, as Shown by Statement Filed.

Table of financial figures: Amount of Capital Deposit \$200,000.00; Amount of Ledger Assets Dec. 31 of previous year 2,307,007.20; Income—From Policyholders, \$543,134.43; Miscellaneous, \$74,775.70; Total 1,617,910.13; Disbursements—To Policyholders, \$695,883.76; Miscellaneous, \$645,211.47; Total 1,341,095.23

ASSETS

Table of assets: Value of Bonds and Stocks \$1,920,810.75; Cash in Company's Office 200.00; Deposited in Trust Companies and Banks not on interest 2,790.38; Deposited in Trust Companies and Banks on interest 189,728.27; Agents' balances, representing business written subsequent to October 1, 1918 356,786.64; Agents' balances, representing business written prior to October 1, 1918 8,286.77; Bills receivable, taken for fire risks 101,883.71; Interest and Rents due and accrued 27,667.21; All other Assets, as detailed in statement 3,335.58

Summary of assets: Total \$2,611,489.31; Less Assets not admitted 110,085.69

Total admitted Assets \$2,501,403.62

LIABILITIES

Table of liabilities: Net amount of unpaid losses and claims \$125,108.09; Unearned premiums 1,321,702.20; Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued 2,000.00; Estimated amount payable for Federal, State, county, and municipal taxes due or accrued 28,000.00; Contingent commissions, or other charges due or accrued 3,500.00

Summary of liabilities: Total amount of all Liabilities except Capital \$1,480,310.29; Capital actually paid up in cash \$200,000.00; Surplus over all liabilities 821,093.33; Surplus as regards Policyholders 1,021,093.33

Total Liabilities \$2,501,403.62

BUSINESS IN NORTH CAROLINA DURING 1918.

Table of business in North Carolina: Fire Risks written, \$1,593,570; Premiums received \$19,381.25; Losses incurred—Fire, \$10,310.44; Paid 8,237.38

U. S. Manager, J. M. Winstrom; Home Office in U. S., New York City; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,

Raleigh, April 10, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Svea Fire and Life Insurance Company, of Gothenburg, Sweden, filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG, Insurance Commissioner.

immature the cigarette has been well described as a coffin-nail.

Instructors of youth cannot afford to be silent upon this question. They must point out the dangers lurking in the habit. This is not so easy to do now as it was before the war, because advantage has been taken of that struggle to rehabilitate the cigarette in public esteem. It must be done, nevertheless, in the interest of the health and the morals of youth.—Zion's Herald.

Dr. Karl Muck, former leader of the Boston Symphony Orchestra, who had been interned as an alien enemy, sailed for Copenhagen last week on the Scandinavian liner Frederick VIII.

Upon sailing Dr. Muck said he "left this country of mob rule with no regrets." But whether he regretted or not was unimportant. He was put on the steamer by an armed secret service man, who then guarded the gang plank to see that he didn't leave the ship before it sailed.—Herald and Presbyter.

No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

Freedom is not the right to do as you please, but the liberty to do as you ought.—George Eliot.



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In Old Clothes

Many of the old suits of last year's purchase, tho soiled have more real good in them than suits of much higher price of today. While prices have increased quality has decreased.

Let Ledbetter's Bring it Out.

Our prices will make the old clothes new again. Get them out and mail it today.

Fancy Dyers and Dry Cleaners of Suits, Dresses, Sport Coats, Silks, Furs, Gloves, Velvets, Feathers, Ribbons, Portiers, Rugs, Carpets, Blankets. Hats cleaned and blocked. Address, Ledbetter's, Rocky Mount, N. C.

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in your cotton alleys and take advantage of the large profits on hay, now selling around \$60 per ton. It will save a season, double the yield of the crop following and build up your soil.

Inoculate your seed with NitrA-germ and be sure of a good profit.

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"I purchased NitrA-germ for one acre alfalfa and four acres crimson clover last season. I wish to say my alfalfa is as near perfect as I could wish. I have already cut it three times and am sure of two more cuttings. I secured a good stand of clover and have com planted on the land where the clover was sowed, and am certain I will make forty per cent. more corn on this land than I will on the land adjoining it, planted the same day where there was no clover. I am highly pleased with NitrA-germ for growing alfalfa and clover and expect to use more this season. I am sure that clover is the best and cheapest method of fertilizing and I am equally sure that NitrA-germ will grow it."

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Sparkles

Picture Play Poems.

Under a spreading chestnut tree
The village blacksmith stands!
His picture soon the folks will see
In many foreign lands!

Listen, my children!
There will appear
A photoplay
Of Paul Revere!

Between the dark and the daylight,
When the night is beginning to
lower,
The children go off to the movies
And have a good time for an hour!

The boy stood on the burning deck,
Whence all but him had fled!
"A splendid bit of work, by heck!",
A great director said.

A soldier of the Legion
Lay dying in Algiers!
The audience in silence shed
Most sympathetic tears!
—Harold Seton, in Film Fun.

His Qualifications.

An American girl once withered the former Crown Prince. She met him in Berlin before the war. He was making his usual bid for a pretty girl's favor. "I suppose it is difficult for you as an American to realize," said the Prince, "that I can trace my ancestry back twenty-seven generations." "Is that so?" said the girl. "What else can you do?"—Paterson Press Guardian.

An old negro preacher was introducing a white preacher. The white preacher had offered to preach a sermon for the colored brother, and, in introducing the white preacher, the old negro could not find enough adjectives with which to praise the visitor. "Dis noted preacher," said the old negro to his flock, "is one of de greatest preachers of de age. He knows de unknowable, he kin do de undoable and he can onscrew de onscrutable!"

The Doughty Fisherman.

"I suppose the big fish got away," sneered the indolent acquaintance. "Of course," rejoined the true fisherman. "They have learned to know me. Any full-grown fish around here hides as soon as I step into a boat."—Washington Star.

As a pleasant-faced woman passed the corner, Jones touched his hat to her, and remarked feelingly to his companion, "Ah, my boy, I owe a great deal to that woman."

"Your mother?" was the query.
"No, my landlady."

"What's the best thing to induce chest expansion?" "Medals."—Louisville Courier-Journal.

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YES, Preachers and Teachers Are Human

They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered—amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter.

The Mutual Building & Loan

Will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER, Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

Charlotte National Bank Resources \$4,000,000.00

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., SEPTEMBER 24, 1919.

No. 38.

The Burden Bearer.

By Margaret E. Sangster.

"I'll lay my burden at his feet
And bear a song away."

Over the narrow pathway
That led from my lonely door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

O, friend! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little, sharp vexations,
The briers that catch and fret—
Shall we not take them to the Helper
Who never failed us yet?

Tell him about the heartache,
And tell him the longings, too,
Tell him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the one divinely strong,
Forget that we bore the burden
And carry away the song.



Editorial



The Devil and the Dance.

IF the devil has not had his own way with the dance he is hard to please. It seems, however, that he has outdone himself. He has overshot the mark. In his enthusiasm he cast discretion to the wind, and shocked his own votaries. True, he had to cast discretion quite far to the wind and exercise no little ingenuity to produce this shock. But he has succeeded. The Association of Dancing Masters, at a recent meeting in New York, decided that a halt must be called—not merely a halt but actually a retreat. They agreed that a reform must come if the people wish the popularity of the dance to continue.

We should like to know how the devil feels under a rebuff like this. Having got by with the "turkey trot" and the "buzzard wabble," he evidently thought that the way was clear for the worst that he could devise. So he handed out the "shimmy," and a few others, suggestive of the high cost of clothing. After giving them a fair trial, the dancing masters frankly tell his satanic majesty that he has gone too far.

These reformers are terribly in earnest. They are not trusting to moral suasion. They know the preachers have tried this, and utterly failed. Consequently they invoke the strong arm of the law. "We intend," they say, "to put a professional ban on objectionable forms of ball-room dancing. These reforms will not take place through dance hall proprietors, but through officers of the law into whose hands the affair has been put already in many cities. Laws covering every branch of social dancing will be passed, but the people look to the dancing teacher to bring about the real reform." Now, Mr. Devil, we hope you will be good. You see the very people who have been handling your goods have turned against you. You cannot complain that they have been too exacting in their demands, too nice and prudish. On the contrary, they have really been considerate and easy to please, ready to accept and try out any styles offered however outre, risqué, or openly salacious. But they have discovered that there is some sense of shame left, and that consequently there is a limit beyond which even fashionable society will not go. And so, Mr. Devil, your patrons have called a halt; and they say if nothing else will halt you the strong hand of the law will be applied. "Safety first." While their conscience is not pained, their business is endangered.

The Association of Dancing Masters, having proclaimed their purpose to reform the dance, have made overture to the Methodist Church, with a view to converting it from an enemy into a friend. They modestly ask the church to remove its ban on dancing inasmuch as they propose to purify it from abuses. This is flattering to the church. It assumes that the ban has really been effective. Some of us had become doubtful. The Methodist Church is not the only one that has put a ban on dancing. All the great denominations have iterated and reiterated their denunciation of the dance. Judging from the way the members of the Presbyterian Church treat it we had supposed that it was, after all, a mere brutum fulmen. It is possible to find officers in the Presbyterian Church who chaperon dances, and give dances in their homes. The children of Presbyterian preachers dance, and it is noised abroad that some Presbyterian preachers send their children to dancing schools. Perhaps the Methodist Church speaks with greater authority. We sincerely hope so. The overture of the dancing masters

to that Church would indicate either that, or ignorance on the part of the dancing masters. If they knew the state of the case, we hardly think they would take the trouble to ask the Presbyterian Church to lift its ban.

It is conjectured that the Methodist Church will not yield to the voice of the charmer and remove its ban on dancing. But this conjecture must overlook the sweeping character of the reforms. Consider this list: The "Shimmy," "Tight Holding," "The Wriggle," "The Wiggle," "The Squirm," and "Exaggerated Jazz." They are paring the thing down till there is hardly enough left to take the chill off of a social gathering. Nothing is to be left except "The One Step," "The Fox Trot, with a simple tango step added," and "The Waltz." Furthermore, it is strictly enjoined that the "position" of both partners is to be radically different. "The lady's arm will no more curve closely around the man's collar; and the gentleman's hand must rest without weight against her back, just below the shoulder blades—it must not slip down to her waist." Then to insure perfect freedom from even temptation to wickedness, "the man and the woman must stay apart while dancing. There must be at least two inches between them." Is it conceivable that any church could object to such Puritanical pastime as this! Think of this frigid isolation of the sexes—two inches apart!

The Temperance Movement in England.

We have always had a great admiration for England, and in no result of the great war have we rejoiced more than in the drawing together of the two great English speaking nations. We admire them for their civilization, for their bulldog courage, for their ability to colonize and to raise to higher grades of civilization the lower races that have come under their sway. This great admiration makes our admiration (using "admiration" in its strict etymological sense) all the greater when we see their dullness of moral sense in regard to the sale of liquor.

In this country we have awakened to the evils of drink and steadily we have advanced the prohibition States till now this country by law is free from the sale of liquor. In other respects England has always kept step with us and sometimes ahead, but in this movement she has been woefully lacking. Those who have studied conditions there can easily understand this strange apathy. It seems that much of the income of their paid clergy comes from property that is invested in the liquor business, either in breweries or in houses used as saloons. Whenever the question has come before the bishops, they have voted against it, though be it said to their credit that many of them voted the other way.

It seems that when a man looks at any question, even a moral one, through the medium of a silver dollar, he can never see it in the right proportion. Demetrius was not the only one who was ready to defend the craft by which he got his gain.

The Church Times is the leading organ of the great Church of England, whose influence is very great. This great paper in speaking of national prohibition in the United States says that it is "an access of folly." When you remember that the Church of England is England itself, and that when this paper speaks, it is the Church speaking, you no longer wonder that drunkenness is the great sin of the British people.

The Semi-Centennial of Mecklenburg Presbytery.

According to prepared plans, Mecklenburg Presbytery devoted one entire day to celebrating the fact that she was 50 years old. Ordinarily, if she were a woman, this fact would not have been advertised, but Presbyteries like wine, improve with age, so she was anxious to call attention to the improvement. During the fifty years of her existence she has sent off two daughters, Asheville and Kings Mountain Presbyteries, to begin housekeeping on their own account, so like a good mother she spread the feast and then invited her daughters to gather about the board and enjoy the good things.

Both Asheville and Kings Mountain Presbyteries responded, and sent their representatives in the persons of Dr. R. F. Campbell and Dr. R. P. Smith, Rev. G. A. Sparrow, Rev. J. T. Dendy and Ruling Elder A. Nixon, of Lincolnton, N. C. Concord Presbytery, from whose bounds Mecklenburg went out 50 years ago, was not forgotten. She was represented on this occasion by Dr. John Grier, of Concord, and Rev. E. D. Brown, of Thyatira and Back Creek Churches, one of the Steele Creek boys who has reflected credit upon his training. These brethren were in fine fettle, and brought filial and maternal greetings, breathing forth love and loyalty.

Dr. Wm. E. McIlwain, of Pensacola, Fla., at present, but for many years a member of Mecklenburg Presbytery, even at its birth, delivered the historical address, which was a masterpiece of its kind and such as few men are capable of preparing. For one hour and a half he carried his immense audience over the course of 50 years, from the time when this Presbytery was organized in the parlor of Robert C. Pierson, of Morganton, N. C. It was not a dry recital of facts, but it was made palatable by a wise mixture of humor and personal anecdote. Under his magic touch these old men were made to pass before us, and we realized as never before that they were of the stuff of which heroes are made.

The plan of the celebration was evident. It was to emphasize the progress of 50 years. The ear had its part in the address while the eye had its part in the figured fact, 1869-1919, in large golden figures upon a background of black hanging over the pulpit and fronting the congregation. Then on either side, on the wall, were two large maps, one giving the Presbytery of 1869, comprising 19 counties and 38 churches, while on the other map were the three Presbyteries covering the same 19 counties with five other counties added, and instead of 38 churches there were 159 churches. If any of these growlers over the non-progressiveness of Presbyterianism will study the figures and facts of these 50 years, beginning when there was only one church in Charlotte with 260 members and compare it with Charlotte of today with churches all over the city, numbering its members by the thousands, they will see that if Presbyterianism has been at a standstill, somebody bearing that name has been moving. Words fail us to describe the crowd that gathered on Wednesday. They seemed to come from everywhere. The Steele Creek folks of course were out in full force; for they were to be the host of the day—and they were determined to live up to their reputation. Then Charlotte sent a large delegation, not only of preachers and elders, but of the membership in general, both male and female, all in their best bib and tucker, and all with an appetite keenly whetted for the occasion. It was estimated that at least 1,000 people were present. When the dinner hour arrived, they poured from the church and covered the grounds. They sat under the trees and basked in the pleasant sunshine. When we looked at the crowd, and counted

mouths, not noses, we wondered where in these days of the high cost of living, there would be found enough to feed them all. The long tables were spread under the trees and upon these tables the famous Steele Creek housewives unloaded their capacious baskets. No words can paint the scene. There was everything to tickle the palate—fried chicken in abundance, beef, ham, such as Armour could not equal, bread of snowy whiteness and biscuits, pies of every kind, kivered and unkivered, cakes from pound to jelly, pickles and tomatoes—and each man had the portion that Joseph gave to Benjamin. Even in the dinner the idea of 50 years' progress was not lost sight of. Fifty years ago, and even later, we with one hand full of chicken and the other full of bread, with one eye upon what we were eating and the other eye upon what we had left on the table and hoped to eat, stood in anxious expectancy. But now we were presented with papier mache plates, upon which we placed selected portions of the food display, so that at our leisure we could eat, and not a wave of trouble roll across our peaceful breast. Then at the water stand we found evidence of the same hygienic progress. Instead of the mutual dipper of olden times, often reeking with germs, each one, if so disposed, could have a paper cup for this sole use.

Our Northern papers in recent years have written more than once, the obituary of the country church. We would like to show them our country churches. Here, for example, is a country church that dates back as far as 1767, with a present membership of 724, 12 elders and 15 deacons and 693 in the Sabbath school, and able to feed a congregation of 1,000 hungry people, with fragments that remain to be taken up. In point of intelligence it will compare favorably with any city church, and in its godly homes you will find educated men and women of the highest refinement. In other sections of our land they may be ready to celebrate the obsequies of the country church, but in this Presbytery where we have more than two score of such churches, that day is far distant.

In addition to Dr. McIlwain's address each of the Presbyterial representatives made addresses, and they were followed by Dr. Walter Moore, Dr. George Summey and Dr. J. H. Morrison, the two last named having been members of the Presbytery in early days. We wish that we could give even a synopsis of their addresses. They were mainly reminiscent, and in that particular line of talk they were given a free field, and they evidently enjoyed their privilege.

One of the pleasures to the speakers on such occasions is that no account is taken of the age of a joke, all pass muster, and they come as if endowed with the freshness of immortal youth. Old men love to dwell upon the past, and it adds to their happiness to have interested listeners, but they find it hard to secure an audience, and still harder to hold one, even when secured. But here was an audience, so grateful for the generous dinner that they sat from 3 to 6 o'clock listening to garrulous old age—doing its best to make them believe that the old days were better than the present.

It was an opportunity that rarely comes to the old, and they fully enjoyed it. The editor, who is no spring chicken, felt the reminiscent spirit swelling within him, but no such good fortune was his, hence these invidious remarks. He, however, comforts himself with the assurance that when he gets to be as old as Dr. Summey, Dr. Moore and Dr. Morrison, or even as old as the white haired presiding officer, Dr. McGeachy, he will probably have his chance to tell what he remembers and when that auspicious day shall arrive he proposes to reminisce "from the egg to the apple." Like the ancient mariner, he saw "water, water, everywhere, nor any drop to drink."



Contributed



Dr. Green and Fundamental Principles

By Rev. W. L. Lingle, D. D.

DR. E. M. GREEN, of Danville, Ky., takes me to task in the Church papers for saying in the July issue of the Union Seminary Review that I am not able to see any great principle of the Gospel or of Presbyterianism separating the Presbyterian Churches of America. There are thirteen different kinds of Presbyterians in America, including the two large Reformed Churches. I was thinking of the whole Presbyterian group when I made that statement as the context shows. I had just spoken of the possible solution of closer relations being found in the Provincial Assembly idea. Dr. Green says that I am referring especially to the Southern and Northern Presbyterian Churches. As the greater includes the less it is a fair inference that these two Churches are included in my statement.

The question at issue is, are there any great principles of the gospel or of Presbyterianism now separating the Presbyterian Churches of America and especially the Southern and Northern Presbyterian Churches. In using the word great I really mean great. That word has become so commonplace that it may be well to look it up again in the Century or Webster's International. I mean great in the sense of fundamental.

One difference between Dr. Green's position and mine is that he is talking about the past and I am talking about the present. His article deals entirely with the period between 1861 and 1870. He says that if there are no great separating principles now, it then follows that there were no great separating principles at the beginning and that our fathers were not justified in organizing the Presbyterian Church in the Confederate States of America. To my mind that does not follow, but I will speak of that a little later.

Dr. Green refers me to what happened in his own Synod of Kentucky in 1867 to show the great principles which separate the Presbyterian Churches now. May I say just here that my chief work in life is to teach Church History and that I go over all of this ground once each year and that I try once each year to read the leading documents connected with all of this period of history. I know about "The Declaration and Testimony" and the heroic stand which the fathers took. I always read that document with great sympathy and great admiration. I believe that our Synod of Kentucky did the right thing. I also know about the notorious Gurley Resolutions. Dr. Green could have gone on and told me that practically the same tragedy was enacted in Missouri between 1865 and 1870. But let us remember that all of this took place between fifty and sixty years ago. A great many things have happened, and happened in our Church, in the last fifty years. Nowhere have more remarkable developments taken place than in the Synods of Kentucky and Missouri.

Let us look at the Synods of Kentucky and Missouri today. At this moment there is a splendid theological seminary in the Synod of Kentucky which is jointly owned and controlled by the Southern Presbyterian Synods of Kentucky and Missouri and the Northern Presbyterian Synods of Kentucky and Missouri. It is controlled by a board composed of both Northern and Southern Presbyterians and the teaching in the Seminary is done by a faculty composed of both Northern and Southern Presbyterians. Many young men are educated for the Southern Presbyterian ministry in this Theological Seminary of Kentucky. Each year the Southern Presbyterian Synod of Kentucky and Missouri approve of this Seminary. Surely the brethren in Kentucky and Missouri could not approve of such an arrangement if they believed that there are any fundamental principles of

the Gospel or of Presbyterianism separating these two great Churches at the present moment. Not only so but the General Assembly gave its consent to this arrangement in Kentucky and approves of it once each year. I hope that nobody will suppose for a moment that I am finding fault with a sister Seminary. Not in the least. I am simply writing down some present day Church history in Kentucky to show that the situation has changed slightly since 1867, and to show that there must be a number of people in that part of the country who probably sympathize with my statement. Dr. Green seems to think that I am the only man in the Church, certainly the only man in one of our Theological Seminaries, who is unable to see any great principles of the Gospel or of Presbyterianism now separating the Presbyterian Churches of America. I believe that there are others and not a few of them.

Let us look at some more present day history. On the most of our foreign mission fields all the Presbyterians are united in one Church. The Church of Christ in Japan includes all branches of the Presbyterian Church united in one Assembly. The Southern and Northern Presbyterian Churches and several other kinds of Presbyterians in China have all been united into one General Assembly during the past year. All of this has been done with the approval of our General Assembly. Surely we could not consent to this organic union on foreign fields if we believed that there are fundamental principles of the Gospel or of Presbyterianism separating these Presbyterian Churches. If the Southern Presbyterian Church at large feels that there are any fundamental, separating principles we have certainly not been acting like it in the directing of our foreign mission work.

Dr. Green refers me to the "Address" issued by the "General Assembly of the Presbyterian Church in the Confederate States of America to all the Churches of Jesus Christ throughout the earth," in 1861. This is probably the most important historical document in the history of our Church. It is a remarkable document any way you take it. It sets forth clearly the reasons our fathers had for organizing a separate Church. Those reasons are stated with great clearness and force. They were compelling reasons. When one reads that address he feels that there was no other course of action open to our fathers in those days. But nearly sixty years have passed and they have brought many changes.

Let us look at the reasons assigned in this "Address" for seceding and organizing a separate Church. It assigns four reasons. I will not mention them in the order in which they are found in the address because I want to spend a little more time on one of these reasons than on the others and will put that last.

One reason given is that a new nation had been formed and that it is best for a Church to observe national lines. "That the division into national Churches, that is, Churches bounded by national lines, is, in the present condition of human nature, a benefit, seems too obvious for proof." This reason, or separating principle, no longer exists.

Another reason given is that the two sections held different views concerning slavery and it would not be for the peace of the Church for the two to remain together. Slavery is a dead issue and that principle does not seem to stand in the way any longer. I might go farther and suggest that it is doubtful whether the majority of our ministers today hold just the view of slavery that the majority of our ministers held in 1861.

Another reason given in the "Address" for our separate existence was the objection to church boards and our resolve to do the work of our Church through executive committees. That was a strong reason in 1861 and for many years prior to that. But the years have gone by. All of our executive committees have all been incorporated and have become more like the boards and the boards have been readjusted and have become more like our committees. It would

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Instantaneous Delivery From Perverted Appetite

By Rev. Edward J. Young.

THERE is much encouragement for victims of perverted appetite in the remarkable experience of Bishop H. C. Morrison, as described in his interesting "Autobiography" (M. E. Publishing House, Nashville, Tenn.) The Bishop had contracted the tobacco habit in his early ministry through the influence of another minister. For seven years he writhed under this bondage. Realizing the power of this filthy appetite, he tried in his own strength to break its chains. He went to God in prayer, believing that Divine grace would enable him to gradually free himself from this slavery. He promised many times on his knees to give up the habit but invariably failed. He would throw away his cigars and resolve that he would pass at least one night without a smoke, but at midnight the insatiable craving would overcome the weakened will-power and he would search the lumber room for the tobacco leaves which had been placed in clothing to protect against moths. These he would roll into cigars and smoke. The sequel he thus describes:

"After fighting and failing and failing until I was unwilling and ashamed to go back to God with my worthless vows, I finally surrendered to what I believed to be my unalterable fate. I gave up the struggle and resigned myself to my doom—a tobacco slave. I had then a temporary rest—such, I presume, as comes to the impenitent after long suffering under conviction, when the conscience becomes seared and the soul past feeling. But in the good providence of God I was not to remain in this state.

"Not long after my 'surrender' a friend sent me a small tract entitled, 'The Wonders of Grace in the Instantaneous Deliverance From the Whiskey, Opium and Tobacco Habits.' This was to me an entirely new thought. The 'instantaneous' deliverance! I had prayed and hoped for gradual relief, but the idea of being delivered instantly had never entered my mind.

"The first thought was: 'This is fanaticism.' However, I sat down to reason the matter out with myself. I had at that moment a half-consumed cigar in my fingers, and no

less than ten or fifteen cigars per day would satisfy my craving. I asked myself: Do I believe what I preach? I do. Do I not preach to the sinner that God will take away the sins of a whole lifetime in an instant if he will ask and believe? I do, and I know by experience that this is true. Then if God can and will take away the sins of a lifetime in an instant, can He not in an instant and will He not take away an appetite which I have been only seven years in forming? Again: Do I not preach that 'whatsoever ye ask, that is consistent with His will, and believe that ye receive it, ye shall have it?' I do believe and preach all this. Then is it not consistent with the Divine will that I should be free from this merciless appetite that is injuring me? Yes, I believe God is willing. Then came the hard question, Am I willing? If God can and will take away this appetite, am I willing that He should do it? I had suffered so much that my whole being, soul and body, murmured, 'Yes, yes.' Instantly I found it according to my faith. The chain broke, and deliverance came. The cigar passed out of my fingers and the craving out of my life. I was consciously free. There were no discomforts from the sudden ending of the indulgence, no stupor, no craving, no nervous unrest, no disquiet whatever. I was as a little child who had never known the use of a narcotic.

"More than forty years have passed since then, and there has never been from that time the faintest desire for tobacco in any form.

"I write the above as a debtor to grace, that it may be helpful to some poor soul who is in bondage and who longs for freedom." (pp. 50-51).

Now, if God can and will and does thus deliver from the tobacco bondage, there is great encouragement for all slaves of a perverted appetite. The drunkard, the dope fiend and other servants of sin who are bound in galling fetters can find the same instantaneous deliverance from their degrading and destroying appetites by a believing appropriation of God's promise: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

St. Petersburg, Fla.

How to Treat Your Missionary.

By Rev. Egbert W. Smith, D.D.

So many of our missionaries are now supported in whole or in part by churches and societies that I think it well to publish the following statement which recently came to my hands of how one society treats its missionary representative on the field. It beautifully expresses that loving sympathy and helpfulness which so brightens the missionary's life and makes the tie between the missionary family and the home supporters so close and dear. The statement is as follows:

For years we have had a prayer band, meeting every Monday, before other church meetings. At this time every one present joins in a circle prayer for Mr. and family, his work, native helpers, etc. Often they have honored us by asking prayers for something specific which they are praying for.

Every month some one is appointed to write him a letter (I know he gets some funny ones) not for him to answer, of course, but it stimulates interest at this end of the line, and gives him the names of his members, if nothing more. When sending his reports, he simply mentions having received letters from so and so.

We send them three of the best magazines and have lately added one for their little daughter.

Often small boxes are sent with dolls, paper dolls, scraps of silk and ribbon, favors from luncheons—anything a child would like—with a little piece of fancy work for the house.

Then a friend, finding above all in missionaries' hearts is the desire for education for their children, is sending the Calvert course, which Mrs. praises highly. We recommend that course to any person, with little money and

big wish, to cover the needs, in an educational way, with side reading, etc., up to the teen age.

We have recently sent a personal gift, in money, to Mr. as an expression of sympathy for the tedious days in Hospital, in lieu of the soup and eggs we would have sent in had he been nearer.

This certainly does seem little, compared to what he does for us, for we deem it a great privilege to have such a representative.

"Too Mild and Harmless."

I have no desire to enter into controversy with Dr. Bridges, for whose opinion I have the highest respect, but if he will read with care Dr. Fullerton's able work, "Prophecy and Authority," he will understand why any "mild" and "harmless" review must be "misleading" and even "obnoxious."

1. The review was misleading. It was not a fair statement of the facts. It did not even suggest the author's design, namely, to undermine the Protestant belief in the Bible.

2. The review was too mild. Poison ought to be labeled. As a rule the Standard is able to distinguish poison from soothing syrup, and to apply the proper label. Alas, when even the Standard makes light of "a keen nose for heresy!"

3. The review was not harmless. It might have led "every studious pastor" to buy the book, expecting to get his money's worth. What else are book reviews for?

4. The review was obnoxious to me, as Dr. Bridges points out, because I had read the book! Why was it not obnoxious to the reviewer?

Andrew W. Blackwood.

Religious Work of the Army Y. M. C. A.

By John S. Chadwick.

PERHAPS there are yet many ministers and active lay members of the churches in this country who believe that the program of the Young Men's Christian Association in the Army and Navy was largely a recreational one—that the "Y" was there to entertain and to help in the making of a better fighting machine. Our big purpose of the Army Y. M. C. A. was to help win the war and to make of the boys better fighting men, and every service rendered had in mind that purpose as well as the welfare of the men as individuals.

There are hundreds of officers, from General Pershing on down the line, who bear witness to the fact that the "Y" did in no small measure help to bring victory—and many real Americans were, in good faith and through ignorance, used to aid enemy propaganda in attacks on an organization that, with its many acknowledged mistakes, was telling as one of the great agencies in maintaining the fighting spirit of the men. It was not protests against mistakes that were back of every attack on the "Y"—it was its successes that were responsible for attacks from many quarters. And those under cover oftentimes used honest and patriotic American citizens in working their destructive purposes.

But even many who defended the "Y" were concerned at what appeared to be an over emphasis on sports and amusements and a lack of emphasis on religious work. This was not really the case. Had you thought that in the daily papers of the country sports and amusements have a larger place than does the regular work of the churches. This does not mean that the churches have gone out of business, or even that the newspaper men are not friendly to the church. Whatever we may think about it the fact is that the newspaper man believes that there is more of news value in a baseball game, a boxing bout or a golf tournament than there is in a prayer meeting or an ordinary church service.

Now in the newspaper publicity given the Army Y. M. C. A., it was to be expected that sports and amusements be given the larger place—it was just as was being done at home when the news copy was being prepared; sports and amusements were given larger space and bigger head lines than the items concerning church work.

The average religious work secretary, with a job at least as big as any he had ever had, with a larger number of religious services than he had in the pastorate and with more men being won for the Christian life than ever before he had been able to reach, just took it for granted that the people back home knew that the religious work was being done. Almost too late he awoke to the fact that many of those back home did not know these things and that there were serious doubts and questionings.

Before me is the report of the Army and Navy Y. M. C. A. for the Southeastern Department for the two years from July 1, 1917, to July 1, 1919. This report covers the activities of the "Y" in the camps in North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Tennessee; hence it will be seen that it includes only a part of the army trained for service overseas.

During those two years the aggregate attendance at "Y" buildings was 82,349,775; these men used, free of charge, more than 230,000,000 sheets of paper and envelopes and the "Y" workers handled for them more than 67,000,000 pieces of mail. The number of men attending lectures reached a total of 2,738,103; the number of books circulated 1,436,534; the number in attendance on entertainments 8,046,483; on motion picture shows 10,651,489; and the number participating in physical activities 10,962,612.

Now, much of this would not be counted religious work, and the "Y" workers did not regard it, but all was done by an organization that served the men of the army in the name of Christ. And incidentally, I would call to your attention the fact that all of this service mentioned, was without one penny of cost to the men of the Army and Navy, and these figures represent some of the activities of but one section of

the Army Y. M. C. A.—just one military department in the homeland. When you hear the question asked, "What did they do with all the money we gave?" make some estimate of what all this service cost.

But of the work strictly religious: In the camps of the Southeastern Department during the two years, July 1, 1917, to July 1, 1919, there were held 34,657 religious services and in addition to this number of public services there were 31,933 sessions of Bible classes, either in regular sessions of Sunday schools or week-day Bible study. The total attendance on religious services was 6,930,184, and on Bible classes 777,510, a grand total of 7,707,694.

It will be noted that this total is but little short of the total attendance on entertainments and practically seventy-five per cent of the number attending free motion picture shows—and the movies were on several nights of each week. Could we make as good showing in our home communities, where church work is well organized and church attendance is drawn from all ages of men, women, and children? That alone should answer the critics of the religious work of the Army Y. M. C. A.

But there are some other figures. Of the "Y" men two hundred were ministers, representing practically all of the Protestant churches of the country. Not all of these were religious work secretaries, but that number represents the ministerial force in the Southeastern Department. These men together with the lay workers reported 485,150 visits to the sick, 637,717 copies of the Scriptures given to the soldiers and sailors, 361,331 personal Christian interviews, 131,011 signers of the war roll and 84,091 Christian decisions.

There were many active Christian laymen in the "Y" work who had a large part in securing the results named, just as there are active laymen in the churches at home. But as we do at home, let us figure results on the basis of the number of ministers at work. Two hundred ministers, 84,000 conversions within two years. Does that compare favorably with the work at home?

The writer knows that overseas there were not so many favorable opportunities for public religious services as in the home camps. The men were busier with the duties incident to intensive military training, they were more often on the move, and the conditions at the front were such that the man who was there to serve their religious needs found his chief opportunity in personal interviews and in ministry to the physical needs of the men.

Whatever the critics may say about the "Y" men not being at the front, the fact is that nearly a score were killed, more than one hundred and twenty wounded, and many others came back broken in health. And keep in mind, too, that these were men who were not under compulsion to go into the army. After the first few months of war no man was accepted for "Y" service who was subject to draft.

And it must also be taken into account that the religious work overseas was done in an atmosphere not always friendly to Protestantism. And the forces working against Protestant organization were both in the army and out of it. Men had to move cautiously and sometimes perhaps there was over-caution in the matter of emphasis of truths for which Protestantism stands.

All of us today can see how the work might have been better done, but all cannot yet see how well that work was done when we take into account the difficulties and the enemy influences at work in our army and here at home.

Mistakes were magnified, every complaint was given publicity, and the men were encouraged to tell their grievances. Many honest men of the army were used, unwittingly sometimes, to repeat what they had heard concerning the mistakes and failures of the "Y." The writer has been out of the "Y" service for more than seven months; he never had the chance to go overseas and all of his work was here at home. But he still knows that no like period of his min-

What the Church at Large Owes the Country and Village Church.

By *Wm. Laurie Hill.*

When we look over the roll of churches and visit our church courts, "A shut in," like the writer, begins to think and calls on memory to tell him where the large majority of our ministers come from.

Is it from the large towns and cities, or is it from the rural districts? Examine the roll of your Seminary students and you will find out.

Union Seminary, which stands first in our splendid schools for training preachers, has at its head a man reared in a country church, one of its professors is from a country church in North Carolina which has sent into the field five preachers—old Thyatira.

As a city church, the Second Presbyterian Church of Richmond, Va., has a remarkably good record. Many years ago the writer was superintendent of that Sunday school and recalls from the roll of that school the following preachers: Rev. Herbert H. Hawes, Rev. Frank Brooks, Rev. J. R. Bridges, Rev. Joseph R. Rennie, Rev. J. G. Herndon. Since I left Richmond there may have been others to add to this noble roll. If all our city churches could do as well, we would soon have no lack of efficient men. The country church is a great feeder not only to the ministry but to the city churches. Not long ago a member of Congress was a visitor at old Centre Church, in Robeson county, and was delighted with the service and surroundings, exclaiming, "It is good to be here; I hear the birds singing as well as the people." While the automobile is sometimes a Sabbath breaker, I hope it is going to help build up the country church, for it is a strong spoke in the wheel of church progress.

Reunion of Flora Macdonald Girls at Montreat.

Among the many things that Montreat is good for—and they are legion—is reunions. Reunions big and little, reunions planned and unplanned.

Perhaps no reunion in the history of Montreat has been more thoroughly a happy one than was the reunion there in August of a large number of Flora Macdonald College girls. At 4:30 the assembly hall of the Girls' Building, which had been transformed into a bower of mountain flowers, was buzzing with the happy voices of girls who had come in response to an invitation from Dr. Vardell.

Standing with him and helping to receive was his mother, lovingly called by the girls "Danny Vardell." More than eighty years of age, yet as young in spirit as the youngest.

More than thirty girls were present, representing many of the classes from 1902 to 1919. Old memories were revived, old friendships renewed, and new friendships formed. And made stronger than ever, the bond of love and fellowship existing between Dr. Vardell and his girls.

Cake and cream were served, after which a photograph of the group was taken to make more vivid the happy memory of a happy day.

D. P. M.

Just whistle a bit if the day be dark

And the sky be overcast:

If mute be the voice of the piping lark,

Why, pipe your own small blast.

And it's wonderful how o'er the gray sky-track,

The truant warbler comes stealing back.

But why need he come? for your soul's at rest,

And the song in the heart—ah, that is best.

—Paul Laurence Dunbar.

Some Problems in Arithmetic.

NO, NO, I haven't any grouch; my liver is in prime condition and I was born an optimist. It is just because my husband is making a change in pastorate, and as I sit at the kitchen sink peeling the potatoes for our family of seven (not counting the dog) on the last day before our flitting, my mind reverts to some of the complicated problems in addition, subtraction and division over which I have spent endless hours—only to face defeat in the solution of them.

True, I should be feeling lumps in my throat because I am leaving forever, perhaps, many friends who have through sickness and through health been as my own family to me. There's the friend who always showed tears of joy in her eyes when some unusual blessing came to me; the friend who has donated many an hour of mending when my sewing had piled up beyond my ability to conquer; the friend of exceptional intellectual caliber who has at all times been to me a mental tonic; my well-to-do friend; my friend in poverty—between these and the family in the parsonage has always existed a camaraderie not so very common in pastorates.

And yet there is no lump in my throat. My mind seems to sense but one thing—the stupendous fact that the new church pays \$200 more per year and promises to pay the salary on time! Oh, do you get that? It pledges to pay the salary in full every week. The fact of inadequate salary always has been hard to live down; but since prices have doubled or trebled, the church has laid on us an extra share of its Liberty Bond and Red Cross donations, the salary has not increased one cent, and we are really paying out double what we were two years ago. In my husband's Sunday school class of high school boys, most of them receive wages equal to or larger than his, and the finance committee asks very little of their money. My brother-in-law's office boy has a much larger income—and he pays not one cent to any church. A little way down the street lives Mr. Papendinski with a family the size of ours. All that Mr. P. had to do in order to prepare for his present job in the factory was to pack his little bundle of cheap clothing in his old country and pay his passage to this. He draws \$54 a week and it is paid every Saturday night. My husband spent four years in college, three in the theological seminary and one in graduate work in order to fit himself for his job, and he draws \$20 a week—paid when the church gets good and ready. Mr. P. does not hand back to his boss one cent of his wage. My husband pledges one-tenth as a starter and then is pried loose from several other tenths. Mr. P. is ahead, too, in that no high standard of living is demanded of his family. In fact, no one cares how he lives. He never wore a laundered collar, never saw a tailor's bill for a pulpit suit or baptismal robe—all expensive extras—and Mrs. P. goes barefoot for eight months of the year. My husband's parishioners expect him to keep me shod.

The problem of insufficient salary as a means of graying the pastor's wife's hair is hardly to be mentioned in a class with the custom of paying the salary by fits and starts, so that for weeks at a stretch we are without one penny of money. This is always true in August—so much so that my husband's vacation month is but a nightmare to us. He is officially granted "one month's vacation with full salary," but the officials do not say, and very likely most of them do not know, that the "full salary" will not roll in before October. Always we have guests in August, always there are the children's school supplies to be purchased before September 1, but no longer do I covet any cheap little outings for them or a real vacation trip for my husband. Once our church friends scattered to California, New Mexico, the Dells of Wisconsin, a cool spot in Michigan, to country homes, and not one of the lot but remembered the pastor's family with letters and postcards. Did we reply? For six weeks that summer we had not the price of a postage stamp! Our grocery and meat bills could wait until the fall roundup when vacationers return and remember their church pledges. Our electric light and telephone folks are not so

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istry of twenty-five years has counted more for the Kingdom and for the faith of Protestantism than those months in army "Y" service. He never had a better chance for distinctively religious work.

Dr. Green and Fundamental Principles.

(Continued from Page 4)

probably take an expert today to tell the practical difference. I do not think that you will be able to discover a fundamental, separating principle here.

The one other reason given in the address for the separation is the Gardiner Spring Resolution and all that it involved. This resolution was passed by the General Assembly of the Presbyterian Church in Philadelphia in May, 1861. It called upon all Presbyterians to support the constitution of the United States and the Federal Government. Dr. Charles Hodge of Princeton and fifty-seven others entered a vigorous protest declaring that the Assembly had no right to pass upon this political question and to decide where the allegiance of Presbyterians belonged. I subscribe heartily to the Hodge protest.

But there are several things to be said in reference to the Gardiner Spring Resolution. First of all, there has never been anything else exactly like it in the history of the Church. It dealt with a very peculiar situation. Our Assembly in 1876 stated the peculiar situation clearly in the following statement: "The sole question was between rival authorities, which had come, in a very peculiar and complicated form of government, into competition—the elder and purer State authority, and the newer and derived Federal authority. Which was right, the Church, as an organized body, had no right to decide; it was one belonging to the citizen in his civil and political relations." A situation just like that will probably never arise again. Of course a principle remains.

Another thing to be said about the Gardiner Spring Resolution is that it is simply a deliverance of an Assembly and did not become a part of the law of the Church. Let me illustrate. In 1914 our Assembly passed a resolution calling upon all ministers, officers, candidates, and teachers in Sunday Schools to discourage the use of tobacco. That resolution did not become a law of the Church or even a principle of the Church. So far as I can see the people to whom it was addressed have paid very little attention to it.

History compels us to say another thing and that is that our own Assembly has from time to time made what are called political deliverances. Quite a number of these were made between 1861 and 1875. To be sure our Assembly appointed a committee in 1875 to collect all such deliverances, and the Assembly of 1876 explained them and disavowed anything in them that was contrary to its historical principles. Some of the explanations make very interesting reading. There is something splendid in this disavowal, but it does not alter the historical fact that these deliverances were made and that more of them have been made since. To illustrate, the Presbytery of North Alabama in 1909 passed a resolution endorsing a prohibition amendment to the state constitution. The matter was brought before our Assembly in 1910 by way of complaint, but the Assembly declined to sustain the complaint against the North Alabama Presbytery. In 1914 our Assembly passed a resolution endorsing a prohibition amendment to the national constitution. I am not now discussing the merits or demerits of these actions of the Assembly; I am only narrating historical facts.

I know that the Northern Assembly has done more of this sort of thing than the Southern Assembly and that they do not look at it in exactly the same way. But where is the fundamental, separating principle? Shall we say that the principle is that they do it very frequently and that we do it only occasionally?

There is still one other thing to say on this point of the Gardiner Spring Resolution. It is said by the fathers in the address of 1861: "We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly (in Philadelphia) is not, in itself, considered a sufficient ground for separation." I know this statement has a context but it does not substantially alter its meaning.

So when we look at the Gardiner Spring Resolution and the principle involved we see that it dealt with a unique situation, it was only the deliverance of an Assembly and did not become a part of the Church law, our first Assembly

said that it was not, in itself, considered a sufficient cause for separation, and we find that our Assembly from time to time makes or concurs in what are called political deliverances. Do not suppose that I agree for a moment with the Gardiner Spring Resolution. It was all wrong. I am only inquiring as to whether the Gardiner Spring Resolution constitutes a fundamental, separating principle between the Northern and Southern Presbyterian Churches today.

After all the place to look for fundamental principles of a Church is in its doctrinal standards and not in its occasional deliverances. The doctrinal standards of the Northern and Southern Presbyterian Churches are practically the same. They have the same larger and shorter catechism and have practically the same confessions. The Northern Church revised its confession in 1903 but the revisions are slight and very few Southern Presbyterians would have any difficulty in accepting these revisions. So stalwart and conservative a theologian as Dr. Warfield of Princeton affirms that the revision did not affect the Calvinism of the confession. There are some differences in the Books of Church Order but I have never heard of one that was fundamental. After examining these doctrinal standards from year to year I have not been able to find any considerable difference between them and certainly no fundamental difference. I do not believe that any one can find a fundamental difference.

But it may be argued that the Northern Church is more liberal in its interpretation of its standards than the Southern Church. That is probably true in spots, but the rank and file of the Northern Church are still conservative. The Northern Church has never stated that it is one of its principles to give a loose interpretation of the standards. I have no doubt that their Assembly would repudiate such a statement. Is it correct to call the matter of loose interpretation a principle if it has never been stated as a principle? Would it not be more accurate to call it a tendency?

I know that there are differences between the Northern and Southern Presbyterian Churches, and that we do not see all things from precisely the same point of view, but I am not talking about differences. I am talking about fundamental principles which would justify the two Churches in remaining apart for all the days to come. I hope that nobody will suppose that I am arguing for immediate organic union. The time has not yet come for that and may never come. The two Churches are not homogeneous, we have not come to such a spirit of unity as would justify organic union, and there are many problems in the way. But I still say that I do not see any fundamental principle of the Gospel or of Presbyterianism separating the Presbyterian Churches of America, and that it is a part of our Christian duty to pray and work for unity among all branches of the Presbyterian Church, unity in thought, word, deed and spirit. Dr. Green and I may not have the same conception of that word unity. I mean that oneness for which our Lord prayed so fervently. If we can have that sort of unity, union will take care of itself.

If this article should evoke a reply from any source let me suggest that we leave out personalities. They are not for edification.

September Twilight.

By John Jordan Douglass.

The flash of leaves within the withering wold;
A weird witch moon among the darkling trees;
The west flamboyant like a sea of gold,
And old, old memories whispering in the breeze.

A stain of scarlet where the wild grapes grow;
A hint of autumn in the glowing dusk;
A plaintive sigh in every waterflow,
And twilight scented with the smell of musk,

Of rare mossroses and the balm of thyme;
A mock-bird's vesper tuned to lyric rhyme;
A twinkling star a gleam within the west—
A shining solitaire in night's dusky breast.
Wadesboro, N. C.

Some Problems in Arithmetic.

(Continued from page 7)

quick to shut off service in vacation time, so we could float along. But do you think that the five little folk in the parsonage might have had one ice cream cone apiece or one 15-cent ride to the woods? Well, they couldn't—not on my arithmetic.

At another time (not in August), after one of those long-drawn-out salary drouths, the church was owing the pastor over \$120 and I was desperate—yes *desperate*! As we walked to church on Sunday (it had taken me an hour to get the trace of copious tears covered with powder, for just as I got my trouble hidden it would burst out again and I had the powdering to do all over again), I said to him, "If you don't get a check today I must give up absolutely. You *must* get \$25 at least." He didn't expect any, as Wednesday was usually his pay day. But it was handed to him and, oh, members of Baptist churches, can you believe it? It was for \$11! My husband, wishing to hearten me, whispered the glorious news during the interim between Sunday school and church. It did not hearten me. It made me sick. He had to support me to a bench and a fit of uncontrollable weeping and vomiting seized me. I was in bed, under the doctor's care for a week. Another minister who heard of this said he would not allow himself to be a joke at the bank. He would have returned the check. Did my husband suffer? Oh, yes, but he just turned the other cheek and let the members solicit sixteen of those eleven dollars away from him before he left the building. Oh, my arithmetic! I cannot solve it!

I know that this church is not the only guilty one. Many wives of pastors have talked this matter over with me, and I know I do not suffer alone. Only one has ever offered a solution. She said, "We must just pray like the Master, 'Father, forgive them for they know not what they do.'" Perhaps this is the secret of it: *they know not what they do*.

A specific arithmetical problem is confronting me today, and I see no solution for all my sleepless nights I have given to it. That is the high cost of attendance at all church functions. I figure in the expensive supper I buy on my way home after spending the whole afternoon at a mission circle or ladies' aid, when if I had been at home I might have managed a much cheaper one; but this year's Sunday school picnic being still unpaid for in full, I call on you, readers, to figure it out for me. My doctor had ordered me to remain in bed for two weeks. I was sick, but I could not obey that order, and was dragging about my washing, ironing, cooking, sweeping, mending and countless other tasks. When it was noised abroad that I meant to miss that picnic, the Baptists rose in masse to protest. You see a near neighbor is a Baptist and squealed on me for being on my feet and about my house work and then *daring* to dodge such a momentous thing as a church picnic. My gentle little Methodist neighbor on the other side would never have reported me. Everyone telephoned me (how I'd like to choke the inventor of the telephone!) to hire the hard work for a week and go to the picnic. My reply, "No funds," was just a joke to them. Where, indeed, could have that \$15 paid three weeks ago have gone? Even the children were assaulted and battered (verbally speaking), and my eldest son (precious chum of my worried years) came home and said, "Mother, if you don't go to that picnic, the whole kingdom of heaven is going to bust." I went. Here is my tangled problem resulting, and I *can't* work it:

Car fare, \$1.08; picnic food, \$1.40 (I blushed over my cheap dinner); cleaning of skirt, 85 cents (accident of course); washing for week, \$5.25 (couldn't get a woman so had to send it to the Chinaman); ironing, \$1.25 (sent only a few pieces); sweeping, \$3.00; delivery of wash, 50 cents; total, \$13.33. Now on the other side write, "husband's check for that week, \$10." Can you balance it?

And would you believe it? At the picnic my husband found me alone on the bank of the shady stream, sat down by me, kissed my tired hands, hugged me up close to him and said he loved me so much he felt despondent—that he

couldn't make life a little less hard for me. I might have been tender in return (once I was), but the high cost of loving a preacher has broken me down that I could only answer his caressing with tears. I've too many of them always on tap, I fear.

There is a great deal of talk about the dreach of new recruits for the ministry. I know that my husband longs and prays that at least one of our four sons may take up that work. The very thought of it freezes my blood! I should not so much mind what my son might encounter unless the minister's wage is placed upon a new basis, but I seem constantly to vision some sweet-faced, eager-eyed, whole-souled girl who will place her hand in his, consecrate herself joyously to share his work, and then be hopelessly broken in the struggle to maintain a good home without a salary large enough.

For many years I managed fairly well by superhuman effort (yes I do, I mean just that, *superhuman effort*), but the high war prices with the still higher peace prices have utterly swamped me. My husband has had to hunt another job or place me in a sanitarium. I hate to leave these friends. I dread the readjustment in a new field, but it has to be. My sister will pay our moving expense. My brother will donate enough to pay off all bills. My aunt will furnish me a new dress, shoes and hat (oh, joy!) that I may appear decently clad when we arrive at the new church. A friend wants me to go to a sanitarium for a two weeks' rest at her expense. I loathe charity, but I must accept it or go under. I'd rather spend the money hiring the hard work done and remain at home with my children, but "beggars may not be choosers," so I bow to the inevitable.

Thus upon the eve of closing this ten years' pastorate I should be filled with grief over the parting with friends—dear friends they are. But the scars on my soul are all too fresh for that, and I can realize only one great fact—the salary will be paid every week, and there is a wee little dab more of it!—A Preacher's Wife, in *The Baptist Standard*.

An Evangelistic Forward Movement.

By Rev. R. F. Kirkpatrick, D.D., Chairman Sub-Committee on Evangelism.

The Assembly's Committee on Systematic Beneficence and Stewardship, at a recent meeting held in Chattanooga, adopted a goal of at least 5,000 additions to the Church on profession of faith during the present ecclesiastical year, and a further goal of additions from all sources sufficient to bring the total membership of the Assembly on April 1, 1920, to at least 400,000; and the task of leading the Church in the achievement of these goals was laid upon the department of evangelism of the executive committee of Home Missions.

This department had already addressed a letter to the chairman of Presbyterian Home Missions in each of our Presbyteries, asking them to endeavor to enlist their respective Presbyteries in a church-wide campaign of evangelism.

This proposed campaign involves far more than merely a provision for evangelistic meetings in the various Home Mission churches of the Presbyteries, for it proposes that all our churches shall definitely face their evangelistic responsibility, making a survey of the unsaved for whom they are each immediately responsible, and then formulating adequate plans to reach these unsaved with the gospel. It is a call to a great forward movement in soul winning, and it is earnestly hoped that the response will be hearty and unanimous.

There has never been such an opportunity for an extensive evangelistic campaign as that which confronts us now, and we can not afford to neglect it.

Atlanta, Ga.

He whose love-song is the eternal inspiration and solace of our race was the Man of Sorrows, and His life was a song in the night.—C. S. Horne.

Educational

Columbia Theological Seminary—The ninety-second session of Columbia Theological Seminary was opened September 18 at 5 o'clock p. m., with what President Whaling described as an able and eloquent expository sermon by Rev. Henry Alexander White, D.D., professor of Greek and New Testament exegesis. Dr. White prefaced his sermon by a word of greeting to the new and the old students.

Following Dr. White's sermon, the president, Rev. Thornton Whaling, said in part: "As president, I welcome you in the name of the faculty, the board of directors and the student body. I welcome you to the privileges and services of the Seminary; to its associations, for here still abides the influence of such men of God as Thornwell, Horne, J. Leighton Wilson, Palmer and Girardeau; finally to its work and spiritual fellowship." Concluding his remarks, Dr. Whaling said it was his wish that the words of Paul to the Corinthians might be a motto on the wall of every room: "Let all that you do be done in love."

The Seminary grounds and buildings are in excellent condition, the rooms having been thoroughly renovated, the walls kalsomined and the floors painted. New and old men continue to come in and the prospects for a successful year are the brightest.

The Presbyterian College of South Carolina opened September 9. The enrollment was 140 at the close of its first week, approximately 95 old students and 45 new ones. A few additional students are expected. Judging from past year's experience the total enrollment will be between 150 and 160. The standard has been raised and far greater care is exercised in admitting new students than formerly as the college is very anxious to co-operate with the high school of the State, as well as to maintain its standards. This has curtailed the number of new students.

The college feels that it is beginning one of the most successful years in its history. It has an unusually fine set of students; the work is well organized; there is a full professor to every 15 students, which enables the college to handle its students in small classes where the best individual attention can be given. The two new professors, Dr. W. E. Hoy in Biology, and Prof. H. E. Sturgeon in Chemistry, have made a most favorable impression upon both faculty and students. They promise to be a great addition to the teaching force of the college.

The Synod of South Carolina is arranging to put on a campaign this fall for \$1,000,000 for its educational institutions. Half of this amount is to go to the Presbyterian College of South Carolina; this will enable it to become one of the very best equipped colleges under the control of the Southern Presbyterian Church.

Arkansas College has had a fine opening. There are more students in the College Department than for a number of years and several others will enter within a few days. The two new dormitories are almost filled to capacity. The canvassing during the summer was very limited and, therefore, the increase in the size of the student body is more gratifying.

Mr. R. C. Summerville, who is widely known as one of the leading educators of the Southern Presbyterian Church, has been added to the faculty and he began his work at the opening of the session. Prof. W. C. Munn began his duties as Professor of Natural Science. Miss Varina K. Sarrazin has been added to the Piano Department. Miss Kittie R. Sanderson has charge of the Commercial Department and is Secretary. The College authorities have sought the very best talent and are to be congratulated in the selection of the new teachers. With larger and finer equipment, larger faculty and growing student body, the future of this worthy institution seems increasingly bright.

News of the Week

In Albemarle, N. C., about 150 striking mill operatives attempted to stop non-union workers from entering Wiscasset Mill. In the effort to preserve order Sheriff Blalock and Dee Porter, a striking mill operative, were wounded. Troops were summoned and many of the strikers lodged in jail. Twenty of them are now held under the rebellion law.

On Sunday, September 14, a terrific storm swept over Corpus Christi, Texas. The list of known dead now has reached 300. The food situation is serious, as thousands of refugees, are coming in from the storm-swept districts.

President Wilson has named 22 men to represent the general public in the National Conference, to be held in Washington on October 6, to consider plans for a new relationship between employer and employe. Bernard Baruch and Dr. Charles W. Eliot, president emeritus of Harvard, are among those named.

Frank Page, N. C. Chairman of the State Highway Commission, denies that the Government is going to recall the trucks and other machinery sent to this State for roadbuilding. This State has received eighty-five trucks. Roadbuilding machinery to the value of \$1,500,000 has been apportioned to this State.

The Alabama Legislature, by a vote of 60 to 31, has rejected the woman's suffrage amendment.

Owing to a six weeks' drought Asheville, N. C., is suffering for water. The people are being rationed. The French Broad river is one-half of a foot below zero.

Alexander Sprunt & Sons are going to erect in Wilmington, N. C., a large office building, at a cost of \$100,000.

President Wilson's party, last Monday, 15th, were in an automobile smash-up. Two newspaper correspondents were killed.

The proposition to present General Pershing with a \$10,000 sword has been blocked by Congress by Representative Kitchin, of North Carolina.

Governor Bickett, in his Chapel Hill address, declared that public welfare rested on the faithful fulfillment of the revaluation act.

On September 16 one hundred good roads enthusiasts, at a banquet in Charlotte, N. C., decided to appeal to the next General Assembly to incorporate the body and name a commission to have charge of construction.

The British have made changes in cotton rulings, by removing prohibition on the export of American cotton.

Grove Institute, formerly James Sprunt Institute, opened on the 10th with the largest enrollment ever in its history. For some time before the registrations showed there was going to be an overflow, all active efforts to get pupils stopped, and ways and means sought to care for as many as possible. Some garret rooms are being used for students that were never used before. The class rooms, study hall and dining room are taxed to their capacity and all dormitory rooms are as full as comfort and safety will allow. There are more in daily attendance now than were enrolled the whole of last year, and last year was a record breaker in point of attendance.

The crowded condition of the school argues eloquently the need of larger and better equipment. We are confidently looking forward to the educational campaign in our part

(Continued on page 22)

Christian Endeavor

By Rev. S. H. Hay.

M., Sept. 29—One Origin for all: Acts 17:22-31.
 T., Sept. 30—World-sin: Rom. 3:9-19.
 W., Oct. 1—World-penitence: Rev. 1:7; 21:21-27.
 T., Oct. 2—World-peace: Isa. 11:1-9.
 F., Oct. 3—Brotherhood in Christ: Gal. 3:22-29.
 S., Oct. 4—The Spirit of Jesus: Eph. 2:11-22.

* * *

Topic for Sunday, Oct. 5—Our Relation to Others—
 Toward World-Brotherhood—Luke 10:25-37. (*Consecration meeting.*)

* * *

The lawyer of our Bible lesson asked Jesus, "Who is my neighbor?" To which Jesus answered, "Whoever you can reach that needs you." This is the answer of the story of the good Samaritan.

Fortunately modern transportation has put within our reach all men that are on the earth. And we need all and they need us. No man liveth unto himself. All have a neighbor's claim upon us.

But we are much more than neighbors; we are brothers. Sprung from the same first parents, guided by the same human instincts, moved by the same passions, harried by the same sins and Satan, redeemed by the same Jesus, we must be and are a band of brothers always. Wherever the human being has a need, his claim upon the rest of us is a brother's claim, and it must not be denied. When we stand in the presence of men in need, we can know no "Border nor Breed, nor Birth, though they come from the ends of the earth."

* * *

It is less difficult now than formerly to feel the fact of our brotherhood to all, for we are nearer together in space and time than we were. New York is nearer to Liverpool now than Charlotte was to Columbia a century ago. And India is nearer Philadelphia today than Charleston was when Washington made his farewell address. Men are no longer isolated from one another. The whole race is now huddled together by the elimination of space. God's providence has opened the way for us all to realize the benefits of a common brotherhood. And the race is, under these circumstances, responding—all too slowly, yet responding—to the teaching of Christ on brotherhood. May God hasten the day when the response shall be complete.

* * *

Our brotherhood to all men demands that we shall share with them whatever we have that they really need. We are to bear one another's burdens, mutually supplying deficiencies. The injured man on the Jericho road received from the Samaritan a part of all that the Samaritan had that the man needed. He needed strength; and the Samaritan shared his with him. He needed money for various calls; and the Samaritan shared his with him. He needed a friend, and he found him in the Samaritan. Whatever blessings we as individuals or as a nation enjoy, we must share with other men or nations near or far that need them. The love of Christ and the fact of brotherhood constrain us.

The one great need common to all men of every color and clime is Christ the Saviour. Those that have Him need more of Him, and we should help each other to a progressive knowledge of Him. Alas, for any Christian that makes it harder for his brother Christian to see and know the Lord. And as long as there is a brother of ours on this planet who does not know the Lord, we can give ourselves no rest until we take the Saviour to him.

* * *

Tell whether you think our brotherhood applies to the

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING SEPT. 28, 1919:
 HOW TO USE THE BIBLE—Ps. 19:7-14; Acts
 8:26-35.

The Eunuch evidently was a good Bible student. Phiny, the elder, used to utilize his time during his various journeys over Italy in reading and dictating to his amanuensis. The treasurer of Candace was similarly industrious. Evidently a busy man, he yet made opportunities for reading the Bible. This is the most important step in the use of the holy volume. We must read it. Nothing will take the place of reading this book. It is good to hear the lesson explained in Sunday school; to hear the Scriptures read and expounded in church services; to listen carefully at family prayers. But these must not supplant the reading of the divine revelation. In order to get a well rounded conception of the books, it is good quite often to read a book at a sitting—say Genesis, or Isaiah, or Job. Then one may profitably take the great passages for particular study. The Eunuch had evidently done so, and God sent the evangelist to aid him.

Then one should seek the guidance of the best minds available in the understanding of the volume. "How can I understand except some one should guide me? The Holy Spirit is the best—the always available interpreter. Then, too, one may easily buy a good commentary and a few monographs. However, one may have a library of such helps, but if the intelligent, constant reading is neglected, these helps will avail little or nothing.

The Bible should be read not only intelligently but prayerfully. There should be an eager desire to get into the heart, the divine purpose of the writings; and nothing will here take the place of prayer. In prayer one communes with the Author of the Bible: an admirable method of mastering the meaning and the glory of the sacred page.

After reading one should obey the teachings of the Bible. "Philip opened his mouth, and beginning from this Scripture preached unto him Jesus—and the Eunuch saith, Behold here is water; what doth hinder me to be baptized?" No procrastination here—no ifs and ands, but obedience and faith and action. If only it were so with all who read and hear the gospel! "He went on his way rejoicing." The joy of the Book is a never failing fountain. It is inexhaustible; but only for those who read and obey like this man of great authority under the queen of the Ethiopians. Was this man a slave? a negro? a Jew? It matters not: he was a Christian. He carried with him a volume which made the darkness light, which caused the desert to blossom with rose and lily; which opened up wells of living water in dry places (Ps. 19:10).

There remains yet another indispensable use of the Bible. When one has read it, when one has feasted upon it and been enriched by it, one must bear its message to others. Living epistles. The gospel message should emanate and radiate from our hearts and minds and lives. Salt and light, Jesus says we are, and He knows. Many who have Bibles need to have the Book translated, though it be printed in their mother tongue. This is a supreme use of the Bible—to so live and talk that others may be induced to read and to believe and rejoice.

colored people. Why? How can we show them a brotherly spirit?

Would a more real spirit of brotherhood help to prevent or settle strikes? How?

Did you ever hear one brother in a family slander another? Tell how a more real sense of brotherhood would end gossip.

Sunday School

By Rev. H. G. Hill, D.D.

REVIEW.

From Acts 2:37-47, I Thess. 5:11-15, to Psalm 19:7-17,
II Tim. 3:14-17.

SEPTEMBER 28, 1919

Review: Jesus Our Saviour and King

Selection for Reading: Matt. 21:1-9, 15, 16

GOLDEN TEXT—"Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. 21:9.

1 And when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest!

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying Hosanna to the son of David! they were sore displeased.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

I. Acts 2:37-47; I Thess. 5:11-15—July 6, 1919—The Church, Its Life and Work—Golden Text: Eph. 5-25, "Christ also loved the Church and gave Himself for it." Time: May 28, A. D. 30. Persons: Apostles, Believers, Converts. Place: Jerusalem. Topics: (1) The First Apostolic Converts; (2) The Word Received; (3) The Conditions Under Which the Church Grew; (4) The Duties of believers to Each Other.

II. Matt. 28:18-20; Acts 8:34-40—July 13, 1919—Baptism—Golden Text: Gal. 3-27, "For as many of you as have been baptized into Christ have put on Christ." Time: May 30 A. D. Persons: Christ, Apostles, Philip, Eunuch. Places: Galilee, Desert. Topics: (1) The Gospel Commission; (2) The Conversion of the Eunuch; (3) The Eunuch Baptized; (4) The Effects of Receiving Christ.

III. Matt. 26:26-30; I Cor. 11:23-26—July 21, 1919—The Lord's Supper—Golden Text: I Cor. 11-26, "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." Time: Tuesday, April 4, 30 A. D. Place: Jerusalem, Upper Room. Persons: Christ, Disciples. Topics: (1) The Preparation for the Supper; (2) The Celebration of the Supper; (3) The Purposes It Served; (4) Some Truths It Enforces.

IV. Phil. 4:10-20—July 27, 1919.—Phil. 4:10-20—Christian Fellowship—Golden Text: I John 4-7, "If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." Time: 64 A. D. Place: Rome. Persons: Paul, Philippians. Topics: (1) The Lesson of Contentment; (2) The Peculiar Privilege of the Corinthian Church; (3) Their Gifts to Paul; (4) The Chief Source of Supply.

V. John 4:1-10, 19-24—Aug. 3, 1919—Christian Worship. Golden Text: John 4-24, "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." Time: A. D. 27. Place: Sychar. Persons: Christ, Disciples, Samaritans. Topics: (1) Christ and Woman at the Well; (2) He Describes Living Water; (3) He Reveals Himself and Her Need; (4) He Expounds True Worship.

VI. Acts 16:9-15; Jas. 5:19-20—Aug. 10, 1919—Winning Others to Christ—Golden Text: Acts 1-8, "Ye shall

be witnesses unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." Time: 52 A. D. Places: Troas, Philippi. Persons: Paul, Lydia. Topics: (1) Paul Obedient to Vision; (2) Paul's First Sabbath in Philippi; (3) Lydia's Conversion; (4) The Results of Conversion.

VII. Acts 1:8-14, 8-20—Aug. 17, 1919—Christian Missions—Golden Text: Mark 16-15, "Go ye into all the world, and preach the Gospel to every creature." Place: Lystra. Time: A. D. 46. Paul, Barnabas, the Cripple. Topics: (1) The Baptism of the Holy Ghost Gave Power; (2) The Cripple at Lystra Healed; (3) The Evangelists Proclaim Important Truths; (4) The Fickleness of Human Favor.

VIII. Luke 10:25-37—Aug. 24, 1919—Social Responsibility—Golden Text: Gal. 6:10, "As we have opportunity let us do good to all men, especially unto them who are of the household of faith." Time: A. D. 29. Place: Perea. Persons: Christ, Scribe, Samaritan. Topics: (1) Salvation by Works; (2) The Victim of Thieves; (3) The Neglectors of Sufferers; (4) The Samaritan's Help.

IX. Daniel 1:8-20—Aug. 31, 1919—Temperance—Golden Text: I Cor. 9-25, "Every man that striveth for the mastery is temperate in all things." Time: 606 B. C. Place: Babylon. Persons: Daniel, His Friends, Melzar. Topics: (1) The Difficulties of Daniel and Melzar; (2) The Test Proposed; (3) The Result of the Experiment; (4) The Spiritual Development of Daniel and His Friends.

X. Matt. 13:31-33, 44-50—Sept. 7, 1919—The Kingdom of God. Golden Text: Matt. 1-33, "Seek ye first the Kingdom of God and His righteousness." Time: A. D. 28. Place: Sea of Galilee. Persons: Christ, Disciples. Topics: (1) The Growth of the Kingdom; (2) The Corruption of the Kingdom; (3) The Preciousness of the Kingdom; (4) The Mixed Character of the Kingdom.

XI. Matt. 25:31-46—Sept. 14, 1919—The Future Life—Golden Text: Rom. 14-10, "For we shall all stand before the judgment seat of Christ." Time: A. D. 30. Place: Jerusalem, Mt. of Olives. Persons: Christ, Disciples. Topics: (1) The Final Separation; (2) The Righteous Justified; (3) The Wicked Condemned; (4) Eternal Blessedness and Punishment.

XII. Psalm 19:7-17; II Tim. 3:14-17—Sept. 21, 1919—The Holy Scriptures—Golden Text: Psalm, 119-105, "Thy Word is a lamp unto my feet and a light unto my path." Time: 1000 B. C., B. C. 66. Places: Jerusalem, Rome. Persons: David, Paul, Timothy. Topics: (1) The Effects of the Scriptures; (2) The Preciousness and Delights of the Scriptures; (3) The Petitions They Prompt; (4) Their Inspiration and Benefits.

MORE SECRETARIES NEEDED.

The growth of the Young Men's Christian Association in the South is creating a pressing need for more secretaries and, especially, for more thorough training.

Recognizing this need, the Southern Association College has been established. The college will run twelve months in the year in order to save the time of the students. The fall, winter and spring quarters will be held in Nashville, Tenn., where the college will be in close co-operation with George Peabody College for Teachers, Vanderbilt University, and other educational institutions. This will permit the Association College to use many of the professors in these colleges and save cost of operation. The summer period will be run at Blue Ridge, where large teaching facilities are brought together. Dr. W. D. Weatherford, whose outstanding ability as an association leader and teacher is well known, has been selected as president of the college and an efficient corps of teachers will be associated with him.

The association movement presents a large opportunity for a worth while life-work and is calling for young men with leadership qualities to prepare themselves to fill important positions in this service. G. C. Huntington, State Secretary of Young Men's Christian Association, Charlotte, N. C., will be glad to give further information or application. The college opens October 1.

Devotional

RELAXATION.

In these days of intensive living, of physical and mental stress and strain, science proclaims "relaxation" as the great reconstructive agency for relief and up-building.

Physical relaxation, as when one sags down into the depths of some-enfolding chair or lies at full length and imagines himself to be slowly sinking lower, and lower still, until all sense of muscular exertion and nerve-tension is forgotten, to rouse therefrom refreshed and invigorated and fitted for new demands upon his strength; mental relaxation, as when one's mind lazily muses and drifts hither and yon with little or no consciousness of effort—"day-dreaming," we say—to be recalled as from a refreshing sleep, quickened and alert for new tasks of mental activity.

The soul of man needs its seasons of relaxation and consequent refreshment, as well as does his physical and mental self and so God's word with its "Be still and know that I am God" comes as a loving reminder of this need and with implied provision for its satisfaction. When one learns the secret of resting in the Lord, he finds that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—strengthened with might in the inner man.

"REST IN THE LORD AND WAIT
PATIENTLY FOR HIM."

GOD BACK OF ALL.

However distasteful a service may be, or however disagreeable the person to whom it must be rendered, God is back of it all, and loved that person well enough to give his Son to die for him. Dr. Guthrie was walking along the streets of Edinburgh, when he overtook a little girl carrying a child much too heavy for her. In a very gentle way Dr. Guthrie said: "My child, the baby is too heavy for you, isn't he?" With a shining face, she made quick response: "No, sir; he's my brother." It makes a difference that one for whom I must toil and wait, whose burden I must bear, was one for whom Jesus died, and thus is bound to me with the cord of divine love.—J. Wilbur Chapman.

STRENGTH IN PROPORTION TO OUR WEAKNESS.

Christ gives us strength in proportion to our weakness. Those who are weak and not those who are strong get the most of it. "Power is made perfect in weakness." Paul got special strength from Christ because he had a thorn and had to bear it. Human love does the same with weakness. If there is a blind child in a home, that is the one who gets the most thought, care, sympathy and help from all the family. If it is harder for us to live than it is for others, if our burden is heavier, if our suffering is greater, if we have fewer to care for us and help us, then we are the very ones to whom Christ gives most of his strength, whom he holds nearest to his heart.—Selected.

ENOCH WALKED WITH GOD.

Enoch was a man with like passions to us. He was a family man, a man who lived in an age of extraordinary wickedness, but he walked with God. Egypt had its Joseph, and Babylon its Daniel. To walk with God is to be in harmony with God. There can be no harmony of life while there is contriety of nature. "Ye must be born again." To walk with God is to love the things that God loves and to hate the things that God hates. Enoch was not enamored of the things that God hates. To the people of his day he probably seemed straight-laced and narrow-minded, but we speak of him as "the man who walked with God." To walk with

God means to keep step with Him. We cannot walk with God if we lag behind in timid or surly disobedience. We cannot walk with God if, through lack of faith, we run ahead to reconnoiter. To walk with God is to be conscious, however rough and rugged the way, that heaven lies at the end of the journey. "Enoch" means dedicated, initiated, disciplined. We can never come to the fulness of God's ideal for us except through the process of discipline, for "discipline" is but another word for discipling."—Exchange.

Home Circle

FATHERS, MAKE COMPANIONS OF YOUR BOYS.

One of the best men I ever knew gave to this country three splendid sons, loyal, capable and conscientious. I once asked him how he managed to do it. He said: "I have always made my boys my companions." In the intimate comradeship of father and son there arose the occasion to teach the boys what it is to be a really fine American and a Christian gentleman. The fathers wise procedure made three eminent citizens of his sons.

The strength of a nation lies in its spiritual forces, not in its material gains, and the great agencies that conserve spiritual ideals are the home, the church and the school. Unfortunately the home, where most of this should be done, really does the least. All parents holding love for children and country will endeavor to perform their most important duty of maintaining and imparting high ideals, for in the coming days as never before we must give intelligent guidance to our children.

My own father, after church, on Sunday afternoon, often accompanied his three boys to the mountain or forests. There in the cool and silence he gave us many suggestions that have ripened into inestimable good in the years that have come and gone that he can no longer walk with us. We do not see him, but we do feel his presence and gratefully follow his fine teachings.

I urge all fathers to have personal and intimate converse with their sons, and this can be done from the time they are tiny fellows. Impress lefty ideals of duty to God and country. Teach the values of the great cardinal virtues of courtesy, reliability and humility, without which life is a mockery.—Bureau of Education.

IN THE LOOKING-GLASS.

This world is like a looking glass,
And if you want to see
People frown at you as you pass,
And use you slightly;
If you want quarrels, snubs and foes,
Put on a fretful face;
Scowl at the world—you'll find it shows
The very same grimace.

The world is like a looking-glass,
And if you wish to be
On pleasant terms with all who pass,
Smile on them pleasantly;
Be helpful, generous and true,
And very soon you'll find
Each face reflecting back to you
An image bright and kind.
—Priscilla Leonard

Time occupied in worrying about opportunities, openings and starts is time wasted, because to every capable man a start and an opportunity are always furnished by the necessities of all other men.—Anon.

Whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Collections for September are for Bible Cause, Treasurer, William Foulke, Bible House, New York.

Church News

COMMITTEE ON WORK IN FRANCE AND BELGIUM.

As one of the editors of the Standard is a member of this committee, it is proper that we call special attention to a report of this committee which we published in our last issue.

The Roman Catholic Hierarchy has charged the Protestant Churches of this country with taking advantage of the dire necessities of the French people to prosecute a proselytizing campaign, sending large sums of money to the Protestants of France avowedly to help them in reconstruction work, but with the further view of buying over Roman Catholics to the Protestant faith. The response which this report makes in behalf of American Protestantism is interesting and satisfactory.

MECKLENBURG PRESBYTERY ADJOURNED MEETING.

Owing to the press of business, Mecklenburg Presbytery was unable to finish its work last week. It adjourned to meet at the First Church, Charlotte, October 2, 10 a. m. It has much important business requiring attention. We note the following among other items:

1. To adopt the report of the Nominating Committee, which includes among other matters the names of trustees for Queens College.
2. To adopt the Manual of Presbytery.
3. To devise means to meet the assessments due the Assembly, Synod and Presbytery.
4. Report on the Minutes of the Assembly.
5. Various others matters.

Rev. William Black as Moderator filled the chair most acceptably, and it was through his management that the left over docket is as short as it is.

PERSONAL.

The address of Rev. W. P. McCorkle is 220 East Morehead Street, Charlotte, N. C.

The address of Rev. J. G. Walker is changed from Greensboro, N. C., to Greenville, S. C., where he has entered upon his new field of labor with the Third Presbyterian Church of that city.

Rev. J. C. Brown, of Brim, N. C., has accepted the call recently extended him by the Mallard Creek congregation of Mecklenburg Presbytery to become their pastor. Mr. Brown will enter upon his work in this field October 1.

Rev. Isaac Yonan, formerly of Urumia, Persia, has removed with his family to Charlotte, N. C., where he will spend the winter. Mr. Yonan is a field representative of the Armenian and Syrian Relief Committee of New York City, and will visit many portions of the country to tell the awful story of the persecutions and afflictions that came upon the Armenians during the war.

The largest gift ever made to Arkansas College was provided in his will by the late Dr. L. E. Willis, an elder in the Church of Newport, Ark. After a useful and successful life, he makes provision for his widow and certain bequests to others and devises a gift of \$5,000 for the Newport Church, and then bequeaths the residue of his estate to Arkansas College. It is not known accurately what this will be, but it will certainly not be less than \$60,000. Such a benefaction will do untold good for all the future in the Christian education of the brightest and choicest of our young people, and the friends of the college are very thankful that God put it into the heart of this elder to make such a gift.

(Continued on Page 16)

MEN and SHEEP---Which are Worth the MOST?

"Of how much more value then is a man than a sheep."---Our Lord.

HERE IN NORTH CAROLINA WE COULD WELL ASK WHICH IS WORTH THE MOST---

? Cotton or Children : Spindles or Students ?
Looms or Lives : Manufactories or Men ?

What Are These SEVENTEEN HUNDRED STUDENTS in Our Presbyterian Schools in North Carolina Worth to the Church and the Nation? Is an Investment in them and For Them Worth While?

SESSION 1919-20

DAVIDSON	- - -	420---	"By far largest registration in history---necessary to refuse more."
PEACE	- - -	201---	"Could have filled another dormitory."
FLORA MACDONALD	265---		"Turned away 175---students all over town."
MITCHELL	- - -	176---	"Filled to capacity."
QUEENS	- - -	215---	"60 turned away for lack of room."
ALBEMARLE	- - -	97---	"Renting rooms from neighbors to keep from turning out deserving girls. Have refused twelve."
GROVE	- - -	100---	"All rooms overtaxed---largest number ever had."
WESTMINSTER	- - -	98---	"Our largest attendance."
GLADE VALLEY	- - -	60---	"Coming in every day. Looking for best we ever had."
ELISE	- - -	80---	"Best prospect in years. Can accommodate more."
Total	- - -	1712	

Union Seminary opens October 1st. We have turned away 187 from our schools in North Carolina. Could have filled two more dormitories.

H A V E Y O U W A K E D U P

To Realize That a NEW DAY HAS DAWNED in Education ?
 The children of North Carolina are going to school in the future. Is the Presbyterian Church going to take advantage of this OPPORTUNITY to train them for Christ?

Shall We Continue to Put Looms Before Lives?

Which Will Be Worth the Most 100 Years From Now?

There is Now an Impelling Reason Why We Must Raise A MILLION DOLLARS For Christian Education AT ONCE

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

SOUTH CAROLINA.

Wedgefeld—This church is still without a pastor. Mr. J. O. Van Meter, a student of Columbia Seminary, preached for them last Sunday.

Columbia, Woodrow Memorial—Dr. Henry Alexander White preached to the congregation of Woodrow Memorial last Sunday. The pastor, Dr. Thornton Whaling, was absent, preaching in Jacksonville, Fla.

Christian Endeavor Convention—On the 12th of September, the first convention of the Greenville District Christian Endeavor Union was held in the Second Presbyterian Church in Greenville, S. C., and after a banquet given by the Women's Auxiliary of the church, a constitution was adopted and officers elected for the coming year. The district embraces Greenville, Anderson, Pickens and Oconee counties. Sixty-five young people were present. A good program was prepared and was well rendered. Rev. G. A. Nickles, assistant pastor of the First Church; Rev. J. G. Walker, pastor-elect of the Third Church, and Rev. J. C. Rowan, pastor of the Fourth Church, were present and assisted in the organization. The Christian Endeavor Societies of the Second Church were the hosts. The convention is inter-denominational and has planned aggressive work for the winter.

NORTH CAROLINA.

The Beneficent Committee of Fayetteville Presbytery, of which Rev. W. E. Hill, D. D., is chairman, met in Fayetteville last Friday, assumed the \$120,000 allotted the Presbytery and gave 60 per cent of it to Assembly's objects and 40 per cent to local causes, apportioning to its churches according to ability.

Wildwood—The regular series of meetings was held here from August 28 to September 3. Rev. W. M. Baker assisted the pastor. He preached simple gospel sermons with power and effectiveness. Not only was the church built up numerically but spiritually. There was a good attendance at all the services.
J. R. P.

Pollockville—Rev. W. M. Baker assisted the pastor in a series of meetings, closing September 14. Mr. Baker preached with force the old gospel message. All who heard him spoke highly of the simple way he presented the message. He has endeared himself to all the people here.
J. R. P.

Albemarle Presbytery will meet Tuesday, September 30, at Bethlehem Church, near Rocky Mount. Presbyters will come to Rocky Mount and by auto be transferred to their places of entertainment. All who expect to attend as delegates will please send their names to the undersigned.
H. N. McDiarmid, Rocky Mount, N. C.

The Harnett-Johnston Field—Rev. J. Floyd Menius has been secured to take part of the Harnett-Johnston field, which A. T. Lassiter, evangelist, has at present. Mr. Menius will take charge October 1, 1919. A house has been secured at Buies Creek and he expects to move in the first day of October. The people are making preparations and looking forward to his arrival.

Tabernacle at Byrd Schoolhouse—Rev. C. E. Clarke assisted the evangelist in a series of meetings at this mission point August 26-September 3. The preaching was of a high order—plain, simple and very forceful. Good attendance right from the start and much interest shown. There were eleven professions, five of which united with the church. Others to come in later. This little band, ten in all, are asking the Presbytery that they be organized into a church.
A. T. Lassiter.

Rockingham—The congregation of the Rockingham Church is now rejoicing in that it has been freed from the fetters of an unfinished building and a building debt. The church building was completed some time ago, but the funds necessary for the work had to be borrowed. On Friday night, September 12, the ladies of the church served an elegant supper to the men of the church. After the supper the men were asked to pledge enough money, payable by the end of the church year, to wipe out completely all indebtedness on the building. The necessary amount—in the neighborhood of \$1,000—was soon pledged. It was then decided to invite the Presbytery of Mecklenburg to hold its spring meeting here, and dedicate the building at that time. Since then the pastor attended the fall meeting of Presbytery and extended the invitation, which was unanimously accepted.

"The Lord hath done great things for us whereof we are glad."
Z. V. Roberson.

Unity Church—This old church has recently had the greatest experience in its long history. On September 7, Rev. William Black, Synodical evangelist, began a meeting with us that lasted through September 14. In these services we had a real season of refreshing from the presence of the Lord. There were sixty-five conversions, four accessions on restatement, reconsecration by the church members of the entire community, pledges for ten new family altars, reconciliation and burial of old grudges, decision to build a new house of worship, an increase of the pastor's salary of nearly fifty per cent, and a gift to Synod's Home Mission work of over one hundred and fifty-seven dollars. The religious life of the whole community has felt the quickening impulse brought by this man of God.

Then on Tuesday, September 16, Concord Presbytery met with us in stated fall meeting, and the ministers and elders thus visiting in our midst continued the good work begun by Brother Black.

Elmwood—A splendid meeting was concluded in the Elmwood Presbyterian Church, September 14. Rev. J. C. Story, of Marion, was with us from the 8th through the 14th and preached the blessed gospel with great plainness and power twice each day. His earnest appeals to the Christians at the first had good effect, as was evidenced by the personal work done by the members during the meeting. While it may not be possible to fabulate on paper all the good accomplished, we are grateful to report additions as follows: On profession of faith and by baptism, three; on profession of faith, five; by statement, four; by letter, four.

The entire community received a great spiritual uplift from the meeting. Brother Story seemed to have given the best in his barrel and his good sermons were gladly received. Other good fruits will be realized for the promise is true (Is. 55:11). The singing was good, even though no experienced song leader was present. Great credit is due the small band of members for their self-denying efforts in painting their church inside, putting in neat, comfortable hand-made pews and otherwise beautifying the Lord's house. These improvements were made possible through the kind financial aid of some nearby churches. "They had a mind to work." The Elmwood Church will be represented at Union Seminary and the Assembly Training School in Mr. John Fleming and his sister, Miss Lillie, who will prepare herself for missionary service.
J. T. Hall.

Workers Wanted for Mission Fields in Concord Presbytery—The superintendent of Home Missions in Concord Presbytery desires to secure suitable persons for the following described fields, viz:

1. Burkemont Mission, in Burke County, about ten miles from Morganton, the county seat. This is an entirely new work designed to supply, through our church, religious and educational opportunities for the people of a large and destitute mountain section in that county. A minister with a small family (without children preferable), who can do evangelistic work, conduct Sunday school work and teach a

day school. Salary \$1,200 and home. If the day school requires it, an additional teacher will be supplied.

2. Two men, with evangelistic qualifications, to be located as county evangelists in two counties in which our church is weak, to preach and organize Sunday schools and churches in such places as may be considered suitable prospects for successful work. Salary for each, \$1,200 and house rent.

Any brethren desiring to consider such work will write to Rev. J. M. Clark, Superintendent and Evangelist, Statesville, N. C.

Concord—Cannonville Presbyterian Church, Rev. W. C. Wauchope, pastor. Union revival services conducted by Dr. O. G. Jones were held under a tent nearly midway between the two churches, Bayless Memorial and Cannonville, uniting in the services, beginning Sabbath morning, August 31, and closing Wednesday night, September 10. The weather was ideal, the attendance very large and great interest was manifested. Besides preaching two sermons a day, Dr. Jones sang solos in a rich baritone voice with much expression. He also organized and led a "junior choir" of fifty voices, their chorus singing being a delightful feature of the services. Between fifty and sixty persons professed faith in Christ; a large number of Christians rededicated their lives to God's service, and much good was done through the preaching of the Word, and the personal work of God's servants in this corner of His vineyard. On the last night of the services, Rev. R. O. Lucke, pastor of the Bayless Memorial Church, expressed the gratitude and appreciation of the pastors whose churches united in the joint meeting, for the hearty support of their own congregations and the kind co-operation of the ministerial brethren of other denominations who helped by their presence and efforts to make the meeting a success. Mr. Lucke also expressed the sincere thanks of both churches to the First Church of Gastonia, who so very kindly loaned the tent for the revival services. Dr. Jones made many warm friends during his stay in Concord, who will follow him with their earnest prayers for God's richest blessing on him and his work.

A large offering was taken for the support of Synodical Home Missions.

B. B.

St. Paul, Charlotte—It has been quite a while since you heard from us. We have been too busy doing things to talk about it, but if you will lend us your ears for a little while, we will endeavor to tell you some things we have done in the last few months. And, that you may be able to appreciate this report all the more, it should be remembered that this is one of the mission churches, whose membership consists of laboring people—there are no rich among us. But there are some consecrated men and women among us, as you will see. Perhaps the thing of most importance to this people just now is the prospect of a new church building. The first step towards a new building was taken some years ago, when the congregation purchased a beautiful lot in a more desirable locality. The second step in this direction was taken a few weeks ago when the old property was sold. The new lot is paid for and the money for the old property (\$3,000) is in the bank. These good people are also showing a fine spirit of liberality. Only a short time ago, at the morning service, the congregation voted to pay off a \$200 note. The entire amount was raised in less than fifteen minutes. Last week another note of \$135 was lifted without a special call for the money. In the absence of the pastor, one of our missionaries from Korea filled the pulpit. The treasurer of the church paid him ten dollars for the service, the next day one of our good elders gave him a personal check for fifty dollars. This is the way he expresses his appreciation for the missionary work. When the Church and Manse Erection League cause was presented, thirty-nine members were secured, who subscribed sixty-five dollars per call. So far as we know no other church in the Presbytery has as many members, or as large a subscription to this worthy cause. Just before the pastor left on his vacation in August, ten were received into the church on profession of their faith in Christ. The officers, feeling that

the congregation was doing its best, and realizing the pastor's needs, agreed among themselves to give him one hundred dollars more per year. And they were not content to vote him a month's vacation, for when they learned that he desired to attend the International C. E. Convention, held in Buffalo, they gave him money to pay his way. And now what shall we say? Mere words cannot express our gratitude to them. We can only ask Him, who is rich in all good things, who has seen it all, that He will richly reward them.

C. G. L.

Concord Presbytery met in regular fall session in Unity Church, Woodleaf, N. C., September 16, 1919. Present 28 ministers and 33 ruling elders.

Organization: Rev. R. W. Culbertson, moderator, and Rev. T. H. Spence and Elder W. L. Morris, temporary clerks.

Received: Rev. T. F. Haney from the Presbytery of Pee Dee. Arrangements were made for his installation as pastor of the Second Church, Mooresville.

Transferred: Rev. H. F. Beaty, who has been pastor of the McKinnon Church, was transferred to the Presbytery of Wilmington.

Candidates: Mr. F. E. Manning, a member of the Davidson Church, was received under the care of Concord Presbytery; two others were examined and their examinations certified to their respective Presbyteries.

Increased salaries: The following churches have increased their pastor's salaries: Bayless Memorial from \$400 to \$800; Unity from \$550 to \$800; Cooleemee from \$200 to \$300; Kannapolis from \$1,200 to \$1,500; Centre from \$400 to \$600; Statesville First from \$2,200 to \$2,500.

The name of Cannonville Church was changed to Concord Second, Patterson Mill to Patterson.

Candidate T. M. Stevenson, after a very creditable examination, was licensed to preach the gospel as a probationer.

There were interesting reports on Foreign Missions, Home Missions, Christian Education, Ophans' Home, Bible Cause and Evangelism, which were emphasized in brief addresses by various members of the Presbytery.

Amendments sent down by the Assembly:

1. To complete the enactment touching candidate for the ministry. Approved.

2. "Touching the licensure and ordination of ministers:" (a) Par. 118, declined; (b) Par. 129-I, approved.

3. "Concerning the election of elders and deacons for a limited term." Declined by a large majority.

4. "Touching basis of representation in the Assembly." Approved.

A strong paper with reference to the evils of the dance was adopted by a unanimous rising vote, which we hope to give to the church papers at an early date.

An adjourned meeting will be held in the First Church, Statesville, at 11 a. m., September 29, 1919.

E. D. Brown, S. C.

ALABAMA.

Coalfire—For the first time in the history of Pickens county a special train was run last Sunday for a regular preaching service. The place was Coalfire, and the occasion was the monthly afternoon service conducted here by Rev. C. H. Nabers, pastor of the Carrollton Presbyterian church. Rev. Mr. Nabers preaches here on every first Sunday afternoon; and last Sunday Mr. Curtis ran a special train that the men away up in the woods at the logging camps might attend the service. So well did the people respond that the school house was crowded to capacity, and Mr. Curtis, manager of the Deal-Curtis Lumber Company, announced that this train would be run for each service conducted by Rev. Mr. Nabers.—From Pickens County Herald.

Bethesda—This old church has just closed one of the most helpful and best attended meetings in its entire history. The preaching was done by Rev. C. H. Nabers, of Carrollton. There were about 70 reconsecrations, five members

received upon profession of faith, and a number of baptisms. With a loyal, faithful and united congregation, the church is making rapid strides forward. The Sunday school, under the superintendency of Mr. E. O. Graham, is doing especially effective work in the community.

GEORGIA.

Atlanta Presbytery, Austell—We have closed an interesting meeting at Austell. Rev. W. E. Dozier, of Lagrange, preached the gospel fearlessly and faithfully twice every day. Elder Ulla Wilson, of the Villa Rica Church, helped us in the services. Rev. J. Edwin Hemphill, of the Pryor Street Church, Atlanta, and his choir came and conducted our prayer and song service one evening, which was appreciated by our congregation. The visible results of the meeting were eight additions to our church by letter and six additions upon profession of faith. Four adults and seven infants were baptized. Approximately fifty reconsecrated themselves to God and his most reasonable service.

L. D. K.

Atlanta, North Avenue Church—Dr. Richard Orme Flinn, the beloved pastor of this church, has returned after an absence of six months overseas work with the Y. M. C. A. He has received a most loyal and hearty welcome from his people. Most gratifying to them are the reports that come to Dr. Flinn's effective work with the men, and the results that followed his delivery of the message of the love of Jesus Christ. Since his return he has taken up the work with the same vigor and earnestness that characterizes his work.

On last Tuesday evening the Woman's Society gave a reception in honor of Dr. and Mrs. Flinn at the home of Mrs. J. M. High on Peachtree street. A large number of the congregation called during the evening to greet Dr. Flinn.

Dr. Wm. H. Shepperd, a colored worker, formerly missionary to Africa and now connected with the colored work in Louisville, Ky., lectured before a large audience on last Sunday evening regarding his work in Africa.

The first fall meeting of the various committees of the Woman's Society, which is a general meeting, was held at the church-house Monday afternoon. There was an unusually good attendance. Dr. Flinn spoke about his experiences with the Y. M. C. A. and the work ahead of the society for the coming year.

The North Ave. Presbyterian Church day school opened September 11 with an enrollment for the first day of 227. This is the largest in the history of the school. Last year the opening day showed 194 with the number running before the year ended to 260. This year, it seems, will tax the capacity of the school. A waiting list is already existing in some of the grades.

G. Titman,

Church Secretary.

KENTUCKY.

The Presbytery of Transylvania met at Paint Lick Church, Ky., September 2, and was opened with a sermon by the retiring moderator, Rev. C. A. Ray.

Moderator—Ruling Elder Chas. G. Crooks, LL.D., was elected moderator.

Memorials of Rev. W. M. Eldridge, late pastor of the Paint Lick Church, and of Rev. Clyde Sheltman, both of whom lost their lives in an automobile accident in May last, were read by Rev. Dr. Telford.

Licentiate A. E. Dallas was dismissed to the care of the Presbytery of Indiana, U. S. A.

Order was taken for the installation of Rev. J. J. Rice as pastor of the Harrodsburg United Church.

The report of the committee on the Minutes of the General Assembly was received and its consideration postponed until the spring meeting of Presbytery.

Special Sermon—By appointment of Presbytery, a sermon was preached by Rev. J. J. Rice on "Family Religion,"

which was followed by an open conference on Sabbath Observance and Family Worship.

Rev. P. L. Bruce was appointed to preach at the spring meeting of Presbytery on a subject to be chosen by himself.

Foreign Missions—The following recommendations of the Foreign Missions Committee were adopted:

1. That classes be formed in the churches for the study of the book by Dr. Woodbridge, "Fifty Years in China;" and that men's classes be formed to study "Money, the Acid Test."

2. That our Sabbath schools be asked to co-operate in the Korean campaign this year.

3. That our churches be urged to special prayer for the work of Foreign Missions in view of its many difficulties at this time, and that through sacrifice they endeavor to reach the full amount asked by the Progressive Campaign Managers.

Rev. J. J. Rice was made chairman of the Stewardship Campaign Committee for the year.

The committee of elders appointed to visit the churches with a view to increasing the salaries of pastors was continued.

The spring meeting of Presbytery will be held in Springfield on the Second Tuesday of April, 1920.

E. M. Green, S. C.

TENNESSEE.

Purdy School—Dr. Curry, Dr. Crowe, Rev. Geo. L. Kerns, Rev. Chas. N. Ralston and others drove from Saltillo Presbytery, 26 miles across Hardin and McNairy counties, to inspect the Purdy School, recently taken over by Memphis Presbytery. Addresses were made by these brethren and a Memphis elder, Mr. Russell G. Smith, of Westminster Church.

Prizes for memory work in the hymns, Bible and Catechisms were offered by Mr. Sommerville, of Memphis, also encouragement in memorizing patriotic songs and the Declaration of Independence.

Eight thousand dollars are to be raised for dormitories; \$4,000 in money and material are available when Presbytery raises the other \$4,000. This is to be done at once.

About \$750 have already been expended for repairs to the original brick college building erected years ago by the Northern Methodists. Mrs. Ruleman has bought this property and donated it to Memphis Presbytery.

VIRGINIA.

Charlottesville—Paul G. McIntyre, of New York and Virginia, who has made his native city many gifts—a public library, monuments of Robert E. Lee and Stonewall Jackson, Confederate chieftains, and of Rogers and Clark, explorers—has presented to the Home Mission Committee of West Hanover Presbytery a mission home, which is to be occupied by the superintendent of Home Missions. A part of the home is to be reserved for the use of mountain missionaries while on a vacation any time during the year. The home is located on High street in Charlottesville.—Christian Observer.

Lexington—Sunday morning, September 14, the session received one man on profession of faith and two others by letter. Since July nine have been added to this church on examination and seven by letters of dismissal from other churches.

The church building has been painted and renovated during the summer and the Sunday school building is now getting its face washed.

At the regular monthly meeting, held Tuesday night, September 16, Elder Edgar F. Shannon resigned as superintendent of the Sunday school, in order to take up Bible class work among the students of Washington and Lee University. Elder Frank Moore was elected superintendent, with Elder Wm. M. McElwee as his assistant.

A. H.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Attention, Auxiliaries of Fayetteville Presbyterian—Now is the time to organize your Home Mission study class. Overcome any difficulty in order to do this. It is most important to know our Home Mission work. The text books offered are: First, Christianizing Christendom, Dr. Morris' latest book, paper, 40 cents; Suggestions for Leaders, five cents. Second, Black and White, by Mrs. L. H. Hammond, paper 50 cents, especially interesting to those who are concerned with our negro problem of today. The Junior Home Mission Text Book is the call to the colors by M. Van Matter, paper 35 cents.

All books and suggestions may be ordered from the Committee of Publication, Box 1176, Richmond, Va., or from the Home Mission Committee in Atlanta.

Mrs. J. McR. Bracy,
Sec. A. H. M.

A MISSIONARY STORY FROM THE "ASHEVILLE CITIZEN."

A blonde of blondes, fair-haired, blue eyed, little Martha Reid Bedinger, daughter of Rev. and Mrs. R. D. Bedinger, is strikingly Caucasian, yet she was born in the heart of Equatorial Africa, where white people are rare, and the two and a half years of her life have been spent among the Congo blacks whose language she absorbed from babyhood so that she speaks it far more readily than English. It is curious to hear this pretty little daughter of the white race prattling in the many-voweled, soft-intoned patois of extreme negroids.

Alert and quick to learn, Miss Martha is adapting herself to the local language, but she is slightly disturbed by the difference between French, which she encountered while in Paris en route here, and English. She understands there is a difference between Baluba and English because white people speak one and a dark-skinned people the other, but why did the white people in Paris not speak English also?

It was a remote place the little girl was born, remote from everywhere it must seem to one living at the village of Lusambo in the Congo Belgian district of Africa. Far up on the headwaters of the great Congo in darkest Africa, is this village where Mr. and Mrs. Bedinger went as missionaries of the Southern Presbyterian Church, more than four years ago. This was soon after the marriage of Miss Julia Smith to Mr. Bedinger. It was here that Martha was born, and here she grew accustomed to seeing few white persons but many blacks and hearing their language instead of the speech of her parents who cultivated the Baluba in order to better carry on their missionary work among the natives.

Five months ago came the change to new conditions. Mr. and Mrs. Bedinger started for this country and with many changes of ships finally reached Bordeaux, then Paris and then Brussels where Mr. Bedinger had a mission to the government. It was a new world which the little girl saw, a world of many white people and few black people, something which seemed very perplexing. And, instead of the huts and cattle drawn teams of Lusambo she saw the great city of Paris with its palaces and electric trains and automobiles, brilliant with light at night instead of dark as at her native village.

The little girl observed the change thoughtfully and remarked with an air of conviction, "Mamma, this is a large musoka (village)." She promptly set out to learn the speech of the large musoka and collected quite a few words of French which she sprinkles with her English and Baluba in very entertaining fashion.

Then a journey was made to London where another curious condition was encountered. The people did not speak French nor yet Baluba, and the English they spoke was intoned somewhat differently from that of her parents. A very perplexing world surely.

Then came another trip by sea. The only ship Mr. and

Mrs. Bedinger could get without waiting untold months was one sailing from London to Jamaica, stopping for coal at Norfolk where Mr. and Mrs. Bedinger hoped to disembark. But the captain said this was against the traffic rules of Great Britain and the United States and they must go on to Jamaica and take a ship from there back to this country, that is, they were not allowed to walk twenty feet of gang-plank and be on their native soil but must go on nearly fifteen hundred miles and then come back and walk down another gang-plank.

Mr. Bedinger sent a wireless to Dr. Bernard R. Smith, at Asheville, and kindly influences set at work arranged that no objection would be made in this country to their landing, immigration rules being waived. But the captain held to red-tape methods, he was very kind, but orders were orders, and the three passengers must stay on the ship. The captain of the port of Norfolk made a swift decision which removed all responsibility from the captain. He said in effect, all right, they will stay on the ship but so long as they stay on the ship it stays here, declining to give clearance papers so long as they remained on board. The stay on the ship was very brief after that.

The little girl, who with her parents, is at the home of Dr. and Mrs. R. P. Smith, finds some unsolved problems here. There is English and Baluba and French, and when is it proper to use each? Very brightly she reached a sure method, use all three! When she wished some butter on her bread she held out a slice. Mantaka is Baluba for butter, and the English is butter, so she asks for "butter mantaka."

And the little girl is perplexed by the difference between the dark skinned people here and those "at home." There the Baluba speaking persons wear abbreviated bathing suits on all occasions while here they wear plenty of clothes, and when Martha saw a dark skinned woman here she took hold of the latter's clothes and looked inquiringly at her mother. She does not understand about cold, Baluba is six degrees south of the equator, but its altitude is about 2,500 feet so that while the days are hot the nights are cool, but there is never any frost there. As Mr. and Mrs. Bedinger will be here until snow flies, then the little girl has still another perplexity to face.

This clipping from "The Asheville Citizen" will be eagerly read and enjoyed by those of our readers who have seen the article, "The Inspiration of Montreat," by Mrs. T. S. Bryan, in the "Standard" of September 10.

Surely her plea for better homes for our missionaries in Africa has so touched many a woman's heart that those six dwellings that are needed now will soon be built.

Little Martha Reid Bedinger belongs in a peculiar sense to North Carolina, as it is among our own splendid mountain folk that her grandfather, Dr. R. P. Smith, has done such a wonderfully successful work.

When we think of this little one, and of the little Kings and Clevelands and Steggalls that many of us met at Montreat, it is not possible that we, the women of the Southern Presbyterian Church, are going to allow their parents either to leave these children in America, or to take them back to the Congo, to live, did we say? No, more probably to die, in *mud huts* that cannot be screened from poisonous insects?

It is not only for these babies that sanitary homes are a necessity, but for the health and efficiency of our missionaries as well.

God says, "Go to sin sick Africa," and His faithful servants are heeding His call. What about those of us who stay? Is there nothing that we can do?

Character requires shaping and refining as well as strengthening; and this is one of the uses to which affliction is put.

The time to begin is now—today.

Life may be a grind, but grinding sharpens things.

Marriages and Deaths

Marriages.

Bryant-Cameron—At the residence of the bride's parents, Greenville, S. C., September 10, 1919, by Rev. E. P. Davis, Mr. James Bryant, of Florence, S. C., and Miss Lillian Cameron.

Bonesteel-Kelly—At the residence of the bride's parents, in Greenville, S. C., September 7, 1919, by Rev. E. P. Davis, Mr. C. E. Bonesteel, of Franklin, N. C., and Miss May Kelly.

Bowles-Hunter—In Richmond, Va., August 2, 1919, by Dr. F. T. McFaden, Shields K. Bowles, of Goochland County, Va., and Mabel Hunter, of Richmond, Va.

Northern-Riggs—In Richmond, Va., August 15, 1919, by Dr. F. T. Mc-

Faden, Blair Harrison Northern, of Richmond, Va., and Frances Bigstaff Riggs, of Richmond, Va.

Gentry-Eanes—In Richmond, Va., September 13, 1919, by Dr. F. T. McFaden, Walter C. Gentry and Inez Eanes, both of Richmond, Va.

Driskill-Eckels—In Richmond, Va., September 15, 1919, by Dr. F. T. McFaden, William L. Driskill and Virginia Eckels, both of Richmond, Va.

Davis-Warren—In Richmond, Va., July 31, 1919, by Dr. F. T. McFaden, Edward W. Davis, of Richmond, Va., and Ollie E. Warren, of Knoxville, Tenn.

Farland-Buchanan—In Richmond, Va., September 16, 1919, by Dr. F. T. McFaden, William Nicholas Farland,

Jr., and Flossie May Buchanan, both of Richmond, Va.

Callahan-Fullerton—In Richmond, Va., September 16, 1919, by Dr. F. T. McFaden, Edwin F. Callahan, of Red Springs, N. C., and Mary E. Fullerton, of Orange, Va.

Blanton-Wicker—In the First Presbyterian Church, Lockport, N. Y., by Dr. D. Hobson Lewis, September 2, 1919, Dr. H. Wallace Blanton, of Richmond, Va., and Miss Janet Wicker, of Lockport, N. Y.

Holland-Smith—At the First Presbyterian Church, Murfreesboro, Tenn., September 10, by Rev. J. Addison Smith, D.D., Rev. Charles D. Holland, pastor of the Presbyterian Church at Culpeper, Va., and Miss Rhoda Early Smith, the daughter of the officiating minister.

Children's Department

A LOVELY STORY.

Dear Standard:

This is my first letter to the Standard, so please print it. I am seven years old. I cannot read yet but Mama has just finished reading "Little Lord Fauntleroy" to me. I sure did enjoy it. I have some kittens but haven't named them yet. I have a dear little baby brother one year old. His name is David Fairley. I go to Sunday school every Sunday at Galatia.

Best wishes for the Standard.

Your friend,

Neill Alexander Lindsay, Jr.
Hope Mills, N. C., R. F. D. No. 1.

BROTHER HOME SAFE.

Dear Standard:

I am staying at my uncle and aunt's in the country. Our school was out May 25, 1919. My mother died January 15, 1919. I am going to the Presbyterian Church at Steele Creek now. My teacher is Mrs. Arthur Byrum. I like her very much. My brother has been to France, and I am glad he went and came back safe. He landed February 28, 1919. And he came home in March. Please don't let this letter get to the waste basket, because I want to surprise my aunt.

Your little friend,

Gertrude Elizabeth Merritt.

A LITTLE FARMER.

Dear Standard:

I am a little boy five years old and live on a farm. I have ten red pigs and one cow. We all love to go to Sunday

school at Galatia. I go every Sunday. My teacher is Miss Katie Blue. I love her very much. We have a beautiful new manse. Our pastor, Mr. R. A. McLeod, has his study there.

I hope this letter won't be sent to the waste basket, as I want to surprise Papa.

Your little friend,

John Harmon Lindsay.

Hope Mills, N. C., R. F. D. No. 1.

A NICE CLASS.

Dear Standard:

I am twelve years of age and I am in the seventh grade at school. Our school started the 8th of September.

I go to Sunday school every Sunday. We have a class of eleven girls and our teacher. We have a mighty sweet teacher. Her name is Mrs. Thompson. We try to have a meeting of the class each month. Our class has recited the child's catechism and five have recited the shorter catechism. We hope soon that all of us will recite the shorter catechism.

I will close. I hope this will escape the waste basket.

Your unknown friend,

Elizabeth Grant.

Mebane, N. C.

Distracted Brother (left in charge of the baby): "Aw! They ought to send a book of instructions with these things."—Life.

God is the only refuge, whether we live or die, and the post of duty is the safest place of all.—Isaac Ogden Rankin.

THE BRIDE DOLL.

"If I could only see the bride doll once," said Eleanor, "I should be willing never to own another doll so long as I live!"

It really seemed to Eleanor that everyday dolls did not count for much in a family that had once had the honor of owning, even for a short time, a French doll with a trousseau. The story of the bride doll was grandmother's story, just as the doll was to have been grandmother's doll if things had turned out right; she knew, too, that but for an accident the wonderful doll would have been hers now.

Nearly half a century before, Eleanor's grandmother, then a ten-year-old girl named Nelly Cranston, began to watch the post eagerly for a package; her aunt in Paris had written that an interesting present would shortly start on its long journey to Nelly—a doll in bridal clothes, with a trousseau packed in a trunk.

But weeks passed, and every morning the postman shook his head at a disappointed little girl. Instead of a neat package with a foreign stamp he brought newspapers that told of strange events across the sea. France and Germany were at war, the papers said, and everything in that part of the world was greatly upset. Nelly began to despair of ever seeing her present. Later on her aunt wrote briefly that she had left Paris; the city was in a state of siege. She said nothing whatever about the doll or the trousseau trunk.

About that time Nelly's father, who was a clergyman, decided to go to

China as a missionary and take his family with him. Nelly did not want to go. "If I do, I shall never, never see my doll," she said.

But her father promised that they would leave her address with the man who was going to buy the house.

"Then if the package comes," he said, "it will be forwarded to you, and in time will reach you."

But nothing further was heard of the bride doll. Soon after the Cranstons reached China, the siege of Paris came to an end—the Germans had conquered France and taken from it the two provinces, Alsace and Lorraine. Aunt Miriam wrote that she had returned to the sad city, but that all was in confusion and she could find no trace of the doll. When the doll was bought, the letter said, she had herself seen it wrapped and addressed to Nelly, but further than that she knew nothing. So Nelly gave up hope, although she could not forget.

Years went by, and the little girl grew to womanhood and married before she returned to the United States. She told her children the story of the lost doll, and they in turn told it to their children. Eleanor, who was the eldest granddaughter, never tired of hearing it, for she knew that the doll would have been hers.

"Maybe I shall have her some day, after all," she would often say.

The spring when Eleanor was ten years old, her grandmother suddenly made up her mind to visit her old home, which all the long years on the other side of the world had not made her forget. "I'm bound to go back," she said.

"Take me with you," Eleanor begged.

So one bright April day the woman who used to be Nelly Cranston and her granddaughter pushed open the broken gate and walked slowly up to the door of the old Cranston home. Neighbors had told them that the house had been vacant and closed for many years, but grandmother had found a key somewhere.

Eleanor's blue eyes grew big as she stepped across the threshold; so this was the place where a little girl used to listen for the postman's step fifty years ago! It seemed very strange.

They went into the silent, musty parlor and grandmother stood by the window looking down into the little garden, while Eleanor eagerly explored the room.

Over in one corner was a tall, dusty chest of drawers as high as her head. A strip of paper was pasted across the front of the highest drawer, and Eleanor had to stand tiptoe to see the writing on it. In the dim light she could scarcely read the scribbled sentence, but presently she made it out:

"Belonging to Nelly Cranston," were the words.

Before she thought, Eleanor had jerked the drawer wide open. Tiptoeing higher than ever, she peeped over the edge, and in spite of the dim light

she saw plainly what the drawer held. "O grandmother!" she cried, her heart jumping into her throat. "Do come here quick! It's the bride doll—the bride doll at last!"

Grandmother came hurrying across the room and could hardly believe her eyes. They lifted the doll out very carefully, with all her tiny belongings. She was quite unharmed, lovely and proud in a blue satin "going-away" gown and a soft gray shawl instead of a cloak. The little trunk was full of small belongings—shoes, hat boxes, a fringed parasol and other pretty things. Eleanor touched them with reverent fingers.

Grandmother was busy reading a note that she had found tied to the trunk. The note explained that the package containing the doll had arrived in a damaged condition, and that the first family that bought the house had moved away without leaving Nelly's foreign address; so the doll could not be forwarded. The message bore a date of many, many years back.

Evidently the doll had not been shipped from Paris until long after the war; it was plain, too, that for many years more she had lain patiently in the drawer, shut away from the world. Grandmother folded up the musty little letter and polished her spectacles.

"Well, well!" she said, with a misty smile. "Here's Nelly Cranston an elderly lady with a granddaughter, and Paris is peaceful after another war, and France will have Alsace and Lorraine once more. How things do change!"

"But the bride doll has not changed," said Eleanor.

They stood looking down at the little figure in silence.

She stood very straight and solemn on the table, held up by her funny big bustle and her huge stiff skirts. And as they looked, Eleanor was almost sure that she saw the glimmer of a faint, far-away smile on the bride doll's rosy face.—Effie Searchrest, in *Youth's Companion*.

THE GRASSHOPPER'S CROQUET.

Four little grasshoppers, one fine day,
Hopped on the lawn to play croquet.

"We can't use mallets and balls," one said,

"But we'll play a game of our own instead;

We'll hop through the wickets ourselves and see

Whether I beat you or you beat me."

So hippety-hop they went around

Through all the wickets upon the ground,

Till the one who was leading made a jump

And hit the home stake—bumpety bump!

Then out came Johnny and Bess to play,

And four little grasshoppers hopped away.

—Ex.

QUESTION AND ANSWER.

Esther and Kitty were dressing their dolls in one corner of the room.

"She has red hair," Kitty was saying, as she tied her doll's sash, "and a temper to match."

"Who has?" asked grandmother, putting down the newspaper and looking at the little girl over her spectacles.

The answer came rather slowly: "Lucy French; you don't know her, grandmother."

"Hasn't she anything but red hair and a temper?" said grandmother, putting up the paper again.

Grandmother had such a queer way of asking a question and then not waiting for anybody to answer it.

The next day was Sunday. Esther and Kitty and Lucy were in the same Bible school class together. This afternoon the superintendent put a new scholar in with them.

"We are so many," thought Kitty. "She makes us sit so crowded. I wish she hadn't come."

Kitty was by no means the only one that wished it. After Bible school all the other girls hurried on in a friendly bunch, leaving the new scholar behind—all but Lucy. She waited, and those in front heard her say politely:

"Don't you think our teacher is lovely?"

"Can't you just see grandmother's eyes twinkle at us?" whispered Esther to Kitty. "She would say that Lucy has been the most real lady in the class."

"The only real one, I guess," said Esther, meekly. "The way we behave doesn't look much like studying things out of the Bible. Does it, Kitty?"

On Tuesday, at school, Miss Young began to give out pieces of poetry to be learned for Exhibition Day. One of these was shorter than the others, and nobody thought that it was pretty.

"I am sorry," said Miss Young, "that you don't like it. Who will be unselfish and offer to take it?"

There was a little silence, and then Lucy French said, "I'll take it."

Kitty was at one end of the bench and Esther was in the middle. They leaned forward and looked at each other, and their eyes twinkled.

After school Miss Young said, "Lucy, will you put a letter in the postoffice for me before a quarter of an hour has passed?"

"Yes'm," said Lucy, smiling. She liked to do errands for Miss Young.

Miss Young smiled back at her. "Lucy never forgets to keep her promises," she said.

"Esther," said Kitty, "by Saurday we will have a whole lot of things to tell grandmother."

They did. And grandmother was very much pleased to hear them. She laid one soft, wrinkled hand on each brown head and said, "My little granddaughters must try to remember that God loves to see what is good in all of us, and loves us to see the good in one another."—Susan Berry.



Story and Incident



A Song in France.

ZENITH McQUEEN stood looking down into the dismal depths of the river that flowed beneath the window, then away into the gathering darkness.

"Twenty-three," she murmured, half unconsciously.

"Beg pardon?" said the young officer who was sitting in the rattan chair near her.

"O!" she smiled. "I was just thinking of the weather. It has rained twenty-three days, and the sun hasn't shone once. I wonder if it's always that way in France?"

"I guess the winters are all about like that," smiled the officer. "But don't forget we're to have the party tonight. That will be great! And it's so bright in here with all the windows camouflaged, it quite keeps out the thought of night and rain. Things get real cheerful. You won't miss it will you? O, by jove! Of course you won't, for it's being given in your honor."

Zenith blushed a bit and smiled her thanks. Then she walked away to another part of the room, and the officer turned again to his magazine.

Once she had seated herself and tried to forget the rain, the passing months came trooping back to depress her. It has been a hard day. Hospitals were always hardest of all for her. She had sung in the hospital in the forenoon, and had shaken hands with every soldier afterward and added a cheerful word for good measure; then she had been rushed off to the "woods camp" to sing for the boys at mess hour. The roads were half muddy and half frozen. The crazy old car, which had once been run into a tree and had its steering gear bent, had shot from one side of the road to the other, and had threatened to turn driver and passengers into the ditch. The drizzle of rain had reached the stanch hearts of the soldiers, and they had not responded to the appeal of her songs, as soldiers had been wont to do. And now her mind went back to the months of dreary traveling from post to post. Sleeping on hard beds, traveling in unheated, unlighted cars, often eating what poor hotels and cafes had to offer, she had lived "a hard life." She had come to France to do her bit for the soldiers, but she felt that her courage was slipping from her; that soon she would be obliged to ask the Association to send her back to America. The soldiers had called her the "American nightingale in France," but what use is the nightingale if the song is gone from the heart?

And then came to her for the thousandth time the thought of that bitterest disappointment of all: Her brother, Tom, her only brother, must be over here somewhere, and she had so hoped to find him. He had run away four years before; lured away by the call of the wild. He was sixteen then, now he was twenty. He had never written home; perhaps he was ashamed. Who could tell?

And where else would he be but in France? Brave, fearless, headstrong, loyal Tom would be nowhere, if not in the army at a time like this. Her father was dead now, and her mother was heart broken with neither husband nor son. She had thought she must find him. First, she had sung in the camps eagerly expectant. He would be stepping forth after the concert to greet her some of these times. But now she had given up hope. She had sung in almost every camp in France.

She buried her chin in her hands and gazed once more into the dark depth of the river. But someone was speaking to her.

"Beg pardon," said a gruff young voice, "but are you Miss McQueen?"

A young soldier stood at attention. She arose and smiled faintly as she nodded assent. For the moment her heart was cold. Probably wants you to sing somewhere tonight and miss the party, something was saying to her, don't you go!

The soldier's garments were dripping. His shoes were gray and soggy with mud; his captain's hat drooped like the

feathers of a bird in the rain.

"Thanks," he said awkwardly. "Doc Riddle said you was in here. He said he thought you'd go."

Zenith shivered. The voice inside of her was right. He wanted her to go somewhere, and she was so tired! She wanted so much to spend a cozy evening where the cold and the darkness and damp were all shut out!

"Go? Where to?" She smiled in spite of herself at the soldier's simple ways.

"Why, you know—you know—" the boy stammered. "You know we thought mebbe you'd go out and give us a concert. You see," he ran on eagerly, "you see we've been in France five months and we haven't had a concert in all that time. Engineers, you know, keep moving around all the time and there hain't many of us. Just one company, and we hain't had a movie or anything, and most of the boys hain't seen an American lady in all that time. And they thought they'd like to, if mebbe you'd go out and sing for them. We're movin' again in a day or two, and our things are all gone on the trucks, but there's an empty barracks out there and we've sort of rigged out a stage out of some sections of flooring and there ain't any lights to speak of, but one of the boys rigged out a spot light out of an old truck lamp, and mebbe it won't matter much if you can't see us, just so we can see you, will it?" The boy paused breathless, looking his concern.

"I don't know as it will." The girl smiled frankly now. The boy was so young and so eager! "But how am I to go? Will you take me out?"

Educational.

(Continued from page 10)

of the State to raise our proportion of the million dollars for our schools and colleges.

Davidson—The first issue of the 'Davidsonian' for the session of 1919-20 is easily the largest and most ambitious ever attempted in its history and is in itself a speaking evidence of a greater Davidson. It carries ten pages of large size filled full with news items covering many fields and with big advertisements that indicate excellent business talent in the management. The issue for this week will be two thousand papers.

Dr. John Wilson McConnell accompanied by Mrs. McConnell has returned to Davidson again from Camp McHenry on a thirty days furlough. He is greatly improved in health, but it is not at all likely that he will be discharged from the service in time to take up his work in the College this fall. Meanwhile the administration has engaged Dr. Murray H. Hunt, of Springfield, Mass., to teach biology this fall and until Dr. McConnell can resume his professional duties.

President Martin, after the strenuous work of the opening of the session, is spending this week at Montreat and Black Mountain, taking a few days of needed rest. He and Professor Currie made a week-end motor trip to the mountains, going from Morganton to Marion via the head waters of the great Bridge Water Dam.

For the first time in its history, and that too in President Martin's administration, Davidson is forced to decline further application for admission during the present term. The enrollment something like 425 taxes the plant to its utmost in every way in its effort to provide proper dormitories, class rooms and boarding houses.

Professor Overcash who has had charge of the classes in Biology for the past few weeks, while the services of a new man were being secured, returns in a few days to resume his professorial duties in Palmer College, a previous engagement in which institution prevented his remaining at Davidson through the session. His work here has proven most acceptable.

The boy grinned oddly, then looked down at his shoes. "I walked. But its only about ten miles, and Doc Riddle, I guess that's what they called him, said he'd bring you out."

"Doc Riddle!" The girl gasped. Doc Riddle, as the boys fondly called him, was a young clergyman who had left his wife and children and a devoted parish to come to France to serve the boys for the Association, and because he was an expert at driving "lame duck" cars, he had been driving them sixteen hours a day, and only a half hour ago she had left him eating his supper. He had had no dinner and had been going since dawn. And still he had said he would go out in the rain again!

"If Mr. Riddle will take me, I'll go," she said straightening up and drawing a resolute breath.

"O Miss McQueen," said a voice at her elbow, "you're not going to miss our party tonight, are you? The fellows would be awfully disappointed." It was the young officer she had spoken to a few moments before.

For a moment her purpose swerved. Before her flashed the glowing lights and all the gay merriment of a settled camp. But again she saw the boy before her, dripping still with the cold rain, his shoes standing in puddles on the floor, and she saw, too, in a vision the unfurnished barracks and the eager faces of men in dull brown khaki—the men who had not had a concert for five months and were always moving, moving. Moving! Did she not know what that meant?

"I'm afraid I'll have to," she said apologetically. "You see," she smiled, it's one of the 'ten lost tribes,' I guess; anyway, they're engineers and haven't had even a movie for five months."

The young officer showed his disappointment, but like a good soldier, he saluted and stood at attention as she passed him and went on her way to prepare for the journey.

The ride to the engineer's camp was all that it promised to be. The car skidded from side to side of the road, while the girl on the springless side-seat gripped the side for support till her muscles ached. Twice the hobnails, lost from soldier's shoes in the road, pierced the tire casing and a tire squashed out, allowing the car to skid about worse than before. These times were followed by work in the dark by "Doc" Riddle and the young soldier. But at last, the car stopped before something that loomed in the dark, and "Doc" Riddle, in a cheerful voice, said, "Here we are!"

A moment later Zenith plunged one foot deep in a half frozen mud-hole and felt the mud ooze in over the tops of her shoes. She gave a little cry of consternation, and sprang to one side only to bury the other foot in a deeper puddle. "Could anything be worse!" she thought to herself. But she had determined to bring a cheerful message to the boys out there by the side of the road, so she made the best of her way to the barracks.

The place, which was not large, was crowded with dusky forms. These moved to one side as they were told that the entertainer had arrived, and the girl passed through their midst toward the improvised platform. Here in one corner she removed her dripping raincoat and smoothed her hair as best she could. Then there was a flash of light from the improvised spot light, and in another moment she stood before them. There was a moment's hesitation, then the silence of expectancy was rent by the loud cheering of the boys. But before the cheering there had come a gasp from one corner of the room. Only a few heard it. None could locate it in the darkness.

After the cheering there followed a moment so silent that the drip, drip of the rain might be heard. Then, in her rich, clear voice, the girl began to sing:

"O, my laddie!"

The boys crowded close and hung on every word. They had not heard a woman of their own land speak, nor seen her smile for a long five months, and here was one of their very best. They applauded again and again as she sang. They shouted in boyish glee:

"Give us another, Miss! Another! Another!"

But there was one boy who stood a little behind the rest, and if one had had the light to see, he might have caught a tear trickling down his cheek. And at last the moment

came. She was singing, "Mother of Mine."

Clear and strong her voice came out, "Mother of mine, Mother of mine." And in it there seemed a note of tenderness such as there had not been in the other songs. The boys were strangely still as she sang. But suddenly, from one corner of the room, a clear, strong tenor voice joined in: "Mother of mine, Mother of mine."

For a moment the girl's voice wavered. It seemed to those who stood close that she swayed, turned white, and was about to faint, but instantly her voice rang out again clear and strong:

"Mother of mine, Mother of mine!"

Once she had regained her poise there was a wonderful transformation in the face of the girl. Wearied and a bit heart sick had seemed that face of hers, in spite of all her effort to conceal her feelings. But now as she sang on, with the strong young tenor voice joining her in perfect time, her face was lighted with a joy no roughest soldier could fail to detect, and in her voice there was a note of peace and joy such as had never before been heard on land or sea.

And if the boys had but known it, she was far, far from them, thousands of miles over the sea, in a little vine-clad cottage where a brook bubbled as it ran on its way and where the great pines murmured unceasingly. There where they had been happy, just four, father, mother, daughter, and son.

But suddenly the song ceased. The boyish tenor voice had wavered at the end, and the song closed with something very like a sob. Then the girl stood there all silent and expectant, and yet with a look half of fear and doubt in her face, as if dreading that the dream might not come true. She might have judged the tenor voice wrongly; there might be a tenor like it somewhere in the world.

But now her eager face lighted, her lips trembled. Someone was crowding his way through the close-packed mass of soldiers. But perhaps, after all, it was just the singer, some singer who was making so bold as to come forward and offer to sing with her. They often did that and they had been welcome, too. But this singer? O, how wonderfully, wonderfully welcome he would be, if only—

But here he was standing up before her. A tall, sturdy, clean-faced, splendid soldier with the insignia of a sergeant on his sleeve. Ah, yes, he had changed, but yes it was Tom! And in an instant she found herself in his arms crying softly:

"O Tom! Tom! Tom!"

And the soldiers? They did not know what kind of a pantomime was being played before them, but they were willing to step aside and see. And when the boy mounted the platform, the boy, their beloved singer Tom, and took the girl in his arms, they still did not understand, but they cheered till it seemed the rough covering would be lifted from over their heads, and they would be left to the mercies of the storm.

At last the singer stood before them and told in a simple way that this, their comrade, was her brother whom she had been seeking all over France; how they had sung that song many and many a time together,

"And," she finished with almost a sob, "if I hadn't come!"

"Sing it again! Sing it again!" A dozen voices shouted. So, standing there in the spot light, with the dusky forms gathered around them, the re-united brother and sister sang it all over again:

"Mother of mine, Mother of mine!"

Then they sang other old-time songs that the boys love best of all, till at last they remembered that the hour was late and they were keeping the gallant driver from his sleep.

"I'll come back tomorrow," the girl sang cheerfully, as she threw them all a kiss for good-night.

She did come back. Then when the company moved, Tom was allowed to go on an eight-day leave with her to Aix-les-Bains, the beautiful summer resort that had been made into a rest camp for our boys over there.

As they sped along toward that coveted goal, Zenith rested back on the wonderful cushions of the first-class coach, and half-closing her eyes said again, "If I hadn't gone!"—Roy J. Snell, in N. W. Christian Advocate.

Miscellaneous

AFTER THE GRIPPE.

The recent epidemic of influenza differed in several respects from the one that visited us nearly thirty years ago. At that time, for example, many of the persons attacked were left with irreparable injury to the heart, and others, whose hearts escaped, were afflicted with profound mental depression that led in many cases to self-destruction. In this epidemic we have been mercifully spared in great measure those particular after-effects of the poison, but in exchange for them there has been a tendency to pneumonia that has been the cause of many deaths.

The two epidemics resemble each other, however, closely in respect to the constitutional depression that follows an attack. The majority of influenza patients who escape pneumonia, and who observe the precaution to keep to the bed and to the house during the period of convalescence, regain their normal health and strength in a week or two weeks after recovery; but not a few are left in a weakened condition, depressed in mind and body and ready to contract any other infectious disease to which they may be exposed. A person in that state is not ill enough to be confined to the house, yet he is not well enough to resume his daily work; and if he does undertake his usual duties, he discharges them in a half-hearted way despite all his efforts to "brace up."

Such a person should continue under his physician's care, and do what he is told until he is thoroughly well. He needs tonics, good food, regular exercise in the open air—a brisk walk is the very best kind of exercise—fresh air in the bedroom, relaxation outside business hours, freedom from worry, and so on. He should avoid crowded conveyances—an additional argument in favor of walking. Four or five miles a day is none too much for the average man or woman, and if time permits ten miles daily, gradually worked up to, will do many anaemic and dyspeptic victims of the grippe a great deal of good. The patient's clothing should be as light as possible, yet sufficient to protect him from feeling chilly. Finally, he should get seven or eight hours of sleep every night. If he conscientiously follows that regimen, and perhaps at the beginning of his convalescence uses a tonic that his physician prescribes, the after effects of the influenza attack will soon wear off.—Ex.

NOT TO BE READ IN HAY-FEVER TIME.

"Art. II. Between Austria-Hungary, on the one hand, and the Ukrainian Peoples' Republic on the other hand, as far as these two powers border one another, those frontiers will exist which existed before the outbreak of the late war between the Austro-Hungarian monarchy and Russia. Further north,

the frontier of the republic, beginning at Tarnegrad, will in general follow the line of Bilgerey to Sroezberzszyn, Krasnostau Pugaszce, Radzyn, Meshir-etschei, Sarnaki, Selnik, Wysekelitowsk, Kamietslitowsk, Prushany, and to Wydozowskyesee."—New York Evening Post.

Never in the world's history have Christian men and women had so glorious a vision of the priceless worth and marvelous power of the Scriptures as will be revealed to them in their observance of

Universal Bible Sunday on November 30th, 1919

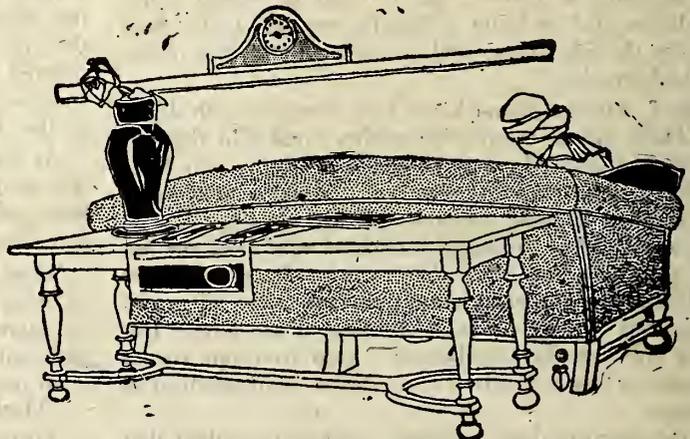
To Pastors, Officers, Teachers

There are yet nearly three months before the coming of this red letter day for the Book of Books. The American Bible Society will send you on request a living message with inspiration, facts and figures—not dry statistics—together with an exceedingly interesting church or Sunday school program for Universal Bible Sunday.

Address the Secretaries, 280 Bible House, New York

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Is Charlotte's Semi-Annual Trade Festival—DOLLAR DAY

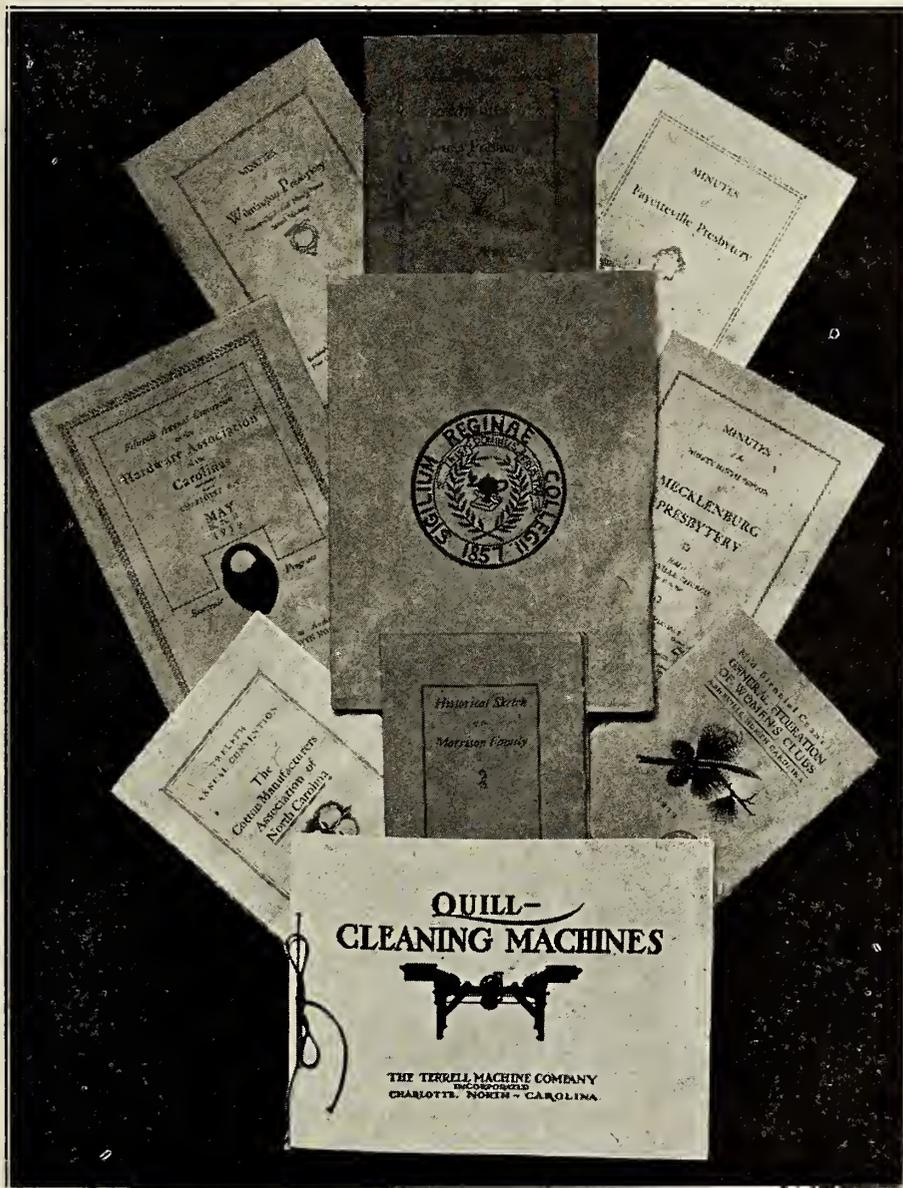


We will adhere to the custom we established of allowing an extra cash discount of 10 per cent. on that day. This means a saving of many dollars to the furniture buyers. Come to see us.

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The lot includes four sets of Minutes of Proceedings of Wilmington, Bethel, Fayetteville and Mecklenburg Presbyteries; a 2-color Catalogue for the Hardware Association of the Carolinas; Queens College Annual; Convention Proceedings of the Cotton Manufacturers' Association of N. C.; a Historical Sketch of the Morrison Family; Program of the General Federation of Women's Clubs, and a Machinery Catalogue for Terrell Machine Co., of Charlotte.

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SAVING SOCIETY.

The sooner the Church of Christ recognizes her true place in the winning of the world to Christ, the sooner will the world be saved. The opposite is true, too, for the longer we give heed to such erroneous teaching, the longer shall we be in seeing the lost find Christ. No such thing is known in human history as a real case of the wholesale saving of society, save as that society may be brought to Christ, one by one, and in Christ's way. Perhaps you may think that a few editors are unnecessarily alarmed. No, we are not needlessly alarmed. There is cause for alarm! There are many ministers of the Gospel who are going around talking of saving society as a body. That can be done only when the individual members of that society shall first come to Christ.

It is the Gospel that saves the individual, one by one, and nothing else will, or can do it, and all this talk of salvation for the community in any other way is mere talk. Can any man point to a single instance where society has been saved in a wholesale way as a community nay—the plea is a false Gospel—let us not give heed to it.—Herald of Gospel Liberty.

FOR SALE—Hook and Hastings pipe organ. Two manual, pedal bass. Light oak case, gold display pipes. Reason for selling, new church required larger organ. Good as new. Call or write Mr. A. T. McLean, Lumberton, N. C. A real bargain.

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Big Catalog, free, of Hyacinths, Tulips, Narcissus, Peonies, Lillies, Iris, Phloxes, Hardy Plants, Shrubs, Vines, Berries in great variety. Also splendid window plants for winter. Seeds, etc.
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Able faculty. Course of study comprehensive and adapted to the times. High standards. Practical training. Excellent library facilities. Splendid buildings, with comfortable dormitories. Expenses moderate. Session begins October 1, 1919. For further information write the President.

Charles R. Hemphill

STATEMENT
 SECURITY MUTUAL LIFE INSURANCE COMPANY
 BINGHAMTON, N. Y.

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Ledger Assets December 31 of previous year	\$8,337,177.75
Income—From Policyholders, \$1,929,791.39; Miscellaneous, \$454,338.39; Total	2,384,129.78
Disbursements—To Policyholders, \$1,121,092.04; Miscellaneous, \$648,878.78; Total	1,769,970.82

ASSETS

Value of Real Estate (less amount of encumbrance)	\$ 862,000.00
Mortgage Loans on Real Estate	2,920,875.00
Loans secured by pledge of Bonds, Stocks, or other collateral	139.81
Loans made to Policyholders on this Company's Policies assigned as collateral	1,610,587.45
Premium notes on Policies in force	62,349.33
Value of Bonds and Stocks	3,329,378.24
Cash in Company's Office	12,506.28
Deposited in Trust Companies and Banks not on interest	55,358.72
Deposited in Trust Companies and Banks on interest	187,017.55
Interest and Rents due and accrued	164,487.20
Premiums unpaid	217,054.17
All other Assets, as detailed in statement	37,174.74
Total	\$9,459,228.49
Less Assets not admitted	65,775.45

Total admitted Assets \$9,393,453.04

LIABILITIES

Net Reserve, as computed	\$8,759,356.00
Present value of amounts not yet due on Supplementary Contracts, etc.	33,859.67
Liability on Policies canceled and not included in "Net Reserve," etc.	25,551.09
Policy Claims	180,285.16
Dividends left with Company at interest	37,279.72
Premiums paid in advance, including Surrender Values so applied	8,907.85
Unearned Interest and Rent paid in advance	19,570.08
Commissions due to Agents, etc.	15,047.37
Estimated Amount payable for Federal, State, and other taxes	40,000.00
Dividends due Policyholders	19,205.02
Amounts set apart, apportioned, provisionally ascertained, calculated, awaiting apportionment, etc.	70,414.46
All other Liabilities, as detailed in statement	23,254.72
Total amount of all Liabilities, except Capital	\$9,232,531.14
Unassigned funds (surplus)	160,921.90

Total Liabilities \$9,393,453.04

BUSINESS IN NORTH CAROLINA DURING 1918.

Policies on the lives of citizens of said State in force December 31 of previous year, No. 980; Amount	\$1,398,940.01
Policies on the lives of citizens of said State issued during year, No. 161; Amount	252,335.00
Total, No. 1,141; Amount	\$1,651,275.01
Deduct ceased to be in force during year, No. 113; Amount	152,171.00
Policies in force December 31, 1918, No. 1,028; Amount	\$1,499,104.01

Losses and Claims unpaid December 31 of previous year, No. 1; Amount	\$ 1,000.00
Losses and Claims incurred during year, No. 8; Amount	11,500.00
Total, No. 9; Amount	\$ 12,500.00
Losses and Claims settled during year in cash, No. 6; Amount	\$ 9,000.00
Losses and Claims unpaid December 31, 1918, No. 3; Amount	\$ 3,500.00

President, D. S. Dickenson; Secretary, Chas. A. LaDue; Treasurer, Jas. W. Manieer; Home Office, Binghamton, N. Y.; Attorney for service,

J. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
Raleigh, March 22, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Security Mutual Life Insurance Company, of Binghamton, N. Y., filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.

JAMES R. YOUNG,
Insurance Commissioner.



You can bake perfect biscuits

It doesn't matter whether you have been cooking for years or are just beginning, you can bake light fluffy biscuits or muffins, golden-brown waffles or hot cakes more easily, more economically and with absolute assurance that the baking will be perfect, if you use

OCCO-NEE-CHEE Self-Rising Flour

Takes the Guess out of Baking and Saves you Money

You don't have to buy baking powder, soda or salt. You don't have to guess how much to use. These things are ready mixed into the flour in the proportions that make the baking results certain. It will pay you to lay in a good supply of this remarkable flour. Your grocer has it. You can tell it by the Indian head on the bag.

When you need plain flour, be sure to get Peerless. It will delight you.

AUSTIN-HEATON CO. Durham, N. C.



The United States Railroad Administration Announces

The following changes in schedules of trains between Greensboro, N. C. and Goldsboro, N. C.

EFFECTIVE SUNDAY, AUGUST 24, 1919

Train 108 now leaving Greensboro 6:00 A. M. will leave 7:25 A. M. Arrive Goldsboro 12:40 P. M.

Train 144 now leaving Greensboro 8:10 A. M. will leave 9:20 A. M. Arrive Goldsboro 2:40 P. M.

No Change in Schedules of Trains 22 and 112, Eastbound.
No Change in Schedules of Trains Westbound.

For detail information apply to Consolidated or Depot Ticket Office.
Phone Number 20.

BALANCING MISFORTUNES.

A young woman in Colorado had been a cripple, one leg being shorter than the other. That was a misfortune.

An automobile ran over her and broke her leg in four places. That was another misfortune.

But it was the longer leg that was broken, and the process of healing shortened it to the length of the other leg, so that the young woman now walks like others, and is no longer a cripple. Thus the two misfortunes balanced and made good fortune.

The wise man can always work out this kind of arithmetic with his trials.

For instance, he is poor, he is timid. His poverty forces him to overcome his timidity, his timidity becomes a pleasing modesty, and he rises to great success. Never give up to your difficulties. Make them conquer one another.—C. E. World.

Back to Health by Nature's Route

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,

Box 4-G, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demi-johns which I agree to return within a month.

Name
Address
Shipping Point

If you wish to be divine keep hidden—as God does.—Anon.

The McCALLIESCHOOL

A HOME SCHOOL FOR BOYS

Able men train boys for college. Individual attention. 1,000 feet elevation. Big athletic field. All sports. Swimming. Boating. Military drill. Honor System. Boys live in Masters' homes, under their personal guidance. Address

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Missionary Ridge, Chattanooga, Tenn.

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The record of Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.

KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Cherry Pie.

Two kinds of women are in the world. And besides these two there is Keturah. The one kind maketh a Cherry Pie and taketh out none of the Stones. The other kind taketh out all of the Stones save one.

Now I climbed the Cherry Tree, I and the Robins, and the Robins climbed higher than I, and got at it earlier and stayed at it later, and I was hard put to it to get any of the Cherries. But some of them I gathered, and I brought them in a Basket, and Keturah put the Kettle on, and certain of them she did Can. But some of them she took, and she made thereof a Cherry Pie.

And the Crust thereof was made so that it did melt in my mouth, and the Cherries were rich with their own juice and with sugar. And there were plenty of them between the Crusts; for after this manner doth Keturah make Cherry Pie.

And in all the Pie there was not one Cherry Stone. And I knew that it would be so, for Keturah made it.

Now there be women who make Cherry Pies for their husbands, and they say unto them, Behold, here is a Cherry Pie with the Stones in it; thou

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Cotton Alleys

*Make them produce
a profit as well as
the rows. Plant*

Clover

in your cotton alleys and take advantage of the large profits on hay, now selling around \$60 per ton. It will save a season, double the yield of the crop following and build up your soil.

Inoculate your seed with NitrA-germ and be sure of a good profit.

READ THIS RECORD

"I purchased NitrA-germ for one acre alfalfa and four acres crimson clover last season. I wish to say my alfalfa is as near perfect as I could wish. I have already cut it three times and am sure of two more cuttings. I secured a good stand of clover and have corn planted on the land where the clover was sowed, and am certain I will make forty per cent. more corn on this land than I will on the land adjoining it, planted the same day where there was no clover. I am highly pleased with NitrA-germ for growing alfalfa and clover and expect to use more this season. I am sure that clover is the best and cheapest method of fertilizing land and I am equally sure that NitrA-germ will grow it."

MARION BRYANT, Wilson Co., N. C.

NitrA-germ costs \$2 Per acre delivered.

Write for FREE Book No. J- 6.

NitrA-Germ, Savannah, Ga.

Rocky River Springs School

For Boys

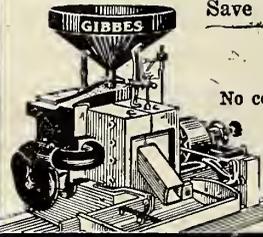
Thoroughly Christian. A Preparatory School for Boys. Moderate Cost: Fall term opens Sept. 23. Endorsed by Mecklenburg Presbytery.

For Announcement and Information, address

PROF. C. E. WELLS, Principal, AQUADALE, N. C.

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Last week just an old, worn, dirty, last year's suit, but today as brilliant, as clean and as attractive as if it were new. It is difficult to estimate the life that is in a suit of clothes until you see the result of our dry cleaning process. For less than ten per cent. of the price of a new suit the old one can be made to serve the purpose excellently.

Your clothing will give you satisfaction for another season and possibly more if cleaned and renewed by our

FAULTLESS DRY CLEANING PROCESS

We remove the spots and stains, extract the dirt from the fibre of the fabric and give new lustre and perfect shape to the garment.

Your money will be cheerfully refunded if you are not delighted with the results. Mail orders receive prompt attention. We pay the return postage.

Bundle up your garments and send them to us and you will be delighted when our work is done.



THE
CHARLOTTE
LAUNDRY
Charlotte, N. C.

OLDEST
LARGEST
BEST

hast more time to Pluck them out than I have; and it is lucky for thee that thou get a Cherry Pie, even with the Stones in; and if thou likest it not, thou canst leave it.

And the other kind say, Behold here is a Cherry Pie, and the Stones thereof have I taken out. But presently her husband biteth hard upon a Stone, and breaketh a Tooth, or crowdeth out a Filling so that it costeth him Four Dollars to Replace it. And when he chideth his wife, she breaketh into tears, and she saith, Thou art a Cruel Man. For thou givest me no credit for the Stones which I took out, and thou blamest me for the one Stone which I overlooked.

Now the Lord hath mercifully spared me that I married neither of those women, but if I had to choose between them, I would take the woman who removeth no Stones from the Cherries, and biddeth her husband to beware, rather than her who professeth to have removed them all, but who leaveth one Stone to insure his weeping and gnashing of teeth.

And the same is true of life, that men can meet bravely many trials when they have reason to expect them, but he is no friend who promiseth Security when there is one hard Bump that a man must come up against, and be unprepared for it.

But take it from me, when Keturah maketh a Cherry Pie, it is come Pie.—Congregationalist.

A word is an idea on wings. It goes somewhere. Jesus is God's Word. God's idea is love. Jesus is the expression of God's love. God's love with wings.—W. R. Ridgway.

"In the A. E. F. With an Artist"

The sketch book and diary of Lieut. J. B. Mallard. Send \$1.00 for your copy to

J. B. MALLARD

Box 625 CHARLOTTE, N. C.

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Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
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Our Stocks Now Complete With the New Fall Goods

We solicit your inquiries as to prices, styles, etc. Better still, we give you a most cordial invitation to visit our Big Department Store in Charlotte. We have 10 Big Floors loaded with High Class Merchandise—Dry Goods, Clothing, Shoes, Ready-to-Wear, Men's Furnishings, Household Goods, Trunks, Suit Cases,

Wholesale or Retail

We are now buying for 23 Stores in North and South Carolina. Our purchasing power certainly enables us to give you BETTER VALUES than ever. Helps us to give you very much better goods for your money. This is our ideal.

Our Stock of New Wool Dress Goods

Include Serges, Tricotines, Tricolette, Jerseys, Broadcloths, Velours, Plaid Skirtings, all size Checks, very popular and serviceable. Prices range, 36-in. goods, 50c, 75c, 98c; 52-in. goods, all wool, \$1.50. The Novelties run from \$2.98 to \$4.95. New Silks, New Velvets, Velours, etc.

New Fall and Winter Blankets

Both Plain and Pretty Plaids, all sizes, single beds and double beds, ranging in prices, \$2.98 for the double cotton to \$15.00 pair, fine wool.

Men's Clothing

Schloss Bros., Hamberger, Belk Specials, in Serges, Worsted, Flannels. Prices not any higher than last year—\$16.50, \$19.50, \$22.50, \$25.00, \$29.50 to \$39.50. These come in sizes up to 44. Can give you up to 54 for the very large men.

Write us or see us about the School Boys' Suits. We have a Juvenile Department. We pay especial attention to Suits for all ages. Boys' sizes, 7 to 18 years, pure Worsted Suits, all new, \$4.95, \$6.95, \$7.95, \$8.95, \$9.95; sizes 3 to 8—\$2.98, \$3.75, \$4.95, \$5.95, \$6.95. Your money back for any Suit ordered from us that is not cheaper and better than you can buy.

Shoes for Men

Ralston, Health, Reynolds and Belk Special, "Queen Quality" and "Belk's Special Line" for Women, School Shoes for the Boys and Girls.

"Krieder's Pollyanna" Line for school wear, Goodyear Welts, all sizes, all leathers, made for looks and service, \$3.50 to \$6.00.

"Godman Line" for Boys and Girls, none better, all sizes, \$2.50 to \$4.00.

We devote our second floor to Ready-to-Wear. Our stocks are now ready. Come and see us. Always glad to show you. Our lines are correctly bought as to style and quality and our prices are less.

We send your money back promptly for any purchase from us not entirely satisfactory

**WE HAVE THE NEW PICTORIAL PATTERNS
SEND US YOUR ORDERS**

THE VALUE OF A TOAD.

Some people seem to think that every creature in the world should be useful to man, and they are perplexed by such things as poisonous snakes and parasites, midges and flies.

There are many things these ungrateful people forget—that, for instance, the realm of living creatures is such a vast system that it would not continue as a well-balanced concern if everything conspired to man's advantage. Another fact is that the occasionally troublesome abundance of certain kinds of creatures such as house-flies—which could soon smother a city if they were not checked!—is due to man's interference with the balance of Nature, or to his careless ways of dealing with refuse. Often, however, the querulous "What is the use of that?" is the outcome of ignorance. Take the toad.

The American toad, which is closely like the British species, plays an important part in checking injurious insects. An American naturalist has collected records of the number of insects eaten by a toad at one meal or found in its stomach at one time. Here are the figures: 90 rose-beetles, 55 army worms, 24 gypsy-moth caterpillars, 86 house-flies. The moths and caterpillars were all snapped up in ten minutes! Some

estimate the value of a toad's work at \$5 for a season, others at four times as much. Well may it be praised!

God has given us tongues that we may say something pleasant to our fellowman.—Heine.

God rewards the victorious by calls to new battles; the faithful by fresh trials of fidelity.—Anon.

It is easier to criticise the greatest things superbly, than to do even small things fairly well.—Dr. Stalker.

WANTED: Young Men and Women

Let us train you for a good office position. We are placing Bookkeepers, Stenographers and office-trained graduates all over the country. We can place you, as we are in close touch with the business interests of this entire section. Write today.



CECIL'S BUSINESS COLLEGE, Dept. R. P., SPARTANBURG, S. C.

**STATEMENT
SVEA FIRE AND LIFE INSURANCE COMPANY
GOTHENBURG, SWEDEN.**

Condition December 31, 1918, as Shown by Statement Filed.

Amount of Capital Deposit	\$ 200,000.00
Amount of Ledger Assets Dec. 31 of previous year.....	2,307,007.20
Income—From Policyholders, \$543,134.43; Miscellaneous, \$74,775.70; Total	1,617,910.13
Disbursements—To Policyholders, \$695,883.76; Miscellane- ous, \$645,211.47; Total	1,341,095.23

ASSETS

Value of Bonds and Stocks	\$1,920,810.75
Cash in Company's Office	200.00
Deposited in Trust Companies and Banks not on interest..	2,790.38
Deposited in Trust Companies and Banks on interest.....	189,728.27
Agents' balances, representing business written subsequent to October 1, 1918	356,786.64
Agents' balances, representing business written prior to Oc- tober 1, 1918	8,286.77
Bills receivable, taken for fire risks.....	101,883.71
Interest and Rents due and accrued	27,667.21
All other Assets, as detailed in statement.....	3,335.58

Total	\$2,611,489.31
Less Assets not admitted	110,085.69

Total admitted Assets

LIABILITIES

Net amount of unpaid losses and claims.....	\$ 125,108.09
Unearned premiums	1,321,702.20
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued.	2,000.00
Estimated amount payable for Federal, State, county, and municipal taxes due or accrued	28,000.00
Contingent commissions, or other charges due or accrued..	3,500.00

Total amount of all Liabilities except Capital.....	\$1,480,310.29
Capital actually paid up in cash.....	\$200,000.00
Surplus over all liabilities	821,093.33
Surplus as regards Policyholders	1,021,093.33

Total Liabilities

BUSINESS IN NORTH CAROLINA DURING 1918.

Fire Risks written, \$1,593,570; Premiums received.....	\$ 19,381.25
Losses incurred—Fire, \$10,310.44; Paid	8,237.38

U. S. Manager, J. M. Winstrom; Home Office in U. S., New York City; Attorney for service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
Raleigh, April 10, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Svea Fire and Life Insurance Company, of Gothenburg, Sweden, filed with this Department, showing the condition of said Company on the 31st day of December, 1918.

Witness my hand and official seal, the day and year above written.
JAMES R. YOUNG,
Insurance Commissioner.

Order a Hygienic Bed

26-lb., \$10.20; 31-lb., \$11.20; 36-lb., \$12.10; 41-lb., \$12.60; Pair 5-lb. Pillows, \$1.80; 7-lb., \$2.60; NEW FEATHERS—Best tick. We have \$500 deposited in bank to guarantee satisfaction or money back. Order or write for catalogue today.

HYGIENIC BED CO., Dept. 16, Charlotte, N. C.

TEACHER WANTED for two children. Must teach Music, English, Languages and Higher Mathematics. Comfortable home, board, lodging and laundry furnished with salary. References exchanged. W. K. McCoy, Gum Springs, Va.

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For Your Church

8c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only 8c per hundred for No. 1 or 2, round or shaped notes, and \$15 for No. 1 and 2, combined, round notes only. Send 30c for samples. Money back if not pleased.

E. A. K. MACKETT, Dept. No. 56, FT. WAYNE, IND.

Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex. Sunday	Mixed Pass.	Daily Ex. Sunday	Mixed Pass.
No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
ar 8 55 am	10 00 am	Rae ford	5 55 pm lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm ar 2 50 pm
4 00 pm	11 20 am		1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
No. 11		No. 12	
Lv. 10 30 am	Rae ford	Ar. 12 40 pm	
Ar. 11 15 am	Wagram	Lv. 12 00 noon	

W. A. BLUE, General Supt.,
Aberdeen, N. C.

Planning a Profiteer's Home.

Architect—"Have you any suggestion for decorating the study, Mr. Quickrich?"

Mr. Quickrich (war profiteer)—

"Only that it must be brown. Great thinkers, I believe, are generally found in a brown study."—Boston Globe.

Come, Go, Pray, Give—these words tell our privileges in regard to missions.

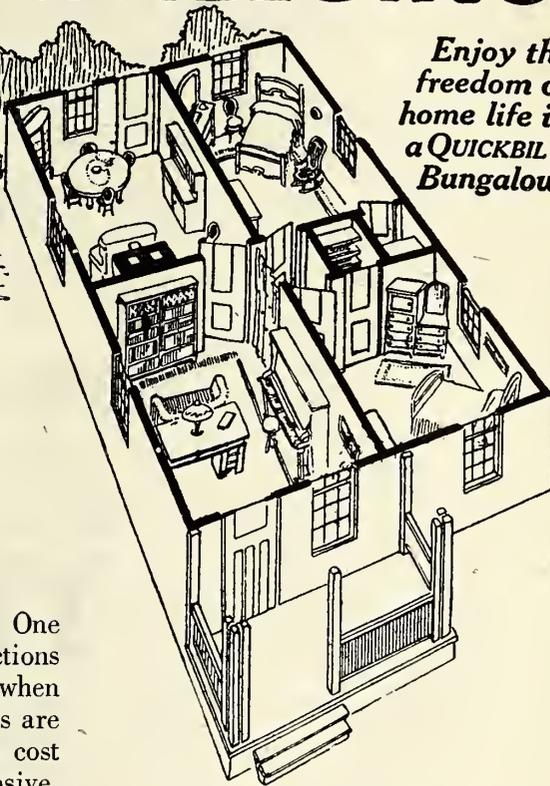
Christ did kind things so kindly,

It seemed his heart's delight

To make poor people happy

From morning until night.

Own Your Own Home



Enjoy the freedom of home life in a QUICKBILT Bungalow.

Life Isn't Life

in a rented house, a boarding house or a crowded flat. One is too cramped, formalities too burdensome and restrictions too numerous. It is a useless nuisance. Especially when it is so easy to own your own home. Building materials are high, but modern methods of manufacture reduce the cost and place a home within your reach. Labor is expensive, but systematic construction makes possible the erection in only a few days. Build Today—Stop Paying Rents.

QUICKBILT BUNGALOW NO. 42

An attractive, snug, convenient, roomy little bungalow with graceful lines embodying the most modern of architectural ideas. Securely and substantially built to make it lasting and comfortable in the most severe weather. Especially built for convenience. While small in appearance, and snug its rooms are in reality of ample size for every comfort. Built at a tremendously reduced cost, due to the immense savings in quantity production. From the flooring to the roof; from the siding to the interior finish, it is already prepared for erection and partially built. In buying a QUICKBILT Bungalow, you

SAVE

WASTE—All the material is already prepared and the large waste piles of scrap lumber are thus eliminated. Every foot of lumber is used. You buy no surplus material.

TIME—Every piece of material has its own place. Everything is numbered and systematized. The instructions to the carpenter are complete and the order of erection simple. No time is lost in looking for material. The time ordinarily required in preliminary cutting and trimming is saved. As a large portion of the house is already built in panels, just that much time and cost is eliminated in construction.

LABOR—With the entire process of erection systematized and complete, the great building "bugaboo"—preliminary preparation—eliminated, the labor in the erection of a QUICKBILT Bungalow is reduced to a minimum, and therefore, of minor consideration. A carpenter of average speed and experience with two laborers, can erect the house in 7 days. The ordinary house will take almost as many weeks.

MONEY—A saving in waste of material, time and labor, is a saving in money. With a QUICKBILT Bungalow the expense of erection is cut in half, but that is not all. You need not pay a contractor's fee. The erection is so simple and systematic that any carpenter of average intelligence can erect it with ease. Many owners build them themselves. You pay no architect's fee. The complete plans with all specifications and instructions are furnished FREE. And yet, the plans are made after careful study by the best and most experienced of architects, with a view to eliminating waste and gaining the greatest possible convenience, economy and strength. The cost of the material is further reduced by the fact that you buy it from the mill, manufac-

turer and forest in one. Our complete plants cover the entire process, from the tree to the completed house. You pay no middle-man a profit. You buy direct from the source of material. In our complete plants in which hundreds of houses are built simultaneously, every short cut to perfection is used and every waste avoided. As the houses are made in great quantities you gain the advantage of the low cost or quantity production.

A CONVENIENTLY PLANNED HOME

The house is shipped F. O. B. Charleston, complete with all necessary material except the brick work. Size over all, 33-ft. x 21-ft. There are two large bed rooms, size 9-ft. x 12-ft., with closets, one spacious living room 12-ft. x 15-ft., kitchen 12-ft. x 12-ft. and an attractive front porch 12-ft. x 6-ft. The house is well lighted, spacious, well ventilated and convenient. The construction is largely of North Carolina Pine, "The Wood Universal," thoroughly kiln dried. Excellent flooring and ceiling. Walls built in panels of siding lined with heavy builders' paper to insure warmth. Durable, fire-resisting, standard asphalt strip shingles with slate green or red finish. Artistic paneled inside finish. Excellent doors and sash. All necessary nails and hardware furnished. House comes with exterior walls stained any one of a number of standard colors or painted with one heavy coat of priming paint. Exterior trim and inside finish painted with one heavy coat of priming paint.

WRITE TO-DAY

for further information and a copy of our complete and attractive, illustrated book, "QUICKBILT Bungalows" No. B-9. It will explain all about No. 42 and many other attractive QUICKBILT Bungalows. It is FREE for the asking. Merely fill out the coupon below and mail it. Better still, if Bungalow No. 42 fills your needs, tell us the color desired and instruct us to ship immediately.

COUPON—Clip Here and Mail To-Day.

Please send me your book, "QUICKBILT Bungalows" No. B-9. Am especially interested in a room house.

NAME

ADDRESS

QUICKBILT Bungalow Dept., A. C. Tuxbury Lumber Co., Charleston, S. C.

Sparkles

Longing.

(The wail of the European exile.)
 I want to go home; I am tired of staying
 Where people don't savvy my tongue.
 Where I cannot tell what the waiters
 are saying
 Nor know just how much I am stung.
 I want to go back where I needn't climb
 stairways
 Or grope to my room in the gloam.
 Or shiver in chambers like chill glacial
 airways.
 I gaze on the track to,
 I long to go back to
 That better-and-greater place, swift-
 elevator place,
 Hot-radiator place,
 Home!
 I want to go home; I am tired of get-
 ting
 This fancy but camouflaged food,
 Pale substitute eats in a Frenchified set-
 ting—
 My tastes grow voracious and crude.
 I'm dreaming of meals without food-
 card restrictions,
 With much more of body, less foam.
 Where sugar and pastry meet no inter-
 dictions.
 I dream of and yearn to,
 I pant to return to
 That thrilling-to-utter land, makes-
 my-heart-flutter land,
 Milk-fat-and-butter land,
 Home!
 —Berton Braley, in Life.

During an epidemic in a small South-
 ern town every infected house was put
 under quarantine. After the disease had
 been checked, an old negress protested
 vigorously when the health officers
 started to take down the sign on her
 house.

"Why, Auntie," exclaimed the offi-
 cer, "why don't you want me to take it
 down?"

"Well, sah," she answered, "dey ain'
 be'n a bill collectah neah dis house sence
 dat sign went up. You-all let it alone!"
 —Harper's.

A New Yorker tells of his sojourn at
 a certain hotel in the Carolina moun-
 tains. At about eight in the morning he
 was aroused from a sound slumber by a
 knocking on his door. "What is it?" he
 shouted. "Telegram fo' you, boss," re-
 plied the darky n the other side of the
 door. "Will you open the door?" The
 New Yorker was angered by this. "I
 will not!" he yelled back. "Can't you
 slip it under the door?" "No, boss,"
 was the response; "it's on a tray."—Lip-
 pincott's.

The minister was filling in the mar-
 riage certificate. "Let me see," he mur-
 mured to the bride, as he came to the
 date, "this is the 4th, isn't it?" "It is
 not!" the bride answered indignantly.
 "This is only the third!"

THE WESTMINSTER SCHOOL

A PREPARATORY SCHOOL FOR BOYS

Operated by Kings Mountain Presbytery
 \$300.00 Per Year

Write for Catalogue to
Rev. T. E. P. Woods, Box 6, Rutherfordton, N. C.

4 Per Cent

Time Certificates of Deposit

They are Interest Bearing. They are Payable on Demand. They Afford a
 Good Income for Funds Awaiting Permanent Investment

GET ONE AMERICAN TRUST COMPANY

Charlotte :: North Carolina

YES, Preachers and Teachers Are Human

They should have no discount and no cheaper railroad fares than
 you and I. They should be paid for services rendered—amply
 paid. If he can't earn enough for family use and the nest egg for
 the future, he made a sad mistake as to family, else he should
 change his calling instanter.

The Mutual Building & Loan

Will save a man and his family if they're worth saving, but they
 must help. It furnishes the "sure cure," but boasts no regrets at
 the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER, Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

Charlotte National Bank Resources \$4,000,000.00

CHARLOTTE, N. C.

PAYS FOUR PER CENT.

On Either Time Certificates of Deposit or
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MAIL ORDER Business Solicited and PROMPT ATTENTION Given

JOHN M. SCOTT	President
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W. H. TWITTY	Cashier
C. W. BUTT	Assistant Cashier

1919

PRESBYTERIAN STANDARD

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REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., OCTOBER 1, 1919.

No. 39

Open Thou Our Eyes.

Luke 24:15.

And He drew near and talked with them,
But they perceived Him not,
And mourned, unconscious of that light,
The gloom, the darkness, and the night
That wrapt His burial spot.

Wearied with doubt, perplexed and sad,
They knew nor help nor guide;
While He who bore the secret key
To open every mystery,
Unknown was by their side.

Thus often when we feel alone,
Nor help nor comfort near,
'Tis only that our eyes are dim,
Doubting and sad we see not Him,
Who waiteth still to hear.

In all our daily joys and griefs,
In daily work and rest,
To those who seek Him Christ is near,
Our bliss to calm, to soothe our care,
In leaning on His breast.

Open our eyes, O Lord, we pray,
To see our way, our Guide;
That by the path that here we tread,
We, following on, may still be led
In Thy light to abide.

—Selected.



Editorial



Our Overseas Kin.

THESE are distributed among several Presbyterian Churches in Scotland, Ireland, England, Australia and New Zealand. Reports from these churches have lately come to hand through the Quarterly Register. A few facts about our distant kindred may be of interest to our readers.

The greatest interest centers about the two great Churches of Scotland. These meet annually at the same time, and in the same city of Edinburg. The matter uppermost in the minds of both is the effort to heal the division, so that they may meet as one church. They have stood apart since 1843, and in other years the feeling between them was anything but seraphic in its sweetness. And this, backed by the proverbial obstinacy of the Scotch disposition, offered slight hope that the breach would ever be closed. But the fever for union has invaded Scotland, and it now looks as if the impossible were going to happen.

It is gratifying to note that notwithstanding the fearful drain which the war made on the finances of the country, most of the churches report an increase in contributions. The National Church does not have as much to its credit as some of the others. Its churches being endowed, the members have not had the opportunity to acquire the giving habit. The Germans having been driven out of Africa, the Scotch churches have fallen heir to the German missions in East Africa. In this connection, we are told that Dr. Ogilvie, chairman of the Foreign Mission Committee of the National Church, appealed for \$50,000 in five years, bringing up the mission offerings to \$175,000 per annum. This seems a poor showing for a membership of over 700,000. Yet fear was expressed that they would not be able to reach so large a figure. Do we not see herein the vicious influence of church endowments?

The Assembly of the National Church was enlivened by the presence and speeches of some distinguished visitors. The Archbishop of Canterbury spoke to the Assembly on the League of Nations. He is a Scotchman, and his grandfather was pastor of the church in which the Assembly was meeting. Another visitor awakened even yet more lively emotions. This was none other than Sir Douglas Haig. He was accompanied by Sir Henry Horne, and we are told that the house never witnessed such an ovation as was given to these two famous Generals when they appeared on the floor of the body.

The United Free Church shows not only an increase in its financial income but also in its membership. Its financial showing is in most favorable contrast with that of the National Church. With a smaller membership by some 200,000 it gives vastly larger sums to Christian benevolences. Against the \$175,000 of the National Church it gives \$706,000 to Foreign Missions. Surely this is a most valuable lesson on the art of Christian giving. The United Free Church, having no endowments, is constrained to support its ministry and home institutions. In doing this it learns how to give, and the result is shown in this contrast between their gifts to their mission boards.

In addition to these two large churches of Scotland there are three smaller ones—the Free Church, the Reformed Presbyterian Synod, and the Original Secession Synod. We take it upon ourselves to offer a year's subscription to the Standard to any reader who can give the origin of these two latter churches without looking in a book. The size of these small churches may be judged from the fact that it takes two of them to support our Foreign Mission station.

Special interest attaches to the Presbyterian Church of Ireland, from the fact that our American Presbyterian Church, in its infancy and early youth, drew most of its nourishment from this source. The General Assembly of the Presbyterian Church of Ireland had the distinction this year of being presided over by a Major General. Notwithstanding this military title, he was a preacher and was by no means destitute of other titles. He was the Rev. John M. Simms, C. B. C. M. G. D. D., K. H. C., Principal Chaplain of the British Armies in France.

The Churches of Scotland and Ireland have their Committees on Temperance and are making some progress. They do not seem, however, to have reached the 20th century as yet. For example, an overture was brought forward in the Irish Assembly to exclude from fellowship any one voluntarily engaged in the manufacture or sale of intoxicating liquors as beverages, or who holds any investment in a company established especially for that purpose, or who receives rents from property so used. The overture was declined by a vote of 235 to 101.

It is gratifying to note a growing friendliness between the Protestant denominations of Ireland. The Bishop of the Diocese of Down and Connor, in which Belfast is situated, appeared before the Assembly and made a very conciliatory address. He has sanctioned an interchange of pulpits within his diocese between his clergy and the ministers of the Presbyterian Church. When all the Bishops of the Episcopal Church lay aside their preposterous pretensions to Apostolic succession and follow the example of this Irish Bishop, they can talk with more effect about the great crime of a divided Christendom.

The Synod of the Presbyterian Church of England took steps at its last meeting for the training of Deaconesses and Church sisters. It also proposed by a large majority to enter upon the proposed Federation of English Free Churches. Another important action was the launching of a great "Thanksgiving Fund" of \$500,000, the object of which is to provide a minimum salary for its ministers of \$1,500. It may be noted that all the British Churches are endeavoring to increase the salaries of their preachers so as to relieve the distress caused by the increased cost of living.

Perhaps the most absorbing question before the Assembly of the Presbyterian Church of New Zealand was that of uniting with the Methodist and Congregational Churches. Progress is being made in this direction. We wonder whereunto this matter of Church union will lead and when the agitation will end.

Concord Presbytery and the Dance.

In another column will be found some resolutions passed by Concord Presbytery. They are very timely, but we are afraid that they will fall on dull ears. It seems that in this age of obedient parents and foolish mothers that the young people have their own way, with the result that even the children of officers patronize the dance. The dance itself has "outheroded Herod." As shown in another article, it has degenerated into performances that have shocked even the most hardened.

In this city the abolition of the public dance hall has become a burning question, and sundry wise men have been giving their endorsement of them through the press. It seems to be another case of fools rushing in where angels fear to tread. We are glad that Concord Presbytery has sounded the warning, even though it be "as useless as singing Psalms to a dead mule."

"Why We Fought."

The League of Nations is not a political question, over which men can divide. It is a moral question that comes home to every soul in this country. It is very easy to forget, and familiarity breeds contempt, so that the long discussion of this subject, and the narrow partisan feeling aroused are apt to make us lose sight of the awful horrors that it proposes to end.

"Why We Fought" is the title of a little book, which consists of addresses, made by Captain Thomas G. Chamberlain, of California, before various bodies in behalf of "The League." He saw service in France, and as an eye witness and a sharer in the dangers of the front, he speaks with authority. The book can be obtained for 25 cents, sent to 130 West Forty-second Street, New York. It also gives a clear analysis of the League. As great as the crisis in our history was, when the great war was going on, it was not to be compared with the crisis that faces us today. Then political parties forgot their differences and vied with each in patriotic acts of self-denial.

Now that the apparent danger has passed, the narrowness of politics has come to the front, and every move made is more to advance the fortunes of party than of the common good. We need not only a broader political outlook, but a calm and careful study of the provisions of the League, looking at it, not as a means of advancing the fortunes of either party, but of mankind everywhere. We need to remember that we are no longer isolated from the world at large, but that modern inventions and the progress of science have combined to make "of one blood all nations of men for to dwell on all the face of the earth," and what affects one, affects all. No nation liveth to itself, and no nation dieth to itself.

We need to guard against a one-sided view of any question, and above all we need to remember that our President who took part in the wording of the League should reasonably know more as to its meaning than any private citizen. Then again we should remember in all disputed questions, there are generally two sides, and that it is the part of wisdom to consider both sides before we form our judgment.

For example, in the Shantung case, there are two sides, yet many can see only one. They dwelt upon the injustice of allowing Japan to take the territory of the weaker nation, and they also insist that it violates that point of the self-determination of every nation, that each country should have the right to choose under what government it shall be. These points would be well taken, if there were not another side of the question, which is that France and England in the hour of their peril, in order to get the help of Japan made a promise to give that country the rights that Germany had acquired in Shantung.

When we remember that England entered the war because Germany considered a treaty a mere scrap of paper, it would not be consistent for England to take that position with reference to her treaty with Japan. Then we must also remember that Japan has agreed to return Shantung in time. We have no right to assume that she will not. Look all about these questions.

The Home Mission Campaign.

Brother Crawford, of our Synodical Home Missions, proposes to make a vigorous campaign in every Presbytery, but like a wise man, he is going to work on the pay-as-you-go principle. He is going to incur no debts, but will keep within financial bounds. He earnestly asks that you send him before Synod one-half of your April apportionment.

We hope that the pastors will respond loyally to this call, and that with a full purse he may be able to put forward the work within our bounds.

The Case of the Returned Soldier.

The returned soldiers in Canada are demanding better treatment than they are receiving, and there seems to be justice in their demands. At present they are receiving \$600, paid in six months, but they are asking for a cash gratuity of \$2,000 for each soldier who was on the battle front. They base their claim upon the fact that those who saw service made sacrifices far beyond those made by the men who remained at home, and moreover of those who stayed at home some heaped up immense fortunes by war profiteering, while others received wages far beyond what was paid to the soldier in service.

Now that they have come home, they find these slackers occupying the most desirable places, while the returned soldier is out of a job in many instances, and even if he has a job, he has lost several years of his life, and, in many cases, his health. "The name being changed, the fable is related of thee," to quote from an old writer. In every community we see the same condition of affairs.

The student who has returned from war finds that he has lost two years of most valuable time in his training. The young lawyer who at the call of his country returns to find his classmates established in practice and already settled for life, while he has to begin at the foot of the ladder and climb anew. The business man who left his business and spent two years on the front returns to find that business gone, while his competitor who shirked or else swore falsely as to the claims upon him, is now on the top wave of prosperity. Then the young men who gave up positions to enter the army and return to find that the promises of employment amount to nothing, and that slackers are given preference while the soldier boys tramp the street in a vain search for employment.

Since the people have forgotten their promises, it is time that the Government should help, especially in view of the fact that while the private in the filth and mud of the trenches was paid \$30 a month, the mechanics at the home camps were receiving from \$6 to \$7 per day.

A Wise Move in Church Work.

A good friend recently intimated that the Standard dwelt too much upon the virtues of the past. Perhaps that charge has some truth in it, because there is much in the present upon which we do not like to dwell. We try to keep our eyes open to the good of the present, because we not only rejoice in the good of the present but we welcome it, because we have to live in the present. Some of the present day Church methods are not to our liking, we confess, but recently we read of one that commends itself to our good opinion.

Dr. B. R. Lacy, Jr., of the Central Church, Atlanta, believes that the theory of Presbyterian Church government can be made practical. He has organized his elders and deacons into visiting committees, and then he has divided the city into three sections, and these committees in this way visit every family in the Church. The unusualness of this proceeding may at first shock the people, as was the case once in Virginia when the elders of a certain church inaugurated a series of elder-visiting. One old lady who had a son in the far West, saw them coming, and as her only experience with elders as visitors had been when death had come to her home, she at once concluded that her son was dead, and therefore she greeted them at the door with weeping eyes.

However, the people will soon get accustomed to it, and it will do much to emphasize the idea that the Church of God is a family, bound together by mutual love. It is a great improvement on that perfunctory hand-shaking that prevails in some churches.



Contributed



The Approaching Synods and Union

An Open Letter to Laymen.

By Rev. Dunbar H. Ogden, D. D.

SOMETIME ago I received a letter from an intelligent layman asking certain questions, and suggesting that the information he desired be given through our papers to the church at large.

He wished to know just what basis of reunion had been proposed by the Northern committee in 1918, in other words what the Northern Church, through its committee, had said that it was willing to do. He said that he and the great body of members of the church did not have easy access to the minutes of the Assembly where doubtless this proposed basis of union would be found.

In view of the fact that the question of union is to come before our Synods this fall, it seems to me an opportune time to accede to his request, and also to answer a few kindred questions which just now are vital.

What Has the Northern Church Offered?

It is well known that the U. S. A. Church desires organic union rather than federation. The overlapping of congregations, presbyteries and synods, and the loss of efficiency through the division of forces, can scarcely be remedied through federation.

The State of South Carolina would not have political efficiency if all the blondes, all the brunettes, all the negroes, and all the foreigners, though occupying a common territory, were in separate systems of government, each with its own officials, courts, etc., united merely by a federation.

I do not understand that the U. S. A. Church insists upon simple organic union or consolidation, without any change in the number or the power of the church court. On the contrary, I am informed by representative men in that church that such is not the case.

In its base of union the U. S. A. committee definitely proposed to give larger powers to the Synods. "Art. 5. The Synods: The powers of Synods shall be so defined and exercised, and Synods may be so combined geographically as to secure the largest possible degree of constitutional, local self-government."

On every hand earnest men in the church and out of it are asking why the Presbyterian family does not get together. Federation would seem the proper bond for the great sister denominations, but something closer is appropriate for those who are members of the same household of faith. If we judge by the discussion on the floor of the Assembly and in the church papers, there are only two barriers to the union of the U. S. A. and the U. S. Churches. 1. The attitude of the Northern Church toward doctrinal unsoundness. 2. The position of that Assembly concerning the separation of Church and State.

It is important to know just what the U. S. A. committee said on these two points.

"Art. 2. The reunion shall be effected on the doctrinal and ecclesiastical basis of the Standards of the two Churches, and the scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice, and the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures."

"Art. 3. *Subscription to the Standards.* All candidates for ordination to the ministry must subscribe to the Westminster Standards as containing the System of Doctrine taught in the Holy Scriptures, which are still the terms of subscription as required by the Standards prior to 1861, and

which were judiciously interpreted by the Assembly of 1910 as including acceptance of the Confessional Doctrines of the inspiration and inerrancy of the Scriptures, the Virgin birth, the Miracles, the atoning work and bodily resurrection of the Lord Jesus Christ, a deliverance which was reaffirmed by the Assembly of 1916."

"Art. 8. *Church and State.* While commending to all its members devoted loyalty to the nation and maintaining its duty of moral leadership, the reunited Church will continue to recognize the principals of the separation of Church and State, as first announced by the General Synod of the Presbyterian Church in 1729, and should maintain the spiritual character of the Church as separated from the kingdoms of this world, and having no other head than the Lord Jesus Christ."

With such statements made by the representative men who constitute the U. S. A. conference committee, it is difficult for some of us to understand why our committee deemed it proper to absolutely reject their proposals, and report to our Assembly that nothing could be done.

To offset these statements, some of our men are, at this time, using all diligence to discover the individual heretics of the Northern Assembly, and in our Church papers to exploit them. Thus far these heresy hunters have not bagged much game. Before passing judgment upon the alleged heretic, it would be well for us to be very sure that we know what he really believes. Dislocated sentences and hearsay testimony should not be tolerated.

What Plans Are in the Minds of Our Men?

Three general ideas have been discussed. (1), Federal Union; (2), Simple Organic Union; (3), Organic Union with the safeguarding of local self-government through a provincial Assembly, or by giving larger powers to the Synods.

Our recent committee of conference worked out a Federal scheme, which was presented to the Assembly in New Orleans and by a large majority rejected. Manifestly the plan was unworkable; it was organic union in everything except the one place where the shoe pinches—at that point no relief was given. Thus the friends of a Federal scheme have had their inning, and have failed to work out a plan which commends itself to the Church.

There are, I think, few who desire simple organic union. In a Church covering so vast a territory, with peculiar conditions to be met and peculiar problems to be solved in its various sections, there is need of a more flexible system, a system in which there would be very large authority over local matters given to courts lower than the General Assembly.

The great majority of the advocates of organic union favor the provincial Assembly or the Synodical plan. These plans agree in placing all the purely local affairs under the control of a court lower than the General Assembly. They stand for a real union of Presbyterian forces that will do away with overlapping and will bring a united power to bear upon our common tasks. At the same time, they safeguard the idea of local self-government in each section of the re-united Church.

Is There Danger of Dividing Our Church?

Numbers of men have said to me, "I am in favor of union, but I fear the disruption of our own Church." They fear what the other fellow will do.

In recent years we made a most conservative constitutional provision for the union of our Church with any other. The very men who are now warning us against division, were the ones who led in making this provision so conservative that in entering into any union, well nigh a unanimous vote is required.

Two Assemblies and three-fourths of our Presbyteries must approve a union before it becomes effective. Surely we are safe-guarded against division.

(Continued on page 8)

Korea and the Sunday Schools

OCTOBER 26, 1919.

Jno. I. Armstrong, Educational Secretary.

THE last Sunday in October is Foreign Mission Day, and every Sunday School should observe it in some way

Some schools observed May 25th or another convenient Sunday, using one or both of the programs prepared for that date. Some schools have used one or more of the three lessons on Korea prepared by Rev. P. B. Hill, formerly a missionary to Korea, and now pastor of the First Presbyterian Church, Louisville, Ky. Some schools have unveiled one or both of the pictures of Rev. W. M. Junkin and Dr. W. H. Forsythe, using effectively the interesting biographical sketches which accompany these pictures. Some schools have made good use of the unique map of Korea, showing our work there in detail, prepared by our missionary, Mr. Talmage. Some schools have made special use of the posters prepared by Mrs. Frances Heddleston Crane, of our Korea Mission. Some schools have made their own programs, based in part on the literature sent out from Nashville.

The schools that cannot conveniently use additional literature on October 26, might well have a period of special prayer for Korea, on that date. Never did the people of any land have more need for the prayers of our Sunday Schools. A year ago many of our own schools were closed for weeks on account of the influenza. Today in Korea many Sunday Schools are closed for reasons growing out of the disturbed condition of the country. Surely we can understand and sympathize with those whose Sunday Schools are closed. Let us not sin against God in failing or ceasing to pray for the Sunday Schools of Korea.

We can still supply copies of the programs that were prepared for May 25th, and will be glad to do so on request. Also stiff mite boxes and collection envelopes. We still have a few sets of the Korea posters and copies of the Korea map which we will be glad to send on request while the supply lasts.

The pictures of Mr. Junkin and Dr. Forsythe are 25 cents each post paid, and ought to be unveiled in every Sunday School.

Miss Eva M. Cavers, of California, Mo., has prepared for us a new program for October 26th called, "A Visit to Korea," and we are hoping that this program will be largely used.

A very interesting leaflet called, "The Women of Korea," written by the late Paul S. Crane, has just been published, and will be sent free on request, and a booklet of questions and answers on Korea are being put through the press, and will be sent on request without charge.

Many letters have been received expressing approval of the Korea literature. The following quotations will illustrate:

"I want to congratulate you on your program this year. We used it in connection with a talk by my brother, assisted by two young ladies in Korean costume, and numbers of people said it was the best celebration the school has ever attempted." B. B. Reynolds, Sup't Second Presbyterian Sunday School, Norfolk, Va.

"The Sunday School lessons on Korea prepared by Rev. P. B. Hill are a wonder. I am so pleased with them, for they contain one of the best written statements I have ever read, so true to life, and so interestingly written. Accept my congratulations. I have already extended them to Mr. Hill." Mr. M. L. Swinehart, Missionary, Kwanju, Korea.

Sunday Schools are taking more interest in Korea than they have taken in any other country since the Seven Year Plan was begun. On August 31st the receipts from Sunday Schools for Foreign Missions were \$7,000.00 ahead of receipts on the same date last year, an increase of 50 per cent, and Korea literature has been used more extensively than any other literature we have issued. We have never before had such attractive posters as those by Mrs. Crane, and the other literature is more attractive than anything we have

had also. A large number of Korea missionaries were at home on furlough during the first half of 1919, and many Sunday Schools had the privilege of visits from one or more of these missionaries. The efforts of the Koreans to secure their independence, and their treatment by the Japanese Government in Korea, have kept Korea in the public eye. All of these causes, and the growing influence of the Seven Year Plan have contributed to the general result.

It is earnestly hoped that no Sunday School will allow itself to miss the good it will get from observing October 26th, or allow Korea to suffer the loss she will sustain if any one of our Sunday Schools fail her in this hour of need. *In God's plan every one of our Sunday Schools has something to do for Korea this year, something that will not be done if any school fails.*

We have just received 100 copies of a new book, "The Korean Situation," giving authentic accounts of recent events by eye witnesses, which we can furnish postpaid, in in paper binding at 25 cents a copy.

Write at once to Jno. I. Armstrong, Educational Secretary, P. O. Box 330, Nashville, Tennessee, for information or literature.

"Christianizing Christendom."

By Rev. S. L. Morris, D.D.

This new book from this talented pen fails utterly to lower one whit the standard set in his peerless Home Mission treatise, "The Task That Challenges." This book is most timely and it immediately evinces its opportuneness by its succinct and thoughtful treatment of the thoughts that surge through every serious mind in these eventful days. It so often speaks our own conscious findings in terms more clear and forceful than we ourselves could frame. The boldness and daring of this book charms and amazes and sets one to lines of thought that lead if honestly followed to our definitely facing many neglected elements of personal duty. All the great demanding issues that we feel in this era of reconstruction are with marked saneness, force and clearness, frankly faced; and stern, real suggestions are offered for their solution. Many avoided and covered topics are thoroughly aired and given a healthful and helpful treatment. I have found few books of such sterling value and importance of content so irresistibly compelling in their sustained interest.

Samuel M. Glasgow.

Charleston, W. Va.

Dr. Campbell Morgan at Union Seminary.

Many inquiries continue to come in from ministers of our church as to the time of Dr. Morgan's James Sprunt lectures on "The Ministry of the Word," and in answer to these inquiries I would like to state again that they will be given in the Seminary Chapel on ten successive mornings at 11 a. m., beginning November 4, and that on the evenings of those days he will preach in some larger auditorium in the city. Inquiries have been made also as to the possibility of securing rooms and board on the Seminary campus during that period. Heretofore we have always had some rooms that we could offer ministers wishing to attend the Sprunt lectures, but our enrollment this year bids fair to be so large that we fear these accommodations cannot be had for any considerable number of visiting ministers. It may, however, be possible for us to accommodate a few; we cannot make any definite promise about it till our session opens on October 1. If there should then be any space left not occupied by our regular students, we shall be delighted to have as many of our ministers as possible with us during Dr. Morgan's lectures. We will publish an additional statement about it later.

W. W. Moore.

Four Million Campaign Managers' Conference

BY invitation of the Assembly's Systematic Beneficence and Stewardship Committee, charged with the execution of the Assembly's Four Million Campaign for Benevolence in 1920-1921, the Synodical Managers of the past year met in Chattanooga, Tenn., in the evening of September 16 and remained in conference until late in the afternoon of September 17.

Fourteen of the Synods were represented, only North Carolina, Snedecor Memorial, and West Virginia being unrepresented. Eleven members of the Assembly's Systematic Beneficence and Stewardship Committee were present. Rev. Dr. A. D. P. Gilmour, of South Carolina, was chairman and Rev. Dr. Fred Galbraith, of Texas, secretary. The first day's meeting was held in the sun-parlor of the Park Hotel, and the second day's meetings in the lecture-room of the First Presbyterian Church, where the pastor, Dr. J. W. Bachman, gave a hearty and hospitable welcome.

The conference was in no sense an executive or administrative body. Its findings were all in the nature of recommendations to the Assembly's Committee, and were discussions and comparisons of methods of work. Its great objective was the success of the coming campaign and the suggestion, from the experiences of its members, of plans and means by which to make that success. A docket prepared by a special committee of the Assembly's Committee guided the Conference. The range of discussion was far narrower than that of last year's similar Conference, at Morristown, the narrowing coming not from lessened interest or thought but from the experiences of a year in the objectives and operation of such campaign.

It was recommended that the title "Presbyterian Progressive Program" be given the campaign and that it be constantly used and emphasized. The special objectives agreed upon were the same as those of last year, and especially emphasizing the spiritual aspects and foundation of the work, and stressing its missionary, evangelistic, and educational outlook. To these ends special provision was made for the literature of the campaign and the widest possible distribution and use of such literature during the present autumn.

The Layman's Movement, represented by its secretary, Captain F. L. Slaymaker, presented a tentatively proposed program, with a view to holding a series of conventions, in six Synods. The idea was commended to all the Synods, through the Synodical Managers, and the whole matter was referred to the Campaign Committee.

Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary, offered the fullest co-operation of that Auxiliary, for which a vote of thanks was given, with an earnest request that she see that provision is made for the full presentation of this work in the campaign at the fall meetings of the Synodical Auxiliaries.

The Conference heartily recommended to the Assembly's Committee the apportionment of \$4,000,000 to the Synods, Presbyteries, and churches as proposed by the General Assembly at its last meeting, with an urgent request to the Presbyteries that in any changes or adjustments they may make in specific cases they see to it carefully that each Presbytery's quota be made fully equal to total apportioned to it. The Conference also voted that the Assembly's plan of distribution, in percentages, be followed by the Managers and Campaign Committees of all Synods, this distribution including the setting apart of sixty per cent for the general causes of the church and forty per cent for local benevolences of Synods, Presbyteries, and churches, the sixty per cent to be divided in the percentages indicated by the assembly.

It was recommended that when missionaries on furlough visit any church, Presbytery or Synod, to present the cause of foreign missions, they should not conclude their addresses without endeavoring to show that the best thing the church can do for the cause of foreign missions or other causes is to follow and emphasize the Presbyterian Progressive Program. It was recommended that the ideal way is for the church

to support the Sabbath School financially, and that all offerings in the Sabbath School be distributed among the benevolences of the church; that written pledges made by elders and deacons of a church be accepted where it is inadvisable to make an Every Member Canvass; that Synods and Presbyteries be earnestly asked to place on their dockets, wherever practicable, conferences on Systematic Beneficence and Stewardship, and the Campaign Committee was asked to prepare programs for such conferences, and that the secretary be instructed to forward suggestive programs to the Stated Clerk of each Synod; that the Assembly's Committee accept the invitation of the Montreat Program Committee and provide a Presbyterian Progressive Program for July 24 to 31, 1920; and that the Manager's Conference be held at Montreat the same week.

Full attention was paid to such matters as the literature for the campaign, general and local advertising, and provision for campaign expenses. Special provision was made for Snedecor Memorial Synod. It was recommended that local newspaper advertising be left in the hands of local managers, but it was deemed inadvisable to make large use of space advertisements in local papers so far as Synodical Managers are concerned.

Every church was asked to devote three Sundays preceding the Every Member Canvass to the featuring and preparation for the campaign, that managers endeavor to have every church supplied in some way on those Sundays, and that in the campaign for 1920-21 all reports from the Presbyterial Managers be expected to be in the hands of the Synodical Manager by 8 p. m., April 6, and the reports of Synodical Managers be expected to be in the hands of the secretary of the Systematic Beneficence and Stewardship Committee by 10 p. m. of the same date.

An automobile ride to Signal Mountain and along Walden's Ridge, tendered by the Men's Club of the First Presbyterian Church, Chattanooga, was greatly enjoyed by the members of the Conference and Committee in the closing hours of the second day.

The Silver on the Iron Cross.

By Jas. I. Vance, D. D. Revell; 122 pages, 75c.

By Rev. A. S. Johnson, D.D.

"The American woman makes a fatal blunder who suffers her ideals to sag, as the boys come home; who imagines that the way to please the man who has been in France is to do as the French do. The American soldier may tolerate cigarette smoking in a Mademoiselle, but he looks for something different in the girl back home. He has seen the world and he returns to America with a discovery. He returns with an enthusiasm for the purity of American womanhood, and the sanctity of American family life. Woe to the woman who thinks to win him by cheapening herself."

This is one of the challenging paragraphs from the best book in the estimation of the writer that has come from the gifted pen of Dr. Vance. When Dr. Vance went overseas we expected a record of his stewardship but he has surpassed himself, he has crystalized in small compass the finest sentiments of the blood sodden fields of Europe and with a matchless art of painting pictures with words, he has glorified the commonplace with his rhetoric and with a fine sense of proportion the principals of the gospel are woven in, in such a way that the sheen of silver does actually shine out from the somber iron of war. The author never loses sight of his ministry and where he touches the realm of religion it is the "old gospel" with none of its saving power decreased because of the ravages of war. However, he has written in these chapters of other things, accurately, forcefully and always delightfully, in the same simple style that has character-

An Appeal to the Christian World

(Translation)

We, the undersigned pastors and elders, representing the half-million Christians in Korea, who are being persecuted by the cruel Japanese Government, hereby appeal to our fellow Christians of all lands.

Korea existed as an independent nation for more than four thousand years, with a distinct language, culture and civilization, until the year 1910, when she was annexed to Japan at the point of the sword, contrary to the will and desire of the Korean people. Ever since the annexation, we, the Christians of Korea, have been the principal sufferers. As is already known to the world, the work of the Christian Church in Korea was progressing with a remarkable degree of success, but since the annexation, the work of the Church has been interfered with in every possible way by the Japanese, and the Christians have been subjected to constant persecutions. The notorious "Conspiracy Case" of 1912 is an outstanding example of the legalized persecution of the Church. The Christian leaders have been tortured, imprisoned and murdered. Bibles and other Christian literature have been burned and destroyed, and our children in the Mission Schools have been subjected to insults and mockery by the invaders.

In order to check the advance of Christianity, the Japanese authorities have given encouragement to the activities of various heathen cults in Korea, and have even introduced a spurious Christian organization that does not believe or practice true Christian principals. While they encourage the building of temples for Buddhist and Shintoists, they are burning down Christian Churches whenever and wherever they can.

In spite of all these persecutions, the Korean Christians energetically continued to build up "The Kingdom of God" in Korea. They trained workers, built churches, and sent missionaries to China, Japan, Siberia and neighboring countries. The stronger the Church grows the fiercer the opposition on the part of Japan.

The Japanese Government has been telling the world that the Koreans are satisfied and prospering under the Japanese rule and cleverly and cunningly hid the truth of Korean martyrdom from the outside world. During all these years of bondage they have never lost their ardent love for their country and their faith in Christ.

During the four years of the World War the Koreans heard with joy the echo of the guns of the Allied Powers, which they believed were for the rights and liberty of all nations. They passionately believe in the great principle of self-determination as advocated by President Wilson. Therefore, when the great war ended, with victory for the democratic nations, we believed that the time had come when the Koreans would receive their share of justice from the hands of the victorious Christian nations.

On March 1, 1919, our entire nation declared its independence from the Japanese rule. It was the united voice of 20,000,000 people. They did no violence to the Japanese, nor did they break any laws. We purposely held ourselves free from the charge of using physical force. We simply organized a pacific demonstration, shouting "Mansei" for the independence of Korea.

For this reason the Japanese have massacred and tortured our people in a most ruthless manner. From the Governor-General down to the lowest officials, the Japanese have determined to crush out this independence movement by force

ized all of his work, true, honest and unvarnished. Two chapters of the book should have made it worth while—viz, "A Soldier's Grave" and "Holy Communion in Wildcat Hut," but why differentiate? It has fewer "cuss words" than any book the writer has seen that tries to portray the "dough-boy" not as he ought to be but as he is, and withal "The Silver on the Iron Cross" is far and away the best book of its kind that we have seen come out of this world struggle.

of arms. They have brought two more divisions and six battalions of troops, and four hundred gendarmes into Korea, in addition to the former garrison of four divisions, in order to subdue the unarmed Koreans. The Japanese soldiers are committing all sorts of barbarous acts which have been partly reported to the Mission Boards and to the State Department in Washington.

We, the Christians, are the principal victims. The barbarous soldiers are plundering the Christians' homes, beating old women and insulting young girls of tender years. They have dragged the girls from the Mission Schools through the streets, after stripping them of their clothing before the crowd. Many of the churches have been burned and most of the Mission Schools have been closed. In some places, the Bibles have been taken from the Christian homes and burned. Most of the leading pastors and elders have been either imprisoned or killed.

God knows all this and the foreign missionaries are eye-witnesses. The Korean Church is passing through the most critical period of its history. We sincerely need your prayers and your support. Will you help us?

Yours in Christ,

Son Chung Do, Kim Byung Cho, Ahn Syung Won, Chang Dug No, Lee Won Ik, Kim Syung Man, Cho Sang Sup, Pai Byung Seh, Cho Bo Kyun, Chang Poong, Kim Se Hyuk. Pastors and Elders.

In Memory of Rev. T. M. Hawes, D. D.

By Rev. Henry H. Sweets, D.D., Secretary.

With deep appreciation of its serious loss, the Executive Committee of Christian Education and Ministerial Relief sorrowfully records the death of Rev. T. M. Hawes, D.D., who, since the consolidation of the work of education for the ministry and ministerial relief in 1904, has been a faithful, efficient and devoted member of this committee.

Although Dr. Hawes was professor of oratory in the Baptist Theological Seminary, and held the same chair in the Kentucky Presbyterian Theological Seminary, and was pastor of the largest Presbyterian Church in the Synod of Kentucky, he found time to attend the meetings of the committee and took a most active interest in all matters referred to it by the General Assembly.

The following resolutions were adopted at the meeting of the executive committee on September 22, 1919, at the office in Louisville, Ky.:

1. That in the death of Dr. Hawes the executive committee has lost one of its most faithful and helpful members.

2. That the tender appeals so often heard on the floor of the committee by Dr. Hawes that more even justice be given to our faithful ministers, and the needy widows and orphans of our deceased ministers, should stir the hearts of the committee and of the Church to greater efforts in their behalf.

3. That the committee feels its deep loss in this wise counsellor, faithful friend, diligent worker and happy encourager.

4. That a copy of these resolutions be sent to his wife, who for more than forty years has labored so faithfully by his side, published in the Church papers, and spread on the minutes of the executive committee.

(Signed) W. H. Hopper, C. F. Huhlein, Brainard Lemon, W. J. Rubel, A. J. A. Alexander, Wade Sheltman, W. Y. Davis, Dunbar H. Ogden, G. H. Mourning, John Stites.

So long as our scheme of life makes self first in the hunt, so long is peace impossible.

"Christianizing Christianity."

By Rev. R. F. Kirkpatrick, D. D.

THIS is the third book on Home Missions from the facile pen of our gifted executive secretary of Assembly's Home Missions, Rev. S. L. Morris, D.D., LL.D., and in many respects it is the best of them all. It differs materially from those that have preceded it, and shows that Dr. Morris, in the development of our Assembly's Home Mission policy, is fully abreast of the marked changes that have been taking place within the past decade or two.

The author notes out that with these changes there has actually taken place a change in our Home Mission task. It is no longer a matter of pioneering, carrying the gospel to the frontier along with the rapidly advancing tide of civilization as it spreads over the continent, but it is now very largely the problem of consolidating the positions already won through the heroic efforts of our devoted self-sacrificing Home Missionaries. America has been practically evangelized, but there remains if possible the even larger undertaking of Christianizing it. How great is the need of Christianizing Christendom Dr. Morris points out in a very convincing and impressive manner in his first chapter.

Chapter 2, Christianity and Co-operation, presents just the information about the aggressive work of our Church as it is being carried on through the various agencies of our Assembly that our people need to have, and yet that is nowhere else as easily available as here.

In Chapter 5, the author presents a very sane and timely discussion of Christianity and Unity, in which he lays down principals that ought to be very helpful as our Church approaches the consideration of the question of some closer relation with other Presbyterian bodies in this country.

Particular attention should be called to Chapter 6 and 7. In Chapter 6, the author takes up the question of Christianity and Over-Churching, and in dealing with this present day problem he presents a wealth of facts and statistics that will be welcomed by all who have been troubled by the charge of over-churching. It shows conclusively that after all there has been very little over-churching, but on the contrary a vast amount of "over-looking." This chapter ought to be read by everyone who would be intelligent about one of the real problems of modern Home Mission work.

Chapter 7 deals with the race problem, and is a very helpful, sane, frank discussion of the whole question of aliens in our midst, and particularly the relationship of the white and negro races.

But you must get the book and read it for yourself if you would have any just appreciation of its timeliness and the value of the information that it presents. This book is sure to be widely used in Home Mission study classes during this fall and winter, ought to be read in every Presbyterian home in our Assembly. It is a volume of 204 pages, neatly bound, and published by the Presbyterian Committee of Publication, Richmond, Va., and can be had for 40 cents paper bound, cloth 60 cents.

Atlanta, Ga.

The Approaching Synods and Union.

(Continued from Page 4)

More important than ecclesiastical law is the spirit in which we discuss and decide the issue. Cutting words should have no place. It is a blessed fact that in our Southern Church such words invariably act as a boomerang, destroying the one who uses them.

And yet it is true of men as of boys, that the fellow who is losing the fight gets mad. We shall therefore have to expect and be prepared to overlook sharp words now and then.

What is the Issue Before Our Synods?

The Assembly authorized the appointment by the Moderator of a committee of conference, one of whose members was to be chosen by each of our Synods. Thus the question of union has been made a living one for our Synods this fall.

It is a test of attitude rather than of judgement as to

The Name of Our Church.

The first General Assembly of the Southern Presbyterian Church met in Augusta, Georgia, Dec. 4th, 1861, and one of its first acts was to adopt a resolution offered by Dr. Thornwell, "That the Style and Title of this Church shall be, The Presbyterian Church in the Confederate States of America." Under this name four meetings of the General Assembly were held. Owing to the condition of the country at the disastrous end of the war, the Assembly could not meet in the Spring of 1865. During the fall of that year Dr. Flinn Dickson of Orangeburg, S. C., who had just returned from a visit in the North, came to Columbia, which at that time was one of the head-centers of the Church, and brought a message to us from brethren whom he named, at Princeton, Brooklyn and vicinity. The message was to this effect, that beginning with the action of their Assembly of 1861, which caused the withdrawal of the Southern members, the Church had gone so far astray along political lines in violation of the Constitution (Confession of Faith, Chapter XXXI), that they felt they no longer had a Church. They declared that their sympathies were wholly with the Southern Church, its doctrines and its principals; that it alone offered them a congenial Church home, and that nothing was left them but to cast in their lot with us. Inasmuch, therefore, as the name of the Church must necessarily be changed, the Confederate States having no longer an existence, they requested that no local or provincial name be chosen, but one under which it might extend North, and include them and others of like mind with themselves.

The Assembly met soon afterwards in Macon, Georgia, (Dec. 14th., 1865) and was made acquainted with these facts. Largely, if not wholly, out of respect to these brethren of the North, and in deference to their wishes, the name was given which the Church still bears, The Presbyterian Church in the United States.

For years we waited for these brethren to fulfill the expectation which they had created by taking some step towards union with us, but we waited in vain. We heard nothing more from them. Their Church continued to make political deliverances, as it does to this day; but they probably found it easier to submit and silently acquiesce in what they could not help, than to break off existing relations and form another which would not have been popular in those days. But we have friends in the North who approve of the stand which our Church has taken for a strict construction of the constitution, the spirituality of the Church, and the crown rights of Jesus Christ, and who agree with us that our Church's testimony can be made most effective by maintaining the separate position in which it has been placed by Divine providence.

Danville, Ky.

E. M. G.

specific plans.

If our Synods are willing frankly to face the great question of relationship between the Presbyterian Churches with the desire that some safe and definite plan of practical co-operation or of union be worked out, they will place on the committee strong, forward-looking men. By all means there should be on the committee, a number of able, progressive Elders.

If the Synods feel that nothing can be done or should be done, if they are unwilling to face the issue, they will probably indicate that attitude by electing to membership on this committee, men who, so far as this matter is concerned, have closed minds.

For the first time our Assembly has authorized the appointment of a committee to confer with a similar committee of the U. S. A. Church upon the entire subject of closer relations, including all possible forms of union.

It seems to have been the desire of the Assembly to face frankly the whole problem, and if possible to solve it. In this action the Assembly was but giving voice to the sentiment which for years has been growing stronger in the heart of our Church.

Louisville, Ky.



Story and Incident



Millinery, P. G.

GOOD POINTS, BAD POINTS, AND GETTING ON WITH FOLKS.

"BETCHER life, I won't find any boss harder to please than Miss Durland!"

Her own name, floating up from the street, caught the ear of Emily Durland as she sat wearily at her desk. In the street below rioted a group of her own pupils. One of them held in his hand a newly granted work-certificate, around which the crowd scuffled. Fragments of conversation drifting up sent the color flaming into her face.

"I ain't comin' back next year, neither. Can't stand her any longer!"

"Never can suit her. If your spellin' 's all right, then the writin' 's wrong. If the writin' 's good, then she makes an everlastin' fuss 'cause you left out a comma. I'm sick of it."

"I can get a job drivin' a wagon. I'd sooner have that than try to suit her. No kickin' mule can beat her when it comes to layin' you out."

"I'm goin' to try for messenger in the brewery. Uncle Tim's there, and he thinks he's got enough pull to get me in."

Indignant tears stung the young teacher's eyes. "It's not my fault," she told herself. "I'm *not* driving them from school."

Another group of pupils came up the street, halted to examine the work-certificate. Again voices floated up, voices that she did not recognize.

"I'm not going to work. Dad wanted me to, but Miss Sally went to see him, and begged him to let me go on into the high school."

"Me too. I didn't get very good marks, but I passed. Miss Sally says she knows I won't shame her in the high school; and I promised her I wouldn't. So you see I've got to make good, 'cause I gave my word."

"I'm going to be a civil engineer, and Miss Sally says they have a slick course in mechanical drawing in the high school."

Here heavy footsteps in the hall sent the teacher back to her work. The door was opened by a woman whom Emily recognized as the mother of one of her pupils. Her visitor came straight to the point. "Why'd you flunk my Millie?"

Miss Durland raised her level eyebrows slightly. "Because she only made seventy. Seventy-five is passing-mark."

"Well, what of that?" persisted Mrs. Cosgrove.

"Don't you understand, Mrs. Cosgrove," monotoned Emily, "that seventy-five is the passing-mark, and that Mildred made only seventy? She will have to take the grade over next year, when she will, I trust, be much better prepared to enter the high school."

"Well, what did you give her seventy for? That's what I come to find out. Couldn't you 'a' give her more if you'd 'a' wanted to? Tim Morris is in Miss Sally Carpenter's room and she gave him passin'-mark, and ain't half as smart as Millie; and now he can go up to the high school, and he says he's goin' to be a lawyer; and my Millie didn't pass!" Mrs. Cosgrove dropped down into the seat in front of the teacher's desk, while her tears began to flow. "You're only a bit of a girl yourself; so I couldn't expect you to understand. Millie said it 'u'd be no use to come. But I thought you might be different and have a heart, and that you'd understand and change her mark when I told you about what a good girl Millie was, and how hard she'd studied, and how she'd made me go to bed while she set up nights when the baby was sick last week durin' examination, and jest worried with him most all night. I thought you'd understand and change her mark."

"I'm very sorry, my good woman," recited Emily calmly. "But although this was very hard for Mildred, and I'm exceedingly sorry for her, yet I don't see how I could change her marks for any such reasons as you've given. Grades are given according to the knowlege of the pupils as shown by

examination. It really doesn't matter why Mildred failed; she did fail, as her marks show."

"Doesn't matter about Millie failin'!" cried Mrs. Cosgrove despairingly. As she turned to leave the room, she said with real dignity: "I've washed and scrubbed to keep Millie in school because I wanted her to have a better chance than I've had. And I'd go on doin' it gladly. I'd work my fingers to the bone for her, but now it's no good." Mrs. Cosgrove was crying audibly now. "She'll never set foot in school again. She's goin' to work. She's old enough, and she got her work-certificate this week. And she's got a job in the World millinery-store."

There was nothing for Emily to say. "I'm sorry, Mrs. Cosgrove," would have fallen on deaf ears. It was a passing-grade, not sympathy, that Mrs. Cosgrove wanted. So Emily saw her rise disconsolately and leave the room without another word; heard the heavy feet pass up the hall and down the stairs, and even sat and watched her drag slowly up the street. Then she drew out Mildred's examination-papers, and went over them once more; but she was a careful, painstaking grader; so in no way could she stretch her conscience to feel that the papers deserved more than seventy-three at the very most.

"I'll not do it," she declared to herself. "I've made a reputation for good work, and I'll not let down my standards to squeeze into the high school a girl who would bring me discredit."

Thoughtfully she turned over the leaves of her records. "So few of my class going into the high school!" she mused. "I wonder why. Sally Carpenter says that most of her class will go in. Mine that go are fine, well-prepared pupils, an ornament to any school. But Sally Carpenter's! Such an ill prepared mob as they must be!"

Soberly Emily went down the street. The words heard still lingered in her ears, and visions of Mildred rose before her. With but a half-formed purpose in her mind she turned into the World millinery-store, and asked to see the girl.

"She's attending the school for apprentices. There's a lecture on salesmanship this afternoon," the floor-walker told her. "This is a new plan we're trying out. Our people are being taught how to sell goods. Mr. Monroe, who gives this course, is a crackerjack. The lectures cost a good deal, but we find that the increase in the sales by our people more than repays the expenses of the lectures. Go up. I think you'll be interested."

Emily found the room well filled with clerks listening intently to a young man who was saying with great earnestness: "Suppose your job 's to sell hats. To do so, you must have your customers in a good temper. That's the first thing. No woman looks well in a hat, or anything else, if she doesn't feel pleasant; so you keep her pleasant. Be pleasant yourself. Smile. Don't grin; smile. Be interested in your customers, not critical of them. See their best points. When a woman comes in, give her one good look. Never mind her bad features. Your job 's to find her best ones and through the right hat to bring them out—for all you're worth. Don't let her put a hat on her head that she won't look well in. It may be good for her soul to know how little there is in her face that she can be proud of; but you're not here to teach humanity to people, but to sell hats. You want to see to it that you keep every hat in the store that would be unbecoming to her off her head; so that even if you fail to sell her one, she will say to her friends, 'What a becoming lot of hats they have in the World millinery-store!' And then if she can also say, 'And the most obliging, pleasant clerks I ever saw,' she is likely to come back the next day and buy the hat you nearly sold her before. Like as not she'll bring a friend with her, who'll also buy a hat. I tell you, people," he cried with rising enthusiasm, "there's nothing like a millinery clerk's job to make pleasant people. If you're not pleasant and helpful, you can't sell hats; and if you can't sell hats

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News of the Week

Wm. C. Bullitt having stated before the Foreign Relations Committee of the Senate that Secretary Lansing had said in Paris that if the American people knew what was in the treaty, they would defeat it, the Secretary himself has this to say. "The treaty should be ratified without delay and without change."

The ex-Kaiser's kitchen outfit which followed him over the front has been shipped to the Smithsonian Institute.

The convention of United Mine Workers of America in convention recently developed its plan for the nationalization of coal mines, which includes purchase by the Federal Government of all private mines at their actual value as determined by Federal appraisers and operations by the Federal Government, with equal miner representation upon the bodies administering the industry and fixing wages and conditions of employment.

Eleven survivors of the sunken steamer Bayronto were rescued and brought to Tampa after drifting six days in an open boat.

Steady increase in the market value of Liberty bonds and the maintenance of an interest rate not greater than $4\frac{1}{4}$ per cent on future issues of Government certificates are expected in treasury circles to result from the excellent conditions of the Government's fiscal program.

General Pershing and Secretary of War Baker have been invited to attend the reunion of the Thirtieth Division, but both have been compelled by other duties to decline.

The recent terrible storm that swept over Corpus Christi, Texas, seems to have been a catastrophe of great magnitude. The property damage was more than \$20,000,000, with the death list growing.

Marvin Ritch, an attorney of Charlotte, N. C., and J. A. Graham, textile organizer of Concord, were tried at Albemarle upon the charge of inciting riot, and bound over to the November term of Stanley County Superior Court.

Congress intervened in the great steel strike by directing the Senate labor committee to institute an immediate investigation to ascertain "if the situation can in any way be relieved by Federal action."

Director General Hines warns shippers that a serious car shortage is imminent, unless every effort is made to expedite the movement of equipment.

Though the steel workers' strike is spreading over the country, the mills at Birmingham, Ala., are still operating on full time.

Postmaster General Burleson, in a letter to Speaker Gillett, denies that he influenced the Civil Service Commission in the rating of eligible appointees for postmasters of first, second and third class offices.

A Republican from Iowa has offered a resolution asking the State Department to furnish a list of all presents tendered the President from King, Prince or foreign States.

According to those attending the anniversary meeting of the Wilmington-Charlotte-Asheville Highway, the dream of a hard-surface highway will become a reality. Judge Pritchard delivered the address.

President Wilson has been compelled by impaired health to cancel all engagements and return to Washington. The strain under which he has been since the opening of the peace negotiations has affected his digestion and his physician has ordered a rest.

Dunn, N. C., is to have a modern hotel costing \$125,000. This will be glad news to the travelling men.

Major General J. F. O'Ryan, who commanded the Twenty-seventh division, will attend and make a speech at the reunion of the Thirtieth Division at Greenville, S. C.

Educational

The Albemarle Normal and Industrial Institute opened its twenty-fourth session September 11, under very auspicious circumstances.

The buildings had been made ship-shape under the supervision of Mrs. Elva Harris, Superintendent, Miss Milton, Matron, and Mrs. Hinton, Nurse. Several girls had arrived before the opening day for the purpose of working to help meet their expenses.

The enrollment was so large that it was necessary to rent all available rooms from neighbors, and to crowd the sleeping rooms beyond the point of comfort. The three sleeping porches helped out, but still Mrs. Harris was obliged to refuse many who sought entrance, placing them on a waiting list. With dormitory accommodations for fifty, it will be readily realized what crowding it took, when there are eighty-two and room at neighboring homes for twenty.

The dining room is equally crowded; it is necessary for some to eat at a second table, thus delaying the domestic work, which is all done by pupils.

With the teaching force necessary to handle the nine grades represented, more pupils could easily be accommodated in the classes if there were space to board and lodge them.

May the educational Campaign soon make it possible to take all who want to come and who need the uplifting influence of the school and the educational advantages it gives.

Davidson—"A Greater and a Better Davidson," the slogan of the Greater Davidson club, seems to be in evidence everywhere on the campus and outside thereof. Not only

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"Abuse of Scripture."

By W. K. McCoy, M. D.

In your leading editorial in the recent issue of the Standard, under the title "Abuse of Scripture," you have said exactly what I have wished to express and you have done it far better than I could have done.

An eminent minister used to say "It is a fearful thing to preach nonsense in the name of the Lord." It is a more fearful thing to teach lies in the name of the Lord, and that is, in plain terms, just what the editors of our Sabbath School literature are guilty of when they wrest the plain meaning of Scripture by their perverse and exparte interpretations.

Is there no way to censor these publications within our own Church? And is there no means by which these perverse exegetes may be called to account. I am superintending a small school, and sometimes the duty of instructing the Bible class falls on me. In the case of the lesson for Aug. 31, I cut the Gordian knot by suspending the school for that day; not wishing to stand alone and denounce the dishonesty of the lesson-comment, as I should have been bound in all conscience to do had the classes been allowed to assemble.

Unless the lessons of the Sabbath School conform to truth the schools will certainly become agencies of destruction, which the head of the Church will destroy with the breath of His mouth.

Marvin Ritch, who has obtained much gratuitous advertising by reason of his connection with the strike at Albemarle and his recent trial, proposes to capitalize that fame by running for Congress.

It is reported that Japan is planning officially to invite China to confer on the Shantung situation after Japan has ratified the Peace Treaty.

The Prayer Meeting

By Rev. C. D. Waller.

FOREIGN MISSIONS—Rom. 10:14-15.

The problems of missions have been the same from the beginning. God through our Lord Jesus had made every provision for the salvation of the world, so that "whosoever shall call upon the name of the Lord shall be saved." Jesus had laid the Great Commission upon the heart and conscience and loyalty of the Church: and at once the problems and the difficulties emerged. "How shall they call on Him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

These are the burning words which emerge continually from every mission center—from every devoted committee, from every missionary, from the lips of Jesus. The astonishing thing is that these words have for centuries evoked comparatively little response. The story of the young man who presented himself before a Scotch Presbytery begging to be sent as a missionary, only to be ordered by the moderator to sit down, with the comforting assurance that when the Lord wanted the heathen saved He would save them "without your help or mine," is typical of the lethargic response of the Church to the missionary heart and marching orders of her Lord.

There is one particularly noticeable thing: the men have been ready before the money was offered. The Church has offered its life sooner than its money. This should fill the thousands at home with shame. The cry—the appeal is always for money. Our committee is always in debt though our people have an abundance, and spend on trifles a hundred times what they contribute to send the missionaries to the ends of the earth. The New Testament idea and obligation is that we lay by at the first of the week as the Lord has prospered us. If in our loyalty and love to Jesus we would only do this, not only our present, but a very much larger mission force could be sent out and maintained on the field, and every mission activity also would be amply furnished.

Then they could hear the gospel, then they could believe, then they could call on him on whom they have believed, then they would find salvation.

The astonishing and the sad fact is that out of their abounding resources the Lord's people have not been willing to furnish the money for this great enterprise.

But there is back of this fact another fact yet more startling and alarming. That fact is that the Great Commission has fallen upon deaf ears and unresponsive hearts.

How can one account for this? Perhaps several causes might truthfully be mentioned. One is an intellectual failure to grasp the necessity of the enterprise and the glory of it.

Another reason is the potency of prejudice and racial antipathy.

Another reason is the engrossment of the average man in the daily round, and the consequent myopia.

What is imperatively needed is vision, sympathy with Christ, a new apprehension of the Fatherhood of God and the brotherhood of man. Then indeed would the parting words of Christ linger with authority and power in our hearts; our young people would offer themselves gladly for this great work, and our people would fill the coffers of our Nashville committee. "How beautiful are the feet of them that bring glad tidings of good things!" and this beauty would rejoice both those who give and those who receive.

Christian Endeavor

By Rev. S. H. Hay.

M., Oct. 6—Civic Justice: Prov. 24:23-26.
T., Oct. 7—Honest Labor: Prov. 24:27-34.
W., Oct. 8—Paying Our Share: Matt. 17:24-27.
T., Oct. 9—Supporting Authority: Rom. 13:1-7.
F., Oct. 10—Training in Restraint: Tit. 3:1-8.
S., Oct. 11—Pray Even For Sodom: Gen. 18:20-33.

* * *

Topic for Sunday, Oct. 12—Training in Citizenship—
1 Pet. 2:11-20. (*Citizenship Day.*)

* * *

Good citizenship is made up of proper behavior in all the departments of life. It is what the scientists call a "synthesis," which means a throwing together of parts into a whole. A good citizen lives right in the home, in his business, in his outings, in his personal habits, and in his church life. If he is defective in any of these he is a defective citizen. He may be very valuable in spite of his defectiveness, but he is not as valuable as he could be. In order therefore to be trained in citizenship we must be trained in the respective departments of life. We cannot sweep a house except by sweeping the rooms and halls that make up the house, can we?

We must learn, first, to do our full part in the home. This is the foundation stone upon which the rest of our citizenship reposes. Almost everybody has a home of some sort, particularly in childhood. Unless we learn dutifulness, obedience to authority, unselfishness, fairness, and clean-heartedness in the home, the probability is our citizenship will come down with a crash that ends in useless vagabondage or the penitentiary. And let us never suppose that tramps are the only useless vagabonds, or that jailbirds are the only criminals. So called respectable society is full of them. And we may ourselves be found such some day, if we do not learn in the home the first principals of good citizenship.

We learn citizenship by our studies and our experiences at school. And we ought not to forget that we learn more of the particular business of citizenship by our experiences—such as obeying authorities, "giving and taking" in personal associations, exhibiting a loyal school spirit, and so forth—than we do from the actual books themselves. There is no place better than the school for learning not to be a crank and not to be unfair and snobbish. The yellow streak will show at school if we have it in us. If we learn to allow ourselves to be yellow there, we shall never recover from the disease—it will crop out and brand us when we are grown.

We must not overlook our church and Sunday School as agencies to fit us for good citizenship. While these agencies are giving us the larger benefits of a savior and a hope of heaven for the world to come, they also help us forward to a better life all along the line right here in this world. The church and Sunday School are the true teachers of the Bible, from which all our great ideas of righteousness are drawn, and the church has the Holy Spirit to give us power to put the moral code into action. If the church were to disappear, nine-tenths of all good citizenship would also disappear over night, and civilization would settle back into the miserable thing the world was full of before our Savior came. Let us all who love good citizenship stand by the church.

* * *

Tell what qualities you think made Jesus a good citizen.

Tell why a good citizen of our own country should be considerate of the interests of other countries also. What is world citizenship?

We govern ourselves by the ballot. Tell why we should not neglect or handle it thoughtlessly.

Sunday School

By Rev. H. G. Hill, D.D.

OCTOBER 5, 1919

Peter and John Become Disciples of Christ

Lesson John 1:29-42

GOLDEN TEXT—"Jesus . . . saith unto him, Follow me"—John 1:43

29 The next day John seeth Jesus coming unto him, and saith

Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which

is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest

to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending

from heaven like a dove, and it abode upon him.

33 And I knew him not, but he that sent me to baptize with

water, the same said unto me, Upon whom thou shalt see the

Spirit descending, and remaining on him, the same is he which

baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his

disciples:

36 And looking upon Jesus as he walked, he saith, Behold the

Lamb of God!

37 And the two disciples heard him speak, and they follow

Jesus.

38 Then Jesus turned and saw them following, and saith unto

them, What seek ye? They said unto him, Rabbi, (which is to

say being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw

where he dwelt, and abode with him that day: for it was about the

tenth hour.

40 One of the two which heard John speak, and followed him,

was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him,

We have found the Messiah, which is, being interpreted, the

Christ.

42 And he brought him to Jesus. And when Jesus beheld him,

he said, Thou art Simon the Son of Jona; thou shalt be called

Cephas, which is by interpretation, A stone.

Men are influenced as to their choice and conduct by many agencies. Sometimes it is by the command of one having authority. As the parent controls the child or the master the servant. At times it is by persuasion as the statesman wins men to his opinion by an appeal to their reason and emotions. Frequently human beings are led to conviction and action by testimony. The jury is caused to convict a criminal by the testimony of two or more competent witnesses. In our present lesson we have several examples of the power of testimony to influence human conduct in matters of religion. In considering this passage, we may contemplate, John the Baptist's Testimony to Christ, His Two Disciples Led to Jesus, Coming Near Christ, Convincing of His Claims, and Peter Brought to Jesus.

I. John the Baptist's Testimony to Christ.

John was the predicted Herald of Messiah and fully competent to declare his essential attributes and functions. He affirms that He is God's atoning sacrifice. "The Lamb of God that taketh away the sin of the world." He attests His character as a sacrificial sufferer and the efficacy of His atonement for removing guilt. He asserts His superiority to himself because "He was before him." He declares that he came baptizing with water "to manifest Him to Israel." He testifies that "He Who sent him to baptize with water" affirmed that Messiah shall be baptized with the Holy Ghost, the outward sign being a dove resting upon Him, and that He shall baptize others with the Holy Spirit. Finally John bears witness to Jesus as the Son of God. He says "I saw and bear record that this is the Son of God." John's testimony reaches from the cross to the throne. He presents Jesus as "The Lamb of God" atoning for sin, as the Messiah of prophecy, as the Baptizer with the Holy Ghost and as a Divine Person. He describes Jesus as God, incarnate, coming down from the throne to the cross to save humanity from sin and to give it a Divine exaltation.

II. John the Baptist's Two Disciples Led to Christ.

One of these was Andrew, Simon Peter's brother, and the other was probably John the Apostle, the author of this gospel. They were primarily induced to seek Christ by John the Baptist's testimony to Christ as "The Lamb of God." John had introduced Him to Israel as the Messiah. If he was as John affirmed, "The Lamb of God," He could make a complete atonement for sin and meet a felt want of their nature. As they looked on Jesus in accord with

John's direction, they timidly ask the question, "Master, where dwellest Thou?" They would fain know His abode and become better acquainted with Him. They receive a gracious and most encouraging answer, "Come and see." When did Jesus ever fail to encourage an earnest inquirer? Does He not always verify His promise "If any man will do His will He shall know of the doctrine whether it be of God or whether I speak of myself?" Jesus not only invites but He says to these two disciples, "Ye shall see." He fulfilled His promise and gave them not only physical vision of His abode, but spiritual discernment of His character and functions. After abiding with Him two hours, from the tenth to the twelfth hour, they are fully satisfied that He is the Messiah, able to meet all their moral needs.

III. Coming Near to Jesus Convinces of His Claims.

Jesus makes exalted claims. He claims to be a perfect man, truly God, Immanuel, the Messiah, the only Saviour of humanity. These two disciples of John the Baptist were not fully satisfied as to Jesus' character by the testimony of their Master. But when they had drawn near and communed with Jesus, themselves, they were completely convinced. It is so now. If men are earnest inquirers as to whether Jesus is the Saviour of the world, let them draw near to Him in pondering His word, in the sanctuary, and in sincere prayer and they shall realize in a precious personal experience that He is the Divine Saviour, who has saved me from the love and willing practice of sin. Like the Samaritans, brought to Christ by the testimony of the woman at the well, they can say, "We have heard Him ourselves and know that this indeed is the Christ, the Saviour of the world."

IV. Peter Brought to Jesus.

The agent was his brother Andrew. Convinced that Jesus was the Christ, one of the first things He did was to seek his brother Peter and say, "We have found the Messiah." By His testimony, his example, and perhaps by persuasion "He brought him to Jesus." It was perhaps the most important work ever done by Andrew. He was not very conspicuous among the apostles, for talent or service. But, Peter was a noted leader among his brethren during Christ's public ministry, at Pentecost, and in planting the Church among Jews and Gentiles. When brought to Him the Lord confers on Simon, the name of Peter or Cephas, meaning stone, and expressing that steadfastness he was to attain by Divine Grace.

Concord Presbytery on the Dance.

The following was unanimously adopted by a rising vote and ordered to be read in all the churches as an expression of the moral judgment of the Presbytery of Concord, in session at Unity Church, September 17, 1919:

The Presbytery affirms its condemnation of the dance of today as a moral and spiritual evil void of extenuating elements. The formal and timely stand of the faculty of Davidson College and the board of trustees of Mitchell College during the past school year for the effectual prohibition of this sin among students of these colleges is worthy of all praise. The example of these institutions is commended to the churches, all of which ought to have inner moral strength sufficient for like effective action where needed. There seems to be a disposition among church people in some quarters to acquiesce in the invasion of the church by this sin. The Presbytery goes on record as wholly declining to acquiesce in this matter. We deem "lascivious" and in definite violation of the spirit of the seventh commandment all dances wherein there is great physical intimacy and in particular where the arms of the dancers partly or wholly encircle persons of opposite sex, unless such intimacy be morally permissible by reason only of some natural bond of near relationship. The Presbytery furthermore urges upon the sessions of all churches within its bounds the utmost endeavor, where needed, to repel the dance from the practice of church members.

Home Circle

HOW WE HAVE SOLVED THE SUNDAY AFTER-NOON PROBLEM.

Since my youngest child is with the Rainbow Division in Camp Upton I write of what we did, instead of "What We Do." First, we always tried to have an extra good dinner, but one so easily served, that no one need stay from church to prepare it. Ice cream was "taboo" because that meant extra work; we had that other days. Fricassed chicken could be cooked the day before; so could a pot roast or even breaded veal, and reheated in a few moments. Vegetables were made ready the day before, sometimes even cooked, and our dessert was often assorted fruits and cake, or nuts, raisins and cake, things to cause delight to children and we lingered happily over dessert. Dinner over, the box of playthings kept especially for Sunday and as different from the everyday ones as possible, was set out for the wee ones and all gathered around mother for reading. I always read a Bible chapter first and sometimes two, three or five if, as they frequently did, the children asked for them. Children love the stately language of the old King James Version if the reader is appreciative. Then we recited the chapter, which we were committing to memory and added one new verse. Then we turned to our Sunday school papers and books and read and read. My children never wearied of reading and we didn't read anything and everything either. There are plenty of interesting, yes, fascinating, books which stimulate the noble living, and literature of the "funny paper" variety had no place in our Sunday reading. When we knew little bodies needed exercise, in winter we used to bundle them up and send them three times around the house for a "Sabbath day's journey," or with pack on their backs they played Pilgrim's Progress up the long front stairs, which was the "Hill Difficulty."

In summer we all went out into the yard and watched the funny antics of Ned's rabbits or the children would bring their books and beg for more reading while we sat on the grass.

Sunday games were hard to find; I had to use my ingenuity. I sent to the soda people for two sets of birds like the ones found in soda packages and by laying aside one card we played with them as with the old game of "Old Maid," and learned to know some of our beautiful birds. We also used to play "I am thinking of some one whose name begins with A," or B, or J., using only Bible characters.

Supper was a merry time, perhaps making toast by the open grate and often the surprise of the afternoon or evening was a bag of candy. At bedtime after each child had knelt and prayed and climbed into bed we sang hymns for awhile, and then said "Good night" after a happy day.—A Mother of Nine, in The Congregationalist.

WHAT LOVE CAN DO.

Little Robert had been visiting a family of cousins; and though he had been away from home some weeks, he was not anxious to leave the spot where he had been so happy. "I liked to stay there," he told sister Alice, "they have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said, but this remark seemed so odd that she closed her book and stared at him. "Did you that that Aunt Emma had a beautiful home. Rob Ryerson? What a funny idea. It's just a plain little cottage."

Rob looked puzzled and did not reply.

But his sister continued: "And their furniture is really old, and some of the carpets are 'most worn out, and they haven't nice pictures like ours. What makes you think her house is so beautiful?"

Rob thought a minute before he answered: "I guess it

must be because everybody is no nice to everybody else, and nobody scolds or teases."

At first the older sister smiled, and, then the color rose in her cheeks. She saw that her brother was nearer right than herself. A fine house and expensive furniture and pictures on the walls are not the things most important. Love and courtesy and kindness can make the plainest, poorest home beautiful, and the lack of them will spoil a palace.—Afton Free Press.

Devotional

A MAN'S OWN CHOICE.

The moment that Moses came to years of discretion we read that he "refused to be called the son of Pharaoh's daughter." Take that as the starting point of the life of service. If your circumstances are making it impossible for you to carry out what would otherwise be the will of God, then drop your circumstances as Moses did; it rests with you to do it. Refuse any longer to be called the son of Pharaoh's daughter. You have been in the courts of men; you may have stood high in the favor of the people of this world, and your heirship may look exceedingly brilliant. You must choose whether you will take the heavenly inheritance or the earthly. There comes a point in every man's history when, if he wishes to be a sanctified vessel, meet for the Master's use, he must decide to drop everything that prevents a holy career and a life of perfect service among the people of the Lord. Would the devil be what he is if he did not gild his bullets, and if he did not find something to boast of to offset the glorious attractions of heaven? Of course, Pharaoh's court, with all its grandeur, its learning, its talent, its science, its magnificent prospects and possibilities and power, attracts men, and they are drawn into its snare. Moses, the servant of God, calculated well, and he concluded that it would be better to endure the reproach of Christ than to have all the treasures of Egypt. Put the two side by side, the things of the world in one scale-pan, and the things of God in the other, and see which kicks the beam. Make your calculation, and say deliberately, "I esteem the reproach of Christ greater riches than the treasures of the world."—H. W. Webb-Peploe.

UNDER THE DOME.

It is said that, if one stands under the dome of the Taj-Mahal, and sings a few phrases ever so brokenly, the melody which comes back is wondrously different. The harshness of the singer's voice seems to have been spirited away, and sweetness put in its place. Anybody who can carry a tune can sing under such conditions; and the least trained vocalist may be surprised at his own achievement. I cannot vouch for the truth of the story; but I know that just such surprises come to us in everyday life. In the Temple of our Father, harshness loses itself; and even broken cadences are rounded out. Under the dome of His House anybody can make music whether with voice or hand or spirit. God does not expect perfect gifts from us; He accepts the imperfect and sets it in the light of His smile.—Peck.

THINGS BEAUTIFUL.

One cold morning in February we stood looking out upon a world encased in an icy armor which sparkled with unrivaled beauty in the sunshine. "Beautiful!" said one. "Yes, it is very beautiful, but it will all be gone before noon." The little restless maiden, quiet for once as she gazed upon the glory, looked up and brightly said: "Never mind. There'll be something else beautiful tomorrow." The Lord, who hath done great things for us, whereof we are glad, is doing, and will continue to do, great things for us, whereof we shall be glad. "Jesus Christ is the same yesterday and today, yea, and forever."—Anna L. Scott.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

"CHRISTIANIZING CHRISTENDOM."

On page 8 of this issue we have an excellent review by Dr. R. F. Kirkpatrick of Dr. Morris' book, "Christianizing Christendom." We find that we have allowed the wrong caption to appear with this review and so we take this occasion not only to give the book's correct title, but to again commend it to our readers.

Church News

Ten days from this issue our books close for Synod. We are asking at least one-half of the April to April apportionment of the churches now before Synod.

On the basis of your response all our work for the coming year from Synod must be planned.

We are hoping to go forward to a largely increased work in the supreme effort to enter every open door in the State. So much depends on what is done in these few days before Synod. Shall we go forward? Let us know your will by your remittance.

A. W. Crawford,
Supt. and Treas., 320 S. Mendenhall,
Greensboro. N. C.

SUNDAY SCHOOL RALLY DAY.

The Sunday School is the feeder of the Church, and without a growing Sunday School any Church must be short-lived. Some of our best Churches began in a Sunday School, and one of the most successful methods of home mission work is to plant a Sunday School in some destitute region, and, with that as a foundation, a Church in time appears. October 5 is the day selected by Dr. Glass as our rally day for the Sunday School work, when its importance is to be emphasized. He has prepared an interesting program together with a supplementary one, with which he will furnish all Churches upon application.

CARD FROM PROF. AND MRS. C. E. WELLS, LATELY OF HIGHLAND.

We wish to say to the many friends who have rendered us such loyal support at the Highland School, Guerrant, Ky., that we have found it necessary to change all previous plans and on account of a nervous breakdown of Mr. Wells, we have given up our work at Highland, and come to North Carolina.

After ten years' strenuous labor at Highland, we have a large and prosperous school plant and organization. Under many difficulties we had succeeded in building up an accredited high school and graduated fifteen in the last two years. Of these, several have entered college and are doing good work.

Rev. W. B. Guerrant has been placed in general charge of this work. We ask those who have so loyally stood by Highland in the past years to stand by those who must now take the responsibility that the school may not only continue its efficiency but also have a much more enlarged sphere of usefulness.

We have come to assist Mr. C. G. McKarher in his school for boys at Aquadale, N. C. We find that there is an ideal building and location for a boys' school. The equipment is excellent and the Christian atmosphere delightful.

The prime object of the school is to educate into Christian manhood boys who do not have an opportunity to attend more expensive schools, raise the standard of education in this section, and most of all, to build up the Church.

We wish to assure prospective patrons that all the work of the school will be standardized and the high school work made to conform to the uniform entrance requirements. Boys will be received at any time, and we invite correspondence from parents.

(Mrs.) Rose M. Wells,
Aquadale, N. C.

(Continued on Page 16)

How Many Brick Would Fifty Thousand Dollars Buy?

If you were putting up a cotton mill
how far would \$50,000 go?

How many brick, how many looms, how many spindles
would it get?

Then where would the product of
that investment be in FIVE YEARS?

Most likely rags or worn out garments in an old attic.

Make the cotton mill spin
for God and immortality

Let us show what \$50,000 earned in looms and spindles
will do.

**\$50,000 Will Endow a Chair at Davidson College
Or Erect and Endow for Maintenance a Y. M. C. A. and Social Building**

THE COLLEGE NEEDS NOW

The Woodrow Wilson Chair of History, \$50,000. An English Bible Chair, \$50,000.
The Y. M. C. A. and Social Building, \$50,000.

A gift of this kind may be made as a memorial. It may be offered on condition that we raise the entire million dollars for all our schools, including such gift.

WHAT IT WILL DO: It will train Immortal Youth for all time. It will help furnish our Lord world leadership. It will increase in geometrical ratio each year. It will indirectly influence thousands of lives. It will give a leverage to help raise a million. Could a cotton mill be run for any higher or surer purpose?

Think it over, pray it through. We must have some men of vision and faith and large hearts to put this campaign for One Million Dollars over

DR. J. CAMPBELL WHITE, Missionary and Educator, said: "If by investing in colleges that are positively and frankly and completely Christian, the Church can produce competent leaders in adequate numbers, it is doubtful whether HUMAN INGENUITY HAS EVER DEvised A MORE SUCCESSFUL METHOD OF INFLUENCING THE THOUGHT AND LIFE OF THE WORLD."

We are positively counting on a few big men to help in a large way

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

PERSONAL.

Rev. Jno. A. MacLean, Jr., formerly chaplain of the 315th Field Artillery, A. E. F., has accepted a call to Morganton, N. C., and will begin his work there at once.

NORTH CAROLINA.

Carthage—The Carthage Presbyterian church, at a congregational meeting, increased the salary of their pastor, Rev. J. K. Roberts, by the additional sum of \$450.

Parkton—The Parkton Church has recently received fifteen members on profession of faith, the results of a union meeting conducted by Rev. J. W. Ham, of Atlanta, Ga.

The Presbytery of Mecklenburg stands adjourned to meet in the Charlotte First Church on Thursday, October 2, 1919, at 10 a. m. Important business was sent over from the meeting at Steele Creek. John E. Wool, S. C.

Rev. H. G. Hill, D.D., writes: "I go Saturday, the 27th inst., to an annual reunion of several churches which are colonies of Old Bluff Church, in Cumberland county, some 12 miles from Fayetteville. This church is one of the oldest in our Presbytery, having a history of 150 years. During my ministry in Fayetteville of 18 years, I preached there many times for Rev. D. D. McBryde."

Statesville—At the morning service at the First Presbyterian Church Sunday, the pastor, Dr. C. E. Raynal, expressed to the congregation his appreciation of a gift of money to pay off a college debt that had been hanging over him for some years. Dr. Raynal stated that some had proposed giving him an automobile but he feared that would be misunderstood and complicate matters and the money to eliminate the pastor's college debt was decided upon instead.—Landmark.

Mallard Creek—This church is looking forward with pleasure to the coming of its new pastor, Rev. J. C. Brown, early in October.

During the summer while without a pastor the pulpit has been most acceptably supplied by visiting ministers, not a Sabbath having passed without preaching. On last Sabbath Rev. J. Thompson Pharr, only recently out of the service of his country, filled the pulpit, preaching a very excellent sermon, to the pleasure of the congregation. Mr. Pharr is a grandson of Rev. W. W. Pharr, a former beloved pastor of the church, and it was with peculiar interest that the Mallard Creek people heard his very able sermon.

Gilwood Church—The evangelistic services at Gilwood began on Sunday, September 7, and closed on Sunday, September 14.

Rev. J. Andrew Smith, of Statesville, did the preaching with his usual intense earnestness and power.

The Christian character of our people was greatly strengthened and built up. Many lives were reconsecrated to the service of the Master.

The burden of the services was to revive the study of Bible and stimulate the prayer life as well as secure the salvation of the unsaved.

Mr. Smith has marked ability in presenting gospel truth with energetic force in humble, reliance upon God.

Gilwood will drink with continual profit and delight from the wells of truth he opened up for us. C. H. H.

Greensboro, Midway—Revival services were conducted at the Midway Church from the fifth Sunday of August through the first Sunday in September. The pastor, Rev. E. Frank Lee, was assisted by Rev. Geo. W. Lee, of Winston-Salem, who arrived on Monday, the meeting having already begun with the preaching of the pastor. There was deep interest in the services almost from the beginning. Brother Lee preaches the simple gospel in a most earnest way and his sermons take hold of the heart, because they are

out of life's experience. A goodly number of young people and some older ones came forward for reconsecration of themselves to God and nine confessed Jesus as their Saviour, and on the second Sunday in September they were received into the church. It is believed by several to have been the best revival service, in some respects, ever held in the church. Brother Lee is a wonder with boys. We give God all the glory and thank Him for sending His servant to us.

The Pastor.

West End Church, Fayetteville Presbytery, was fortunate in having the services of Rev. J. A. Caligan, of Mt. Pisgah Church, for their protracted meeting. The meeting was held in the M. E. Church, the Methodist brethren uniting with the Presbyterians, both pastors, Rev. Mr. Hall and Rev. R. S. Arrowood, assisting, but the preaching was done entirely by Mr. Caligan, and the congregation showed their interest and appreciation by the large audiences. Mr. Caligan is one of the best sermonizers of his Presbytery, and much esteemed by his people as a faithful and devoted worker.

Macedonia Church during August had the pleasure of hearing Rev. C. F. Arrowood, pastor of Central Park Church, Houston Texas. Mr. Arrowood was here on a visit to his parents during his vacation and has now in addition to his pastoral work, resumed his post-graduate work at Rice University, where he is also an instructor. He hopes to receive his A. M. degree next June. L.

Wilmington, St. Andrew's—I returned from my vacation the first week in September and began our fall work with a good attendance at the prayer meeting. The first Sabbath the following four new elders were ordained and installed: Messrs. George S. Boylan, Dr. W. C. Mebane, O. J. Mullinex and B. Frank Yandell. The following eight new deacons were ordained and installed: William H. Badon, S. Kyle Bannerman, D. D. Boylan, J. G. Carroll, William Grant, Thomas Hill, D. O. Westbrook and William A. Wylie. Two more deacons, C. H. Clark and Eugene Johnson, who could not be present, will be ordained and installed the first Sabbath in October. At the fall communion, the third Sabbath, nine new members were welcomed to the communion. Two who were elected as deacons declined to accept the office. There is a spirit of earnestness and effort to press the work of the church in all departments. The joint services of the congregation and Christian Endeavor Societies at the night hour of the Sabbath have been well attended since the first of July. The regular preaching service at night following prayer meetings by the Christian Endeavor Societies will be resumed the first Sabbath night in October.

A. D. McClure.

Rocky Mount—Rev. C. Connor Brown, Synodical evangelist, and Rev. C. O. Pardo, evangelistic singer, in a meeting September 7-18, assisted the local evangelist in charge of the work in Edgecombe county where Tillery Church has been organized. Here we have no church building and a depleted set of officers. This is one of the prosperous sections of the county, where the people are intensely interested in material things, but when it comes to the spiritual and salvation you will find three-fourths of the people of church age out of the church. There prevails in the community to a telling degree, parental indifference, wanting to experience peculiar feelings, waiting for visions and dreams, a scornful attitude, and many other things of no better character that the devil has perpetrated for hindering the work of God. But when these conditions are met squarely, with earnestness and courage and with the power of the gospel that was exemplified in Mr. Brown's preaching, God always crowns such efforts with substantial success. This fact was demonstrated in this meeting in that there were nineteen confessions of faith, some of these leaders in their community, and a rededication of practically every professing Christian in the organization. Fifteen of those making confessions expressed preference for the Presbyterian Church.

Mr. Brown is an evangelist of marked power and splendid judgment. His clear and forceful preaching has left a vital influence in this congregation. Mr. Pardo is a singer of rare ability and his gospel singing did much to bring the lost to Christ. Miss Ivy Modlin, at the piano, rendered efficient and faithful service. We are grateful that God sent these servants to labor among us.

Albemarle—The session of this church is sending out the following very timely pastoral letter to each member:
Dear Fellow Members:

Please bear with the pastor and elders of our church, while they by means of this letter to all the members, relieve themselves of an obligation which has burdened their hearts for sometime. We claim the right to warn with tenderness, yet firmness, our people against an evident violation of God's most fundamental law—the desecration of the Sabbath day. The divine command is, Remember the Sabbath day to keep it holy. Any works on this day except those of necessity and mercy; or any pleasure seeking, except that which would prove to be mental and spiritual recreation, are in direct violation of this law.

This law is one of the cornerstones of the great Presbyterian faith, and it is very evident that disrespect for it has not only pre-empted our churches on the Sabbath day, but has perhaps been one reason for so much lust for wealth and craze for pleasure. These sins have been the forerunners of God's righteous judgment upon the nations of the world in the past, who have fallen from a state of glory to that of shame and suffering. He plainly tells us in His Word that the wicked shall be turned into hell, and all the nations that forget God (Ps. 9:17). As a fulfillment of this threat, we would point our nation to atheistic France, "bled white;" to wicked Belgium, torn into smithereens; and to blasphemous Germany, revolution ridden, whose people with gnashing of teeth, are grasping at each others' throats. These suffering peoples are now crying out unto God, but only after such bitter despair. Revolution and bloodshed are staring us in the face—even right in our very midst. The coming months hold the promise of that dread scourge—influenza, which sent us to the grave last winter with so many of our friends and relatives. In the face of these impending disasters, will you join us in hallowing God's holy day; will you help us to fill God's house with devout and humble worshippers?

Yours, in the faith of the fathers,

J. M. Harris, E. H. Cotton, J. A. Little, J. M. Morrow,
J. W. Lyerly, Wilcox Brightwell, Geo. W. Cheek.

Mecklenburg Presbytery—The one hundredth session of Mecklenburg Presbytery was held in the Steele Creek Presbyterian Church, beginning Tuesday, September 16, 1919, at 11 a. m., and was opened with a sermon by the retiring moderator, Rev. W. R. Coppedge, of Rockingham, N. C., from Romans 8:28. There were 34 ministers and 39 elders present, with 21 corresponding members. The Rev. Wm. Black, one of Synod's evangelists, was elected moderator. In connection with the Foreign Mission report, the Rev. John McEachern, one of our missionaries in Korea, made a very fine address. Dr. S. L. Morris ably represented the Assembly's Home Missions, as did the Rev. A. W. Crawford, Synod's Home Missions, and the Rev. W. T. Walker, the Barium Springs Orphanage.

The Badin Church presented a call for the services of Rev. T. G. Tate. He was permitted to hold it till the adjourned meeting.

Mr. Guy E. Weeks, a member of the Charlotte Second Church, was taken under the care of Presbytery as a candidate for the ministry. He is at Davidson College.

The overtures as to candidates, licensure and ordination, also election of elders and deacons for a limited period, and the basis of representation in the Assembly, sent down by the last Assembly, were docketed till the spring meeting.

A sermon on "Soul Winning" by the Rev. Bob Jones, who is holding a revival in Charlotte, was heard with pleasure on Wednesday morning and another by the Rev.

George Summey, of New Orleans, La., on Tuesday night.

The next stated meeting will be held at Rockingham, N. C., April 13, 1920.

The most important part of the Presbytery was the semi-centennial celebration of its organization. It was this that drew such a crowd that the church could not begin to hold it. The Rev. Dr. W. E. McIlwaine, of Pensacola, Fla., read the historical address, after which the representatives of Concord (the mother Presbytery), Asheville and Kings Mountain Presbyteries were heard. The Rev. J. M. Grier, D.D., and Rev. E. D. Brown bore the greeting of Concord; Rev. R. F. Campbell, D.D., and Rev. R. P. Smith, D.D., those of Asheville; Rev. J. T. Dendy, Rev. G. A. Sparrow and Elder A. Nixon, those of Kings Mountain, after which three distinguished sons of Mecklenburg made interesting addresses, namely, Rev. W. W. Moore, D.D., of Richmond, Va.; Rev. George Summey, D.D., of New Orleans, La., and Rev. J. H. Morrison, of Pine Bluff, Ark.

Dinner and supper were served on the grounds both days, and the abundance was equal to the great crowd. Every one present will long remember this meeting at Steele Creek Church. At a late hour on Wednesday night adjournment was taken to meet in the Charlotte First Church on Thursday, October 2, 1919, at 10 a. m.

A hearty vote of thanks was given the pastor and good people of Steele Creek Church for their abundant hospitality.
John E. Wool, S. C.

Orange Presbytery met in the North Wilkesboro Presbyterian Church, September 16, 1919, and was opened with a sermon by the retiring moderator, Dr. E. R. Leyburn, on the text, I Chronicles 12:32.

The Rev. T. M. McConnell, D.D., was elected moderator and Rev. C. D. Whiteley, temporary clerk.

The Rev. Jno. R. Herndon, of Suwanee Presbytery, and Rev. E. W. Thompson, of Mecklenburg Presbytery, were received.

A call from the Waughton Church was accepted by Mr. Herndon and arrangements made for his installation.

Mr. Thompson will do evangelistic work in Ashe county.

Mr. Hugh Hamilton, of the High Point Church, who is now a senior at Davidson, and Mr. A. V. Gibson, of the Hampfields Church, were received as candidates for the ministry under our care.

The Rev. E. R. Leyburn, D.D., tendered his resignation of the pastoral charge of the First Presbyterian Church, Durham, N. C., and asked for the dissolution of the pastoral relation and dismissal to Cherokee Presbytery, that he might accept a call from the First Church, Rome, Ga. The Durham Church was heard through her representative, Mr. J. R. Patton, and a strong paper adopted by the church, regretfully acceding to the request. Two commissioners from the First Church, Rome, Ga., Messrs. Hughes and Hull, were also heard, and after considerable discussion, the relation was dissolved and Dr. Leyburn was dismissed to Cherokee Presbytery, and the following paper, offered by Dr. D. I. Craig, was adopted by a rising vote:

"In dismissing Rev. E. R. Leyburn, D.D., from our bounds we desire to express and place upon the records of this Presbytery our sincere regret at the departure of this beloved brother. Dr. Leyburn has been a tower of strength, not only in our Presbytery, but in the Synod of North Carolina and the General Assembly of the Church; for his soundness in doctrine, his judicial mind, his wise counsel, his noble Christian character, his sweet Christian spirit, and faithful work among us as a pastor, a Presbyter and a faithful friend. He goes from us with our earnest prayers for the happiness and abundant success of him and his family. In his new field of labor may the Lord give him an abundant harvest. May God bless him is our prayer."

The Presbytery voted "No" on the amendments to the Book of Church Order, sent down by the Assembly in regard to licensure and the rotation of elders and deacons.

The nomination of commissioners to the Assembly was deferred until next spring. The time and place for the next meeting was deferred until an adjourned meeting. A great amount of routine business was accomplished. It was a busy

and delightful meeting. The hospitality of the people was cordial, abundant, and delightful. The church knows how to take care of her faithful and beloved pastor, Rev. C. W. Robinson, and through him to make everybody feel at home. The Presbytery adjourned to meet in the First Church, Greensboro, on Tuesday, September 30, 1919, at 2 p. m.

D. I. Craig, Stated Clerk.

SOUTH CAROLINA.

Charleston Presbytery will hold its fall meeting October 14 instead of October 13, as announced in our last issue.

Congaree Presbytery—Delegates to Congaree Presbytery, which meets at Edgefield October 6 at 8 p. m., will notify Rev. E. C. Bailey at once. Those coming from Columbia will arrive in Edgefield about dinner time if the train is not late.

E. C. B.

Representatives to Harmony Presbytery, which meets at Central Church, Tuesday, October 14, are requested to send their names to Mr. W. A. McCrea, Kingstree, S. C., R. F. D. No. 1, and if they expect to come by railway, please so state, as the church is eight and one-half miles from the railway station.

W. I. Sinnott, Pastor.

Cedar Shoals—Rev. R. Roy Brown assisted the pastor in a few services preparatory to the fall communion recently. Seven united with the church on profession of faith, four by letter, and one other expects to do so later. This makes a total of 14 additions to the church this year, which is an increase of nearly 25 per cent.

W. L. Latham.

Anderson—The Rev. John S. Foster, D.D., pastor of the First Presbyterian Church, who had such a flattering call to the First Presbyterian Church of Savannah, has decided to stay here. He made this announcement Sunday morning and his congregation was greatly relieved. Although Dr. Foster has not been here very long he has endeared himself to his people. He came here from Birmingham about two years ago and was not seeking new fields when he went to preach in Savannah, the call coming to him without any solicitation. He says he likes Anderson and loves his people and is not willing to leave.

York—Deep interest is being manifested in the union meeting now in progress at the First Presbyterian church. The preaching is by the Rev. W. H. Miley, D.D., evangelist for the Synod of South Carolina. Dr. Miley is an able, effective preacher and his sermons have profoundly impressed all who have heard them. Large congregations attend both the morning and afternoon services, the merchants closing their stores in order that their employees may be present at the former. The Rev. F. H. Wardlaw, of Guthrieville, is directing the singing.

Pendleton—When the pastor and his wife returned recently from a vacation of two weeks, spent in the Georgia mountains, they were informed by a neighbor that it would not be wise for them to lay in much of a stock of groceries. This sounded ominous, as if they might expect orders to leave. But the secret was revealed the next day, when a load of good things to eat was sent them from the people of the church. One day while away, the pastor was telling some friends what kind and thoughtful people he has the honor to serve. Some little bird must have been eavesdropping, and told them about it, and so they must have been led to make his words doubly true.

Robert Adams.

Central Church—Anderson—Rev. P. S. McChesney, pastor. Since paying off all indebtedness last spring, our church has raised the pastor's salary \$300 and purchased a large and beautiful house on North Fant Street, which is henceforth to be the manse. The house has ten rooms and the lot contains exactly one acre. The church has probably gotten a bargain in this property at \$9,500. The pastor and his family will move into the new manse about October 1.

The Synod meets with us November 4, and we are looking forward with great interest and pleasure to having the brethren with us. The Rev. W. H. Miley, D.D., Synodical evangelist, will begin a series of meetings for us immediately after the adjournment of Synod.

Great Falls—Under the ministry of our pastor, Rev. W. L. Latham, the Great Falls Church has grown rapidly in every respect, the membership having been more than doubled.

Great Falls has been grouped with Cedar Shoals and Fort Lawn; and the pastor has supplied the Richburg Church for a year. Each of these churches have had rich blessings upon them, and have increased greatly in membership as well as in religious interest.

But the Great Falls Church has called Rev. W. L. Latham for full time, to take effect just so soon as a pastor or supply can be obtained for the other churches, which we hope will be right away. The town of Great Falls has grown rapidly, the population having increased nearly 1,000 in the past year, so that the full time services of her ministers is really needed now.

Cor.

Florence—The pastor, Dr. H. Tucker Graham, spent his vacation largely in Virginia, preaching on three Sundays in Norfolk and one in Lynchburg. Part of the intervening period was given to a delightful sea trip, and the rest was spent in visiting friends, chiefly at Winchester and Hampden Sidney.

In his absence the pulpit was filled most acceptably by Dr. J. M. Holloday, of Marion, S. C., and Rev. W. E. Davis, of Clemson College, S. C.

Candidate Jas. Thornwell Gillespie, of Columbia Seminary, a son of this church and a brother of the former beloved pastor, preached here on a recent Sunday evening, to the pleasure of his many friends.

Chaplain Henry Graybill Bedinger has just returned from France, and may be addressed at 208 South Dargan Street, Florence, S. C.

KENTUCKY.

The Presbytery of Louisville held its fall meeting, September 23 at the Bardstown Presbyterian Church, Bardstown, Ky. The opening sermon was preached by the retiring moderator, Rev. W. B. Lile.

There were present 26 ministers and 15 ruling elders. Rev. Eugene Bell, a missionary to Korea, who is at home on furlough, was elected moderator and Rev. W. R. Anderson, temporary clerk.

Rev. P. B. Hill, pastor-elect of the First Presbyterian Church, Louisville, was invited to sit as a corresponding member.

Rev. J. R. Cunningham was dismissed to the Presbytery of North Mississippi to become pastor of the Presbyterian Church at Grenada, Miss.

The overtures sent down from the General Assembly touching the licensure and ordination of candidates for the ministry, and touching the rotary system of elders and deacons, were answered in the affirmative and the one touching the basis of representation in the General Assembly was answered in the negative.

Commissions reported that Rev. Thomas Brewster had been ordained and installed pastor of the Munfordville and Glasgow churches, that Rev. J. J. Martin had been ordained and installed pastor of the Bloomfield and Big Spring churches, that Rev. E. W. Newland had been ordained and installed pastor of the Carrollton Church, and that Rev. F. A. Clark had been installed pastor of the Anchorage Church.

The chairman of the committee of Home Missions reported every church supplied with preaching and the general condition of all the churches under its care is good. The Flora Heights Church has just closed a meeting with 28 additions when Rev. F. A. Fincher, D.D., was the preacher. Berry Boulevard has had a meeting with 15 additions. All the churches save one have contributed to this cause the sum

of \$2,547.59. On account of the increasing scope and work of this committee articles in incorporation are being filed. Large plans for more extensive Home Mission work in the Sunday schools and more aggressive evangelistic work were approved by the Presbytery.

The report of the Foreign Mission Committee showed total receipts of \$11,514, which is an increase of 26 per cent over last year. Addresses were made on this subject by Rev. N. G. Stevens, Rev. P. B. Hill and by the moderator, Rev. Eugene Bell, all of whom have spent years of service in the foreign field. The Presbytery expects to make a large increase of gifts for the coming year.

The Committee of Sabbath Observance and Family Religion was instructed to prepare a program for a full discussion of these subjects at the next meeting of the Presbytery.

The Presbytery called for more men to enter the gospel ministry to fill vacancies made by many who have been engaged in war work.

The Committee on Systematic Beneficence called for \$87,670 for benevolences for the coming year and the Presbytery accepted the quota. Rev. A. A. Higgins, D.D., of Louisville, was elected manager of the campaign to raise this sum. Addresses were made on the subject of Stewardship and Tithing by Rev. W. R. Anderson and Rev. D. M. Sweets, D. D.

Rev. S. S. Daughtry, of Frankfort, was appointed to preach the next Presbyterial sermon on the subject, "Foreordination."

Memorials were read in memory of Rev. R. A. Webb, D.D., Rev. C. N. Wharton and Rev. T. M. Hawes, D.D., who had died since the last meeting. Tributes of admiration and affection for these beloved brethren were expressed by Rev. D. H. Ogden, D.D., Rev. A. A. Higgins, D.D., Rev. L. O. Spencer, Rev. W. Y. Davis, Rev. W. H. Hopper, D.D., Rev. E. W. Newland, Rev. J. W. Clotfelter and others.

The next meeting will be held at the Portland Avenue Church, Louisville, Monday, April 12, 1920.

The Presbytery expressed by a rising vote its appreciation of the generous and abounding hospitality of the pastor and people of Bardstown.

The Presbytery adjourned to meet at the call of the moderator during the meeting of Synod at Nicholasville, Ky.

W. H. Hopper, Stated Clerk.

LOUISIANA.

Colfax—Rev. B. C. Bell, evangelist for Red River Presbytery in Louisiana, is holding a meeting in Colfax for the benefit of the scattered flock of Presbyterians in this vicinity. Fifteen Presbyterians from North Carolina, Virginia, Kentucky and elsewhere have petitioned Presbytery to organize a church that in their new home they may worship as in the communities from which they moved. Arrangements have been made with Rev. H. J. McGeehee, of Natchitoches, to serve as pastor.

R. L. Sloan.

MISSOURI.

Presbytery of Upper Missouri met in the Walnut Grove Presbyterian Church September 16, 1919, at 8 o'clock p. m. Eleven ministers present; twelve churches represented. The opening sermon was preached by Rev. E. C. Hunt, the last moderator present.

Division of Churches—Upon petition from the Morton-Hardin Presbyterian Church, this church was divided into two organizations, the Morton Presbyterian Church and the Hardin Presbyterian Church.

Installations—Reports were made of the installation of Rev. E. M. Nesbitt as pastor of the Southeast Presbyterian Church, Kansas City, and Rev. John P. Davis as pastor of the Northeast Presbyterian Church, Kansas City.

Amendments to Form of Government—Presbytery approved all of the amendments sent down by the General Assembly, with the exception of the proposed change touching the basis of representation in the Assembly; in response to this proposed change the Presbytery voted "No."

Local Home Missions—Presbytery voted to place a pastor-at-large in the field to take oversight of the vacant churches and assist them in the calling of pastors or supplies. Rev. C. C. Partridge, of Excelsior Springs, Mo., was appointed chairman of the local Home Missions Committee, vice W. R. Dobyns, resigned.

Evangelism—A new permanent committee on evangelism was created, consisting of Rev. E. C. Hunt, chairman; Revs. R. C. Lippard, C. G. Partridge, John P. Davis and E. M. Nesbitt. This committee was instructed to prepare a program of evangelism calling for a special series of evangelistic services in every church in the Presbytery and assigning to each church some ministerial member of the Presbytery, this assignment having the force of a Presbyterial appointment.

Foreign Missions—Foreign Missions report from April 1 to August 31 showed total amount paid \$4,169.87, this being slightly over 29 per cent of the gifts to this cause last year; eight churches to date have given nothing. The total gifts last year were \$2,000 over that of the year previous, and Presbytery will strive earnestly to even exceed this amount during the present year.

Candidates—Candidate J. G. W. Kirschner made statement to Presbytery relative to the prosecution of his studies for the gospel ministry and also relative to his conviction of duty. Mr. Kirschner was continued as a candidate for the ministry, and the following committee was appointed to counsel with him and direct him in a course of study: Revs. H. L. Saunders, E. C. Hunt and R. C. Lippard.

Assembly's Home Missions—Presbytery's contributions to Assembly's Home Missions year ending March 31, 1917, \$864; year ending March 31, 1918, \$5,110; year ending March 31, 1919, \$3,479.

Place and Time of Next Meeting—Barbee Memorial Presbyterian Church, Excelsior Springs, Mo., was selected for the next stated meeting, date to be Tuesday, April 13, 1920, at 8 o'clock p. m.

Moderator—Rev. W. P. Neilson, D.D., was elected moderator for the ensuing six months.

Systematic Beneficence—Rev. C. G. Partridge presented the apportionments upon the churches in this Presbytery by Assembly's committee, and urged the churches to more aggressive prosecution of the progressive campaign.

Chairmen of Permanent Committees—Foreign Missions, Rev. H. L. Saunders; Assembly's Home Missions, Rev. J. M. Campbell; Publication and Sabbath School Work, Rev. I. B. Bisceglia; Christian Education and Ministerial Relief, Rev. John P. Davis; Local Home Missions, Rev. C. G. Partridge; Evangelism, Rev. E. C. Hunt; Narrative, Rev. W. P. Neilson; Sabbath, Rev. E. C. Hunt; Systematic Beneficence, Rev. C. G. Partridge; Bible, Rev. Johnston Robertson.

Season of Prayer—Presbytery closed with a most profitable season of intercessory prayer.

Chas. R. Nisbet, Stated Clerk.

TENNESSEE.

The Synod of Tennessee will meet at Brownsville, Tenn., October 14, 1919, 8 p. m. J. H. Lumpkin, S. C.

The Presbytery of Memphis held its regular fall meeting in the Presbyterian Church, Saulto, Tenn., September 16-17, with 21 ministers and 17 ruling elders present. This was rather a small attendance due possibly to the fact that the place of meeting was far from railroad and difficult to reach.

At the request of the moderator, Ruling Elder E. B. LeMaster, the opening sermon was preached by Rev. J. E. Hixson.

Rev. J. G. Johnson was elected moderator and Rev. W. E. Powell temporary clerk.

Rev. W. W. Powell, at his request, was dismissed to Norfolk Presbytery with a view of accepting a pastorate in that Presbytery.

Installations reported: Rev. George L. Kerns at Dyersburg, Tenn., and Rev. J. B. Butler at Bethel Springs.

(Continued on Page 22)

Marriages and Deaths

IN MEMORIAM.

Lunsford Richardson.

Rarely has the First Presbyterian Church of Greensboro, N. C., in its long history of ninety-five years, suffered a greater loss than in the death, at the age of sixty-four years and eight months, of Lunsford Richardson, for twenty-seven years a faithful and beloved ruling elder.

Traveling for business and recreation in the West with his oldest son, he was taken sick in San Francisco, where he was speedily joined by his wife and other members of the family. An apparently malarial attack developed pneumonia symptoms, complications ensued, and despite all that the best medical skill and hospital care could accomplish, through eight weeks he grew gradually weaker, though with occasional rallies of strength. Foreseeing the end, he spoke to his loved ones of "the glorious meeting hereafter;" and on August 21, in the still first hour of the new day, "He passed through Glory's Morning Gate,

And walked in Paradise."

He was born and reared in Johnston county, North Carolina, in a Christian home of true culture and refinement, of which the only member surviving him is his sister, Mrs. J. W. Vick, of Rock Hill, S. C.

After studying at Horner and Grave's School, he went to Davidson College, where he completed the course in three years, graduating at the age of twenty-one with high distinction, and winning the Latin, Greek, and debater's medals, though his health was probably weakened by the overwork of these college years.

After four years of teaching, he began his business life in Selma, the county seat of Johnston county, where from the first he gave not only his Sundays but a generous part of his week days to distinctively Christian service, much of it in association with Henry Louis Vick, then teaching in Selma.

On August 28, 1884, he was married to Mary Lynn, oldest daughter of Dr. Henry Smith, pastor for thirty-eight years of the First Presbyterian Church of Greensboro. This singularly happy union of two lives which were united not only in true affection but in perfect congeniality of spiritual aims and of social and literary tastes, was blessed with two sons and three daughters, all of them consistent members of the Church of Christ: I. Henry Smith Richardson, Mrs. C. I. Carlson, Mrs. W. Y. Preyer, Lunsford Richardson, and Janet Lynn Richardson.

In 1891 he moved to Greensboro, becoming especially in the last twelve years as organizer and head of the Vick

Chemical Company, one of the leading business men of the city and state.

In Greensboro, as in Selma, he threw himself whole-heartedly into the service of the Master Whom he loved, being never absent from His house on Sundays or Wednesday nights, and laboring in the Sabbath school both as teacher and superintendent. A ruling elder since 1892, he was active in all the duties of this high office, punctual at all session meetings, and particularly and unwearyingly faithful in visiting the poor, the old, the sick, and the afflicted of the congregation.

Community efforts for the relief of want and suffering and the betterment of the public health and morals, found in him a wise counsellor and a liberal supporter. The responsibility of Christian stewardship he deeply felt.

A constant and ardent friend of foreign missions, his annual gifts thereto running into the thousands, he was also the organizer and superintendent of a colored Sunday school in a disreputable quarter of his own city, which for many years and up to the time of his death he conducted at his own expense, going there in person, with what helpers he could gather, every Sunday afternoon through summer's heat and winter's cold, to teach, and, what is infinitely more important, to exemplify in himself to this most needy part of the city's population, the seeking love of Christ.

His genuine concern for the welfare of the scores of employes in his great business won him their confidence and affection, and this relationship, founded on mutual trust and regard, no strikes or threat of strikes ever disturbed.

How many people in trouble he aided by wise counsel or brotherly help, or both, will never be known on this side the Father's house. On the day before the funeral, while floral tributes were being sent to the home, there came one, an exquisite and costly one, brought in person by a Greek hat-cleaner, whose English was almost unintelligible, but whose flowing tears as he stood by the casket and looked into the peaceful face, spoke more eloquently than the flowers of some word or act of love that had won his heart.

Letters have been coming in, often from unknown writers, full of gratitude for kindness, or for inspiration to nobler living, received from him. Says a business man writing from another state: "His personal letters to me I shall always treasure and continue to receive help from during the remainder of my life. Such lives never really die, but continue on as an example and inspiration to other lives whose good fortune it has been to meet him along life's highway."

Among the many appreciations of his life and character, from various individuals and organizations, appearing in the

daily papers, no truer sentence-picture of him was drawn than that with which a noted colored educator of the city closed a letter describing his habit of unostentatious benevolence: "I pay this tribute of respect to one that loved his fellowmen without regard to race or color."

His religion had no taint of Pharisaism or sanctimoniousness. It was genuine, joyous, cordial, the outshining of an indwelling peace. His home-coming was always preannounced by a cheery whistle. He loved music and had a good ear and voice. Genial, sympathetic, humorous, hopeful, with a contagious laugh and a ready fund of anecdote and reminiscence, he carried with him an atmosphere of sunny good-fellowship. His later years were marked by an ever-deepening sense of God's goodness to him as shown in the character and happy marriages of his children and the growing success of his business. Reverses and disappointments came to him as to others, but they wrought in him no impatience or irascibility. Alike through life's shadows and sunshine he bore himself as a good soldier of Jesus Christ, with a cheerfulness unailing and unconquerable, fed from deeper springs than earthly changes could affect.

When the North Carolina Pharmaceutical Association recently asked of him an address on how to attain success, as suggested by his own experience, his modesty prompted an immediate negative. But when his hesitation was overborne by the argument of the good he might do to the many young men in the association, he sent a paper to be read, as he could not be present in person, telling how on leaving college he had begun life not only without a home, his parents being dead, but without a dollar, and by what steps and methods he had reached his present position. In closing, he said: "I have given these details not in pride, but to point this moral of success in any work or profession, namely, I have done my work in the spirit of prayer, with God as my Senior Partner, and giving my time, ability, and money to building up His Kingdom in home and foreign fields. Young men, put God first in your life and make money your servant, if happiness is your goal."

The great outpouring of people of all grades and classes that on a busy week-day gathered at his funeral and completely filled the spacious auditorium, many of them in tears, gave token of the universal esteem and affection in which he was held. The services were conducted by his pastor, Dr. C. F. Myers, assisted by Dr. Melton Clark, of Charleston, S. C., and Dr. Alexander Martin, of Rock Hill, S. C. In

Children's Department

BROTHER AND SISTER AWAY.

Dear Standard:

I am a little girl seven years old and live on a big farm. I am in the first grade. Rev. Mr. Currie is helping our preacher, Rev. P. L. Clark, this week in a meeting at our church (Hopewell). I have a pet calf. I have a little sister and brother but they are gone, so I hope you will print this, as I want to surprise them.

Your little friend,
Burgaw, N. C. Lucile Mallard.

CHILDREN'S DAY.

Dear Standard:

This is my second letter. My father still takes your paper and I enjoy reading the letters and stories.

My brother lives at Penniman, Va.

attendance were many relatives and friends from a distance.

In the beautiful Greensboro cemetery, toward the close of an exquisite day, in nature's hushed and tenderest hour, he was laid to rest, while the choir sang "How Firm a Foundation," and there echoed in our ears a favorite hymn of his sung as we left the church, "There's a Land That is Fairer Than Day." As the glory deepened in the western sky, the streets of gold seemed to come into view and the pearly gates to be visible opening, through which one day we, too, shall pass to join our loved ones in the better land.

"Oh, these parting scenes will end,

Some sweet day, by and by;

We shall gather friend with friend,

Some sweet day, by and by;

There before our Father's throne,

When the mists and clouds have
flown,

We shall greet our loved ones gone,

Some sweet day, by and by."

E. W. S.

IN MEMORIAM.

Claudius York.

The home of Mr. and Mrs. G. W. York, of Newell, N. C., had the shadow of death pass over it on the evening of August 29, when Claudius, their eight-year-old son, was instantly killed while at innocent play. He was a member of the Busy Bee Society of Newell Presbyterian Sunday school and was loved by his class mates and honored by his teacher.

May these parents and loved ones see this sad dispensation only as a "shadow of death." Little Claudius still lives.

"We shall go to him but he shall not return to us."

Mrs. Fred Stewart.

Miss Florence Helms.

His name is Gordon Watson Cameron.

We are going to have a Children's Day at Big Branch school house the first Sunday in October.

Hope to see my letter in print, as I want to surprise my brothers and sisters.

Your unknown friend,
Marguerite Cameron.

AN AFTERNOON IN THE WOODS.

It was a very hot afternoon. All lesson books were put away at Fir Tree Farm for a half-holiday had been announced, and the children were told they might do whatever they pleased.

"I'm going out into the woods," called Tom, dragging a cap over his auburn curls.

"Let me go with you," cried Betty.

"And me," chimed Bobby.

"No, thanks," answered Tom. "I want to be alone this afternoon," and off he ran.

How hot it was! Even in the woods, where only tiny sunbeams strayed, it seemed too hot to walk. Tom lay down on a mossy mound, beneath a tall fir tree.

How busy the bees were! How the beetles hummed! "Coo, coo," lulled the wood pigeons. Something stirred by Tom's side and two sharp ears cocked up. Presently, a little white tail disappeared into a hole by the tree. Of course, it was a rabbit. Tom lay very still, so still that mother would have been surprised if she had been there. "Take two cows, Taffy!" "Take two," sang the wood pigeons, "A little piece of bread and no cheese," called the yellow-hammer; and the bees went busily humming. Crackle, crackle; it was the rabbit again, and this time he had two children with him, that is to say, two rabbits much smaller than himself.

"This way," said the big brother rabbit, "let's play with the cones," and they scrambled about, just where Tom was lying.

"What's that?" asked the tiniest rabbit, catching sight of Tom's bright curls.

"That is the little boy from the farm," answered Big Brother; "shall we take him home?"

"Oh, yes," cried both the children, flapping their whiskers with delight; "do let's take him home."

"You can't," said Tom, laughing. "I'm much too big."

"We'll soon see," answered Big Brother, and they all came round him and pushed him with their noses; and, to Tom's surprise, he went rolling down the mossy mound into the hole where he had seen the white tail of the rabbit disappear.

"You see; you were not so very big, after all," said Big Brother, flicking a

piece of moss from his nose. "How do you like our home?"

"There isn't much room," said Tom; and then, to his dismay, he got smaller and smaller, until the tiniest rabbit looked quite big.

"I'm like Alice in Wonderland," he said to himself. "Do you know Alice?" he asked Big Brother. "Do you remember if she ever grew big again?" But Big Brother was thinking of something else.

"This," he said, pointing with his left-hand whiskers, "is a subterranean passage. I daresay you have learned in your lesson books that that long word means 'under the earth.' Come along and we will show you our dining room and the larder, and all the other rooms. Come, children," he said kindly to the little ones, and Tom, who felt quite a little boy by this time, jumped on Big Brother's back.

What a ride it was! In and out they went from one room to another, until at last the larder, stored with all kinds of nuts and leaves from the woods, was reached.

"Help yourself," said Big Brother, sitting on his hind legs and letting Tom slide gently to the ground. There were cob nuts and hazel nuts, and Tom took a big cob nut and cracked it.

"Will it make me grow big again?" he asked, thinking of Alice and the cake she ate.

"You musn't grow too big for your home," answered Big Brother; "that is a most uncomfortable thing to do," and Big Brother laughed as if it amused him very much. Tom had never seen a rabbit laugh before. Big Brother stood up like a squirrel, threw back his ears, shut both his eyes, opened his mouth wide and made a noise like a coffee-grinder when you turn the handle. Tom had to laugh, too; the baby rabbits joined in, and then a strange thing happened: the roof of the larder opened wide, and Tom could see the sun shining, the tall fir trees standing up, and felt the warm air on his face.

"Whatever has happened?" asked Tom, recovering from his surprise. But there was no answer from Big Brother or the little rabbits.

"Take two cows, Taffy," Tom heard the pigeons call—"take two"—"A little bit of bread and no cheese," sang the yellow-hammer.

Tom rubbed his eyes. He was lying under the fir tree and he wasn't in the hole at all!

"I must have been dreaming," he said to himself; he felt himself all over, to make quite sure, picked up his cap, which had fallen to the ground, and got up. Just then a rabbit scurried past.

"Big Brother," called Tom, but the rabbit only hurried into the hole by the tree.

"It was only a dream," Tom sighed,

Church News.

(Continued from page 19)

We have only three candidates for the ministry, the lowest number carried on our roll for several years.

Presbytery is in line with Assembly's plans for benevolences.

Evangelism: This Presbytery seeks to do its evangelistic work chiefly through its own ministers and the plan works well. During the past summer 38 special meetings were held, resulting in 217 additions to our churches. With few exceptions these meetings were conducted by the ministers of the Presbytery. At this meeting this cause was fully considered and the evangelistic spirit fostered.

Presbyterial Home Missions is in good condition, though we still need two or three more good men. Special attention is being given just now to Purdy School. Presbytery has put this, its only educational institution, under the supervision of the Home Missions committee. Rev. C. N. Ralston, the principal, reports encouraging prospects for the present opening. Much needed repairs on building have been made and plans are being formed to raise \$5,000 by January 1, 1920, for dormitory. All funds for Purdy should be sent to J. H. Lumpkin, Memphis, Tenn., and when remittances are made the specific purpose for which they are made should be clearly and fully designated.

Adjourned meeting to be held on call of moderator at Brownsville, Tenn., during the sessions of the Synod of Tennessee there, which is to convene at Brownsville, October 14, 1919.

J. H. Lumpkin, S. C.

TEXAS.

Presbytery of Central Texas met in the Presbyterian Church of Cameron, September 15, was opened with a sermon, by request of the moderator, by Rev. J. J. Grier from Mark 11:24-26. There were present in all eighteen ministers and thirteen ruling elders.

Officers—Rev. H. L. Paisley, moderator; clerks, Rev. L. E. Selfridge and Rev. E. S. Sansom.

Received—Rev. Julius Caesar Byars from the Dallas Presbytery, U. S. A. Mr. George H. Hurst, a member of Clifton Church, was received according to the latest action of the General Assembly as a candidate for the gospel ministry.

Corresponding Members—Revs. B. M. Slatter, of the African Mission, and W. E. Copeland, of Austin Presbytery, U. S. A.

East Austin Church was dissolved and, together with its

property, the members were transferred to the First Southern Church of Austin.

A call for the pastoral services of Rev. J. C. Byars was received from Belton Church, accepted, and the following commission appointed to conduct the installation: Rev. L. E. Selfridge to preside, preach the sermon and propound the constitutional questions; Rev. C. W. Peyton to charge the pastor and Elder Edmund Heinsohn to charge the people. Time left to the commission.

Dismissed—Rev. W. A. McLeod to the Presbytery of Western Texas and Licentiate C. E. Newton to the care of Brazos Presbytery.

The Presbyterial sermon was preached by Rev. W. R. Minter. Subject, "Jesus Christ, the Citizen in the Affairs of His Home Town." A singular subject, but well handled under four heads; as a business man, society, government and religion. The next sermon is to be preached by Rev. C. T. Caldwell and Rev. T. W. Currie as alternate. Subject, "The Historic Faith Sufficient for and Adapted to All Changes of Time and Condition."

The executive committee of the Assembly is asked to furnish a Sunday school missionary for the Presbytery.

A Mexican church was reported organized at Mart with twenty-seven members, two elders and two deacons, and enrolled.

The report of the committee on Minutes of the Assembly was docketed for the spring meeting.

Overture to the Synod of Texas—"To appoint another commission to review the records of the various boards of its educational institutions and of the Executive Committee of Schools and Colleges of the Synod, and devise a plan for their regulation co-ordinating with one another and with its four committees of schools and colleges. And that money be provided for the expenses of the members of the commission."

The report of the Committee on Home Missions was encouraging. Several members, by appointment, spoke on the different phases of the subject. Special mention was made of the Maysfield church, for a long time one of the Home Mission churches. Now they propose to call a minister for all his time at a salary and manse of \$1,500. As the Methodist and Presbyterian churches have for a long time worked harmonious on alternate Sabbaths, this arrangement is to continue, and the other half of the pastor's time is offered freely to the Home Mission committee for its work.

Temple was chosen as the place of the spring meeting next year, time Thursday, April 15, at 8 p. m.

M. C. Hutton, S. C.

with satisfaction. "I think I'll go home and see what Betty and Bobby are doing," and he hurried through the woods toward home.

When he got to the farm gates he saw a big motor car standing there, and Betty, with a veil over her face, standing on the seat. Suddenly she clapped her hands. "Here's Tom," she cried. "Hurry, Tom, you're just in time for a lovely treat," and Tom found that Uncle Dick had called to take them all for a drive to the Manor Farm, ten miles away.

"Yes, you're just in time," said mother, coming out of the house with Bobby; "where have you been, darling?"

"I went by myself into the woods," answered Tom, hanging his head.

Mother said nothing but patted his bright curls.

Toot! toot! Uncle Dick was ready, and in a little while they were spinning through the lanes toward the Downs. Once a rabbit scurried into a hole. "There goes Big Brother," laughed

Tom, pointing to a little white tail disappearing into a hole by the roadside, but nobody heard what he said.

That night, however, when they were all at home again, and Betty and Bobby were in bed, Tom sat on mother's knee, just as he used to when he was tiny, and told her all about Big Brother, and the little rabbits that he had dreamt about under the fir tree in the woods; how they made a very little boy of him, and how Big Brother had laughed and said, "You mustn't grow too big for your home."

"Well," said mother, at the finish, "we need never feel too big to be kind," and she kissed him good-night.

If there is a Big Brother rabbit in the woods, and I am sure there is, he must often see Tom playing with his little brother and sister in the woods, and sometimes he must see them sitting under the fir tree, for his home is very near.—The Springfield Republican.

11 Eggs a Day From 17 Young Pullets

Mrs. Niles Started Her Pullets Laying at 6-months Old. Tells How.

"Early in November, I bought a package of Don Sung and started giving it to 17 May pullets. In the first 30 days, they laid 138 lovely eggs, and I got 5 cents apiece for them. All through December, I got 11 to 13 eggs a day."—Mrs. E. S. Niles, R. F. D. 2, Lucerne, Ind.

Mrs. Niles, like thousands of others, has found how to start young pullets laying and keep them laying all winter. The same method gets the eggs from moulting hens. Whether or not this seems possible to you, try this plan at our risk.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, helps her through the moult, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., Columbia Bldg., Indianapolis, Ind. 466

Educational.

(Continued from page 10)

are there some 435 matriculates and the College refusing to enroll more men, one of these matriculates being an attractive young Chinaman, Paul C. Meng, nineteen years of age, who enters the Junior class from Tsing Hua College, Peking, but everything seems to be on an enlarging scale. One may begin in such an enumeration of greater things with the pastor, Rev. Dr. Richards, who has begun the year with some very fine sermons. Many thought he reached a high water mark on Sunday when commenting on superficiality as a characteristic of this age.

Heretofore the campus has been fairly content with a good orchestra and glee club, but Colonel Mueller backed by professorial and student sentiment is persuaded that Davidson must have a first class band of some 25 or 30 pieces and he is moving in such a way that the several hundred dollars necessary for the purchase of the instruments are likely to be in sight pretty soon. One scheme that will be inaugurated in part tomorrow is to give the classes one day off and allow the men to go into the near by cotton fields. Four hundred men in one day, or rather in four divisions on successive days properly distributed can gather in a great deal of seed cotton and make many a dollar that will sound loud and musical when changed into brass instruments—clanging slymbal and its fellows.

A Y. M. C. A. secretary devoting all of his time to the work is another mark of a greater college, and Mr. Robert Miles (and he has a most useful help-meet in his wife) has taken hold of the 'Y' and the students themselves in a manner very gratifying to those who have insisted that a secretary was an imperative need here.

The local Christian Endeavor society had a visit and inspiring lecture from the field secretary, Mr. Carl Lehman, of Chattanooga, yesterday afternoon. His address on the four square member, optimistic, consecrated, enthusiastic, and ready for and active in service, was well worth while and tonic in its effect upon all who heard it.

In the absence of Dr. Richards on Sunday, Rev. G. F. Bell, of Charlotte, will fill the pulpit here. His visit is anticipated with keen interest as Mr. Bell is known here only by reputation, which certainly is of a kind to make students and town folks alike pleased to hear him.

Agnes Scott College—After nearly two months preparatory work, the directors of the Agnes Scott \$500,000 endowment campaign announce that the campaign proper will be formally opened on October 14. Taking into account all the promising indications, they are very hopeful that the drive will be an enthusiastic, whirlwind affair. All plans are nearly completed. The committees in the 37 districts of Georgia have been appointed and are ready to begin their work when the campaign opens. Alabama, Florida, Mississippi, Tennessee and Virginia have been divided into districts, and committees are rapidly being formed. In all these states the Alumnae are working enthusiastically, while in North and South Carolina they will have almost entire charge of the campaign.

Mr. J. K. Orr, of Atlanta, chairman of the General Campaign Committee, has expressed his extreme gratification at the progress made.

Agnes Scott opened Sept. 17, with the largest enrollment it has ever had; 435 students, taxing the college to its limit, while over two hundred have been turned away. The student body represents over 34 states and several foreign countries.

The launching of this campaign is the result of the offer made by the General Educational Board of New York last June to give Agnes Scott \$175,000 provided it would raise \$325,000. This is a signal honor to be paid to the college, as the Board offers to help only institutions, which through investigation it has found to be doing the very finest work.

Agnes Scott has been classed with the twelve best colleges of the United States, according to the bulletin published by Southern Association of College Women. But its present endowment is the very lowest of them all.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

A CALL TO PRAYER.

Dear Women of the N. C. Synodical Auxiliary:

Five weeks from today the Synodical Auxiliary will be in session at Durham. We are asking nearly one hundred women to leave their homes to come together for prayer and conference that we may be better prepared for the leadership in the work that is ours to do for the kingdom.

A program has been prepared that promises to be a great help and inspiration to all who attend.

This will be a meeting of unusual importance because of the rapid development of our organization and the special problems that are to come before us this fall.

We covet the spirit's manifest presence and blessing, and we ask that every member in the Synodical will remember the Durham meeting in special prayer at the October monthly meetings.

Will not every woman who belongs to the Synodical, and there are 8393 of us, respond to this call to prayer that God will bless those who attend and all that is done at the Durham meeting, Nov. 4 and 5?

Yours faithfully

Mrs. W. B. Ramsay,
President N. C. Synodical Auxiliary.

Attention Moore County Auxiliaries of Fayetteville Presbyterial—The Moore County Presbyterial Rally will be held in the auditorium of Elsie High School, on Friday, October 17, 11 a. m. to 4 p. m. Every member is urged to be present, and to bring a basket lunch for a picnic dinner. A good program has been arranged. Among the speakers will be Mrs. R. N. Page, Mrs. J. M. McIver, Mrs. J. R. Page, and a returned missionary of the M. E. Church, Mr. Geo. O. Holbrook, of Vikarabad, Deccan, India.

As this is a good opportunity to see our own Presbyterial High School, we cordially invite our friends to meet with us. Remember the date, Friday, October 17:

Mrs. W. L. Wilson,
County Visitor for Moore County.

Concord Presbyterial Temple Blocks—According to the instruction of Concord Presbyterial Auxiliary held at Marion a set of the Temple Blocks have been made and are ready for distribution. In fact, the blocks have made already six visits and they have two engagements for October.

This notice is to say that any auxiliary wishing to use them for the monthly meeting is requested to file the application for same with Mrs. W. B. Ramsay, Hickory, N. C.

The Women of Pee Dee Presbyterial Auxiliary are most cordially invited to join in a Day of Prayer for the great causes of the church to be held by the women of the Latta and Dunbarton Churches in the Latta Church on Friday, October 10, at 10:30 a. m.

It is planned to have the morning session occupied with reports from the Presbyterial officers, and to have an address by Mrs. M. S. McKinnon, of Hartsville, S. C., President of the Presbyterial Auxiliary. In the afternoon there will probably be addresses by a foreign missionary and a representative of the Home Missions work of the church.

Next week's papers will carry the detailed program.

There never was a greater need for fervent and united prayer, if we would evangelize the world in this generation. So please set aside Friday, October 10, for this good purpose.

Write Mrs. L. L. Watson, Latta, S. C., on what train you will arrive.

Millinery, P. G.

(Continued from Page 9)

in this store, you'll get your time sooner or later. If the men knew as much as I know about the hat business, they'd go to the head of the millinery department and ask for an introduction to the girl that sells the most hats, because they'd know she was the most livable and lovable girl in the store. It beats all the college diplomas in the country. I know of a woman who drove a milliner's clerk nearly to distraction by spending an hour trying on hats, saying of each one, 'I don't look well in it.' At last the clerk said, 'Madam, if the truth were told, you wouldn't look well in any hat.' You girls laugh at that, as though you wanted to say the same thing to some of your customers, but it wasn't a smart speech. It was a stupid speech. It sold no hat; you can bet on that. It showed that the girl was a perfect failure as a millinery-clerk. She ought to have gone to teaching school. It's the school-teacher's or government inspector's job to criticise. If a girl comes to me, and says 'Mr. Monroe, what would you advise me to be? I want to be the sort of girl that some day, when a man as nice as my daddy comes along, he'll want to marry. Shall I become a nurse, or a stenographer, or what would you advise?' I'd say right off the bat: 'Be a milliner's clerk, child, and sell hats. And bless your sweet heart, the whole world's at your feet.'

The roomful of girls surged past Emily as they filed out. Last of all came Mildred, with averted, half-sullen face; and not till Emily laid her hand on the girl's shoulder did she even turn in Emily's direction.

"Mildred, your mother came to see me today. You ought to have told me the reason why you failed in your final examination."

"What good would it have done?" returned the girl dully. "If I'd 'a' known, I'd 'a' known, I recon. I s'pose I only knew seventy."

"Yes, I suppose so," assented Emily, as Mildred, less embarrassed than she, walked out of the room.

When Emily reached the door of her home, her young sister with dishevelled hair burst into the hall from another door, laughing boisterously. Emily looked her over judiciously. "Julia, how can you be so noisy? I hope you haven't been on the street with hair looking like that. I heard some girls on the street say, 'Did you hear what Julia Durland did this afternoon?' You distress me greatly, Julia, by being so noisy, so lacking in neatness; and now to make yourself so conspicuous, whatever it is you've been doing, that your name should be bandied about on the street."

With fifteen-year-old vehemence Julia snorted: "Well, Emily Durland, you needn't think you have any right to criticise me just because you are my sister. I'm glad you're nothing but my sister, and not my teacher, too. I guess Miss Sally walked home with me too, and she didn't say one word about my hair. She'd led the cheering at the gym this afternoon when I made two baskets handrunning—and that's most likely the awful thing you heard about me on the street; for the kids were wild about it; for it gave us the game. I think you are perfectly horrid, going around measuring us up all the time to see if we are all just perfection according to your notions. I wouldn't trade my nice Miss Sally off for your kind of a teacher even if I flunked."

Julia fired this shot as she stormed out of the room.

A month later Emily Durland applied to be taken on the force of the World millinery-store. "School-teaching is telling on me; so I want to spend a year here," Emily explained to the puzzled manager of the store.

At first Mildred Cosgrove avoided her, refusing all overtures of friendliness; but before she knew it she found herself planning to sit near Emily during lunch-hour and then waiting to walk home with her. Emily waited till the friendship had progressed so far that Mildred had shyly given her a bunch of flowers before she ventured to suggest that Mildred should review with her help the studies in which she had failed in the spring. The offer was made so cordially

that Mildred eagerly accepted. Day by day they studied: Mildred, history and mathematics; Emily, tenderness, gentleness, forbearance, and love, while they worked with ribbons and feathers, shapes and hat-linings.

One day Mildred whispered to Emily with one of her adoring smiles, "My, but the girls all love you!"

Emily fairly sprang upon her, giving her arm a little squeeze. "Love me! Why? Are you sure, Mildred?"

"Because you're just so dear and pleasant to everybody; how could any one help but love you?"

"I'm gaining my master's degree, that post-graduate degree in livableness that I came to the millinery-store to win," she said to herself that night. "I feel like a swindler, taking my pay-envelope when I'm getting so much out of my course. I ought to be paying for it instead of being paid."

About this time a close intimacy sprang up between Emily and Sally Carpenter. It began over the purchase of a hat, but ripened with great rapidity. As the friendship deepened, Emily felt the loving charm of the girl of whose teaching-methods she had once been so intolerant.

The friendship of these two dissimilar girls thrived wonderfully, to their mutual advantage. It grew stronger after Emily told Sally in confidence that she had deliberately gone into the millinery-store to learn to be pleasant to people. "You see, Sally," she declared, "you have always had a bevy of adoring pupils hanging around your desk. So you can't understand how my pupils dislike me."

"You were such a splendid teacher," insisted Sally, "that I'm sure you're wrong and that your children really adored you."

"They hated me, and I knew it. All my determination to compel them to learn their lessons made them hate me worse, till I was living in an atmosphere of hatred. I was growing hateful, not only to my pupils but to everybody, including myself. Really, I was having a hard time living with myself. Just think of living with a hateful woman for twenty-four hours a day seven days a week. I shiver to think of what I was becoming. Now it's my business to be pleasant. When I go back to teaching, I'm going to be so pleasant that I'll have the pupils lined up three deep around my desk."

Their interview was interrupted by a tired-looking, middle-aged woman, gaunt and homely, for whom Emily was obliged to fit a hat. When at last one had been found that tamed down the poor woman's facial eccentricities, she turned to Emily to say as she left the department: "I've always dreaded this thing of buying a hat. I know I'm ugly, and the clerks' most always make me feel a lot uglier before I leave the store than I thought I was when I went in. So I hate the job. But you've been so nice and pleasant that I haven't minded it a bit today, and you've made me feel sort of nice in my new hat."

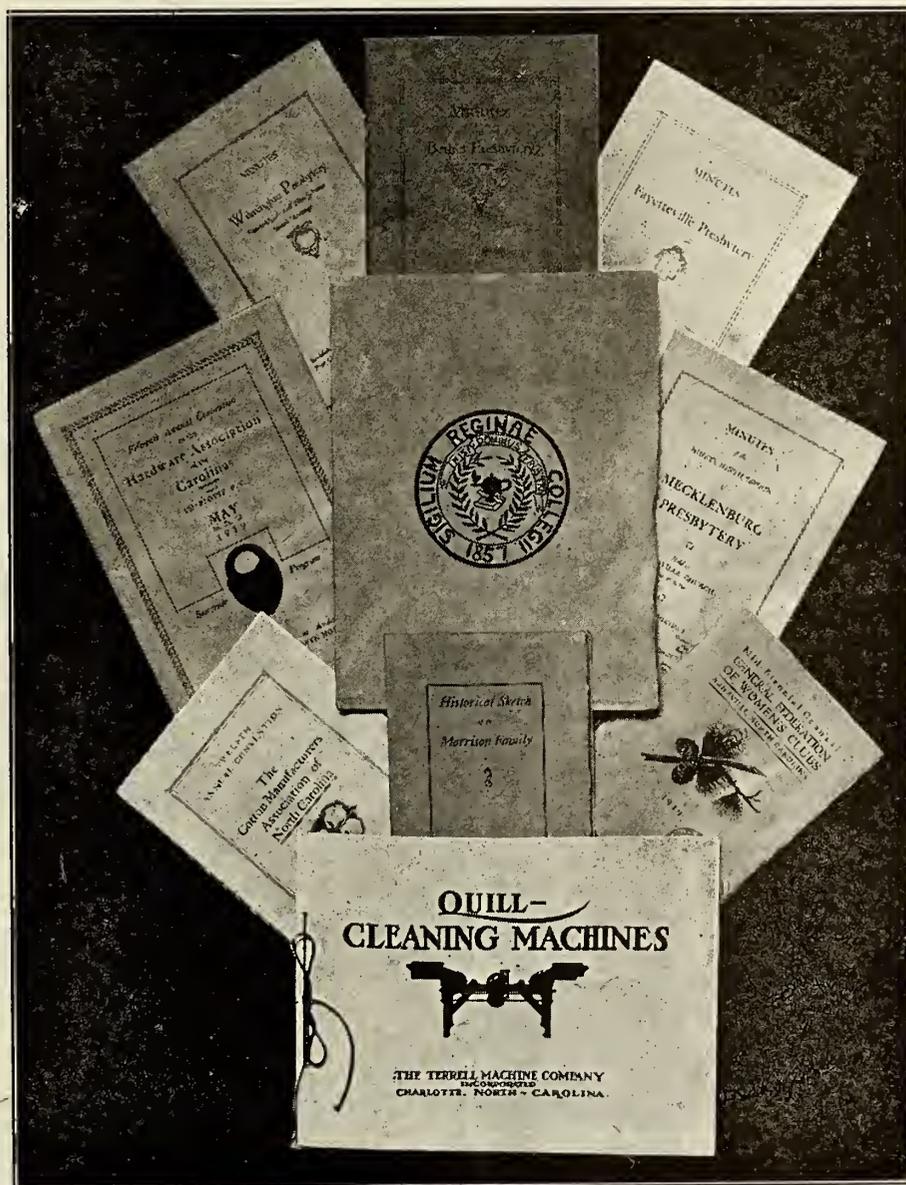
"Thank you," said Emily with wistful earnestness. "Your hat is suitable, and you look well in it. Be sure you put it on far to the front."

"So nice and pleasant," quoted Sally. "A speech like that one certainly ought to entitle you to about one-hundred-per-cent grade."

"Sally Carpenter," protested Emily sternly, "haven't I told you how scandalously easy you were in making up your grades? Give me about eighty-five per cent on that interview, and I'll be satisfied. For any higher grades that are due me, wait till next year, when I mean to hold in school every child I can get my hands on. I'll make them love to study. You see if I don't! Maybe they'll not learn quite so perfectly, though I'm not even sure of that; but just you wait and see how they'll love it. Sally," she sparkled, "Mildred Cosgrove is going back with me to school this year. You ought to have seen her beautiful eyes shine when she told me she was really going to finish high school and go to college, if she had to scrub floors to make her way. She says she's going to be a school-teacher. And O Sally," she added shyly, "she says she wants to be one just like me. Think of it! It humbles me. A teacher like me."—Mrs. Wm. F. Gibbons, in *Christian Endeavor World*.

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CHARLOTTE, N. C.

Miscellaneous

OUR ALL THE YEAR ROUND GARDEN.

The best behaved fall garden child I know is Daffodil, and next to her, her little brother Jonquil. Sometimes great big fat Hyacinth behaves, but small, brown-coated, smooth-looking, long-nosed Daffodil is quite the nicest. So buy a few daffodil and jonquil bulbs and get acquainted with these two good children.

Notice particularly how similar little jonquil's coat and nose are to his sister's.

I would let our new friends stay on the table for several days before I planted them, so that we might get to know them by sight and by name, as we learn to know real flesh-and-blood children. But I would be very careful to place these little comrades so that the rounded part or base was down and the pointed face up, and I would never squeeze their noses!

By and by the day will come when Jonquil and Daffodil must be planted. There are several ways of doing this. Suppose we use a glass jar first. It may be a little fern bowl, like the one in which partridge berries are sometimes planted. We fill the bowl almost full of fine white sand and if we have no sand we take some baskets or our little carts and go to a house that is being built and ask the builder if he will give us a little sand for our garden. Into this bowl full of sand we plant our Daffodil or Jonquil bulbs. They must nestle down so that only a little bit of their noses stick out. Two bulbs must never touch each other. They would not be comfortable that way. Two little girls

would not like to sit so close to each other at the breakfast table that neither one could move.

Next, give the bulbs a big enough drink to soak the sand thoroughly, but not enough to have water standing on the surface. Now put the bowl away in the dark. The place need not be cool, but every little while the sand should be moistened.

In about ten days or two weeks, lo and behold, you will notice long white roots struggling all around and through the sand close to the glass where you can see them, and the noses have put forth some leaflike shoots. It is now time to bring our little garden to the light. Then in just a few days a miracle takes place. The roots have shot back into the sand; they do not like the light, and want always to remain cool and covered. The noses have turned green. And within about three weeks Daffodil and Jonquil blossom!

Sometimes instead of using the sand, place some small stones in a low, pretty bowl and arrange the bulbs on top of them. This bowl should be put away in the dark for about ten days or two weeks and then brought out into the light. There should always be enough water to touch the base of the bulbs, but never to come around them. This, you see, is just the way we start Chinese lily bulbs, but Daffodil behaves better than Chinese lilies because her blossoms rarely blast.

If you like, Daffodil and Jonquil may also be planted in a pot of soil. Even so, leave their noses sticking out and you must put them in a dark, cool place for five or six weeks. It is better, I think, to use the sand or the stones with Daffodil and Jonquil because then you don't have to wait so long for them.

After you have planted your first two or three daffodils and find out just how

long it takes in your home for them to blossom, you could start some for father's birthday, timing them just right. Of course, it is understood that father will be kind enough to have a birthday this fall. If he will not, then Mother or Grandmother or Baby surely will. I cannot imagine a family without at least one birthday in the fall or early winter.

To the parents: Just what does a child get out of this little garden? One lesson is a lesson of observation, and another is of care; careful watering. The greatest lesson is the lesson of life: how out of something apparently lifeless there springs into being something living, beautiful and sweet. It is a great revelation to anyone, young or old, to handle life and be able to produce something living, to care for it, and to make it comfortable and happy. And then, you can have such fun planting bulbs. Make a ceremony over it. Fuss about it a little. Make a picture of the ugly little brown bulb and, later,

BOILS VANISH

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruptions. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.



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CHARLOTTE, N. C.

another of the child which comes from it.

Of course, there are other bulks one may plant, but I am choosing two perfectly satisfactory, absolutely responsible ones. I believe that in work with children one should rarely choose what may be a failure. So, in our all-the-year-round garden we pick out successes. Do not forget the names of our fall children, Daffodil and her little brother, Jonquil.—Ellen Eddy Shaw, Brooklyn Botanic Garden.

DON'T GET THE CRITICISM HABIT.

It is as easy to fall into the habit of criticising other people as to tumble into the water when the bridge you are on gives way.

Yet it is a habit that has practically nothing to recommend it. The critical girl is choosing the safe and sure way of alienating friend after friend and of building up a little isolation camp, where she will be the sole living creature.

No one can find everything in the world to his liking, and the ways and means of other people are often absurd or disagreeable in our eyes. But what

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of that? Are we sure we are not ourselves a cause for offense to those about us in a hundred unsuspecting items? You can go along seeing the things you don't like all around you, or you can fix your attention on what pleases you. If you choose the latter course your life will be very likely to hold an immense amount of pleasure, of love and good will, of enduring friendship. It seems worth giving up the joy of being critical to get these gifts in return!

Life is spoiled by constant carping and criticism. You soon surround yourself with an atmosphere of fault-finding as damp and depressing as a fog. No one enjoys being told he is in the wrong all the time. He may believe it, but he would rather think that you didn't. Just keep your critical faculty for yourself; it will have all the exercise it needs.—Jessie Roberts, in the Kansas City "Times."

GOOD NEWS FOR HOUSEKEEPERS

The Charlotte Laundry, Charlotte, N. C., offers a splendid service by Parcel Post on *Faultless Dry Cleaning*. Rugs, portieres, velvets, suits, dresses, silks, furs, gloves, cloth shoes, ribbons, etc., are cleaned and renewed and made to give longer and better wear by this famous method of dry cleaning. Satisfaction is guaranteed. Send us a trial order and you will be delighted with results.

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SMILING OR SNARLING.

A man forty years of age, writing in the American Magazine, says that if he had his life to live over again he would strive to cultivate the habit of smiling rather than the habit of snarling, in which he had become sadly adept.

Here is a pointer for every boy who wishes to make the most of himself and to get the most out of life. There are a great many disagreeable situations to be faced by every one. The attitude which we assume when confronted by that which we do not like, however, is within our own power. A boy may train himself to see the humorous side of every difficulty, and face it with a smile, or he may allow himself to meet difficulties with a sour look and a snarling voice.

The boy who smiles in the face of that which is hard and disagreeable is a victor, but he who snarles is vanquished. Boys who allow themselves to snarl are on the way to lives of failure and disappointment; boys who are learning to smile are on the way to lives of success and joy.

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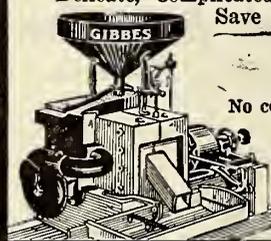
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For Boys and Girls Also

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The world says a man is a fool for praying to God Who cannot be seen. But are not all the mightiest forces of this world unseen? The electric current is unseen; But do we tear down our telegraph wires or pull our trolley lines from their poles, or the telephone connections from the walls. Like a lot of "fools" we go on paying our nickels and being transported from one place to another or sending our messages as before. The wind that fills the fisherman's sails, or fans the tourist's cheeks is unseen; but for all that the modern apostles of the reel and the rod do not tie up their boats to the shore until they see the power that is felt all about them. Love is not seen by the naked eye. We can see the effect of it, we can see the evidence of it, but love itself is as invisible as God; yet the average agnostic will keep on courting notwithstanding, with a firm faith in something which he cannot see.—United Presbyterian.

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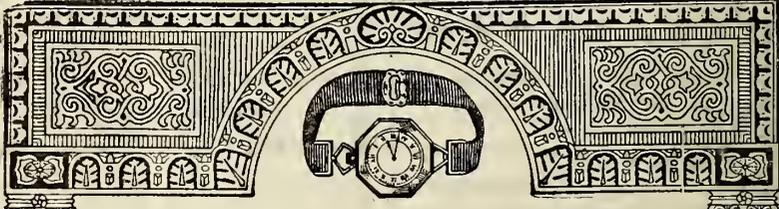
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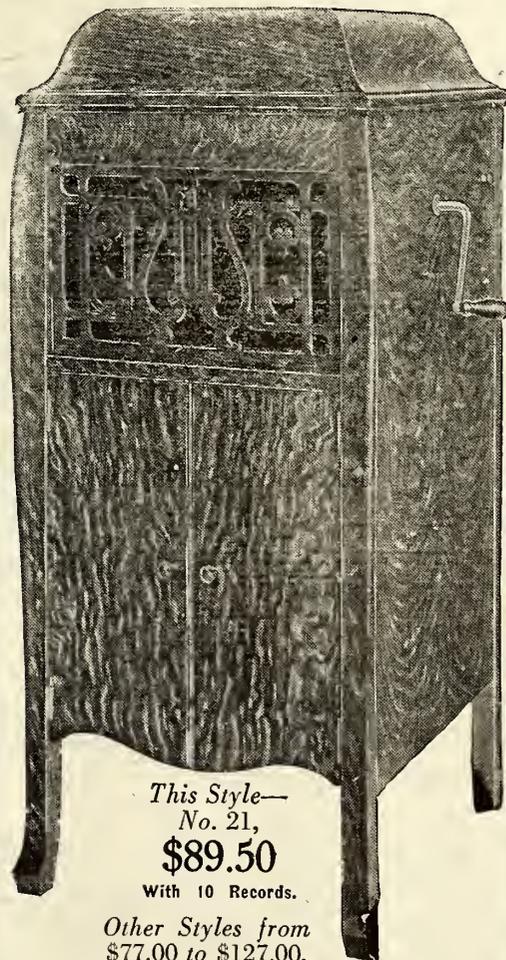
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"I heard your bridge club had a very exciting session this afternoon." "Yes. We played for each other's cooks."—Town Topics.

"You've got no kick about my extravagance. You were crazy to marry me."

"I realize that now," said he.—Watchman-Examiner.

The Modern Child.

The children's hour had come, and Father, seated in the glow of a floor-lamp, which once sold for thirty dollars but was now valued at eighty, was fairly smothered by the little bodies which clambered into his lap and planted their feet on his vest.

"Tell us a fairy story, Papa," demanded little Edwin, tugging briskly at Father's watch-chain. "Tell us a wonderful fairy story with lots of exciting things in it!"

"A fairy story! A fairy story!" echoed little Alfreda and little Gloria, stamping on Father's lap in the keenness of their interest.

"Once upon a time," began Father obediently, clearing his throat and removing the frill of Alfreda's frock from his mouth, "once upon a time, in the days when gasoline was eleven cents a gallon—"

"Oh, Papa!" interrupted little Edwin reproachfully, "please don't tell such awful fibs at the very beginning of the story. Everybody knows that there were fairies once, but you don't expect us to believe that gasoline ever sold for eleven cents! You spoil everything."

Father sighed, and made a new start. "Once upon a time," said he, "when strikes occurred only about once in every seven years, and a family of five people could live comfortably on twenty-five dollars a week—"

Little Alfreda kicked Father briskly in the change-pocket of his vest. "Oh! Oh! Oh!" she cried. "What a terrible story! Such things never happened! We want to hear real true fairy stories, and not a lot of awful whackers!"

In another moment Father found himself deserted; and Mother, holding little Edwin and little Alfreda and little Gloria in her lap, was telling them the tame, undisturbing, entirely believable fairy story about the handsome prince that was changed into a guinea pig by the wicked witch and finally rescued by the fairy princess who would never look a day older than twenty-two even though she lived to be a thousand.—Life.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., OCTOBER 8, 1919.

No. 40

The Winds of Chance.

The Winds of Chance; each day they flow,
Now fierce and loud, now soft and low,
Now warm as Summer's first caress,
Now cold with Arctic iciness.
They send us smoothly on our course,
Then hurl us headlong with their force;
They buffet us, they twist and turn,
Until at last the truth we learn:
There is no fate, no accident,
The Winds of Chance are by God sent,
His purpose holds by all their strife,
To drive us into fuller life.

—Mary Wright Moore, in Congregationalist and Advance.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose.



Editorial



Dress and Decency.

IS there any connection between these two? If so how much dress is essential to decency? For all practical purposes these are questions which must be addressed to the feminine mind. The masculine attire is such as to raise no question. Men are so modest that they cover their whole person from the throat down. They will not appear in company without hiding their anatomy under at least two thicknesses. And when attending high social functions, they must envelope the upper part of their bodies under four layers of clothing. They expose only their faces and their hands, and on occasions even the latter must be covered. Let the weather be ever so hot, men consider that a proper regard for the proprieties requires that they shall wear a nether and an upper garment. Indeed it is only in the privacy of the home or the office that they feel at liberty to peel down to two layers. When a gentleman is caught in this condition he blushes and says, "Excuse me, Madam," and hastens to slip on his coat.

From all of which it is evident that if dress is essential to decency, men are far within the limits of safety. They have a most delicate regard for the eyes of the gentler sex. They had rather broil in an August sun than to appear in public in low neck and short sleeves.

The fair daughters of Eve are the ones who raise the question as to the relation of dress to decency. They heard the poet say: "Beauty unadorned is adorned the most," and it would seem that they took him in dead earnest. They make no allowance for poetic license. Assuming that the poet meant what he said, and that he said what was true, they act accordingly. And knowing that men admire beauty, they propose to be generous in gratifying this esthetic taste.

Far be it from us to say that their generosity in displaying their beauty trespasses on the rights of decency. We only say that it raises the question as to the relation of dress to decency. Is there any such relation? If so, how much dress is required? For some while there has been both an upward and downward tendency in female apparel. The tendency is upward at the bottom and downward at the top. The tendency is to "make both ends meet." If there be any relation between dress and decency, the question is how far can this tendency go? What is the minimum of dress permissible? Have we reached that limit yet? Is there still some beauty that needs to be unadorned that it may be adorned the most? The exposed area is very extensive, and it may well be that the tendency has about exhausted itself.

As respects men, it appears that religious sentiment has had something to do in determining the manner of their dress. We remember to have heard an address from a missionary who had spent forty years among the tribes of East Africa. He found the men living in a state of nudity. A large supply of clothing was sent to him. He mentioned it as an interesting fact that a sure symptom of a man's conversion was his desire for a shirt, and said the happiest moments of his life were those spent in putting shirts on those converted savages.

We have been led to question whether religious sentiment produces the same result in the case of women. In a recent issue of one of our popular magazines there was an illustrated article on the Samoan Islands in the South Pacific. A picture of the native women showed them dressed in costumes strikingly like those worn by our women on what are called "full dress" occasions. Their skirts fell a little below the knee and extended a little above the waist. The most noticeable difference was that the Samoan belles seemed not to need a

ribbon across the shoulders to hold their skirts up. As to the extent of unadorned beauty, the difference was negligible.

From this we conclude that in the case of females, dress is no criterion by which to judge whether one is heathen or Christian. Evidently clothes constitute no part of a woman's religion. But after all we have not found an answer to the questions with which we started. Is there any connection between dress and decency? If so, how much dress is essential to decency? With the present high cost of living these are practical questions. When there is so much of beauty unadorned, it should not cost much to cover the slight remainder.

Independence in Journalism.

There is a great difference between an editor running his paper as an Ishmaelite, his hand against every one, and every one against him, and the editor who carefully takes this position after thorough examination of a subject, and holds it without regard to its effect upon his own personal popularity or subscription list. In one case the paper represented the individual with his petty likes and dislikes, while in the other it represents a principle which is far above the individual.

Then there is the editor who conducts his paper with a strict regard to his subscription list. He takes no position that will affect that and with him dollars stand higher than principles. It is clear to all that the only paper worthy of respect, or that can exercise any lasting influence, is the paper that hews to the line, letting the chips fall where they may. The average reader is bound to have a contempt for the man who shifts his policy according to popular demand.

Of course there are secular papers that are guilty of this policy, though they are fewer in number than is supposed. We have no railing accusation to bring against any of our religious contemporaries. We simply wish it to be known that when we accepted the editorship and management of this paper, it was with the distinct understanding that we would conduct the paper with no reference whatever to the subscription list. We claim the right to our opinion and we have never refused space to any one taking sides against us. We have assurances constantly given us that whether men agree with us or not, they at least respect us.

The lack of this spirit of independence on the part of the secular press will explain in a large part why the press of our land no longer wields the influence over public opinion that it once did. At the present time capital and labor are arrayed against each other, and lawlessness is sweeping over our land. Then the high cost of living is beyond all excuse, no matter where the fault lies. This would seem to be the time, if ever, when the influence of the press should be on the side of law and order, yet seldom do we find any clear expression of opinion by the press. In one city the leading paper refuses to publish the price list drawn up by the committee for fixing prices, and where men have been in open rebellion against the authority of the city, the papers have been trying to straddle and express no opinion, lest they lose subscribers or advertisements.

Between capital and labor we are on neither side. We have no capital worth mentioning, and we cannot claim to belong to those who labor eight hours a day, because we labor at least twelve hours. We hear of many instances where capital cruelly oppresses labor, yet we see many instances, especially in this section, where capital looks carefully after labor's welfare. Then on the side of labor we

see men working hard and accumulating little, so that our sympathies go out to them in their hard lives. When they band themselves together and refuse to work, they are only exercising the rights that every man has in this free country. When, however, they refuse to let others work, and resort to violence to prevent them, then they deserve to fare as any others who take the law into their own hands. The law must be upheld, no matter who may be guilty of violating it, because no man can be secure where there is no law.

Such is the position of this paper, and such should be the position of every paper, whether it loses a subscriber or an advertiser.

The Death of R. H. Fleming, D. D.

Of late years we have been called upon to mourn the loss of one after another of dear friends in the ministry whose lives have been entwined with ours, but rarely have we been called upon to mourn the death of one so dear as R. H. Fleming. For seven years we were intimately associated in Montgomery Presbytery, not only as co-Presbyters, but as warm personal friends, who thought alike on nearly every subject, and as the years have passed since then, this love has deepened, and now that he has been taken, we realize that no words can express to others the loss that we feel.

He belonged to a type that is passing away. He was a thorough Calvinist, a strict constructionist, a lover of the things that our fathers held sacred, and a man who was loyal to all the traditions of the Southern Church. While many high in our ranks were busy explaining away points of differences and thus unintentionally casting reflections upon the fathers of the Church and undermining the faith of our people, he was faithful to the past, and did no discredit to the training he received under Dabney and Peck.

Though he was steadfast in faith and ready to die for his beliefs, he was tender-hearted and affectionate. He was born October 12, 1846, and graduated at Washington and Lee University, and while a mere youth he served in the Confederate Navy. He was licensed by Lexington Presbytery, April 11, 1874, and ordained October 3, 1874. He was pastor of the following churches: Pendleton, 1874-76; Woodstock, 1876; stated supply Gurley church, Washington, D. C., 1886-87; Second Church, Lynchburg, Va., 1887-1907, and of the Dicky Memorial Church, Hillsdale, Md., 1907-1919.

He was a member of the Victoria Institute, London, and a Doctor of Divinity, made by Washington and Lee University. The General Assembly and Church of the first born which are written in heaven, have received a kindred spirit and are thereby enriched; but we who are left shall miss his affectionate greetings and his sweet sympathy.

Home-Coming Day at Buffalo.

Among the old churches of this section, so rich in old churches, the church of Buffalo occupies no mean place. Its history begins far back in 1764, and it has ever since been woven into the history of Presbyterianism in the South. The good people of that community, in view of the fact that the sons and daughters of this historic church have scattered far and wide, propose to bring together on October 19, as many as possible, in order that the old ties may be strengthened and new ties formed.

Dr. Melton Clark, of Charleston, S. C., will preach in the morning and in the afternoon he will preside when several addresses will be made. Hon. A. M. Scales, of Greensboro, will deliver an address on the Life of David Caldwell. Among the many attractions will be a dinner on the grounds given by the ladies of the church. A large crowd will be present.

An Important Meeting of the Synods.

The Synod has always enjoyed the contemptuous charge of being a fifth wheel in our Church machinery, and according to popular belief, it is simply a meeting place for the exchange of ministerial greetings. There are signs at present that it is going to take its place as an active member of the Church courts, and thus bring our practice into harmony with our theory of government. The Presbytery of Lafayette has asked the Synod of Missouri to overture the next General Assembly to order such changes in our system of representation, as to make the membership of Synod to be elected by the Presbyteries and the membership of the Assembly to be elected by the Synods.

Hitherto the sessions have elected the ruling elders to Presbyteries, while teaching elders, ex-officio, are members. The Presbyteries in turn have elected the members of the Assembly, while the Synods have been wholly ignored. The proposed overture, if it has the sanction of the Presbyteries, will give to the Synod more dignity and authority. Another sign of the growing importance of Synod is to be seen in the action of the last Assembly, in leaving to the various Synods the appointment of the ad interim committee on federation and union with other churches.

Up to this time our practice has been for the Moderator to appoint such committees, which he has to do without time for careful consideration. Then another objection is that it lays the Moderator open to the charge of packing these committees. Of course when we remember the character of the men who have filled the Moderator's chair, we know that such charges are foolish. However, they have been made on more than one occasion, and no matter how much the Moderator may be conscious of the falsity of the charge, it places him on the defensive.

Now, the responsibility is placed upon the Synods, and when, as in the case of organic union, there is a division of views in the Church, it is fairer to let each member of that committee be elected by his Synod, for in that way he will truly represent the views of the majority of his Synod. To illustrate what we mean, take the committee on federation appointed by the Moderator of the Durant Assembly. Dr. Vance on the spur of the moment had to appoint a representative of each Synod. Those of us who know and love Dr. Vance know that he always works in the open and would never use his position to help his own side, yet that hurriedly appointed committee, though voting 16 to 1 in favor of union, had its recommendations repudiated by the Assembly when the vote was taken.

Again, whatever may be the views of other Synods on union, all of us know that the Synods of Virginia and North Carolina are opposed to it, yet the two elders appointed to represent these Synods voted for union. We are not bringing up this past history to reopen a closed question, but to show the absurdity of expecting a busy Moderator to appoint a committee to represent the views of Synods. Now the committee is to be appointed by the Synods themselves, and the members of each Synod will have an opportunity to elect a man who will really represent not himself, but the views of the majority, whatever those views may be.

No more important duty has ever devolved upon a Synod than the selection of a proper man to represent it upon this committee. Let the majority rule, and if the Synod is in favor of union, then let it elect a union man, and the contrary is also true. We are anxious that our Church remain where she is, but that in our eyes is not the most important part of the Synodical action. It is that the will of the majority be expressed, and if the majority be against us, then let that majority rule. We want no divisions.



Contributed



The Problem of Relation of White and Colored Races

By Rev. J. Sprole Lyons, D.D.

SEPTEMBER 14 to 21 will long be remembered by the Presbyterians of Atlanta as a time devoted to prayer for God's guidance in an earnest effort to bring the power of practical Christianity to bear upon the great problem of the relation of the white and colored races.

So far as I know it is the first time that all the churches of one of the leading denominations in any of our large cities have devoted themselves to a week of counsel and prayer upon this one theme. Every evening during the week, and at morning, afternoon and evening services of the Sabbaths, September 14 and 21, Drs. John Little and William H. Shepherd, of Louisville spoke to interested congregations, making the round of our churches.

An all-day conference was held on Wednesday at the First Church, with lunch served by the Woman's Society of the church. Hundreds of deeply interested men and women attended. The program provided for a few addresses upon vital features of the general subject, with such leaders as Drs. Little and Shepherd, and Dr. Plato Durham, of the Emory University, and Dr. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist Church.

These searching, candid, stimulating addresses inspired free and earnest discussion, with an interest that deepened as the day advanced. Late in the afternoon the fruit of the conference was gathered during a period of very marked devotional summing up of the impressions and convictions of the day, and expressed in a set of resolutions as follows:

The members of the conference of representatives of the Presbyterian Churches in Atlanta, gathered to consider the Christian duty of the white people of our community towards our colored people, make record of

1. Our gratitude to God for moving us to the contemplation of our responsibility before Him for the welfare of this needy race which is so intimately associated with the physical and spiritual welfare of the white race.

2. We recognize that the sore and perplexing problem known as the negro, or race problem, can be effectively solved only by the power and principle of the religion of Jesus Christ applied with practical and persistent earnestness in Christlike service rendered by white people.

3. We rejoice in the leading of Providence in the splendid work which has been wrought by the Presbyterian people of Louisville, Kentucky, through twenty-five years of sacrifice and success, in which the controlling principles have been: (a) Evangelism through Sunday School initiative; (b) Industrial and social training and culture; (c) Promotion of housing and health welfare, by invoking aid of very best experts in medical and other lines; (d) All teaching and leadership done by chosen and consecrated white people.

4. We heartily commend the adoption of the Louisville plan in the local work for colored people now being established in Atlanta; and recommend it as a suitable and tested basis for such work in other cities and towns.

5. We gratefully acknowledge our indebtedness to Drs. Little and Shepherd, of Louisville, and Drs. Ashby Jones and Plato Durham, of Atlanta, for their inspiring addresses.

6. We are grateful to God for His goodness in moving Christian friends in the Decatur church to provide a memorial fund of \$500, a first-fruit of helpful gifts to our work, in recognition of the devoted loyalty of Charlotte Vaughn, a colored woman who tenderly nursed three generations in one family, whose noble character and loving care are held in affectionate remembrance.

7. We will urge upon the congregations which we represent a full and hearty enlistment in this Christlike work,

and we pledge our prayers and support to Rev. Graham F. Campbell in the labors and trials which he assumes in his leadership in our effort to do for our colored people in Atlanta what will most benefit them, and most honor and please Christ our Saviour, and theirs.

At the close of this day it was perfectly apparent that there could be no doubt about the successful launching of a mission for colored people, under the leadership of Mr. Graham F. Campbell, a recent graduate of Union Seminary, Richmond, Va., and who had enjoyed special service with Dr. Little in Louisville. Mr. Campbell had been in Atlanta for two months getting a hold on the situation, under the efficient leadership of a special committee of Atlanta Presbytery, whose chairman, Rev. J. Edwin Hemphill, had so much to do with the success of the effort. The Central Presbyterian Church gave the building, and the Assembly and Presbyterial Mission committees gave substantial aid. A budget of \$4,300 was easily provided by the congregations, and the building was formally opened last Sunday afternoon, at which time a commission of Atlanta Presbytery ordained Mr. Campbell to the gospel ministry in the presence of a large congregation of colored people, and a number of white friends.

Permit me to say that I would not have written a single word of the above merely to furnish a news item, neither would I write it to get credit to the Presbyterians of Atlanta. I am writing with the hope—

1. That our church at large will recognize that God has been working out a demonstration of how to do effective work for colored people, in the great mission in Louisville, Kentucky, where for twenty-five years white Christians have been rendering a unique and Christlike work for colored people.

2. That it is a plan which can readily be adapted to any community.

3. That Dr. Little is always available for counsel, and if need be for conference similar to our eight-day program in Atlanta.

4. That no community can count itself free from guilt before God and man, in the day when their streets may run red, if at least the Christian people of that community have never spent so much as a whole day in prayer and conference upon this supremely important subject.

5. That politics, education, social service, have utterly failed to solve the race problem, leaving it more acute, and that the only adequate power to deal with it is practical Christianity.

6. That it is impossible to find a subject for a conference that is as thrillingly personal, practical and profitable as "What is Our Christian Duty Just Now to the Negro?" What city or town will be next?

He Died For All.

By Ada C. Henderlite.

He died for you, upon the cross,
In dreadful agony;
He suffered thus, that you might be
From all your sin set free.

He died for me! Oh blessed thought!
The greatest joy I know,
Is trying in my daily life,
My love for Him to show.

He died for all, Oh when we think
How that precious blood was spilled
On Calvary, so long ago,
Our hearts with love are filled.

Then let us give our best to Him,
Ever heed His loving call,
Remembering from day to day
He gave His life for all.

The Assembly's Committee on Church Union

By Rev. Willis Thompson.

IN view of the rising importance of all matters touching church union, the ad interim committee called for by the Assembly to deal with the "whole question of closer relations" is one to be viewed with concern.

That committee is to be composed of men, each one of whom will be nominated to his post by his Synod—an arrangement chosen to yield a committee representing the church's view fairly. There is but one way to make it representative; that is, to have each committeeman instructed by his Synod as to how he is to vote in working out a plan of relation between the churches. The several possibilities have been enough defined to allow the Synod to commit itself to a plan.

This course is fair to the committeeman. Nothing but this is fair to the Synod, the Assembly or the church. The committee will represent opinion in an unprecedented way.

An ambassador is invariably instructed by his government as to the ends he must gain—the enactments he must procure—in the court to which he is accredited. The general policy of the body he represents is made so clear to him that he cannot fail to relate each happening under his surveillance to that policy. All that is left to his initiative is the matter of tact and the recognition of events in their bearing on his instructions. A moderate acquaintance with state papers shows this to be the case.

It may be said, as Presbyterian government in the church is usually compared to republican government in the state, that this procedure with the committeeman elected by the Synod would not be republican; for republican government elects men to office and then allows them to take their own course in the body to which they are elected.

The answer might be that the ad interim committee is no governing body, but a mere instrument of advice for the true governing body of the church. The fact remains, however, the one way to make the committee represent the view of the church is for each committeeman to be instructed by his Synod when elected. He will thus be the voice and vote of the men he represents, on the major question that will be under consideration in his committee. Yet now these committeemen are not Assemblymen, this committee may justly be viewed as an arm of government, under the Assembly. Its constitution is therefore to be tested standards of republican government. When a man is elected to a true governing body, he is watchful of his electors' views, striving to follow them because he will come up for re-election. This committee will not come up for re-election. Its work done, it dissolves. It will be impossible for the Synod to mend that work by the ordinary recourse of republican governments, for there is to be no re-election with its implied approval or censure. The Synod must therefore take, ahead of time, the measures that will give it a check on those whom it appoints. It must vote on the issue which its nominee is elected to work out. It must instruct him.

Let us view our system of church courts for a moment. The Presbyterian system of electing a man, to whom is committed a free course in choosing his line of conduct, is frequently not republican. A man who is elected to Presbyterian courts has to do no more than report back to his electors; an elder has not even this to do. It is practically out of the question to censure such an officer; it is altogether out of the question to undo what he does, by direct pressure from his electors. He has not to answer to them in the impressive manner of republican governments.

The Presbyterian system, as theorized and practiced by our branch of the church, is usually a clean-cut slice from that form of government that Macaulay characterizes as follows (Essays on Mitford's "Greece"), "If there by any form of government in all ages and nations which has always been and must always be pernicious, it is pure oligarchy," the form in which one is set to legislate without the check of popular vote; irretrievably entrusted with the choice of his own aims, unhampered by the possibilities of

the next elections. It is a form that is always favored by those who are in office.

Presbyterians elect a man to office. Thenceforth, for a while, he is a peer; he belongs to the house of lords; no one calls him to account for the deeds done in office. The method of ridding ourselves of an undesirable officer in some courts is an act that corresponds to violence in the secular sphere—dismissal. This is so with the sessions; but even this recourse is out of reach with higher courts. In other words, our officers cannot be swayed by the people who elect him. He must be either tolerated, or put out of office—a dilemma that is often productive of evil, owing to the fact that the process of dismissal is of such an extraordinary nature as to be dreaded. What is so of appointees to ordinary courts, is so of these committeemen.

It is advisable for us then to chose between instructing the Synod's nominee on the committee, or giving him his head, trusting his honor to represent his electors, if he knows certainly what their views are. With the honor of our men we usually feel safe. With the judgment of our best friends if it is to gauge the attitude of a Synod in the pressure of committee work, we feel quite different. If the Synod votes on the matter which the committeeman is to deal, his judgment cannot err; his obligation will be unmistakable.

It so happens that the sole work set by our national constitution that is strictly analogous to that of the committee, is embodied in the provision for electing the chief executives. That provision is so little known by the people as to be unmentioned and unconsidered in presidential elections. It is an illustration par excellence of make-up of the Assembly's ad interim committee for considering church union. In the day when the constitution lay before the people, for acceptance or rejection, it was pointed out as the most republican and promising article in our constitutional arrangements. It was viewed so favorably that the very enemies of the constitution mentioned it with praise. (Federalist, Es. LXVII.)

By that provision, a body of men called an electoral college are to be chosen by the people for naming the president and vice-president. Into this electoral college, no officer or employee of the government can be admitted. Once the college meets and performs its specified act, its work is done; it dissolves. The members of the group are not answerable to the people as other officers become answerable in their re-election.

What was the outcome of this ideal theory of doctrinaire republicans? A complete reversal of its avowed object; complete disuse. Practice proved it dangerous, non-representative, un-republican and at one time, almost disastrous. The college still meets at each election and each member votes; but he no more follows his own will than do sheriffs in serving warrants. He votes only as he is elected to vote, for the nominee of his party. Legally free to cast his vote for whatever candidate he wishes, or to suggest a new candidate, no man votes except on the platform of the party that elected him. So the theory of representatives who are not accountable to the citizens who elect them, has proved itself to be impossible and deceptive. The theory of men who are elected to perfect freedom in choosing their ends, which ends are still to be regarded as the choice of the people, is one of the refinements of logic that is humanly useless or worse. So electors to the presidential electoral college are rigidly instructed as to the candidate they vote for, ere they enter their session.

It may be said that the method of instructing committeemen is slavish. To whom? It does enslave the committeeman, but it frees the people who sent him to his post. They have him in the capacity he is supposed to take—as the servant of their wishes. If slavish, it remains the one workable course for obtaining a committee that will represent the Synods. Probably it is too true that elections to Presbyte-

"Another View of the Washington Riots"

(The following letter from one of our ministers was sent to "The Outlook." We gladly give space to it.—Editor).

THERE was in a recent issue of the Outlook an article under the caption, "Another View of the Washington Riots," by J. E. McCulloch, General Sec'y. Southern Sociological Congress, in which he takes one of the Outlook's correspondents to task, charging him with violating the policy of the "square deal." We judge from the internal evidence of the article that the author is a Southerner. We base our conclusion upon a certain sentence in the body of the article, which article every Southerner—especially every Southern minister, must recognize—I speak kindly, but frankly, as the very quintessence of the proverbial "square deal"—minus the square. The sentence of the article upon which we base our conclusion that the writer is a Southerner is: "Some of us Southerners are perfectly willing ourselves to drink the bitter cup of the mob and be lynched if thereby we could remove the race hatred from the hearts of white and negro alike."

The author, who, we think, would be very loath to admit that he himself is ever guilty of violating the policy of the "square deal" uses these words—and by his own words we must judge him, and by his own words he must stand or fall in our judgment: "The Christian ministry of America is under indictment for the crimes of race riots, for the unspeakable burden of fear that the negroes carry in their hearts day and night, for the shameful injustice perpetrated by white employers and landlords, for the blight of race hatred that tarnishes the soul of every white child born on this continent. The race problem will be solved in America on the day that the Christian ministry ceases preaching racehood and begins preaching in reality brotherhood."

I wonder if J. E. McCulloch recognizes the import of his own statements. Let us put two of them side by side. He says: "Some of us Southerners are perfectly willing to be lynched if thereby we could remove the race hatred from the hearts of white and negro alike." Again he says: "The blight of race hatred that tarnishes the soul of every white child born on this continent." Can it be that the soul of the General Secretary of the Southern Sociological Congress is tarnished—his statement includes himself, if words mean anything, with the blight of race hatred, produced according to his dictum by the Christian ministry of America? Can it be that he thinks Lyman Abbott, John Timothy Stone and other Christian ministers of the North, and Harris E. Kirk, J. H. Taylor and other Christian ministers of the South have been guilty of preaching racehood and have failed to preach brotherhood? Can it be that he has heard any white minister of the North, or any white minister of the South preaching racehood? If so, why not charge the guilty with their crime, if he believes in justice and the policy of the "square deal?" Why, in the name of justice, bring the whole Christian ministry of America under indictment? If he would only state facts he would accomplish far more and create a better impression in all sections—certainly in the section from which he says he is, than he can possibly create by affirming—no matter how sincere his affirmation may be, that he is perfectly willing to offer his

rian courts are made by us more to honor a man than to pursue a policy.

Any committee nominated by the Synods for Assembly work will become a tool of even more precision and reach, than ad interim committees have been in the past. Such a committee is a tool that must be used with pains if it is not to be dangerous. Having the moral authority of the Synod's wholly democratic voice, unless it has also the Synod's mind, it will do the irreparable injury of misrepresentation by its accredited vote. High moral authority is inseparable from a committee elected as this on church union.

life a vicarious sacrifice to "save his people from their sins."

I have been unable to find any Southern gentleman—the General Secretary of the Southern Sociological Congress excepted, who is ready or willing to admit that "the blight of race hatred tarnishes the soul of every white child born on this continent." I have been unable to find any Southern gentleman—the General Secretary of the Southern Sociological Congress excepted, who is willing to admit that he has heard any white minister in America preach in private conversations much less behind "sacred desks" racehood. Can it be that the General Secretary is chafing under the burden of a supposed lack of sympathy and co-operation with him in his work on the part of the ministry of this great country? If so, let him remember for the sake of the work which he is trying to promote that those who are not against the work must be for it; if so, let him know that such articles as the one which appeared in the Outlook are not calculated to create either, for—I mean the words to carry pathos and not sarcasm, I read the article to three Southern gentlemen, and each one of them made the same remark: "That man must be a negro."

If the General Secretary hopes to advance the interests of the negroes and eradicate from their hearts race hatred, if such exists to any great extent, how can he hope to do so by affirming—which affirmation to the best of my knowledge and belief, is not correct, that "the blight of race hatred tarnishes the soul of every white child born on this continent" and by affirming that the Christian ministers of America, whom the negroes, I venture to say, recognize as not less than their best friends, are responsible for that blight? I must confess that I, for one, cannot understand the heart or mind of the General Secretary or how such an article could have come from the pen of any Southern man, for every man born and reared in the South must know that the blight of race hatred does not tarnish the souls of us all and that the negroes of this section do not carry any "unspeakable burden of fear in their hearts day and night."

Jesse C. Rowan,
Southern Presbyterian Minister.

Greenville, S. C.

Assembly's Training School, Richmond.

The General Assembly's Training School for Lay Workers, Richmond, Va., began its sixth annual session on September 24. The Rev. Prof. M. R. Turnbull made an exceedingly helpful opening address on "The Preparation of Moses for His Life-Work."

All the members of the senior class except three answered the roll call at the opening. They are expected within a week. The majority of the senior class have been doing some form of Christian work during the summer and splendid reports come to us concerning their work.

A large junior class was matriculated. Thirty-six new students have been enrolled and there are several still to come. These new students represent all parts of the South and two foreign countries. Readers of the Standard will be interested to know that six of them are from North Carolina, and that there are two more expected from there in a few days. Four new ones are from far away Texas, making a total of seven students in the school from Texas.

It is taxing the Training School to the limit to house all of these students. We are using three buildings which were formerly residences and which have been fitted up as dormitories. They do not provide adequate room and are temporary at best. The great need of the school is for a dormitory which will hold one hundred students. It will be filled to overflowing within a year after it is erected, by a choice lot of students from all over the South who wish to give their lives to definite Christian service at home and in the foreign field.

Miss Selina Speaks Her Mind

By Mary Callum Wiley.

“YES, if I do say it, we have the very best circle in the Auxiliary—not that I take any of the credit of it to myself, for I’m just the leader. It’s the program committee that makes things go in our circle.

“You want a recipe for interesting programs, you say? Why, my dear, the idea of coming to me. It’s the chairman of the program committee you should consult. You have seen her, you say? And she sent you to me?”

“Well, I suppose there is some truth in what she says: no matter how good the program they will fail in their purpose if bungled in the carrying out. As leader, I always try to get into the spirit of the program, I study over each one carefully days before it is to be carried out, and pray over it and try to get a warm, personal touch into it.

“Naturally, I look at everything from a teacher’s viewpoint. You know I’m used to studying personalities, trying to get a point of contact, as we say in school circles, in dealing with each individual, and so as I look over the program for each meeting, I try to fit the different assignments to the right people. For instance, I would never think of asking worldly little Mrs. Gay to take a leading part on the program, for while I realize she is beginning to get interested in our meetings I have to deal very tactfully with her lest she be frightened away. On the other hand, I have to use great tact in keeping Molly Mitchell from talking too much, for if I give her a minute she’ll take an hour. Then, there’s harmum-scarum Sally Lindsay, who means so well but never can remember what her assignment is; and Bessie Boger, who always has an excuse for not doing what she ought to do.

“Then as to the topics. I would never ask Mrs. Archer Brown to discuss Roman Catholicism, for I happen to know that her dear old foster-parents are still in the thralls of that religion and while she is a devoted Christian herself and sees the evils of Catholicism, it’s too personal a matter for her ever to talk about in public.

“Yes, my dear, if you wish to be a successful missionary leader you must know the personnel of your circle. You must know which of your members can sing or play the piano; which ones are artistic that you may use them in preparing posters, place-cards for social gatherings and in making maps. You must find out who are your writers, your best readers, your leaders in discussions. You must know which of your members are deeply spiritual, which ones need encouragement in the Christian life; which show possibilities of growth.

“Had I known the importance of this character study I would have been spared many blunders in my work in the Auxiliary. I would have known the personnel of my members so well that I never could have offended Mrs. Davis by imitating the mountain people, ‘mountain whites,’ as I called them, when she was just from the mountains herself. Nor would I have embarrassed pretty little Mrs. Grayson by giving her a difficult article to read, had I known that her education had ended with the third grade at school. I found out, too late, alas, that Jean Diever stammers dreadfully. I surprised her with a question one day and she opened her mouth and shut it and gasped and swallowed till the rest of us were in agony for fear we would laugh. Then, another time, I just happened to touch upon post-millennialism, not dreaming that Mrs. Kyle was such an ardent premillenarian, and it was but as a signal for battle; for three-quarters of an hour she held forth. You know Mrs. Kyle—there’s no stopping of her when she once begins.

“Yes, carrying out a program isn’t such a simple matter as it seems to be. Why, even in the devotionals, a leader must be sure of her helpers. There are some women, and mighty good women, too, who would go all to pieces if called upon unexpectedly to lead in prayer; there are others who have to be cautioned beforehand not to cover the earth in their petitions; there are others, like dear Mother Earby, who can always be depended upon with their simple, earnest prayers.

“So, I say, if you would have a recipe for success in leading your circle meetings, it is this: Select your program committee with care, that is, with prayerful consideration; then choose a leader to carry out the programs submitted who is willing to make a study not only of the subject-matter to be presented but of the women who are to present that matter. Leadership is a gift; but it can be cultivated. As some one has said, John Eliot, I think it was, ‘Prayer and pains through Jesus Christ will accomplish anything.’”

Federation Idea Was Quashed.

Extract of an Editorial in “The Continent” of September 25, 1919.

YOU can be sure a man is on the wrong side of the question he is arguing when you can find him dodging facts. The man on the right side can take full account of even adverse facts and still go forward, but the man on the wrong side always has to dodge artfully or the facts will floor him. Application of this test is instructive relative to a current discussion in Southern Presbyterian circles over their last Assembly’s action on union with the U. S. A. Church. In the Union Seminary Review, Professor Lingle, the editor, alluded to the “defeat of federal union” by that Assembly. Dr. Thornton Whaling retorts that federal union was not defeated—that that plan is “more vital and aggressive than ever.” The facts in the matter are entirely plain, and it is not doubtful who is trying to evade them. Dr. Whaling is well aware that the U. S. A. Assembly sent a definite notice to the U. S. Assembly that it was prepared to discuss with its church nothing short of organic union—that since federal union already exists, there is no profit in continuing to haggle with additional plans of the same nature. And with that notice before it, the U. S. Assembly voted to go on with negotiations. When the vote was taken, everybody understood its significance. Why should there be an effort to becloud its meaning now?

Federal Idea Was Not Quashed.

By Thornton Whaling, D.D., President, Columbia Theological Seminary, Columbia, S. C.

The Continent of September 25 contains an article on, “Federation Idea Was Quashed,” in which the statement is made that Dr. Whaling dodges and evades certain facts. I trust The Continent will do me the courtesy to allow me to make these facts, as I understand them; if I am mistaken, I shall be glad to be corrected.

First, two facts as to the U. S. A. Assembly:

1. That Assembly, in these negotiations, has always expressed its desire for Organic Union, but has never slammed the door in the face of any other propositions made by other Assemblies or Synods.

2. The St. Louis Assembly did not say, “that since federal union already exists, there is no profit in continuing to haggle with additional plans of the same nature.” Nor did it pass any resolution that seems to me to justify, in any way, such statement.

Second, two facts as to the U. S. Assembly:

1. That Assembly did decline to discuss the plan of Federal Union as presented by the joint Committee of the two Assemblies.

2. But, the U. S. Assembly did refer that plan of Federal Union to the new Committee to be appointed by the seventeen (17) Synods of the Southern Church, and also referred to that Committee all other plans of future relations with the U. S. A. Church, including Organic Union. If these are not the facts, many of us would be greatly indebted to The Continent if its able and courteous editor would state for us what the facts are.

Assembly's Committee on Systematic Beneficence and Stewardship

By *Wm. Fred Galbraith, Secretary.*

THE September meeting of the Assembly's Committee on Systematic Beneficence and Stewardship, Chattanooga, Tenn., was attended by representatives from fourteen Synods, and the four Executive Committees, making an exceptionally well attended meeting of seventeen out of twenty members present.

A digest of the Assembly's action from the inauguration of the Systematic Beneficence Committee was prepared by Rev. Chas. R. Nisbet, and similar report was given by Rev. Jno. I. Armstrong on the work of the Stewardship Committee. These are valuable, historical reports, setting forth the functions and powers of each former Committee, separately, and are now assigned to the consolidated Committee of Systematic Beneficence and Stewardship.

This Committee earnestly favors the presentation of all Assembly Causes at the various Synods this fall by one of the Executive Secretaries, or his representative, thus presenting the united Presbyterian Progressive Program, making no appeal for any one department, and giving each of the eight objectives its proper emphasis.

Interchurch World Movement.

Rev. Chas. H. Platt, D.D., was heard in behalf of our relation to the Interchurch Movement, and as the Assembly has assigned the details of our Church's participation in same, the Committee adopted the following:

1. We will be glad to co-operate in the plan of the Movement upon the following conditions:

Provided First. "That in so doing we desire to allow nothing to interfere with the prosecution of our Progressive policy and program for raising \$12,000,000 for Benevolences.

Provided Second. That the Committee in each state, which shall handle the entire work of the Interchurch World Movement be named by the authority of the respective denominations in each state.

We will nominate members for each Synod to serve until the meeting of Synods, when they shall name others, if they so desire. We hereby appoint the Synodical Campaign Manager of Synod to serve until each Synod shall appoint his successor.

Provided Third. That the budget of the financial drive be the combined budgets of the several Boards of the Evangelical Churches co-operating in the Movement, and no other organization.

2. The following were named as our representatives on the General Committee: Rev. A. D. P. Gilmour, D. D., Mr. J. B. Spillman, Rev. Henry H. Sweets, D. D., Mr. R. E. Magill, Rev. Chas. H. Pratt, and Rev. Homer McMillan, D. D.

3. The Campaign Manager, Rev. Homer McMillan, D. D., the Chairman, Rev. A. D. P. Gilmour, D. D., and the Secretary of the Committee on Systematic Beneficence and Stewardship were appointed to represent this Committee at the Church Campaign Conference, New York City, September 19."

The Special Committee, consisting of Rev. Jno. I. Armstrong, D. D., Mr. R. E. Magill, Rev. U. D. Mooney, D. D., and Rev. L. R. Walker, D. D., on a chronological schedule, definite requests and goals for each co-operating agency in the Progressive Program, suggested the following, all of which come under the eight objectives approved by the General Assembly. This report was adopted, and is as follows:

1. Time Schedule.

1. September 28 used as a day for the organization and training of visitors to invite attendance on Rally Day, October 5.

2. October: Rally Day: Have Sunday Schools adopt as goals 40,000 new scholars and 15,000 new church members from the Sunday Schools by March 31; Home Mis-

sion Study Classes organized; Evangelism; Visitation of church members by Sessions to promote church loyalty, especially expressed in attendance on church services, and to work toward the goal of having a family altar in every home, suggesting the use of the Prayer Calendar.

3. November: Home Mission Study Classes and Evangelism continued, with the adopting of 60,000 new church members by March 31, as a goal; Home Mission Week; Thanksgiving offering for Orphanages.

4. December: The dedication of life promoted through the Sunday Schools and Young People's Societies, with definite goals to be suggested by the Louisville Committee, under whose general direction this part of the program is to be advanced.

5. January: Foreign Mission Study classes organized; classes organized for study of Stewardship and Proportionate Giving, using "Money, the Acid Test," or some other text book; Stewardship Enrollment Day; a living salary for every Christian worker.

6. February: Foreign Mission Study Classes continued; Week and Day of prayer for youth in Schools and Colleges; general campaign of education covering the needs of the Assembly's Committees, and the various agencies in Synods and Presbyteries; a month of intercession.

7. March: General campaign of education covering needs of all branches of the work; Stewardship of means in connection with these needs; a general campaign to secure the goal of having the Survey and a church paper in every home; the Every Member Canvass; Assembly's Home Mission Day in the Sunday Schools.

8. April: Full and final reports of the Every Member Canvass by first Tuesday in April.

2. Definite Requests and Goals.

We think the Assembly's Committee on Systematic Beneficences and Stewardship should count on every agency of the church for the fullest co-operation in reaching the objectives of the Progressive Campaign. But we recommend that the following agencies be asked for special help as indicated:

1. Woman's Auxiliary: The organization and promotion of Home and Foreign Mission Study Classes in October and November, and in January and February respectively; the promotion and observance of February as a special month of intercession; responsibility for the special campaign in March to put the Survey and a church paper in every home.

2. Layman's Missionary Movement: The holding of Conventions in Synods to promote the objectives of the Progressive Campaign, in co-operating with the Synodical Managers.

3. Sunday Schools: The adoption of the following goals; 40,000 new scholars and 15,000 new church members from the Sunday Schools by March 31; a definite pledge for Benevolences and gifts for all the Causes of Benevolences.

4. Young People's Societies: Adopting the following goals: 10,000 new members by March 31; a definite pledge for Benevolences and gifts to all causes.

5. The Assembly's Committee on the Sabbath and Family Religion; definite promotion of the movement to secure a family altar in every home.

6. Brotherhood and Men's Bible Classes; the study of Stewardship and the assuming of responsibility for securing adequate increase in pastors' salaries.

7. The Assembly's Home Mission Committee; New Emphasis on Evangelism with definite plans to secure at least 30,000 new members by March 31; the promotion and observance of Home Mission Week in November, and the organization and promotion of study classes; general cam-

Representation in Church Courts

By Rev. E. C. Gordon, D.D.

THE Presbytery of Lafayette, at its recent stated meeting, after due consideration, adopted the following overture:

The Presbytery of Lafayette respectfully overtures the Synod of Missouri to overture the next General Assembly of our Church as follows:

The Synod of Missouri respectfully overtures the General Assembly to meet in Charlotte, N. C., May 20, 1920, to appoint a committee ad interim to consider and report to the General Assembly to meet in 1921, such changes in our form of government as will make the Synods composed of commissioners elected by the Presbyteries.

The purpose of this overture is threefold:

1. To give the Synod its logical place in our system of government; and to make the basis of representation uniform, depending on the number of ministers and of church courts.

2. To reduce within reasonable bounds the membership of Synods; and to secure a better distribution among the Presbyteries of ministers and ruling elders attending the meetings of the Synods than is attainable under the present rule.

3. To diminish somewhat the size of the General Assembly, if this should be deemed desirable.

The General Assembly is requested to instruct the ad interim committee asked for to bear these considerations in mind in formulating its report.

It is well known that we now have a twofold basis of representation in our Church courts above the session. The size of Presbyteries and Synods is determined by the number of ministers and churches on their rolls. The size of the General Assembly is determined by the number of communicants in each Presbytery. The overture now pending, and likely to be adopted, is an improvement on the present rule; but it continues the twofold basis of representation, and fails to specify whether the communicants are to be "resident" or the total number.

The overture offered by Lafayette Presbytery asks that the basis of representation in all the courts above that of the session be uniform, and be estimated according to the number of ministers and of courts. It proposes also to bring the Synod to its logical position in our ascending series of courts, and to take away the stigma that it is a "fifth wheel" in our system of church government.

Another purpose of the overture is perhaps even more important. Generally in the meetings of the Synods there is nothing like a full representation of the sessions by ruling elders. Sessions under the jurisdiction of the Presbytery within the bounds of which the Synod meets have a fairly good representation. The remote sessions usually are very poorly represented. I have not the figures except for the Synod of Missouri, which I suppose furnishes a fair ex-

ample. This Synod may now be composed of 97 ministers and 141 ruling elders. At its meeting last year the attendance was but little over that of a quorum, due to the prevalence of influenza. In 1917 the meeting was in Fulton, a central town where the Synod has two educational institutions. The attendance was 53 ministers and 35 ruling elders. In 1916 it met at the School of the Ozarks, in the southwestern corner of its territory. The attendance was 38 ministers and 15 ruling elders. In 1915 it met in St. Louis. The attendance was 55 ministers and 31 ruling elders, 11 of whom were from the 20 churches of St. Louis Presbytery.

The figures are the more glaring when it is remembered that in our church the proportion of churches to ministers is about nine to five, yet the attendance of ministers at the meetings of the Synods is usually much larger than that of ruling elders. In other words, most of the sessions are not represented by ruling elders. Lafayette Presbytery's overture proposes to remedy this as far as it is practicable to do so. It leaves the constitution of Presbyteries as it now is. It leaves the question open as to whether or not Synods should be composed of an equal number of ministers and of ruling elders, as the General Assembly now is, and still may be if the proposed overture and its implications should be adopted.

A careful study of the questions involved will show that perfect fairness, in the sense of equal representation according to numbers in every case, is impracticable. The reason is that fractions of numbers, even major fractions, are introduced into the calculations; and these major fractions occur more frequently, and may be smaller or larger, in one Presbytery than in another. If the change in representation now pending is adopted, the Presbytery of Winchester, for example, having 4,455 resident members and ministers, can elect only two commissioners to the General Assembly. If it had 46 more communicants it could send four to the Assembly. Another Presbytery having 3,500 ministers and communicants would have to get 1,001 more to entitle it to two additional commissioners. To some extent the proposed overture will reduce excessive grant of power to very small minorities of communicants and ministers.

The overture, if adopted, may result in a reduction of the size of the Synods, which in most cases is very much to be desired, and will equitably distribute the representation of Presbyteries to Synods according to their size as far as it is practicable to do so. Under the supposition that the number of elders in a Synod is to be to the number of ministers as nine to five; and supposing that each Presbytery will be allowed a minimum number of nine elders and five ministers, with an additional of two elders for every additional nine churches or major fraction thereof, and one minister

(Continued on Page 24)

paign of education in February and March, covering the needs of the Committee.

8. Foreign Mission Committee: Organization and promotion of Foreign Mission Study Classes; general campaign of education in February and March, covering the needs of the Committee.

9. Committee of Publication and Sabbath School Work; General promotion of the work assigned to Sunday Schools and Young People's Societies, as already outlined; general campaign of education in February and March, covering the needs of the Committee.

10. Committee of Christian Education and Ministerial Relief; Promotion of the plans for the dedication of life through Sunday Schools and Young People's Societies in December, and for the observance of the week and day of prayer for youth in the Schools and Colleges in February; general campaign of education in February and March, covering the needs of the Committee.

Your Committee would further recommend that every one of the agencies be required in promoting all their regular work, to keep clearly before the people that what they are doing is a definite part of the Progressive Program, over which the Assembly has asked the Committee on Systematic Beneficences and Stewardship to assume general supervision."

Respectfully submitted,

Jno. I. Armstrong

R. E. Magill

L. R. Walker

U. D. Mooney

The sympathy of this Committee was expressed to the family and congregation of the late T. M. Hawes, member of the Committee, by a Committee consisting of Henry H. Sweets and W. H. Hopper.



News of the Week



President Wilson's nervous breakdown was quite a serious one. On Thursday he was confined to his bed and three specialists were called in, but the last of the week found him better. His physician, Dr. Grayson, announced his condition as satisfactory.

The labor troubles in Albemarle, N. C., have been settled and the mills there have resumed work.

The United States will keep eight German ships, which will be used for passenger and freight service.

In Winston-Salem, N. C., in one week, over one million dollars were paid out for tobacco.

The War Department will permit Maj. Charles M. Hulvey to remain as commandant of the North Carolina College of Agriculture and Engineering, at Raleigh. A promise to that effect was made to Senator Simmons.

The railway shopmen have been placed on brotherhood footing, whereby they work eight hours and get an increase of four cents an hour.

Chester, S. C., has sold street bonds to the amount of \$140,000, 39 years serial bonds, bearing 5 per cent interest. The bid was by the Trust Company of Georgia. Terms were par, accrued interest and a premium of \$36.

P. H. Stoll, an attorney of Kingstree, S. C., has been declared the nominee of the Democratic party for Congress, Sixth District. His majority was 26 votes.

The soldiers of the Thirtieth Division had their first reunion at Greenville, S. C., on September 29-30. More than 3,500 were present. The 1920 meeting will be in Asheville.

The telephone officials of North Carolina have asked for a continuance of the Government rates, claiming that this rate is absolutely necessary for the present, anyway.

The Journal of Commerce gives the deterioration of cotton at 56.8, the greatest in ten years. Yield is forecasted at 10,940,000, which means a price much higher than ever before.

We have exported more wheat than during the war period. Between July 1 and September 19, we sent overseas 35,597,000 bushels.

Utah has ratified the woman's suffrage amendment.

Governor Bickett and the Superintendent of Education of North Carolina, in conference with leading negroes of the State, have agreed on a basis of co-operation that is expected to prevent misunderstandings and friction between the races.

The entire federal employment service will be discontinued after October 10, by reason of the lack of congressional appropriation.

In a riot in Arkansas, between negroes and whites, two white men and seven negroes were killed at Elaine. A reign of terror prevails.

At Ardmore, Okla., United States Senator Reed, of Missouri, Democrat, was egged from start to finish by the audience, when he attempted to speak against the League of Nations. As Senator Reed came on the stage all light wires to the building were cut. Pandemonium broke loose and cries of derision howled him down, while the audience surged upon the stage. Reed attempted to hold the floor for a few minutes but was forced to make his exit without beginning his speech.

The 125th session of the N. C. State University opened on October 2, with the largest attendance in its history. Nearly 1,100 students have matriculated.

The King of Belgium with his Queen and Crown Prince have arrived in this country. Owing to the illness of the President, he will be unable to receive the royal visitors at present, but will do so later.

The joint trial of four sophomores of the V. P. I. charged with hazing a freshman last year is now in progress at Christiansburg, Va. The hazing resulted in what appears to be a serious injury to the spine.

James Iredell Johnson, for many years the Mayor of Raleigh, N. C., died at Hot Springs, Va., last Friday night.

MEETINGS OF SYNODS.

The following is the name of Synod, place of meeting, time, and stated clerk, respectively:

Alabama—Trinity Church, Montgomery, Tuesday, November 11, 7:30 p. m. R. H. McCaslin.

Appalachia—Asheville, N. C., Tuesday, October 14, 7:30 p. m. G. O. Bachman.

Arkansas—Pine Bluff, Tuesday, November 11, 7:30 p. m. W. S. Rogers.

Florida—Orlando, Tuesday, November 11, 7:30 p. m. W. B. Y. Wilkie.

Georgia—Albany, Tuesday, November 11, 7:30 p. m. J. W. Stokes.

Kentucky—Nicholasville, Tuesday, October 7, 7:30 p. m. E. E. Smith.

Louisiana—Baton Rouge, Tuesday, November 18, 7:30 p. m. Louis Voss.

Mississippi—Columbus, Tuesday, November 18. S. C. Caldwell.

Missouri—Mexico, Tuesday, October 28, 8 p. m. Franc Mitchell.

North Carolina—Raleigh, Tuesday, October 28, 8 p. m. D. I. Craig.

Oklahoma—Antlers, Tuesday, October 28, 7:30 p. m. E. H. Moseley.

Snedecor Memorial—Tuscaloosa, Ala., May, 1920. A. J. McQueen.

South Carolina—Central Church, Anderson. Tuesday, November 4, 7:30 p. m. Thos. H. Law.

Tennessee—Brownsville, Tuesday, October 14, 7:30 p. m. J. H. Lumpkin.

Texas—Commerce, Tuesday, October 14, 8 p. m. J. D. Leslie.

Virginia—Charlottesville, Tuesday, November 11, 8 p. m. J. P. Smith.

West Virginia—Charleston, Tuesday, October 14, 8 p. m. J. M. Sloan.

The egotist, in proportion to his egotism, strips his neighbor's feelings and desires and plans of their reality.—Nash.

There ought to be something in every Christian which unconsciously and unceasingly commends to the world the beauty of a life of holiness.—Collier.

Christian Endeavor

By Rev. S. H. Hay.

- M., Oct. 13—The Word of a King: I Kings 1:23-30.
- T., Oct. 14—Through Christ's Power: 2 Cor. 12:9.
- W., Oct. 15—Take Pledges Seriously: Deut. 23:21-23.
- T., Oct. 16—Through the Spirit: Rom. 8:1-9.
- F., Oct. 17—Zealous and Faithful: Acts 18:24-28.
- S., Oct. 18—Praying Through: Acts 1:12-14.

* * *

Topic for Sunday, Oct. 19—Our Pledge and How to Keep It.—Exod. 19:1-8.

* * *

This is our Christian Endeavor pledge for active members:

* * *

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

* * *

This pledge is a covenant we have made with God. And let it be understood, we did right in making it. God desires that we pledge ourselves to Him. He called upon His people over and over again in Bible times to stand and declare their renewed purpose to serve Him. And pledge-making to God has proved its helpfulness to us in our Christian life. When we join the church we covenant solemnly to walk as He would have us do. Throughout life all true Christians are constantly recalling this obligation which they so solemnly assumed; and they never get away from its wholesome restraint. The world is better today than it would be if these great vows had never been taken.

Our Christian Endeavor pledge adds nothing to the pledge we made when we joined the church. It simply reaffirms what we have already promised God, and refreshes the mind on the subject. The pity is that all church members do not have some such device as the Christian Endeavor pledge to keep their solemn vows before the mind.

* * *

Pledge-making is not only right; it is a human necessity. There is something about a pledge that provides a needed binding power. A soldier pledges himself when he enlists; a judge, governor, or president kisses the Bible at the time of his inauguration and pledges himself to duty; when you and I borrow money we pledge ourselves with a signed note to pay; when nations make the peace that ends a war, they covenant together in written treaty about after-war behavior; when we marry, we make our solemn promises; and so on through many of the important relations and transactions of life. The whole fabric of society would ravel and go to pieces if not held together by pact and pledge. And shall we not also solemnly pledge ourselves to God? Do we not need the aid of a binding covenant with Him as with others less than He?

* * *

In what manner shall we keep our pledges made to God? We must keep them to the letter. The words mean what they say. All contracts, treaties, notes, and other binding pledges are to be kept according to the words in which they are written. But we must keep our vows also in the spirit, which is even more important than the letter.

But by what means shall we be enabled to keep our pledges?

By refreshing our minds about them, by renewing our purpose each time that we lapse, by keeping before us the moral stain of a failure and the anger of the Lord against

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING OCT. 12, 1919.

VALUE OF THE CHRISTIAN MINISTRY.—I Cor. IV:1-2.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God Reigneth."

The value of the Christian ministry in the estimation of men depends upon other views held by them. One body holds that there can be no true church where there is no forgiveness of sins and no sacraments; and there can be no true forgiveness of sins and no sacraments where there are on true ministers to administer them, and there are no true ministers save those who can trace their orders to the apostles.

Another body holds a theory diametrically opposite to this, that any member of the church may serve as a minister, without even the support of the church in temporal matters.

Our people, however, will be disposed to accept Christ's evaluation of the ministry; and we will think assuredly that Paul has properly interpreted for us his Lord's estimation of his ministers.

The fact that our Lord spent many months of labor and infinite patience and consummate skill in training men for this work will of itself impress upon us the great value of the minister's office and work and influence. It is inconceivable that Jesus should have chosen the twelve, and trained them, unless he placed the highest estimate upon their services. He came preaching; He made them preachers, and sent them out to preach everywhere. He taught them that they might teach. He prayed for them, that they might pray with and for others.

The highest qualification of ministers is not eloquence, or learning, or doctorates, or man-made dignities, but faithfulness.

What a school would be without teachers, that a church would be without ministers. The gospel is to be preached
(Continued on page 12)

promise-breakers. and by trustful and unceasing prayer to God to help us.

* * *

Tell the society about some covenant-breaking you have known of, and point out the moral ugliness of it.

Which is worse—to break a pledge to God or to a bank? Why?

Give a strong Bible passage about paying vows. Eccles. 5:4.

I do not see the cathedral as yet when I go into the confused quarry yard and see there the half-wrought stones, the clumsy blocks that are by and by to be decorated capitals. But when at last they are finished in form and brought together, the mighty building rises in the air, an ever-enduring psalm in rock. I do not see the picture yet when I look upon the palette, with its blotches and stains and lumps of color. By and by, when the skillful brush of the painter has distributed those colors, I see the radiant beauty of the Madonna, the pathos of the Magdalene, I see the beauty of the landscape spread out upon the canvas, with meadow and hill and winding stream and the splendors if the sunset crowning the whole. I do not see yet the perfect Kingdom of God upon earth, but I see the colors which are to blend in it. I see the already half-chiseled rock out of which it shall be wrought, and I am not going to despond now when so much already has been accomplished.—R. S. Storrs, D.D.

Sunday School

By Rev. H. G. Hill, D.D.

OCTOBER 12, 1919

Fishers of Men
Lesson Mark 1:14-20.

GOLDEN TEXT—"Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

AUTHORIZED VERSION

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James, the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

John the Baptist's work had been accomplished. He had pointed the Jewish people to Jesus, as the long promised Messiah had prepared his people by preaching repentance to receive Him in His true character and had consecrated Him to His Redeeming work by water baptism, symbolizing and attended by the baptism of the Holy Ghost. Because of his reproof of Herod Antipas, who had married his brother Philip's wife, he had incurred the enmity of the latter, and at her instigation had been cast into prison where by her influence he was subsequently beheaded. After John's imprisonment Jesus went to Galilee and moved from Nazareth to Capernaum. Here was the scene of our present lesson and its teachings may be contemplated as follows: The Preaching of Jesus, His Call of Four Disciples, The Prompt Obedience of the Called, and Secular Calling Preparing for Higher Functions.

I. *The Preaching of Jesus.*

The themes He treated must have been of the highest importance and furnished subjects for other preachers who represent Him. He preached "The Kingdom of God is at hand." He declared that the Kingdom of God's grace was about to be established in the hearts of men and in the world. He affirmed that some men were about to enthrone Him in their hearts and lives, as King, and that His visible Kingdom in the organized Church consisting of His avowed followers was about to appear. He preached "The Gospel of the Kingdom." This included His claims as Redeemer, the terms of entrance, the doctrines to be believed, the duties to be performed, and the blessings to be enjoyed. The Gospel preacher need never be at a loss for a theme. Christ preached "Repentance" as did the Hebrew prophets and John the Baptist. As Christ's salvation is one from sin, it is needless for a man to try to get into God's Kingdom of Grace while clinging to any form of sin. "The wicked must forsake his way and the unrighteous man his thoughts," if he expects God to have mercy upon him and to bestow pardon. Christ also preached "faith" or practical belief of the Gospel. It is vain for men to hear the Gospel without obeying it. It is not food in sight but food eaten that saves from starvation. It is not water contemplated but water quaffed that quenches thirst.

II. *Jesus Calls Four Disciples.*

These were Simon and Andrew and James and John, the sons of Zebedee. They were already disciples, having become such in Judea. But they are now called to forsake secular employments and to attend constantly our Saviour's public ministry and teachings. Subsequently all these men are called and ordained to be apostles. But to be prepared for such an office and functions they must be taught and trained under the eye of the Master Himself. These men were busy in their lawful secular employment when summoned to Christ. Jesus now calls men busy in worldly occupations to the Gospel ministry. Doctors, lawyers, me-

chanics, teachers, and men of varied pursuits are often led to publish Gospel tidings. The busier they are and the more efficient in secular employments, the more apt they are to be called and the better prepared for higher service.

III. *The Prompt Obedience of the Called.*

These men immediately obeyed Christ's summons. They left their employment as fishers. They forsook their nets and boats, their worldly property and its gains. James and John separated from their father and hired servants. They broke domestic and business ties. This unhesitating obedience to Christ's call required decision of character. A man will not do what Christ directs unless he has power to decide quickly what he will do. Complying with Christ's call demands self-sacrifice. Whether the call is to discipleship or to the ministry, this is needful. These men had to give up secular employment, worldly business and gains and domestic and social relations, in order to comply with Jesus' commands. But they were called to higher functions and grander results. They were to cease to be fishers for perishable fish and to "Catch men who shall live forever."

IV. *Secular Calling Preparing for Higher Functions.*

Their business as fishers had in some measure fitted them to become fishers of men. The qualities demanded for success in the one calling were also needful in the higher occupation. If knowledge, toil, wisdom, skill, patience and persistence were essential to catching fish, much more were such qualities needful for winning souls that were to live forever. It is oftentimes the case that information, habits of thought, modes of expression, and illustrations gained in a secular business, have qualified a man to become a most efficient preacher when he entered the ministry of the Gospel. The writer knew an English sea captain who had sailed all seas, whose knowledge of the Bible and wealth of original illustrations, when he became a herald of the cross, made him the peer of any man he ever heard preach.

Prayer Meeting.

(Continued from page 11)

throughout the whole world. Is this possible without a faithful ministry? Local churches without ministers would be as sheep having no shepherd, and that too in lands where wolf and lion are ready to spring upon the sheep. Then, too, the work of the church is so specialized, so vast, so absorbing that men and women not trained for this special work, not devoting themselves to it exclusively would, because also of other absorbing cares and pursuits, be incapable of directing and executing it.

Our ministers find their hours too few, their strength too limited to overtake their work. Many churches must have either associate pastors or trained helpers. So great is this need, so increasingly evident is it, that the Assembly has planted a school in Richmond to train helpers for ministers.

It is simply impossible to over-estimate the importance of the Christian minister; and yet there are many members of our churches who lightly esteem this work and this office.

Then there are others who can not endure the minister who feels in his soul that "It is a very small thing that I should be judged of man's judgment." Such men must expect to be criticised and misjudged by those in his congregation who object to the minister thinking for himself and being faithful always to his Lord. They demand a boot-licker—not a minister. Hence they are ever ready to make trouble for the minister and for the church because they have a false or a mean conception of the ministerial office.

Christianity is not a new luxury for the well-to-do; and Christian ministers are not the lackeys of the rich. Christ did not minister to men that they who are surrounded by material luxuries may be comfortable in spirit and free from all anxieties and duties: but He came to teach that they have no true life who have not learned to serve—to live for others. The life, the service, the self-sacrifice of our Lord—these teach us the true conception and value of the minister, and also of the layman.

Devotional

NO RELAPSE.

"Take up thy bed." Why was he to take up the bed? Because, some one has beautifully said, there is to be no provision made for a relapse. Oh, how many of us have made that provision in the past! Yes, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible, by the absoluteness of your surrender and consecration, ever to get back. Step clean out upon God.—Rev. G. Campbell Morgan.

VICTORY!

Victory! There is something beautiful in that word. The death of Sir John Moore, in the Peninsular war, was very touching; he fell in the arms of triumph; and sad as was his fate, I doubt not that his eye was lit up with lustre by the shout of victory. So also, I suppose that Wolfe spoke a truth when he said at Quebec, "I die happy," having just heard the shout, "The run, they run." I know victory even in that bad sense—for I look not upon earthly victories as of any value—must have cheered the warrior.

But oh! how cheered the saint when he knows that victory is his! I shall fight during all my life, but I shall write *vici* on my shield. I shall be "more than conqueror through Him that loved me." Each feeble saint shall win the day; each man upon his crutches; each lame one; each one full of infirmity, sorrow, sickness and weakness, shall gain the victory. "They shall come with singing unto Zion; as well the blind, and halt, and the women with the child together." So saith the Scripture.—C. H. Spurgeon.

ALL ARE PILGRIMS.

The Christian theory pictures the whole race of man as pilgrims together, marching toward an undiscovered country. One, perchance, has a more capacious wallet, stouter shoes, a cunning carved walking stick, a fuller outfit, daintier rations than another; but the gospel takes no distinction of these artificial distinctions. It represents men as bound for eternity, and the vital question is, how will these wayfarers look upon this thing called life? Will they tarry in the inns and temporary shelters they reach on the road, or will they use the world as not abusing it, clothing and housing themselves with such materials as they find, constantly moving on toward a house not made with hands?—J. Sparhawk Jones.

"LORD, HELP ME!"

"Lord, help me" (Matt. 25:25). There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. Some of the most beautiful prayers ever uttered are very short prayers. This is a very short prayer—any child can say it. There are three links in the chain, mark mark you. One link is on the throne of God; it is "Lord." The other link is down here; it is "me," and there is a great link between that and this; it is "help." "Lord, help me." And the greater your need, the more that middle link in the chain will express.—Marcus Rainsford.

THE GOOD PHYSICIAN.

I do not know that I have ever been so moved by any picture as I was by one which hung on the walls of the Academy three years ago, Mr. John Collier's picture of "The Death Sentence." A young fellow is sitting facing the light in the consulting-room of a doctor. The kindly man has evidently been breaking the news to him of the disease which has gripped him so tightly that human skill cannot disengage its grip. And as I looked at it, the thing

that struck me most was not the look of despair upon the wasted face of the young man upon whom the world was slowly closing its gates; but it was just the look upon the face of the surgeon, the look of impotent pity on the countenance of the man who knew what was wrong but had not the power to deal with it. But, blessed be Christ's name forever, I have never seen that look on His face. I have never seen the risen Lord for one moment at a loss to know what to do with a man who accepts His diagnosis of his disease and puts himself into His hands.—C. E. World.

Home Circle

NOT A SMALL MATTER.

It seems a small matter for a man to whistle up a newsboy and pay him a few cents for a paper on Sabbath morning, but there are tens of thousands of newsboys—to each of whom that small matter is as important a business transaction as a real-estate deal would be to his patron—and it becomes evident that a whole generation of youth are thus being educated for larger forms of Sunday business further on. I, for one, would rather forego the reading of the news for twenty-four hours in every week than lend myself in this manner to the training of the rising generation in the violation of the Sabbath law.—Rev. David James Burrell, D. D.

SECRETS OF HOSPITALITY.

True hospitality does not lie in great display or in lavish expenses. There are magnificent houses thrown open wide at stated times to a great array of guests; but the guests arrive uneasily, and depart as soon as courtesy permits. There are royal banquets, where every delicacy is lavished; but there is no cordiality in either giver or receiver, and the banqueters are sated before they sit down. And the owners of those houses and the framers of those feasts wonder why men and women go with such eagerness to quiet homes and simple tables, where there is no luxury whatever.

One secret lies in entertaining your friends as nearly as possible after the fashion in which you live yourself. People worth inviting come, not to see your house, but to see you. For set occasions some little preparation may be necessary, but even that little is often too much. What every visitor appreciates most is seeing the family as nearly as possible as it lives, and being made a part of it. The houses that open in that way, as it were by the touch of a spring, are the houses that are loved and frequented. The guest who is most enjoyed and enjoys himself, is the guest who comes unexpectedly; and the great hosts of the world are never found unready for one more. There was always an extra place in Lady Holland's full dining room, and you could not disturb the hostess' contentment, although you might that of her guests. "Luttrell, make the room," she said on one occasion. "It must be made," Luttrell murmured, "for it does not exist." And Robert Tooms, when his table was overcrowded, remarked: "I do not object to having more friends than room. It is usually the other way in this world."

But another secret lies even deeper. It consists in always wanting to see your friends. Most of us have our hours of being social, but when we are busy, or weary, or dull, we ask to be alone. And no disguise of courtesy, however creditable, will altogether conceal our reluctance. Your truly hospitable heart desires always to see those it loves, is ready even to go out in sympathy to those it does not love. You may say that that is a gift inborn; but, like many other apparently inborn gifts, some degree of it can be acquired.

There was a lady once who said: "I believe I should like to talk to every one in the world." And the same lady said again: "I do not think I ever saw any one coming to my house whom I was not glad to see." No doubt this lady exaggerated, but, none the less, she represented the hospitable spirit in its most genuine form.—Unidentified.

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Church News

Collections for October are for Foreign Missions. Treasurer, E. F. Willis, 216 Union Street, Nashville, Tenn.

A PREACHER-POET.

Rev. John Jordan Douglass, pastor of our church at Wadesboro, is a poet of no mean reputation. His verses, appearing in the secular press from time to time, have always been recognized as possessing real merit. In these days of jingling rhyme, it is a rare treat to find verses expressing delicate thoughts.

Mr. Douglass has in press a holiday edition of his poems that will be welcomed by all lovers of true verse. It will be an appropriate present for the Christmas season. The title is "The Bells." It will be published by the Presbyterian Standard Publishing Company, and will be ready for delivery before the holidays. We hope that our readers will procure a copy and thus encourage home talent, which in this instance is equal to the best that comes from the outside.

PERSONAL.

The address of Rev. R. M. Hall, D.D., is changed from Clarksburg, W. Va., to 2909 Crawford Street, Houston, Texas.

SOUTH CAROLINA.

Ware Shoals—The Ware Shoals Memorial Church has experienced an outpouring of the Spirit of God during the last three months, eleven members having been added to her roll since July 1. This church recently organized a Christian Endeavor Society which is proving to be a great blessing to the church. At a congregational meeting Sunday morning, September 28, the following officers were elected: Elders, Messrs. R. E. Ferguson and C. B. Alexander. Deacon, Mr. Youngblood. Providence permitting, these officers will be installed October 12, 1919. A. H. K.

Rev. John McSween, an alumni of the Columbia Theological Seminary and of the University of South Carolina, was Tuesday elected chaplain of the Thirtieth Division Association, according to advices from Greenville. Mr. McSween was known in France as the "fighting parson," and men of the division testify to the esteem in which he was held by all the soldiers who knew him. Chaplain McSween is considered almost a Columbian among his friends here. He is a native of Timmonsville, his father, John McSween, Sr., being a prominent business man of that town. Chaplain McSween is now pastor of the Presbyterian Church at Rowland, N. C.—Columbia State.

NORTH CAROLINA.

The Mission Work of the Synod—Just after this issue the books close for Synod. Applications coming in from the Presbyteries are largely increased over former years.

One Presbytery alone asks for more than was spent in the whole Synod five years ago.

We do not want to turn any down. Just how far we can go will depend on receipts now coming in. This year's receipts are the basis of next year's appropriations. Many churches are responding finely. Some not yet. Some—a few—of the strongest churches do not seem to see the obligation.

One-half of your April to April apportionment now before Synod is what we plead for.

Have arranged with the auditor so that he will include in his statement amounts sent as late as Monday, the 13th.

A. W. Crawford, Supt. and Treas.,
320 S. Mendenhall, Greensboro, N. C.

Greensboro, Buffalo—Revival services were conducted at the Buffalo Church from the third Sunday through the fourth Sunday of September. The pastor, Rev. E. Frank Lee, was assisted by Rev. Leonard Gill, of Charlotte. The preaching of Mr. Gill is strong and forceful, his earnestness and the effective use he makes of illustration being the particularly strong features of his sermons.

The attendance was perhaps the largest ever witnessed at the church, and the interest was good and deepened with the progress of the services. The membership was greatly revived, and on Sunday after the sermon on "The Christian Home" a number of families promised to erect the family altar. At the morning service an offering was taken for Synodical Missions, and the amount raised was \$163.

On the last day of the meeting the pastor received 22 into the church and on last Sunday, October 5, eight others were received, the greater part of the 30 coming on profession of their faith.

We thank God for the good that was done and take courage and pray His blessing upon His servant.

E. Frank Lee, Pastor.

WANTED

Three Men---or Women---of Faith,
Vision and Courage
To Give \$50,000.00 Each

On the Following Conditions:

1. To endow Chair of History,
Davidson College - \$50,000.00
2. To endow Bible Chair, Da-
vidson College - - \$50,000.00
3. To erect and endow Social
Building--Y. M. C. A., Da-
vidson College - - \$50,000.00
4. Offered on condition that One Million
Dollars be raised.
5. That the gift may constitute a memo-
rial if desired.

One Friend Has Offered \$100,000 on Condition That

**One Million Be Raised
For Christian Education
For All Our Institutions**

Where Could You Invest \$50,000 With More SAFETY and ASSURANCE?

We Are Looking With Confidence For These Three. Will You

Let Us Talk It Over With YOU? No Obligation

Will Be Incurred On Your Part

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

Roberdel and Cameronia—Rev. W. R. Coppedge has returned to the pastorate of Roberdel and Pee Dee Presbyterian churches, after a lapse of several years.

He was pastor of Cameronia from 1895 to 1907 and of Roberdel from 1895 to 1912.

He was continued to serve Mark's Creek Church and will also serve Brainerd Church at Roberdel No. 2.

Charlotte—A woman who has endeared herself to all Baracas and Philatheas in North Carolina is Mrs. N. Buckner, of Asheville, general secretary of the state union of these organized classes. The past week she has been a Charlotte visitor, attending the meeting of Baraca-Philathea classes of the Baptist churches of the city. On last Sabbath night she spoke briefly to the Baracas and Philatheas of the First A. R. P. Church at the close of the evening sermon. Mrs. Buckner's message to the young people is inspiring, and the delightful way in which she delivers it adds greatly to its force.

Charlotte, Tenth Avenue—On last Sunday Rally Day exercises were carried out most interestingly by the Sunday School of this church. Special features of the program were a violin solo by Miss Ella Mosely and a vocal solo by Miss Essie Stokes, the latter using the beautiful hymn, "The Light of the World is Jesus" as bearing on the Rally Day theme for this year, "Lighting Our Southland." A special five-piece orchestra also added very much to the musical part of the program. The Rally Day address was delivered by Rev. G. F. Bell, of Knox Church, and carried a helpful message for both children and grown-ups in the audience. The attendance for the day registered 232, with a collection of \$51.

Charlotte—Knox Church, Rev. G. F. Bell, pastor. Last Sabbath was a very interesting day at this church. At the morning hour the communion service was observed and a public welcome extended to twenty-nine new members, ten of these being on profession of their faith. The service flag was demobilized also and a special prayer of thanksgiving offered for the safe return of every person represented on it.

At the Sabbath School hour rally day was observed and a very interesting program was carried out. There were about 270 in attendance at this service.

On Friday night, September 26, Dr. Thornton Whaling was the guest of honor at a meeting of the Men's Club of the church, at which time he delivered his very fine address on "The Making of Woodrow Wilson," which was very much enjoyed by all present.

Nahala Church, Albemarle Presbytery—This church has had quite "a time of refreshing from the Lord," under the very effective preaching of Rev. J. M. Millard, of Littleton.

Brother Millard came to us September 8 and preached a week. There was an overflowing attendance and deep and widespread interest. There were five additions to the church. A collection of forty-two dollars was taken; and as the further result of this brother's services we go to Presbytery with brighter and better prospects for the furtherance of the Kingdom in this part of the Master's vineyard. Two other members came to us as a result of the meeting with the Methodists which followed the Nahala meeting.

The Pastor.

Union Church—Rev. O. G. Jones, D.D., Synodical evangelist, has just held a splendid meeting in this church beginning the services Sunday, September 21, and concluding Saturday, September 27. The attendance was good, the interest great, and the preaching of a very high order, scriptural, spiritual and without any of the high pressure methods that sometimes characterize evangelistic meetings. To say that the church received a blessing is putting it mildly. It were nearer the truth to say a great blessing. Eleven persons

were received into the church, eight on profession of faith and three by statement from other churches. A contribution of something over \$100 was made to Synodical Home Missions. Dr. Jones leaves a church in fine condition, and not only the church but the whole community has felt the influence of the meeting.

Geo. A. Sparrow.

Fall and Winter Evangelistic Campaign, Fayetteville Presbytery—Buckhorn, J. J. Hill; Summerville, J. W. Goodman; Cameron, C. C. Brown; Manly, A. T. Lassiter; Gibson, Wm. Black; Cypress, J. K. Roberts, Galatia, A. T. Lassiter; Sherwood, W. C. Brown; Mills Tabernacle, J. J. Murray; Smithfield, E. C. Murray; Buies Creek, R. A. McLeod; Cumnock, L. Smith; Hillside, L. Smith; St. Andrew's, C. E. Clarke; Pine Grove, L. Smith; Elrod, J. A. McMurray; Buffalo, John McSween; Dunndarrach, A. W. Crawford; Godwin, G. F. Kirkpatrick; Selma, G. F. Kirkpatrick; Lumber Bridge, J. W. Goodman; Lillington, J. A. Caligan; Vass, A. R. McQueen; Aberdeen Church, A. W. Crawford; Eureka, L. A. McLaurin; Church of Covenant, W. E. Hill; Philippi, Chas. R. Bailey; Progressive, J. J. Murray; Jones, J. J. Murray; Rex, A. R. McQueen; Raeford Tabernacle, A. W. Crawford; Mt. Holly, L. Smith; Elise, Eugene Alexander; Pembroke, E. C. Murray; Jonesboro, Wm. Black; Midway, Wm. Black; Salem, J. A. Caligan; Bluff, E. C. Murray; Westminster, A. T. Lassiter; Kenly, W. S. Golden.

Winston-Salem—A committee of Orange Presbytery, Sunday, September 28, installed Rev. John R. Herndon, formerly of Ocala, Fla., pastor of the Waughtown Presbyterian church. Rev. D. Clay Lilly, pastor of the First Presbyterian Church, presided, propounded the customary questions, and delivered a charge to the pastor, Rev. T. W. Simpson, pastor of the Reynolda Presbyterian Church, preached the sermon of the occasion, Titus 2:10, last clause, and Rev. George W. Lee, pastor of the North Presbyterian Church, delivered a charge to the people. Ruling Elder, Charles M. Norfleet, of the First Church, the remaining member of the committee, led the congregation in prayer at the conclusion of the service. It was an impressive service. The church is beginning to take on new life. The Sunday school is actively endeavoring to increase the attendance upon its sessions. An earnest Senior Christian Endeavor Society is greatly aiding in the work of the church, and a live Junior Society is training the children. The Woman's Auxiliary is doing good work. This church is in the midst of a large population and the community does not seem to be over-churched. The greatest problem we have is to get the public to attend the worship of the sanctuary and to apply themselves to the study of the Bible in the Sabbath school. The church has recently had a visit from Miss E. V. Lee, of Mexico, which was greatly enjoyed. Plans are maturing for making the church serve the community in a larger way.

Rockfish—It was on our annual vacation in August that my family and myself spent the time very pleasantly with our people and friends near Fayetteville, Godwin and Wallace, N. C.

At the request of Brother W. P. M. Currie, my home pastor, I preached for a week at Old Rockfish Church, one of the oldest and strongest Presbyterian churches in Wilmington Presbytery, closing the services on the fourth Sunday in August.

It was a real spiritual feast to my own soul to be thrown in company with my many friends and good people of Rockfish Church, and especially those godly, pious men, Rev. W. P. M. Currie and Elder James Henry Moore, of Burgaw, N. C.

In spite of the very busy season of the year, the revival was well attended. To a very large extent, all denominations joined in with us in the services. There must have been about three hundred people present at the close of the revival.

I take this occasion to thank Brother Currie and the congregation for the splendid contribution and for their kindness shown to me as a token of their appreciation. I thank

the organist and the singers for their splendid music. Let me thank that godly, pious, spiritually minded old man, Elder James Henry Moore, for his presence in the meeting, and for his prayers, and for his spiritual uplift. Let me thank the community and the entire congregation for their many words of encouragement and expressions of kindness shown me in the revival. But above all, let us thank God for the revival.

There were added to the church thirteen on a profession of faith and four infants were dedicated to the Lord by baptism. May the Lord bless Brother Currie and his good people.

E. B. Carr,

Pastor McDowell, Lanes and Brewington Presbyterian Churches.

Mecklenburg Presbytery met in adjourned session on Thursday, October 2, 1919, at 10 a. m., in the Charlotte First Church. There were 25 members present.

The Rev. H. M. Pressly, now preaching at Elizabeth City, N. C.; Rev. K. L. Whittington, now preaching at Forest City, N. C., and Rev. A. R. Shaw, D.D., who goes this month to occupy the chair of Theology at Louisville Seminary, were all permitted to labor outside our bounds till the next stated meeting.

The reports from all the colleges and schools were gratifying. Capt. Wm. Anderson represented Queens College and President W. J. Martin, Davidson, who not only made a fine report for Davidson, but made a strong plea for the Christian education of our boys and girls. Both of these schools have had to turn away pupils, as has the Albemarle Normal and Industrial Institute, for lack of room.

The revised manuel of standing rules was adopted. The following paper on the present unrest in our country was presented by the Rev. Dr. Shaw and adopted by Presbytery:

Whereas, in the present crisis of our history when a weary world is confronted with reconstruction problems of appalling magnitude, and,

Whereas, a spirit of unrest and of antagonism to existing economic conditions is so widely prevalent, and,

Whereas, remedial measures are vainly sought through force and violence, at times resulting in the wanton destruction of property and life, and,

Whereas, our own country is confronted with serious race problems which threaten the peace and prosperity of the land, be it resolved:

1. That the Presbytery of Mecklenburg earnestly request its ministers, at their earliest convenience, to preach on the following, or kindred passages of scripture:

Phil. 2-4, "Look not every man on his own things, but every man also on the things of others."

I Thess. 4:11, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."

Rom. 13:11, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Matt. 22:21, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Luke 6:31, "And as ye would that men should do to you, do ye also to them likewise."

Rom. 13:1, "Let every soul be subject unto the higher powers."

2. That in view of the world-wide unrest and the extreme gravity of the situation, our ministers urge their congregations not only to the exercise of discretion and sound judgment, to moderation in speech and action, but also to earnest importunate prayer to Almighty God imploring His intervention and blessing; and exhorting the people to prompt compliance with the conditions set forth in II Chron. 7:14, "If my people which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

3. That we record our emphatic disapproval of all influences and measures that result in racial antipathy and estrangement, and call upon our people to use all legitimate means to allay race friction and to promote harmonious re-

lationships, assuring the negro of our just and kindly consideration and of our abiding interest in his temporal and spiritual welfare.

The Rev. T. G. Tate accepted the call from the Badin, N. C., church. The following commission was appointed to install him there on Sunday, October 19, at 11 a. m.: Rev. Leonard Gill to preside, Rev. G. W. Cheek and Elder J. M. Harris.

The Synod of North Carolina was overtured to take steps toward the appointment of a field secretary of Foreign Missions for the Synod.

A short, but edifying conference on the state of religion within our bounds was held closing with a season of prayer.

Presbytery adjourned to meet in the Charlotte First Church on Monday, November 3, at 2 p. m.

John E. Wool, S. C.

Fayetteville Presbytery met in its two hundred and thirtieth stated session at Jackson Springs, N. C., September 30, 1919, with an attendance of 40 ministers and 65 elders. Rev. J. J. Murray was elected Moderator and Rev. R. A. McLeod, temporary clerk. Opening sermon was preached by Rev. J. J. Hill, D.D., the retiring moderator.

Rev. John McSween, of Pee Dee Presbytery, and Rev. J. F. Menius, of Holston Presbytery, were received as members of this Presbytery. Rev. D. McIntyre was dismissed to Pee Dee Presbytery and Rev. S. H. Williamson was dismissed to East Mississippi Presbytery.

Dundaroch, Bethel, Shiloh, Carthage, Eureka, Union, White Hill, Manly, and Sanford churches were granted permission to increase the salaries of their pastors, and the churches were commended for this act.

The pastoral relation was dissolved between Rev. G. F. Kirkpatrick and Cape Fear Church, at the mutual request of pastor and church.

Alaska Church, at Alaska school house, was organized, with ten members, on May 11, 1919.

Evangelistic powers were granted Rev. Messrs. R. M. Phillips and J. F. Menius in their fields.

The Presbyterial sermon was preached by Rev. J. A. McMurray from the text: Rom. 12:2. The Presbyterial communion service was held at the close of this sermon.

The afternoon of the second day Presbytery accepted an invitation to visit the Elise High School, and a large part of the Presbytery motored over to Elise, where a short session of the Presbytery was held, and, after supper, the return trip to Jackson Springs was made in time for the evening service.

All churches were urged to meet their full apportionments to Foreign Missions and pastors were urged to preach on this subject.

Our Presbytery was apportioned \$8,000 for the Orphans' Home and the total amount contributed during the year was \$9,949.31.

Commissions have been appointed to organize churches, if the way be clear, at Cumnock, Horse Shoe, Byrd's school house and Sorrell school house. The whole work of Home Missions within our bounds is in the most flourishing condition of its history.

Rev. Messrs. M. E. Melvin, superintendent of the million dollar campaign for education; J. M. Clark, of the Presbytery of Concord; W. R. Coppedge and W. E. Furr, of Mecklenburg Presbytery, were introduced and asked to sit as corresponding members. Rev. Mr. Melvin gave us an encouraging and inspiring address on the subject of Christian education. Rev. Mr. Clark, a son of the Jackson Springs Church, took part in the centennial celebration of the organization of the church, which was held on the afternoon of the third day, and will remain over Sabbath and preach for the local congregation. Brother Coppedge also spoke on the centennial program.

Rev. Messrs. J. W. Goodman and John McSween were added to the committee on publication and Sunday School work, and Rev. Messrs. W. S. Golden and J. J. Murray were added to the committee on Assembly's Home Missions.

Rev. A. R. McQueen was re-elected trustee of Davidson College.

Rev. C. B. Craig, W. G. Carter and Dr. Gilbert Mc-

Leod were elected trustees of Elise High School for a term of three years.

Rev. E. L. Siler was added to the historical committee and made its chairman.

Rev. H. G. Hill, D.D., with Rev. E. L. Siler, alternate, was appointed to preach the Presbyterian sermon next spring on "The Providence of God."

The following was adopted touching Sabbath observance: "Your committee having carefully considered all the papers submitted in the matter of the communication from Rev. Robert Hill, D.D., begs to report:

1. The report of the committee on the Sabbath adopted by the Presbytery in adjourned meeting at Fayetteville on June 3, 1919, has as recommendation "2" the following: "That this Presbytery records its objection to the suggestion of the Assembly's committee that even any part of the Sabbath day be used for worldly amusements and outdoor recreation, as driving, automobiling, boating, etc., in hours other than the hours of public worship."

2. We believe that this recommendation was erroneous in the following particulars, and in so far should be reconsidered and modified:

(a) The Assembly's committee did not make any positive suggestion that all kinds of outdoor recreations, such as driving, automobiling and boating could be indulged in at any time on the Sabbath not used for public worship; but we believe that their words were susceptible to an inference that outdoor recreations such as those mentioned were countenanced by the Assembly at such hours on the Sabbath. The persons most guilty of violating the Sabbath are the ones most likely to read in just such an inference.

(b) The Assembly's committee did not use the words "worldly amusements" at all in the paragraph of their report referred to, and it is incorrect for the Presbytery's resolution to criticize them for words which they did not use, and whose meaning is very different from "outdoor recreation." It is also unwarrantable in the Presbytery's resolution to add an "etc.," making the Assembly's committee's report appear to include more than it evidently intended to include.

3. We recommend that the Presbytery send up the following overture to the Assembly at its next meeting: "The Presbytery of Fayetteville overtures the General Assembly to reconsider the third recommendation of the report of its committee on the Sabbath, adopted at the New Orleans Assembly. The language seems very likely to lead many to the inference that the Assembly lends some degree of countenance to outdoor recreations as boating, automobiling and driving, during hours not occupied by public worship. We therefore further overture the Assembly to reconsider the above named recommendation, and positively affirm anew our strict adherence to the standards prescribed for Sabbath observance in the Westminster Confession of Faith."

Calls from Ashpole and Rowland churches were placed in the hands of Rev. John McSween and a committee consisting of Rev. Messrs. J. K. Hall, I. N. Clegg and C. G. Vardell was appointed to install him as pastor on Sunday, November 2, 1919.

Calls from the Smithfield group of churches were placed in the hands of Rev. J. J. Murray and he was permitted to hold these calls until next meeting of Presbytery. In the meantime he is permitted to serve this group as stated supply.

Presbytery approved the proposed amendments, sent down by the Assembly, as to candidates for the ministry, and that providing for the omission of trials for ordination in the same Presbytery in which the candidate was licensed. It rejected the amendment providing for the omission of licensure when Presbytery is satisfied that the candidate is prepared for ordination. Presbytery approves of the spirit of this amendment but declines to adopt it in its present obscure and indefinite form. It declined to approve the amendment changing the basis of representation in the Assembly, and placed on the docket for consideration at the spring meeting the amendment concerning the election of elders and deacons for a limited term.

Attention was called to the alarming decrease in the num-

ber of candidates for the ministry, and the chairman of the committee on ministerial education was directed to address a letter to the young men of our churches on this subject, and all ministers were directed to read the letter from their pulpits.

Maxton was chosen as the next place of meeting. The time will be Tuesday, April 20, 1920, at 8 o'clock p. m.

After adopting a hearty vote of thanks for the hospitality of the Jackson Springs Church and community, Presbytery adjourned to meet on the call of the Moderator during the sessions of Synod at Raleigh.

E. L. Siler, Stated Clerk.

ALABAMA.

Mobile—Rev. Dr. W. T. Thompson, Jr., of Knoxville, Tenn., has accepted the call recently extended him by the Government Street Church of this city. He will begin his work in Mobile at an early date.

Mt. Olivet—The entire community was blessed by a gracious season of revival in this church during the first week of October. There were many reconsecrations and several accessions. The services were conducted by Rev. Chas. H. Nabers.

Carrollton—The revival meeting this year in the Carrollton Church was conducted by the pastor, Rev. Chas. H. Nabers. The crowds which attended the services taxed the seating capacity of the church to utmost. In the afternoons the pastor lectured on the Messages of the Early Hebrew Prophets. At the closing service of the meeting the subject of the address was the Presbyterian Church in Faith and Practice. Six new members were received upon profession of faith and two by letter.

The congregations in the Carrollton group and friends in the county have recently presented Rev. C. H. Nabers with a new automobile. This is but one of the many wonderful manifestations of love and kindness shown to him during the three years of his pastorate in this field.

GEORGIA.

Americus—Rev. Frank P. Anderson, of Greenville, S. C., has accepted a call to the church at this place and will begin his work here late in October.

LaGrange—The Presbyterians of LaGrange are planning for a new church home. They have decided to sell the present church property and to build in a more desirable place and they have had offered to them as a gift a most desirable lot. The fact that a more commodious house of worship is needed is proof that Presbyterianism is growing and developing in this city.

TENNESSEE.

The Presbytery of Nashville met in the Mount Olivet Church, near Watertown, Tenn., on September 23 and was opened with an address by the retiring moderator, L. J. McQueen.

Organization—Rev. Francis Tappey, D.D., was chosen moderator and Rev. A. S. Allen, clerk.

Attendance—Smaller than usual, with 13 ministers and 17 ruling elders present.

Transfer of Minister—Rev. R. L. Bern to Macon Presbytery.

Pastorate Resumed—That at Gallatin by Rev. C. C. McNeill after two years in army.

Minister Called—Rev. Geo. E. Eubanks to Cottage Church, Nashville, and installation set for October 5.

Home Missions—Encouraging prospect with Rev. W. H. Richardson, D.D., as Presbyterian evangelist.

Foreign Missions—Attention called to October in interest of this cause and ministers requested to preach on it their congregations, preferably on third Sabbath, and exchange of pulpits suggested.

Narrative indicates that "the churches are affected by the unrest of the times but dominant note that of encouragement.

Weather beautiful, hospitality bountiful, preaching helpful and fellowship delightful.

Place of next spring meeting, Glen Leven Church, Nashville.

Adjourned to meet at Synod at Brownsville.

W. C. Alexander, Stated Clerk.

TEXAS.

Eliasville—The tent meeting held by Superintendent of Home Missions and Evangelist John E. McLean, for which prayer was asked, closed September 7. People came almost every night for a distance of 20 miles and seven joined our Presbyterian church from this distance.

There were 36 reached altogether by profession, reclamation and letter. Twenty-six new members joined the last day, 19 of these Presbyterians.

Two oil wells blew in during the meeting and the people were all very busy. We are glad to report several of the oil people were reached and joined and more will follow, as we understand.

Rev. Tom Cunningham, the pastor, did the singing, and is doing a splendid work here and at Throckmorton.

Cor.

VIRGINIA.

Lexington—On each of the last two Sundays, September 21 and September 28, two persons were received into the membership of this church by letters from other churches.

Monday, September 30, our pastor, Rev. Dr. Thos. Kay Young, left for Clifton Forge, Va., to conduct a ten days' "meeting" at that place.

We are soon to lose the services of Rev. J. C. Bowman, assistant to the pastor. Mr. Bowman has accepted a call to a church in Roanoke, Va. At all of the outlying points near Lexington where he has ministered his work has been very acceptable and these different congregations part from him with regret.

A. H.

West Hanover Presbytery—Rev. Clyde J. Walsh was installed pastor at the Elon and Pedlar Mills Presbyterian churches, Sunday, September 21. The committee was composed of Rev. J. A. Thomas, Rev. W. G. Wood and Mr. S. N. Summerville. Dr. Jas. D. Paxton, of the First Presbyterian church of Lynchburg, Va., preached the installation sermon at Elon and Rev. J. A. Thomas at Pedlar Mills. The sum of \$1,350 was raised toward the manse among the congregation of the Elon Church and the delegation from the First Presbyterian church of Lynchburg; also \$300 was raised by the congregations of Elon and Pedlar Mills for a car for this field.

South Boston—Our church and community had the good fortune to secure the Rev. G. W. Belk to assist in an evangelistic meeting of two weeks in September. The daily Bible readings were edifying in a marked degree, and the evening sermons were logical, convincing and highly instructive. His themes were the great doctrines of the Bible and were received with deep interest. They were the "beaten oil of the sanctuary." One was reminded of the prophecy of the sainted Dr. Ben Smith, who remarked as his criticism of Brother Belk's sermon when he had preached before the faculty in the seminary chapel: "A good many flowers. We hope they will bear fruit some day." His sermons now are ripe fruit and there are still sprays of lovely flowers to grace the table.

His son, J. B. Belk, recently of the A. E. F., now theological student, added much to the meeting by conducting the singing. Brother Belk uses no high pressure methods and is tinged with no German theories of Bible interpretation but preaches straight Bible truth.

There were only a few who made profession during the

meeting, but there are others coming and the good seed will continue to bear fruit. Our church—the largest in town—was sometimes filled to overflowing. The people showed their appreciation by giving a free will offering for the expenses of the meeting of over five hundred dollars.

C. W. M.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

The names of the delegates to the Synodical from Concord Presbyterial are: Miss Mary Dickson, Morganton; Mrs. G. A. Banner, Marion, N. C.

OFFICERS OF MECKLENBURG PRESBYTERIAL, N. C. SYNOD, 1919-1920.

At the request of the president of the Presbyterial, Mrs. R. N. Page, we give below names and addresses of officers of Mecklenburg Presbyterial Auxiliary, Synod of North Carolina.

Mrs. Page asks also that we announce that Miss A. B. Nicholson, 305 West Fourth Street, Charlotte, N. C., is the appointee of the Mecklenburg scholarship to Assembly's Training School, Richmond, Va.

Honorary president, Mrs. C. K. Cumming, Japan; president, Mrs. Robert N. Page, Biscoe, N. C.; first vice-president, Mrs. J. M. Dunlap, Ansonville, N. C.; second vice-president, Miss Maude Rea, Route 2, Charlotte, N. C.; third vice-president, Mrs. W. A. Henderson, Monroe, N. C.; fourth vice-president, Mrs. W. E. Milton, Albemarle, N. C.; fifth vice-president, Miss Ruth McRae, Mt. Gilead, N. C.; sixth vice-president, Miss Nancy Little, Mangum, N. C.; recording secretary, Mrs. C. B. Choate, Route 3, Charlotte, N. C.; corresponding secretary, Mrs. Pat H. Williams, Charlotte, N. C.; treasurer, Mrs. J. H. Howell, 2071 East Seventh street, Charlotte, N. C.; historian, Mrs. J. R. Irwin, Charlotte, N. C.; secretary Foreign Missions, Mrs. R. S. Burwell, Route 20, Huntersville, N. C.; secretary Home Missions, Mrs. Cleo P. Allen, Wadesboro, N. C.; secretary Christian Education and Ministerial Relief, Mrs. C. W. Robinson, Route 7, Charlotte, N. C.; secretary Young People's Work, Miss Louise Parks, 1705 South Boulevard, Charlotte, N. C.; assistant secretary, Y. P. Work, Miss Sudie Wilson, 207 East Park avenue, Charlotte, N. C.; secretary Orphanage Work, Mrs. N. S. Alexander, Route 9, Charlotte, N. C.; secretary Literature, Mrs. C. H. Little, Route 2, Charlotte, N. C.; secretary S. P. C. Home Missions, Mrs. A. T. Graham, West Fifth street, Charlotte, N. C.

(Republished by Request.)

Attention, Secretaries of Assembly's Home Missions in the Presbyterial and Local Auxiliaries in North Carolina:

The vacation season is over and once more we have come to the time of preparation for our period of mission study which reaches from the first of October until the Home Mission week of prayer the last of November.

Now is the time to organize your classes and order text books.

There are two books offered for our enjoyment and instruction. The first, *Christianizing Christendom*, by Dr. Morris, a masterful presentation of our National Responsibility and showing the necessity for Home Missions.

The second, *"In Black and White,"* by Mrs. J. D. Hammond, a Southern woman, is concerned with one of the burning questions of today—the discussion of the negro problem.

Both of these books may be ordered from the Presbyterian Committee of Publication at Richmond, Va., or from the Home Mission Committee in Atlanta, Ga.

The books are forty cents in paper binding and the helps are five cents extra.

(Continued on page 22)

Marriages and Deaths

Marriages.

Jacques-Nowlin—At the First Presbyterian Church, Georgetown, Texas, September 4, 1919, by Rev. M. C. Hutton, D.D., Mr. Raymond S. Jacques, of Dalhart, Texas, and Miss Mary Bernice Nowlin, daughter of Dr. and Mrs. Bethel Nowlin, of Georgetown, Texas.

Harber-Reavis—At the residence of the officiating minister, Rev. M. C. Hutton, D.D., Georgetown, Texas, September 21, 1919, Mr. Dewitt Harber, of Fort Worth, Texas, and Miss Merle Reavis, of Florence, Texas.

Walsh-Hendley—At the residence of Judge Thos. J. Shaw, at Greensboro, N. C., by Dr. Chas. F. Myers, on Wednesday, October 1, 1919, Rev. Clyde J. Walsh and Miss Alma Hendley, the former of Charlotte, N. C., and the latter of Greensboro, N. C.

Lyerly-Cline—At the residence of the bride's brother-in-law, Mr. Manley T. Morris, Kings Mountain, N. C., on September 23, 1919, by Rev. C. T. Squires, of Laurens, S. C., the Rev. Samuel B. Lyerly, of Willow Springs, N. C., and Miss Beulah Marie Cline, of Lenoir, N. C.

Smith-Dorroh—At the residence of the bride's mother, Mrs. W. T. Dorroh, August 30, 1919, by the Rev. C. T. Squires, Lieut. Joe Franklin Smith and Miss Laura Roberta Dorroh, all of Laurens, S. C.

Deaths.

IN MEMORIAM.

Mrs. J. P. Hunter.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

How precious must have been the above thought to the loved ones left behind, when on the morning of March 7, 1919, Mrs. J. P. Hunter fell asleep in Jesus.

Mrs. Hunter was a daughter of Newell and Mary Laura Ross, of Providence. She was born October 19, 1854. Her early girlhood days were spent in Providence, but losing both her parents when only between 12 and 15 years of age, she went to Huntersville to make her home with relatives. She first joined Huntersville Presbyterian Church. After her marriage she moved her membership to Mallard Creek, and some years later to Sugar Creek, where it remained until her death.

She was married to John Porter Hunter on September 23, 1874. To

them were born twelve children, ten of whom reached maturity, and with the exception of the oldest daughter, who preceded her mother to the heavenly home, all are men and women of true worth. She was a devoted wife and mother. "The heart of her husband did safely trust in her, and her children rise up and call her blessed."

Being of a modest and retiring disposition, those who knew her best loved her most. She was tenderly cared for by loved ones for a period of several years of feeble health.

The church and Missionary Society have lost a faithful member, who was interested in every good work.

Our loss is her gain.

"Blessed are the dead who die in the Lord."

Women's Missionary Societies of Sugar Creek.

IN MEMORIAM.

Daniel Watson and James McBryde,
Elders of Centre Church.

ADOPTED BY SESSION.

Daniel Watson was born July 14, 1838. He joined Centre Church upon a certificate from Lebanon Church, October 20, 1861. He was installed an elder of Centre Church in October, 1869. He was made clerk of the session in 1879 and held that office until April, 1919, a period of forty years. He was ever punctual in attending public worship and in discharging the duties of his offices. He often represented the church at Presbytery and Synod, and though not a man of many words, was habitually found upon the side of truth and righteousness. He never married, but for more than twenty years had a married nephew and his family to live with him and performed for them a father's functions. He left his property to this nephew, his wife and children. During his later life, he was for nearly two and a half years somewhat infirm and spent his time quietly at home. On April 29, 1919, in the eighty-first year of his age, he passed peacefully away, esteemed and honored by all who knew him. A large concourse of relatives and friends attended his funeral at the family burying ground.

James McBryde was born at Pate, N. C., August 28, 1842. He united with Centre Church on certificate from Antioch in September, 1873, and was installed as an elder of Centre in November, 1887. He died after a brief illness in the hospital in Fayetteville, N. C., September 3, 1919. For about 32 years he served faithfully as an elder in this church and was ever alive to its best material and spiritual interests. He frequently represented his church in the

higher courts and was generous with his means in sustaining public worship and advancing the Redeemer's Kingdom. He remained unmarried, but had his widowed sister, Mrs. White, and her children to live with him a number of years, and he discharged a father's duty towards these children, giving them all a competent support and a liberal education. At one time on account of befriending others; Mr. McBryde was burdened with debt. But by his own industry and the aid of friends he was relieved of financial obligations and retained his worldly affairs, several years ago dividing his estate among his married nieces and a nephew and retaining for himself only an annuity. During the civil war he was a brave and gallant soldier, and while health permitted he habitually attended the reunions of the old veterans. His funeral services were attended at Centre Church by a large assembly, and his memory will be cherished by many in the community where he lived and served.

As expressing their appreciation of these brethren, the session would adopt the following resolutions:

1. Resolved, That in the departure of these elders the state has lost esteemed and valued citizens.

2. That in their removal, a large circle of relatives and friends have been deprived of efficient helpers and co-workers.

3. That the church has lost earnest workers, and that while mourning our separation from them, we are assured of their present well-being and future felicity.

4. That we humbly bow to the Divine will that has determined their translation and thank God for their lives and labors.

5. Resolved, That this memorial be spread on the minutes and published in the Scottish Chief and Presbyterian Standard and copies sent to the respective families.

Session of Centre Church.

RESOLUTIONS OF RESPECT.

Mrs. David W. Oates.

The Women's Foreign Missionary Society has again been called upon to mourn another of its charter members, Mrs. David W. Oates, therefore be it resolved:

1. That we recognize our great loss and bow in humble submission to God's will, realizing that He has the sovereign right to use His own for His glory.

2. That our society has lost a most efficient and consecrated member—one who was ever ready to serve, and though in the providence of God she was often kept from our meetings by suffering, her spirit was always with us

Children's Department

IN QUARANTINE.

Dear Standard:

I am a little girl seven years old, and I have a sweet little sister one year old, and a pet dog named Don. I started to school the first of this month, but got sick with diphtheria and had to stop. I am well now but am still in quarantine. My Grandma reads to me the children's letters in your paper and I enjoy them very much. I go to Sunday school every Sunday when I am well. I want to ask a question, What is the Golden Rule? Please print my letter. I want to surprise my mother and father.

Your little friend,

Florence Hill Baumann.

Raleigh, N. C.

A LITTLE FIRELESS COOKER.

Dear Standard:

I am a little girl four years old. My name is Lois Neal Hamilton. I don't go to day school but I go to Sunday school. I like to roll my doll in her carriage and I like to make mud pies. I will watch for my letter.

Your little friend,

Lois Neal Hamilton.

Davidson, N. C.

THE BEST TEACHER.

Dear Standard:

After reading the other little girls' letters in your paper I want to tell you about my Sunday school, too. I belong to a class of eleven little girls with the best teacher in the world—Mrs. Thompson. All of us have finished the Child's Catechism and five have recited the Shorter Catechism and gotten our Bibles. Mr. Brown, the evangelist, begins a meeting tomorrow. Most of our class are already church members and I hope that when the meeting is over more will join.

Your little friend,

Marion White.

Mebane, N. C.

Have a heart that never hardens, and a temper that never tires, and a touch that never hurts.—Dickens.

and her words of wisdom will remain with us "till time shall be no more."

3. That we extend our heartfelt sympathy to the bereaved family and pray that God will abide with and comfort them in this, their irreparable loss.

4. That a copy of these resolutions be sent to the bereaved family, spread upon the minutes of the society and sent to the Presbyterian Standard for publication.

Mrs. C. W. Tillett,
Mrs. R. L. Erwin.

Charlotte, N. C.

"AUTUMN'S PARTY."

By Anne B. Payne.

Old Mrs. Oak Tree had so many children that she could not count them all. Of course, the old woman who lived in a shoe had a very large family, but even she had only half as many as Mrs. Oak Tree. All the little Tree children were dressed alike, in green. Their mother was very strict with them, so they were good and well trained. Though they danced and rustled all they wished to, they were never allowed to leave their home.

At first, when they were quite young they did not mind this. It was nice just to be alive, and swing in the breeze, and feel the cool rain, the warm sunshine and the soft, silvery moonlight. But after they grew larger they began to tire of such pleasures, and longed to run away with the wind and see something of the world. Mrs. Oak Tree felt that they were growing restless, so she sang to them about many things, and told them stories of the time when she was a baby acorn.

Then one lovely day in early fall, a mischievous little wind came whistling and hurrying by. He saw a pretty leaf riding on the very tip end of one of Mrs. Oak Tree's longest limbs. He stopped long enough to whisper something to her. The little leaf was so excited over what he told her that she danced up and down as hard as she could.

The secret was too good to keep. She told a big sister leaf next to her and soon all of the leaves knew about it. Mrs. Autumn was going to give a party for her two oldest daughters, October and November, and every leaf was invited.

The Tree children were very happy at the thought of a party. None of them had ever attended one. For a while, they were afraid to tell their mother. She had never wanted them to go anywhere. Finally, a big leaf up at the top of the tree leaned over and told Mrs. Oak Tree all about it and begged her to let them go. She sighed sadly and said:

"My children, I have been expecting this. Of course, I hate to have you leave me, but you are quite grown now and I cannot keep you always. You may do as you wish. But what will you wear and who will take you to the party?"

When the leaves looked at their old, faded, green dresses they hung their heads. They could never go to a party in such clothes. Their kind old mother, seeing their trouble, tried to cheer them.

"Never mind, dears," she said. "I will talk to some of my friends and perhaps they can tell us what to do."

So Mrs. Oak Tree stopped the winds,

the rain, and the sunbeams and asked their advice. Then one day she said to her leaves:

"It will be all right, my children. You may all go to the party. The Northwest Wind will take you and he knows a Mr. Frost who will make your new dresses."

The Oak Tree children were so full of joy they could not keep still. They jumped and danced and rustled all day long. But their mother looked sorrowful.

The night before the party, the young leaves went to bed uneasy and worried because their new dresses had not come. Before they went to sleep it turned so cold that they shivered and trembled in their thin old dresses and huddled together to keep warm.

But the next morning how surprised they were. All the green dresses were gone, and each leaf had a gay and beautiful new one. Some were golden like the sun, some red like fire, some the color of oranges, others were brown like chestnuts, and still others were all of these colors mixed together. They were so proud of their new dresses, they had to show them to each other and to their dear old mother.

Then they kissed Mrs. Oak Tree good-bye, stood up very straight, and waited for the Northwest Wind to come for them. Soon they heard a great, rustling noise and they leaned over to look. There he was hurrying along rapidly. He snatched them up rather roughly, and off they flew with him. Old Mother Tree stretched out her arms hungrily to keep them with her. Some of the smallest leaves hated to leave her and were so shy and timid that they would not let go, but clung tightly to her. So the Northwest Wind left them behind. All the other leaves looked back and waved as they danced away to the party. Then Mrs. Oak Tree was so happy to have some of her children left that she drew them closer to her and rocked them to sleep.

Raleigh, N. C.

ITALIAN KING GIVES WEALTH TO POOR.

King Victor Emanuel of Italy has announced that practically all his crown lands are to become the property of the peasants who fought in the war and that most of his palaces and castles are to be used for other philanthropic purposes. The crown properties of Italy are larger than any other country, because the ruling house of Italy inherited all the royal properties of the rulers of the eleven states that united to form the present Italian kingdom. During the war King Emmanuel gave the use of several of his finest palaces to his soldiers.—Continent.

Educational

Davidson—The congregation of the Presbyterian church was privileged to hear two excellent sermons last Sunday from Rev. G. F. Bell, of Charlotte. In the morning his theme was "Pure Religion" defined to be an experience of God, fellowship with God and a resulting service for God. Each point was elaborated at some length and discussed in a most instructive and engaging way.

At night Mr. Bell's subject was "The Minister the Helper of Your Joy." The sermon set forth how the minister as the bearer of good news and a teacher of the blessed and comforting doctrines of Christianity is naturally a joy bringer to men in all the relations of life. This was Mr. Bell's first visit to Davidson. His fine sermons, far above the ordinary in thought, expression and manner of delivery, will make his coming to Davidson for another visit an event to be anticipated with keen relish and pleasure.

The students have made excellent headway this past week in their work in the cotton field toward securing a neat sum for the proposed student band, several hundred dollars. Each class up through the Juniors thus far has taken a day off and the result has netted several hundred dollars or an approach thereto.

Announcement is made that the Redpath Chautauqua will furnish a lyceum course of five numbers this present year, the management promising high-grade selections.

The Blue Pencil (Literary) Club has had its initial meeting this year and starts out enthusiastically in its work. A medal is promised for the most approved contributions in support of the College Magazine during the current year. Mr. O. P. Hart has been elected editor-in-chief of the Magazine.

The special feature of the "Y" service Sunday evening will be a talk by the student from China, Paul C. Ming, who has entered the junior class at Davidson.

The Westminster School—While I was in Dayton, Ohio, for my summer vacation, a friend said to me one day, "Where is the Westminster School? How large is it? How is it maintained? What is taught there?" Accordingly I told him as best I could what he wanted to know. To me, the interesting fact was, that this friend was not a member of the Presbyterian Church. "If," I said to myself, "those that are not connected with our church are so interested in the educational work of our denomination, surely the Pres-

byterians themselves would like to know something about that work." It is with this thought in mind that I wish to bring to the readers of this paper some facts about the Westminster School.

Westminster School, Rutherfordton, N. C., held its opening exercises on Wednesday morning, September 3, at 9 o'clock, in the chapel. A larger number gathered for these exercises than has gathered in any previous year. Other students have been coming in since the opening, so that we now have an enrollment of 95 (ninety-five). Forty-nine of these are boarding students, while the remainder are day students from the surrounding country.

The boys came to us this year in better spirits than ever before. They have undertaken their work with more enthusiasm than usual. There is every indication that the school is to have one of the best, if not the best, year in its history.

After a month of work with the present student body, we find the whole machinery of the school running more smoothly than in previous years. This is due to several causes. Our boys range in age from 9 years to 26. The older boys are working with the younger boys in their sports and in their study. Then, too, we have a more systematic arrangement of the day's program than formerly. This program will appear in a subsequent article.

We have two literary societies, the Dialectic and the Philanthropic. This year Mr. William Kincaid was elected as the president of the former, and Mr. Joseph Craig was chosen to lead the other for the first presidential term. These societies meet every Saturday night and render a miscellaneous program. From time to time the two organizations meet and give a public entertainment consisting of a miscellaneous program and debate.

In our athletic association, J. A. Black, of Shelby, N. C., is president. Of three baseball games our team played this fall, our boys won two. They are now turning their attention to football.

We have a Y. M. C. A., which meets every Sunday evening. The boys themselves lead these meetings, and bring to their fellow-students many a helpful and suggestive message. The president, Mr. Clonnie Medlin, has plans for a big year's work.

The faculty this year is made up of four teachers for the preparatory department, and one for the primary grades. Rev. T. E. P. Woods, principal; Mr. Robert L. Johnson, assistant principal and treasurer; Mr. W. E. Hentz and Rev. Joseph Bartlett, associate teachers; Mrs. Robert L. Johnson, teacher of the primary department.

Joseph Bartlett.

Woman's Auxiliary.

(Continued from page 19)

For the week of prayer in November the slogan is "The Soul of Democracy, Christian Service, Personal and Social."

The program can be ordered from the Home Mission Committee in Atlanta and will be ready by October 10.

The offering this year will be used for the founding of the much needed Industrial School for Negro Girls.

Counting on your co-operation in making this season of study and prayer one of unprecedented success, I am,

Yours in the Work,

Mrs. Wm. E. White,

Secretary Assembly's Home Missions, the Woman's Synodical Auxiliary of North Carolina.

Permanent Committees of Synodical Auxiliary for 1918-1919:

Committee on Organization—Mrs. Chas. Rankin. Mrs. E. C. Murray, Mrs. C. C. McAlister.

Committee on Y. P.'s Work—Mrs. J. M. McIver, Mrs. G. V. Patterson, Mrs. O. G. Jones.

Committee on Finance—Mrs. B. R. Lacy, Mrs. E. F. Reid, Miss Mary Owen Graham.

Ad Interim Nominating Committee—Mrs. W. T. Bannerman, Mrs. Geo. Oldham, Mrs. F. P. Hall.

Presbyterian Theological Seminary of Kentucky—The Seminary began a new session of work with opening exercises held in the Harbison Memorial chapel of the Seminary on Wednesday morning, October 1, President Charles R. Hemphill presiding. In his introductory statement Dr. Hemphill spoke with emotion of the two great losses sustained by the Seminary during the vacation in the death of Dr. Robert A. Webb, professor of Systematic Theology, in May, and in the death of Dr. T. M. Hawes, professor of public speaking, in August. He spoke of the marked differences in the men, in traditions, training, temperament and gifts, and of the grace that made them equally devoted to the service of the Master. He mentioned the striking coincidence that they were born in the same year, died in the same year and died of the same malady, angina pectoris. He referred touchingly to the pulpit and the two chairs draped in mourning and praised the goodness of God in giving to the Seminary the services of two men who "were lovely and pleasant in their lives and in death were not far divided." A special memorial service will be held later in the month. Announcement was made that Rev. A. R. Shaw, D.D., for a number of years professor of Systematic Theology in the Divinity School of the Southwestern Presbyterian University, Clarksville, Tenn., had been engaged to take Dr. Webb's work in Theology, and Dr. Dunbar H. Ogden, pastor of the Second Presbyterian Church, Louisville, the course in Apologetics. Dr. J. Gray McAllister,

of the faculty, is teaching for the time the course in Public Speaking, and the full work of the Seminary goes forward. The opening address, which was to have been delivered by Dr. Hawes, was delivered by Dr. Samuel Callen, the new pastor of the Warren Memorial Church. It was a masterly presentation of "Henry Ward Beecher as a Preacher." Owing to the fact that the Seminary graduated last May the largest class in its history, the student enrollment will be somewhat smaller than that of last year. The entering class, however, is twice as large as last year and the men come finely equipped. Texas sends an unusually good delegation.

Story and Incident.

WHEN WOODROW WILSON WAS AT WESLEYAN.

Selections from Carl F. Price's Article in the N. Y. Christian Advocate.

THREE decades before Fiume loomed large as an Italian problem, President Wilson once faced a different kind of an Italian problem, involving a monkey, a hand-organ player and the dignity of his classroom at Wesleyan University, in Middletown, Conn.

One of the members of his history class, Waters B. Day, now the dignified president of a New Jersey trust company, was then manager of *The Wesleyan Argus*, the college weekly newspaper; and his duties in getting out the paper on Wednesday afternoons always made him a half hour late at the history class, for which he had secured the proper standing excuse. One Wednesday on his way up the college hill to Professor Wilson's classroom, late as usual, he passed an Italian organ-grinder leading a monkey on a string; and the brilliant idea occurred to him that Professor Wilson's class ought to be serenaded. The Italian's eyes fairly bulged when Day handed him a shining twenty-five cent piece and told him to wait for five minutes and then play a tune under yonder window and make the monkey climb up to the room on the vines outside.

Full of glee over the fun in store for everybody, Day marched into the classroom rather jauntily. But before he had taken his seat the whole class was in an uproar of laughter. He turned around to see what had happened; and there—just inside the door, near the professor's desk—stood Italian, monkey and organ, on which the tousled artist began to grind forth one of the popular ditties of the day. The poor, old Italian had not understood a word of Day's instructions, except that he was to play a tune for the benefit of the classroom. Of course, the class howled at this. But Professor Wilson tried his best to look stern, and in stentorian tones exclaimed: "Day, take that fellow out of here at once!" The senior obeyed meekly and took him by the arm to push him out. But the Italian's feelings were wounded, and he turned on Day: "You give me quarter and tell me play. I play!" And once more he whirled the handle of the organ for a few more wheezing measures. Finally Day managed with a show of indignation to get the fellow out and to close the door, and he scampered back to his seat about as confusedly as possible. All through the recitation he was on pins and needles; for, to make matters worse, he had not prepared his recitation that day, and throughout the rest of the hour he was afraid that the professor would call on him to recite and make a monkey out of him. But Wilson was generous and saved the culprit further embarrassment just then. At the close of the class-hour, Day realized that he must do something to set matters right with Professor Wilson. So he conjured forth from his brain some imagined perplexity about a point in the history lesson. After the class had left the room he went up to the professor's desk and asked him some diverting questions. Wilson looked at him quizzically for a moment, and with a twinkle in his eyes said to him:

"Day, why this sudden interest in the subject of history? I strongly suspect if that Italian had not marched in here with his organ and monkey, you wouldn't have asked that

question. But, if this prank has served to increase your interest in the work of my classroom and the subject of history in general, I shall be greatly delighted, and we'll call our account square."

Many a professor would have insisted on a man being disciplined for such a prank, but Wilson treated his students like men, and gained all the more respect from them on that account. One of his Wesleyan students once put it this way: "Every man in his class felt inspired to do his very best, not because of any exhortation or threat, or even suggestion, from Wilson himself, but from the very atmosphere of his personality; not a feeling of fear of consequences was present, but a feeling that you were ashamed if you were not at your best."

The two college years at Middletown, Conn., when he was professor of History and Political Economy at Wesleyan University, marked a period in his life of great literary activity and mental development. But the restraints of later dignities had not yet been laid upon him, and in some of his enthusiasms he was still thoroughly youthful. At one of the Varsity football games on the Wesleyan campus last fall a prominent graduate of twenty-six years ago was recalling memories of his old professor and expressed himself in this way: "My most vivid recollection of Woodrow Wilson was a tall, thin man running up and down these very side-lines during the afternoon's football practice, waving his closed umbrella in the air and cheering encouragement at the top of his lungs to the team on almost every play!"

The Wit of the Classroom.

In the classroom, however, there was nothing boyish about this enthusiastic new member of the faculty. Professor Wilson was a man among men. He never treated his students like school boys. Without losing his sense of humor, he had a happy fashion of dealing with them always as men, and insisting that they must always act as such.

Withal he was not averse to introducing a sparkling humor into his lectures or into the recitation hours. He rarely told a funny story, but spontaneous, witty remarks were not the exception. Perhaps this explains why the college annual, *Olla Podrida*, '91, contained in its department "As in a Looking-Glass" this thinly veiled allusion to him:

Prof. W-i-n.

Within the limit of becoming mirth

I never spent an hour's talk withal.

Once when the class was discussing the "persistence of the Ego" and one Junior was on his feet, reciting, Wilson naively asked him:

"Now, Mr. Abbott, are you not the same man you were last year—only with a few modern improvements?"

The whole class, professor, too, enjoyed a roar of laughter at this sally.

Once the laugh was at Wilson's expense; and it came at the very first recitation of one of his classes, when he was making up the roll of the class. There was a man in the class by the name of Noe (pronounced as two syllables); and when the professor came to his name, he pronounced it with only one syllable. The possessor of the name arose and courteously corrected him, giving it with two syllables, No-e. With some embarrassment because of the mistake, Professor Wilson proceeded with the roll until he came to the name Roe. Not wishing to be caught this time, he pronounced it Ro-e, with two syllables. The laughter was so violent this time that it was a half minute before Roe could explain to the blushing professor that he belonged to the one-syllable category.

One morning, not many months after the birth of their daughter, Eleanor (now Mrs. McAdoo), Professor Wilson entered the history class with a sleepy look on his face and prefaced his lecture with this remark:

"Gentlemen, if I do not lecture with my wonted brilliancy today, it will be because since three o'clock this morning I have been walking the floor with my baby."

And now that he is walking the floor with the many problems that have been born since he became President, one wonders that he is able now and then to lecture with his "wonted brilliancy."

Representation in Church Courts.

(Continued from page 9)

for every addition of five ministers or major fraction thereof, the figures for the Synod of Alabama would be as follows:

The Presbytery of East Alabama would send 7 ministers, 21 elders; the Presbytery of Mobile would send 6 ministers, 13 elders; the Presbytery of North Alabama would send 13 ministers, 25 elders; the Presbytery of Tuscaloosa would send 9 ministers, 21 elders; and Synod would be composed 35 ministers, 80 elders, instead of, as now, a possible 93 ministers, 219 elders. Omitting details, the Synod of Missouri would have 43 ministers, 76 elders, instead of, as now, a possible 97 ministers, 141 elders. The Synod of South Carolina would have 66 ministers, 120 elders, instead of, as now, a possible 165 ministers, 291 elders.

These cases will serve as illustrations even though the basic figures five to nine and the major fractions should not be adopted even if the overture should be.

Under the proposed overture the size of the General Assembly need not be very much changed, though it may be increased or diminished as an ad interim committee, after full consideration, may determine. Giving to every Synod at least seven commissioners of each class, and one additional commissioner of each class for every two Presbyteries above three, the General Assembly would consist of 260 commissioners. If eight of each class were allotted to every Presbytery, with the same additions as just stated, the Assembly would number 294 commissioners.

It should be noted that if it should be preferred to have Synods composed of an equal number of ministers and ruling elders as the case now is with the General Assembly; then, on the ratio of five ministers to nine sessions, each Presbytery would be allowed a minimum number of five ministers and five elders, and one of each class in addition for every additional five ministers and nine elders. On this supposition the Synod of Alabama would have 35 ministers and 42 elders; the Synod of Missouri would have 43 ministers and 40 elders; the difference being due to the fact that in neither case is the ratio of ministers to sessions precisely five to nine.

A final reason for a decrease in the number of members composing the Synods and the General Assembly may be found in the decrease in the cost of travel and entertainment. This is well worthy of consideration when a decrease in cost will promote increase of efficiency. What is needed just now is less money spent on machinery and more on direct aggressive work; less friction and more steam.

St. Louis, Mo.

Mountain Places of Prayer.

Both in the life of Moses and in the life of Christ, mountains were the scene of many of the most signal events of their histories. Like two rivers, the secrets of their power are up among the silent hills. Horeb, with its flaming bush, Sinai's rugged peaks, invested with dark clouds of the divine glory, Pisgah, commanding the extended landscape of Canaan's fertile valleys and fruitful slopes, and Nebo, where he went up to die, are mountains that correspond in the life of Moses to Hattin and Hermon, the lowly Calvary and beautiful Olivet, in the life of Christ. It was on these meeting places of earth and heaven far above all noise and din of men, that Moses so often spoke with God, and received strength for his arduous mission, and it was in the solitude of the hills—not rugged, fire-colored, beetling cliffs like those of the desert, but hills mantled with foliage, around whose breast the vine threw her tendrils, and on whose brow the olive and the pine held the harp of their branches to the winds—it was in the solitude of such hills that the Son of Man wrestled in his nightly prayer, and held those deep communings with his Father which renewed his strength. God has dignified those grand temples, eloquent in silence, with events far more sublime than their own majesty, and far more awe-inspiring than their own stupendous forms.—James Hastings, D.D.

Mission Talk From a Layman.

By M. M. Inabinet.

OF all the things our church is playing with is Foreign Missions and Home Missions also for that matter. Now, we are writing not to disparage our intensive campaign nor belittle our work in this particular, but what we are wanting to emphasize is, what we are not doing.

When we look at the work we are not doing for Foreign Missions from a comparative standpoint, then we can see that we are doing barely anything. We are making much more headway than did our forefathers, for many of them lived and died and never had an opportunity to contribute to Foreign Missions, but when we take into consideration the vastly increased wealth of our own Southland and the first-hand information we can get from our Foreign workers we see that our efforts are as nothing almost. When we put on a campaign for funds to increase our work we are willing to increase without any inconvenience to us, but is that doing from the heart what we ought for our Lord in His work. With all the wealth of our church and its membership interested and consecrated, we could have a missionary supported from almost every one of our churches. Some will say that times may change but if we will trust the Lord with our substance in this way we need not fear that we won't have to give what we promised to his cause and more left for ourselves. The one great reason why we are not interested more is that we won't inform ourselves in this important work just because we won't take the time. We have many good and up-to-date books on mission work and then, too, we have the exceedingly good magazine, the Missionary Survey, to read, and if we will read only the magazine we will be bound to get interested. Of all the important work for us not to neglect is this matter of Foreign and Home missions, as it makes the world safe for people to live in, breaks down error of all kinds and sets our own consciences free as a living and dying proposition.

The question will naturally arise, what are we living for anyway? Well, we will say that it is not intended that we live for self alone and our immediate families but to glorify God also, and do you know any better way than to get enough of Him in you to make you trust him with many dollars of your money and much of your time in prayer for yourself and others. As seen always as we begin to pray for our missionaries the Spirit will suggest to us to pray first for ourself and then go on out to the ends of the world. We men and women should beware of building new barns when our old ones would do and let this overflow go to the Lord's work which would help to extend His kingdom and would win many stars in our crown for having been instruments in converting souls to Him. Ours not to go is the lighter task, are we willing to take it up when others are out taking the burden and the heat of the day. May the Lord's Spirit work in our hearts that we may do His will in this matter as in all others.

McColl, S. C.

"Will Pastors Help in the Search?"

There is a desperate call from our mission stations abroad for several doctors, preachers and teachers to fill vacancies.

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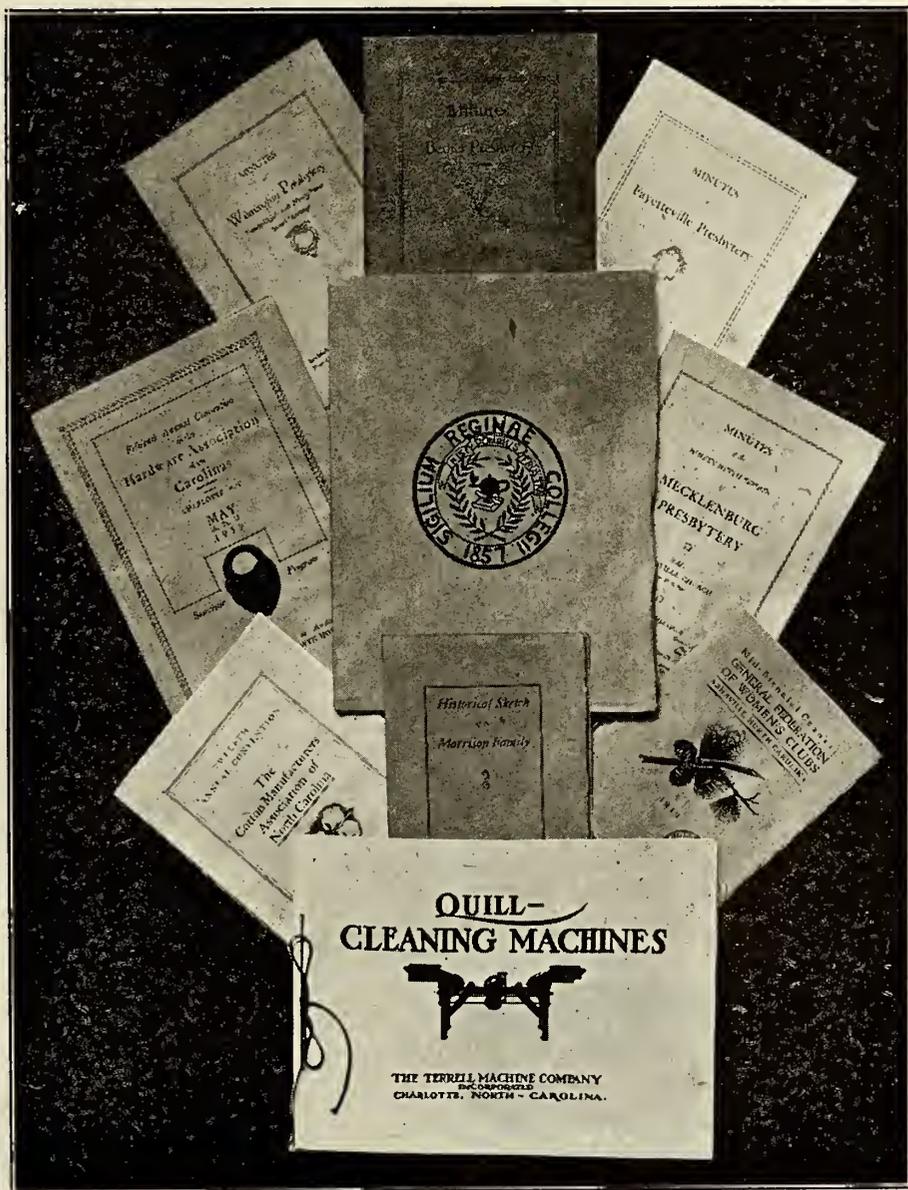
To the capable young minister himself we suggest the question, "Lord, is it I?" Egbert W. Smith.

Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

The answer to prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value.—J. F. Clarke.

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Miscellaneous

SAMUEL GOMPERS.

Samuel Gompers, president of the American Federation of Labor, is given by many journals a place second only to that of President Wilson in the influence he wields over American affairs. The Literary Digest has gathered some very interesting material concerning this remarkable man and his rise to a place of extraordinary power. We quote from its columns as follows: "Beginning with the beginning, the Boston Post, on January 27 of this year, presented this piquant contrast: Sixty years ago today, Queen Victoria received word that she was a grandmother, and that the baby has been named Wilhelm. And sixty-nine years ago today, a poor woman in London, Gompers by name, had a baby boy, and she named him Samuel. What insane treason Queen Victoria would have considered it if somebody had predicted, sixty years ago, that the year 1919 would find her grandson a trembling outcast with none so poor to do him reverence; while that other child (so poor at the age of ten that he was put to work in a factory) would sit in council with the rulers of nations, deciding the fate of empires." He came to America when he was thirteen years old. He recently revisited the White chapel district of London where he was born and bred. He also did a few other things. He shook hands with kings in their palaces and relieved the worries of prime ministers. The English government gave him a dinner with Lloyd George present to pay tribute. That's Sam Gompers—a Jew, born of a people who have no home country on the face of the

globe, but who through a life of devotion, culminating in the International Labor Commission, has been a benefactor to all nations by bettering the working conditions of that great spread of humanity that comes closest to the fundamentals of life. All his life a student and active worker for social betterment, he has persistently fought against Socialism and for trade-unionism on this principle; trade-unionism means, he believes, rational progress and development of society, that does not come by leaps and bounds. The Socialists, on the other hand, would have everything at once, a grab rather than a work for principle; and that kind of progress, Mr. Gompers says, brings rebounds and reactions." Will P. Kennedy, whom we have quoted above, says the American Federation of Labor stands as a monument to Gompers' single purpose. "There has been with Gompers no dissipation of forces, nothing but the intense concentration of this strong mind and indomitable will upon a living, growing movement that, well managed, could improve the world, but allowed to go rampant would cause untold suffering through the ages." Mr. Gompers states his position in McClure's Magazine in these words: "I stand in so far as I can and dare—and I dare much—for the principles of natural and rational development and growth. I am opposed, as is organized labor of America, to any destructive policy. There is nothing worth while maintaining that I would aid or abet in destroying. Our policy, our work, our method, our ideas and our ideals are to build, to construct, to grow, to help in the development of the highest and best in the human family; to make today a better day than yesterday, to make tomorrow a better day than today. That evolutionary process of progress and

improvement is the basis for the opportunity for freedom, justice and democracy." Mr. Gompers threw the weight of his influence against prohibition, but we hope that the actual blessings derived from prohibition by all classes, shall work an entire change in the stand and opinion of Mr. Gompers. His leadership of the labor forces has been in the main of a sane and able character. His services during the late war were undoubtedly of incalculable benefit to this government and to the allied powers. In crucial times he occupies a position of tremendous potentialities for either good or evil. Let us pray for him that God may speak through him.—United Presbyterian.

THE THING TO DO.

They were watching beside the bedside of their only child—a beautiful young girl whom the parents idolized—who had been very ill and who was now failing rapidly. The doctor believed that the end was near and his significant glance acquainted the father with this fact. Quietly leading the mother to the adjoining room, the father expressed his fears to her. At first she was rebellious saying, "I will not give her up! She must not die!" "But," says the husband, "we are Christians, we believe God gave us the child. Can we not leave her in His care and trust Him to do what is best?" After a moment or two of hesitation, the mother became quiet and said, "Yes, that is the thing to do."

They knelt in prayer and, feeling that God had given them the child and had a right to take her to Himself if He thought best, commended her and themselves to His wisdom and love and thus found the rest of faith that quieted



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their fears and comforted their hearts. Just then the physician opened the door and motioned them to come, saying that, although the chill of death had seemed to be upon the child, she had suddenly given indications of a change for the better and there was hope of her recovery.

The parents had not prayed for her recovery; they had prayed that they themselves might find strength and grace for whatever God in His love saw was best for them and for the child and had unreservedly given her into His hand. Was not the recovery of the child God's acceptance of their sincere act of consecration, seeing they could now be trusted to more fully realize that she was His gift to them and was to be trained by them for His glory? May it not be that the loving Father sometimes takes the young children to Himself again lest the parents in their idolizing love might fail to properly train them for Him? If children are dedicated to Him in true consecration and confidence, He can be trusted to do only that which is best, for His wisdom is infinite and His love unchanging.—
Presbyterian Witness.

THE VICTIM OF MISCELLANY

I am at present unable to trace the phrase, but I am almost sure it was used by Emerson about himself: "a victim of miscellany, miscellany of design and vast debility." Men are not always at their best in their own self-judgments, and it may be that Emerson was not deserving of this severe verdict which he passed upon himself. But the phrase suggests a very grave peril into which countless thousands have fallen. Their life has been swayed by no sovereign purpose, no lofty dominating control. It has been fragmentary and discordant, like an orchestra where every instrument plays a separate piece. The victim of miscellany is one who has many fires lit but not one is blazing. He has multiplicity of interests but no commanding enthusiasm. He toys with a thousand opinions, but he has no supreme conviction. He has a throng of flirtations, but he is not taken captive by any overwhelming affection. There is no great white throne, no supreme sovereignty that brings everything under the rule of one sceptre. Instead of being the strong and fascinated captive of a great quest he is the weak victim of miscellany.

Now in the religious life there are souls whose devotion is distributed thinly over many things. If we inspect any side of their spiritual service we find the liberated energy about the same as it is on any other side. There is no force in it, no drive, no tremendous power of "getting there." Everything is slightly aired, but nothing burns. There is not heat enough to burn a trail through intricate forests of difficulty. It is as though the contents of a smoldering fire had been distributed, one ember here and another there, but nothing giving enough heat to kindle an irresistible blaze. It is the want of a supreme passion that makes everything dull and dim. The soul must be possessed of some one overwhelming devotion if its life is to be safe and progressive. And in the Christian life this overwhelming devotion is love for the Lord Jesus Christ. It is only when we are truly captivated that we are really captured, and it is only when we are captured that we can go forth into the highways and byways and bring in the passing pilgrims into the Lover's feast. It is only when we are "all captive" to the Saviour that we find the secret of freedom that we are able to render glorious service. The victim of miscellany is distinguished by vast debility, while the captive of the Lord can do all things in Him who strengthened him.

The victim of miscellany never reaches the deepest springs of joy. All his waters are surface pools. They are not the everlasting fountains gushing from the everlasting hills. In any realm of life it is only a supreme passion that finds the deepest wells of joy. It is so in music. It is so in art. It is so in religion. The great lovers of the Lord

find the secret place, and with joy they draw out of the wells of salvation. "Thou, O Christ, art all I want!" When that great word of Charles Wesley expresses the single passion of the heart a man is traveling on the highway of the Lord, and he will not waste his treasure in scattered indolence. He will go from grace to grace, from strength to strength, and from glory to glory.—
John H. Jowett, D.D., in the British Weekly.

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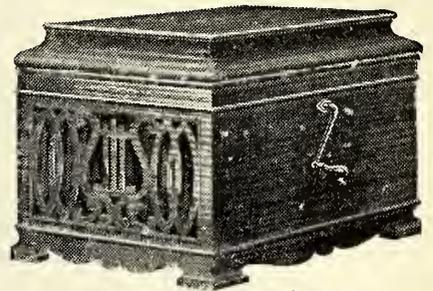
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EAT SLOWLY, DR. RUCKER WARNS.

Girls eat irregularly, too fast and without the proper regard to the rules of diet. Such is the pronouncement of Dr. Augusta Rucker, director of the division of health of the social education department, Young Women's Christian Association.

Next to faulty eating, lack of proper exercise plays the most havoc with girls' health nowadays, says Dr. Rucker. Her plan is to establish Health Centers all over the country, where girls and business women can be examined and advised in health matters and where they may, if they wish, inroll in classes for gymnasium work which will be given with a special thought toward corrective exercises. The purpose of the center is "To keep women well."

A model Health Center has been opened in New York City. Examinations are made from 12 until 10 p. m. daily in order to accommodate business women. No fees are charged. Any woman may go in to be examined. Dr. Florence Meredith, who has recently made medical examinations at Wellesley College and at a Boston factory where 3,500 women were employed, is directing the center.

"There is a vital need for educating women to a proper valuation of their health," Dr. Rucker says. "In examining women of the National Board of the Young Women's Christian Association I have found that out of 414 women not one measured up to normal. These are intelligent women who are supposed to be fairly representative of health ideals.

"It is important for the industrial girl to be able to say not only what she can do today, but with a fair degree of certainty what she will be able to do one year or two years from today. If she comes to us comparatively well, and follows our instructions, she will be able to keep her health and to improve it. For that reason industrial girls will be the first consideration at the Health Center.

"In examining factory girls and college girls, I have found that there is no great difference in their conditions. It is true that one has been under a mental strain and the other under a physical strain, but I have found that the girl who is delicately brought up has not the chances of one who has had to rough it. The main thing that is wrong with both classes of girls is their faulty eating.

THE 103-YEAR-OLD SON OF PRESIDENT MONROE.

The fifth President of the United States, James Monroe, had a son, Mjr. Edward James Monroe, who is still living and whose home is in Jacksonville, Fla. He is 103 years old. A recent issue of the American Magazine tells some interesting things about his life.

When war was declared on Germany he volunteered his services, but because of his advanced age was not accepted. Refused by the army, he made an effort to get in the shipbuilding forces of the United States when Hurley called for recruits for the shipyards. The story in the American continues in this manner:

"You boys don't think I can work. Just watch me pass rivets to that guy on the other side of the boat," said the major to me the other day. I watched him, and in spite of his years he showed that his eye was clear and his brain active, insuring unerring aim to the rivet catcher. All the children down by the river know and love the major, as do the grown-ups, too. Whenever there is sickness or distress in the neighborhood, the major is always there with a comforting smile and a story of how he keeps happy. The major made his livelihood, prior to entering the shipyards, by doing odd jobs for the residents of his section of the city; he also receives a small pension from the State in honor of his services during the Civil War.

His story of how he stays happy and care-free after losing three wives and eleven children, and the enjoyment he finds in consoling others, is always an encouragement to his hearers. Major Monroe says: "If you want to be happy, stay healthy by eating good food, and, above all, don't worry. Worry is the greatest killer of happiness there is. When trouble overtakes you, struggle hard to remember that others are in a worse fix than you—and smile and keep digging." Visitors are always welcome at his little hut, which is covered with vines and surrounded with a garden of flowers.—The Standard.

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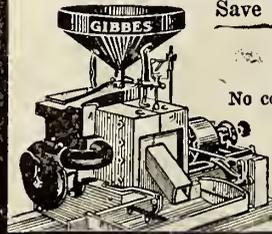
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TO AVOID THE "FLU."

With physicians differing as to the probability of a recurrence of the influenza epidemic this year, the following suggestions sent out by the New York Association for Improving the Condition of the Poor, may well be followed by all:

- Avoid crowds.
- Stay away from anyone with a cough or cold.
- Drink plenty of fresh water.
- Sleep with the windows open.
- Stay in the open air and walk to your work.
- Eat three uniform meals a day and avoid a breakfast of mere coffee.
- Bathe frequently.
- Above all things keep cheerful.

What failure is like that of those who have been chastened and yet never softened; who have gone through the fire without learning the lesson; who have tasted the sorrow without the sympathy; who have borne the cross without the love?—Hugh Black.

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W. A. BLUE, General Supt., Aberdeen, N. C.

HOW TO KILL A MINISTER.

Tell others that you don't like him, but never tell him why. If you told him why you don't like him, he might show you wherein you were mistaken; then you would need to apologize to him for talking behind his back.

Criticise his sermons. Say he's too old-fashioned in his theology, or he's too liberal; his sermons are too long; he is too closely confined to his notes; he's tiresome, stupid, and monotonous. Never tell him his sermon helped you; that might make him puffed up.

Complain because he doesn't call as often as you think he ought to. Forget that he has several hundred other people to call upon, that he must prepare two sermons each week, must marry the living and bury the dead, and be all things to all men on all occasions, that he may win some.

Criticise his family, especially his wife. Say: "She takes up too much of his time, she tries to run the church, she is not in sympathy with his work, she has too many hats, she dresses too well, or not well enough."

Go to some other church because you don't like your own minister, and because the other minister is more sensational, more dramatic, more educated, more orthodox, more heterodox, more social, and more anything else that suits your fancy.

Always look for your minister's weakest points, never look for his strongest qualities. To look for his strongest qualities might mean to be convinced that with all his failings he has consecrated himself to the high calling of God for your salvation, that he has sacrificed a larger income for a mere living wage, and that he has cast in his life with the people of God to the end that men may come to a saving knowledge of the truth.

There is nothing else.—Newell Carroll Maynard, in Congregationalist and Advance.

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Washington, D. C., Special—Profiteering has no place in the dealings of the Pathfinder with the American reading public. Its red-blooded editor produces a wonderful weekly magazine that already has more than a million readers, and in spite of the increased cost of paper, postage, labor and the advice of his friends, he refuses to withdraw his amazing offer to send the next 13 big weekly issues for 15 cents. He says it pays to invest in new friends.

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to starving and distressed humanity and is one of America's great institutions for service. A million and a quarter readers eagerly welcome its coming each week. A subscription to the Christian Herald is the greatest investment any Christian family can make in these days of doubtful and dangerous periodical literature. Fill out the coupon; all remittances, whether in \$1 or \$2 bills, checks or money orders at the Christian Herald's risk.

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THE HOPELESS PUPIL.

A Sabbath-school teacher spoke to her pastor of one boy as hopeless. He said: "Wait and be patient." Sometimes it happens that pupils who were antagonistic or indifferent to all-teaching blossoms out in later years and gives credit to the teacher who was faithful when every effort seemed wasted. A discouraged country teacher who felt that her work was almost a failure was humiliated, encouraged and strengthened, all at once, when the very worst boy she had ever labored with suddenly turned from the error of his ways and announced that he meant to be a missionary in Africa. He only lived a few years in that dark country, but if he accomplished little there—looking at it from a human standpoint—he did great things for the little home Sabbath school that had once considered his case hopeless.—Ex.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and a-half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

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Gentlemen: I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month. Name Address Shipping Point

The Cross is a challenge to us all. It revolutionizes our view of things.—R. F. Horton.

FORTIFIED.

"Were you 'fortified' with liquor when you made that fight single-handed against the German machine-gun nests?" was the question put to Sergeant Alvin C. York, of Pall Mall, Tenn., when he visited the Centenary Celebration at Columbus.

"I was perfectly sober," said the giant Tennessean, "as I have been for years. I don't touch a drop, and haven't had a drop for five years. Liquor is no good."

On the same day and at the same place Lieutenant-Commander Albert C. Read, of the Navy, who commanded the N-C 4 in the pioneer flight across the Atlantic Ocean, was interviewed on the same subject. He had been describing the thoroughness with which preparations were made. No detail was

overlooked which might contribute to success. Whatever seemed essential to the perfect working of the engine and the highest efficiency of the crew was provided, without considering expense. But alcohol was not included. He said that there had been no drinking of liquor by himself or any member of the crew while preparing for the flight or during its progress. On the contrary, as he dryly said, "Everything was done to make the flight a success."

This may seem like a belated delivery of ammunition for prohibition speeches. But the wise will stow it in their pouches. There is too much profit in the liquor business for the profiteers to abandon hope until the last nail is driven in the Barleycorn coffin. The heroes of the army and navy have furnished two serviceable nails!—N. Y. Advocate.

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The Charlotte Laundry, Charlotte, N. C. OLDEST LARGEST BEST

F A U L T L E S S D R Y C L E A N I N G

Sparkles

The lads in the primary class had just been given a little talk on architecture. When the teacher had finished she asked:

"Is there any one in the class who can tell me what a buttress is?"

Whereupon one boy arose and answered eagerly, "Yes, Miss Jones, I can. A buttress is a nanny goat."—Harper's.

Guest: "How much did you get out of your car?" Owner: "Well, I think seven times in one mile is my record."—Milestones.

Otherwise Correct.

A man who was visiting in a down-east town was charged by rumor with dragging his wife from a certain meeting and compelling her to return home with him. The man let the story travel until he had a fair opportunity to give it a broadside, and then he replied in the local paper, as follows:

"In the first place, I never attempted to influence my wife in her views nor her choice of a meeting.

"Second, my wife did not attend the meeting in question.

"In the third place, I did not attend the meeting myself.

"To conclude, neither my wife nor myself had any inclination to go to the meeting.

"Finally, I never had a wife."—Selected.

First Student—"The idea; my napkin is damp!" Second Student—"Perhaps, because there is so much due out of it."

Order of Hymnic Red

Heydon the six-year-old son of Heydon W. Buchanan, accompanied his mother to the office of Dr. (Capt.) S. O. Leak, recently discharged from military service. Observing the doctor re-enter his private office after giving counsel, the boy inquired: "Mother, why do you call him 'captain?' Don't you see, it says 'private' on the door?"—Indianapolis News.

An attorney was examining a witness to ask him about the case, to which the witness replied:

"He was a man without blame, beloved and respected by all, pure in all his thoughts, and—"

"How did you learn that?" demanded the judge.

"I read it on his tombstone," was the disconcerting reply. — Los Angeles Times.

"What's that unearthly noise upstairs?"

"Dr. Binks, the painless dentist, has the salesman who sold him that fake oil stock in his chair, and is doing some real drilling."—Life.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., OCTOBER 15, 1919.

No. 41

Rally Day Echoes

Reports indicate the Sunday Schools made a splendid response to the challenge to "*Light the Southland,*" and we believe the final advices will show

\$40,000 contributed by Sunday Schools
350,000 enrolled in our schools

We want at once for inviting fields

Twelve Sunday School Workers

*Living salaries provided and unlimited opportunity
for service Capable laymen and efficient women are
sought for this work.*

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Box 1176, RICHMOND, VA.



Editorial



Guiding the Synods.

SO humble is our opinion of ourselves that we should have thought it a little assumptious in us to attempt to guide the Synods in the selection of men to constitute the Committee on Union. But dear Brother Ogden has volunteered for this task, and from this we conclude that it would not be assumptious. We know him to be a modest and unassuming man, and what he does others may do without danger of censure.

Brother Ogden does not wish Federal union; nor does he wish "Simon pure" organic union. He wishes a tertium quid—a something a little closer than Federation and not quite so close as "Simon pure" organic union. If constrained to name the object of his desire, we suppose he would call it organic union that is not "Simon pure." If he could secure the appointment of a committee in sympathy with his views, its work would be cut out for it, namely, to define very distinctly what is meant by "Simon pure" and then seek a union with that obnoxious quality eliminated.

What is the issue before the Synods? Dr. Ogden suggests that it is the question of union. Unquestionably, but this is not a new issue. Precisely the same issue has been before the Church from time to time these many years. He apprehends that some Synods may not be willing to face the issue, and predicts that in such a case the Synod will "indicate that attitude by electing to membership on the committee men who, so far as this matter is concerned, have closed minds."

We do not think there is any ground for such apprehension as is here expressed. Our Church has never shown an unwillingness to face the issue. In the distant past, when fraternal relations was the question at issue our Church took the initiative. It proposed a most kindly and Christian basis on which the two Churches could come together. Our sister Church, in the very act of accepting the basis, gave us a slap in the face by attacking a qualification, known as the Herrick Johnson Rider. From that day forward, we have responded promptly and fraternally to every overture made to us. In efforts to arrange modes of comity and cooperation, our Church has met its big sister more than half way. And in all attempts to form closer relations we have shown a gracious readiness to do our part.

To cite recent instances, when the Rochester Assembly proposed a conference to adjust difficulties which had arisen on the overlapping border, our Church entered the conference in a spirit of genuine conciliation. The two committees in conference smoothed out the difficulties, and united in a joint report to their respective Assemblies. When the report was presented to the Assembly of our sister Church it was altered by an "explanation" which emasculated it, and as a result the friction on the border has not been removed.

In response to a telegram from the Assembly of the Presbyterian Church in the U. S. A. our Assembly in Birmingham appointed a committee of conference on union. When the committees met for conference, there was a full and frank discussion of union, both organic and federal. It was made perfectly clear to both committees that the Assemblies could not unite on either plan. They agreed therefore in a spirit of perfect fairness to report both plans, and let the Assemblies voice their judgments with the plans before them. This the Assemblies did. Negotiations might very properly have ended here. But the Assembly of the Presbyterian Church in the U. S. A. asked for their continuance. Our Assembly, with the same Christian courtesy that

it has ever shown, readily granted the request. Further conference resulted in an agreement of the committees on a plan of federal union. They parted with the distinct and explicit understanding that each committee would recommend the plan to its Assembly and urge its acceptance. Our committee carried out this agreement. The committee of the other Church reported to its Assembly recommending an entirely different action. On this recommendation the Assembly, summarily brushing aside the work of the committees of conference, asked our Assembly to continue negotiations with a view to arranging a more satisfactory plan of union. Surely our Assembly would have been excusable for declining this request. But with its accustomed patience and forbearance and a Christian courtesy that knows no limits it agreed to take up once again the apparently hopeless task.

Any survey that does justice to our history will show that since 1870, when the first overtures were made to us by our sister Church, we have never hesitated to face fairly and squarely the issue of union. We have always dealt frankly and honestly with our brethren. When they have disappointed our reasonable expectations, and have shown us scant courtesy, we have persisted in going the full length of what is required by a genuine Christian spirit.

It is suggested that the Synods should put "strong, forward looking men" on the proposed committee of conference. A very eminent statesman once said, at a critical period of our political history: "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future but by the past." It may be the part of wisdom for our Synods to put on the committee some backward looking men. In some quarters it is believed that "hindsight is better than foresight."

A Willing Apology.

In our issue of September 10, we had an editorial dealing with the appointment to a chair in the McCormick Seminary of Rev. Dr. John H. Boyd, at one time pastor of the Second Presbyterian Church of this city. The editorial was based upon an article in the Philadelphia Presbyterian, which quoted a letter from a McCormick alumnus who in turn quoted from the bulletin of the church of which Dr. Boyd was pastor. The writer also quoted from Dr. Boyd's farewell sermon on July 13, when he resigned to accept his present position. These quotations proved beyond any shadow of doubt that his views were far removed from our standard of orthodoxy.

We took no pleasure in thus giving circulation to these charges, for Dr. Boyd has many friends here who loved him, but we were influenced by the conviction that, in these times when the younger men in our Church are being swept away by the statement that doctrinally there is no difference between the Northern and Southern Church, we should lay before them every instance where this difference is pronounced.

We learn from a private letter of Dr. Boyd to a friend that the words quoted were not his, and that he never saw them until they appeared in the Presbyterian of Philadelphia. We, in common with his friends here, rejoice that they do not express his views, and to quote his own words in the letter, "They express an idea alien to my life-long message." Comparing the words of Dr. Boyd with those of the alumnus of McCormick, it is evident that "some one has blundered." However, it will give pleasure to his many admirers here to know that he still holds to the old faith.

A Lesson From Other Churches.

We have our Saviour's word for it that the children of this world are in their generation wiser than the children of light, which is only another way of saying that the children of light can learn much from the children of the world. While this is true, it is also worthy of belief that the children of light can sometimes learn from each other, because some are wiser in their generation than others. The Presbyterians have been described as "the Lord's foolish people," therefore they should not be offended if we assure them that they can learn some things from our Methodist and Baptist brethren, who, however short they may be, the one on the doctrine of grace and the other on the mode of baptism, are certainly long on worldly wisdom and the art of reaching all of their people. Each of these great churches is just now engaged in raising a sum of money that reminds one of the modest requests of the Government during the war days, when men thought and spoke in millions and billions. They wisely reasoned that the only hope of success lay in their ability to reach each family in the Church and enlist their interest.

The pulpit would not do, because the pulpit could only reach the churchgoers, and the church papers would not answer because the church papers, as they were, only reached a limited number. They needed a messenger who would enter every home and who would constantly press this great cause upon them. Their final plan was to get the pastors to place the church papers in every home, not by weak and half hearted appeals, but by personal visits by committees, by insistant following up, with the result that the papers of these two great denominations are building up their subscription lists, while the cause presented is getting hold of the people in a way never dreamed of.

On October 26, which is Good Literature Day, the Methodists of the North propose to turn it into "Advocate Day," when they will launch a canvass for new subscribers. The pastors will be required to see that every home has a paper, and where the members are unable to subscribe, the paper will be given them by the Centenary Committee. We believe that if our own committees would use a part of their funds to place one of the three church papers in every home, and then use the papers for making their appeal, the outlay would be justified by the increased giving, and each pastor would see the effect in the renewed interest among his people.

Unjust Criticism.

In reading and listening to the criticisms of the League of Nations and the Versailles Conference, we have been forcibly impressed by the spirit of unfairness in these criticisms. It would seem that the critics are only anxious to find something bad and not the good; and in more than one instance they have demanded the impossible as well as the unreasonable. It is the right of every citizen to scrutinize this League and to point out its weak spots, if he can find them. He should, however, do so with an open mind as well as an open eye and he should demand of those taking part nothing except what is reasonable.

There are many who, like Jehu of old, are anxious for men to see their zeal for the Lord, so they will have nothing to do with the League because heathen Japan participated in it, and also because at the peace table there was no recognition of God. These critics actually lifted up their hands in holy horror and with unctuous piety they have drawn their skirts about them.

This country in the past has made more than one treaty with heathen Japan as well as heathen China, yet these same critics never protested. When these representatives of the great powers of the world conferred together in order to insure the peace of the world, some representing the evange-

lical religion of England and America, some the belief or rather unbelief of skeptical France, or the distorted truths of Romanism, or the heathenism of Japan, it would not have been wise or reasonable to introduce any more disturbing elements than were already there.

While there was, it is true, no formal recognition of God at the conference, yet it is undeniably true that the spirit of the gospel was manifested, at least in the part that America played. President Wilson was too wise to thrust such a question to the front, but he quietly laid down in his fourteen points the very essence of the gospel.

Union, But Not Unity.

Many years ago a beloved fellow minister, a member of the Episcopal ministry, in describing the difference between the Episcopal and Presbyterian Churches, said that the Presbyterian door was so narrow that no man who thought for himself could squeeze through, while the Episcopal door was broad enough to give entrance to any one. Our reply was that when the man did squeeze through the Presbyterian door into our ministry he was ushered into a wide room where he had more liberty than in any other church. He could wear what clothes he preferred, he could read for his Scripture lesson any part of the Bible he chose; he could invite any evangelical minister to occupy his pulpit; and he could invite to the Lord's table any one who loved the Lord, without reference to the bishop's hands or the mode of baptism.

On the contrary the wide door of which he boasted opened into a narrow, straight jacket of a room, where he was the slave of canons, canon to right of him, canon to left of him, volleyed and thundered. This wide door of which our friend was so proud makes strange bed-fellows, and often brings about unpleasant situations. In the Philippines since Bishop Brent resigned to enter army work, Bishop Graves of China has been acting as bishop of the Philippines.

He found that the appointee of Bishop Brent in his work among the Igorrotes had been teaching Romish doctrines, such as the adoration of Mary, the reservation of the sacrament for worship with a light burning before it, and the singing of "Hail Mary." He questioned these innovations, but Bishop Brent has assumed all responsibility for what has been taught and asks to be tried in place of his appointees. One of these appointees in a letter insists that these practices are in accord with the past practices of the Episcopal Church, and that there can be no progress unless one of the two parties yield.

He claims that these objectionable doctrines have transformed men who not many years ago were naked, head-hunting savages into civilized Christians. He concludes his letter with these words: "Many and all the saints are on our side, praying with us and for us." Between the earnest, evangelical low churchmen, such as are found in Virginia and these imitators of Rome, there is a great difference, and it is remarkable that the Church sheltered two such opposite schools these many years.

Reformation Day---October 26.

By action of our General Assembly, our pastors will observe October 26 as "Reformation Day" and will have as their subject "The Edict of Nantes." The offerings of that day are to be for the benefit of the French and Belgian Relief for War Work.

It is proposed that the Presbyterians of this country raise \$3,000,000, of which our share will be \$100,000. In addition to this we are asked to give \$25,000 for war work. These contributions are to be sent to Mr. A. N. Sharp, 1522 Hurt Building, Atlanta, Ga., with a statement of the object for which the money is given. Dr. James I. Vance is chairman of the War Work Council.



Contributed



Why Aren't the Young Men at Church?

By Rev. Andrew J. Howell.

I have just read an article under this heading in the October number of a very popular journal, and am reminded of the fact that, within the past two or three years, I have read quite a number of articles with similar titles and similar meanings. Whatever the titles may have been, the authors seemed to say that the churches and ministers of the day are archaic and stubbornly set to certain ways, so that they are not at all interesting young men, and our heroes of the war must turn away from them because they get nothing to stimulate their manly hearts.

The writer of the article expresses great disappointment in his attendance upon his first morning and evening services in his home church after coming out of the army. In the morning the minister preached on Jesus's trust in God, by which he overcame difficulties, the sermon being concluded by an appeal for his hearers to approximate Christ's certainty of God's Fatherhood. In the evening he preached on the "Gospel of God, the Gospel of Grace, the Gospel of Christ." Among the points which stuck in the young man's memory were: "A man is not saved by works, but by the grace of God." And, "I wonder if we are going to be ashamed of God now in times of peace, after having been so dependent upon Him in time of war." At night there were four young men besides himself in attendance, and they were with girls, and the remainder of the audience was made up of old men and women. I wonder if, in thus giving his inventory of the congregation, he did not overlook some persons in age between the girls and boys and the old folks. There are generally a few of such persons, at least, in a congregation.

The young man complained that the diet he received in church was of a "mush-and-milk" variety, which did not satisfy the "grit" in his system. "I find myself," he says, "restless and ready for anything which holds the smack of adventure in it. I recognize that Christ lived a life saturated with thrills, and yet the interpretations I hear are that Christ's life was full of disappointments." He looks in vain, also, to the church for practical suggestions as to the workings of the "New Democracy," and finds it silent as to great questions of social unrest. The central arraignment is, "The church seems to take the position that its job is to make the world reverberate with the universal truth contained within the pages of its Gospel, and by successive reverberation of these truths to so fill the world that men will unconsciously find solutions for their problems in the saturated atmosphere."

The fact is, from my observation, that this young man's views, and the views of others who have written in similar strain, do not at all reflect the mental attitude of the average young man who has been in the army and who has returned to his home and church. For six or seven months I was in an army camp in the Y. M. C. A. service, and found that our young men training for service and returning from service abroad were the same men they were before, except that they had passed through an experience which had left its indelible mark upon them. If anything, the boys from overseas thought more highly than ever of the church and religion they left to go to war for their country. They had a great desire to go back to them. The hardships of army life and the shock of battle did not drive this away from them. Of course, there were men, and plenty of them, who did not care for anything religious, apparently, but would gladly attend a Sunday morning service introduced by a lively band concert and followed by another concert, especially if the chaplain's sermon in between was short, and

his words beautiful and sentiments fine. This made up some "thrills," which probably old men and old women would not have enjoyed, but which might satisfy young men who do not go to church.

I fear the influence of such an article as I have quoted from has had an unconscious effect upon many of us, especially upon us ministers. We have been trained to "preach the Word," to hold up "Jesus Christ and Him crucified," and to touch the heart and mind by the deeper appeals of the Gospel. And, as we read the Bible, we are impressed more and more with the spiritual aspect of our work and messages, and as to this a large part of our congregations agree with us. Yet, we are told that we must change our methods of thinking and preaching so as to meet new demands made upon us by the change in the times.

How to bring about such a revolution without doing violence to our understanding of our work, and without ignoring the interpretation of our duty, gotten from the Bible, to preach faith in Christ and Christian character as the basis of all proper relationships, is a problem that is hard to solve. And should we want to do it? As for myself, I am quite sure that the demands which some persons make of the pulpit, that it become "modernized" and "more practical" and instructive as to political and social questions, would soon weaken its influence and shear it of its power to save souls. But so often this idea of a new adjustment of our preaching is thrown at us! Are not the spiritual messages of the Gospel its highest messages, and, if these are delivered in the spirit of Christ, will not the lesser matters take care of themselves, so far as ministers and churches are concerned.

Now, "Why aren't the young men at church?" If they are not at church, I am persuaded that it is their fault and not the fault of the church, that they are blinded to their own spiritual needs and to the true mission of the Christian church. And, even if a majority of the young men of our day are (which I seriously doubt), like the one who wrote the article, not satisfied with anything but "thrills" and current questions in church, I think sober thought will convince many of them that a quiet Gospel which inspired in their fathers a Christian character and gave them a hope of eternal life should be quite sufficient for their sons.

I am quite certain, however, that the young man does not really reflect the views of very many of his age, and that he does an injustice to them. And I am equally certain that there is no minister who would not appreciate the good will of the young men about him and their opinion that he is trying his best to do his duty in preaching the Gospel as he thinks it ought to be preached.

It would we well for our Christian people to give little heed to such articles as I have referred to. And it would be well for them to unite in prayer that God would revive a spirit of true religion among His people which would be of special blessing and help to our young men, whose strength should be given to the upbuilding of the church.

Latta, S. C.

At the Cross Roads.

By Grace Hazard Conkling.

He was a little Belgian lad
Whom war had somehow failed to mar.
Almost a baby face he had,
Bewildered now and vaguely sad.
"Where are you going in the wind
And rain? And must you travel far?"
He said, "I've started out to find
The country where the mothers are."

—Selected.

Dr. Lingle on Fundamental Principles

By Rev. Jno. M. Wells, D.D.

I HAVE read with a great deal of interest Dr. Walter L. Lingle's article in the Standard, published on the 24th, but just seen by me.

I always enjoy what the Doctor writes. His style is so clear and straightforward. His discussion of a thing is apt to be vigorous and illuminating. He speaks from Union Seminary (in Virginia, not in New York), name trusted and honored. And he tries so very hard to be fair and without prepossessions in everything he writes. These and many other things make his articles very interesting. So I read his article and I enjoyed his article. It even made me forget certain pains that were making life a burden at that time.

And I found when I got to the closing part of the article that the distinguished professor is not so far from my own way of thinking.

I agree heartily with him that "there are differences between the Northern and Southern Presbyterian Churches."

I agree that "the time has not come for immediate organic union and may never come."

I, too, recognize that the two churches "are not homogeneous."

When he says, "We have not yet come to such a spirit of unity as would justify union," if he means organic union, my study of the church leads me to believe that he is clearly correct. But if he will by the term union mean federal union, and widen its scope to take in all the Presbyterian and Reformed Churches, I believe we have already the spirit of unity that would justify that form of union.

So I rejoiced to find at the close of the article such eminently safe and sane and wise conclusions.

But though his conclusions were good there were at least two things in the body of the article that surprised me. I am only a busy pastor, and have not the cloistered seclusion and academic ease that would permit the reading and re-reading of the original documents on which our early history is based. So I will voice my surprise not in arguments but in questions. I am sure the answer to these questions will give me the light that I am seeking.

1. The professor says:

"After all, the place to look for the fundamental principles of a Church is in its doctrinal standards and not in its occasional deliverances." But are the fundamental principles of a Church in its written doctrinal standards alone? Are they not often in the individual interpretations of these standards?

For instance: If I am correctly informed the Protestant Episcopal Church still holds the thirty-nine articles as a part of its "Doctrinal Standards." The seventeenth article is as clear in its Calvinism as the corresponding passages in our own confession. And yet nine out of every ten of their ministers are, I think, Arminians. The fundamental principles in the standards of the two Churches here are the same. The fundamental principles held by the ministers of the Presbyterian and Episcopal Churches are "fundamentally" different. Here we find out the "fundamental principles" through the individual deliverances of their ministers, and not from the standards.

Now I take it that the distinguished professor, from his position, recognizes the tremendous importance of sound teaching to Seminary students. He himself rings as clear as a bell doctrinally. If I told him that there were professors in the seminaries of a Church that held higher criticism in its most dangerously destructive form; that denied absolutely the plenary inspiration of the Scriptures; and that were teaching the future minister of that Church to hold such views, would he regard it as "fundamental" to that Church?

If I told him that there were professors in the Seminaries of a Church who held to a very attenuated moral theory of the atonement, and taught the future ministers of that church to absolutely reject any vicarious or substitutionary

theory of that supreme fact, would he regard this as "fundamental?"

In short, must we not know the way in which a Church is teaching its doctrines and holding its doctrines, and not merely printing its doctrines in standards, to know what the "fundamental principles" of a Church are?

2. My second surprise was in regard to "the Gardiner Spring Resolution."

Dr. Lingle says:

"First of all, there has never been anything else exactly like the Gardiner Spring Resolution." Literally this is of course correct. No two noses in all the world are said to be exactly alike. But does he mean that the Assemblies of 1862, 1863, 1864, and possibly other years, did not make similar deliverances? And does he mean that the New School Assemblies of 1861, 1862, 1863, 1864 and 1865 did not make similar deliverances? And does he recall the telegram from the Moderator of the Northern Assembly in 1882, specifically exempting "actions of preceding Assemblies concerning loyalty and rebellion" from the withdrawal of offensive expressions?

Does not the Northern Presbyterian Church still claim the right "to decide where the allegiance of Presbyterians belongs?"

And if in the coming days there should be here in our land two de facto governments, one labor and the other capital (God forbid the possibility), what is to prevent a Church holding to such a claim, from touching the match of a political deliverance to the magazine, and blowing the Church again into fragments?

Dr. Lingle adds further that "the Gardiner Spring Resolution was simply a deliverance of an Assembly, and did not become a law of the Church."

Does he mean this? As to the exact words of those resolutions he is probably correct. But does he mean that the principle of deciding for Presbyterians where their political allegiance belonged that is the heart of the Spring resolutions, did not become law at that time? Let us see. How may or does an in these deliverance become law? If I understand our system it is when a theoretical opinion comes before a court of our Church as a concrete case for decision. When such a case is decided, what was before merely opinion becomes a law. It is then binding upon the Church.

Our law says: "Every decision which is made by any church court except the highest, is subject to the review of a superior court, and may be brought before it by general review and control, reference, appeal or complaint."

Does Dr. Lingle mean to say that there are no judicial decisions covering the questions at issue in the Spring Resolutions?

How about the action of the General Assembly of 1865? The minutes of the Synod of Kentucky were before the Assembly for judicial review, and this exception was taken:

"That the Synod has wholly failed to make any deliverance during the past year calculated to sustain and encourage our government in its efforts to suppress a most extensive, wanton and wicked rebellion, aiming at nothing short of the life of the nation."

Here is a whole Synod receiving the Assembly's reprimand for not passing resolutions against rebellion. Here your theory passes into law. Does the Doctor recall the censure that was passed upon the Synod of Missouri for protesting against the Spring resolutions? Here again the theory passes into law.

Does the Doctor recall the case of the complaint of Rev. A. M. Cowan against the Presbytery of Sydney when that Presbytery had refused to enroll him because he has signed the "Declaration and Testimony" and refused to sign the declaration prescribed by the Assembly of 1867 making loyalty a test of membership? Here again by refusing to sus-

(Continued on page 8)

In Memoriam

LIEUT. LEE CAMPBELL TAIT was born on September 29, 1892, at Cotton Hill, in Fayette County, West Virginia, the son of Mr. John J. and Mrs. Elizabeth Tait.

He came to Alderson, W. Va., when about twelve years old and attended the Allegheny Collegiate Institute, to prepare himself for college. He also went one year to Woodbury Forest Academy in Virginia. He then entered Hampden Sidney College in Virginia, where he graduated with the degree of A. B.



LIEUT. LEE C. TAIT

He taught one year in the McCallie School at Chattanooga, Tenn. He then entered Union Theological Seminary, Richmond, Va., to prepare himself for the ministry.

He volunteered and entered the military training camp at Fort Benjamin Harrison, where he was commissioned as first lieutenant.

He was married December 4, 1918, to Miss Ruth Sloan, and in May following he went to France, where he won for himself distinction and the devotion of his command in service and in battle. He was wounded on November 2 and died November 12, 1918.

The following is the testimony of his commander-in-chief:

"In Memory of Lee C. Tait, First Lieutenant, 354th Infantry, Who Died November 12, 1918."

"He bravely laid down his life for the cause of his country. His name will ever remain fresh in the hearts of his friends and comrades. The record of his honorable service will be preserved in the archives of the American Expeditionary Forces.

(Signed) "John J. Pershing, Commander-in-Chief."

In awarding diplomas to the graduating class at Union Seminary, Dr. Moore, the president of the Seminary, said: "There is another member of this class, who, if he had lived, would have reached his diploma and degree today along with his classmates, but who has already finished his earthly ministry and received his heavenly crown: Lee Campbell Tait, of Alderson, W. Va.

The audience will rise.

Four Men Needed for Industrial Work in Our African Mission.

At the meeting of the Executive Committee in September the African Mission was requested to submit a building program for the mission, including missionary residences, school buildings, hospitals and buildings for industrial work. The mission was also requested to indicate the order in which the buildings should be erected and to present an estimate of the cost of each building.

Following this action it was also resolved that a call should be issued for four industrial men to go to Africa for a term of years, to train the natives and direct the construction of houses in accordance with the building program after it has been submitted and approved.

We would be glad to correspond with any young men

To the memory of Lieutenant Lee Campbell Tait, A.B., graduate of Hampden-Sidney College, student in Union Theological Seminary of the class of 1919, soldier of his country, Company 8, West Virginia Infantry, and Soldier of the Cross, who was mortally wounded by shrapnel on the last day of the war and who died on the following day, November 12, 1918, with a smile on his face, we pay this tribute of admiration and love.

The military funeral was held for him on November 13 in the little American hospital cemetery just outside of the city of Nantes, which the French women keep bright and gay with flowers from their own gardens as a tribute to the men who have given their lives on French soil for the common cause, and as an expression of their sympathy for the American wives and mothers at home who cannot perform this last service of love themselves. The grave is marked by a plain white cross bearing his name. The liberty of the world was won in part with his blood, and future generations will owe to him a measure of all that life holds of good for them.

The soul of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies still being united to Christ do rest in their graves till the resurrection.

"Soldier of Christ; well done,
Praise be thy new employ,
And while eternal ages run,
Rest in thy Saviour's joy."

He leaves a wife and a son, born January 29, 1919, a father, mother and sister, with a host of friends to mourn his departure from the walks of life.



REV. W. H. ROWE

Rev. W. H. Rowe, of the Presbytery of Mobile, while heroically engaged in Y. M. C. A. work with the United States army in France, died from pneumonia over there, January 12, 1919. Mr. Rowe was a graduate of Beloit College and of the Yale Seminary. He was pastor of the church at Citronelle, Ala., for nine years.

qualified for this kind of work and who would be willing to undertake it in a true missionary spirit.

S. H. Chester, Secretary,
P. O. Box 330, Nashville, Tenn.

"O prophet souls, who with bruised feet have trod
The heaven-lit heights and thence to us have brought
Your wider vision, your higher-hearted faith,
Your hope for man, your larger thought of God—
We wear your edelweiss: life's common lot
Ever to your high service witnesseth!"

The mental faculties cannot do the work that belongs to the spiritual, and therefore, we cannot think our way into faith.

The doubt that is an interrogation may be a blessing, but if it is a determination, it is a curse.—E. J. Brown.

Our Brethren in France and Belgium

By James I. Good.

HAVING just returned from France and Belgium, we are compelled to say of those lands as did the Queen of Sheba: "The half hath not been told," only it is not the half of glory as was Solomon's, but the half of the wretchedness and desolation of France and Belgium. The destruction is greater than can be described. The war zone extends over 300 miles from Ostend on the North Sea to the Swiss border and varies in width from ten to fifty or more miles. All that great stretch of country covering more than 10,000 square miles in area is largely a desolation. Its fields have been ploughed up or pockmarked by shells or burst open by explosions or dug up in trenches. Hundreds of thousands of feet of barbed wire of No Man's Land still lie in the fields to annoy the farmer. Much of the land has been rendered useless by the kind of gases or shells used, "sown in salt," as was the city of Jericho of old. Much of it can for many years be used only as pasture land, although the diligent French peasants are already ploughing and sowing some of it. And the cities and towns, what shall we say of them? The destruction in them is simply appalling. In some places whole towns and cities as Dixmude and Ypres are not merely destroyed, but they are pulverized—reduced to dust—not a house left standing only a wall or two. At other places, as at Lens, the great coal city which the Germans so maliciously destroyed, there is not a house standing in that city of 30,000. We stood on the hillock composed of what was once the splendid Catholic Church there, and saw for several miles around us, nothing but a forest of upturned joists and broken roofs—everything so utterly destroyed that they could not at first find even the street where the Presbyterian Church was, as the streets had been filled up with the rubbish from the houses. But at other places there is less destruction though hundreds of houses are more or less destroyed. Rheims was under bombardment for four years and its beautiful cathedral is a mere shadow of its former self. The same is true of Verdun, St. Quentin and many other places. The whole war zone is, to use an old Scripture expression, an "abomination of desolation." And yet there are people living there, thousands of them. Some have been living there through all the bombardments. Thousands more of refugees have come back and are still coming back home, even if there is not a home to come back to. We saw them living in stables in Belgium and in cellars in Lens, for they had nowhere else to go. In summer it may be possible for them to live thus, but what they will do next winter in the terrible rains and awful cold is a grave question. Doubtless thousands of them will die of disease because of insufficient housing. Switzerland is gathering old clothing to send to them for the winter. We are probably too far away to do that, but we can send money. The great generous heart of America has always been touched by the wants of other nations and we believe they will be moved by the story of this distress. For these war devastated regions and peoples will need help for some years to come.

We must also speak of the Protestants of those lands, almost all of whom belong to the Presbyterian family. They, like their land, are in great need. About seventy-five church buildings in France have been either totally or partially destroyed and a half a dozen more in Belgium. Their property loss in churches, asylums, manses, etc., was set last winter at three millions of dollars. But since then more ruined churches have been found so that the cost of rebuilding will be greater. Yet in all their trials these brethren worshipped, sometimes in cellars as at Rheims. Of the 900 Protestant pastors in France, half of them went into the army in 1914. Their departure left many congregations pastorless, except as their wives sometimes held services. Twenty-five Reformed ministers and evangelists have been killed, as have been 26 theological students—a terrible loss to a ministry already so depleted. Many of the ministers have come back in very bad health. About twenty-five ministers lost everything they had in the destruction of their manses. As their

salary is not more than \$750, they are now in deep poverty. One of them, Rev. Mr. Frater, of Courtrai, Belgium, told me that when he went back to Courtrai, he found the Germans had carted everything out of his manse to Germany. He said: "I am an old man over seventy and poor in my old age." He was deeply touched by the twenty dollars sent him by American Christians and was very thankful. Only fifteen hundred dollars will repair his church (a bomb knocked a hole in one side of it) and his manse, but till this is done he has no home. As he is an old Scotch clergyman, his case appeals especially to Presbyterians. He has a congregation of 60 Flemish converts from Catholicism, very active and earnest. He has just written to me: "The Catholics are getting help to repair their churches but I get nothing." Many other illustrations could be given were there time. But what we have said is enough. Shall we not aid these suffering brethren of our own faith,

Before closing may we especially recommend to the Southern Presbyterian Church a city and congregation that came especially under our notice—the Presbyterian Church at St. Quentin. St. Quentin was a city of about 70,000 before the war; now it is largely in ruins. It stood right in the centre of the war zone and suffered terribly. Many houses are utterly destroyed, though many are still standing but uninhabitable. The Protestant congregation there was a strong and very active one. It was very evangelistic. When the McAll Mission some years ago was compelled to give up two of its halls at St. Quentin, this congregation took charge of them and successfully carried on their work. But alas, their church is now so injured that it cannot be used and the halls are destroyed. We worshipped with them in the Sunday school room next door to the church, but it was too small for the congregation. When all the refugees come back it will be entirely too small. To rebuild that church will cost about \$25,000, the halls will cost \$13,000 and the manse \$4,000. Would it be suggesting too much to the Southern Presbyterian church to take this live active congregation under its care and put it on its feet? Its future is assured, for it is surrounded by a number of country congregations which will continually feed it. It has an active Sunday school and a fine body of boy scouts. It is a very important Protestant centre, right in the middle of the war zone. When we were there, the mayor of the city said to us: "But for the help of the American Relief Commission, under Mr. Hoover, half of the people of our city would have starved." We gave them food for their bodies. Shall we now refuse to give them food for their souls.

We rejoice that the Southern Presbyterian Church will try to raise \$100,000 for France and Belgium on the last Sunday in October. May the Lord greatly bless you in doing so. And may you find that the blessing that you are thus giving to France and Belgium is coming back to you in ten-fold measure.

An Autumn Fantasy.

By John Jordan Douglass.

The emerald leaves ere long shall gleam with gold;
The wild geese soon will seek the Southern seas;
The treasures of the woodland are unrolled
When winter whispers in the autumn breeze.

Each shining stream bears autumn's argosy
Out to the deep with spread of purple sail;
And summer seeks to set her spirits free,
Ere her last rose is scattered by the gale.

So with our life when winter's sheeted ghost
Creeps like a guest that enters in too soon;
Hope sets her sails toward some dim distant coast—
While autumn's fingers sweep the harp of June.
Wadesboro, N. C.

Is There No Difference?

WHEN public sentiment is divided on any great question the best of friends sometimes find themselves on opposite sides. But the fact that they are friends gives assurance that they will discuss the matters at issue on their merits, with candor and good feeling. It was a surprise and disappointment to me to find that on the vital question of Church union there was a wide difference of view between my brother, Dr. Lingle, and myself. In these times of confusion and unrest, of loose thought and loose morals, it is necessary to take a firm stand for principle and truth; and when one who occupies a prominent position in the Church makes the public declaration that he can see no great principle of the gospel or of Presbyterianism separating the Presbyterian Church of America, the statement cannot pass unchallenged.

In replying to some mild criticisms of his views, Dr. Lingle undertakes to draw a distinction between "great fundamental principles" and those that are otherwise. His distinction does not hold, for principles are in their very nature fundamental, and in meddling with principles one is meddling with fundamental things.

The difference between us, he says, is that he is talking about the present, and I about the past—the period between 1861 and 1870. I might be pardoned for speaking about that period, having been an active participator in the affairs of that time—a time when principles were thought to be worth contending for. But I was speaking of a much earlier period, that when the Great Lawgiver himself was on earth, and said "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In these divine words there was a great fundamental principle which was meant to separate forever in His Church, things secular and things sacred. Caesar is dead, and his empire, like the Southern Confederacy, has ceased to exist, but principles never die.

The Springs resolutions, for which my brother apologizes, were, he says, simply a deliverance of an Assembly. They were more than that—they were an express violation of the principle our Lord has so forcibly laid down; a violation of a law of the Confession of Faith founded on it; and one that was serious enough to disrupt the Church, which it did. It was a very peculiar situation, he says, and one that would probably never arise again. But if there have not been similar peculiar situations, there has been a Gardiner Spring in every Assembly since that day, and if any Charles Hodge to protest he has not spoken.

I will not tax the patience of the reader by following Dr. Lingle through all the windings of his argument, in which he brings in many things that have no direct bearing on the point at issue between us, which is that there are no great principles of the Gospel or of Presbyterianism separating the Presbyterian Churches, North and South. Let me only emphasize what I have already said.

Dr. Lingle knows the disastrous results of the plan of union between the Presbyterian and the Congregational Churches which introduced gross and fundamental errors into the United Church and which led to endless strife and to violent disruption in 1838. He knows that the doctrines and principles of the new school body which was expelled, were diametrically opposed to the orthodox teachings of the Westminster standards in their historic interpretation, and yet that body was received on their own terms by the Presbyterian Church U. S. A. and the two were consolidated into one Church with widely divergent views as to the interpretation of the standards. When Dr. VanDyke brought overtures of union to us in 1870 he said frankly that he did not urge reunion—that was impossible for the Church from which we had withdrawn at the beginning of the war was non-existent, having been merged with another into a new and different Church.

Dr. Lingle knows also how widely apart are the Westminster standards and those of the Cumberland Church which, while maintaining her distinctive principles and doctrines, was merged into the same Church. Here then is a

great and influential Church which has practically eliminated the article in the Confession of Faith which declares for the spirituality of the Church, and put the seal of its approval on widely divergent interpretations of her standards.

I leave it to Dr. Lingle's genius to explain how this can be, and yet there be no great principle of the gospel or of Presbyterianism separating the Presbyterian Churches, North and South.

E. M. G.

Danville, Ky.

Some Lamentable Facts.

There are in the Presbyterian Church in the United States, according to the statistical reports of Presbyteries, found in the most recent minutes of the General Assembly, 340,344 communicants. Of this number 46,128 are reported by the churches as non-resident communicants. Just think of it!

The Presbyterian Church in the United States is made up of sixteen Synods, and the largest Synod in the whole Church, except the Synods of North Carolina and Virginia, is the Synod of Non-Resident Communicants—if we may designate them in that way.

Every single Synod in the Southern Presbyterian Church except the Synod of Louisiana has within its bounds a Presbytery of Non-Resident Communicants, if we may use that expression, larger than some other Presbytery within its bounds, and the Presbytery of Non-Resident Communicants in the Synod of Louisiana needs only four hundred and thirteen more to make it as large as the next smallest Presbytery.

What are the causes of this lamentable state of affairs? What can we do to change it? What will we do to change it? The Church should face this situation at once. We know the rule laid down in the Book of Church Order—but how many observe it? Recently a young minister said to a young couple: "May I write for your Church letters?" The young lady replied: "Doctor _____ advised us not to move our letters for a little while." The young minister replied: "Well, all I can say is this: the Doctor gave you poor advice."

Dr. Lingle on Fundamental Principles.

(Continued from page 5)

tain the complaint, the theory of the Spring resolutions was crystallized into law.

And if I had my library at hand (I am writing from the hospital), I think I could call his attention to a number of other cases in which the theory passed into law.

So when we look at the Spring resolutions and the principle involved, we see that it did not deal with a unique situation, but with one that may arise again. We see that it was not only the deliverance of an Assembly, and did become a part of the Church law of the Northern Church.

We see that while as an in thesi deliverance it was not itself a sufficient cause for separation as our first Assembly said; as soon as it became the law of that Church it was a sufficient ground for separation.

The lapses of our Church from this great principle have been wrong. And there is no nobler sphere of duty for a great professor of church history and polity than to instill in our young ministers that truth that the Spring resolutions and all political deliverances are wrong, dangerous and destructive.

Let us have spiritual unity. I believe a federal union is coming. But let us hold fast to that autonomy that will permit us to protect our doctrinal standards, that will enable us to keep a firm grasp upon the teaching in our theological seminaries, that is so vital to the life of our church, and that will allow us to keep clear of dangerous political alliances.

Union Seminary Opening, Richmond, Va.

THE one hundred and eighth session of the Seminary began October 1 with a large attendance. The feature of the occasion was the greatly increased number of matriculates. The attendance during the two preceding years had been considerably reduced by the war, but the new class this session is the largest that has been matriculated in many years. The enrollment thus far is seventy-one undergraduates and five post-graduates. Others are still to come in.

The Union Seminary Post of the American Legion, consisting of the students who were in the army during the war, has just been organized with twenty-four members.

The audience which gathered for the opening exercises filled the area of Watts Chapel and overflowed into the galleries. Besides residents of the community, it included the students of the Assembly's Training School, more than fifty in number, the ministers of the city, and a number of our foreign missionaries who are here for the purpose of pursuing certain special studies. It was gratifying to see all the seven professors present and in good health. With them on the platform were Mr. Wm. R. Miller, the secretary of the Board of Trustees, and Rev. Dr. Frank J. Brooke, of Romney, who offered the invocation. The faculty address was delivered by Dr. W. W. Moore, the president of the Seminary, who, after welcoming the students in cordial terms, spoke to them earnestly on "The Education of a Minister."

Buildings Provided.

The work on the Seminary's great Sunday school laboratory building, Schaufler Hall, was begun some weeks ago, and a portion of our beautiful campus is disfigured for the time being by these extensive building operations, but they are of course in order to still greater beauty and a still more perfect equipment in the near future. When this work is completed the institution will have on its campus a group of eleven handsome and substantial buildings which have probably never been surpassed in their adaptation to the uses of a working seminary. These buildings have been given to the institution by various benevolent people. And so the problem of an outfit for our oldest and largest seminary has been satisfactorily solved.

Support Funds Needed.

The question of equipment therefore is no longer an urgent question. But the question of maintenance is. The matter of gravest concern to the trustees is the support fund for the payment of current expenses. This has always been inadequate even in the days of relatively small attendance and low cost of living. With our greatly increased attendance and the present high cost of living the problem has become acute. The attention of our people is most earnestly called to this need. The seminary is in distress for lack of funds to meet its running expenses. The health and efficiency of our professors and students is involved. The professors cannot live on the salaries paid them. They have to supplement their salaries by doing other kinds of work. The students, too, have to be boarded at modest rates. How can they be properly nourished at the prices which they have heretofore paid when the cost of all supplies has so greatly increased? Is the church willing to have this state of things continue at the institution which furnishes so large a proportion of its ministers and missionaries?

Surely our people at large do not realize that the seminary is in straits. Some congregations and individuals do realize it and they give us generous and steady help. For instance, the Ladies' Society of one of our churches in the Synod of Virginia sends us \$300 every year. Other churches and individuals also have given liberally for the relief of our distress. But most of our people have not yet realized that the most important agency of our church is handicapped by lack of funds, that some of our candidates for the ministry who ought to be in the seminary are engaged in other

lines of work trying to make money to defray their seminary expenses, and that those who are in the seminary can not be kept there in reasonable health and comfort unless there is a prompt and substantial increase in our support fund. Remembering what the seminary means to every part of the church's work, will not all our congregations come to its help in this time of need? And will not individual stewards of God send contributions in cash or Liberty Bonds, or supplies for the boarding department, to enable the seminary to do its work this year without a deficit?

There is special need of a large increase in the permanent scholarship funds, the proceeds of which are used to enable the students to meet living expenses. Several of our friends are building up such memorial scholarships gradually by contributing \$100 each year, hoping eventually to accumulate \$1,000 for each of these scholarships, the interest to be used in helping worthy students. We trust that many other Christian people, who may not heretofore have known how great the need is, will adopt the same plan and thus free the seminary permanently from the embarrassments which so grievously hamper its work. One of our kind friends who helped a student through the three years' course has just written us a letter in which he says: "I have always felt that this has been my most successful investment both in the results and in the satisfaction it has given me." The writer then offers to make the same provision for some other student.

Finally, we beg leave to say that this appeal is made at this time at the request of one of our Christian women, in a distant town, who happened to hear that the seminary was insufficiently financed for the current year, and who says: "It would do the church good to feel this need and minister to it. We do not hear enough about the seminary. We need to be informed. When I think of what the nation did for our soldiers—the meatless and wheatless days the people endured because they understood—I am persuaded the church will do no less for its soldiers when it understands."

A Card From Mr. Garth.

Dear Standard:

As I near restoration of the limb which was broken on December 7 while in Y. M. C. A. war service at Camp Greene, I desire to express some sentiments, if you will give me space. First, I am grateful to God for His tender mercies, and His wonderful providence over me and mine during this severe period. I am more than grateful; I am amazed. Next, I wish to speak of the excellence of the services received at the Presbyterian Hospital from the management and the nurses, accompanied as it was with tokens of real sympathy and friendship during the whole of the five and a half months spent there. Again, and possibly, I may be excused if I speak with much feeling, I wish to refer with gratitude to the two remarkable operations performed under the skill and guidance of Dr. R. L. Gibbon, the first, the plating of the bones so as to avoid a serious shortening of the leg, the second, the grafting of the leg by means of a six-inch piece of bone, of a finger's breadth, taken from the right tibia and placed in the broken femur of the left, a wonderfully delicate and successful operation. In this Dr. Gibbon was assisted in a masterful way by Dr. W. S. Scruggs, a surgeon who was with the forces overseas in France, and had an extensive experience in bonegrafting. Dr. Scruggs is now located in Charlotte.

In addition to these things, I would like all my friends who have shown their sympathy and concern to know of my appreciation, and for my brethren in the ministry to know it is my hope and purpose to now take up renewed service in the kingdom as God shall lead.

Cordially,

Charlotte, Oct. 10.

J. G. Garth.



News of the Week



The Council of National Defense, seeking to find the cause of the high cost of living, attributes it largely to under production. It advises closer co-operation and elimination of profiteering.

The British railway strike, which brought the country almost to the brink of revolution, suddenly ended through a compromise.

The big conference in which labor, capital and the public met in Washington last week, some progress has been made, but it is yet too early to pass judgment upon its results.

At Washington, Ga., last week a mob killed one negro and whipped two. The cause of the riot was the killing of the deputy sheriff by a negro.

The Massachusetts Republicans endorse Lodge, but rebuked his fight on the Treaty.

Senator Walsh, of Massachusetts, Democrat, about whose position was doubt, has come out against the Treaty. This can be explained by the fact that the Irish are Democrats, and this is a bid for their vote.

In Phillips County, Arkansas, there has been revealed a horrible plot on the part of negroes to wipe out the white population. An extensive courier system to sound call to arms has been discovered. In one negro school at Pine Bluff 50,000 rounds of ammunition was discovered.

The Annual Confederate Reunion took place at Atlanta last week. About 8,000 veterans were in line. Among the resolutions passed was one asking for pensions from the Government.

In the recent threatened negro uprising in Arkansas it has been found that a clever negro organized a union to start insurrection. He reaped a big harvest.

Southern Congressmen claim that the negro riots over the South are caused by I. W. W. money.

East Chicago has also suffered from mob law, and was placed under martial law.

The Republicans in Congress having asked what presents Mr. and Mrs. Wilson received while in Europe, a list has been handed in by the President's Secretary. Nothing has shown more thoroughly the littleness of the majority in Congress than this, as the list showed that all were of a trifling money value.

A jury in the Montgomery County Circuit Court, Va., after deliberating an hour and 15 minutes, brought in a verdict of guilty against the former sophomores at the Virginia Polytechnic Institute, charged with assault in connection with the alleged hazing last spring of John Fox, a former freshman.

Winston-Salem, N. C., has set an example to the other cities of the State in voting for a bond issue of \$800,000 for the enlargement of the public school facilities, and \$85,000 for a new municipal building.

The Confederate Veterans, in session in Atlanta, begged the Senate to ratify the Treaty without change.

A delegation of foreign and New England cotton manufacturers and spinners spent last Thursday in Charlotte, N. C., on the way to the World's Cotton Conference. They received a taste of Southern hospitality.

In the trans-continental reliability race Lieutenant B. W. Maynard, of Wake Forest, N. C., was far ahead of the other competitors.

The President's condition is still favorable, though his progress to recovery is necessarily slow. It will be some time before he can resume work.

A Prayer for Mothers of Men.

She saw the gleam of white starlight, she felt the rush of wings;

Through the little door, the humble door, came simple folk and kings,

And some knelt down with gifts and praise, and some with tears and prayers—

And suddenly the little Christ seemed less of hers than theirs.

Scarce one white hour she knew her joy before the world came in

And claimed Him at her very heart, the heart that knew no sin.

O Mary, not a mother born but knows your grief one day, Since soon or late the world comes in and takes a child away.

For some have gone for war and faith—for gain, or gold, or love;

And some have followed daring dreams the lesser paths above;

And some are lured of sadder things. Oh, many roads there are

That lead away the child we knew—so far and overfar!

Now on this night when Mary felt the rapture and the dread,

O mothers of all wanderers, may you be comforted,

And feel again within your hearts the peace that mother knew

Before her humble door stood wide to let the world come through.

God grant this night that Mary's Son bring back your sons to you.

—Theodosia Garrison, in the December Good Housekeeping.

The World's Verdict.

One sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's stores;

The wild desert sands
Became gold in his hands.

And the world called him Genius—and wondered.

One sought out the secrets of planet and star;
He reveled in problems of granite and spar;

He hungered to know
All the earth could bestow;

And the world called him Scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;

He heeded their plea,
And he set their hands free.

And the world called him Brother—and loved him.

—Thomas Curtis Clark.

Christian Endeavor

By Rev. S. H. Hay.

M., Oct. 20—Health from God: Ps. 41:1-13.
 T., Oct. 21—Sin and Sickness: Exod. 15:23-26.
 W., Oct. 22—Healing for Nations: Rev. 22:1-7.
 T., Oct. 23—Healing Righteousness: Mal. 4:1-6.
 F., Oct. 24—The Christ That Heals: Mark 16:15-20.
 S., Oct. 25—Gratitude for Healing: Ps. 103:1-13.

* * *

Topic for Sunday, October 26—Christianity and the Health of China. Luke 4:16-31. (Missionary meeting.)

* * *

Why are the Christian missionary forces concerned about the bodily health of the heathen?

For the same reasons, in part, that Jesus felt for and healed the sick in Palestine. They needed Him. And the heathen sick need our missionary doctors and hospitals. We have help that we can give their afflicted bodies, and since we have it, we must not withhold it. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

We send our missionary doctors to heathendom for the reason also that the medical work makes a way for the spoken word into the lives of the people. Prejudice melts, and hearts and homes fly open to the message of those that bring relief from pain.

* * *

What are the Christian forces doing for the health of China? Almost nothing so far, as compared with the need. Authorities tell us there are about 1,600 hospitals of all Christian denominations in China. This seems a fairly handsome figure until we consider that in the one American city of Brooklyn there are doctors enough to replace all those in China and leave 600 still for Brooklyn's use.

But the little force of medical workers that we have in China are doing a vast deal of noble work. In the one matter of sicknesses of the eye, ten thousand blind Chinese each year have their sight restored by missionary doctors. The story is told by good authority that a single Chinaman, himself cured of blindness, brought five blind men at one time, one holding to the other, to the hospital. What a pitiful and eloquent picture the story paints for us!

* * *

Our own Southern Presbyterian Church has in China 146 missionaries, all told, of which eighteen are doctors. Of these eighteen four are women. We have also a number of trained nurses. One of these, Miss Elizabeth Corriher, of Kashing, was terribly burned with gasoline over a year ago, but is now much better, though she will never be as strong as she was. Our eighteen doctors are distributed in ten cities, not more than two being in any one town. The most important as well as the most satisfactory of our medical centers is Soochow, the seat of our great Elizabeth Blake Hospital, where Dr. J. R. Wilkinson has done such long and noble service.

* * *

Our medical work is not the only agency by which we have helped to better the health of China. The gospel message in general as sent by us makes cleaner hearts and more intelligent minds, and therefore makes for cleaner homes and persons. Many spots in China have felt this uplift, and are in better health accordingly. And the general health of China was definitely advanced through the expulsion by Christian forces of the desolating traffic in opium.

* * *

From the back of the Missionary Survey, compile and read to the society the names of our eighteen medical missionaries to China.

Show by a map (a rough one can be drawn if necessary from a geography) the cities in which these workers are laboring.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING OCT. 19, 1919:
 BEARING THE INFIRMITIES OF THE WEAK.
 Rom. XV:1-7.

Our epistle has been replete with the fact of Jesus Christ our Lord and Savior: His atoning work, His resurrection, His second coming; but now for the first time we have explicit reference to His example. Of course the whole epistle, and especially the twelfth chapter, has the example of Christ as a divine background, but here explicit mention is for the first time made of the example of Christ.

Christian liberty is the general theme. Already Paul has spoken much of Christian liberty: now he must bring it home to the hearts of his correspondents in intimate reference to the Lord's example.

The congregation at Rome was composed of ex-pagans of various nationalities, and of Jewish converts. Of some of these latter, Paul afterwards said (Phil. 1:15) that they "preached Christ of envy and strife." Here was then a majority inclined to lord it over the minority. The "strong" had little sympathy or patience with the "weak." These Roman Christians exhibited the same pride of opinion, the same scorn, the same bitterness and hostility that in every age or country has characterized the "strong" majority in its treatment of the "weak" minority. As for their opinions, the apostle seems to have shared these with the "strong" party; but he strongly condemns the spirit and attitude of these men. They were acting in the name of Christian liberty: but their course was one of license and selfish intolerance.

The honor of Christ, the peace of the church, the progress and glory of religion called therefore for our passage. And let us not fail to note how skilfully the apostle meets the situation. He is bold, yet kind; faithful in rebuke and instruction, yet he leaves no sting.

The passage opens with the statement of a grand and noble principle: a principle poles apart from the dominating attitude of "the strong" in the common walks of life. For ages in France the people were groaning under the tyranny of the "strong"—the idle nobility and clergy: then came the revolution when the under dog got on top, and the guillotine was overworked night and day. Our own day sees a Senator attempting to speak upon an unpopular theme; the lights are extinguished and the stage is battered with eggs.

This is a principle with a thousand applications. "Now

(Continued on page 12)

A HIGH AMBITION.

A dear companion of mine, for three years a true yoke-fellow in evangelistic work, one extremely cold winter evening, as he joined me in a railway train to take his last journey on earth in the service of his Master, said pleasantly: "I got a good illustration from the man at the gate as I came on to the train. It is very cold, and every one was grumbling, and some abusing him as he made them all get their tickets out and show them before they could get past. I said to him, 'You don't seem to be very popular around here.' 'If I am popular with the man that put me here it is all that I want,' was his reply. Ah," said this dear friend, "if we could go through this world keeping the same thought toward Christ, what a straight path we should make!" May this be our ambition, the only ambition the gospel enjoins. "Wherefore also we are ambitious, whether at home or absent, to be well pleasing unto him."—D. W. Whittle.

Sunday School

By Rev. H. G. Hill, D.D.

OCTOBER 19, 1919

Mark 1:29-39.

Jesus in Peter's Home

GOLDEN TEXT—"Jesus said unto him, This day is salvation come to this house."—Luke 19:9.

AUTHORIZED VERSION

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

Jesus removed from Nazareth to Capernaum not only on account of the unbelief and hostility of those among whom He had been reared, but because Capernaum was a larger commercial place on the Sea of Galilee, where He had better opportunities for reaching the multitudes. Here Peter and Andrew had a dwelling, and in it Christ seems to have had a home when in Capernaum. On the Sabbath day, in the Synagogue, Jesus had cast out an unclean spirit and going from thence He entered Peter's house. The teachings of this passage will be contemplated under these heads: Jesus in the Home, Christ's gracious Healing in Capernaum, Jesus' Private Devotion, the Lord's Labors in Galilee.

I. Jesus in the Home.

While on earth the Lord had no home of His own. But like any other human being, He needed the quiet, rest and comfort of a dwelling. It was well, therefore, for His called disciples to share with Him their home. But it was far more important for the inmates of the home than for Christ Himself that He should be their guest. He imparted far more than He received. His coming brought comfort, help and healing. He found "Peter's wife's mother sick of a fever." They tell Him of her. "He came and took her by the hand and lifted her up, and immediately the fever left her and she rose and ministered unto them." The cure was instantaneous and complete, and manifested by the service rendered. It was accomplished by no other agency than Jesus' presence, will and power. Sometimes the Lord works by means. At others He achieves His designs by the potent fiat of His will. All homes should desire and invite Jesus' presence, for He radiates blessings as the sun does light and warmth. "Behold, I stand at the door and knock; if any man will open the door I will come in and sup with him and he with Me."

II. Christ's Gracious Healing in Capernaum.

The good news as to healing became widely diffused in the city. "And at even when the sun did set, they brought unto Him all that were diseased, and those that were possessed with devils. And all the city was gathered at the door. And He healed many that were sick of divers diseases and cast out many devils and suffered not the devils to speak because they knew Him." The Lord did not say that this was too large a demand upon His time and patience and power. He did not find any disease beyond His ability to heal. He did show that no manifestation of demoniac power was above His control, but revealed His complete dominion over the kingdom of darkness. How greatly blest was Capernaum, when all its sick were healed and all its demoniacs emancipated? How encouraged should Christ's

disciples be in having such an Almighty Helper and Healer always at hand. If God be for us who can be against us? with any hope of success.

III. Jesus' Private Devotion.

As a Human Being, Jesus needed prayer. He must commune with His Divine Father. He found delight in so doing. He thus obtained comfort. He thus secured strength and co-operation. By this means He attained guidance and clearer views of His mission and its grand results. By praying He not only gained such things for Himself but set an example for His disciples and emphasized for them the necessity for prayer. With such incentives, is it surprising that we are told, "And in the morning rising up a great while before day, He went out and departed into a solitary place and there prayed." He could not be always in the family circle, or always in a crowd, or always in life's active toils. He must at times be alone with God and have needful communion. The same is true of ourselves. Christ too exemplifies and exalts closest prayer for this lies at the foundation of all habits of prayer, and of the most consistent Christian living. That man is best qualified to meet his fellows and the responsibilities of daily life who daily in private seeks his God. Nehemiah and other heroes of the faith who achieved great tasks in their generation were noted for secret prayer.

IV. The Lord's Labors in Galilee.

When Peter and others sought and found Jesus in His retirement and said, "All men seek for Thee," He replied, "Let us go into the next towns, that I may preach there also, for therefore came I forth." He preached in their synagogues throughout all Galilee and cast out devils. He published Gospel tidings in the synagogues for there the people gathered for worship and there gathered the most hopeful class of hearers. All men not only sought Him, but needed Him, and the truths He proclaimed and the help He could render. The healing He gave in Capernaum was in request elsewhere. The doctrines He taught in this city were adapted to the needs of men in many places. The Divine power He exerted in conquering sin, mastering evil spirits and winning the human heart is the great need of humanity in all ages and in all lands.

Prayer Meeting.

(Continued from page 11)

we that are strong ought to bear the infirmities of the weak, and not to please ourselves." What may seem to the "strong" to be infirmities may have quite another quality in the eyes of the "weak."

In our treatment of others our prime motive, our dominating impulse, should not be "to please ourselves: but let each one of us please his neighbor for that which is good, unto edifying."

In order to be faithful to our deepest convictions, we do not find ourselves under the compulsion of insulting them who differ with us. Nay, rather let us please them, if possible, "unto edifying." Let us give to them the credit of being as honest as ourselves. Let us remember that if we are Christ's people, so are they. The neglect of this rule often causes bitterness and wounds that heal not through long years. Things were said in the sixties of the past century which leave irritations to this day, and keep asunder brethren of the same faith and order. Our Lord is held before us as our example: He pleased not Himself. He subjected Himself to inexpressible agonies in order to fulfill the plans of his Father and to accomplish his work. If we will saturate our minds and hearts with the Scriptures, we will be enabled to do even as He did: to have the same mind "one with another." The principle taught here by the apostle we may apply for ourselves, if we only have the mind and heart of the Master. We will find that every day will call for its application: we will find also that skillfully and sympathetically applied, it will prove a powerful means of advancing the Kingdom of God, and of conserving the peace and happiness and welfare of every one concerned.

Devotional

WAIT COURAGEOUSLY.

Psalm 27:4: Wait for the Lord: be strong, and let thy heart take courage: yea, wait thou for the Lord.

Give me the man who waits for the Lord. How are we to meet these present extraordinary emergencies. What shall we do? There is only one thing to do. What is that? Wait on the Lord. Physicians tell us that very few people use the full expanse of their lung power. All runners, however, know that after running a few minutes they get their "second wind," then they can run without any further trouble as long as their legs will carry them. The "second wind" is merely the calling into play of all the lung space. There is a great similarity between this and what the student of the mind calls the "subconscious state." Most of us, it seems, very seldom call into use our full mental or moral powers. The best reservoir of our life lies beneath our superficial existence, untouched, unused, seldom drawn upon. It is upon this you draw when you capably go on when you have felt you could not go a step further. Hereby you are kept steady in time of crisis. You are equal to any emergency and surprise everybody by not going to pieces. You were able to draw freely from the deep hidden wells of your moral and spiritual life. These wells may be inherited, developed or acquired. Many a non-Christian in crucial times draws generously on the stored up spirituality of godly forbears and knows not from whence cometh this strength.

The Psalmist in our text is calling by faith and determination upon all the resources of his being. Thrown back upon himself and facing the discords and discouragements of life, he needs must rally all his forces or else perish. What a splendid rally he makes. He will be resolute, courageous, strong. But how? By a supreme effort. But wherein shall this effort terminate? In himself only? Then ultimately he will return to where he was before the effort was made? No, no. He is wiser than all that. He will be strong and of good courage to wait for the Lord.

Wait for the Lord. It is a glorious thing to be driven to fall into the hands of God and find that underneath us and around and about us are the everlasting arms. We are constantly asking you to work for the Lord. Try waiting for Him and the working will follow as the night with day. How can you work unless you first wait? Yes, waiting comes first and it is harder than working. Did you ever see an army standing at attention? Waiting! They are trained men. They can drill ten hours a day. If needs be, they can march and carry eight pounds and fight for twenty-four hours at a stretch, aye for twice that and even triple that in a serious combat. How long can they wait at attention? Try them for an hour and see how many will fall out and even faint after the first few moments. It takes training and strength to pose as an artist's model. One of our artist friends picked up an Italian boy, "an ideal gamin" on the street and took him to his studio. He gave the boy the easiest pose possible and then worked desperately for three minutes and then looked up only in time to see the lad "white as death" ready to collapse. Waiting on the Lord is not easy. Try it. But it is profitable. It takes resolution to wait. It takes strength to wait. It takes courage to wait. Wait for the Lord and soon our heart cries out, "How long, O Lord, how long?" We must call on all our resources to be able to wait. But our resources are not merely in ourselves, but in the Lord. We get our resources that enable us to wait from the same God upon whom we are waiting. He is our reserve and our reservoir. We call upon our soul and all that is within us. Surely this we must do. But we do this to enlarge our intake from Him. He is our all sufficiency. He answers, "My grace is sufficient for thee." Wait thou for the Lord.—Rev. Robert Watson, D.D.

Home Circle

LITTLE THINGS.

It takes a little muscle,
And it takes a little grit,
A little true ambition
With a little bit of wit.
It's not the "biggest" things that count
And make the "biggest" show;
It's the little things that people do,
That makes the old world go.

A little bit of smiling
And a little sunny chat,
A little bit of courage
To a comrade slipping back.
It's not the "biggest" things that count
And make the "biggest" show;
It's the little things that people do
That makes this old world go.

It takes a kindly action
And it takes a word of cheer
To fill a life with sunshine
And to drive away a tear.
Great things are not the "biggest" things
That make the "biggest" show;
It's the little things that we may do
That makes this old world go.

—Edw. H. McClure, in Saint Louis Christian Advocate.

WHAT DOES YOUR MONEY COST YOU?

Emerson said: "The worst thing about money is that it so often costs so much." If we would take this truth seriously to heart, we would not worry so much over the lack of money. Nor would we envy those who seem to have so much of it. It is not really difficult to see just how much their money has cost them. In many cases it has cost the loss of the sense of honor and self-respect; it has cost the loss of health; it has cost the loss of esteem of their neighbors; it has cost the sacrifice of their children by giving them over to worldly pleasures; it has cost their former interest in the work of the Lord and in the assembly of the saints; it has cost their neglect of the poor and the orphans; in brief, it has cost them their souls! And sometimes it does not take a great fortune to go to one's head at the expense of his heart. Money can make a fool of a man, changing the humble, self-sacrificing follower of the Lord Jesus Christ into a self-conceited snob, forgetful of the highest interests of his family and friends. It can give him a feeling of superiority over his poor neighbors and blind his eyes to the fact that he has really lost the place of confidence he once enjoyed in their hearts. Money is either a power for good in a man's life and in the lives of others or a deceiver who will cheat him out of his best possessions. What is the meaning of your money? Have you taken the time to watch its effects upon your own heart, upon the other members of your family, upon the church and the community? Is your money lifting you and others up to heaven, or is it dragging you down to hell while you, blind to the truth of the Scriptures and deaf to the entreaties of your brothers, are going on with your selfish enjoyment of it? If you have any money to speak of, take an inventory this very day. Said Dr. Lorimer: "It's good to have money and the things that money can buy; but it's good, too, to check up once in a while and make sure that you haven't lost the things that money won't buy."—The Gospel Advocate.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections for October are for Foreign Missions. Treasurer, E. F. Willis, 216 Union Street, Nashville, Tenn.

DEATH OF MRS. H. M. PRESSLY.

The many friends of Rev. H. M. Pressly, for many years the beloved pastor of West Avenue Church, Charlotte, and other churches in Mecklenburg Presbytery, will learn with deep sympathy the death of his devoted wife, which occurred at Elizabeth City, N. C., last week. Mrs. Pressly for years has been an invalid, but with surprising fortitude she made a brave fight for life, and through it all she was ever a true helpmeet to her husband.

PERSONAL.

In our recent notice of Home-Coming Day at Buffalo Church we stated that this church was organized in 1764, when it should have been 1756.

We would call the attention of the request of the First Church, Raleigh, who is to be the host of Synod, that they be notified at once whether you will attend Synod. This is an important request, in order to help them in their efforts to entertain. In these days of limited house room, scarcity of help, and high price of living, we should omit nothing to make the task easier. Let the members notify the committee at once, let the Synod expedite business so that their stay may be short, and let the wives stay by the stuff at home.

NORTH CAROLINA.

The Woman's Auxiliary Department this week carries a list of the delegates to Synodical to meet at Durham.

The Synod: Circular letters are being mailed out to ascertain names of delegates to Synod. Will brethren be good enough to reply promptly. If for any reason any one fails to receive a letter and intends coming to Synod, please write at once to John G. Allen, Raleigh, N. C., notifying him. Unless this is done, it will be very difficult to find a place to stay in Raleigh at that time. The housing problem is as acute here as it is everywhere.

W. McC. White.

Rev. C. H. Little has returned to his work in the Sharon, Carmel and Amity group of churches, after a delightful vacation spent in the west. Upon his arrival home he found the pantry well filled with many good things to eat, the outward expression of a hearty welcome home from the congregation of Carmel Church. The first service was a story of his trip from his own viewpoint of the social, industrial, political and religious condition of our country—a somewhat dark picture of the unrest or American crisis.

The remedy prescribed was a change of thought. That the trail of hate brought about by this cruel war and now so affecting our own beloved country might soon be blotted out and all the nations and peoples be brought together again into the sweet bonds of Christian brotherhood. Think peace instead of war. Think love instead of hatred.

Prayer, the dynamic force that won the war, will cure the ills of our country. Labor and capital praying together cannot strike nor oppress.

The recognition of the hand of an all wise God in the solution of the problem of unrest and of the present American near-crisis.

The Cleveland Church has experienced a great spiritual uplift in the earnest and faithful preaching of Rev. O. G. Jones, D.D., Synodical evangelist, who preached twice each day from September 8 through October 4. All of the ser-

(Continued on Page 16)

THE THINNESS OF OUR BUTTER

Presbyterians are the best Butter Spreaders in the World.

They Butter Every Slice of Bread Presented to Them.

No Worthy Cause Ever Escapes Them.

Mr. Moody's familiar statement about getting 75 per cent of any Fund from Presbyterians is still true.

Our Glory is that we are Broad.

OUR GLORY AND OUR SHAME

Our shame is that we Spread our Butter too Thinly on our Own.

There are at present many good causes before our people in this Synod.

Shall we spread our Butter out until our Own Institutions Suffer?

THE BETTER WAY

Not long ago a Baptist family in Eastern North Carolina endowed a chair at Wake Forest for \$50,000 in memory of their father. We have scores of families in North Carolina just as able as this one to do a big thing like this.

In the recent drive of the Methodists for \$35,000,000, one layman gave ONE MILLION.

In the present drive of the Baptists one layman has offered ONE MILLION.

Each Denomination can do more effective work for the Kingdom by working full capacity along its own organized lines.

OUR SITUATION

We are making a desperate effort to raise ONE MILLION Dollars for our 11 Schools, including Union Seminary. Very little of what we are getting will be binding unless we secure the total. We have 1,817 students enrolled in the 11 schools. We turned away more than 250. Each institution is crowded. Moreover, every other institution in the state is crowded.

There is no need in our Church today that outweighs this.

Take Davidson College: Its endowment is pitifully small. Its opportunity is incomparable. One dormitory, to cost \$75,000 is absolutely necessary. Six chairs must be endowed at \$50,000 each. What shall be said of the Girls' Schools? Our wonderful opportunity to train the mothers and teachers of the State—and our butter!— Why, you can hardly see it.

WHAT WILL PRESBYTERIANS DO?

Our Chairman, Mr. A. M. Scales, recently said:

"It is about time our own people were beginning to support our own institutions."

We must find some Big Givers to save this Campaign. We have \$400,000 pledged and we cannot get \$600,000 more in small gifts. Presbyterians might as well face this NOW.

THIS IS OUR BREAD. LET US MAKE OUR BUTTER A LITTLE THICKER.

The first offer of a large amount will give us the boost we now need. Think it over. Suppose YOU make it. Where could you better spread your butter?

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

mons were of a very high order, and greatly enjoyed by the large audiences. Dr. Jones also captivated every one with his well rendered solos. The meeting was greatly helped by the faithful co-operation of all the churches represented in the community and by the daily prayer meetings of the good ladies of the village. The stores closed their doors for the services and everybody did their bit for the success of the meeting.

Dr. Jones was not able to remain until the meeting closed on account of sickness, but God blessed the seed sown. Three were added to the church by letter, four on profession of faith and two by baptism. A very substantial offering was made for Synodical Home Missions.

The following new officers were ordained and installed recently: Mr. W. W. Roseman to the eldership, Mr. Robert Foard and Dr. G. M. Fleming to the diaconate.

Our three churches—Cleveland, Third Creek and Elmwood—have been greatly strengthened and revived by the recent meetings, and face the fall and winter campaign with renewed courage.

The good people of this parish are lowering the H. C. L. of their pastor in helping on the Ford, placing wood on the ground for the winter, and in other ways are making life pleasant for the occupants of the manse.

J. T. Hall.

The *Presbytery of Wilmington* met in regular fall session in Chinquapin Church, Chinquapin, N. C., October 7, 1919, at 11 a. m., and in the absence of Rev. W. F. Hollingsworth, the retiring moderator, the opening sermon was preached by Rev. J. W. Purcell, D.D., from Matt. 26:73. Present, nineteen ministers and twenty-three ruling elders.

Organization—Rev. J. R. Phipps, moderator, and Rev. L. E. Wells and Ruling Elder H. L. Hunt, temporary clerks.

Received—Rev. H. F. Beaty was received from Concord Presbytery. Arrangements were made for his installation as pastor of Harmony and Black River churches.

Transferred—Rev. H. W. Koelling to the Presbytery of Athens; Candidate William C. Rourk to Holston Presbytery.

Overtures from the Assembly—The proposed amendments to the Book of Church Order sent down by the General Assembly were referred to a special committee with instruction to consider and report at the spring meeting.

Popular Meeting—A popular meeting was held in the interest of Sabbath School Extension and addresses were made as follows: Rev. D. T. Caldwell, "The Teen-Age Boy and the Sabbath School;" Rev. P. L. Clark, "Sabbath School Extension;" Rev. H. L. Sneed, "Teacher Efficiency;" Rev. W. H. Goodman, "Forward for Our Presbytery."

Commission—A commission was appointed to organize a church at Tabor, N. C., on the first Sabbath in November, if the way be clear.

Addresses—Rev. M. E. Melvin, D.D., field secretary of Christian education, was present and spoke in the interest of the million dollar campaign, and Rev. A. W. Crawford, superintendent of Synod's Home Missions, spoke in the interest of that cause. Each of these brethren made a strong and hopeful appeal for the cause he represents.

Sermon—By appointment, Rev. J. O. Mann preached a sermon at 11 a. m. Wednesday from John 12:32, after which the Lord's Supper was administered by Rev. A. D. McClure, D.D., Rev. P. L. Clark and Ruling Elders John Hall, H. E. Faison, J. E. Farrow, C. T. McKeithen, W. M. Beaty and L. Smith.

Dissolution of Pastorate—The pastoral relation between Rev. H. L. Sneed and Whiteville Church was dissolved.

Schools and Colleges—The reports from the trustees of our schools and colleges were most encouraging. Each one of these institutions seems to have all the students it can take care of and each one appears to be doing the best work in its history with even brighter prospects for the future.

Foreign Missions—Rev. A. D. McClure, D.D., presented the report on Foreign Missions, this report containing some things that were very encouraging but it emphasized the fact that the churches of our own Presbytery had not

increased their gifts to this cause in proportion to the increased expense of the missionaries. In connection with this report Rev. L. C. Vass, who was present, spoke of the growth of our mission work in Africa with which he himself was once connected.

Systematic Beneficence—The Presbytery accepted its apportionment for benevolences for the year 1920-1921 as our goal.

Home Missions—Rev. W. M. Baker made the report on Home Missions. The reports from the summer evangelistic campaign were encouraging as compared with last year's work. Plans were presented and adopted by Presbytery for enlarged and more aggressive work along Home Mission lines during the coming year.

Spring Meeting—Mt. Olive, Tuesday, April 6, 1920, at 11 a. m. W. P. M. Currie, S. C.

Second Church, Salisbury—For eight days beginning with Sunday, September 21, and ending with September 28, 1919, Rev. William Black, D.D., Synodical evangelist, and his noted singer, Mr. Andrew Burr, held a series of evangelistic services in the Second Church. The attendance was good and much interest was manifested. Both preacher and singer did earnest and faithful service and the meeting was productive of good to the church and to the community.

Fifty persons signed cards. Of these, five expressed a preference for the Lutheran church, six gave no preference, three for the Methodist church, one for the Reformed, two for the First Presbyterian Church of Salisbury and two for the Presbyterian Church of Spencer. Thirty-one expressed a preference for the Second Presbyterian Church. Of these, nine were received on Sunday, September 28, by profession of faith, five of them receiving baptism, two being heads of families. Eight more were received on Sunday, October 5, three of whom received baptism. One more will be received by statement in the near future, thus adding eighteen members as a result of the meeting.

Two persons who had signified their desire to unite with the church about one month previous to the meeting, but have been absent from home, will be received on profession of faith on Sunday, October 12. On that date also eight persons will be received by letter. Three persons had been received by profession of faith and seven by letter previous to the meeting. Altogether, an addition of thirty-eight to the membership has been made since April 1, 1919. To God be all the praise.

A contribution for the Synod's Mission work was made amounting to \$90.28. This was a liberal offering for a congregation poor in this world's goods. Presbyter.

Glade Valley—Rev. T. M. McConnell, D.D., writes: "I am just home from Glade Valley, where I held a series of evangelistic services by appointment of Orange Presbytery. I was there just a week. The weather was ideal, the congregations filled the church at every service and about thirty people, from fifteen to forty-five years of age, came out on the Lord's side and took a definite stand for Christ and His cause. The day services were held in the chapel of the school and the night services in the church. On Sabbath two elders and two deacons were ordained. The church now has good officers and a resident pastor, Rev. C. W. Erwin. One of the elders installed is Mr. E. B. Eldridge, the principal of the school. He is a mountain boy educated at Glade Valley and at the A. & E. College at Raleigh. The school under his management is in a flourishing condition and doing a fine work in a section of country where its influence is much needed. This is, as you know, one of our mountain schools. It has an ideal location, a large campus filled with native trees, and surrounded by towering mountains, which are especially attractive at this season of the year, when sourwood and gum, hickory and chestnut have donned their robes of crimson and gold, and the whole landscape is crowned with kaleidoscopic beauty. The water is clear and cold, the air pure and invigorating. In fact, God has done all that could be asked, but there are many things that man might do to make the school more attractive and the equipment more complete. If

our Christian people who have money could only realize that schools are more important than stocks, boys worth more than bonds, and girls far more valuable than gold, surely they would invest more wisely than many of them do. Glade Valley, like many other schools, needs better equipment. It has done a grand work, but might do far better if some of its friends would give it the financial help it needs. A few books for young people, magazines and papers from some of our overstuffed libraries, would meet a real need. The possibilities of the school for good are measureless."

Charlotte, Tenth Avenue—This church has been most fortunate during the period between pastorates to have had as pulpit supply Dr. A. R. Shaw, who for eight years served the church as pastor. On last Sabbath Dr. Shaw preached his farewell sermon before going to Louisville to enter upon his work as professor in the Kentucky Theological Seminary.

At the morning service the communion of the Lord's Supper was administered and thirteen new members were welcomed into the church at this time. At the evening service the service flag was demobilized and a prayer of gratitude offered for the safe return of the men and women represented thereon.

At the Sabbath school service new officers were elected, Mr. A. M. Gray being the new superintendent. The school is growing in numbers and interest. It considers itself most fortunate in having secured the services of Dr. J. R. Bridges, possibly the best Bible teacher in the city, to teach the teachers each week.

The pastor-elect, Rev. Daniel Iverson, will begin his work here December 1.

Buffalo—Realizing that the present church is inadequate for the rapidly growing needs of the Buffalo Presbyterian congregation, the members of that body have agreed upon definite plans for the material enlargement of the physical plant of the institution. The present structure is to be remodeled and improved, while an additional building will also be erected, the latter to serve as a home for the Sunday school.

These building plans will involve the expenditure of approximately \$20,000. Tentative plans and specifications have been submitted by Harry Barton, and that architect has been commissioned to proceed with the full plans. The work will begin in the early future and will be pressed to a successful conclusion. When completed this will be one of the handsomest churches in the county.

Buffalo Presbyterian Church, of which Rev. E. Frank Lee is pastor, has had a most rapid growth in recent years. In view of the expansion of the church, including the ambitious building program just projected, a bit of the history of Buffalo, which is said to be the oldest church in Guilford county, should prove of interest.

Buffalo church is located a little more than two miles north of the corporate limits of Greensboro upon an elevated spot upon which is a large oak grove. The church, as an organization, was founded in 1756 by the Presbytery of Hanover, Va. The present building is the third house of worship erected on the grounds. The first was a rude log structure; the second a frame building, was more comfortable, while the present building is a large and substantial brick structure. Its construction was started in 1826 and completed in 1827. The bricks were made and laid by a member of the congregation, Jacob Albright, at a contract price of \$2,400.

In its history of 163 years the church has had only nine pastors. The first pastor was Rev. David Caldwell, D.D., a distinguished man in religion, education and patriotic service. According to his biographer, Dr. E. W. Caruthers, Dr. Caldwell was born in Lancaster county, Penn., in March, 1725, and died in August, 1824, at his home near Greensboro, in his 100th year. These dates are also on his slab in the Buffalo cemetery.

Dr. Caldwell became pastor of Buffalo and Alamance

churches in 1768 and continued in that relation until 1819, when, on account of the infirmities of advanced age, it was considered wise for him to retire. Besides preaching it had been necessary for Dr. Caldwell to farm and teach to secure the necessary comforts of life for his family, as his salary was very meager. His school was located at his home, about three and a half miles west of Greensboro, on the road to Guilford College. That school is described as "an academy, college and theological seminary all in one." Five of his pupils became governors of states and others physicians and lawyers. When he became pastor there was no reputable physician near the church, and he studied and practiced medicine until his fourth son could enter the medical profession. The first presidency of the University of North Carolina was offered to Dr. Caldwell in 1795, but he declined it. He was very active in defense of political and religious freedom and took a notable part in the battle of Guilford Courthouse in 1781. Dr. C. Alphonso Smith declares: "There is no difficulty in selecting our first most representative figure, for when the Synod of North Carolina was formed a hundred years ago the most famous character in the South was David Caldwell."

The immediate successor of Dr. Caldwell in the pastorate of Buffalo and Alamance churches was Rev. E. W. Caruthers, D.D., who became pastor in 1821. Within a few years after his coming the congregation erected the present building, and for 92 years it has served. His services as pastor of Buffalo terminated in 1846, but he continued as pastor of Alamance until 1861.

Cyrus K. Caldwell, grandson of Dr. David Caldwell, was the third pastor of Buffalo church, serving for twelve years as pastor of Buffalo and Bethel churches. The fourth pastor was James C. Alexander, who served the churches of Buffalo and Bethel from 1861 to 1886. During his pastorate 149 members were added, the total membership August 1, 1886, being 137, a new high record at that time.

R. W. Culbertson was the fifth pastor and he served Buffalo and Bethel from 1887 to 1892. During his pastorate Midway church was organized and a manse was built, which was later sold. The sixth pastor was Rev. Josiah McLeod Seabrook, whose services began in 1892 and continued twelve years. During the first nine years of his pastorate 63 persons were added to the membership. The seventh pastor was Rev. J. W. Goodman, who was installed in 1905 and continued in that capacity until December, 1911. The eighth pastor was Rev. George W. Oldham, who served from the summer of 1912 until July, 1913.

The present pastor, Rev. E. Frank Lee, came to the church as pastor November 1, 1913. During his pastorate of six years 166 members have been received into the Buffalo church, and of that number the greater part were admitted upon profession of faith. Five years ago a comfortable and attractive manse was built on Cypress avenue in Greensboro by Buffalo and Midway. The membership of the church and Sunday school has steadily grown and the pastor has derived great inspiration from the loyalty and support of the congregation.

About two years ago the men of the Sunday school organized the David Caldwell Bible class, which has been a noteworthy success from its inception. It grew to such proportions that the church building could no longer accommodate the Sunday school. A year ago a temporary structure was built and this has been in use regularly since that time. Now the plans for building a portico in front of the present church and for erection of a modern Sunday school building adjacent to the church, are being developed.

Sunday, October 19, will be "Home-Coming Day," at which time the pastor and members desire to have present all former members and close friends of the church. On that day Rev. Melton Clark, D.D., of Charleston, S. C., and formerly of Greensboro, will preach. Basket dinner on the grounds will be an interesting feature. In the afternoon Dr. Clark will preside and a number of prominent men will deliver addresses. A. M. Scales, of Greensboro, will speak of the life of Dr. David Caldwell; Col. Fred A. Olds, of Raleigh, of the North Carolina Historical Commission, will be present at Buffalo Church Sunday morning

and will address the David Caldwell Bible Class at 10 o'clock that morning.

In 1910 there was raised to the honor of Dr. Caldwell a monument at Guilford Battleground with the following inscribed upon its four sides: "Preacher," "Physician," "Teacher," "Patriot." Now the Sunday school building is to perpetuate the name and memory of Dr. Caldwell.—Greensboro Daily News.

Granville County Group—This group of country churches, consisting of Oak Hill, Hebron, Geneva and Grassy Creek, have extended a unanimous call to Rev. A. M. Earle, of Capon Bridge, W. Va., and it is earnestly hoped that he will accept the call. These churches have been without a pastor for the past year.

Hebron Church, Granville County—On Sunday afternoon, September 28, communion services were held in this church by Rev. Stuart Oglesby, pastor of the Oxford Presbyterian Church. Elders from all four of the churches in the group and from the Oxford Church were present and took part in the service. This was the first communion service held in this church since the day of organization.

Cameron Hill—Rev. W. S. Golden conducted a six days series of meetings here, holding the last service on September 19. The preaching was earnest, convincing and inspiring. Although this church is very small in numbers, the meeting resulted in nineteen additions to the membership, many reconsecrations, and it is believed that we have had a true revival.

S. F. C.

Leaflet—A six days series of meetings closed at this church on September 12. Rev. G. F. Kirkpatrick preached in a manner which was deeply scriptural, edifying and interesting. There were thirteen additions to the church and a number of reconsecrations, while several expressed intentions of joining later. During the last three services all available room in the church was filled by the congregation, and there was evidence of great and sincere interest.

S. F. C.

Oxford—At the communion services on October 5, fifteen new members were received into the church, seven of these being by letter and eight by profession of faith. During the last three months, thirty-two new members have been received, eleven of these being from the Masonic Orphanage, located in this city. No special evangelistic services have been held. Recently three new elders and two new deacons have been elected, ordained and installed. Messrs. R. P. Taylor, John R. Hall and John B. Booth are the new elders and Messrs. Marion Taylor and E. H. Crenshaw the new deacons. Mr. Crenshaw was elected treasurer of the church, succeeding John R. Hall, who has very efficiently served in that capacity for the past eight years.

Back Creek, Concord Presbytery—We have recently had a series of services in this church in which the pastor was assisted by Rev. S. L. Cathey, of Loray. His strong gospel sermons, presenting in a simple, attractive way some of the fundamental truths of God's Word, were heard with great pleasure and profit. God's people were quickened and strengthened, and souls were saved. The congregation at the communion service on Sunday was the largest since the present pastorate began. Four young people were received on profession of their faith.

The two churches in this country pastorate (Back Creek and Thyatira) have recently subscribed \$5,000 in the campaign for schools and colleges.

Graham—This church was without a pastor all last winter but in the spring Rev. Dr. Shaw filled the pulpit as supply for about two months and greatly endeared himself to our people. In June, Rev. E. M. Caldwell, then assistant pastor of the First Presbyterian Church of Nashville, Tenn., accepted the call of our church, and since his coming new life and enthusiasm have been infused into the

church, and its spiritual condition greatly strengthened. A large number of new members have been enrolled, sixteen members—thirteen on profession of faith and three by letter—having joined on last communion Sunday, October 5. Under the inspiring leadership of our zealous young pastor, a fund of about \$25,000 has been raised on subscription this fall for Sunday school, church and manse improvements, and the work is now under way, which, when completed, will show this to be one of the best equipped churches in the State.

On Sunday morning, September 21, a special service was held for the purpose of taking down the church service flag; and on the evening following a most impressive twilight service was held on the church lawn, in memory of John Snyder, the only member of the church who died in service, and at the close of the service a tree was planted in his memory.

The Woman's Auxiliary has recently been reorganized on the new "circle" plan, and more interest is being shown in this department of the church than ever before.

Cor.

SOUTH CAROLINA.

McCull—At a congregational meeting held after the services at the Presbyterian Church yesterday, the salary of the much beloved pastor was raised three hundred dollars. This makes the second raise within the last two years.

A Member.

Congaree Presbytery—At the meeting of Congaree Presbytery at Edgefield, the Rev. Daniel Iverson, pastor-elect of Tenth Avenue Church in Charlotte, was unanimously elected moderator. He preached the sacramental sermon, which moved and blessed every hearer. Brother Iverson has done a splendid work with us, and we greatly regret his leaving.

A. W. B.

Bethel Presbytery met in the church at Liberty Hill on September 9. The moderator being absent, at his request the opening sermon was preached by Rev. J. E. Berryhill, pastor of the church at Clover. His text was Luke 11:13.

Presbytery was called to order by Rev. F. H. Wardlaw, the last moderator present. Rev. J. L. Yandell was elected moderator and Rev. W. L. Latham assistant clerk.

After the prescribed examinations, Mr. H. M. Wilson and Mr. D. H. Dulin, both of Bowling Green Church, were received as candidates for the ministry.

Rev. J. T. Coker was received from Charleston Presbytery.

The Presbyterial sermon was preached by Rev. A. E. Spencer. Text, I Cor. 12:13. Subject, "Baptism."

An invitation for the next regular meeting was accepted from Kershaw Church.

The Home Mission Committee reported that every charge in the Presbytery was supplied except one group, and they have the prospect of an early supply.

The resolutions of thanks were unusually hearty.

Presbytery adjourned to meet at Synod.

F. H. Wardlaw, S. C.

The Presbytery of Piedmont met in the Broadway Church, Belton, S. C., October 7. The opening sermon was by Dr. J. S. Foster, retiring moderator. There were present fourteen ministers and twenty-two elders, an unusually large attendance for the fall meeting.

Officers—Rev. S. W. DuBose, moderator, and Elder M. E. Bradley, temporary clerk.

Ordained—A. H. Key received as a licentiate from Athens Presbytery. He is to be installed pastor of Honea Path Church November 2.

Pastoral relations dissolved between Rev. W. T. Hollingsworth and Townville, Roberts and Fair Play churches; and between Rev. A. E. Wallace and Broadway and Piedmont churches.

Dismissed—Rev. W. T. Hollingsworth to East Alabama Presbytery and Rev. A. E. Wallace to Paris Presbytery.

Candidate Received—M. B. Prince, Jr., a member of Mt. Pleasant Church.

Corresponding Member—Rev. Dr. D. M. Douglas, president of the Presbyterian College of South Carolina, who was heard in the interest of that college and of the proposed million dollar campaign for education in South Carolina. The Presbytery expressed itself as favoring this campaign.

Systematic Beneficence—The permanent committee recommended apportionments for the churches for next year, which were approved. Rev. H. A. Knox was elected campaign manager for raising the Presbytery's quota of \$4,000,000.

Ebenezer Church—A commission appointed to dissolve, dispose of the property and dismiss the members.

Manual—A resolution of thanks to the Young Men's Bible Class of the Easley Church for printing the revised manual and presenting 300 copies to the Presbytery was adopted.

Home Missions—Rev. W. H. Mills, D.D., Clemson College, was made chairman of the executive committee and Rev. H. A. Knox, Liberty, secretary.

Proposed Amendments—All postponed for consideration at spring meeting.

Adjourned Meeting—During the sessions of Synod.

Next Stated Meeting—At Liberty, April 13, 1920.

Robert Adams, Stated Clerk.

GEORGIA.

Waycross, First Church—At the communion service on the first Sabbath of this month, Dr. J. S. Sibley announced the names of nineteen new members received during the past two months.

The Synod of Georgia meets in Albany, Tuesday evening, November 11. Dr. L. G. Henderson is pastor of the Albany Church. The opening sermon will be preached by Dr. F. K. Sims, of Dalton. Rev. S. L. McCarty, of Augusta, is chairman of the committee of arrangements of the Synod.

J. W. Stokes, Stated Clerk.

The Presbytery of Macon meets at Climax, Ga., October 21. The opening sermon will be delivered by Rev. T. K. Currie. Dr. J. G. Patton will preach the doctrinal sermon on "Discipline." Rev. J. A. Warren is the new pastor of Climax Church. Mr. Jos. Curry is the clerk of session. Ministers and elders will courteously notify Mr. Curry whether they will attend and when they will arrive. Sessional records not at spring meeting of Presbytery are required to be at this for review.

J. W. Stokes,
Stated Clerk.

Morven—We have just closed a successful meeting here. Rev. F. D. Hunt, superintendent of Home Missions and Evangelism for Macon Presbytery, was with us for eight days, preaching strong expository sermons twice each day. The people were greatly instructed and strengthened. There were fifteen conversions and about fifty reconsecrations. Six of those converted united with this church. The others will join the Methodist and Baptist churches. An effort was made to get a church paper in every home and a movement was set on foot to organize a Sunday school in the near future. We are grateful to God for sending Mr. Hunt to us and so richly blessing his labors among us.

VIRGINIA.

Burton Memorial, Schoolfield—This church has been cooperating with the Methodist, Baptist and Dunkard churches in an evangelistic campaign. All the churches had preaching every night at the same hour for two weeks. A number of noon meetings were held in the Dan River Cotton Mills. The Y. M. C. A. and Welfare Workers gave the churches absolute right of way during the two weeks. Dr. H. W. DuBose, of the First Church, Danville, preached for the Presbyterians. The attendance was better than usual here and ten persons confessed Christ and joined this church. Four were received by letter.

F. A. Barnes, Pastor.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

HOME MISSION STUDY.

Mrs. Wm. E. White, secretary Assembly Home Missions, Synodical Auxiliary of North Carolina, in a timely article in this column of September 17, reminds us of the fact that the period for Home Mission Study begins the first of October.

Those of us who studied "The Task That Challenges," by Dr. Morris, will doubtless select for our study this year the new book, "Christianizing Christendom," by the same author. All phases of Home Mission Work are emphasized in this book, the keynote of which may be said to be in these words of Dr. Morris' "Christianity is the spirit of Christ in action."

These are some of the facts brought out in the book: "In a population of more than 100,000,000 in America today, 65,000,000 adults are not connected with any church, and of 42,000,000 recognized as members of the church, 15,000,000 are Roman Catholics, 2,000,000 are Jews, and of other than Protestant beliefs, leaving only 25,000,000 Protestants in America. Another fact of striking importance shows that the church membership is increasing at a rate of only 600,000 a year, while the population is increasing at the rate of 1,620,000 in the same length of time." Is there a need for Christianizing Christendom?

If we give the twelve hours a year for the Missionary Society and still have a balance on hand of 8,736 hours, can we not give six additional hours, one each for six weeks, to the study of a book that reveals such appalling conditions? And shall we not most earnestly pray that God will use this message of Dr. Morris in bringing to us a consciousness of our personal responsibility for doing all in our power to remedy these conditions?

DELEGATES TO THE SYNODICAL, DURHAM, NOVEMBER 4-5.

The following is a complete list of the representatives to the Synodical Auxiliary which meets in Durham, November
(Continued on page 22)

Buena Vista—Yesterday I attended the Rally Day exercises at Buena Vista Sunday School, Buena Vista, Va. The program was gotten out by the Presbyterian Committee of Publication. It was captivating and inspiring. After having witnessed this splendid program, I had a great longing to see it carried out in every Sunday School within the bounds of our Assembly. "Most people are willing to do Christian work if they are told just what to do, how to do it, and when to do it."

This program, whose theme is Lighting Our Southland, is one of the best our committee has gotten out, and I feel sure that our Sunday Schools will be deprived of a great treat if it is not rendered by them this fall. It will be perfectly all right to have this program two or three weeks late, I would, therefore, most strongly urge every Sunday School to write for this program and carry it out in detail if possible.

WEST VIRGINIA.

Marlington—Rally day in the Sunday School Sunday morning, October 5, was observed with unusual success. The program throughout abounded with thrills of interest. So impressive was the service that the large congregation present was held spell bound throughout the whole hour's exercise. The exercises of the primary department brought forth applause after applause. The Lightning Up the Southland, an exercise prepared by the Committee of Publication, formed a very interesting and instructive part of the program. The attendance for the day was 246; the offering for Sunday School Extension, \$100.
J. M. W.

Marriages and Deaths

Marriages.

McKeown-McCormick—At the residence of bride's father, June 24, 1919, by Rev. Carl B. Craig, Mr. Jas. M. McKeown and Miss Inez McCormick, of Laurinburg, N. C.

Hall-Phillips—At manse, Laurinburg, N. C., October 3, 1919, by Rev. Carl B. Craig, Mr. J. H. Hall, of Hamlet, and Miss Mary B. Phillips, of Rockingham, N. C.

Deaths.

IN MEMORIAM.

Z. A. Hovis.

Whereas, God in His infinite wisdom removed from our midst our beloved elder, Zenas A. Hovis, in McGee Presbyterian Church.

Whereas, he was a faithful and loyal officer and Sunday school teacher of the men's class,

Therefore, be it resolved that we bow in humble submission to the will of our Heavenly Father. That his death makes a vacancy in our church and community. That we extend to the bereaved family our heartfelt sympathy, assuring them of our prayers that our Father may comfort them in their irreparable loss. That these resolutions be inscribed to his memory in our session book, a copy be sent to the church papers and a copy be sent to the family of the deceased.

Respectfully submitted,

S. M. Alexander,
E. M. McGee.

IN MEMORIAM.

Stephen Malone Richards.

Among the splendid young men who answered our country's call to arms in the spring of 1917, there could scarcely have been one of sweeter, gentler, braver spirit than Stephen Malone Richards, son of Maj. Jno. G. and Mrs. Bettie Workman Richards, of Liberty Hill, S. C. The only son in a large family, he grew up among his sisters as gentle and, seemingly, as pure-hearted as a girl, but with a thorough-going manliness that quickly won the friendship and admiration of men. He was a Christian from early childhood and a member of the Presbyterian church from his fourteenth year.

In 1915, when he was near his majority, he graduated from Clemson College with the rank of cadet captain and immediately returned to the home of his parents to engage in agriculture while he sought to fill the place of male head of the family to his younger sisters in the almost constant necessary

absence of his father. The two years so spent before the fateful spring of 1917 were very full to his loved ones of evidences of his all but matchless unselfishness and consideration of others as well as filled with promises of abundantly full and useful future.

The first day after our country declared war Stephen volunteered for service, and in the month of August was ordered to report at Oglethorpe, whence he was commissioned first lieutenant and stationed at Camp Gordon with the 320th Machine Gun Company and later with the Depot Brigade. In July, 1918, he was transferred to Camp, whence, after qualifying as sharpshooter, he was assigned to the Eighty-seventh Infantry at Camp Dodge. There, on October 9, 1918, he fell a victim of pneumonia following an attack of Spanish influenza. His commission as captain had been confirmed and he would have received this earned promotion in the army of his country the very week in which he was called by the Captain of his salvation to a higher place in another and a better service.

It is the testimony of those who knew him in the camps that he there displayed the same qualities of cheerfulness, unselfishness and Christian manliness that had marked his home and school life. At one of these camps he had much to do with companies of ignorant troops and one who had opportunity to observe was greatly impressed with Lieutenant Richards' kindness to them and the interest and care he took when one of them had died to send all of his little belongings back to the family from which he had come. True, this was a part of the duty of his office, but he made it something more than mere duty—even a service of love for the lowly, such as only spirits like his, touched into a likeness to the great Friend of the friendless, ever render.

Brought back to the home of his childhood, he sleeps among his kindred with the flag of his country wrapped proudly about him—a patriot, a warrior, and a Christian.

"Wrapped in the flag of his country,
Asleep 'neath his own native sod,
He's answered the call of his nation,
He's answered the call of his God.

"Detailed for duty in Heaven,
Promoted to wait on his King,
Marching with saints now victorious,
Learning the songs that they sing.

"They tell me: 'he died for his country,
How noble! How brave! and how true!
But the fact that his Captain was Jesus,
Is the comfort for me and for you.

"Let us stand at "attention" and listen

To the voice of the Comforting One:

'Come to Me with your heart-breaking sorrow—

Just for you I have given My Son.

"Thank God for the Home that awaits us,

Thank God there is room for us all.

Thank God we shall meet him with Jesus,

When we, too, shall have answered the call."

IN MEMORIAM.

Miss Sallie McLean.

Miss Sallie McLean died at the home of her sister, Mrs. R. D. Phillips at 7 o'clock on the morning of September 26, 1919, in the seventy-second year of her age. Two brothers, Hector McLean, of Laurinburg, and John Allan McLean, of Maxton, and one sister, Mrs. R. D. Phillips, of Laurinburg, survive.

She was the eldest daughter of the late Dr. Angus D. McLean and his first wife, who was Mary Jane McEachin. At the early age of fourteen, she was bereft of a loving mother—left at such a tender age the caretaker of the household and the solace and comfort of five brothers and her father, two brothers, older than herself, J. Dickson McLean and A. A. McLean, and three younger ranging in years from eleven down to the little baby brother of four. The latter three were her especial care.

When but a girl, she gave her heart to God and joined Centre Church, later moving her membership to Laurinburg, and still later to Ida Mills. Reared in a Christian home by parents, loyal and true to every cry of distress or want, she exemplified their teaching throughout her long life, always ready to do her share in aiding every good cause.

Hers was a mind well trained in the best schools of her day—old Floral College, which she attended, being then in its prime.

Her father was taken from her soon after she reached young womanhood, and for several years she made her home with her uncle, the late Allan McLean, up to the time of his death, doing all a devoted daughter could have done for him. Upon his death, she removed to Laurinburg, making her home alternately with her brother, Hector McLean, and her only surviving sister, Mrs. R. D. Phillips.

One by one, her loved ones have passed over the river—each sorrow left its impress upon her, still she retained much of her vigor and strength, until two months ago when she suffered a stroke of paralysis. Though at the time of her death she had recovered from

Children's Department

WHAT LETHA LEARNED.

The house seemed very large and very gloomy. Grandfather had a pain in his left knee and did not look at all "grandfatherly" as he sat nursing it in the corner by the fireplace; mother was in bed with a headache, and Aunt Katherine had what Letha called "the grumps," although her aunt did not call it by that name at all. At any rate the house did not seem a very cheery place to linger in, so Letha stole quietly out the back door, her very round, rosy little face as solemn as an owl. She ran out through the back gate into the pasture lot and sat down beneath a weeping willow tree.

"I never saw such a horrid, gloomy house," Letha confided to its graceful branches. "It's just a shame! It isn't right!"

"Well, what are you going to do about it?" a sudden voice demanded.

The weeping willow moved its branches teasingly across her face but did not answer. There was no reply even when Letha repeated the question.

"Well, what can I do?" Letha argued. "If I were bigger and people paid any attention to me I might make them be better natured. But I'm so little—what can I do?"

"You are bigger than I am," said a brave little voice.

Letha jumped, for the voice seemed to come from directly underneath where she was sitting. But there was nothing in the grass but a blue violet—such a blue violet—which was nodding

this stroke, the machinery of life seemed to be breaking up, and human means gave no relief. Quietly, while loved ones waited beside her bed, the Spirit left to cross over the river to those "loved and lost awhile," and to her loving Saviour and Heavenly Father.

At noon on Friday a large circle of friends and relatives gathered in the beautiful "God's Acre" at Maxton, where so many of her loved ones sleep. Tenderly, her loving nephews "laid her down to sleep" with their own hands, covered her up, and loving nieces decked the bed with flowers.

"They spoke sweet words above her bier,

Of some all-happy shore,
Where no pain comes to cause a tear,
Ever and ever more;

"They made a garden of her grave,
Where many a fair vine creeps,
And of her tomb, this comfort gave:
She is not dead, she sleeps.

And all the suns dawn for her,
"Who is not dead; but sleeps."

A Loved One.

its dainty head in the breeze. Letha stared at the violet.

"Did you say that?" she demanded. The little head nodded again.

"I didn't know violets could talk," Letha said doubtfully. "Of course I am bigger than you are—but what has that to do with it?"

"I'm small," the tiny voice said, "but I wear my cleanest dress and I smell as sweet as the fairies' perfume."

Letha glanced down hastily at her soiled and crumpled dress and at her grimy face and hands. Mother had asked her to try and "clean up" but with every one so "grumpy" she didn't feel exactly like it.

"Well, I know I am not very clean," Letha admitted, "but that hasn't anything to do with the people at the house being cross. I can't do anything to help that."

"You can do as I do," a new voice said in a caressing murmur.

Letha started up, looking down at the little clear water stream that bubbled over the rocks at her feet. "I believe that was the brook," she remarked. "Why—what can you do, brook?"

"I can laugh all day," the brook answered, "and my voice is soft and soothing."

Letha flushed. She could not remember that she had laughed all day and as for her voice being soft and soothing—how many times had Aunt Katherine told her not to whine?

"I can't laugh," she said, "when every one else is so cross."

"Then why don't you imitate me?" a new voice up in the weeping willow branches said.

"That must be the wind," Letha decided. "How could I imitate you?" she demanded. "What do you do?"

"I sing all day in the treetops," the wind said softly, "and hum through the tall meadow grasses. My song is never still."

"I cannot sing," Letha said shortly, "when every one is grumpy. You would not feel like singing either if you lived at our house."

"And what would you feel like doing if you lived up alone in the sky as I do?" asked another voice, so cheery and bright that Letha knew at once it was the voice of the sunbeam that rested upon her cheek.

"You don't ask me what I do," the sunbeam said reproachfully, "because you know I am always shining, shining like a golden thought. I never stop because the clouds beneath the earth and sky are black and glowering but keep shining down on the dark vapors until they float away. I would even shine into your gloomy house if some one would open up the shutters."

Letha sprang to her feet. "I will open up the shutters," she said.

"Good-by," murmured the brook.

"Good luck," murmured the breeze.

"Take me, take me," nodded the violet.

Letha bent and picked the blue violet and was surprised to find that there were a dozen and a half more in the grass. She picked them all.

When she reached home she slipped into her room and changed her dress to one that was crisp and sweet and clean. She washed her face and hands and carefully tied a lavender ribbon upon her light brown hair. Then she put the violets into a tiny green jar and knocked upon her mother's door.

"Oh, how sweet!" her mother cried out as Letha placed the jar beside the bed. "And how sweet you look! Just sweet enough to kiss! I think I'll be well enough to come down pretty soon now."

Letha kissed her and then closing the door carefully behind her ran down the stairs. And as she ran she remembered what the wind had said and commenced to sing a little song, a merry little song.

Grandfather, beside the fireplace, lifted his head and the dark shadow commenced to drift from his face. "That's the first cheerful sound I've heard today," he remarked. "Come over here."

"Just a minute, granddaddy," Letha smiled. "Just as soon as I throw back the shutters and let the sunshine in, as I promised."

When she turned around Aunt Katherine was standing in the doorway and she was smiling! "That's better!" she said. "I thought I must be dreaming when I heard some one really laugh. And you look fresh and sweet as a violet."

"And I sing like the breeze," Letha laughed, "and laugh like the brook."

"And shine like a sunbeam," grandfather said.

"Why—you know!" Letha cried. But grandfather insisted that he did not, so Letha told them all about it.

"Didn't you fall asleep under the weeping willow?" Aunt Katherine asked.

Letha drooped disappointedly. "Perhaps I did," she admitted. "I remember I did feel pretty drowsy. Oh, do you suppose I dreamed it all?"

"I don't care if you did," grandfather asserted stoutly. "You learned a secret from the brook and the breeze and the flower and the sunbeam, anyway."

"That's so—I did," laughed Letha. —Faye N. Merriman, in *Zion's Herald*.

Sancho Is Right Again.

He holds much who holds his tongue.
—Sancho Panza.

Woman's Auxiliary.

(Continued from page 19)

4-5. This list includes the Synodical officers, the Presbyterial officers, the delegates-at-large elected from each Presbyterial, and the members of the permanent committees of the Synodical.

All who expect to attend the Synodical meeting are asked to notify at once Mrs. E. G. McIver, West Durham, giving day and hour of arrival.

Through a mistake a partial list of delegates was published last week.

Yours,

Mrs. S. A. Robinson,

Secretary N. C. Synodical Auxiliary.

From Wilmington Presbyterial Auxiliary—Mrs. Jackson Johnson, Winnabow; Mrs. J. A. Brown, Chadburn; Mrs. J. T. French, Wilmington; Mrs. W. M. Baker, Mt. Olive; Mrs. A. W. Southerland, Mt. Olive; Mrs. J. O. Carr, Wilmington; Mrs. J. R. Phipps, Pollocksville; Mrs. W. O. Singletary, Warsaw; Mrs. A. D. Trust, East Arcadia; Miss Alice Berhends, Wilmington; Mrs. D. B. Herring, Rose Hill; Mrs. D. T. Caldwell, Wilmington; Mrs. W. T. Bannerman, Wilmington; Mrs. J. T. Borden, Wilmington; Mrs. Eugene Johnson, Wilmington.

From Fayetteville Presbyterial Auxiliary—Mrs. A. G. Carter, Sanford; Mrs. E. C. Murray, St. Pauls; Mrs. W. S. Lacy, Gulf; Mrs. W. A. West, Fayetteville; Miss Della McGougan, St. Pauls; Mrs. C. C. McAlister, Fayetteville; Miss Sara Williams, Fayetteville; Miss Mary Patterson, R. F. D., Laurinburg; Mrs. J. McR. Bracey, Rowland; Mrs. Z. E. Matthew, Laurinburg; Mrs. Lula McG. Muse, Cameron; Mrs. D. H. Shaw, R. F. D., Laurinburg; Mrs. J. T. Johnson, Aberdeen; Mrs. J. R. Page, Aberdeen; Mrs. W. L. Wilson, Jackson Springs; Mrs. C. D. Smith, Rowland; Mrs. J. M. McIver, Gulf; Mrs. Chas. Rankin, Fayetteville.

From Orange Presbyterial Auxiliary—Mrs. W. E. White, Graham; Mrs. George Oldham, Yanceyville; Mrs. W. H. Osborne, Greensboro; Mrs. Lynn B. Williamson, Graham; Mrs. F. D. Fanning, Durham; Mrs. R. Murphy

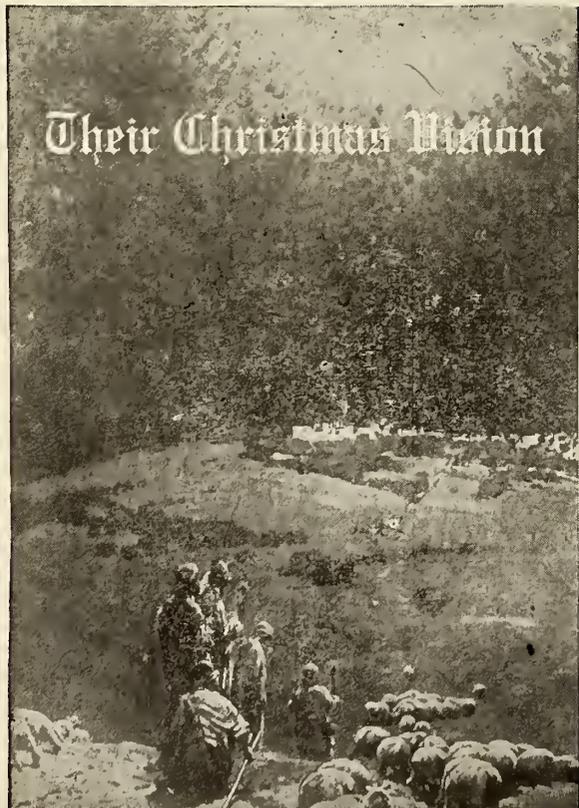
Williams, Greensboro; Miss Virginia Padgette, Pelham; Mrs. R. C. Bernau, Greensboro; Mrs. L. T. Wilds, Lexington; Mrs. Geo. T. Wynne, Durham; Mrs. A. W. McAlister, Greensboro; Mrs. J. L. Brockman, Greensboro; Mrs. Shepherd Strudwick, Hillsboro; Mrs. O. G. Jones, Greensboro.

From Albemarle Presbyterial Auxiliary—Mrs. George Howard, Tarboro; Mrs. R. B. Lacy, Raleigh; Mrs. J. M. Baker, Tarboro; Miss Mary Owen Graham, Raleigh; Mrs. S. K. Phillips, Greenville; Mrs. J. H. Harrison, Roanoke Rapids; Mrs. J. F. Beckwith, Roanoke Rapids; Miss Mary Dodson, Kinston; Mrs. J. W. Thackston, Raleigh; Mrs. C. E. Brown, Oxford; Mrs. J. A. Green, Wilson; Mrs. W. T. Clark, Wilson.

From Mecklenburg Presbyterial Auxiliary—Mrs. R. N. Page, Biscoe; Mrs. C. B. Choate, R. 3, Charlotte; Mrs. Pat H. Williams, Charlotte; Mrs. J. H. Howell, Charlotte; Mrs. R. S. Burwell, Huntersville; Mrs. Cleo P. Allen, Wadesboro; Miss Kate Neal, R. 8, Charlotte; Miss Louise Parks, Charlotte; Mrs. N. S. Alexander, R. 9, Charlotte; Mrs. C. H. Little, R. 2, Charlotte; Mrs. A. T. Graham, Charlotte; Mrs. J. R. Irwin, Charlotte; Mrs. F. S. Neal, R. 8, Charlotte.

From Concord Presbyterial Auxiliary—Mrs. W. B. Ramsay, Hickory; Miss Mamie McElwee, Statesville; Mrs. W. R. Grey, Davidson; Mrs. E. D. Brown, R. 1, China Grove; Mrs. R. W. Orr, Statesville; Mrs. E. B. Watts, Statesville; Mrs. C. Watkins, Statesville; Mrs. J. C. Black, Davidson; Mrs. A. Currie, Davidson; Mrs. C. M. Richards, Davidson; Mrs. Frank R. Brown, Salisbury; Miss Johnnie Coit, Salisbury; Mrs. De Long Little, Lenoir; Mrs. George Banner, Marion; Miss Mary Dickson, Morganton; Mrs. E. F. Reid, Lenoir.

From Kings Mountain Presbyterial Auxiliary—Mrs. S. A. Robinson, Gastonia; Miss Corinne Puett, Dallas; Mrs. R. M. Reid, Gastonia; Mrs. P. P. Murphy, Lowell; Mrs. J. Frank Jenkins, Shelby; Miss Ruby Costner, Dallas; Miss Edith Hambright, Grover; Mrs. L. M. Hull, Shelby; Mrs. R. S. Reinhardt, Lincolnton; Mrs. H. M. Eddleman, Gastonia; Miss Mary Ragan, Gastonia; Mrs. F. P. Hall, Belmont; Mrs. R. S. Abernethy, Lincolnton; Mrs. G. V. Patterson, Lowell.



"Their Christmas Vision"

This is the title of a program prepared by the Executive Committee for use in the churches and Sunday Schools of the Presbyterian Church in the United States.

It is attractive in appearance. Interesting and instructive in material. Makes a strong appeal for the dedication of life to the service of Christ and His Church.

Its use will help carry out the Presbyterian Progressive Program.

It will be sent in sufficient quantities for use in any of the Presbyterian churches and Sunday Schools, free of cost.

Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

Miscellaneous

WHAT THEY SAY.

In one paper we read there's a great wave of public sentiment for the league sweeping over the land, and in another that an equal wave is setting in against it. Mr. Wilson's trip is expected to settle the problem what are the wild waves saying.—Philadelphia North American.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

WORK AND SAFETY.

The New York papers of last week told of how one man had been murdered by a gang of laborers who attacked him because he was at work while they were on strike, and from various parts of the country come reports of riots and bloodshed and the killing of men who have dared to assert their right to work, untrammelled by union labor regulations.

Many persons freely and justly denounce lynching, even when it is for the blackest crime on earth, but how many denounce with equal energy the crime of murdering and lynching a man

merely because he wishes to work without being a member of a union?

One community lynches a fiend, the vilest on earth, and the pulpit and the press ring with denunciations of the whole community and the state itself. In another community a wholly innocent man is coldly murdered by a diabolical gang of cutthroats simply because he works while they strike, and the pulpit and the press are as silent as the grave!

Do they lack the moral courage to denounce the criminals in labor unions who murder men for no crime whatever while denouncing the criminals who murder a fiend by lynching him for the most fearful crime known to humanity? —Manufacturers' Record.

WANTED

A capable and consecrated man to be treasurer and business manager of our Congo Mission in Africa. A rare opportunity of Christian service. Write to the Executive Committee of Foreign Missions, box 330, Nashville, Tenn.



You are invited to call and see our fall offerings in "Queen Anne," "William and Mary," "Louis VI," "Italian Renaissance," "Colonial," and "Artcraft" Dining Room Suits in the three most popular woods—American Walnut, Fumed Oak and Mahogany

W. T. McCOY & CO.
CHARLOTTE, N. C.

Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

A Healing Spring at Your Door

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but *knows* from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 4-K, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet, you will send and if it fails to benefit my case you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point

RUGS CLEANED PERFECTLY.

Every house-keeper will be glad to learn that rugs as well as garments can be cleaned perfectly at a very low cost by *our faultless cleaning process*. This method of cleaning rugs and clothing restores the newness and freshness, and enables you to get better and longer service from your rugs and your clothing.

Send us a trial order. Parcel Post gives prompt and inexpensive delivery. Satisfaction is guaranteed. Charlotte Laundry, Charlotte, N. C.

AGENTS, PREACHERS, GOOD MEN AND WOMEN WANTED

at once for "AMERICA'S PART IN THE WORLD WAR" with introduction by Gen. Pershing. Fastest selling book ever published: 600 pages, over 100 full page engravings and colored plates. Authentic. Complete outfit mailed free. Best terms. Freight paid. Credit given. Send 10 cents for large illustrated catalog of 400 books and Bibles, retailing at 50 cents to \$28.00, with terms to agents. Make from \$5.00 to \$50.00 a day. Now is the time to get holiday business. Make money and do good by distributing our most valuable and salable books and Bibles. F. W. Mead Publishing Co., Dept. 10, Masonic Temple, Middletown, N. Y.

GUARDS FUTURE WITH LIBERTY BONDS.

"In this age of unrest, it is good business policy to safeguard our future responsibilities with government securities." That represents the attitude of the Order of Maintenance Employees, an organization of railway men, expressed through its president, W. V. Stafford.

The stand taken by the order was expressed in a communication from Mr. Stafford to the savings division of the Treasury Department announcing that the organization had purchased \$10,000 in Liberty Bonds in the open market. These purchases were not isolated investments but followed the general financial policy of the railway employees. Mr. Stafford declared Liberty Bonds would be sound as long as anything is sound, and that if the majority of Americans hold these securities, they necessarily must be interested in the stability of the government.

In his letter, Mr. Stafford said in part: "We do not wait for conventions, but from time to time invest our money in accordance with the recommendation of the officers and, to be brief, since the United States first issued a call for loans from its people, we have put every cent of our surplus into United States war securities. Since the closing of the Victory Loan we have purchased \$10,000 in the open market.

"We shall follow this policy because we believe that in this age of unrest it is a good business policy to safeguard our future responsibilities with government securities. They will be sound as long as anything is sound.

"We also believe it is patriotic to encourage the citizen to invest in government securities directly or indirectly. If the majority of our people hold government bonds, then the majority certainly are interested in the stability of the government.

"In our small way we shall be not only glad, but proud of the opportunity to aid, so far as possible, in carrying out the government's plans as outlined by the Treasury Department."

160 HENS—1500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed 2 boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 3257 Reefer Bldg., Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

No heart has had a thorough education which has not passed through the school of grief.—Mellor.

Faith sees the future as present.—Maclaren.

419 Eggs From 20 Hens in 30 Days

Mr. Dougherty Got This Result in October. Plan is Easily Tried.

"I tried Don Sung and the results were far past any expectations. I got 419 eggs in 30 days from 20 hens while moulting. I think this is wonderful, as they hardly laid at all before while moulting."—Frank Dougherty, 5940 E. 11th St., Indianapolis.

Mr. Dougherty bought \$1 worth of Don Sung tablets in October and wrote the above letter in November. Figure his profit on 35 dozen eggs from hens that formerly laid little or nothing.

This may sound too good to be true, but it costs nothing to find out. We'll make you the same offer we made him.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., Columbia Bldg., Indianapolis, Ind. 466

Plant Your

Cotton Alleys

Make them produce a profit as well as the rows. Plant

Clover

in your cotton alleys and take advantage of the large profits on hay, now selling around \$60 per ton. It will save a season, double the yield of the crop following and build up your soil.

Inoculate your seed with NitrA-germ and be sure of a good profit.

READ THIS RECORD

"I purchased NitrA-germ for one acre alfalfa and four acres crimson clover last season. I wish to say my alfalfa is as near perfect as I could wish. I have already cut it three times and am sure of two more cuttings. I secured a good stand of clover and have corn planted on the land where the clover was sowed, and am certain I will make forty per cent. more corn on this land than I will on the land adjoining it, planted the same day where there was no clover. I am highly pleased with NitrA-germ for growing alfalfa and clover and expect to use more this season. I am sure that clover is the best and cheapest method of fertilizing land and I am equally sure that NitrA-germ will grow it."

MARION BRYANT, Wilson Co., N. C.

NitrA-germ costs \$2 Per acre delivered.

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**Let YOUR GIFT Speak
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FOR SOUR LAND.

Sour land is frequently the cause of crop failure, though other causes get the blame. Most lands have a goodly supply of plant foods (nitrogen, phosphoric acid and potash), but when the soil is in a soured condition the food elements, even though abundant, are not available. They are insoluble and of no value to the plant.

To avail oneself of these plant foods one must necessarily sweeten the soil by neutralizing the acidity; must decompose the soil and set the plant foods free.

It is not always easy to tell when land is sour. Frequently many crops are ruined and much labor, money and time lost before the real cause of the trouble is found. It is unwise to try to raise a crop on sour land. Every farmer should keep a record of the acidity of his soil at all times. It will save in the long run.

The method is simple. Litmus paper is manufactured for the purpose. It would be simple work to obtain some litmus paper and test samples of the various types of soil taken from various sections of the farm. Dampen the soil a bit and apply one end of the litmus paper strip. If the dampened end remains blue the soil is not sour. If it turns pink the soil is sour and needs attention.

Sour soil is not such a very serious problem, though it is one that is frequently overlooked. Lime carbonate will quickly neutralize the acids, release the bountiful supply of plant foods and sweeten the soil. Tests throughout the country have proven its worth. Relco-Marl which contains over 90 per cent lime carbonate when applied to the land at any time will affect the very next crop and its effect will last for over five years. Two tons to the acre is enough for the average land. The yield is immediately increased and as it is a natural soil builder the land will improve from year to year. It is inexpensive and easily handled. Free litmus papers for testing your soil, literature and prices may be had by addressing Dept. 8-G. Roanoke Lime Co., Roanoke, Va.

Incidentally, Relco-Marl when placed in the stable floor under a blanket of leaves, sawdust, etc., acts as the very best absorbent. It holds the ammonia in the manure that otherwise would be lost particularly the liquid manure and will make each head of stock save over \$20.00 per year in your ammonia bill. At the same time it improves the mechanical condition of the stable manure and acts as a deodorizer.

Because we love God, we must love man, who is His temple, wherein He abides.—Bossuet.

TWO KINDS OF FOOLS.

As a man may be rich and not know it, so also a man may be a fool and not realize it. There are two kinds of fools. There is the intellectual fool, often known as the lunatic or imbecile, or the man who is half witted. We look at him in pity and say: "He is not all there." This is an intellectual fool. But there are moral fools, men who are intellectually bright, sometimes even brilliant, and who nevertheless are fools. They are fools because they do foolish things. They throw away their most valuable possessions. Was not Robert Burns a fool? His intellect was fine. His intelligence was large. His brain structure was remarkable. His genius was great, and yet he was a fool. When he became famous as a poet he spent his evenings at banquets and guzzled wine. "What," asks Carlyle, "had he to do at such banquets, blending the thick smoke of intoxication with the fire that had been lent him from heaven?" A man who is dowered with the finest gifts and who burns himself up in alcohol and lust is most assuredly a fool.—Charles E. Jefferson.

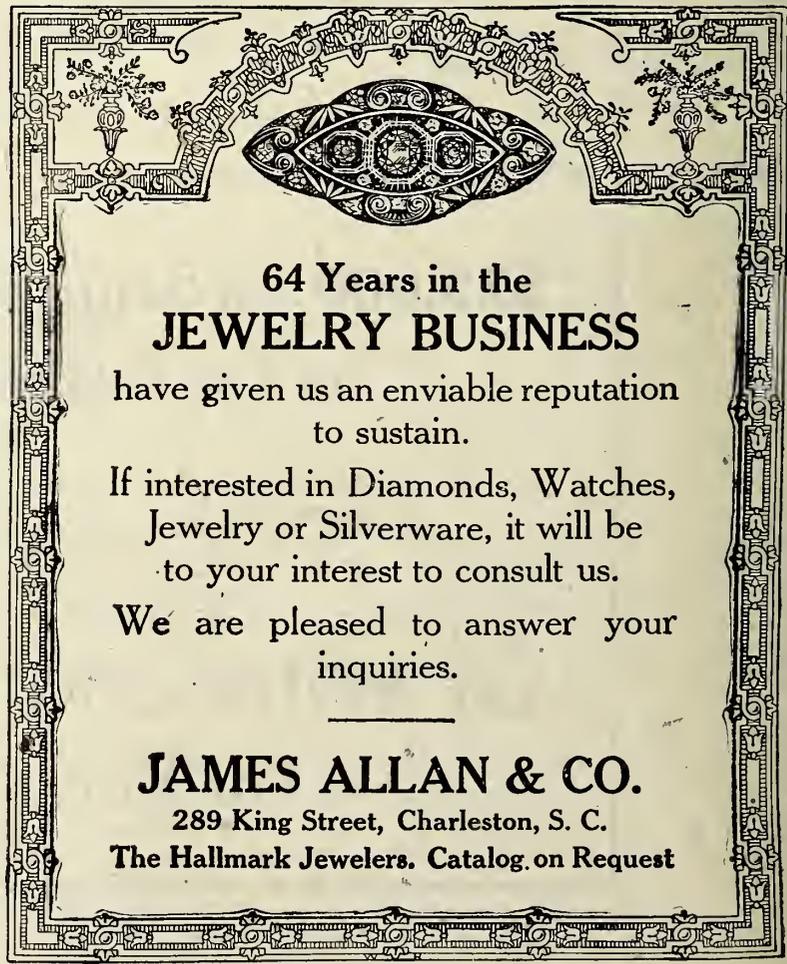
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SEE ANNOUNCEMENT ON PAGE 31

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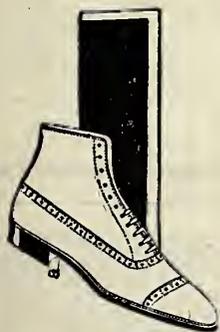
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SHOES



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Men's Work Shoes for hard wear, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00 and up to \$7.50.

Women's Dress Shoes, brands as follows: Belk, Godman and Queen Quality, \$2.00 to \$14.00.

Women's solid leather coarse shoes in button and lace, \$5.00 values, our leader **\$4.00**

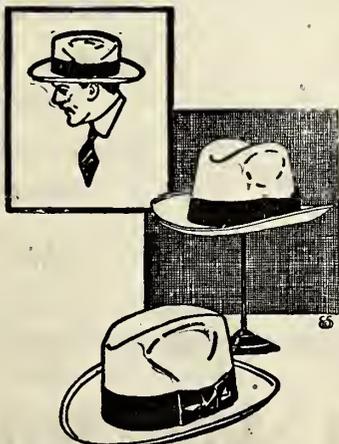
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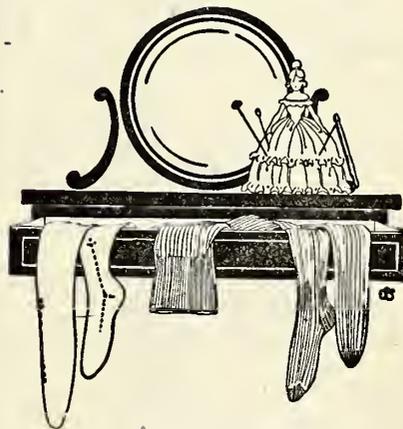


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LADIES' AND MISSES COATS

We carry in stock all kinds of Coats, all sizes from 3 years old up.

"LOOK AT MY WHEAT FIELD."

The Rev. C. E. Parker, a missionary in Vikarabad, India, now in this country, tells this story of the religious awakening in India:

"After a long journey I was sitting under a tree, resting, waiting for breakfast, when a high-caste man came toward me. I asked him his name and he said that I knew it.

"I do not recall your name, but I recall your face," I replied. And I said that it does not make any difference about our name; the main thing is about our relationship to Jesus Christ.

"What do you worship?"

"He immediately answered, 'Jesus Christ.'

"I said, 'No, you do not; you say that to please me.'

"He replied, 'I do; I think of Him when I lie down, when I get up and when I go to work.'

"Who taught you of this Christ?"

"He answered, 'You taught me in this village three years ago. You taught me to pray, "Jesus Christ, have favor on me and forgive my sins."'

"Yes, that is right, but you cannot do that and worship idols.'

"You told me that three years ago and I have not worshipped an idol since. You also told me to teach everyone else that prayer, which I have done.'

"He called another man coming across a field and asked him to repeat the prayer, which he did immediately. He called some other men and they were all able to repeat the prayer.

"Then I asked him, 'Has Jesus heard it?'

"He said, 'Look at my wheat field.'

"I answered, 'What about your wheat field?'

"He responded, 'There was one spot where nothing would grow, and you said that if you worship Jesus Christ and cease worshiping idols Jesus Christ will not only forgive your sins, but He

CUTS AND BRUISES,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.—Adv.

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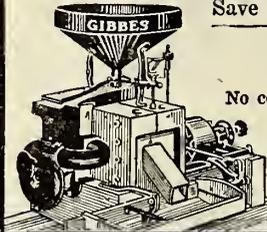
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SEE ANNOUNCEMENT ON PAGE 31

will make everything better, and He has done so. The dry spot in my field bears abundantly.'

"'You have done very well' was my comment, 'but there is one other step. Will you receive baptism in Christ's name?'"

"'I know that,' he replied, 'but I cannot be baptized now. These men in

this village, in my village, and in two other nearby villages could be baptized now, but that would spoil everything. We have taught them and we are teaching others, and when all believe in

Christ we will come together and be baptized.'"

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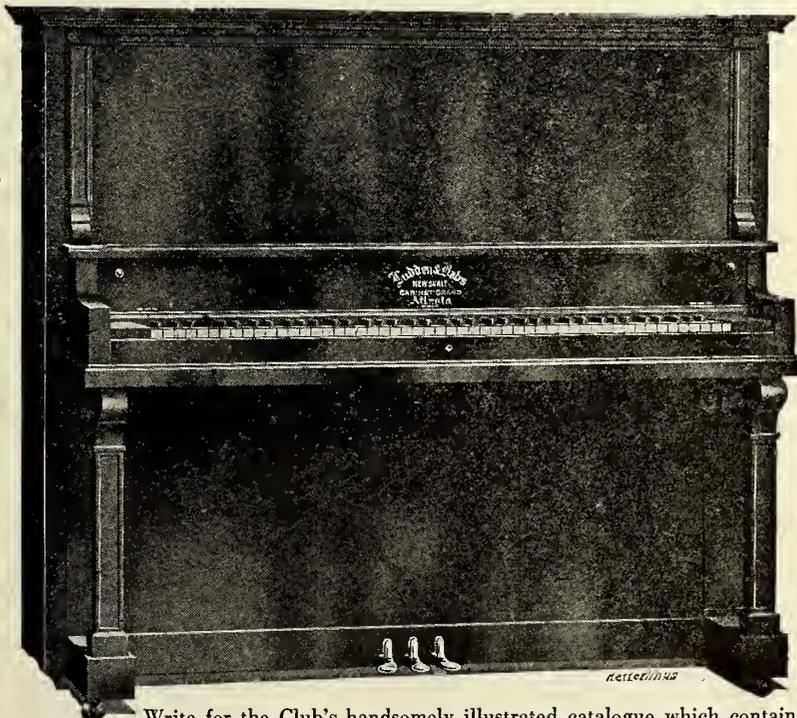
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Sparkles

"What's good for a black eye, Bill?"
"Oh, a small piece of raw beefsteak."
"Yes, but supposin' yer ain't no bloomin' millionaire?"—San Francisco Chronicle.

Hides and Shoes.

An Illinois farmer sold the hide of a calf for \$6, then went to town and paid \$8 for a pair of shoes. Now he knows what a skin game is.—Los Angeles Times.

"I Remember, I Remember."

I remember, I remember
The house where I was born;
The rent was thirty-two a month,
Which made my father mourn.
He said he could remember when
His father paid the rent;
And when a man's expenses did
Not take his every cent.

I remember, I remember
My mother told my cousin
That eggs had gone to twenty-six
Or seven cents a dozen;
And how she told my father that
She didn't like to speak
Of things like that, but Bridget now
Demanded four a week.

I remember, I remember—
And with a mirthless laugh—
My weekly board at college took
A jump to three and a half.
I bought an eighteen-dollar suit,
And father told me, "Sonny,
I'll pay the bill this time, but, Oh,
I am not made of money!"

I remember, I remember,
When I was young and brave
And I declared, "Well, Birdie, we
Shall now begin to save."
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from wealth
Than when I was a boy.

—New York Tribune.

Jack was looking over the dictionary
and once he laughed aloud.
"Why are you laughing," asked Dot.
"Is your book interesting?"
"No, not interesting," answered
Jack, "but amusing. It spells words so
different from the way I spell them."
—Sacramento Union.

Ah, the Chestnuts!

"What is an idle jest, Pa?"
"There are no idle jests, my son;
they are working all the time."—Life.

Wise Doctor.

Mrs. Knagg: Did the doctor ask to
see your tongue?
Husband: No; I told him about
yours and he ordered me away for a
rest.—Boston Transcript.

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REV. R. C. REED, D. D.

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OCTOBER AT MONTREAT.

In the Land of the Sky.

By G. W. Belk.

The burrs are brown on the chestnut trees,
And the nuts are falling, one by one;
The ripples of laughter regale the breeze,
The children are having a world of fun.

Up from the south came the storm, last night,
And shook up the woods with a roaring sound;
But morning is dawning, clear and bright,
With chestnuts scattered all over the ground.

With fluttering feet, how they flit away,
And bright, eager eyes flashing here and there,
The children are having a holiday,
And joy and gladness are everywhere.

The hills are dappled with colors rare;
Oh, these are the grandest days of all!
The Spring may boast of her blossoms fair,
But we gather fruit in the golden Fall.

The shy chipmunks, with their bulging jaws,
Are busily culling their Winter store;
Wisely conforming to nature's laws,
And teaching a lesson that some ignore.

But, hark, the children are coming now,
With pockets and buckets just brimming o'er,
And shouting, as ecstasy beams from each brow:
"Oh, we never had so much fun before!"



Editorial



"Phonograph Pastors."

IT IS stated that the Presbyterian New Era Conference proposes to install 3,000 phonograph pastors in as many pastorless churches. This sounds like a joke, but appears in the Literary Digest, and is not in the joke column. So much emphasis is placed on the New Era, and the changed world, and the necessity for new adjustments and adaptations that the installation of phonograph pastors may be a serious proposition. We are afraid to laugh at it lest we should be considered behind the times. Supposing this to be a serious proposition, it merits consideration.

We venture to suggest that the name is not well chosen. A pastor as such does not preach. In our day he flies around in an automobile, hops out and makes a pop call, enters a sick room and ministers spiritual comfort, rushes to a committee meeting and apologizes for being late, takes a spin to the golf links for a little healthful exercise, and is home again at an early hour to receive a delegation from the ladies' society. We can hardly hope that the phonograph will ever acquire sufficient versatility to accomplish a daily round like this.

Manifestly what is contemplated is the use of the phonograph as pulpit supply. Such use is by no means beyond the range of possibility. Indeed, Pastor Russell long ago made it do service in this capacity. He exhibited a series of pictures throughout the country, called a "Panorama of Creation." While these pictures were on the screen, a phonograph behind the curtain, in the deep, rich, sanctimonious tones of Pastor Russell, poured forth learned and elaborate explanations. Presumably that venerable old fraud kept a supply of vocal utterances in cold storage, and could send them out in various directions at the same time, and thus multiply himself manifold.

It is not, therefore, an untried experiment on which our Presbyterian brethren of the New Era are venturing. And restricting our view of the phonograph to its employment as a means of pulpit supply, we may find some things in its favor. Obviously it offers a way to secure cheaply a high order of preaching talent for the feeble churches. It ought not to be difficult to induce a city minister of ten thousand dollar calibre to preach a year's supply of sermons into a phonograph. It would pay him handsomely as he could syndicate the records and supply in this way a number of churches. He could afford to sell at a very moderate price. It seems altogether feasible in this way for an impecunious congregation to have the services of a star performer, with the five or six hundred dollars which they have been paying to a mediocre to supply their pulpit twice a month, they could purchase sufficient records to have preaching every Sunday.

Another advantage, provision could easily be made for endless variety. Neighboring churches could exchange records and each have the pleasure of hearing the other's preacher. A number of churches could pool their resources, and have a supply of circulating records. Then each congregation could have a continuous succession of distinguished preachers.

With a phonograph to do the preaching, the everlasting fitness of things would require that a victrola should furnish the music. This would obviate the danger which always threatens the peace of churches through the sensitiveness of choirs. Neither the phonograph nor the victrola would get peevish, no matter what criticisms were made on their performances.

Just to think of sitting in a little, humble country church

and listening Sabbath after Sabbath to a great metropolitan pulpit celebrity, and to music rendered by the world's most famous singers. We shall wait with some impatience the further developments of the Presbyterian New Era Conference.

The Church Paper Coming Into Its Own

No one can read the different denominational papers without being impressed by the fact that a new day has come. The papers are coming into clearer recognition as being a valuable adjunct of church work, whether of the individual pastor or the executive committee.

Recently in Chicago the representatives of the Methodist Church papers and the representatives of their Centenary Committee conferred as to the best means of publicity in their great campaign. They finally agreed that they would employ the church papers as the sole organ of reaching the people, and that in order to make this publicity more effective, they would endeavor to increase the circulation of their papers.

We can recall the history of the church papers in the past. The road behind us, for many years, is strewn with newspaper wrecks, because the church paper was run for the benefit of the church at large and not for the personal support of the owners. Each week the work of the various executive committees was presented to the readers, and the schools and colleges were written up whenever requested, but it rarely occurred to these good people that the editor had to pay for the paper, the ink, and the labor. It is true that some of them were subscribers, but what were a few subscriptions among so many?

The debt piled up, the editor half starved, and in the end he saw the end of his money and the end of his paper. Now there has been a change. The committees for the most part pay for some of the space we give, and the time is rapidly coming when the schools, colleges and summer resorts, even when run in the interest of the church, will have to pay for space. Among other denominations this blessed result is drawing near, but among our own people we believe that it is nearer than among any.

A Commendable Irregularity.

We noted for approval that when the present young pastor of the Central Church of Atlanta was installed, an elder, Professor McCain, of Agnes Scott, gave the charge to the pastor. This was directly in the face of our Book of Church Order. Nevertheless, as much as we prize obedience to law, we not only condone, but heartily approve this irregularity.

When the amendment was before the church, giving the ruling elder the right to deliver the charge to the people, we argued for giving him the further right to deliver the charge to the pastor. Furthermore, we insisted that if he were to be made eligible to deliver the charge to only one of the parties, that one should be the pastor. We argued and insisted in vain. The amendment restricts the privilege of the ruling elder to the function of delivering the charge to the people.

We were pleased that Atlanta Presbytery, the Presbytery to which we belong, disregarded the letter of the law, and acted according to what the law ought to have been.

Our judicious elders should have the opportunity occasionally to tell us preachers what kind of preaching the pew thinks would be good for the people, and how the preacher

should dispose of his time so as to best serve the interests of those to whom he is pledging his time and talents.

A Real Crisis.

We do not mean to be an alarmist, but when danger is approaching, the fear of being called one should not make us keep silent. He is a poor student of history who cannot discern in the disorders and strikes of the present day signs of a serious outbreak in time that will equal in horrors any that has prevailed in Europe. It is part of wisdom to recognize this danger, to seek its causes, and, if possible, to seek means of averting it.

Modern inventions have made all the world neighbors, and emphasized the Scripture truth that no man can live to himself or die to himself. There is a community of interests that makes us kin, so that what touches one country also touches the others. The shot that rang out at Sarajevo in Serbia, June 28, 1914, affected the world, and in the year 1919 brought about riots and strikes in our own land, thus teaching that evil influence never dies.

If this war has revealed any one thing, it is that man, however civilized, is after all still a veneered savage, and that Russia is not the only nation whom if you scratch you will find to be a Tartar.

This section has been hitherto wonderfully exempt from industrial disturbances; but they have come to us as the aftermath of war, so that unless something soon is done, labor and capital will be in deadly array. Such a danger is real; but we hope that good sense and patience will in the end make each side realize that it must give as well as take.

To our mind, however, a greater danger lies in the race problem, which though greater, is yet more capable of control, provided that we approach it in the right spirit. One encouraging feature is that the better class of negroes are law-abiding and out of sympathy with the turbulent element, just as the better class of whites have for the negro only the kindest feelings. Unfortunately, this good element has to contend with a bad element. There are bad negroes who are little removed from brutes, and there are bad whites who in point of morals are no better than the low negro. This low order of whites hates the negro as a race, and is ready to seize upon an excuse to justify a killing. The low negro on the other hand is little removed from the animal, and to gratify his passions, he never thinks of the future.

In consequence of this state of affairs the South has made an unenviable reputation. In 30 years there have been 3,224 lynchings, and of these the South furnished 87.9 per cent. There has been of late years some decrease of lynchings, but the decrease in the South the last ten years has been only 52 per cent, while in the North and West it has been 84 per cent.

We cannot defend ourselves by claiming that the South had more cases of rape to deal with, because the records show that from two-thirds to three-fourths of the persons put to death by mobs were not charged with rape. Of the persons put to death by mobs in 1918 only 25 per cent were charged with rape.

Two causes make the situation in the South greater. The first is the unwise attempt, to call it by no other term, to encourage the negro to nurse his grievances, made by pretended friends in the North, through dangerous literature. The second is the returned soldier. That dangerous literature has been scattered among the negroes of the South needs no proof. The recent riots in Arkansas were traced to this cause, and in other portions of the South it is now being collected.

The returned soldier is even a more fruitful cause of trouble. He has been received in France on terms of social

equality, and when he returns, the failure to receive it here is naturally a cause of discontent. Then he has stood in the battlefront with his white associates, and now that he has come back, he cannot understand why there should be a difference between them here. He has also realized that he can fight, and he is not averse to trying his powers here.

We must face these facts and try to find a remedy. The remedy is a simple one, if we only are willing to try it. All of us are children of a common Father, and no man has anything that he did not receive, and therefore "Thou shouldst not glory as if thou hast not received it."

We have been blessed by being born amid surroundings that developed in us civilization, while their ancestors were reared amid the wilds of Africa. Let us deal justly and kindly with them, emphasizing their cheerfulness and faithfulness and forgetting their weakness.

Separation to a certain extent is necessary, and it is safer for both races. By separation we mean that while apart they should receive equal advantages. The much despised "Jim Crow car" ought to be one equal in cleanliness and comfort to the one given the whites, and in the courts the black man should receive equal justice with his white brother. Then let us remember that they must not be judged by the same standard that we apply to our white brother. If we claim to be superior, we ought to expect a higher standard by which we are to be judged. The black man rarely cherishes malice, and readily responds to kindness. Try it on him, and you will solve the negro problem.

Theological Unrest.

While the war was going on we imagined that peace would bring peace, and that if we could once stop the fighting all would be well. However it may be in Europe, where the sufferings from the war were naturally more direct, in this country the aftermath of war has been worse than the war itself.

In every department of business there is unrest and uncertainty. Strikes are tying up the business of the country. Labor is making demands that will make matters worse, and the cost of living is getting beyond man's imagination.

This same spirit of unrest is abroad in church circles. Men are being swept from their old beliefs and seem intent upon something new.

Our Methodist brethren are noted for their orthodoxy. Beginning with their great founder, John Wesley, they have ever preached a Gospel of evangelism. Even that church has not escaped the general tendency to novelty of doctrine. They have a commission to prepare a course of study for their preachers, local preachers, class leaders and deaconesses. This course is so filled with radical theology that Conferences over the country, in the Northern Methodist Church, are vigorously protesting against the course of study. Some are willing to let it stand, provided that the commission allow the conservative side to be presented alongside of the radical. It seems that the commission would not agree to this, so that there is rebellion against its autocratic decision.

The Northern Presbyterian Church is sound at the core, but it has a number of men who have brought suspicion upon its orthodoxy by loud talking and indiscreet teaching.

Our own church has long stood as the champion of orthodoxy, and at times we have boasted too much about our soundness, yet those who mingle with our ministers often find that some of them have caught the fever of progressiveness and have been swept away from the old doctrines—though it be said in extenuation that often their sin is that of ignorance.

Amid it all, let us remember that the church is founded upon a rock and that it is in the Lord's keeping.



Contributed



Side Lights On the Colored Woman's Conference at Tuscaloosa

By Mrs. W. C. Winsborough.

ONE can scarcely imagine a more ideal place for holding a conference than Stillman Institute, so far as the natural surroundings are concerned. This year the weather was perfect, the grass green on the spreading campus, while the magnificent trees towered in their beauty high above dormitory and residences. The dormitory has been thoroughly overhauled since last year, new furniture installed, and was much more attractive and sanitary than ever before. Double-decked iron beds have been installed in many of the rooms, with fresh clean mattresses and new pillows. Our delight in the possession of this new furniture, however, received a rude shock when, on the opening night of the conference, we were compelled to purchase one hundred and fifty-six dollars' worth of new sheets and pillow cases for the beds. The students at the institute are required to bring their own bedding, but, of course, the delegates to the conference do not. The Home Mission Committee and the Auxiliary decided to unite in purchasing the bed linen and table linen to be used by the two conferences, the one for colored ministers in the spring and the one for colored women in the fall, so we shall not have to incur this expense again, but it was certainly quite a shock to be called upon suddenly to spend such an amount of money for bed linen.

The delegates began arriving early as usual. Indeed, one had mistaken the date of the conference almost a week, but decided to stay on and wait until the conference should arrive, being able to secure work in the Institute to pay for her expenses. Children were also in evidence as has been in the past, three being in attendance with their mothers. One baby of possibly seven or eight months, the child of the wife of one of our colored ministers, served the very useful purpose of becoming an object lesson in the nurse's hands as she demonstrated to the delegates the proper way to bath and dress an infant. The baby seemed to enjoy the demonstration as much as the onlookers, which was saying quite a good deal.

The delegates had their meals at long tables stretched in the dining room. These tables are attractively covered with tablecloths donated by the women of Salem Church, Tuscaloosa, and every meal saw the tables with bouquets of fresh flowers and laden with wholesome, plain and appetizing food. The meals were served by the delegates themselves, the cooking being done by experienced hands in the kitchen. The bedrooms were also kept in order by the delegates, as well as the auditorium swept and dusted and put in order by various committees appointed for this purpose by the conference. Willingness to serve was shown on every hand, chairs were carried back and forth when necessary by the delegates, and the machinery of the conference ran smoothly because of the combined efforts of all.

At the "get acquainted" meeting on the opening night, refreshments are usually served by the women of Salem Church. Too much cannot be said in praise of this faithful band of women belonging to the colored church in Tuscaloosa. The church membership is small, and less than a dozen of the women are to be depended upon for any especial service to the conference. These, however, are faithful, hard working and interested, and the amount of work they do for the conference is most commendable. They see that the dormitory is cleaned and in order, bring flowering plants for the living rooms and tables, decorate the church in which the night services are held, and this year, they paid

fourteen dollars for the use of the auto truck on one day to bring any visitors back and forth from Tuscaloosa to Stillman during the day, free of charge.

An interesting social event in the conference was an automobile ride given by the colored women's clubs of Tuscaloosa to the delegates, which was followed by a party at the home of the colored physician of Tuscaloosa.

The pageant written by Miss Carrie Lee Campbell for the occasion was one of the most enjoyable numbers of the entire program. The copy for the pageant was put into the hands of Alice Lufburrow, the organist of Salem Church, Tuscaloosa, and one of the teachers in the colored school. She had but little time to devote to it, and was not able to have a complete rehearsal until the night of the entertainment, yet the presentation was a very creditable and enjoyable one. It was given on the campus of Stillman at night, under the trees, with electric lights placed here and there. The central figure representing Christianity was mounted upon a nicely camouflaged kitchen table, draped with white sheets, while her throne, a kitchen chair, bore the same unique drapery. On one side of her was a figure representing wealth, and on the other one representing pleasure. Various groups of women came first to one and then the other asking for help. The parts were well taken, were given with understanding and feeling, and the pageant would compare very favorably with those which we give at our own Presbyterials. The delegates were enthusiastic about the entertainment, and on all sides came requests for copies of it. It is probable we shall have to print the pageant in order to supply the demands from the delegates.

The two sewing classes were very popular. Miss Edith Gramig, of Louisville, a devoted and charming young lady teacher in Dr. John Little's school, had charge of this department. Mrs. W. H. Sheppard, of Louisville, was her assistant in the beginning class. Those who had taken the beginning last year were allowed to enter the machine class, and were able in the five days they were there, most of them, to complete three muslin garments according to the specifications required. These lessons, both in the beginning and advanced class, were given, of course, with the idea of teaching these women how to teach a sewing school on their return home.

Mrs. W. A. Ross, our missionary from Mexico, gave a much appreciated address to the conference at one of the night sessions. Her theme was the condition and needs of the Mexican women; the audience listened with eager interest as Mrs. Ross depicted the ignorance and superstition poverty and lack of opportunity of the Mexican women. After the meeting, one delegate was heard to say to another, "I thought we colored people had a hard time, but we are not in it with a Mexican woman, are we?" The leader of the Junior Band of seven members in Salem Church, children ranging from seven to ten years old, said that as the result of the talk given on Korea by Miss Emily Wynn last year, the Junior Band had sent five dollars to Korea. She added that this year, doubtless, the Junior Band would do as well for Mexico as the result of Mrs. Ross' talk.

Dr. R. K. Timmons, President of Stillman Institute, was in attendance throughout the sessions of the conference, aiding and assisting the leaders in every way possible, and by his kindly advice and wisest counsel, proved himself invaluable.

The opening sermon, by Rev. Paul Moore, was on the subject, "Going the Second Mile." It made a deep impression on the delegates, and frequently during the following week, the sermon was alluded to in the conversation in the sewing room or elsewhere on the campus.

The Bible Studies given by Mrs. W. E. Hinds, of Auburn, Ala., were gems. She pictured in vivid and impressive words various homes described in the Bible, and from the pictures of these homes, drew lessons about the homes of

(Continued on page 9)

A Pilgrimage in Search of Faith

By Eva Ryerson Ludgate.

MR. H. G. WELLS recently said: "While we have been talking of the decline of faith, faith has so grown as to burst all its ancient formulas; while we have talked of decadence and materialism, a new spirit has been born under our very eyes."

While we in America have been trembling because we have failed to see the hand of God in the great war, and have feared less we should lose our faith, the Protestants in the devastated north of France and in Belgium have come out of this war that has caused them the loss of their sons, the destruction of their homes and unspeakable physical anguish, with a faith in God that is so bright that it makes our faith look like a little candle shining in the light of the noon-day sun.

One day last January a friend of mine who is the editor of one of our largest magazines, called me into her office. Pointing to a huge pile of letters, she said: "These letters are from men and women who during this war have lost their faith in God. Some of them have lost their sons, others have heard that their boys are desperately wounded, and instead of turning to their pastors they have turned to me, the editor of a secular magazine, for help. I understand that you are going to visit the devastated homes in the north of France. Will you find out for me what the effect of the war has been upon the faith of those who have suffered most?"

I was fortunate in having as my friend and traveling companion Mrs. H. Roswell Bates, of New York City. We agreed from the start that we would not consider this a sight-seeing trip, but that rather we would always bear in mind that we were going on a pilgrimage in search of faith. I remember on one occasion, when we became intensely interested in visiting the battlefields of France, Mrs. Bates said, "We must be careful that we do not forget our special mission."

When we arrived in Paris we presented our letters of introduction from Dr. Macfarland, General Secretary of the Federal Council of Churches of Christ in America, to Dr. Monod, who is the General Secretary of the French and Belgian Protestant Relief Work. We also called upon the French High Commission, and it was through the courtesy of the French Government that we were able to travel in a French military car through the north of France.

When we arrived in Lille we found the roads black with refugees who were returning to their homes. Not only were the men and women bent under burdens which it seemed must be impossible for them to carry, but the little children, some of them not more than four years of age, had bundles tied to their backs and their arms were filled with pathetic little treasures.

I found to my surprise that the Protestant Church in Lille would seat over one thousand people. The pastor, Rev. Pierre Bosc, assured me that before the war it was always filled. "During the war," he said, "the Germans occupied Lille for four years, and as they were most of them Lutherans, they worshipped in our church. After the Germans had held their service we were permitted to hold ours. It was a great cross to have to worship after them, as they were far from clean. He showed me the pipe organ, which had been the pride of his congregation. The Germans had taken the pipes and melted them to make bullets. After using the organ for four years, when the Germans were forced to leave Lille an officer ordered a soldier to put the organ out of commission, which was done with German thoroughness.

When in 1914 the Protestant people of Lille heard that the Germans were coming they ran to the church with their silver and copper and placed them inside of the pews, which were built in box shape. The Germans made a very thorough search for the silver and copper and at last had to give up. "Imagine our delight," said Pastor Bosc, "as we thought of them worshipping in our church and sitting on the very pews which held the treasure which, they so much desired."

"The darkest day in all the war," continued Pastor Bosc, "was the day when all the girls over fourteen years of age were deported from Lille. Never shall I forget my anguish of heart as I saw girls of my own Sunday School who were all of gentle breeding being driven down the road like cattle. I thought I should go mad. I implored the military authorities to stop it, but I could do nothing."

Pastor Bosc has written a remarkable story of the German invasion of Lille. He kept two copies of his manuscript. One was hidden in the organ in his house, the other was hidden in the canopy which hung over his pulpit. The Germans found out he was writing this book and for four hours they searched his house. "During this time," said Pastor Bosc, "I calmly walked up and down the floor, watching them and knowing that if they found it, I would be shot. But," he said with a laugh, "my death would not have hindered the publication of my story of the wrongs of Lille, for my faithful sexton knew where the second manuscript was hidden, and had agreed to have it published if I were killed."

As I looked at the strong, calm face of Pastor Bosc I did not wonder that with such a courageous pastor the Protestants of Lille had not lost their courage. When I asked him how the war had affected the faith of his people, he said: "The allied victory is the vindication of our faith. We never lost hope for one moment, because we knew that God was on our side, that right must triumph. Why," he said, "it was our faith that kept us alive. It was our faith which kept us from losing our reason, and," he added, "our faith in God is today stronger than ever. His mercy never fails."

We were very tired of body and sad of heart when we arrived at St. Quentin. All day long we had driven along the western front, crossing the Hindenburg line. We had seen the battlefields as they were left when the armistice was signed. As far as the eye could reach were trenches, barbed wire, miles of munitions, broken aeroplanes, tanks, and thousands of German and English helmets. The only living creatures which we passed were the Manchurian coolies who were beginning to clean up the debris. These men, most of them over six feet tall, crowded around our car whenever we stopped and would burst out into the wildest laughter as they commented on our clothes. It was evident that they had not seen white women in that region before. As we drove on the air was filled with the weird sound of their singing. It seemed to me that I must be living in a terrible nightmare, that these strange scenes and sounds could not possibly be real.

As we entered St. Quentin, Mr. Monod said, "We will spend the night and tomorrow in the home of Mr. and Mrs. Larcher." Mr. Larcher is one of St. Quentin's most distinguished citizens. Before the war he was town councilman. He is an elder in the Reformed Church. He was a man of wealth, his home was one of the most beautiful in the city. Today he is penniless and the home that was once so beautiful is almost in ruins.

As we got out of the automobile the door opened and Mr. and Mrs. Larcher came out to greet us. "You are very welcome," said Madame Larcher, "to such as we have. It is not much, as the Germans have taken everything, but what is lacking in the house furnishings we will endeavor to make up by the warmth of our hospitality."

Someone has said that a house, after it has been lived in for years by people who have loved it, becomes a living thing. I have never felt this so strongly as I felt it the day I entered this poor, devastated house in St. Quentin. The walls which had once been hung with costly tapestries and beautiful paintings were bare, save for the penciled scribbles of telephone numbers and orders in German. The floors which had once been luxuriously carpeted were bare. In some places sections of the flooring had been torn up for firewood. The beautiful carved furniture was all gone, and the chairs

(Continued on page 8)

The Minister and His Work

By Rev. Edward R. Leyburn, D.D.

(First sermon preached after taking charge of his new work as pastor of the First Church, Rome, Ga.)

Acts 10:29: I ask therefore for what intent ye have sent for me.

YOU will recognize this at once as the question which the Apostle Peter asked of Cornelius and his household. I am impressed with the close parallel, the striking analogy between the situation of Peter and the household of Cornelius, and our own situation today. Cornelius, in answer to his earnest prayers, had been directed by God to send to Joppa, and request Simon Peter to come to Caesarea to become his religious leader and teacher, declaring to him more fully and perfectly the will of God, and leading him into larger and more intelligent and more fruitful service. Peter, at the same time, in answer to his own prayers, had been divinely directed to heed the call of Cornelius, and go to Caesarea as God's representative and spokesman.

Now, the same God who heard and who answered the prayers of Peter and of Cornelius, and who by His own planning and in His own way brought them together, still hears and answers prayer, and it is by His planning and ordering that we are here together today. If I did not believe this fully and with all my heart I would be of all men most miserable. If we were simply guided by our own reason, and following our own judgment or our inclinations, we would be sure to go wrong and make grievous mistakes and fatal blunders. But blessed be God, we are not left to our own wisdom and our own judgment and our own inclinations. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." I believe that both you and I have committed ourselves fully to God, and that He has directed our paths, and that we are here together today by His planning and ordering and with His approval. And now we are all here before God to hear all that He would say to us. "I ask therefore for what intent ye have sent for me."

What Is the Minister's Work.

In this, our first Sunday together as pastor and people, we should try to get better acquainted, and we should try, as far as possible, to learn just what each may expect of the other.

What am I here for? Why have I come here? What is my mission here? What do you expect of me? What does God expect of me? "I ask therefore for what intent ye have sent for me."

I do not believe you have sent for me to tell you how you ought to run your town or manage your business affairs. Certainly I have not come with any intention or expectation of doing anything of the sort. The minister is a man and a citizen, and as such, he has all the civic rights and duties and obligations which other men have. I do not endorse or approve of the division which someone has made of all mankind into three classes—men, women and preachers. The preacher is a man. Otherwise, he is not a true follower and representative of Jesus Christ, who was the manliest man who ever walked this earth. Our citizenship is in heaven, but that doesn't mean that we are to live with our heads in the clouds. This earth is our present abiding place, and God has placed us here and keeps us here for our discipline and development and our training for our heavenly citizenship, and that in the meantime we may use our influence and our efforts to advance his kingdom and make this earth a better and more decent and comfortable and happy place in which to live and labor. The minister, because of the fact that he is God's representative and spokesman and the leader of God's people, ought to be an example and pattern of good

citizenship, taking a deep and intelligent and active interest in everything which affects the welfare of his community and the state and nation. I have therefore been an active member of the Chamber of Commerce, the Civic League and similar organizations where I have lived, and have taken an active part in every movement which I thought was for the good of the community, and I have not hesitated to speak out clearly and emphatically, and to use all my influence against movements which I thought were injurious or wrong. But I have never thought that I had any right to use God's house and this sacred desk as a forum and platform from which to discuss local and national issues, or to deal with political questions, or to instruct people how they should vote. I shall not hesitate to speak out plainly and emphatically about things which I think affect the moral and spiritual welfare of our people, and I shall certainly try, both by precept and example, to promote good citizenship, and to encourage the highest devotion to the city, the state and the nation. But if you expect me to deal in the pulpit with local and national issues, you will be disappointed.

Not to Teach Literature, Art and Science.

Neither am I here to discuss with you the latest novels, or to read you essays on the most notable discoveries of science. The minister ought of course to be a student and a thinker, and he ought, as far as possible, to keep abreast of the world's progress in literature and art and science, and he ought, both by his preaching and his personal influence to stimulate and encourage the intellectual life of his people. (But if he is getting his sermons from the daily newspapers and from current literature, he is feeding his people upon a pabulum upon which they will perish, and he is forgetting his high calling as God's ambassador and a preacher of the glorious Gospel of God's grace. The minister should be a student of many books, but he should strive, by God's grace, to be a master of one, and in proportion as his preaching is permeated and pervaded and saturated with the spirit of this book, and only as it presents its precious truths to men will it glorify God or enrich and bless and save the lives of men. "I ask therefore for what intent ye have sent for me.")

I believe that you have sent for me for the same reason that Cornelius sent for Peter, that I may be God's ambassador to you, God's messenger, declaring to you more perfectly the will of God as revealed in his word, and helping and encouraging you to realize and to attain to God's plan and purpose for your life.

The Minister a Pastor.

The minister's work has many phases and departments, all of great importance and responsibility. There is the pastoral side of his work, which no true minister will neglect or slight. Pastor means shepherd, and if we get the Bible's own conception of the shepherd and his work; if we get the conception which David gives us in the twenty-third Psalm of the Lord, Jehovah, the great Creator and Governor of the universe as our Shepherd, our Leader, our Defender, the Supplier of all our needs; if we can get our Savior's conception of the shepherd as he speaks in the tenth chapter of the Gospel of John of himself as the great and good Shepherd, who gives his own life for the sheep, we begin to understand something of the importance and responsibility of the minister's work as the pastor, the shepherd of God's people.

" 'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Savior's hands.

"They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls which must forever live
In rapture or in woe."

With humble reliance upon the Great Shepherd for wisdom and grace and strength, I shall try to be a true pastor to this people, a true shepherd to this flock. I shall hope to come to know you all as promptly and as intimately as possible, that I may understand your individual and personal needs, and that I may enter fully into your joys and sorrows and that I may help you to solve your problems and bear your burdens. I shall hope especially to know the children and young people of the congregation and become their friend and helper, that I may lead them to know the great and good Shepherd, that even in the days of their youth they may become active in his happy and blessed service. I shall hope and expect to be a friend and brother and helper to those who are in the midst of life's busy struggle, bearing the heat and burden of the day, and often oppressed and overloaded, and feeling wearied and discouraged with the stress and strain. I shall hope especially to minister to the aged and infirm, the sick, the sorrowing and the suffering and the needy, bringing them help and hope and strength by pointing them to the Great Shepherd, and reminding them of His love and care.

One of the greatest and best things ever said about our Saviour is the simple statement: "He went about doing good." The one ambition of my life, the one longing of my heart is that I may in some measure, at least, walk in His footsteps, and show His spirit. To this end I ask your earnest prayers and your constant co-operation. What the pastor is depends largely upon what his people are, and what they want him to be. I can't be a much better pastor than you want me to be and help me to be. You can discourage my efforts and freeze my enthusiasm by your attitude of indifference and coldness, or you can multiply many fold the fruits of my labors by your interest and your encouragement and your co-operation. "I ask therefore for what intent ye have sent for me." I know you are going to encourage and help me in every way to be the kind of pastor to you that I long to be.

The Organizer and Leader of Activities.

But the minister is not only the pastor, the shepherd of the flock, but he must be the organizer and leader and inspirer of all the activities of the church. This is a day of organization, and every business, every industry, every trade is thoroughly organized and systematized, and its work thoroughly planned, down to the minutest detail, and definite responsibility is placed upon each individual for his place in the program, and his part in the work. This spirit of organization, of planning every detail of the work, of fixing definite responsibility, has been carried into the church, and I believe it is well that it is so. We spoke a while ago of the church as a flock to be led and fed and nurtured and cared for, and of the minister as the pastor, the shepherd, to lead and feed and care for them, and this is an apt and appropriate representation of the pastoral side of the minister's work. But the church is not only a flock to be fed, but a force to be led and developed and trained and used in God's service. An army to be organized and trained and inspired for the conquest of the world for Christ.

Christ's church is represented as His body, of which He is the head, and each member of the church a member of that body, each with his particular place to fill and his particular work to do. A body is for manifestation and for service. You and I are immortal spirits, and we have a mortal body to manifest the life of our spirit, and to do its work. Christ's church is His body, to manifest His life and do His work. The world is getting its impression of Him by what it sees of Him in us, and He is carrying on His work in the world through us. The only hands by which He is ministering to the needs of men today are human hands. The only feet by which He is running on errands of love and mercy to men today are our feet. And I'm glad that in our day we are awakening more and more to the conception of the church as an organized working force, in which every member has a very definite part and place and responsibility.

Of course we need to guard carefully against the danger

of over organization, of depending upon the form and the perfection of the organization, and forgetting the motive power. Machinery is not power. It is simply a means of utilizing and transmitting power. And it is possible to have so much and such complicated machinery that all the energy is exhausted in running the machinery and keeping it in proper condition. But sane and sensible organization means efficiency, and it means it just as much in the church as it does in any business enterprise. The difference between a mob and an army is organization and equipment. But remember that while the army must be thoroughly organized and equipped to be effective, it doesn't depend upon its organization and its equipment for victory, but upon its morale, its spirit. No matter how perfectly and completely the church may be organized and equipped, it is as useless and as helpless and as fruitless as a dead engine on the track unless the fires are kept burning by the Spirit of God; unless the Spirit of God is filling and inspiring and energizing each part of the machinery, every detail and department of the organization. Let us be active by all means, and methodically and systematically active, but let us be sure that it is activity begotten and maintained by God's Holy Spirit, and used in God's service, and for God's glory.

The minister, of course, is at the head of the church organization, and he, with the session, is chiefly responsible for the working of every department and detail of the whole system. But if he is to succeed even measurably in the responsible and difficult position, it must be through the loyal support and the hearty co-operation not only of all the heads of the different departments, but of every man, woman and child in the entire organization. "I ask therefore for what intent ye have sent for me." Is it that you may stand by and see how well I can manage, and how hard I can work, and how much I can accomplish? Is it that you may hitch me up to the load, and see how much I can pull? Or is it that you may take your part and place beside me, and see how well we can all work together, and how much by our united efforts we can do to meet the great opportunities and to do the great work which God has placed before us here as a church? I have no fear or anxiety on this score, for I know that you are ready and eager to take your place and do your part in all the work of the church.

The Minister a Preacher.

But after all and above all, the minister is a preacher of the Word. This is his supreme business, and this is his highest glory: declaring to men the whole counsel of God, and leading them into the unsearchable riches of Jesus Christ. I have come to you, beloved, with no new Gospel, but with the old, old story of a Divine human Saviour, Son of God and Son of Man, suffering and dying for our sins according to the Scriptures, rising again for our justification, living at God's right hand as our mediator and advocate, coming again in glory to reign with and over His people.

"I love to tell the story of unseen things above,
Of Jesus and His glory, of Jesus and His love;
I love to tell the story because I know it's true;
It satisfies my longing as nothing else could do."

The statue of Phillips Brooks, in Copley Square, Boston, represents the great preacher with the open Bible before him in the attitude of speaking to the people, while back of him and above him stands the Master himself, with hand outstretched in benediction upon both preacher and people. I hope always to be able to preach with the realization that He is above me and beside me, and with the constant prayer that my message may be His own message to you.

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light—
That gazing up, the lamp between,
The hand that held it scarce was seen."

I ask nothing higher and better than that this may always be a true characterization of me and of my work among you.

A Pilgrimage in Search of Faith.

(Continued from page 5)

and the table which remained had evidently come from the servant's quarters.

Our evening meal consisted of bread and cocoa, with some canned meat which we had brought with us from Paris. After supper we sat as close as we could to the little stove trying to keep warm as we listened to the story which Mr. Larcher had to tell.

"When the Germans came to St. Quentin, I was asked to furnish 60 thousand dollars in gold; this I was unable to do. I offered my securities but they replied that no one could tell what they would be worth after the war, and they must have gold. When I was unable to furnish this I was sent to jail for fifty-five days. During this time fourteen of my fellow prisoners were taken out and shot, one of them a boy of nineteen with the Red Cross emblem on his arm. We called the prison," he said with a laugh, "the hotel of Three Balls, which as you know is the sign of the pawn shop. We felt that we were in pawn because we could not furnish the money to redeem ourselves.

"Madame Larcher," he said, "had her jewels, which were family heirlooms, taken from her. She went to the Prince and asked him if he would not see that her jewels were returned. He said, 'I have sent them to the Princess in Berlin. Perhaps she will return them after the war.'"

The following morning Mr. Larcher asked us to go out to the cemetery with him. Mr. Larcher wore a long flowing cape and a broad-brimmed hat, which made him look like a sixteenth century burgomaster. On our way to the cemetery we passed small groups of refugees who had that day arrived. Out of the fifty-five thousand people who had been driven out of St. Quentin, only three thousand had at that time returned. As we passed each group of people Mr. Larcher would stop and say, with radiantly cheerful smile, "We must have courage, mes enfants, we must have courage."

As we entered the cemetery Mr. Larcher said, "I want you to remember that not one shot was fired in this cemetery. The desecration which you see was systematically done." When we came to his family vault he said, "Look," and peering down, we saw an open vault from which every casket had been removed. "Hundreds of graves were opened," said our guide, "and the coffins stolen to make leaden bullets; they also robbed our dead of the jewels which were buried with them."

As we stood beside this open vault, Mr. Larcher said with trembling lips, "I thought I had suffered all I could, when I returned and found that my beautiful home had been stripped of everything which adorned it and when they took all my money and securities and left me penniless in my old age; but it seemed as though my cup of sorrow was overflowing when I found they had robbed me of even the bodies of my parents and my children."

From the cemetery we visited the prison, and I stood in the cell where Mr. Larcher had been imprisoned for fifty-five days. On the door was still the name of the last prisoner written in German script.

Upon our return to Mr. Larcher's home I was so depressed I could not talk. The horror of the war was sweeping over me with such force that it seemed to me my heart would break as I thought about it.

"At last," I said, "Mr. Larcher, I want to put a question to you; it is a question which I am almost afraid to ask you: Have you any faith in God left? I am afraid if I had gone through what you have, I would not."

The old man quietly smiled as he said, "I am afraid you have not seen the motto on the wall," and pointing to a motto which was the only decoration which that room afforded, he read in French, "My soul doth rejoice in the Eternal."

"Would I not have been foolish," he said, "if, when the Germans had taken all my earthly possessions, I had allowed them to take my faith also?"

"Were you never afraid you would be shot?" I next in-

quired. "You said fourteen of your fellow prisoners were shot."

Never to my dying day can I forget the look on his face as he replied, "Does not the Christian religion teach us how to die? I was not afraid to die, but I lived in constant fear of one thing, I was afraid I might not be able to forgive my enemies, and I knew that the moment I ceased forgiving my enemies, that moment I ceased being a Christian."

Space will not permit me to tell further of my adventures in the search of faith. Suffice it to say, that I found living in the hearts of these dear people the faith of the Christians of the first century, the faith of the martyrs, and when those "who have come up through great tribulations" shall pass before the throne of God, among them will surely be found these saints of the twentieth century, who through the darkness of this awful war have kept shining the light of their radiant faith.

Mid-China Mission Meeting.

By Rev. W. H. Hudson.

Only thirteen voting members present, furloughs and sickness reduced the attendance. The war or other causes made a smaller increase of new Chinese converts than last year. Our institutions are calling for the best men we have on the field—Dr. Leighton Stuart to Peking Union University, Dr. Shields to Tsinan Medical College, Dr. Hutcheson to Nanking Union Hospital, Dr. Venable to Kuling Hospital, Mr. Allison to Hangchow Christian College, Miss Florence Nickles to Union Bible School at Nanking, Rev. M. A. Hopkins to Chinking Academy, Miss Lois Young to Hsuechowfu Girls' School. Our thin line stretching from Peking to Hanchow is almost at a breaking point. Nearly every man and woman missionary are doing double duty. The most hopeful feature of our work is the increase in Chinese leadership. At least four well trained Chinese workers can be put to work after the expense of training for the cost of a missionary from home. One missionary working with from five to ten Chinese helpers is a good program. We are hoping that many young men returning from the big enterprise in Europe will volunteer to come out for the big job in China.

The missionary forces are more and more planning union efforts, denominational lines and even matters of church polity are fading away. It is giving some anxious thought for those missionaries who are concerned about sound doctrine. Social service ideas are prevailing in some quarters over what we are accustomed to call individual conversion efforts.

The Chinese, seeing our trained lady workers, see no reason for not licensing them to preach. Once shaken loose from old customs, the Chinese may take up any sort of proposal in politics or religion. Anything that helps the Chinese materially or mentally is applauded, soul-saving questioned, tolerated-appreciated.

Dr. G. Campbell Morgan's Lectures On the Sprunt Foundation.

In view of the many inquiries received from various quarters concerning the possibility of obtaining rooms at Union Seminary during the lectures of Rev. G. Campbell Morgan, D.D., from November 4 to November 14, we beg to state that, on account of the increased number of the student body this season, we have but a limited amount of space left over.

After providing accommodations for those who have written directly to us we find that there will be space to provide for six additional persons only. We regret that we can not issue a general invitation to all who would like to come. These six beds will be allotted in the order that applications are received. The cost will be \$1.00 per week for a room and \$5.00 per week for board, with slightly larger charges for shorter periods. Please address all communications to William R. Miller, Treasurer, Union Theological Seminary, Richmond, Va.

Organic Union

1. Eldership, Christian Unity, Efficiency, Economy.

By a Pastor.

IT may help the reader to appreciate my discussion of this subject if I state succinctly at the beginning just what my attitude toward it is. I am not an advocate of union, though I am not an uncompromising opponent of it. I do not think union is necessary or desirable. I do not believe it is required by that sort of Christian unity which the Bible enjoins nor by considerations of either brotherly love or efficiency. But while I do not believe that union is either necessary or desirable, nevertheless, if a majority of my brethren decide to consolidate with the U. S. A. Church, I would gladly acquiesce, provided the very grave difficulties which now exist can be removed.

It is sometimes remarked that the ministers of our Church are acting as an obstruction to union, and that if the question could be left to the elders or the private members, a decision would be very quickly rendered in favor of union. As the matter lies before the Church just now, it is possibly true that a majority of the elders and of the members would vote for union, but the explanation is obvious. With notable exceptions the eldership and membership of our churches have not had occasion or opportunity to go into the merits of the case and inform themselves thoroughly on the subject. Ministers have done little, if any, preaching on union, and the Church papers have not discussed the real issues involved, except in a limited way. All that the rank and file of the membership know about the subject is that the Church was divided about a half century ago, and that in some way the division was connected with the war. They think of the division as the result of war passions and naturally regard union merely as an expression of returning brotherly love, and a willingness to eliminate war animosities. Taking this superficial view of it they are ready for union. It is to the credit of their religion that they feel as they do under the circumstances. It is also to the credit of the ministry that they have not put this subject forward in their preaching, but have been attending to weightier matters, trusting that they could make the case of union plain should there be an occasion for doing so. If it were only a question of a proper expression of brotherly love, we ought to wish for union. I would advocate it myself with all my might, if that were all. But it is because that is not all that I oppose it. There are intelligent and conscientious reasons against union. When our elders and members come to deal with those reasons, I

have no fear that any large proportion of them will disagree with the position I hold.

Biblical unity does not require Organic Union. It is not necessary to have all Christians organized into a single, visible, corporate, organic body in order to realize the Scripture idea of Christian unity. The true Scriptural unity is the "unity of the Spirit," the "unity of the Faith," the unity of "one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in you all." We are sometimes challenged to explain what we mean by "spiritual unity" as distinguished from Organic Union. Whatever the Bible means by the expressions just quoted is what we mean by "spiritual unity." More than once I have heard Rev. Dr. W. H. Roberts emphasize this distinction, in public, and declare that the Christian unity enjoined in the Bible is something that we already have. I was glad to have this confirmation of my views from one whom we will all agree in accepting as an authority on this point. If the unity of one organic body is the unity commanded in the Bible, then we should not confine the union to the U. S. A. Church, or to certain selected bodies of Christians, nor confine it to our own national boundaries. We should extend the Organic Union to all Christians throughout the world, including Greek and Roman Catholics. If that is the proper conception of Scriptural unity, then those brethren are right who look forward to embracing Greek and Roman Catholics in a general consolidation of all Christendom. In that case, "Catholicism," in the historic sense, is the correct conception of church unity. Has not the Church had enough of Catholicism with all its corollaries—not its Creed alone, but its organization, animus, ambitions, intrigues and tyrannies?

In the next place, I contend that Organic Union is not necessary for the sake of efficiency or economy in church work. My observation leads me to believe that a smaller, more compact and more homogeneous body is more efficient. Of course there are natural limits to the application of this rule, but it is a rule. In the smaller body the local needs are better understood and a sense of responsibility is better developed. When the proposition was first made some years ago to cut off a part of the Presbytery of Mecklenburg and make of it a new Presbytery of Asheville, it was thought by many to be a risky venture, but when the division was

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Side Lights On the Colored Woman's Conference at Tuscaloosa.

(Continued from Page 4)

today. The women took notes about her talks very carefully and expressed the deepest appreciation of them.

Mrs. D. D. Little, of Columbia, Pa., gave a very helpful series of talks on women's opportunities today.

Tuskegee contributed nobly to the conference program by sending Dr. Imes, dean of the Bible School department of Tuskegee; Mrs. M. A. Bright, head nurse of the Hospital department, and Mrs. Roberts, head of the Playground and Recreation department, to assist in the program. All of these teachers gave freely of their time and ability, and their contributions were sane, practical and helpful. Dr. E. R. Moton, successor to Booker Washington at Tuskegee Institute, wired his congratulations to the conference, and an invitation to the delegates to be the guests of Tuskegee over Sunday on their return home. About one dozen of the delegates accepted the invitation. Dr. Moton has promised to be with the conference next year. Greetings and congratulations were also received by telegram from Mrs. Booker Washington, who expressed her regret that, on account of illness, she was not able to be with the meeting.

The address by Rev. R. H. McCaslin and stereopticon

lecture by Rev. Jno. Little were helpful and inspiring.

Altogether, the conference seemed very well worth while. The fourteen ministers' wives who were present were given some especial class instruction in regard to the work of the church, and through conference and personal interviews, other constructive work was accomplished. The delegates numbered seventy-four from a distance while the local attendance was large. These seventy-four delegates came from fifty-nine towns in eleven different states. They represented seven denominations. Of the seventy-four, forty-five were Presbyterians.

The closing message was given by Rev. Henry H. Proctor, pastor of the colored Congregational Church of Atlanta. It was an able address filled with wit and humor, pathos and sage common sense. He brought out especially five admonitions to the colored people: first, save your money; second, educate your mind and hands; third, build homes; fourth, make friends of the best people; fifth, honor God.

The music under the direction of Prof. B. H. Barnes was inspiring and drew a large number of white people at each meeting to hear the plantation songs. If the delegates carry away to their various communities even a part of the enthusiasm, spiritual uplift and practical betterment plans which they received at the conference, the gathering will certainly be worth while.

Educational

Columbia Seminary has opened the session of 1919-20 with the brightest prospects of some years past. Although the student body is still comparatively small, it is composed of men who are unusually impressed with the high calling of the Gospel ministry and who have entered seriously upon preparation for the calling.

During the Summer the buildings were renovated throughout and necessary repairs and additions made in the interior. The grounds and buildings are under the efficient care of Rev. W. S. Epperson as intendant and a number of improvements have been made at his direction. A maid is employed to look after the rooms in each dormitory, and these buildings are cleaned thoroughly every day.

In the refectory, with Miss Mary Mazee as matron, the service is by students who in this way earn their board, and an excellent quality of food is furnished to the men at cost.

All the members of the faculty are in their usual chairs and this year there will be offered the courses of Professor Fulbright in expression and Rev. W. H. Mills in rural sociology, which were last season interrupted by the war.

Several old men who were in the service of the United States have returned to complete their courses. Among these are R. S. Woodson, J. S. Lack and S. H. Bird, of the Navy; J. D. Gillespie, of the Army Y. M. C. A., and J. T. Gillespie and J. B. Belk, of the Army. The latter served eighteen months in France.

The President of the Seminary is doing everything possible for the comfort and happiness of the students. Among other things he has provided an apartment house for the use of married student, who may there secure rooms at a nominal cost.

Below is given a partial list of new men who have entered the Junior Class: Philip Alexander Mickel, Union Point, Ga.; James Verner Capp, Weir, Miss.; Henry B. Dendy,

Hartwell, Ga.; Ernest Lowry Barber, York, S. C.; Frank Bigham Estes, Salem, S. C.; James William Miller, Sherrill's Ford, N. C.; Cecil DuBose Brearley, St. Charles, S. C.; J. S. Davis, Waynesboro, Miss.; Edward Stephen Campbell, Biloxi, Miss.; Ludwig Armstrong Beckman, Jr., McClellanville, S. C.

Queens College has had the finest opening in its history. The two dormitories are full to capacity and we have sought other ways and means to care for as many girls as possible. The residence (for the President) on the campus, is full, two of our teachers and Dr. Ninniss and family are moving into the music building, and two other teachers in the science building. We feel especially gratified with our large number, as the canvassing during the Summer was very limited. A great many of the new ones have been brought by last year's girls, their work being most commendable. We have 219 enrolled, 140 of this number being boarding students. Several new members have been added to our faculty. The college authorities have sought for the best talent, and are to be congratulated on their selections. With our beautiful location, splendid equipment, larger faculty and growing student body, representing the best homes in North Carolina and many other States, we feel that surely "the sun has risen" on Queens, with the promise of increasing brightness in the future for this worthy institution.

The students are now regular attendants at the downtown Sunday Schools, being divided equally between the First and the Second Churches, where they have been given a cordial welcome. The First Church recently tendered the young ladies a delightful reception and the Second Church has announced one for the near future. These courtesies are very much appreciated by the students.

The students have been very much interested in the series of concerts under the auspices of the Alumnae Association which are to bring to the city a number of famous stars, and most of them took advantage of the opportunity to hear Galli-Curci during the past week.



The above is a picture of the Davidson College Senior Class, who were in the cotton fields picking cotton for the purpose of purchasing instruments for the College Band. They picked an average of 95 pounds each.

Bottom row (sitting) left to right: T. H. Wilson, H. R. McConnell, L. L. Wilson, A. L. Foscue, T. W. Hawkins, R. E. McClure, R. R. Craig, T. H. Spence.

Second row (kneeling): M. A. Siske, C. J. Matthews, E. R. Boney, J. G. Richards, H. Smith, C. Hunter, J. P. Taylor, D. M. Chalmers.

Back row (standing): Lt. Col. A. H. Mueller (Commandant of Davidson R. O. T. C.), E. R. Boney, R. T. Allison, W. M. Hall, G. D. Sample, S. H. Askew, A. G. Robinson, L. G. Calhoun, P. B. Carwile, J. E. Sanders, F. A. Thomas, M. A. Tremain, O. P. Hart, F. P. Hall, L. P. Good, J. M. Jamison, R. T. Liston.

Christian Endeavor

By Rev. S. H. Hay.

- M., Oct. 27—Heroes; Daniel: Dan. 6:10-24.
- T., Oct. 28—Paul: 2 Tim. 4:9-18.
- W., Oct. 29—Christ: John 18:28-40.
- T., Oct. 30—The Dauntless Three: Dan. 3:8-25.
- F., Oct. 31—Amos; Amos 7:10-17.
- S., Nov. 1—Stephen: Acts 6:8-15; 7:54-60.

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Topic for Sunday, Nov. 2—Standing For God and Right.
—1 Kings 18:17-24. (*Consecration meeting.*)

* * *

We should not forget that a fight is going on between God and the devil in the world. We know this because we can see with our own eyes that it is so, and also because Christ and other spokesmen of the Bible have told us of it. Christ said, I am not come to bring peace, but a sword. Even before He was ever born, as far back as the beginning of history, in the days of Adam, prophesy foretold that there would be a fight. God said to the serpent, I will put enmity between thy seed and seed of the woman, and he shall bruise thy head and thou shalt bruise his heel. God and the devil ever since that time have been enlisting recruits, and the fight will continue through human history until it comes to a head at the end of the great battle of Armageddon of which the sixteenth chapter of Revelation tells.

* * *

The question which we all face is, for whom will I stand, and with whom will I fight? With God? Or with the devil? There is no neutral ground. There are only two great leaders and we must stand with one or the other of them. Jesus says, he that is not with me is against me. Trying to be neutral and keep out of the fight means standing with the devil. "He that gathereth not with Me scattereth abroad." Are you really standing with God? Or with Satan?

* * *

What do we mean by "standing with God?" We mean taking His part in the fight and showing a personal loyalty to Him, of course. One essential way to show this is by joining the church. That is the formal enlistment. But a further necessary and even more significant way to stand by Him is to do right and fight evil in the world with all our might. We cannot see God, but we can see the side of right, and we can identify ourselves with it and fight evil with our speech and our conduct. It is a great compliment to God to think of Him and righteousness in the same thought, and to feel that when we stand for righteousness we are standing for God. But personal loyalty and a stand for righteousness are not all. We must urge the Cross upon all, and must send and take it to all land to which it has not gone. The Cross is the battering ram that breaks down the city walls of heathendom and sin, and wins the fight for God.

* * *

We must expect a heavy cost to ourselves if we really stand for God. The world is the devil's friend, and it opens fire on all true fighters for God. But aren't we as devoted and willing to pay the cost of standing for God as our soldiers in France were to face hardships and danger for our country?

* * *

Make and read a list of things that we should do that would aid the side of God in the fight.

* * *

Prepare a parallel list of things that we might do if we wished to aid the devil's side.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING OCT. 26, 1919:
CRUSADING AGAINST INTEMPERANCE.
Eph. VI:10-20.

The word "intemperance" is not found in Young's Analytical Concordance. The word "temperance" occurs only in the New Testament, and is used once each by Luke and Peter, and four times by Paul; in Titus 2:2 it means "prudent;" elsewhere it signifies "self-restraint" or "self-control."

In our day, on account of the fearful ravages and the universal peril of alcohol and drugs, intemperance has come to have the specialized meaning of being addicted to the use of intoxicants. This was probably the topic in this specialized sense, assigned for this prayer service. However, we should not permit the word to be limited in this manner.

The pulpit should hold aloft the beauty and the power and the nobility of self-mastery along with the dedication of all our powers to the service of God: the wretchedness, and weakness, and wreckage of an unmastered spirit. Men to whom alcohol has never been a temptation have utterly failed in temperance of spirit and character. Their tongues have indulged in orgies of lying and slander and vituperation. Their inordinate vanity and self-adulation has been a source of shame and misery. Or they have been mastered by the love of money. That self-devotion to Christ, that quiet power and force of character, growing out of true temperance (self-control) is for them impossible. This phase of this question is of the greatest importance, and the universality, and peril, and shame, and loss of the use of alcohol and drugs, should not cause us to forget the Bible use of the word.

As for the "Crusade Against Intemperance" in the special sense of fighting alcohol and drugs, the war has scored remarkable victories in the last few years. We owe a great debt of gratitude to the Anti-Saloon League and to the woman's organizations that have worked so untiringly for the utter destruction of the liquor trade. The work of the Church, however, for this end should not be misunderstood or underestimated. From her has gone forth the mighty influence that has impelled and sustained these extra-church organizations. Her members have prayed and labored and given for this great consummation. The fight is now to be carried into Europe. As far as its legal aspects are concerned, the battle seems practically won in this country. But there are yet billions of money and unsurpassed legal talent which will be used to frustrate the progress of the battle against alcohol. It is a mighty gain that the ban of the law has branded this traffic as illegal. A still greater gain that public sentiment has branded it as infamous. Yet constant prayer and vigilance are necessary if our sons and daughters are to be protected against this merciless plague. And above all, faithful and intelligent instruction in the home, in the pulpit, and in the school, are essential. The Scriptural doctrine of self-control and self-dedication to God are above all things necessary if we would truly win. The grand object is for more than the suppression of the liquor trade—it is the building of character in the image of our Lord. Those who fail to grasp and to embrace this aspect of the crusade fall far short of the mark. The saloon may go, only to open new dangers to the interest of the home and to the Kingdom of God. We must not be complacent over negative results. This way lies defeat: Our grand object is the building of Christian men and women, the flowering into spiritual beauty of our sons and daughters.

Sunday School

By Rev. H. G. Hill, D.D.

OCTOBER 26, 1919

A Lesson in Trust
Lesson Matt. 14:22-33.

GOLDEN TEXT—"I believe; help thou mine unbelief."—Mark 9:24.

AUTHORIZED VERSION

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 And the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Many incidents recorded in the Gospels embody important religious principles. They also explain and illustrate Divine dealings with Christ's principles and mankind. They furthermore show how Jesus treats His own followers, and the results they may expect from His wise and sovereign control of agencies and events. This is true of the narrative now considered. We may ponder its teachings under the captions mentioned, Christ's Separation from His Disciples and the Multitude, Jesus Seeking His Disciples in Distress, Peter's Faith and Unbelief, The Results of Christ's Dealing With His Disciples.

I. Jesus' Separation From His Disciples and the Multitude.

He sends His disciples away in a boat to the other side. They do not go willingly. "He constrains them" by authority or persuasion. He sends them out into an impending storm, which would cause toil, and test faith, courage and endurance. They were accustomed to battle with storms, and had doubtless much confidence in their own ability to struggle with them successfully. But this was a tempest of unusual violence and brought them into sore distress and danger. Why did Jesus thus separate from His followers, deprive them of company for a time and expose them to the fierce winds and raging billows? Does not the story show that it was to make them realize their own weakness and dependence on Him, and when He appeared for their help to confirm their faith in Him and His sovereign power? But why did Christ send the multitude away? They had been with Him several days and He had healed and taught and fed them. But they could not be always receivers. They must be givers if they would prosper. They had faculties to exert and duties to perform and must learn to serve as well as to be served. There were reasons also connected with Christ Himself for sending them away. He was a human being, subject to fatigue. He could not be always healing and teaching and ministering to the wants of others. He needed rest and quietness for mind and body. He was a moral and spiritual being also and He required time for meditation and prayer which a concourse did not permit. Besides the multitude desired to "take Him by force and make Him a temporal king," but this design did not accord with His purpose or with the Gospel plan of salvation.

II. Jesus Seeking His Disciples in Distress.

He sent them into the storm to test their faith and develop their graces. But when from the mountain height He saw the wind contrary, the rowing toilsome, the danger extreme, and their minds distressed, He hastened to their relief. Nor was He deterred by obstacles, by the want of a boat, or by agitated waters. With Divine majesty He walked the tossing billows like the solid land. He appeared to the alarmed disciples as an apparition, as He often manifests Himself in inscrutable ways to His troubled saints. But He calmed their fears and cheered their hearts with the inspiring words, "It is I, be not afraid." Jesus will seek His followers in trouble and no hindrances will daunt or prevent Him. His coming when realized will afford comfort, relief and rescue. The Divine promise to the righteous man has ever been fulfilled, "He shall call upon me and I will answer Him. I will be with him in trouble, with long life will I satisfy him and show him my salvation."

III. Peter's Faith and Unbelief.

The imperfect, undeveloped believer is a singular mixture of confidence and doubt, of trust and unbelief. On this occasion Peter shows both. He had faith in Jesus or he would not have proposed as a test of His presence that He bid him come to Him on the water. He trusted the Lord or he would not have left the boat at His command and attempted to walk to Him on the water. He did walk for a short distance on the water, but when he ceased to look to Jesus, and fixed his attention on the boisterous wind, his faith yielded to fear. Unbelief made him weak, he begins to sink and cries for salvation. He does the wisest thing in his circumstances and prays "Lord, save me." Jesus immediately stretched out His hand, caught him, and he is saved. Gently He rebukes him, saying, "O thou of little faith, wherefore didst thou doubt?" Divine power in miracles is only exerted for the trusting.

IV. The Results of Christ's Dealings With His Disciples.

He assures them, "All things are yours." All events, whether seemingly prosperous or adverse, are overruled for your good. The Psalmist affirms, "All the paths of the Lord are mercy and truth to such as keep His covenants and His testimonies." This narrative illustrates these truths. The disciples knew themselves better and Jesus far more thoroughly from entering the storm. Jesus sending away the multitude advanced His redeeming work and prevented them from interfering with His plans for human welfare. Jesus drawing near in distress despite all obstacles, brings relief, comfort and salvation. Jesus is honored by all. His dealings with His disciples and perfect faith in Immanuel or God with us, will bring calm to the troubled billows and safety and peace to the trembling soul.

A CORRECTION.

Owing to a typographical or clerical error in the report of the last meeting of the Assembly's Committee on Systematic Beneficence and Stewardship the number of additions to the church this year as our goal appeared in one page as 30,000 and in another as 60,000.

The goal officially fixed is 50,000 new members added to the Church during the current year.

The Executive Committee of Home Missions, as well as all other agencies of the Church, is co-operating in all its efforts to reach this aim in the progressive program.

Wm. Fred Galbraith, Secretary.

CONDEMN SIN.

We should all condemn sin, as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God. Let David's prayer be ours: "Search me, O God"—not my neighbors, nor any other people, but "Search me!"—D. L. Moody.

Home Circle

GRANDMA'S SECOND FAMILY.

"Mebbe if you'd write a piece for the paper and say something about how hard it is for a woman past 60 to take care of little children it would help some," said my elderly visitor, a shabby little woman nearer 70 than 60. "My son and his wife saw a good chance to take jobs in the city, so they sent their two children to me without even asking whether or not I would take them. My daughter-in-law always put the children onto me whenever she could, but this is the worst. I've had them for six months now and their parents never sent a penny for their keep or their clothes. I tell you it's pretty hard for a woman who has raised her own family—I've had ten children—to start in on a new family."

Now I haven't the slightest idea that people as selfish as the son and daughter-in-law in this case would ever be helped by reading a "piece" in the paper, but perhaps there are other young parents who might turn over a new leaf, if their attention were called to the injustice of loading upon grandma the burden of lively youngsters. I am quite aware that young people say complacently and truly: "Grandma just loves the children." But that does not mean that grandma is not worried by their noise and worn out when they visit her for any length of time. An old lady, whom I know, gathered up courage to tell her daughter that she could not possibly stand a visit from the three lively grandchildren whom she loved dearly, and the young mother was sorry and ashamed that she had not discovered the fact before being told of it. "Mother," she said, "I wish you would feel as free to speak to me of my faults now as you did when I was little, I cannot know how it feels to be 60 unless you tell me." And that young woman not only took care of her own children, but spread the news about among the other children that a little less company for grandma would be very acceptable. Often a gentle reminder will do a world of good.

An elderly couple, near 70 each, had two lively granddaughters sent to them for an entire winter on the plea that grandma and grandpa were lonely and needed company. The girls' mother had charged them to "help grandma," but they rose at 8 in the morning making an extra breakfast necessary, and certainly did little to help with the housework. Indeed the old lady found it easier to do the work herself than wait until they got ready to take up the tasks. Three or four times during the winter their young friends came to visit them and the grandmother had them to entertain and cook for. Elderly people need quiet and calm, not the entertainment furnished by lively young folks, particularly when the entertainment is long continued.

Some time ago a women's magazine ran an article telling how one woman lived comfortably all summer without a vacation in her city home, and also how her husband enjoyed the time because of her provision for his comfort. Almost the first paragraph of the article said: "First I got the three children off to their dotting grandparents on the farm," and then she went on to tell of the calm and quiet of the city house. It would be interesting to know what the grandmother could have written about that summer, as she washed and mended for three lively children under 10, to say nothing of cooking and washing dishes and all the other tasks.

During the war a pretty young woman whose husband was at the front took a position in a store, and everyone said how brave and sensible she was to keep herself occupied and to take a man's place instead of lamenting that her home was broken up temporarily. All that sounded very well to outsiders, but those who knew how gladly the young woman turned over her children to her mother, who was in poor health, and then proceeded to forget them to all intents, felt that brave was not the word to use. That young woman never contributed a cent to the support of the children, but used her own money and allowance on clothes and entertainments. In beautiful clothes, high heeled shoes and picture hats she attracted considerable attention, but the mother wrestling at home with the spoiled infants, on a small house-keeping allowance, could have told a different story.

Devotional

SALVATION IN EXTREMITY.

"Yea, from the horns of the wild oxen Thou hast answered me."—Psalm XXII:21.

Here is a man proclaiming that he has found deliverance from the very jaws of death. He has been saved in the extreme limit of peril when salvation seemed humanly impossible. The wild oxen were out. They had overtaken him, and he was just about to be impaled. The breath of death was upon him. And when no earthly ministry could intervene between him and destruction he was rescued by the merciful providence of the Lord. "Yes, from the horns of the wild oxen Thou hast answered me."

Is this salvation, even in the very hour of death, a vital part of the evangel of our way? How far do we go in our proclamation of the saving grace of God? Are we telling every body that God can deliver from the horns of the wild oxen? Or is there something lame in our assurance, and does evangel consequently stammer in hesitancy and reserve? Unless we can speak of salvation in uttermost extremity with a confident tone that will arrest and startle the world, we have really nothing worth saying at all. What can be done for men and women when the wild oxen are upon them? This is the crux and test of our religion. When a herd of wild passions are goring some poor soul to death, has our gospel any invincible means of deliverance? When a life is all broken to pieces, and is registered in the lists of human judgement as absolutely hopeless, do we know a secret that can stagger and beat the wild oxen, not only setting the victim free, but restoring him to health and wholeness again? Are there any circumstances where the wild oxen are most assuredly the lords of the field?

It has been the glory of all great preaching that its evangel has covered the most awful perils in human necessity. It has proclaimed its good news to men and women who were in the murderous grip of apparently certain destruction. It has sung of dawn at the midnight. It has sung its songs at the very mouth of hell. I delight to turn over the pages of John Wesley's "Journal" and note with what untrembling confidence he brings his gospel to the field where the wild oxen are goring their victims to death. "This morning I went and offered free salvation to four condemned felons in Newgate Gaol!" There are hundreds of entries just like that. They are the words of a herald who had invincible faith in the power of redeeming grace. Let the wild oxen be foaming and tearing up the ground in their rage, here is the assured secret of salvation!

Are we saying these things as they ought to be said today? Or are we afraid of seeming too dogmatic? Have we the notes of certainty that cuts through hesitations and ambiguities as the clarion notes of a bugle ring through the confused murmurs of a market place? Do you believe that our Lord can save even unto the uttermost? Is His grace all-sufficient? Can His blood make the foulest clean? This would surely be news, and it is the news which, more than anything else, the world is waiting to hear today. Our Lord can answer from the horns of the wild oxen! Such is the power of redeeming grace.—J. H. Jowett, in *British Weekly*.

"Killed by her grandchildren" might be written on the tombstone of many an exhausted woman, yet the children are not to blame. They are lively healthy young animals, as God intended them to be, and they could not keep quiet if they wanted to. Daughters and daughters-in-law should know better than to saddle their own cares off on the elderly grandmothers even though the grandmothers love the children devotedly. I don't think this "piece" will help my poor little shabby visitor who inspired it, but if it sets any careless son or daughter to thinking of the rights of the woman who has brought up her own family years back and deserves a rest now it will not have been written in vain.—Hilda Richmond, in *The Continent*.

Presbyterian Standard

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REV. W. L. BOGGS, Circulation Manager.

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

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Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections for October are for Foreign Missions. Treasurer, E. F. Willis, 216 Union Street, Nashville, Tenn.

A CORRECTION OF FIGURES.

In our issue of September 24 we had an article by Dr. R. F. Kirkpatrick, Chairman Sub-Committee on Evangelism, in which he was made to say that the recent meeting in Chattanooga had adopted a goal of at least 5,000 additions to the Church. It should have been 50,000 instead of 5,000. We do not say who was responsible for this error, but we do say that the rule in this office is always to follow copy, and in this instance we observed the rule.

PERSONALS.

The address of Rev. R. A. McLead is changed from Rockfish, N. C., to Manchester, N. C.

Rev. J. S. Lyons, D.D., of Atlanta, Ga., will have the sincere sympathy of his friends throughout the Church in the death of his wife, which occurred October 8, at the home of her sister, where she was visiting, in Lawrenceburg, Ky.

The Synod of North Carolina meets next Tuesday in Raleigh. In these days of high cost of living and absence of domestic help, it requires much Christian effort to entertain a Synod. The good people of the First Church deserve our thanks and consideration: Let only members attend, and let them remember under the peculiar conditions prevailing now, that "the King's business requireth haste."

Rev. Dr. Egbert Smith, Secretary of the Executive Committee of Foreign Missions, occupied the pulpit of the First Church Sunday morning and evening. He charmed the large audiences with his account of his trip to our mission fields in Japan, China and Korea. Dr. Smith has shattered the popular conception of a missionary address as a collection of desiccated facts. He combines facts and humor with the same discriminating skill that a French chef does his seasonings.

Mrs. Wm. C. Buchanan, who has been sick for months past in Japan, has recently arrived in this country. She was ordered home by physicians in Japan, who advised her to go to Mayo Brothers, Rochester, Minn. Following that advice she went direct to their clinic for a thorough examination as to her trouble, and with the approval of Mayo Clinic has come on to Richmond, Va., for the operation that they regard as her only hope. The physicians are by no means certain that even a drastic operation will eradicate the trouble with which she is afflicted. The prayers of God's people are earnestly sought on her behalf. Through the columns of the religious press Mr. and Mrs. Buchanan desire to thank many friends for their sympathetic inquiries.

Dr. D. B. Towner, the last but one of the great Gospel singers intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey, Jas. H. McGranahan, D. B. Towner and George C. Stebbins—died suddenly on October 3, at Longwood, Mo., where he was conducting evangelistic meetings. Dr. Towner was born in Rome, Pa., in 1850. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of 1,000 voices for the evangelist's meetings. Thereafter he was associated with Mr. Moody until the latter's death. For 26 years Dr. Towner was director of the Music Course of the Moody Bible Institute and was also for many years chorister of the Moody Church. He composed more than 2,000 Gospel songs and edited twenty-three hymnals. The best known of his songs include "Trust and Obey," "Anywhere With Jesus," "Only a Sinner Saved by Grace," "Come Home," "My Anchor Holds" and a score of others which are known wherever Gospel music is sung.

The Tobacco Crop and Education

---In North Carolina

September Sales of the Leaf Were Over 79 Million Pounds.

Its Value Was Over Thirty-Two Million Dollars.

THE TOTAL CROP FOR THE YEAR IS VALUED AT ONE HUNDRED AND FIFTY MILLION DOLLARS.

**Add the Value of the Cotton Crop---
And the Profits of Cotton Mills---
Then Our Lumber and By-Products**

*North Carolina will close up 1919 with Undreamed-of
Wealth---and DON'T FORGET*

Presbyterians Have as Usual Their Share of It

This Wealth Will Curse Unless It Can Be Transformed Into Character

The greatest problem before this nation is not the League of Nations or that of Industrial Unrest, but that of TRAINING A GENERATION OF CITIZENS, of the right sort of character, to take the place of this generation

Our Schools Then Become Our Great TRANSFORMERS of Energy

Much of the wealth of North Carolina must be invested in Education—
OR IT WILL CURSE OUR COMMONWEALTH.

That Education MUST BE CHRISTIAN—Godless Education is MORE THAN A WASTE

The Presbyterians of North Carolina have

11 Educational Institutions, All Christian
1817 Students enrolled and others begging to enter
A Force of Underpaid Teachers serving heroically
Their Greatest Opportunity to Transform Wealth into Character

**We Are Making a TREMENDOUS Effort to Raise ONE MILLION DOLLARS
For Our Own Schools---For an Education That is POSITIVELY CHRISTIAN**

We Are Needing Six Chairs at Davidson Endowed at \$50,000 Each
One Y. M. C. A and Social Building to cost 50,000
One New Dormitory to Care for the Overflow, to cost 75,000
The Girls' Colleges Need More Equipment and Endowment Badly

**Why Not Transform Some of That Tobacco or Cotton or Lumber Money
Into Immortal Character? YOU WILL NEVER HAVE A BETTER CHANCE**

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

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Greensboro, North Carolina

SOUTH CAROLINA.

Rev. W. S. Porter, the pastor of the Fairforest, Pacolet, Lockhart and Mt. Tabor group of churches, has been granted a month's leave of absence on account of ill health. He will spend the time visiting his old home in Florida. The churches that he serves are not only continuing his salary while he is away from them, but they are defraying the expenses of his trip, a kindness that he greatly appreciates.

The Synod of South Carolina stands adjourned to meet in the Central Church, Anderson, Tuesday, Nov. 4, 7:30 p. m. The clerks will be at the Church in the afternoon to enroll the members in advance, and all are required to report there as promptly as convenient upon arrival in Anderson.

Thos. H. Law,
Stated Clerk.

Bethesda Church—In the last days of July and the first days of August, a meeting was conducted here by Rev. R. G. McLees, of Chatham, Va. From the very first the attendance was large and continued so through the meeting. Mr. McLees preached with earnestness and power the old-time gospel. The whole community was mightily stirred, and besides a number of reconsecrations, thirty-nine were received into the church on profession of faith.

Third Church, Greenville—Rally Day was observed in this church October 5 with much success. There were 115 present at Sunday School and an offering of \$40.50 for Sunday School extension. The school presented our committee's program before an interested audience that filled the Sunday School auditorium during the evening hour.

A special consecration service was held during the morning church hour when eight infants were presented by their parents and dedicated to God in baptism. October 12 was communion day. Seven united with the church by letter, and twelve others, young people from the Sunday School, united by profession.

Rev. J. G. Walker, the pastor-elect, formerly of Greensboro, N. C., began his work here September 1. Enoree Presbytery has appointed a commission from the local Greenville churches to install him October 26, at 8 p. m.

Workmen are busy on the interior of the church auditorium, and we hope soon to be able to use every part of our beautiful new building.

Enoree Presbytery met at Greer, S. C., September 30, 1919; and, in the absence of the retiring moderator, was opened with an able sermon by Rev. C. O'N. Martindale on the subject of "What We Believe." It was the Presbyterial sermon. At the last stated meeting, Brother Martindale was appointed to preach it. Nineteen ministers and nineteen ruling elders were present.

Organization—Rev. C. O'N. Martindale was elected moderator and Rev. F. P. Anderson, temporary clerk.

Receptions—Rev. J. W. McClure, Rev. G. A. Nickles and Rev. J. G. Walker were received from West Lexington, Asheville and Orange Presbyteries, respectively.

Courtesies—Rev. D. M. Douglas, D.D., and Rev. W. J. Roach, of Bethel and Kings Mountain Presbyteries, respectively, were invited to sit as corresponding members.

Amendments—Consideration of the amendments to the form of government sent down by the Assembly was postponed until the spring meeting.

Educational Institutions—Presbytery heard with pleasure and profit the address of Rev. D. M. Douglas, D.D., in the interest of the Presbyterian College of South Carolina. It endorsed the proposed campaign for \$1,000,000 for the four educational institutions in the Synod. It suggested that summer conferences be held annually at Clinton or elsewhere, during which all the interests of our Synod shall be considered. The Synod was overtured to this effect. Special prayer was offered for an increase in the number of candidates for the ministry.

Calls—Calls for the pastoral services of Rev. J. G. Walker from the Third Church, Greenville, from the Sec-

ond Church, Spartanburg, for the pastoral services of Rev. J. W. McClure, and from Campobello and Landrum churches for the services of Rev. T. P. Burgess, as pastor, were received and placed in their hands, being accepted by them. Arrangements were made for their installation.

Sermon—Rev. Dr. A. D. P. Gilmour preached an excellent sermon on "The Importance of Leadership in the Church."

Adjourned Meeting—Presbytery decided to hold an adjourned meeting during the sessions of Synod at the call of the moderator.

Dismissals—Rev. R. T. Chafer and Rev. F. P. Anderson were dismissed, at their own requests, to Atlanta and Macon Presbyteries, respectively.

Local Home Missions—The committee reported that all the churches were supplied except one group and those churches were corresponding with a minister. Several protracted meetings have recently been held by different ministers in the Presbytery with good results. Rev. W. S. Porter, Jonesville, S. C., is the treasurer of the committee.

Commissioners—Rev. T. W. Sloan, D.D., Rev. W. A. Hafner and Messrs. H. E. Ravenel and L. L. Barr made reports to Presbytery of the work of the Assembly and their diligence was commended.

Presbyterial Sermon—Rev. J. F. Matheson was appointed to preach the sermon at the next stated meeting on the subject of "Worldly Conformity," and Rev. T. W. Sloan, D.D., alternate.

Next Meeting—Reedy River was chosen as the place and Tuesday preceding the second Sabbath in April, 1920, at 8 p. m., as the time of the next stated meeting.

Systematic Beneficence—Presbytery heartily endorsed the report of the committee to make \$55,927 the goal for the year 1920-1921.

Special Days—Presbytery urged all its churches to observe Home Mission Week, November 23-30, and also the last Sabbath in February and the week preceding as the time for prayer for schools and colleges.

Vote of Thanks—Presbytery, by a rising vote, tendered its thanks to the pastor, Rev. A. G. Wardlaw, D.D., and his people, and others in the community, for their cordial and abundant hospitality during its sessions. An excellent spirit prevailed and it was the best fall meeting the Presbytery has had for a long time.

Pee Dee Presbytery met in the Kentyre Church on October 7 with 19 ministers and 14 elders present. Rev. J. S. Garner was elected moderator and Elder L. W. Dick, temporary clerk. At the request of Rev. J. A. McQueen, the retiring moderator, the opening sermon was preached by Rev. D. M. Fulton, D. D. The following ministers were invited to sit as corresponding members, Rev. Dr. S. C. Bird, Rev. H. G. Bedinger, Rev. John McSween and Rev. H. C. Carmichael—the last two being sons of Pee Dee Presbytery. Rev. S. C. Bird, D. D., spoke in behalf of the campaign for endowment of the Educational Institutions. The plan was unanimously endorsed.

Interesting conferences were held on Foreign Missions and Assembly's Home Missions. The pastoral relation between Rev. A. W. White and the Churches of Jefferson and Rocky Creek was dissolved in order that Rrother White may devote his time to the Churches of McBee and Patrick.

Rev. D. McIntyre, D. D., was received from Fayetteville Presbytery. Brother McIntyre is the pastor elect of Blenheim, Dunbar and Reedy Creek Churches. A native Scot, he will be at home among those Scotch people. Presbytery accepted its quota of the Every-Member Canvass.

The Hartsville Church was granted permission to prosecute a call for the pastoral services of Rev. H. G. Bedinger before the Asheville Presbytery.

Presbytery assented to all the overtures sent down from the Assembly. The proposed change in regard to the election of Elders for a limited term provoked warm discussion and finally prevailed by a vote of 13 to 10. Dr. A. G. Buckner announced that each minister of Presbytery would receive the Biblical Review for one year—the gift of himself and Mrs. Buckner. Presbytery tendered a vote of thanks to the

donors for their generous gift. The Spring meeting will be held in Latta.

A. H. McArn, S. C.

NORTH CAROLINA.

Charlotte—Pegram Street—On communion Sunday, October 12; the pastor, Rev. John E. Wool, announced that fifteen had been received into the church since the July communion, eleven by certificate and four by confession. Four adults and six infants were baptized.

Henderson—Rev. R. A. White, pastor. Last Sunday was communion Sunday in this church. It was an interesting day. Three persons were received into the church, two on profession and one by letter. One infant was baptized. There has been recently organized a Y. P. S. C. E. for the younger set. It is making a good start and promises well.

The Synod of North Carolina will convene in the First Presbyterian Church, Raleigh, N. C., in its 106th session, on Tuesday, the 28th of October, at 7:30 o'clock p. m. This will be the ninth time within a hundred years that the Synod has met in Raleigh. In 1819 the Synod met in Raleigh, and Rev. Jonathan Ottis Freeman, D.D., was the moderator.

The Stated Clerk will meet all members of Synod, for enrollment, in the church on Tuesday afternoon at 4 o'clock.

All papers and reports for Synod should be in the hands of the stated clerk before the Synod meets.

The treasurers of Presbyteries who have not paid their assessment will please do so at once and oblige.

D. I. Craig, Stated Clerk.

The Home Mission Work of the Synod—Reports not quite all in yet, but over eleven hundred additions on profession of faith to our North Carolina churches, besides hundreds added to the churches of other denominations, and \$17,626.81 cost of the work for the Synod's year; \$28,358.89 contributed for the regular work, leaving a good margin for the large extension the coming year which we hope to inaugurate at Synod; \$10,320.68 increase over last year, or 57 per cent.

This good report in results and in income notwithstanding our churches were closed by the influenza, our evangelists were practically idle, and so many of our local fields were vacant on account of absence of men in war work, in the early months of the Synod's year. A. W. C.

Concord—Second Church—Rally day was observed by this church on the day appointed with a large congregation present and a Sunday School attendance of 146. The entire morning service was given over to the exercises of the Sunday School. The offering amounted to \$44.76.

The following Sunday, October 11, the regular quarterly communion service was held. Eleven persons were admitted into the membership of the church, five on profession of faith and six by letter. This makes a total of 21 members added to the roll since the present pastor took up the work here last January.

After an address on "The Ideal Elder" by the pastor, at the morning service, October 19, 1919, two new elders were elected, Mr. Grover Creech and Mr. A. M. Turner. The ordination and installation of these men into the eldership will take place next Sunday, October 26. B. B.

Spring Hill Church—Fayetteville Presbytery—This church has recently enjoyed a great season of refreshing both in building up and strengthening the Christian people and in the wonderful power of the Gospel wrought in the hearts of the non-Christians.

Rev. A. S. Anderson, of Fayetteville, did the preaching, and although we know him to be a man of power, his preaching far surpassed anything we ever heard from him. From September 8-18 he preached the Gospel plainly and with

unusual power, having a capacity house from the very first. There were quite a number of reconsecrations; 20 professions; 22 additions to the church, 20 on profession and two by letter.

We announced that the offering for Presbyterian Home Missions would be used to complete the new church building, and when the offering was taken we had \$100.85. The building will soon be completed. We now have 58 active members at this church also a flourishing Sunday School of 75 or 80 members.

Winston-Salem—The Foreign Mission Campaign in the First Church, which began Sunday afternoon, October 5, has been a great success. It insures a total contribution for the Church's foreign work this year of \$13,000.

The canvass of Sunday, October 5, was the annual canvass by the men, which resulted in contributions of \$4,300. Later subscriptions will increase this to at least \$5,000.

The women of the church have added to their appropriation the sum of \$1,200, making a total for them of \$2,400.

Individual contributions, in addition to the above, will increase the sum total by about \$600, making a grand total of \$8,000.

These figures, however, do not give the whole record of the remarkably successful campaign that this church has carried out. A special subscription of \$5,000 has been made in the current year for the Hanchow College, in China, a feature of the work that the Southern Presbyterian Church has undertaken in that country.

Adding this \$5,000 to the \$8,000 given for general foreign missionary work, the total is \$13,000.—Twin City Sentinel.

The Presbytery of Kings Mountain met in Lowell, N. C., September 18, and opened with a sermon by the retiring moderator, Rev. J. T. Dendy, from Joshua 24:15. There were present sixteen ministers and nineteen elders.

Organization: Rev. W. S. Wilson, D.D., was elected moderator, and Rev. W. A. Murray, temporary clerk.

Dr. M. E. Melvin delivered an instructive address on Christian Education, and Dr. A. W. Crawford was heard in the interest of Synodical Home Missions.

The Presbyterian Sermon was preached by Rev. W. A. Murray on "The Sabbath As a Sign," from Exodus 31:13. A conference on "The Family Altar" was led by Rev. W. S. Hamiter.

Calls from the Unity and Macpelah Churches were accepted by Rev. F. B. Rankin. He was given permission to hold the call of the Castanea Church till the Spring meeting of Presbytery.

Amendment: Presbytery approved all of the amendments sent down by the General Assembly.

Installation: A commission reported that Rev. F. J. Hay had been ordained and installed pastor of the Kings Mountain Church.

Evangelism: A permanent committee on Evangelism was created, consisting of Rev. W. A. Murray, chairman; Rev. F. J. Hay and Mr. F. O. Gee.

Spring Meeting: Rutherfordton, Tuesday, April 13, at 8 p. m.

Presbytery by a rising vote expressed its appreciation of the hospitality of the Lowell Church.

F. A. Drennan, S. C.

Steele Creek—The golden wedding of Mr. and Mrs. Robert C. Freeman was fittingly celebrated at their home in Steele Creek on Tuesday, October 7. The celebration came as a surprise to the bride and groom of fifty years ago, and was participated in by their children, relatives and friends, from far and near, more than 200 guests being present.

Mr. and Mrs. Freeman were married October 7, 1869. Prior to her marriage Mrs. Freeman was Miss Levicey Brown, a daughter of the late Col. B. F. Brown, of Steele Creek. Mr. Freeman was also reared in Steele Creek. Since their marriage they have resided in Steele Creek. Of the children born to this union the following are living and

were present at the celebration: Lemuel B. Freeman, of Gastonia; Miss Etta Freeman, of Charlotte; Gilmer P. Freeman, of Steele Creek; Miss Clara Freeman, of Steele Creek.

A bountiful picnic dinner was served on the lawn, and music was rendered during the day by the Steele Creek band, of which Mr. Freeman was a member for a number of years. In the afternoon a short address was delivered by Rev. J. W. Orr, pastor of Steele Creek Church. An original poem was read by Mr. W. Morgan Brown, a brother of Mrs. Freeman.

These two good people have passed many happy and useful years in their community, and it is the wish of their friends that their declining years may be as calm and happy. Both are unusually active for persons of their years. Especially is this true of Mrs. Freeman, who retains to a marked degree her vivacity, her sparkling humor and wit of younger days.

Albemarle Presbytery—The following appointments were made to hold evangelistic meetings before the next regular session of Presbytery: Rev. R. A. Lapsley, Jr., Falkland; Rev. H. N. McDiarmid, Young Memorial; Rev. Peter McIntyre, Bethlehem; Rev. R. A. White, Brookston; Rev. W. McC. White, Wake county; Rev. Stanley White, Enfield; Rev. Stewart R. Oglesby, Granville county; Rev. C. O. Pardo, Smithville.

It was recommended that each pastor and session in the Presbytery in whose church no evangelistic meeting has been held since the spring meeting, arrange, if deemed wise, to hold such a meeting within the next six months; and that they urge upon their people earnest prayer and personal work for souls.

Albemarle Presbytery met at Bethlehem Church, near Rocky Mount, on September 30, at 8 p. m. Rev. Peter McIntyre preached the opening sermon. Luke 1:6 was the text. Unanimous request for publication indicates the Presbytery's estimate of it. Rev. J. M. Millard was elected moderator and Rev. E. S. Currie recording clerk.

Four ministers were received from four different states: Rev. James Lapsley from Florida; Rev. W. T. Wadley, Concord Presbytery; Rev. E. L. Flannagan, from Norfolk; Rev. C. Connor Brown, from Louisville.

Revs. A. W. Crawford and M. E. Melvin were introduced and added to the inspiration of our meeting by addresses on their departments of church work.

Order was taken for the installation of Mr. Flannagan as pastor at Wilson, on the third Sabbath of October.

Mr. L. D. Utts was received as a candidate for the ministry. He enters Columbia this fall.

The stated clerk was instructed to have the printed minutes of Presbytery for 25 years bound as Vol. I.

Reports most satisfactory were given concerning Davidson College and Peace Institute.

Falkland was chosen as the place for the spring meeting.

Rev. H. B. Searight was re-elected trustee of Davidson College. Rev. E. L. Flannagan was elected the other trustee.

Rev. R. A. White was made commissioner to prosecute calls from the four churches composing the "Granville group," for the pastoral services of Rev. A. M. Earle before Winchester Presbytery.

The Presbyterial sermon next spring is to be preached by Dr. Summerell.

On Wednesday night Rev. R. A. White preached the Presbyterial sermon from I Cor. 13:12. The Reality of the Future Life.

A popular meeting was held on Foreign Missions. Rev. G. B. Hanrahan, the chairman, made a full report. Messrs. H. B. Searight and R. A. White made carefully considered addresses.

Rev. E. S. Currie was endorsed by the Presbytery for the foreign field.

Presbytery adjourned to meet in Raleigh during Synod.

S. C.

Notes on the meeting of Albemarle Presbytery:

The dinner served under the trees to the Presbytery by the ladies was greatly enjoyed.

The smiling unanimity with which one brother was excused for absence can only be explained by the fact that his excuse was so Scriptural (see Luke 14:20).

Bethlehem Church is one of the four churches that Dr. Morton built up around Rocky Mount, and which are now served by Rev. H. N. McDiarmid.

Though the Rocky Mount Fair was going on, the Presbytery found genuine interest manifested by numbers who attended the sessions.

The new method of receiving candidates as prescribed by the Assembly was used for the first time with Mr. L. D. Utts.

It is noticed in the religious press that one of the Presbyteries of our Synod has a number of "Browns" on its roll. Albemarle has not reached such a sear condition. But there are three "Whites," a color that is much esteemed in ecclesiastical conditions.

Synodical Home Missions—Receipts from September 1 to October 15, 1919:

Albemarle Presbytery: Atkinson Mem., \$10; Bethlehem, \$11; Calvary, \$5.49; Fellowship, \$5; Fountain, \$27; Greenville, \$43; Henderson, \$72; Littleton, \$23; Morton, \$5; Morton (Rev. C. C. Brown), \$12; Nut Bush, \$24; Olivet, \$34; Oxford, \$52; Pinetops, \$26; Raleigh 1st, \$51.38; Roanoke Rapids, \$74; Rocky Mount, \$72; Tillery (Rev. C. C. R.), \$18.82; Weldon, \$1. Total, \$567.19.

Concord Presbytery: Back Creek, \$11.74; Barium Springs, \$25.00; Bayless Mem. (Rev. O. G. J.), \$36.81; Bethany, \$5; Bethpage, \$8.50; Cannonville (Rev. O. G. J.), \$36.80; Center, \$17; Cleveland (Rev. O. G. J.), \$50; Clio, \$5; Concord, \$118.50; Concord (Iredell), \$18; Elmwood, \$2; Franklin, \$8; Gilwood, \$10; Glen Alpine, \$2; Hickory W. Aux., \$10; Kannapolis, \$20; Lenoir, \$132; Mocksville, \$26.01; Mooresville 1st (S. S. \$5.81), \$81.79; Mooresville 2nd, \$13.77; Patterson Mill, \$11; Poplar Tent, \$7; Prospect, \$14; Rocky River, \$50; Salisbury 1st, \$100; Salisbury 2nd (Rev. Wm. B.), \$90.28; Sherrill's Ford, \$7; Shiloh, \$3.60; Statesville 1st, \$50; Stony Point, \$4; Taylorsville, \$19.50; Third Creek, \$2.60; Thyatira (W. Aux. \$2.40), \$20.90; Unity (Rev. Wm. B.), \$157.27; Waldensian, \$11; Yadkinsville, \$2. Total, \$1,188.07.

Fayetteville Presbytery: Antioch (W. Aux. \$5), \$19; Bethel, \$20; Broadway, \$6.47; Buffalo, \$10; Bunnlevel, \$1; Carthage, S. S., \$11.95; Centre, \$31.54; Cypress, \$6; Ephesus, \$3; Elise, \$10; Elise, \$5; Elrod, \$7; Euphronia, \$5; Eureka, \$25; Fayetteville 1st, \$125; Ida Mills, \$25; Iona, \$15; Jonesboro, \$7.49; Laurel Hill, \$35; Lumburg, \$250; Lillington, \$9; Lumber Bridge (L. M. S. \$6), \$47.80; Lumberton, \$5; Maxton, \$39.03; Midway, \$20; Milton, \$13.30; Mispah, \$5; McPherson, \$11.50; Mt. Vernon, Springs, \$10; Oak Grove, \$1.07; Pembroke, \$5; Philadelphia, \$100; Philippi, \$3.50; Pittboro, \$2.50; Pocket, \$3.20; Raeford, \$69.97; Red Springs, \$67.10; Red Springs L. M. S., \$14.90; Rennert, \$5; Rev. \$2.50; Salem, \$6; Sanford, \$24.74; Sardis (L. A. & M. Soc. \$5), \$15; Selma, \$10; Shiloh, \$7.50; Smithfield, \$37.80; Smyrna (L. M. S. \$15), \$65; St. Pauls (W. Aux. Alb. Supt. \$4.50), \$66.90; Sunnyside, \$4; White Hill, \$4.62. Total, \$1,289.38.

Kings Mountain Presbytery: Belmont, \$73; Bostic, \$3; Dallas, \$25; Forest City, \$5; High Shoals, \$3; Ironton, \$3.50; Lincolnton, \$50; Lowell, \$19; Mt. Holly (S. S. \$5.41), \$33.41; Rutherfordton, \$30; Saluda, \$10; Shelby, \$15; Stanley Creek, \$11; Union (Rev. O. G. J.), \$103.30. Total, \$384.21.

Mecklenburg Presbytery: Albemarle, \$8; Banks, \$15; Central Steele Creek, \$25; Charlotte 1st, \$337.50; Charlotte 2nd, \$150; Cooks Mem., \$12.50; Ellerbe Springs, \$10; Hopewell, \$40; Huntersville, \$90; Knox, \$10.37; Marks Creek, \$10; Marshville, \$11; Monroe, \$50; Mt. Gilead, \$9.50; Mulberry, \$19.76; Paw Creek, \$25; Pee Dee (Richmond Co.), \$3.21; Robinson, \$16.00; Rockingham, \$10; Sharon, \$10; Steele Creek, \$75; Sugar Creek, \$25.15; West Avenue, \$35; Williams Mem., \$22.50. Total, \$1,020.49.

Orange Presbytery: Alamance (W. Aux. Alb. Supt.,

\$5), \$86.12; Bethel, \$16.45; Bethlehem W. Aux., \$10; Buffalo (Rev. Leonard Gill), \$163.33; Buffalo W. Aux., \$7; Chapel Hill, \$29.50; Ch. of Cov., \$50; Dan River, \$7.95; Durham 1st, \$72; Edgemont, \$22.50; Elkin 1st, \$6; Elkin 2nd, \$6; Gilead, \$4; Glade Valley, \$1.70; Glenwood, \$3.75; Greensboro 1st, \$182.70; Griens W. Aux. \$4, Alb. Supt. \$1, \$5; Hawfields, \$15; High Point, \$125; Hillsboro, \$5.60; Lexington, \$50; Mebane (Rev. Conner Brown), \$184.84; Midway, \$20; Piedmont, \$3; Pleasant Garden, \$3; Reidsville, \$48; Reynolda, \$22.50; Shiloh, \$1; Speedwell, \$1.17; Stony Creek, \$6; Westminster, \$27; Wilkesboro, \$1; Winston 1st (W. Aux. \$17.32, W. Aux. Alb. Supt. \$25), \$42.32; Graham, \$90. Total, \$1,313.43.

Wilmington Presbytery: Bladenboro, \$6; Bowden, \$14; Brown Marsh, \$11.50; Burgaw, \$15; Clarkton, \$17.55; Currie, \$3; Faison, \$33; Faison (W. Aux. \$7, W. Aux. Alb. Supt. \$3), \$10; Graves Mem., \$44; Grove (W. Aux. Alb. Supt. \$3), \$23; Holly Grove, \$13; Hopewell, \$5; Immanuel W. Aux. Alb. Supt., \$3; Keith, \$3; Mt. Horeb, \$10; Mt. Olive S. S., \$5.75; Mt. Williams, \$3; Mt. Zion (W. Aux. Alb. Supt. \$3), \$44; New Hope, \$11.84; Oak Plains, \$25; Polockville, \$8; Rockfish, \$24.75; St. Andrews, \$221.18; South River (W. Aux. Alb. Supt. \$3), \$18; Wallace (Jones' Chapel), \$3; Wallace W. Aux. Alb. Supt. \$5; Whiteville, \$33; Wildwood, \$5; Wilmington 1st, \$170; Winter Park, \$5; Teachey's, \$15. Total, \$808.57.

Personal: W. S. Clary, \$25; Dr. F. P. Venable, \$10. Total, \$35.

Total September 1 to October 15, \$6,606.34.

Previously reported, \$21,752.55.

Total General Support Fund, October 17, 1918-October 15, 1919, \$28,358.89.

Received, previously reported, legacy Mrs. H. N. Reading, \$4,249.03; interest, \$249.17; Investment Fund, \$4,498.20.

Total Receipts, Synodical Home Missions, for Synod's year, October, 1918, to October, 1919, \$32,857.09.

A. W. C. Supt.

ARKANSAS.

Blytheville First—This church has presented the pastor, Rev. J. Walter Cobb, with an automobile to be used in his work. It is a new model Ford, equipped with a self-starter.

Seven members have been welcomed into the church during the last quarter, three by letter and four on profession of faith.

The Business Men's Bible Class, C. H. Windt, President, and the Women's Bible Class, Mrs. R. G. Craig, President, are doing good work. Since organization about two months ago, the enrollment in each has doubled. The Men's Class has purchased a Dietz all-metal bulletin board, which has been put up in front of the church. On a recent Sunday night the evening service was turned over to this class. The subject was "The Lost Boy." Addresses were made on the Southern Mountaineer—his parentage, how he got lost, and why he is worth finding. This service was preliminary to Rally day, which was observed on October 5. Notwithstanding a downpour of rain on that day a record attendance was made, and the offering was \$200 for Sunday School Extension, the Women's Bible Class giving one-half of this amount, and beating the other classes with a per capita of the class enrollment of \$3.44.

This church is looking forward to the coming on the 24th of this month of Rev. W. Moore Scott, D.D., State Superintendent of Missions and Evangelism, for a series of evangelistic meetings.

Blytheville has the distinction of being about the fastest growing town in the country, her percentage of growth the last decade being greater, it is claimed, than any town in the United States. The growth continues. It is a city of about seven thousand now, and bids fair soon to have a population of ten or fifteen thousand. The streets are being paved. A new system of sewers is being installed. Many large business houses and residences are under construction. Among the new-comers who are flocking in from many quarters there are some Presbyterians, and the church is having its share of the growth.

FLORIDA.

St. Petersburg—At the quarterly communion service, October 5, the pastor, Rev. W. J. Garrison, announced the names of ten members received by certificate since the last communion. Two infants were baptized during this period. Members who have been spending the summer elsewhere are returning, and some winter visitors have already arrived and identified themselves with the congregation. The newly-formed Brotherhood is getting into active service.

E. J. Young.

GEORGIA.

Carrollton—Rally day was observed by our Sunday School with a great deal of interest and enthusiasm. We had a much larger attendance than usual. Various and appropriate exercises by the little ones were splendidly rendered. The offering amounted to \$225. Our church is now getting ready for a special series of services under the leadership of our Assembly Evangelist, Dr. J. Ernest Thacker, to begin October 28.

Columbus—First Church—There was a large attendance of communicants at our Fall communion, October 12. Our pastor, Dr. I. S. McElroy, read the names of eighteen members recently received. We are glad to have back with us for our pastor's assistant Rev. W. B. Clemmons, who has been absent for fifteen months with the Army Y. M. C. A. as Divisional Secretary for the Thirty-third Division, A. E. F. Troop No. 2 Boy Scouts, of which he was scoutmaster, gave him a royal welcome home. This troop, under his leadership, won the President's flag for selling more Liberty bonds than any other troop in the State of Georgia. Cor.

Atlanta—West End Presbyterian Church—The Sabbath School of the West End Presbyterian Church observed Rally day, October 25, with fine enthusiasm. The Sunday School room was most beautifully decorated with a wealth of Autumn flowers, and a specially prepared program, based on that sent out by the Assembly's Committee on Sabbath School, was carried out very successfully. There was an attendance of 384, breaking all previous records in the Sunday School, and the offering amounted to \$103.10.

All departments of the church have entered upon the Fall work with renewed enthusiasm, and there is every prospect of a fruitful season.

KENTUCKY.

The Fifth Annual Evangelistic Conference of the West Lexington Presbytery was held Tuesday, September 30, at Pisgah Church, our annual meeting place. These conferences have grown in interest each year and this was doubtless the most successful yet held. It was a great inspiration and none who attended would attempt to deny it. The weather was ideal and old Pisgah Church, beautifully situated, which had recently undergone some repairs, never looked more inviting. The theme for discussion was "Bible Evangelism." In the morning we discussed the great evangelistic work and in the afternoon the great personal worker.

Rev. William Cumming, D.D., Chairman, Winchester, Ky., had prepared a most unusual program, which was carried out in every particular. Five ruling elders and a number of our pastors took part. The evangelistic spirit in our Presbytery was aroused to a high state of enthusiasm. Mr. Thomas B. Talbot, our Home Mission Superintendent, presided at the morning session, and Dr. Cumming at the afternoon session. Rev. E. L. Wilson, Home Mission Superintendent of Ebenezer Presbytery, was present and made a short talk. The ladies of Pisgah Church gave us a delightful dinner out on the lawn at 12:30.

These annual meetings have proven a great inspiration to our ministers and laymen each year, and our Presbytery is feeling tremendously the thrill of the evangelistic spirit. Rev. G. M. Telford is our pastor at Pisgah. T.

Marriages and Deaths

Deaths.

Talley — Joseph William, born December 4, 1863, Statesville, Tenn., married November 4, 1891, Miss Annie Evans, Eufaula, Alabama; died, Blakey, Georgia, July 4, 1919, a devoted elder of Arlington Church.

Bishop—Mrs. Sarah Elizabeth Bishop passed away in the early morning of September 8, at the home of her nephew Mr. Duncan McNeill near Broadway, N. C. Mrs. Bishop had reached the advanced age of eighty-five. She was the widow of the late Mr. Archie Bishop and was Miss Patterson before her marriage. In her fourteenth year she united with Mt. Pisgah Church during the pastorate of Rev. Archibald Smith. All who knew her can testify to her devoted christian life, and her friends and relatives mourn her death as the departure of one who knew the Lord.

S. F. G.

IN MEMORIAM.

Mrs. H. M. Pressly.

Mrs. H. M. Pressly died very suddenly at her home in Elizabeth City, N. C., Friday morning, October 10, of heart failure. She is survived by her husband, Rev. H. M. Pressly, and one daughter. The family came to this city from Florida a few months ago and have made many friends here who sympathize deeply with the bereaved ones in their great sorrow.

Mrs. Katherine Hood Pressly was born at Chester, S. C., on February 8, 1845. When she was a little child her family removed to Randolph County, Illinois, where her early life was spent. Hers was a family of teachers in which noble work she spent several years.

She was married to Rev. H. M. Pressly on August 29, 1878. Through the forty-one years that have passed she has been a faithful and efficient partner in the Lord's work.

Though handicapped by delicate health she has been "instant in season and out of season" in Christian service. She walked with the Lord all the way, assured of her acceptance in Christ. She suffered a severe attack of acute indigestion on October 9 and on the 10th the dear brave heart ceased to beat and she fell asleep in Jesus. And now the weary frame, the shattered nerves, the aching head, the anxious heart are all at rest and the purified spirit bows humbly and reverently in the presence of Him whom it loved and served here, while she waits the coming of her husband, and their daughter, Miss Mary P. Pressly, "absent from the body, at home with the Lord."

The funeral of Mrs. Pressly was conducted at Cann Memorial Presbyterian

Church, Saturday afternoon at 5 o'clock by Rev. A. J. Crane, of Tarboro. The pall-bearers were: Prof. S. L. Sheep, Mr. A. B. Houtz, Dr. S. W. Gregory, Messrs. W. L. Cohoon, C. E. Thompson and C. W. Melick. The members of the Ministerial Association acted as honorary pall-bearers. The funeral service was simple and impressive. Interment was made in Hollywood cemetery.

IN MEMORIAM.

Miss Sallie McLean.

Resolutions adopted by the Ladies' Aid Society of Ida Mill Presbyterian Church, Laurel Hill, N. C., October 8, 1919.

Whereas, God in His goodness has translated His servant, Miss Sallie McLean, from the church militant to the church triumphant.

And, whereas, Though often hindered by infirmities, she was a faithful and devoted member of the church and society;

Therefore be it resolved:

First. That we bow submissively to the will of our Heavenly Father.

Second. That while we mourn her loss from our midst, we thank God for her beautiful womanhood and noble example.

Third. That we extend to the bereaved relatives our sincere sympathy.

Fourth. That these resolutions be spread upon our minutes and copies sent to the Standard and Christian Observer for publication.

Mrs. Ralph Morrison.

Mrs. C. R. Bailey.

Mrs. J. T. Flythe.

IN MEMORIAM.

Mrs. Bettie Pope McConnel.

When the sweet spirit of Mrs. Bettie Pope McConnel entered heaven, we know the angels rejoiced.

Near the close of the Sabbath, August 3, at the Charlotte Sanatorium, she breathed her last after long months of suffering borne so patiently.

Our church, community, Missionary Societies and Sabbath School feel keenly the loss of a member who was consecrated, devoted, kind, loving, cheerful and sympathetic. 'Twas always with a warm handclasp and sunny smile she greeted her friends, and a little while with her smoothed the rough places, gave us new courage and made us ashamed to complain.

For three years almost sightless she scarce could see the flowers that grew near her path, but rejoiced that their fragrance was hers. Refined, cultured, talented, she reflects these qualities in two splendid girls who have reached

the years when, humanly speaking, mother is needed most, and to whom she leaves the beautiful legacy of a true, Christian example.

She was a daughter of John and Elizabeth Christine Pope and was nearly fifty-three years of age when she died. She was one of ten children and grew to young womanhood near Huntersville, uniting with the Presbyterian Church of that place at the age of seventeen.

Surviving her are a husband and two daughters, Pauline and Christine, who mourn the loss of a precious wife and mother.

In her young life she was fitted for a teacher and gave several years of her talent to the children of Mecklenburg. In the schoolroom her magnetism won the children just as she has won friends since.

She was married to Mr. W. J. McConnel, November 30, 1877, and united soon after with the Sugar Creek Presbyterian Church.

She was a devoted wife and truly a devoted helpmeet—always able to see "a silver lining to the dark cloud."

As a Missionary Society, we are sad over the loss of a faithful and loyal member, and pray that her influence will live on and may we cherish her memory and strive hard to emulate her faith in God and His dealings with His children.

To her sorrowing husband and children we tender our sympathy and may they look through their tears to Jesus for His precious sympathy and comfort, enabling them to say:

"God's will is our will."

Mrs. G. L. Hoover,

Mrs. J. H. Robinson,

Committee.

RESOLUTIONS OF RESPECT.

Mrs. H. C. Morris.

Whereas, our Heavenly Father has seen fit in His all-wise providence to take unto Himself our beloved sister, Mrs. H. C. Morris, who passed to her eternal reward on Saturday, July 19, 1919:

Resolved, That in the death of our sister the Frances E. Ufford Circle of the Pastor's Aid and Missionary Union has lost one of its most loyal members and our church has lost a most lovable Christian character and her presence will be greatly missed in all of our circle meetings.

Resolved, That we humbly submit to the will of Him who doeth all things well. We will cherish her memory as the years go by.

Resolved, That we commend to all the members of our circle and church which she loved so well her life of marked devotion and self-sacrifice to

Children's Department

THE BED NEXT DOOR.

It was so close to Rosie's that she could almost have reached out and touched the patient in it, if there had been a patient. But the bed "next door" was empty—lonesomely empty, Rosie thought. She waked up every morning wishing that when she opened her eyes there would be somebody there. She expressed her disappointment one morning to a sweet-faced nurse who bent over her.

"Why—why, Rosie! The idea of wanting anybody to be sick! Isn't that being unkind, dear?"

"Yessum—oh, yessum," the child answered, slowly, "only if somebody is sick I wish they'd put her in that bed next to me. I'm lonesome." And, queerly enough, the very next day that is what "they" did. Rosie, worn and tired after a painful night, drifted toward morning into a kind of little sleep. When she drifted out again low voices were in her ear. They were "live" voices, not dream ones, and one of them was a "patient" voice! There was some one at last in the bed next door.

They lay and looked at each other in silence till the gentle nurse went away to attend to some one else. Then it was the little stranger that spoke.

"Bet you don't ache much as me!"

"Bet I do!"

"I'm broken—what's the matter with you?"

"Oh," Rosie sighed, "I was broken, but now I'm knittin'." It takes a great while." She laughed out softly at the funny thing she was going to say next. "I'm a pretty poor knitter," she said.

The new patient in the next-door bed was a little, dark creature, with curls tumbling all over the pillow. To pale-haired, plain Rosie she was very beautiful, and a pang of envy crept in among the old pangs of "knitting." Perhaps it was that that started the Plan—perhaps it never would have begun at all if the next-door patient had been homely, with pale, straight hair straggling across her pillow in a thin little braid.

the cause of Christ, and that we will endeavor to emulate her example of faithful, conscientious service and seek to catch inspiration from her life.

Resolved, That we extend to her bereaved husband and children our deepest sympathy in this sad hour and commend them to God, the giver of all good gifts.

Be it further resolved, that we spread these Resolutions on the minutes of our Union, send a copy to the bereaved family and also to the Presbyterian Standard for publication.

Mrs. T. E. Wyche,

Mrs. A. C. Huneycutt,

Committee.

Rosie, in her hard little vigil that first night with a next-door neighbor, lay and planned; it helped out the long night. In the morning she was ready.

"You awake?" she called softly. The next-door neighbor, in spite of being broken, had slept much better than Rosie.

"Yes. You? What'd you want to know for?"

"Oh—oh I was just lonesome for somebody. I was missin' havin' my mother come an' kiss me up in the mornin'. Did yours kiss you up?"

"No-o, she never." The dark face set in the halo of curls lifted a very little, curiously, from the pillow, but dropped back quickly, while something like a soft moan issued from the bed next door.

"I guess I'd better lie still."

"Yes, you better. I know, because I've moved an' 'lid' both. Catch me movin' round again! But when I'm through knitin'—mercy me, don't seem as if I could wait to get home! Where—where there's lace curtains an' m'nce pie an'—an' inches o' cream on the milk. Did you have inches on yours?"

"No-o, not inches."

The curious expression on the dark little face deepened.

"Then I don't s'pose you miss hearin' your mother—or your father—say: 'Have another mugful, darlin'—have every mite you want'—mercy me how I miss! An' bein' took ridin' every day in the autymobeel—does seem as if I couldn't knit quick enough when I think o' that! Is yours a double one or just a single? Or perhaps you don't keep a autymobeel?"

"No—no, we never."

The little dialogue continued with frequent interruptions all day, Rosie doing most of the talking and the next-door patient merely interspersing "no-o's." They were always "no's." None of the luxuries, the beautiful sumptuous things that Rosie talked of with such careless familiarity appeared to have "happened" to the occupant of the bed next door. She lay and meekly listened.

Once during the day a disturbing thing transpired, but Rosie reasoned the disturbance away. Of course, the velvet woman had just been "visiting the ward," as lots of velvet and woolen and cotton women did. Rosie had dozed off into one of her rare and merciful little naps, and on waking had seen the velvet woman going down the aisle of little beds to the door. Just for one minute it had seemed as if she went away from the bed next door. "But, of course," reasoned Rosie, "she never. Not a velvet one!"

It seemed a good opportunity to begin the dialogue again.

"Did that woman goin' out remind you of anybody—that velvet one?" She

waited, but getting no reply, went on. "Not of your mother? Well, she reminded me, specially the velvet. Does yours wear hers every day, too?"

The doctor coming through the ward interrupted the "dialogue" here. He stopped at both little white beds, but longest at Rosie's. His smooth, kind face looked down tenderly at the frail, homely mite.

"Well, how are we knitting today? Dropped any stitches?" He made his examination with gentle hands, but his eyes grew serious at what he found, though he smiled with his lips into the wan child's face. He had found, indeed, dropped stitches in Rosie's knitting. There seemed no hope of ever picking them up. He saw with sorrowful, tender eyes only a crippled life ahead. He had feared it all along.

Rosie lying with closed eyes because it was easier being handled if her eyes were shut, caught a low word to the nurse. It sent a pang of horror through her little, broken frame. She knew what it meant—she knew, she knew! It meant she was never going to knit, never! And if she never—

For long after doctor and nurse had gone the child lay with shut eyes, hearing that low and awful word. It shut out everything else. She forgot the bed next door; she forgot the little bad Plan she had planned in order to "get even" with the next-door child for being beautiful. Only one thing kept on and on in her mind. Unconsciously she groaned.

"What is it? Oh, I'm sorry!" a soft voice said.

Then Rosie's eyes flew open and a torrent of fierce words came out of her lips.

"I'm not ever goin' to finish knittin'—not ever in the world! That's what he meant an' that's why his eyes were sorry an' the nurse's eyes. I'm not ever goin' to, I tell you! S'posin' you wasn't! S'posin' you'd always be broken 's long's you breathed an' lived!"

"Oh, I'm sorry—I'm sorry!" For there seemed nothing else to say. The next-door child was conscious of being ashamed of her own healthy little bones. She felt a wild wish to "divide them even" with this poor little neighbor who would never finish her knitting.

Gradually Rosie calmed. She even went back to the bad little Plan.

"If my mother was here"—she began, but got no further. How could she go on with bad, wicked make-believes now? The courage went out of her and in its place a little shame crept in, and a little sorriness, and both of them grew every minute bigger in the soul of Rosie. She was ashamed because she had made believe all those luxury things—in her heart she knew it had been worse than



News of the Week



Cotton valued at \$100,000 in a cotton warehouse owned by the John B. Roddy Company was destroyed by fire in Rock Hill, S. C., on October 12.

President Wilson's condition still gives anxiety. His physician insists that he must have a prolonged rest. There are various rumors, many started by his enemies, but even his friends realize that it will take time to bring him back to his usual health.

The longshoremen of New York are on a strike and have virtually tied up traffic and caused some doubt as to the feeding of New York. The union chiefs tried to control them, but were hissed.

The Supreme Court has agreed to expedite consideration of appeals from Federal Court decrees in North Carolina, which declared unconstitutional the provisions in the 1919 war revenue tax imposing an excise tax upon the products of child labor.

The Interstate Commerce Committee of the Senate has agreed by a vote of 14 to 1 to include in the Bill for Permanent Railway Government Fund disbursement a rule that will penalize the striking of railway employees.

Lieut. B. W. Maynard, who won the cross-the-continent race in a flying machine, is a North Carolina Baptist preacher.

In the Triennial General Convention of the Episcopal Church, in session at Detroit, Bishop McKim, of Tokio, Japan, declared that Japan will keep her word and return Shantung to China, because Japan always keeps her word.

Secretary Wilson has invited John L. Lewis, President of the United Mine Workers of America, and John L. Brewster, representing the operators, to meet him in order to avert the strike of bituminous coal mine workers, which Lewis has called to take place November 1.

There is going on a wordy battle between two delegations from Asheville, N. C., before Sec'y Glass, trying to decide

whether the Government shall use Kenilworth Inn as a hospital for tubercular soldiers. Ex-Governor Craig represents those who favor, while Mayor Roberts represents the opposers.

The Evening Dispatch, of Wilmington, N. C., has been sold to R. S. Carver, of Augusta, Ga.

The Episcopalians in the General Conference insist that the Church must take a definite stand on the Peace Treaty. Resolutions in favor of a Covenant of Nations was characterized as a "spineless plan."

The Southern Wholesale Grocers Association stated that the railroads have discriminated against them and favored the packers.

At the World Conference of Cotton Growers spinners were urged to buy direct and cut out the middlemen.

The Senate by a vote of 35 to 55 defeated the Shantung amendment. Fourteen Republicans voted with the Democrats, while three Democrats: Reed, Gore and Walsh, voted with the Republicans.

Steel mill officials at Gary, Ind., have expressed the opinion that the strike was virtually ended, and made preparations for building up a new organization. They declared there was a surplus of labor in some departments. Union leaders disputed the accuracy of the claims made by the steel officials. They also began an effort to establish the independence of the union forces from the radicals.

The Episcopal Biennial Convention has refused to change the laws of divorce. The marriage of the innocent party is still permitted.

The two amendments introduced by Senator Fall, Republican, New Mexico, and having as their common purpose curtailment of the power of the American representative on the Reparations Commission, an international body set up by the treaty to fix and collect Germany's reparation bill, have been thrown out by the Senate.

make believe; she had lied them. Oh, she was sorry now!

"My mother won't ever be here!" she burst out. "My father won't ever! There weren't any lace curtains ever, nor cream any thick at all! Nor velvet clothes every day, nor—nor mince pie. I lied 'em all! I wish I hadn't! You had curls an' was lovely—an' I wanted to have something! But every minute that I was talkin' I wasn't anything but an orphan that fell out of a 'sylum window and broke. That's what I am now, this minute, an'—an' I'm never goin' to knit!"

"Yes, I know," the pitying voice said. Rosie turned a wan, wild, little face in surprise.

"I've always known. The nurse said you fell out of—of that kind of window."

"An' you let me go right on a-talkin' lies!"

"She told me the other, too—that

prob'ly you never'd knit. They were afraid so."

"Oh! It was explanation enough. Pity had sealed the lips of the next-door patient. A beautiful pity that crept now across the little space between and comforted Rosie's sore and shamed soul. Silence settled over the two little beds.

The next day the Velvet Woman came again and sat down beside the bed next door. She belonged beside! And the Next-door Child had never boasted of her mother or of the velvetness! She had pitied too much to boast.

The days went and gradually the Next-door Child finished her knitting. But there seemed no picking up of Rosie's dropped stitches. She grew a little stronger and suffered a little less, but it had to go at that. It would always have to go. But something beautiful, in spite of unknit bones, had happened to Rosie. She had found a friend.

The Velvet Woman sat between the little beds on the last day of the Next-

door Child's stay in the hospital. She had often sat between before. This time she had a beautiful thing to say.

"Rosie, how would you like to live in the country? On a farm, dear?"

"Because you're going to!" broke in the other child. "Mother said I might tell some of it! On our summer farm, where I'll be every summer! The farmer's wife's going to take care o' you and you'll get strong as I am maybe. We'll have times, Rosie!"

The beautiful, dark face glowed with happiness; the velvet face smiled tenderly. Rosie's sad little world grew suddenly a beautiful place to live in, even on crutches.

"And—and, Rosie, you'll grow fat, that's what you'll grow! You never saw such cream to eat, inches th—" but the Next-door Child caught herself up just in time. For no reminding words must spoil the moment of Rosie's happiness.—Annie Hamilton Donnell, in Congregationalist.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

To the Young People of Fayetteville Presbytery—One year ago today Chaplain Thomas McNeill Bulla laid down his life in the service of his country. He fought a good fight, he kept the faith and has received his reward.

Rev. T. M. Bulla became a candidate for the ministry under the care of Fayetteville Presbytery. He graduated from Davidson College in 1907 and from Union Theological Seminary in 1911. June 21, 1911, he was licensed by Fayetteville Presbytery. He was the only minister from Fayetteville Presbytery to lose his life in the great war. When he entered the service he was pastor of a group of churches in the Presbytery of East Hanover.

A fellow chaplain wrote of him: "Chaplain Bulla was wounded severely in the service for the men of his regiment, the 116th Infantry, on the field of battle north of Verdun. He died after an operation October 17, 1918. He was God's nobleman, a faithful minister of Jesus Christ, brave and fearless, spiritually, morally and physically."

Let us, the young people of Fayetteville Presbytery, erect in his memory a scholarship (\$400) in the Student Loan Fund, a permanent memorial which will fit other young boys and girls to take active parts in the work of the church and nation. This memorial will continue indefinitely, as soon as the money is repaid by one student it is at once loaned to another.

The world need today is Christian leadership. The Student Loan Fund encourages and assists the future leaders, and yields continual returns. Let us all join together in erecting this memorial, a scholarship in the Student Loan Fund, in memory of Rev. T. M. Bulla.

Send your contribution to me and I will forward to Dr. Sweets in \$100 payments. Yours in His service,

(Mrs. D. H.) Eliza Patterson Shaw,

Sec. Y. P. Work, Fayetteville Presbyterial.

R. 2, Laurinburg, N. C.

Day of Prayer, Latta, S. C., Church, October 10—Would that all women of Pee Dee Presbyterial might have been with us at our Day of Prayer in the Latta Church, Friday, the 10th instant. It would have been a blessing to them and to their societies.

In the first place, all surrounding conditions were perfect, shaming our forebodings as to weather, enough dinner, a full attendance, etc. Some of the women of other denominations were good enough to lay aside their day's work and worship with us, joining in discussions and giving some illuminating counsel. A number of business men also were present. The presidents of the Methodist and Baptist Women's Missionary Societies, the Baptist pastor and several Presbyterian pastors of nearby towns offered prayers during the day. Indeed, we did not forget to commend our work to God at frequent intervals.

We had guests from perhaps a half-dozen other societies in the Presbyterial, and while some of the speakers were detained, those who were present more than made good any vacant places on the program. We felt honored by the presence of our Presbyterial President, Mrs. M. S. McKinnon, of Hartsville, S. C., whose charm of manner and earnestness of purpose enthused us all. The First Vice-President, also, Mrs. M. B. John, of Bennettsville, made the sacrifice of time and strength to come all those miles of dusty travel to add her prayers and consecrated counsel to the day's blessing. Rev. J. M. Holladay, D.D., of Marion, and Rev. J. S. Garner, of Mullins, each left a message with us of our duty to others which we would hardly be able to forget. The pastor of the Latta Church, Rev. Andrew J. Howell, had promised to "stand by," which he did faithfully in many ways, speaking particularly on Sunday School Extension and Young People's Work. The noon-time hour of relaxation under the trees, when the abundant luncheon was being served, was very delightful.

We believe that the Day of Prayer accomplished its pur-

pose, and was, we trust, acceptable before the Throne of Grace.

The writer is a new-comer in Pee Deè Presbytery, and is glad to have an opportunity to bear witness to the earnest spirit of the women of the Latta Church. They work together so well, and they seem so desirous of the growth and well-being of their church, and so ready to uphold the hands of their pastor, that it is good for the soul to associate with them; and it is easy to prophesy a large membership in the not distant future.

The Wilmington District Presbyterial Auxiliary Day of Prayer will be held at Immanuel Church, in Wilmington, Tuesday, October 28. The district is composed of the following Church Auxiliaries: First Church, St. Andrew's, Covenant, Immanuel, Winter Park, Pearsall, Delgado, New Hope, Southport, Sweet Home and Topsail. A splendid program will be given, including addresses on the following subjects: "Value of Prayer Band to Local Auxiliary," Mrs. W. M. Cumming; "Mission Study Classes," Mrs. J. A. Brown; "Methods Through Auxiliary Plan," Mrs. J. C. Stewart; Bible Hour, by Mrs. Jackson Johnson, with seasons for prayer and discussion of problems. It is hoped that Mrs. Whalen, who is soon to sail as a missionary to China, will have a part on the program. Mrs. L. D. Latta is chairman of the group and will preside.

REPORT OF WOMAN'S MISSIONARY INSTITUTE AT SEDALIA, S. C., OCT. 3, 1919.

The tenth annual meeting of the Woman's Missionary Institute convened at Sedalia, Friday, October, 1919, Mrs. Ida Perrin, of Union presiding. Interesting papers were read by delegates from the different localities embracing this organization.

Mrs. Irby, of Woodruff, offered suggestions on efficiency in missionary organization and urged its members to a deeper study of God's word.

Report from Union Church was read by Mrs. W. J. Haile, showing that this society is supporting a Home Mission worker in the mountains of Kentucky, besides being active in all church work; that it has a membership of 46.

In report read by Miss Anna Harnes, of Jonesville, attention was called to the noble work of one of their members, Miss Farr, who is stationed in the mountains of North Carolina.

Mrs. J. W. Cunningham, of Jonesville, gave excellent memorial sketches of the missionaries of our Southern Church who have gone to their reward since the last meeting of this Institute.

Mrs. C. F. Hart, of Union, offered some beautiful thoughts on Christian Fellowship.

A most timely and convincing paper on Sabbath Observance was read by Mrs. Alexander, of Jonesville.

A report on Young People's Work was given by Miss Floyd, of Woodruff, who plead for more zeal among the young people of our church.

Mrs. Irby presented a letter from Mrs. Bryan, of Columbia asking that efforts be made to improve the living conditions of our missionaries in the Congo.

A missionary society was organized at Sedalia with Mrs. Betsil as president and Mrs. J. E. Minter, secretary and treasurer.

The election of officers of the Institute for the ensuing year resulted as follows: Mrs. C. E. House, leader; Mrs. Ida Perrin, vice leader; Mrs. B. B. James, secretary; Mrs. Alexander, of Jonesville, treasurer; executive committee, chairman, Mrs. F. M. Farr.

Meeting to be held next year at Santuc, S. C.

Mrs. B. B. James, Sec.

Union, S. C.

Organic Union.

(Continued from page 9)

made, how splendidly the small new Presbytery responded to the challenge! The experiment was so successful that Mecklenburg was encouraged to colonize again, and sent forth the Presbytery of Kings Mountain, which has repeated the achievement of Asheville. In the Presbytery of Lexington, a few years ago, it was proposed to erect the West Virginia portion of its field into the separate Presbytery of Tygart's Valley. This was a far more dubious venture than the one of Asheville. There were only two or three self-supporting churches in the territory. There were only half a dozen ministers in the field. Ministers were moving in and out all the time. There was serious danger that at any time the field might be left without ministers enough to make a quorum of Presbytery. But thrown on their own resources, as they have been, they have been aroused to the highest pitch of self reliance and of effort, and have succeeded. The same story is repeated in the case of the new Synod of West Virginia. That portion of the old Synod of Virginia included within the new Synod of West Virginia has grown faster than it ever did before, since it has become a separate Synod. Then compare the U. S. A. and U. S. churches as to their efficiency now, and the comparison supports our contention. The U. S. A. Church is five times as large as ours, yet our percentage of increase in membership is larger than theirs and our gifts per capita to beneficences greater than theirs. We have a compact, well organized, homogeneous, efficient church, with a healthy, uniform growth, in numbers, evangelistic spirit, contributions, Christian character and commanding influence. We hold a unique place among the churches of the world and the blessing of God upon us has been most marked. Why jeopardize all this for advantages that are unproven, and that, for the present, exist only in the hope of the sanguine optimist. Why this mania for bigness? The church courts become unwieldy if the Church is very large. There are already nearly a thousand members in the U. S. A. Assembly. If we unite with them the total number will be not less than twelve hundred. Our Assembly with its two hundred and seventy-six members is already an unwieldy body. The Congress of the United States is not one-third larger than our Assembly, and it is no longer, strictly speaking, a forum for free discussion. Only those members are recognized by the speaker whose names are on lists furnished him by the chairmen of committees. It is said by those who have looked on at meetings of the U. S. A. Assembly that they have to resort to a somewhat similar arrangement, in order to get along with business at all. If efficiency is the object, would it not be better for us to divide our present Church than to seek union with another which is already so large as to be cumbersome to itself?

Again, if we consolidate with the U. S. A. Church it would mean the removal of the executive agencies so much farther off from us. The more remote the controlling agency the weaker the tie between it and the lower courts, the local churches, and the people. We personally know the secretaries of our committees and their agents. They come to the meetings of our Synods and Presbyteries and speak in our churches. We have fellowship with them in our homes. All this strengthens the personal ties and conduces to more intimate information concerning the work and to greater zeal in it. How would it be in this respect if the executive agencies were located in New York or Philadelphia? While our present beloved secretaries continued in connection with these agencies, the weakening effect would not be felt so much, but it would be felt as soon as they were replaced by others, as in the course of nature they must be, sooner or later.

Neither does the larger body give promise of much greater economy. If we consolidate with the U. S. A. Church, would we dismiss any of our present secretaries or ask the other Church to dismiss any of theirs? If not, would we consent to having our men get smaller salaries than those they are now getting? If they are retained, it surely must

not only be at salaries equal to those they are now getting, but also equal to those much larger salaries now paid to secretaries by the U. S. A. Church. Where then is the economy?

What Will Presbyterians Do For Their Spiritual Kindred in France and Belgium?

By Rev. Jas. I. Vance, D.D.

A fund of three million dollars is being raised by the Protestants of North America to aid their fellow-religionists in France and Belgium in rebuilding and reopening their ruined churches, and keeping alive the proclamation of a true Gospel. Of this fund, Southern Presbyterians are obligated to raise one hundred thousand dollars. The General Assembly has set aside the fourth Sunday in October as the day on which the offering is to be taken in all our churches.

An advance payment of ten thousand dollars has already been made in the faith that Southern Presbyterians will not be behind the Christians of other denominations in America in extending a helping hand to their afflicted brethren across the seas.

Is there a minister in the Southern Presbyterian Church so indifferent to the heroic struggles of men and women who kept the faith when to do so cost them their lives, so uncaring for history, and so uninterested in those who are out in the storm today, that he needs to be argued with and urged to give his people a chance to show their sympathy for the descendants of the Huguenots? I should not want to believe there is.

Is there a church session so out of touch with world currents today that it feels no-pull from these little churches of our faith across the sea? Is there a single congregation of Presbyterians in the South that will let October 26 go by without a prayer and an offering for their Christian kin in Belgium and France?

This fourth Sunday in October is Reformation Sunday. The theme we are to discuss is "The Edict of Nantes." Around that theme it will be easy to stage the heroic struggles of people who died rather than surrender their faith. These are the people for whose descendants and to keep alive whose testimony to the truth we are asked to contribute.

Shall Protestantism perish out of the future of these lands. A new day of opportunity is opening to us there, but to seize it, a broken and destitute people must have a helping hand.

Southern Presbyterians have never been slack in their loyalty to the truth. They are neither unsympathetic nor ungenerous. They have a way of doing their full duty when they meet it face to face. If they understand the issue, I do not believe they will fail France and Belgium on October 26.

GETTING THE STRIDE.

Nearly always it takes a little time. Every lover of walking understands. He may start too fast or too slow—at such a pace as he cannot maintain for a long tramp or so lazy that he cannot cover the distance in the time allotted. But give him a little time to shake his muscles free and fill his lungs with ozone, and he normally drops into a swinging gait, especially if he has a good walking mate to help set the stride. I have watched such pedestrians, whose easy rhythmical movement, neither hurried nor leisurely, was a delight to watch and a challenge to emulation.

Which thing is a parable. No great campaign can be won in feverish haste. Still more certainly must it fail until we put swing and stride into it. We must time our step to the demands of a real endurance test. There's a long way to go before we reach the goal. Days of strain, such as the Church never called itself to before, are ahead. Prayer, patience, persistence, pluck—all this we shall need. 'Tis not a hectic campaign; 'tis a great drive, long prepared for. We must get the stride, all of us.—George Clarke Peck.

Miscellaneous

THE PRINCE OF WALES IN QUEBEC.

Some one during the war spoke of the Prince of Wales as looking "incredibly young." He is still just that. His slight, not tall figure, his rosy cheeks, his fair, straight hair, parted boyishly to one side, all makes him appear "in his teens" rather than the twenties he must be. Many a moving picture actor would both look and act the part more perfectly—more according to Hoyle. But he couldn't be half so appealing. The little Prince is the real thing. His candid, round eyes are those familiar to us in portraits of his father, grandfather, and great-grandmother. His shyness and simplicity of manner are charming—even his embarrassment, which showed in his looking at his finger nails, and then suddenly remembering not to do so; his twice running his forefinger absent-mindedly beneath his nose in a way that Queen Mary, we imagine, would have taken him very seriously to task for doing; his constant fingering at his collar. At the fifth—or maybe the sixth—fingering of the collar, the carefully selected essemblage, with all its loyal disposition to take the Prince very seriously indeed, gave a nervous little giggle. St picturesque a scene could not have been duplicated in any other quarter of the British Empire. "The Ancient Capital," as Quebec loves to call itself, in gala dress indoors and out; the French flag everywhere entwined with the English; the brilliant robes of

the church dignitaries, including the scarlet kid gloves of Cardinal Bogin; the many uniforms, the handsome Duke and Duchess of Devonshire and their young daughters; Mlle. Hortense Cartier, a distinguished little old lady, lineal descendant of Jacques Cartier, discoverer of Quebec, who, after residing in France for forty-six years, has just returned to Canada in time to make a special visit to Quebec in honor of the Prince of Wales. All the speeches of welcome were in French, as were the Prince's replies. His voice is strong and resonant; his French much better than Canadian French, which almost has a brogue—like Irish-English. Most of the time the Prince appears somewhat dazed, as though wondering what it is all about. Some of us, in introspective moments, ponder upon the fact that we are but one of many; that there is nothing to make us distinctive—to lift us head and shoulders above the crowd. The little Prince has the air of wondering why he should be distinctive—of longing to come down from his lonely elevation to the common level where there is so much more freedom and where everybody seems to be having such a nice, easy time of it. Barring this wistfulness, his manner in its shyness and absence of pose and display of excellent common sense reminds one of Lieut.-Colonel Theodore Roosevelt.—Banner.

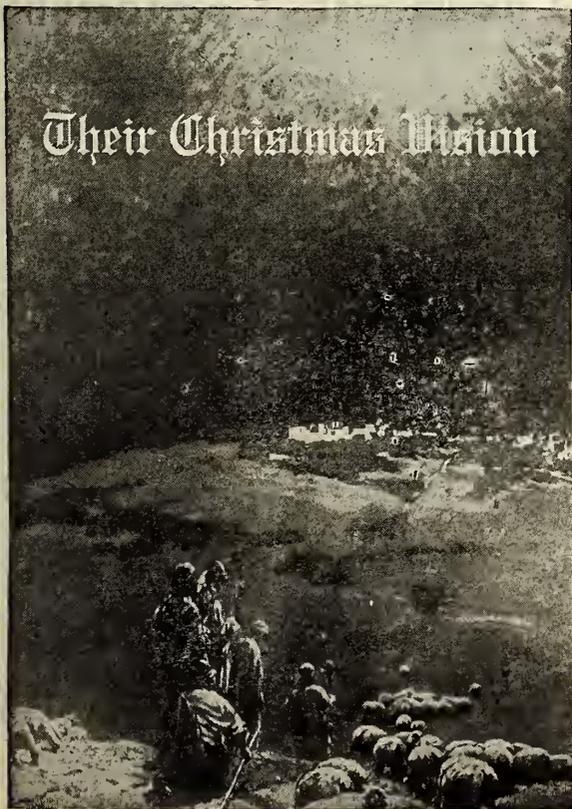
THE TONGUE TEST.

James takes about a fifth of his entire letter to write about a Christian's use of his tongue. He thinks the test of ability to control one's self shows up

in his control of his speech. Such a man is "perfect." The size of the tongue is out of all proportion to its power both for good and for ill. It always has double possibilities. Its possible excellencies are indicated in verses 4, 17, 18; its possible defects in verses 6, 14-16. With it one may both bless God and man or curse them. After all, speech is affected by the heart. It is a reflection of our inner life. It should be as a fountain sending forth refreshing waters. If it is a difficult task to "tame our tongues" and govern our speech, it is not impossible. With the help of Christ these things can be done.—Charles E. White.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.



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This is the title of a program prepared by the Executive Committee for use in the churches and Sunday Schools of the Presbyterian Church in the United States.

It is attractive in appearance. Interesting and instructive in material. Makes a strong appeal for the dedication of life to the service of Christ and His Church.

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It will be sent in sufficient quantities for use in any of the Presbyterian churches and Sunday Schools, free of cost.

Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

THE COST OF STRIKES.

Stephen C. Mason, president of the National Association of Manufacturers, has declared in a public address that ten million dollars a day has been the cost to the United States of strikes and threatened strikes in the last eight months. Endless contentions between employers and employes may also cost America the possession of a great world trade. Never before in the history of the world has any nation been more favorably situated to seize and hold the bulk of the world's trade. We alone of all the great nations came out of the war with our man power practically unimpaired. We have the man power. We have the ships. We have the natural resources. We have the organization. We have the money. We have all the markets of the world open to us and clamoring for everything we have to sell or barter. The road to commercial and industrial supremacy is open before us. If we fail to seize this opportunity we shall in future days deserve the odium which falls upon sloth and criminal stupidity. It is part of Germany's plan to embroil us and England's population also in destructive internal strife that the German trader may again take from nerveless hands the golden scepter of a world supremacy in trade. Strikes are never to public advantage. Only bitterness and monstrous hate are engendered, and such methods of settling disputes are wasteful, wicked, insane. In friendly conversations and conferences let the appeal to reason and justice sway the hearts and minds of men, and our merchantment shall carry to the far seas not only the merchandise "made in America" but the spirit of God's new day.—United Presbyterian.

Whoever is conscious of a desire to live better than he has been living, to him Christ comes as truly as He ever came to men who were mending their nets beside the Galilean lake. We make a mistake when we wait for any other call than that.—George Hodges.

160 HENS—1500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes:—"I fed 2 boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 3257 Reefer Bldg., Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

HOOVER FOR LEAGUE OF NATIONS.

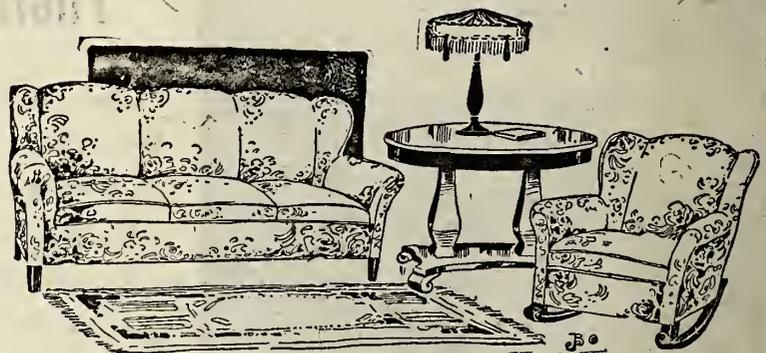
Herbert Hoover, former director general of allied relief, reaching New York Saturday after five years in Europe, made a statement announcing his stand for the league of nations covenant. If the covenant is not adopted, he said, the whole treaty would fall, and the covenant should be accepted "as it is, or nearly as it can be obtained." After an experience with all the peoples of Europe, during which he distributed more than 600 steamship cargoes of foodstuffs, 3,220,000 tons, Mr. Hoover

asserted that the task of America in Europe now is greater than before the armistice. This task has to do with the restoration of trade and commerce, he said, and should be accomplished not by government action but by ample credits through normal commercial methods. The wave of European unrest, according to Mr. Hoover, has subsided. The danger of bolshevism, economically and politically, passed last February, he said, and as a philosophy it is rapidly disintegrating. As to profiteering and high prices, Mr. Hoover believes that prices will soon fall automatically because of economic conditions throughout the world.—Continued.

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DEATH OF ADELINA PATTI.

It has been said that Adelina Patti, whose death occurred last week, had probably given more pleasure to more men and women than any other singer. She was seventy-seven years of age, and had sung everywhere around the globe, from the time she was seven years old, until the opening years of the world war—a period of at least seventy-one years. Her voice was a pure, golden soprano, reaching to the F above high C, and its strength was as remarkable as its range. Madame Sembrich, her nearest successor in point of time, said of her, "Patti? When you speak of Patti you speak of a thing that was but once;" and to the "nightingale" herself, Alexander Dumas the elder exclaimed: "Being a man and a Christian, I love to listen to your singing; but if I were a bird I would die of envy." It is estimated that her golden voice won her as a golden reward, more than five million dollars.

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INDIA AND HOME RULE.

While there is a growing sentiment among a large portion of the people of India in favor of Home Rule in India, there is also strong opposition to any movement in the direction of separation from the British empire. This opposition comes from two sources—first, the Moslems, and next the lower caste Hindus. A Moslem paper published in Calcutta remarks:

“A few of our Mohammedan brothers say: ‘If India gets self-government, then we shall not be able to cope with the Hindus.’ When we ask why, the invariable reply is, ‘The Hindus are more numerous than we are, they are better educated, and they are certainly more prosperous financially. We must never forget that these people are the same Hindus that banished the Budd-

hists from India and those Buddhists were their own kith and kin. The first chance they get they will do the same with us, for they bear a grudge against us, as we Moslems ruled over them for six centuries.’”

The argument of the lower caste Hindus is summarized thus: “The Pariahs of Madras assembled in convocation say: ‘The Brahmins, who have kept us—the Untouchables—mercilessly under their heels for ages, are not likely to be less tyrannical if the Hindus come into power. That we certainly do not want, and so we prefer British rule for generations to come.’”—The Presbyterian (Halifax) Witness.

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Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

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I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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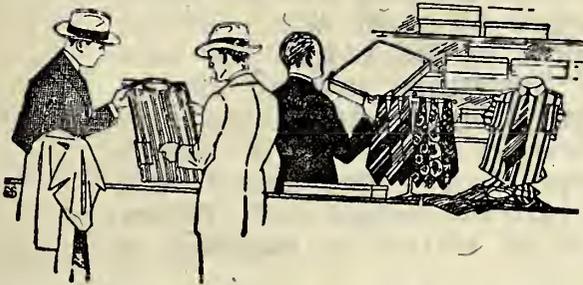
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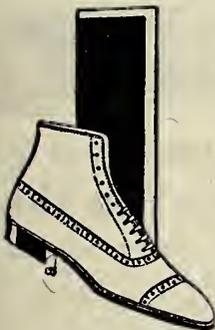
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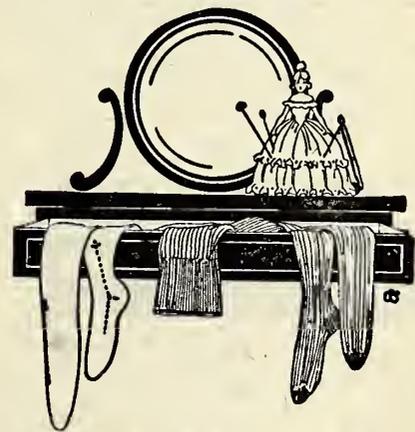
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What Will Southern Presbyterians Do For the War-Stricken Churches of France and Belgium on October 26th

Our Share is \$100,000

An advance initial payment of \$10,000 has been made in the faith that the churches will meet this call.

Our share is part of a fund of \$3,000,000 being raised by the churches of North America for this cause.

1. REBUILDING OF DESTROYED CHURCH PROPERTY.

The war indemnity to be paid by the Central Powers for the restoring of the destroyed churches is both uncertain as to amount and indefinite as to time of payment. The need is immediate. A small portion of the money given will be used for these immediate needs. This is essential for the sake of conserving what is left of the life of the congregations.

2. EMPLOYMENT OF PASTORS AND LEADERS.

Almost one hundred Protestant pastors and theological students gave their lives for France and Belgium on the field of battle. Many of the others lost all their belongings in the war. Salaries were never very large; now the congregations are dismembered, scattered, and impoverished. There is no money with which to employ pastors and leaders. Part of the fund will be used for this purpose.

3. ORGANIZATION OF CONGREGATIONS.

Preliminary reorganization of congregations is needed in many instances where pastors can be secured immediately. Temporary arrangements must be made for setting up an organization of what is left of the congregations, looking toward their final and complete restoration.

4. FUTURE EVANGELIZATION.

France and Belgium are ripe for evangelization through Protestant agencies. The democracy for which these countries suffered so severely needs the inspiration of Protestant evangelization. Resources for this work are lacking. Part of the fund will be devoted to this important program of the renewed Protestant churches of these countries.

5. RELIEF OF REFUGEES.

The Protestants were relatively strong in the devastated regions. Their homes have been destroyed, their fields and gardens ravaged, and their trees cut down. Refugees are returning penniless. Part of the fund will be used for giving them a new start.

Committee of Brotherly Aid	\$1,350,000
Restoration of Churches and Manses	300,000
Emergency Relief of Pastors	150,000
The Work of Foreign Missions	300,000
Home Missions	300,000
Asylums, Orphanages, and Re-Educational Work for Wounded Soldiers	200,000
Anna Hamilton Hospital	250,000
Educational and Social Work, Schools in Invaded Regions, Seminaries and Sunday Schools	200,000
Scholarships for French and Belgian Students in American Theological Seminaries	50,000
Special Support for Belgian Churches	100,000
Total	\$3,200,000

The funds are disbursed by two committees representing all French and Belgian Protestant churches.

"The people will need not merely material assistance. Moral help will be required, for there is bound to be a tendency to let down morally in the face of such great losses and destruction."—MARSHALL JOFFRE.

"How shall we meet the call to repair breaches, restore ruins, rebuild churches and manses, assure the salaries of pastors, aid the mutilated, the widows and orphans; reorganize sacked homes, restore devastated fields to cultivation? We are sure that our brothers of America will by their strong aid make us capable of accomplishing all that we should do."—PASTOR WAGNER,

"We have a debt to those who rest today in Flanders fields:
Our debt is to the living in whose behalf they died"

"To you from falling hands we throw the torch—"

Sparkles

Data for Missionary Societies.

One of our ministers sends us the following story, his six-year-old son having been the innocent offender.

The Ladies' Missionary Society was meeting at the manse when the small son of the house broke into the meeting with, "Mother, may I play the phonograph for the ladies?"

"No, son," said his mother. "Run away now and don't disturb us."

"But, mother," very earnestly, "I know a record the ladies would be sure to like. It's 'Can You Tame Wild Women!'"

The Pastor—"So God has sent you two more little brothers, Dolly?"

Dolly (brightly)—"Yes, and He knows where the money's coming from. I heard daddy say so."—Tit-Bits.

Cholly—Is your sister in, Bobby?

Bobby—She's either in or indisposed, I can't remember which.—Boston Transcript.

Northerner—"What's that white fluffy stuff you are picking?"

"That, sah, will be wool when yo' wear it next winter in the No'th."—Life.

A certain editor and publisher of a country newspaper in Kansas was asked to leave the community, as the result of a typographical error in his report of the wedding of the mayor's daughter.

After exhausting his supply of large words about the "blushing bride," he said: "The large elaborate boquets were punk."

The mayor demanded a correction and apology in the next week's issue, all of which the editor was glad to promise.

The next issue contained: "We wish to apologize for the manner in which we disgraced the beautiful wedding last week. Through an error of the type-setter we were made to say, 'the roses were punk.' What we wanted to say was that 'the noses were pink.'"—Alfred A. Look, in "Pep."

All He Asked.

They were standing outside the front door for a final chat after his evening call.

He was leaning against the door post, talking in low, dulcet tones. She was listening and gazing up into his eyes.

Suddenly she turned around. The door had opened; and there just inside stood her father clad in a dressing gown.

"My dear father," she asked, "What is the matter?"

Her father ignored her question.

"John," he said, addressing the young man, "You know I've never complained about your staying late, and I'm not going to now; but for goodness sake, stop leaning against the bell-push. Other people want some sleep even if you don't."—London Tit-Bits.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

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Satisfied.

The shadow falls, the path I can not trace;
Fear not, my heart, if only faith abide;
If faith abide, thou conquerest time and place:
Some day, somewhere; thou shalt behold His face;
O yearning heart, thou shalt be satisfied.

The shadow falls; the shadow can not stay;
Hope on, pray on, thou wilt not be denied:
Over the burnt-out embers of today
The golden morrow rises, and always
The promise stands—thou shalt be satisfied.

I can not say to what far land I go,
When I embark upon the foamless tide;
Or if I'll find the things I yearn for so,
Ever at all, O heart, I do not know:
I only know thou shalt be satisfied.

I follow, moving toward the deep and vast,
I follow hope, my star and faithful guide;
I shall rejoice in trials overpast,
And see that Face, O heart of mine, at last,
In whose dear look thou shalt be satisfied.

—*Samuel V. Cole, in Congregationalist and Advance.*



Editorial



The World in a Ferment.

THE greatest war in all history has left behind it the greatest unrest in all history. When the war was in progress the many nations concerned were held together by a common purpose. The belligerents were occupied with one thing. All subordinate interests were merged in one—the winning of the war. Political factions, class frictions, social grievances, racial distinctions, were all swallowed up, and for the time being forgotten. With the Central Powers, Turk and Teuton, Mohammedan and Christian, Roman Catholic and Protestant put aside their differences and became one in their effort to win out in the great struggle. On the other hand, the yellow men of Asia, the black men of Africa, and the white men of Europe and America, with all their diversities of religion and civilization, became brothers in a common cause. In the face of one supreme issue, in the desire for one supreme end, all differences of race, creed and color seemed paltry and negligible. There was but one line of separation running through the world, and that was the battle line. On either side of that line, the nations were cemented in the bonds of brotherhood.

This condition very naturally excited extravagant hopes. The belief was general that this drawing together of the incongruous peoples of the world would be permanent. It was expected, that when the Allies were victorious, the representatives of the various nations would sit down together at the peace table, as saints sit together at the communion table, and would proceed, in a spirit of perfect fraternity, to draw new national boundaries and re-establish relationships so as to secure permanent peace and universal contentment. The horrible war once over, it was supposed that the people would be so happy and grateful that the task of assigning them their place on the map would be an easy one. In the thick of the carnage, the fourteen points, furnished by our idealistic President, were readily accepted as a program which would make the "world safe for democracy." The weary and anguish-smitten peoples thought nothing could be more desirable than the opportunity to give practical effect to such a program.

To say the result has been disappointing is putting it mildly. When grim visaged war had "smoothed out its wrinkled front," and the danger of further disaster was over, the bond of unity at once began to give way. The currents of thought, of sentiment, of passion, began to seek their old channels. Concern for the general welfare of the world was speedily superceded by concern for local interests. The world vision narrowed to national dimensions. Each unit in the recently consolidated aggregate began to clamor for individual recognition. Each wanted all it could get, and, as a rule, more than it could get without conflicting with the claims of its neighbor. The peace conference, the prospective communion of the saints, was converted into a grab game. Old ambitions, aspirations, and animosities reassert themselves.

What a sad spectacle does the world present today. In Europe universal dissension, giving rise in many places to tumult and bloodshed. In this country, never was political rancor more bitter, labor more arrogant and imperative in its demands, the appetite for wealth more voracious, selfishness in all classes more greedy and grasping. Everywhere, at home and abroad, disintegrating forces are at work with unprecedented violence. All unity of sentiment and purpose is gone, all concern for the common weal has given

place to the old doctrine of "every fellow for himself, and the devil take the hindmost."

We tried to persuade ourselves that our government went into the war with purely altruistic aims. Our soldiers were crusaders going to Europe to help the hard-pressed Allies save, not merely Christian civilization, but Christianity itself from destruction. This was pleaded as justification for projecting the pulpit and the Church with all its elements of influence into the great struggle. It was a holy war. Consequently the doctrine widely prevailed that all who gave their lives to make the Allies victorious would find the gates of Paradise open to them and would receive a crown of martyrdom. The Germans were the only real sinners left in the world. The rest of the world was making an effective atonement for its sins by fighting against them.

Not quite a twelve months have elapsed since the signing of the armistice. But this has been ample time to show how puerile was much of the flamboyant talk about the "new era" on which we have entered. It is already manifest that depraved human nature has brought into the new era all that made the old era objectionable. There was never any reasonable ground for expecting that we should emerge from the war with a higher estimate of spiritual values, or with the motives of the flesh weakened. Rather was the reverse to be expected. And the reverse is being realized. After all is said, the Church of Christ, with its old doctrine of atonement and regeneration, is the only hope of our lost race. Nothing can soothe the world's unrest but that which can save it from sin.

Preserve the Records.

The Historical Commission of North Carolina is complaining that there are many people in the State who are disposed to call the effort to preserve the State's record in the world war "an aftermath of glory."

We sympathize with the commission in the indignation felt over this shortsighted broadness of mind, because if such a feeling had been prevalent in the past, there could have been no history:

Today we read the history of the wars of the past, some of it in books and some in monuments, which extol the courage and steadfastness of the human race, so that the example serves as an incentive to those living in the present.

This same apathy, and in many cases lack of moral indignation, seems to actuate our own Church in preserving its records.

It is no light thing to introduce schism in the Church, and when any part of a Church secedes, it should have causes that can stand investigation, else that Church will stand condemned in the eyes of the religious world.

In 1861 the Southern section of the great Presbyterian Church of the United States of America cut asunder the ties that bound them to their brethren of the other portions of the Church, and organized a Church of their own, and in doing so they set forth their reasons in a declaration that bore the same relation to them that the Declaration of Independence did to the United Colonies.

That division still holds, and in the nearly sixty years of her history she has advanced wonderfully along every line. However, a new generation of ministers has arisen who know little of the past, and who are apt to be misled by the specious charge of the lack of Christian charity. They have no answer when the comparison is made between the Church and the soldiers of the Civil War, one apparently cherishing bitterness and the other exemplifying that charity that thinketh no evil.

As the years go by, the need of knowing our history will become more important. Years ago our Committee published a paper book called "The Distinctive Principles of the Presbyterian Church in the United States," in which could be found a full account of the causes leading to the separation, some of which would astonish the loyal men of the Church.

Strange to say, that book is out of print, and it is difficult to find a copy. Just now a reading of this book would do much to justify those of us who contend that there is still an essential difference between the two Churches and that as long as that difference obtains, there could be no real union between the Churches. Such a book ought to be in the library of every minister of the Church, not for the purpose of stirring up bitterness nor keeping alive the antagonisms of the past, but for the purpose of justifying our own position and of defending those godly men who brought about the division of 1861.

Let Good Enough Alone.

It would be well if the brethren who have been agitating the peace of the Church these past few years would give heed to the example of the great Apostle, who said that among the lessons he had learned in this life was in whatsoever state he was, therewith to be content.

Our answer to the brethren North who are so intent upon swallowing us up and cannot understand why we should object, is that we are doing the Lord's work as we are; that peace reigns within our borders; and that while we admire many of them and would enjoy fellowship with them, yet there are many whose company would not be congenial, especially when viewed doctrinally. A comparison of our progress with that of other churches will show that we not only have no reason to be ashamed, but we have reason to be proud of our record.

According to the official figures of the United States Government the percentage of increase of all denominations the past year was 19.9, while our percentage was nearly double those figures.

The Baptists claim to be growing faster than any other Church, so much so that one enthusiastic editor predicts that soon the other Churches will be not worth noticing. Yet last year the Baptists increased 31 per cent while we increased 34 per cent, according to the Government figures, but 37.7 per cent according to the figures given in our Assembly Minutes.

When a Church of less than sixty years of separate life is leading in growth all the denominations of this country, it is no time to think of giving up its identity and being swallowed up by a great Church that actually lost ground last year, when we consider the number added to its rolls.

Think a moment of what we have. Our Church is united and holds, without mental reservation or equivocation, the faith of our fathers; our seminaries are manned by teachers whose orthodoxy is like the virtue of Caesar's wife, without reproach; our Home Mission work last year exceeded our brightest anticipations, raising an excess of \$69,396.24 over that of the previous year; our Foreign work is correspondingly bright, being an example and incentive to other Churches, both in money raised and souls won from darkness to light; at home we have forged to the front, so that in addition to our churches, our Church, though in point of numbers "the Bethlehem Ephratah, the least among the thousands of Judah," has surpassed all others in additions to membership, going ahead even of the great Baptist and Methodist Churches of the South.

In view of these facts, how foolish it would be to give up our name and be immersed into a great Church that is far from being harmonious either in doctrine or practise.

Bryan's Plea For the Bible.

Politically we have never been a follower nor admirer of Wm. Jennings Bryan, but morally we regard him as the foremost Christian statesman of the age. He has the courage of his convictions, and he has the ability to emphasize our spiritual needs as no other man has done.

In a recent address at Northfield he called upon the Christian world to insist that the Bible and the teaching of spiritual things should have a prominent place in our colleges.

Within the last few years there has been a revival of religious teachings in our colleges, which on its face is encouraging. On the contrary some of our supposed Christian college and State institutions have drifted with the current, and are either openly or secretly undermining the faith of our young.

Then the Bible teaching is too often merely "a tub thrown to the whale," a mere pretence to quiet criticism.

This is not true of all, for in such colleges as Davidson and others in this State, the Bible course is by no means the easy one.

If, however, we look closely into the question we shall find that in many colleges where the Bible is taught, it is done in a most superficial way, by no means what Mr. Bryan is pleading for.

The Bible course does not inspire the respect of the students. They detest the sham, and see that it is designed to silence criticism. The teacher is either not fully qualified or else does not magnify his office, with the result that the time is practically wasted.

What the schools and colleges are needing is the kind of Bible teaching that will develop the spiritual part of the student, and that will teach him the principles of theology, because no matter how men may decry theology, it is what will give moral backbone to men. For that reason men should be the Bible teachers in colleges, because men alone take the theological course.

Mr. Bryan's ideas may seem antiquated to some, but we are persuaded that the next generation will show a marked advance if we would only adopt them.

Some of Mr. Bryan's political theories, which at first were regarded as impracticable, have since been found workable. It may be that his views on religious education may prove acceptable also, and that we may yet see the chair of Bible taking the place of honor among the higher branches, such as its importance demands.

The Pope On the Outside.

Before the war closed it was generally predicted that when the terms of peace were framed that the Pope would have a great deal to do with them. It has been very noticeable that throughout the discussions there has been present no representative of Rome, and that His Holiness has been entirely on the outside. When we remember the power of Rome in the past, when treaties were made, it has been surprising that the Pope did not have a voice.

Now that the secret treaty between Italy and the Allies, made before America entered the war, has been made public, it appears that Italy secured the promise from the allied powers—France, England and Russia, that the Pope should have no voice in making the treaty. They no doubt knew that while the Pope's sympathies were with the Central Powers, upon the making of peace by the victorious Allies, he would at once try to exercise his authority and nullify what they had gained. No man is a hero to his valet, and those living nearest to His Eminence seem to know him best and fear his machinations. When viewed from America enchantment is lent by distance, and he seems far more attractive to Americans than to Italians or Frenchmen.



Contributed



The Steadfast Type of Christian Character and Work

By Rev. W. W. Moore, D.D.

Below we give a large portion of the sermon with which Dr. W. W. Moore will open the meeting of the Synod of North Carolina. We regret, more than we can express, that other articles that have right of way by reason of having been received first, will prevent the reading of the full sermon. We chose the part relating to Dr. D. H. Rolston because we love to honor him and because he was the moderator of the Synod at the time of his death.

ISAIAH 40:31. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Two Classes of Christians.

It has been said that there are two classes of Christians—those who live chiefly by emotion and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the mighty steamers which cross the Atlantic, which are moved by an interior and permanent force, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine. Those who depend for inspiration on the state of their own fluctuating feelings or on external conditions will be strenuous or slack in their work, according as the outlook is promising or unpromising, but those who wait upon the Lord, those who trust fully His unchanging wisdom, power and love, will work steadily on regardless alike of their feelings and their circumstances.

We have an English colloquialism to describe a thing that starts well and then fails. We say it peters out. Dr. Denison has suggested that the expression is derived from the name of that impulsive, boastful disciple who in his earlier career was always making such a brave start and then failing to make good. Peter did this so often that that sort of performance has come to be known by his name. We say of a man who acts that way that he peters out. He lacks constancy, steadfastness, persistence. Now, your ideal believer is not a quitter. He sticks to it. He sees the thing through. He works at it steadily. He bends all his powers to it as though the whole success of it depended on him. And yet he says, and says truly, that the whole success of it depends on God. Indeed he so magnifies the sovereignty of God in salvation and in all religious work, he so insists that Divine power alone can accomplish real results, that superficial observers sometimes accuse him of fatalism. They say, "You people stress the sovereignty of God so much that you destroy the sense of human responsibility, you cut the nerves of human effort, you say God does everything, then there is no occasion for man to do anything, you put a premium on sloth." Well, the answer to all this is historic fact. It is precisely the people who have so exalted the sovereignty of God that have uniformly done the most strenuous and persistent work for His Kingdom. And that is the teaching of our text. Wait upon the Lord, mount up with wings, run, walk. It is a trumpet call to faith in the sovereign power of God, who increaseth strength to them that have no might, and it is a trumpet call to the most intense and persistent self-exertion—flying, running, walking.

This great promise has been frequently fulfilled to us in

individual men in this Synod, in the visions vouchsafed to them, in the movements they have launched, and in the persistence with which they have labored through years at their daily tasks and the details of organization and administration.

It was signally fulfilled in the short but abundantly fruitful ministry of the lamented servant of God who at the time of his death was the moderator of this body, having been called by you to the highest office within your gift at an exceptionally early age and after only six years of work within your bounds, and who as moderator was expected to preach this opening sermon, the wide-visioned, energetic and devoted leader to whom our thoughts inevitably turn with a feeling of wistful loneliness as we gather here tonight. As loyal servants of One whose wisdom never errs and whose love never fails, we do not murmur at the dispensation which has taken him from us—

"But oh for the touch of a vanished hand
And the sound of a voice that is still!"

A Man of Prayer.

David Hopkins Rolston was a man who waited upon the Lord. That was the secret of his power. He maintained a constant, deep and intimate communion with God. His heart was familiar with the throne of grace. Amid all the wealth of his gifts it was the reality and richness of his prayer life that most impressed all who knew him. The day after his death the Charlotte Observer in an editorial article said: "He did not seem to pray as ordinary men, but as if he had been transported into the very presence of the Almighty and were pleading with Him face to face." This witness is true. He knew God. He loved God. He talked with God as a man talketh with his friend. And the heart that lived with God in secret poured itself out to Him freely in public. There was no constraint. There was no feebleness of desire. There was no meagreness of request. There was no uncertainty of expression. But from an humble, yearning, trusting heart there flowed a full tide of adoration and confession and petition and intercession. In his public prayers there ran through his voice "a vibration as though the minister's heart was singing like an Aeolian harp as the breath of the Spirit of God blew through its strings." Who that heard the prayer he offered from the floor when called on at the centennial meeting of the Synod at Alamance Church can ever forget it? In his own congregation week after week he lifted sad and weary hearts to heaven on the wings of his supplications. His sermons were the sermons of a man of prayer. He preached with unction. Many a minister has intellectual force, ample learning, a correct taste, rhetorical skill, and animation of manner, who nevertheless falls short of that crowning quality of the true preacher, that union of gravity and warmth of tenderness, that suffusion of the soul with the grace of the Holy Spirit which we call unction. He always had it. It was a result of his constant communion with God, his habitual waiting upon the Lord.

Is it not a fitting time for those of us who are ministers to remind ourselves again that only an eminent Christian can be an eminent preacher, that before a man can shine he must burn? "The outer must be preceded by the inner; public life for God must be preceded by private life with God; unless God has spoken to a man, it is vain for a man to attempt to speak for God." His experience of God is the measure of his power with men. If he does not speak with enthusiasm—and let us remember in passing that the word enthusiasm, *en theos*, means etymologically "having God within"—if he does not speak with enthusiasm he does not speak with power.

The Old Testament prophet was the prototype of the New Testament preacher. Of the three Hebrew words which are translated by our word "prophet" two mean to

(Continued on page 8)

Organic Union

II. Relation to Brotherly Love.

By a Pastor.

IS Organic Union necessary as an expression of brotherly love? It is often said that sectional prejudice and war passions are all that keep the two churches apart. I protest most earnestly against this statement. I, personally, am not influenced by either sectional prejudice or war passions. I love the brethren of the U. S. A. Church. There must be something wrong with the man who cannot love such men as Drs. J. Wilbur Chapman, John Timothy Stone, C. R. Erdman, Wm. McKibben, B. B. Warfield and a host of others in that church, far too numerous to mention. Probably a large majority of their ministers are men of the same spirit and character. I cordially admire the great work of that Church in Home and Foreign Missions, education, evangelism and other large spheres of service. I also sincerely appreciate its contribution to orthodox theology. If I had no other reasons for opposing union than prejudice and passion, if I could sacrifice the honor of Christ, the interests of His Kingdom and the salvation of souls, for the sake of gratifying my own prejudices and passions, I would feel that I ought to get down in the dust before the throne of grace and remain there in penitence till God should take these wicked feelings out of my heart and make me willing for union. Yet, on the other hand, if a man is so afraid of being considered narrow and unloving and prejudiced that he is willing to sacrifice the cause of truth to keep people from thinking ill of him, that also is to be condemned. If one man should obstruct the development of the Church because he is blind and narrow and prejudiced, is he worse than the man who is willing to compromise the real interests of the Church, because he is afraid of being considered blind and narrow and prejudiced? Is not cowardice as bad as narrowness? I am resolved that, God helping me, I will not be driven from my loyalty to sane and modern and important tasks by misunderstanding or reproach.

Ministers who are opposed to organic union have no more prejudice against brother ministers from the North than ministers who are in favor of union. There are exceptions to this rule, but this is the rule. My Presbytery is opposed to union, but when a minister comes into it from the North he is received upon exactly the same conditions and in the same spirit that a minister from the South is received. We ask no questions as to his politics or his relations to the war. His father or himself may have been a Union soldier, a Kansas Jayhawker or one of Sherman's Raiders. Absolutely all we seek to know is whether he is a true man and will truly preach the saving truth of the Gospel. To represent us in any other way is to give an unfair and cruel misrepresentation of us. My personal relations with ministerial brethren from the North have been intimate and even tender. I am not implacable, I am not unforgiving, I am not sectional, I am not a moss-back. He is the true moss-back who refuses to see anything in this question of union except the sectional bitterness of fifty years ago. Why is it that advocates of union always spend their strength and time trying to prove that we ought to forgive and forget and be loyal? Let us get away from these antique aspects of the subject, and as "forward looking men," discuss the subject on the plane of present-day, vital issues.

In this connection we hear much of the migrations of church members back and forth, Northern members coming South and Southern members going North, members from the one side going into the churches of the other side. That is perfectly right. Our members go North and we encourage them to take their letters with them. We urge them to do so. Northern members come South and become identified with us. (This last statement is not universally true, however, for often Northern members coming South, if they come in sufficient numbers, set up rival organizations in con-

nection with the U. S. A. Church). Ministers in the South have told me that more than half of their elders and in some instances even more than half of their private members are from the North. They say it is embarrassing when these members from the North ask what the difference is between the two Churches, and why the Churches do not unite. But why should it be embarrassing? If it is embarrassing at all it would seem that it ought to be more embarrassing in cases where there are only a few Northern members in the Southern Church, than when there are many. When there are many they keep each other company and can command greater respect for their feelings. Take my own church as an example. I have always had a few brethren from the North in my church, but if there has been any embarrassment I am not aware of it, and I have had many years' experience. I have never hesitated to state the position of the U. S. Church when any occasion for it arises, which is seldom, but I have never heard of anybody being offended. These brethren are held in high esteem and given every possible recognition and they are eligible to all church offices and honors among us. Why should we hesitate to speak the facts plainly, but in charity? They are not ashamed of their views, and we are not ashamed of ours. We differ on ecclesiastical and perhaps theological propositions. They take the affirmative and we the negative, or the reverse, that is all. There is no more to be ashamed of than there is in our dealings with our brethren in the Methodist or Baptist or any other Church. We discuss our differences with brethren of other denominations and do so with fraternal frankness and agree to differ, but to co-operate. The matters about which we differ are not the greatest matters, but they are great matters. They do not justify antagonism, but they do justify separate organization. Why not establish a similar fraternal *modus vivendi* with the U. S. A. Church and maintain it with mutual respect and charity? Isn't this enough so far as brotherly love is concerned?

Again, a great deal has been made of the alleged contrast between the spirit shown in the Church and that shown in politics and in business. It is said, "The country is united in politics and in business, why should a division be kept up in the Church?" To this I make two replies:

First. The two are not to be judged by the same rules, because they are not of the same nature. They do not pursue the same object nor use the same methods. Business and politics deal almost exclusively with mere policies. No body of saving truth is committed to them. Whereas the Church has such a body of truth solemnly confided to its custody and it has no authority to compromise that truth.

Second, so far as obliterating war passions is concerned, this has already been done more effectively in the Church than it has been in politics or religion. How long has it been since sectional rancour has broken out in a Presidential campaign? How long has it been since sectional prejudice has been appealed to because the majority of chairmanships in Congress were held by Southern men? They held these chairmanships, too, not from deliberate partiality, but merely by the mechanical working of a congressional rule, "the rule of seniority." This rule had not been previously challenged. So judicial an authority as "The New York Times" attributed the loss of Congress by the Democrats at the last election, in large measure, to this very sectional issue of the chairmanships. Is it correct than to say that sectional prejudice is dead in the State? As to business, one illustration will suffice. I know of a family that came from the Northwest to live in a Southern town. The first day their little son went to school he came home and reported to his parents that the boys had called him "Yankee," and he asked what it meant. He had never heard the word before. He did not know the meaning of it, but only felt

(Continued on page 9)

"The Abuse of Scripture"

The Editor the the Presbyterian Standard:

Ever since reading your editorial of the 17th on "The Abuse of Scripture," I have been wondering who it is that you are aiming at. Are you just throwing stones promiscuously, or did you propose to hit the editors of the Sunday School literature of our Church? Dr. McCoy's commendation of your editorial, however, does not leave this matter in doubt, when he says: "It is a fearful thing to preach nonsense in the name of the Lord. It is a more fearful thing to teach lies in the name of the Lord, and that is, in plain terms, just what the editors of our Sabbath School literature are guilty of when they wrest the plain meaning of Scripture by their perverse and exparte interpretations."

When I take up the issues of the Presbyterian Standard for August 24th and 31st, which contain the lessons that you criticise, I find that precisely the same lessons are used in your columns which are commented upon in the Earnest Worker, and in the Quarterlies—and throughout the whole Sunday School world for those two dates. In your secret heart, therefore, it must have grieved you deeply to see the Presbyterian Standard "handling the Word of God deceitfully;" worse still, "teaching lies in the name of the Lord." Is it not rather a dangerous business for a man to start throwing stones across the street when he has a large plate glass front to his own store?

So the joke is on the Presbyterian Standard, don't you think? But I do not propose to press the argumentum ad hominem, but to meet the issue fairly. It is my opinion that social responsibility may be properly taught from the parable of the Good Samaritan; and temperance principles, and even national prohibition, may be inferred from Daniel's purpose not to defile himself.

As to the parable of the Good Samaritan—it is an inspired illustration of the principle, "Thou shalt love thy neighbor as thyself." Now if that principle applies to my neighbor as an individual, it applies to the whole mass of human society, just as well. If it is my privilege and duty to minister to one man who falls among thieves, it is even more my duty and privilege to break up the gang of robbers who are committing wholesale depredations on society. Your editorial criticism strikes me as being only skin deep, you

do not go down to the underlying principle, which is of the widest possible application.

By the way, where does your editorial exegete learn that "the Samaritan woman gave a drink of water to the tired and thirsty Christ?" The record in John's Gospel nowhere says so. Jesus asked her, "Give me to drink," and all the response which He got was a surly reply: "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?" This of course gave Him what He really was after, His opportunity to offer that sinful soul the water of life; but the inspired record nowhere says that our Lord ever got the water out of Jacob's well which He asked for. But this aside.

And as to Daniel and temperance, here again it seems to me that your editorial exegesis is superficial. "Daniel purposed in his heart that he would not defile himself," and this purpose of heart is a vital principle which should shape the life of every human being. And one of the plainest personal applications of this principle is never to touch anything "that makes drunk come." Any man who has ever seen a drunkard lying in the gutter, has seen an unanswerable argument for the young Daniels of our day—not to defile themselves with wine or strong drink.

So without protracting the argument, I do not believe that the venerable Dr. Hill, who expounds the Sunday School lessons in the Standard, nor the editorial staff of the Committee of Publication, who prepare the lesson helps for all our Sunday Schools, are in any wise guilty of "the abuse of Scripture" charged against them—at least not in the instances which furnished the ground for your editorial criticism.

"The letter killeth, but the spirit giveth life." You may not find in the letter of the parable of the Good Samaritan, social responsibility; but the spirit of that parable has done more for social uplift than any other influence under heaven. You may not find national prohibition in the language of Daniel's high resolve; but Daniel's spirit is still marching on, in the crusade against "whatsoever defileth or worketh abomination" in the man or the nation. At least this is the view of your friend,

The Editor of the Earnest Worker.

The Continued Attacks on Dr. Mott--A Telegram From Him

New York City, October 21.

G. C. Huntington, Charlotte, N. C.

Greatly surprised to learn that notwithstanding my previous statements on three important subjects, my attitude, belief and practice are still misunderstood. Request therefore you give widest immediate publicity following statement: First, today as always I believe in the providential character and mission of our Evangelical Christian denominations. Have never been identified with or countenanced an organization or movement which stands for breaking down denominations. On contrary, have devoted most of my thought and strength for over thirty years in seeking to raise up leaders for the different denominations in their work at home and abroad and in other ways to strengthen the hands of these denominations. I believe in co-operation and in the oneness for which Christ prayed, but this does not imply any weakening of denominational integrity, loyalty and efficiency. I have not worked in the dark; my public utterances in all parts of the world during all these years, largely on denominational platforms and in the councils of the trusted denominational leaders ought to make such misunderstanding impossible. Secondly, regarding camp pastors, let me state that as a member of the committee of six I opposed the proposed action regarding their withdrawal from the camps. The minutes of the committee and testimony of my colleagues corroborate this statement. When I learned that I was being quoted to the contrary, and this ap-

parently with support of War Department, I called and entered protest in person to War Department and was exonerated. And, not only have I not opposed camp pastors, but on contrary have always instructed our Young Men's Christian Association war workers to give full support to all properly accredited camp pastors.

Thirdly, regarding the charge that the association minimized the religious side of its work, especially overseas, would state that our purpose, policy and effort were to secure the exact opposite result. And, notwithstanding shortcomings and weakness in this work, owing to inadequate leadership and other handicaps, this most vital part of the program became increasingly prominent and effective. A larger number of pastors were sent overseas than of any other profession, not excepting association secretaries. They numbered over fourteen hundred. They had a leading part in control of entire movement with results of which we are proud. The charge that we did not devote relatively sufficient money to religious work is absolutely false and misleading because this charge does not take account of the principal items named—those dealing with the large number of personnel engaged in this work. It is highly significant that the most severe criticism regarding Young Men's Christian Association war work overseas has come from writers, speakers and others who charge that our work was too religious and in particular too much in the hands of evangelical denominational leadership.

John R. Mott.

In Thesi Deliverances

By Rev. Walter L. Lingle, D.D.

I HAVE read Dr. Wells' recent article with a great deal of interest and pleasure. As he himself observes, our positions are not very far apart, though we may have arrived by different routes. Only I am not in favor of federal union, organic union, or any other kind of union until our Church is practically a unit on the subject. Unity is far more important than union. At the same time I believe in cultivating a spirit of unity with the other Presbyterian Churches and the spirit of love which is so wonderfully set forth in the thirteenth chapter of I Corinthians. I like Moffatt's translation: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." In quoting this I have no especial reference to Dr. Wells' article, but I am thinking of the kind of love which a great Church ought to cultivate. There are several sentences in this passage which we would do well to ponder in thinking of other men and other churches.

I was especially interested in that part of Dr. Wells' article which deals with in thesi deliverances. Dr. Wells asks: "How may or does an in thesi deliverance become law?" That is an exceedingly interesting and difficult question and it has been asked many times before. Dr. Wells proceeds to answer his question as follows: "If I understand our system it is when a theoretical opinion comes before a court of our Church as a concrete case for decision. When such a case is decided what was before merely an opinion becomes a law. It is then binding upon the Church. Our law says: 'Every decision which is made by any Church court, except the highest, is subject to the review of a superior court, and may be brought before it by general review and control, reference, appeal or complaint.'"

What Does the Church Want Done?

I WISH I had a pen of fire with which to write on the hearts of the men and women of our Church the story of the present situation in our foreign mission work.

Here in America the cost of living has doubled; in the far East it has trebled. In Korea sugar is 25 cents a pound. During the past five years rice has jumped from 16 to 50 cents, barley from 40 cents to \$1.60; chickens from 20 to 80, butter from 70 to \$1.10, condensed milk from 32 to 70.

On April 1, 1920, the duty on all articles imported into Korea will be advanced from 7 to 40 per cent.

A similar situation exists in China and Japan.

What are we to do? Shall we let our missionaries starve? They went out with the pledge that they would be given "a comfortable but economical support." They have never asked for more. Many of them even now suffer rather than complain. But it is evident that some relief must be given. From all these mission fields there come to the Nashville office the most distressing statements of the situation.

Our missionaries cannot live on their present salaries. But how are they to be increased? The Executive Committee cannot disburse what it does not possess and what it has no prospect of greeting. Our estimates for the current year amount to \$826,000, exclusive of the debt of \$216,000. In these estimates is an item of \$200,000 to cover extraordinary appropriations which may arise during the year. Six months have gone by and all of this emergency fund of \$200,000 has been exhausted.

If we increase the salaries of our missionaries, where is the money to come from? Our present obligations of \$826,000 plus our debt of \$216,000, amount to \$1,042,000. If our most sanguine expectations are realized, the Progressive Campaign will bring us in \$1,100,000. Our only hope is that this campaign will measure to the full and pass the goal. If the Church should fall down in this campaign, it

I do not believe that this is a satisfactory definition. Instead of arguing the matter let me make what seems to be a perfectly fair application of this law and one that is exactly parallel to the case of Rev. A. M. Cowan, which was cited by Dr. Wells.

In the Fall of 1909 the Presbytery of North Alabama passed a resolution strongly endorsing a prohibition amendment to the State constitution. This action of the Presbytery was brought before the General Assembly of 1910 by complaint. The Assembly declined to sustain the complaint and in so many words sustained the action of the North Alabama Presbytery. This was a judicial decision of the Assembly and was so pronounced by the Assembly of 1911. It was also pronounced final by the Assembly of 1911. According to Dr. Wells' definition that judicial decision of the General Assembly in sustaining the action of North Alabama Presbytery made the action of the North Alabama Presbytery a law of our Church. In other words, according to this definition since 1910 it has been a law of the Southern Presbyterian Church that its members must vote for a prohibition amendment to the State constitution when the opportunity presents itself or be liable to discipline. We do not believe that for a moment. I am not dealing in sophistry or mere catchwords. I am making what seems to me a perfectly fair and logical application of Dr. Wells' definition and one that is parallel to some of his own illustrations. The definition is not satisfying.

What is an in thesi deliverance? "How does an in thesi deliverance become a law?" What is the force of a deliverance of the General Assembly? I will be glad to publish several constructive, non-controversial articles of three or four thousand words on these questions in the Union Seminary Review and will be grateful to any one who will send me such an article. In the meantime I must not tax the patience of the editors and readers of the Church papers with any more articles from my pen at present.

looks as if we shall be compelled to reduce our missionary force.

We cannot make appropriations without an income. What will the Church say to the Executive Committee of Foreign Missions if we go up to the next Assembly with our already large debt largely increased?

Shall we say to our missionaries we promised you "a comfortable but economical support" when you went out, but we cannot keep our promise? Shall we call home some of our missionaries and abandon work that has been built up through long years by prayer and sacrifice until it approaches the point of fruition?

The dollar has lost its purchasing power. It brings in America only half what it did a few years ago; but our receipts have not doubled. It brings in the far East only a third of what it did; but our income has not trebled.

These are the questions we face in the administration of our foreign mission work. They need pitiless publicity throughout the Church.

We are spending money with a free hand on ourselves. Nothing can be manufactured fast enough for the market. Have our contributions to our Redeemer's cause increased proportionately? Editors and statesmen, as well as preachers, are saying today that "Religion is the only thing that will save society." The world is on fire with unrest. Shall the people who fight the fire be forgotten?

James I. Vance,
Chairman, Executive Com. Foreign Missions.

It is the earnest desire of the Executive Committee of Foreign Missions that the pastors read the above statement from their pulpits and remember this great cause in their public prayers.

Nashville, Tenn., Oct. 15.

The Steadfast Type of Christian Character and Work.

(Continued from Page 4)

see and the third means to speak—to speak out of the overflowing fullness of the heart. Here then are the essential ideas; spiritual insight and spontaneous, irrespressible, magnetic speech. Neither of these is possible to the preacher without much prayer, and both of these our brother had in large measure—the prophet's vision and the prophet's power of speech. We cannot too often remind ourselves that the preacher is not a mere messenger like a telegraph boy who carries a sealed letter without knowing its contents. The true preacher's message enters into him, transforms his nature, makes him what he is. Only as the truth has been vitalized in a man's own heart does it come with living power to other hearts. There was the hiding of Dr. Rolston's power—his heart knowledge of Divine truth and grace. Let us thank God for the gift of a man who made this so plain to us in our own time, a man who waited upon the Lord and thus renewed his strength, who drank deep of God's Spirit in prayer, who made his message a part of his very life, and who as God's minister spoke with power because he spoke from a profound experience of Divine grace in his own heart.

And so he mounted up with wings as eagles. He was a man of spiritual buoyancy. There was an aboveness about him, an unmistakable supernal quality. And as he soared high he saw far. It is the bird's-eye-view of God's work that shows things in their real scope and their true relations. His was no limited outlook. What large and splendid ideals he cherished!

A Man of Action.

Yet he was no mere mystic, no mere visionary. There was nothing unpractical about him. He could not only mount up with wings as eagles, he could also run and not be weary. Great crises he recognized as great opportunities and he flung himself into them with the brave abandon of faith. Was it some great foreign mission deficit? Was it some staggering home mission enterprise? Was it some city-wide evangelistic movement? Was it some sorely bestead college? Was it some vast work for our soldiers plumped down upon his community? Whatever it was, Rolston could always be counted on—a great heart in the front ranks, a human dynamo, an incarnation of splendid energy.

Three years ago, when the great flood swept North Carolina, carrying away all bridges, wrecking all railroads, and washing out miles of highways, Dr. Rolston had an engagement to preach on Sunday at one of the conferences at Montreat. Saturday found him miles away, with all communications destroyed and with the roads in such a condition that no vehicle could negotiate them, but when the hour for that service came Sunday morning he was there, having walked over the wrecked and muddy roads, wading at times in water up to his knees. He was a man who mastered crises large or small. He had the capacity for intense exertion. He could run and not be weary.

A Persevering Toiler.

Nor was that all. He stood also the final test. He could walk and not faint. In view of the apparent ease with which he preached, the full flow of his thought, the amazing fluency and flexibility of his language, the freedom, force and fervor of his delivery, an incautious hearer might easily have jumped to the conclusion that all this was the result simply of a natural gift for oratory and that he was exempt from the severe toil that other men have to undergo in order to become effective speakers. But that was not the case. He did indeed possess unusual natural gifts, including the oratorical temperament, but his readiness of speech never betrayed him into slackness as a student. There were times of course in his thronged life when he could not make as thorough preparation as he desired, but whenever it was possible he brought beaten oil into the sanctuary. And back of his facility and fullness as a preacher lay years of painstaking study and patient drudgery.

He was a hard student at college. Before I ever met him my friend Dr. White, who knew him well, had told me about his unusual talents and especially his gifts as a speaker, and when he came to the seminary, Dr. White, then pastor at Petersburg, engaged him to take charge of a mission work in that city and to preach there every Sunday. I heard of this with some misgivings, and, while not venturing to advise him not to undertake it, because I had confidence in Dr. White's judgment, I did venture to talk with him about it and to suggest that if, as he went on with his work there, he found that it was preventing his full attention to the seminary course, he should ask to be released from it. He assured me at once that he would do so, saying that he realized fully that the seminary course was the prospective minister's one golden opportunity to fix his habits of thorough study and to lay broad and deep foundation for all his future ministry. I soon found that my fears were groundless. I think he preached at Petersburg practically every Sunday throughout his three years at the seminary, and yet he mastered every part of the course of study, doing all the work in all the departments thoroughly, skimping nothing, ploughing deep, reading widely, and eventually adding to his labors the editorship of the Union Seminary Magazine. It was a unique achievement. For thirty-six years I have been a teacher in the seminary and have observed closely the work there of hundreds of the picked young men of the church. In all that time I have never seen a man put more hard work into three years than he did. He showed then, as he showed afterwards, that he could "toil terribly." He had an immense capacity for the kind of drudgery that is indispensable to sound scholarship. The habits then acquired remained with him throughout life.

An Expository Preacher.

Hence the instructiveness of his preaching. He never trifled with a text. He studied it thoroughly, using the best scholarly helps. He "always reached back and gave the full scope of the passage. When he was through with the text, you knew the connection and what was in the mind of the Spirit when He inspired men to write it." And so his people were fed on the pure Word. Dr. Bridges, in his address at Dr. Rolston's funeral, said that he heard him for the first time at the evening service on the day he began his ministry in Charlotte. The text was Heb. 11:1: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Dr. Bridges says that "with the hand of a master, by a few skillful strokes, he made the whole epistle stand clearly before us. We saw the framework, the connecting links, why it was written, and the connection of the text with what had gone before."

This was his uniform habit. He used the telescopic method on the book from which the text was taken and the microscopic method on the text itself. By a broad survey of the prophecy or gospel or epistles he gave his hearers the setting of the text, then by careful study with grammar and lexicon he went to the bottom of the text itself, and then unfolded its meaning and enforced its lesson with argument, illustration and appeal. Moreover, he sought to acquire such a grasp of the entire content of Scriptural teaching as would enable him in the light of the whole to interpret aright every particular part, to avoid scarpiness and incoherence in his presentation of it, and to give to the mind of the hearer the satisfying feeling that every partial truth had the pressure of the whole truth behind it. It was a toilsome method, but he knew that it was the only permanently fruitful one for the preacher. He knew the truth of the maxim, "by hammer and hand all arts do stand."

A Master of Detail.

He was a patient student of the great masters of exegesis and preaching. A few years ago a sermon preached by one of his former professors at the seminary was published by request in the church papers. There was a detail of the interpretation of the text that interested Dr. Rolston and he wrote to the preacher in question calling his attention to the

fact that Samuel Davies in handling that text had taken a different view of that particular point and had supported it with a number of strong considerations. The professor in his reply maintained his own view, but devoted most of his letter to an expression of the gratification he felt at discovering that in this hurried and feverish age there was at least one busy pastor who took the time to study carefully the sermons of a pulpit king like Samuel Davies.

In the articles that Dr. Rolston published in the church papers occasionally on such subjects as church finance I was always struck with the same thoroughness of investigation and mastery of detail.

The same admirable habit was seen in his pastoral work, and in his handling of the thousand and one things that claim the attention of the pastor of a great church. He was too wise to undervalue details and too conscientious to neglect them. No doubt he worked rapidly and with increasing facility through much practice, but the point I am making it that, with all his swiftness and apparent ease, he was in fact all the time a patient, steady worker at those commonplace retails without the mastery of which no man can achieve the best success. Persevering toil—"they that wait on the Lord shall walk and not faint."

Here then are the lessons of his life: He waited on the Lord. That was the key of everything. And waiting upon the Lord he renewed his strength, he mounted up with wings as eagles, he ran and was not weary, he walked and did not faint. May God give to us all that uplift of the soul, that readiness for His service, that patience in his work.

Organic Union.

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that in some way it implied a reproach. The parents knew scarcely more than the child. They had never had a single relative in the war of the Confederacy. They themselves had grown up after the war, and had absolutely no connection with it. When at last the family moved to another place, they wrote back to their pastor that their only pleasant recollections of the town were their church relations. That pastor and the majority of the people in the church are opposed to organic union, yet they had made their Northern family feel at home in the church when they had not felt so in their business relations. I protest that the wounds of the war have been more effectually healed in the church than anywhere else, and the opposition to union has but a minimum relation to war passions and sectional prejudice.

To represent the U. S. A. Church as being the exponent of lovingness because they are continually pressing for union, and to represent ourselves as standing for unlovingness because we do not accede to their overtures, is a cruel injustice to us and ignores the facts of history. I do not know of a single instance in which we have organized a church on their side of the original line of division, though tens of thousands of our members are on their soil. They have quietly taken their places in the U. S. A. Church and are working there harmoniously and happily. On the other hand, the U. S. A. Church has not hesitated to organize their members on our territory into competing churches, Presbyteries and Synods. Now, which has displayed the greater Christian charity? They have poured hundreds of thousands of dollars into Home Mission work within our territory. If there had been no other field in which they could have expended that money with just as good results and without friction, there would have been a justification of their spending it in our field, because, frankly, we were not overtaking our work. But as a matter of fact, they had other fields more pressing and nearer to them. They have passed by these other inviting openings to do this work among us. The slums of the cities and the great Northwest present a home mission field which they can never overtake and yet they have persisted in putting large sums here where it causes unhappy friction. In view of this situation shall we tamely yield to them the palm of superior lovingness? Once more, in the territory where the churches overlap there have been cases of friction. When the two General Assemblies have

"Dr. Ogden and the Laymen."

By Thornton Whaling, D.D., President, Columbia Theological Seminary, Columbia, S. C.

DR. OGDEN writes in *The Presbyterian Standard* of October 1, in pleasing style, an interesting and self-revealing letter, addressed to what he calls "laymen." I do not pause to comment on the "caliber" of his Presbyterianism as shown in this word "laymen." He might reread his old text-book, Peck's "Church Polity," or consult his fellow-professor in the field of ecclesiastical government, as to the proper usage of the word. He makes a startling and inexplicable mistatement as follows, viz:

"For the first time our Assembly has authorized the appointment of a committee to confer with a similar committee of the U. S. A. Church upon the entire subject of closer relations, including all possible forms of union."

His competency as an instructor will be shown by the fact which he ignores, that our Assembly of 1917 (according to its minutes, pages 146-147) was requested by the U. S. A. Assembly, to enter into negotiations with a view to Organic Union, and in reply, adopted the following:

"While this Assembly does not regard organic union as practicable at this time, yet it hereby appoints the committee of conference on union asked for by the Assembly of the Presbyterian Church in the United States of America, and recommends to the proposed conference the consideration of the federation of all the Presbyterian Churches of our country upon some practical and effective basis."

The meaning of this action is further interpreted by the resolution of this committee appointed by the 1917 Assembly, affirming that the entire field of relationship with the U. S. A. Church, including Organic Union and Federal Union, were both before the committee and that the committee was ready to hear and consider any statement or proposition by the committee of the U. S. A. Assembly. For two years this committee most carefully heard and considered all of the statements and propositions that the U. S. A. brethren were pleased to make.

A brother, who so easily mistakes fancies for facts, can scarcely realize his ambition to be the tutor and mentor of the entire Church.

Dr. Ogden, however, makes one good suggestion, namely, that the Synods ought to elect strong, progressive, forward-looking men. I trust he appreciates the significance of his suggestion. The Consolidationists wear their eyes in the back of their heads: they are looking backward to the period prior to 1861 and they are hankering after a national Church. The reason of this is that they are somewhat unconsciously perhaps, enamored of the obsolete and outworn union of the Church and State, when there really was such a thing as a national Church. It is an effete anachronism to speak of a national Church to enlightened Presbyterians in these United States.

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appointed committees to settle such difficulties their Assembly has failed to carry out the awards of their own committee. Is that the model charity? Mark, I am not citing these things as an argument against organic union. I am perfectly willing to ignore them all in our negotiations for union. But I do protest against having that Church lauded as the model of charity and ours branded as lacking in charity, when the facts are the reverse. And I protest against the using of existing friction as a plea for union when we have no responsibility for that friction. It is placing our Church in a false attitude. I say, most cordially, to the credit of the U. S. A. Church, that this claim for greater lovingness has not come from them, it has come from members of our own communion. But this distortion of the facts clouds the issue. It puts a tremendous pressure on our people to go into union in order to purge themselves of the charge of uncharitableness, when as a matter of fact our peaceable temper has been conspicuous.



News of the Week



The trip of 5,400 miles across the continent was won by Maynard, the preacher student of Wake Forest College. From New York to San Francisco the route of the flight was dotted with disabled planes which were forced to land and quit the race or crashed to destruction from the air. Ten lives had been the toll to the time Lieutenant Maynard crossed the finish line. Seven had died actually in the contest and three in connection with it.

The first concrete passenger vessel built in America was launched at New Bern, N. C., last week, and the launching was witnessed by more than 1,000 people.

The Senate has received a petition signed by 14,000 clergymen in every State of the Union, representing virtually every section, and including Protestants, Catholics and Jews, urging the prompt ratification of the peace treaty.

The dread cotton boll weevil has reached New Hanover county, North Carolina, the pest having been discovered on two farms just on the edge of the city, according to an announcement made by E. S. Tucker, entomologist from the Department of Agriculture.

Viscount Astor, son of the founder of the Astor millions and reckoned one of the wealthiest Britons, died of heart disease October 18 in London.

The Conner brothers, two negroes charged with the murder of Deputy Sheriff Cloaninger, of Iredell County, have been sentenced to die.

The Senate Appropriation Committee has recommended \$15,000,000 for the Army Air Service, and \$17,000,000 for the completion of the Alaskan railroad.

The recall election in Charlotte brought out the greatest vote ever polled in the city. By a sweeping majority of 1,433 the administration was sustained.

The Thirtieth Annual Conference of the Southern Methodist Church, in session at Greensboro, by a rising vote passed a resolution endorsing the League of Nations.

Dr. Campbell Morgan's Lectures at the Seminary.

The first of Dr. Campbell Morgan's ten lectures on the James Sprunt foundation at Union Seminary will be given on November 4, at 11 a. m., in the Seminary chapel. The general subject of the lectures is "The Ministry of the Word." The prologue will deal with the title and setting of the phrase taken from the Acts of the Apostles: "We will continue steadfastly in prayer and in the ministry of the Word," and he will handle the subject under three general heads: The Fundamental Conception; the Primitive Ideal; the Modern Application.

Under the first of these heads he will deal with: (1) The Ministry; (2) The Word. Under the second head he will discuss: (3) The Word as the Truth of the Apostle; (4) The Word as the Burden of the Prophet; (5) The Word as the Gospel of the Evangelist; (6) The Word as the Wisdom of the Pastor and Teacher. Under the third head he will discuss: (7) The Changed Conditions; (8) The Unchanged Obligation; (9) The Preparation of the Ministry; (10) The Exercise of the Vocation; and the

Timothy Shea, head of the firemen, has served notice that the Government must comply with the war-time agreement before returning to private ownership. They also demand an eight-hour day and time and a half for over-time, else they will strike.

The President is gradually though surely improving. He has been able to sign several bills. Among them was the Food Control Act.

The Industrial Conference has proven a failure. The labor delegates bolted the conference after losing the collective bargaining fight.

William O. Jenkins, American consular agent at Pueblo, Mexico, was kidnapped by three masked bandits last Friday at Pueblo and is being held for \$150,000 ransom.

Increases in rail transportation rates to offset the increase in operating expenses during federal control, will be sought immediately from the interstate commerce commission by railroad corporations.

Robbers swooped down on High Point, N. C., last week, visited four business houses and carted away upwards of a thousand dollars worth of goods, according to a hurried examination of stocks.

Arthur J. Balfour, after 50 years' service in the British Cabinet, will retire. Such is the official announcement.

Owing to the unexpected defeat of the Government, Great Britain is facing a change in Government.

On the first of November half a million coal miners will quit work, even though it be the threshold of winter. President Wilson from a sick bed appealed to operators and strikers, but all in vain.

At the twenty-eighth annual meeting of the North Carolina Agricultural Society, Gen. Julian S. Carr, of Durham, was named to succeed Charlie W. Horne as president of the society and head of the great State fair.

series will conclude with an epilogue showing The First Responsibility to be Prayer.

The lectures are designed specially for students and ministers, and as the lecturer aims at conciseness as well as clarity he has written the lectures out and proposes to read them. This is contrary to his usual custom as he never uses a manuscript in speaking to the great crowds which attend his ministry, but he is, of course, right in proposing to use the manuscript throughout with the kind of audience he will have at the seminary. It is estimated that no one of the lectures will occupy more than forty minutes in delivery, and Dr. Morgan is willing to devote the remainder of each hour to answering questions that may be asked by the students.

The public must not infer from the statement above made that they will not be given full opportunity to hear Dr. Morgan during his stay in Richmond, for, while the lectures at the seminary every morning from November 4 to November 14 are intended specially for students and ministers, Dr. Morgan will address general audiences every night in the City Auditorium. This is the only building in Richmond that will accommodate such crowds as gathered to hear him when he visited the seminary and the city in 1914. He will also preach in one or two of the larger Presbyterian churches of Richmond on Sunday, November 9.

Christian Endeavor

By Rev. S. H. Hay.

* * *

- M., Nov. 3—Diligence Avoids Failure: Prov. 10:1-11.
- T., Nov. 4—Honesty: 2 Kings 12:4-15.
- W., Nov. 5—High Purpose: Phil. 3:7-14.
- T., Nov. 6—Endurance: Neh. 6:1-14.
- F., Nov. 7—True Religion: Col. 3:16-25.
- S., Nov. 8—Self-control: Rom. 6:11-23.

* * *

Topic for Sunday, November 9—How to Avoid Failure. Josh. 1:1-8.

* * *

Our Bible lesson tells of the Lord's counsel to Joshua at the outset of his campaign against Canaan. Leadership of this enterprise was a new business for Joshua, but it was to be the main work of his life. The counsel which God gave him is what He gives each one of us as we face life and duty. Ornamented copies of this great first chapter of Joshua might well be framed and hung in the homes of earnest and purposeful people as a guide and inspiration. There would be fewer failures in life if we would all take some such step to make this chapter ours.

* * *

Jehovah counseled Joshua first to know and follow the Bible. Or worse only a small part of the holy Book had then been written, but it was enough to make a strong man of Joshua. "Observe to do according to all that is written therein," said Jehovah. We have now a fuller and complete Bible. Jesus and the prophets and apostles have spoken since those days. If the mere "law" which Joshua had was to be of such help, of how much greater use is the complete Book which we have today! If we will make the Bible our guide there will be no such thing in our lives as failure.

* * *

God urged Joshua to concentrate his energies. "Turn not to the right hand or to the left, that thou mayest have good success whithersoever thou goest." This counsel is as sound today as it was in Joshua's time. Many of our lives are frittered away on matters outside of the main current of our purpose. Our energies are limited, and we can not invest at the same time in many enterprises. We see so many things that might and ought to be done that we become bewildered at times and allow ourselves to be diverted from the main channel. When we do we invite failure. God warned Joshua that he must fasten his energies upon his one great task and hold them there until the finish.

* * *

The Lord exhorted Joshua to be fearless. "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." And you notice that He names the ground of the confidence that Joshua is to feel. God is with you, He says. We have a mistaken way nowadays of urging confidence in oneself; but Jehovah urged confidence in God. Such was the confidence of David when he accepted the challenge of Goliath, "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah." That sort of courage and assurance is the right sort. It rests upon God, the real strength, and it brings sure success in every right purpose we attempt to execute.

* * *

Tell why and wherein Jesus was not a failure, although He was poor and despised.

Give reasons why Jesus' neighbors regarded Him no doubt as a failure.

Show by reading Luke 12:16-21 that money-making may not be a success.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING NOV. 2, 1919.
CHRISTIAN EDUCATION.
II Tim. 1:7; Deut. 14:29.

(These Scripture references are of course the ones furnished with the subject: perhaps the reader may find the point of contact.)

Every one of us is vitally interested in this important matter of the true education of our young people. Not only the church, but every member of the community should realize the importance of the right kind of training for those who by and by will carry the burdens and the privileges of society.

There is only one kind of education that should satisfy us, viz., a true Christian education. There is not a shadow of doubt but that thousands of our boys and girls are growing to maturity with no working knowledge of the Bible. This is unquestionably the fact. In some strange way they have passed through the Christian (sic) home, and the Sunday School, and stand on the verge of manhood not knowing the A B C's of Bible truth. This fact should alarm us, and cause us to look sharply about us to see the why of this thing. In the public schools there is no opportunity for Christian teaching. In many of our academies and training schools the same is true. In our colleges and universities—with some splendid exceptions—the Bible is taboo. It is high time for our people to awaken to the facts, and to realize that an education with the Bible left out is not only undesirable, but exceedingly dangerous, not only to the person immediately concerned, but to both Church and State. A man graduated from one of our famous colleges testified the other day before a Senate committee that he was "against God, against property, and against government." One would venture to assert that Davidson College would never send that kind of man out from its campus.

The primary need is of course the proper training of our young people in the home. Parents have golden opportunity to teach the Bible to their children. Every mother who has tried it will testify that the story of the Bible is absorbingly interesting to children, and wisely and reverently used, permanent spiritual impressions can thus be made in the impressionable years of childhood. Then the Sunday School: what an opportunity is here if only it were properly used. But alas, too often teachers are conscienceless about the adequate preparation for their work, and concerning prayer for those who constitute their classes. In many schools teachers of any kind are hardly obtainable, and the classes are at the mercy of any one who happens to be present. After awhile, the boy or girl must be sent to college, and the parents, in many cases, utterly fail to recognize the importance of sending them to an institution in which the Bible is truly honored, and where the atmosphere is really and truly religious.

One thing seems certain—if our young people do not receive a truly Christian education, the fault will be mainly the fault of parents. So that the initial and fundamental need of the day is the christianizing of the home—or parents. If only our homes were truly Christian, children would be dedicated to God from their birth; they would be trained in the home to know the Holy Scriptures, and then in every stage of their education parents would see that the children were so placed that the early impressions would be deepened and matured.

If only the home could be truly christianized, many of the problems of the Church would be solved. Our young people would grow up offering fine material for officers and members of the churches; our young men and women would be supported in the years of their training for Christian work, and every committee would find its way cheered and gladdened in carrying on the Lord's work. Let us work and pray for a revival of the Christian home.

Sunday School

By Rev. H. G. Hill, D.D.

NOVEMBER 2, 1919

Temperance Lesson (World's Temperance Sunday)
Jeremiah 35:1-8, 12-14a, 18, 19.

GOLDEN TEXT—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

AUTHORIZED VERSION

1. The word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,
2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites.

4. And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah, the son of Shallum, the keeper of the door:

5. And I set before the sons of the house of the Rechabites pots full of wine, and cups and I said unto them, Drink ye wine.

6. But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever:

7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8. Thus have ye obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

12. Then came the word of the LORD unto Jeremiah, saying,
13. Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment:

18. And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19. Therefore thus saith the LORD of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

In popular speech temperance usually means abstinence from intoxicating drugs or liquors. But in the Scriptures temperance has a broader signification. It is mentioned as one of the graces of the Spirit, which we are to seek and cherish. It signifies moderation, self-control, the subjection of all the appetites and passions, to the dominion of reason, conscience and the law of God. For this reason we think "Daniel's abstinence from the meats and drinks that came from the king's table" was selected as a temperance lesson. Though it was due to his loyalty to the law of his God, yet it demonstrated his control of his appetites in obedience to that motive as well as the dictates of reason. For a similar reason the conduct of the Rechabites obeying Jonadab's commands as to wine, houses and agriculture has been chosen as a temperance lesson. We will consider the teachings of this passage as follows: Self-control, Self-control From Obedience to a Father's Command, This Obedience Approved of God, and If a Human Father Should Be Thus Obeyed Much More Should the Divine Father.

I. Self-Control.

Mastery of the natural appetites and passions should be sought by every human being. They should be put under the control of reason, conscience and the expressed will of God. If this is not the case they become excessive, tyrannical and a man is rendered the slave of his desires and passions. Relish for food becomes gluttony, fondness for drink produces drunkenness, desire for accumulation leads to avarice, love of social power becomes selfish ambition, and a liking for human approval is degraded into a passion for indiscriminate praise. Scriptural temperance or self-control may be fostered and exercised from a variety of motives. A man may be incited to practice it from a desire for his own welfare. If he does not wish to degrade his own nature, to become the slave of his own appetites and passions, he will strive for self-mastery. He will cultivate it, too, if

he would have the esteem of his fellows for excellence of character and uprightness of life. He may be moved to self-control by deference to the revealed will of God and a desire for Divine approval.

II. Self-Control From Obedience to a Father's Command.

Jonadab had enjoined upon his descendants abstinence from wine, living in tents instead of houses, and refraining from sowing seed or engaging in agriculture. The first injunction was obviously to safeguard against drunkenness and to foster sobriety. The last two which were generally practiced by the patriarchs were probably intended to keep them reminded that they were pilgrims on the earth and that the present world was not their permanent home. The descendants of Jonadab obeyed their father's command and acquired a self-control that strengthened with passing years. It was proof against example and persuasion and would not yield, even when tempted and when indulgence could be perpetrated in the privacy of a chamber.

III. Rechabites' Obedience Approved of God.

The commands of Jonadab were given to conserve the highest interests of his posterity, God has enjoined obedience to parents. He says, "Children, obey your parents in the Lord, for this is right." The first authority on earth He has committed to parents and those who do not learn to obey legitimate authority in the family are not apt to render obedience anywhere. The Lord has said, "Honor thy father and mother that it may be well with thee and that thou mayest live long in the land which God giveth thee." Long life and prosperity have usually attended those who have endeavored to obey this precept. This was eminently the case with the Rechabites. Jehovah not only approved their conduct but rewarded them in many ways. He enabled them to attain a degree of self-mastery and sobriety that was unique through many generations. He blessed them with length of days upon the earth. He held them up before Israel as an example of fidelity and obedience to a parent. He declared, "Jonadab the son of Rechab shall not want a man to stand before me forever."

IV. If a Human Father Should be Thus Obeyed, Much More Should the Divine Father.

This is the grand lesson of the Scripture considered. Jonadab gave his descendants commands for their own good. They were strictly obeyed for generations. Their conduct met with Divine approbation and multiplied rewards. They were blest with Jehovah's favor, with prolonged life, with peculiar honor and with a promise that reacheth to eternity. God gives commands to His people for their good. He has supreme authority to issue them. They are always righteous, bring sure rewards and should be strictly obeyed.

An Appeal.

We take pleasure in calling the attention of our readers to the following appeal. The need is great and our people will find this a good investment for some part of the Lord's money.

To Some Christian Friend.

Hendersonville, N. C., R. 5.

Wanted—A pony outfit to do Sunday school work in Henderson County, North Carolina.

Dear Friend: We have here in Henderson County so many boys and girls who should be in Sunday School, but are not: some come regular, some occasionally, and some not at all. We need a Sunday School visitor, but one cannot do the work and walk, so we are asking some one to give a pony outfit to the cause so that all these boys and girls may know we want them, for the visitor then can go into the homes at least once a month, and can keep up with them.

Is the price of an outfit too much to give to help save these boys and girls? God will bless the donor as no one else can, and he will have the undying gratitude of the writer.

Mrs. Minnie G. Miller.

(Reference :: Rev. R. P. Smith, Asheville, N. C.)

Devotional

APPRECIATING GOD'S MERCIES.

"Blessed are those who do thirst and hunger after righteousness: for they shall be filled." I wonder if more of us would not be "filled" if we were not so particular about the way our spiritual mercies were served to us. Now I would like a good glass of sweet, clear, sparkling water, served in a clean, delicate glass, to the music of a piece of tinkling ice. But the best drink of water I ever had was from a pool of muddy water, on the surface of which floated bugs, sticks, and other unpleasant things, and in the midst of which stood a dog that had just taken a bath in the same pool. But from the brim of my sombrero I drank what I shall always believe to be the best drink of water I ever tasted. I was thirsty from wandering over the alkali deserts of the West; my throat was dry and my tongue was parched. I might have perished with thirst ere water had been politely served to me. But I drank that water and was satisfied! John Wesley much rather would have found his spiritual satisfaction in the beautiful formalism of the Established Church; but in the little meeting house on Aldersgate Street he found a pool from which he drank and was satisfied. Since my experience in that Western desert I have prayed many, many times: "Lord, save me from making a choice as just how Thy mercies shall come to me. May I eat from the table Thou dost spread before me; may I drink from the pool that Thou dost form at my feet."—Fred W. Church.

In the first place, the wealth or poverty of our spiritual life is the fruit of our thoughts. No two men live in the same world. You can live in the city, or the same house—never in the same world. For always the secret intangible fingers of our thoughts are building for us the worlds we really live in; sometimes hovels, dugouts of the soul, sometimes palaces so beautiful that the dreams of Kubla Khan are mean in comparison. Put Philip the II of Spain in the most beautiful gardens that had ever been built on earth, and he remarks, "It gave me content for two minutes." Put Bunyan in Bedford Jail, and he lives in spiritual mansions, and sees the gleaming turrets of the Eternal City. For, the world you really live in is the world of your thought.—Dr. Harry Emerson Fosdick.

When the snow melted away after the long winter a little plant was seen looking up into the warm sky . . . fresh, tender, and full of life . . . Under the great drifts it had hidden, cozy and warm, and was ready at the first coming of spring to burst into the full vigor of fragrant life. This is a picture of the way every Christian life should pass through the sorest winter of adversity. Then when it is past and the spring comes . . . you will emerge unharmed, with even richer life, tenderer beauty, and deeper joy. The secret of such victorious living is a trust in God that never fails.—Selected.

We may choose to look at the masses in the gross . . . There is One above who knows every thirst, and ache, and sorrow, the temptation of each slattern and gin drinker, and street boy. The day will come when He will require an account of these neglects of ours not in the gross.—Charles Kingsley.

It is the Dawn! The Dawn! The nations
From East to West have heard a cry—
Through all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
One only path remains untried,
One path of love and peace climbs higher,
Make straight that highway for our God.
—Alfred Noyes.

Home Circle

HONORING THE DEAD.

The people in the neighborhood were amazed, not to say shocked, when Mrs. J——, after the death of her only daughter gave away the young lady's clothes, books and other belongings, reserving a few for herself for keepsakes, and at once went back to her church work and regular round of duties. Mrs. J—— was a widow and the friends and relatives had supposed that her life was wrapped up in the life of the promising young college student, as indeed it was, so they could not understand how the bereaved woman could so soon resume the daily round of duties.

Even after they learned that it had been the wish of the dead girl that her mother should put on no mourning, and that she should endeavor to be cheerful and active and busy, many were still doubtful as to the wisdom of the plan. "It don't look like showing proper respect to the dead." said an old lady who still went in deep black after the lapse of ten years since the last death in her family. "I believe in honoring the memory of dead folks and not forgetting them right away. Of course I know we believe they're safe and happy, but it don't show respect to mingle with folks and dress in colors." And there were many to share her belief though they did not put it into words as the old lady did.

But when a young man died and they had to bear with the young man's mother in her idea of honoring the dead, then they began to see the wisdom of Mrs. J——'s course. Though there were other children in the family and children who very much needed the mother's care and sympathy, the poor woman shut herself into the darkened house and refused to live in normal fashion for months. Dressed in deep black with tears and sighs for each caller she went over and over the incidents of her son's last illness and all the details of his funeral until people fled from her in self defense. The long suffering members of the family could not flee all the time, though the sons began to frequent the pool rooms and more doubtful places, and the husband remained down town all he could decently while friends and relatives made only brief and formal calls. Every book, every small personal belonging had to remain as the young man had left them and every time she saw any of his possessions there was a prolonged burst of tears. Her religion apparently failed her at the critical time, for she refused to go to church and shut herself away from all the social affairs.

The best way to show respect for the dead is to try to be more gentle and considerate and happy toward those who are left. "So your little sister went away to Heaven, did she?" said a friend to a child who spoke of the death of a baby sister a few months before. "O, no, she isn't in Heaven," said the child. "Mamma cries all the time and won't do anything, so of course she isn't in Heaven. She'd be happy if little Ellen was in Heaven."

So don't be afraid of what the neighbors will say if you let your features relax into a smile and permit the children to romp through the open house with their childish fun. "Life for the living and rest for the dead," will keep morbid thoughts away if taken for a motto, and you will not be in danger of losing your health by staying in the gloom. Instead of weeping and imagining that you are showing great respect for the dead by hoarding things they would have discarded long ago, live a normal, healthy life and do not refuse the sunshine and good gifts of the all wise Father who directs all affairs, even the affairs of death and eternal life. By being brave and calm and hopeful you will win others to Christ who has promised comfort and sympathy to all who mourn the loss of loved ones.—Hilda Richmond.

Lest that thy steps unhailed should pass my gate,
Lest that my lamp untrimmed should fail and wane—
Thou, who hast bidden me watch and wait,
Watch in my heart, wait in my soul, remain!
Leave me not, or I shall watch in vain.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

Collections for October are for Foreign Missions. Treasurer, E. F. Willis, 216 Union Street, Nashville, Tenn.

PERSONAL.

Rev. A. E. Wallace, of Piedmont, S. C., has changed his address to Sulphur Springs, Tex., where he goes to become pastor of the First Church of that place.

The eight Presbyteries of South Carolina have met and practically unanimously endorsed a campaign for \$1,000,000 for the educational institutions of the State. The work has already begun under the leadership of Dr. M. E. Melvin and promises to be a great success.

Rev. Donald A. McNeill has changed his address from Raeford, N. C. to Mangum, Okla. Mr. McNeill was a member of Savannah Presbytery when he entered the "Service," in September 1917, where he served as religious Secretary in the army "Y" for about a year. The next year he was chaplain with the infantry in the A. E. F. He is now pastor of the First Church, Mangum, Okla.

Rev. J. W. Vinson, of our China Mission, has been ordered home by his physician, the state of his health requiring treatment that he cannot get in China. He, with his family, will sail just as soon as passage can be procured. His coming home will leave the work in Haichow very much weakened and the prayers of the church are asked for both Mr. Vinson and the workers who are left in the field.

Mrs. Robert A. Chandler of Mayesville, S. C. has given \$3,000 to the Presbyterian College of South Carolina to establish a scholarship in memory of her husband. Mr. Chandler was a college man himself, greatly interested in education, and frequently assisted young men and women through college. Mrs. Chandler felt there could be no more fitting memorial to her husband than a scholarship in the college where young men would be trained under the best moral and religious influences.

NORTH CAROLINA.

Wilson—This church, which has been vacant since the resignation of Rev. J. B. Massey, now of the faculty of Hampden-Sidney College, has called Rev. E. L. Flanigan to its pastorate and he has accepted and entered on his work here. Mr. Flanigan served during the war as chaplain in the army.

Mt. Airy—Owing to continued ill health, Rev. L. G. McMillan has resigned his pastorate of the Presbyterian churches here and at Flat Rock. Mr. McMillan served as chaplain during the world war and continues to suffer from the insidious after-effects of gases, having twice been gassed during his work in the trenches.

Charlotte—At the Second Church last Sabbath evening a brief but very interesting service was held before the sermon when the service flag was demobilized, and the handsome United States flag which has occupied the opposite wall was removed. The roll of honor, embracing the names of the soldiers and nurses who entered the service from this church, was read by Mr. H. N. Pharr. "America" was sung by the congregation and "The Star Spangled Banner" was sung with beautiful effect by Mrs. H. J. Knebel. The sermon by the pastor, Dr. McGeachy, was on "The Humor of the Bible."

Rev. J. M. Clark, D.D., Superintendent and Evangelist of Concord Presbytery has recently held two meetings with results as follows:

Poplar Tent Church, 8 days, 83 reconsecrations, 12 pro-
(Continued on Page 16)

Bird Dogs and Teachers

*There is a Man in This State Who is Paying \$150 per Month
For a Man to Train His Bird Dogs, and His Children
Go to a Teacher Who Gets \$50 per Month*

Not a Word of Comment is Necessary

**Salaries of the Teaching Profession Must Be Raised or the Future
Will Pay the Price With Mediocre Talent. The Big
Universities and Colleges Realize This.
For Increasing Salaries
of Teachers**

**Smith College is Asking For Four Million
Cornell is Asking For Five Million
Princeton is Asking For Fourteen Million
Harvard is Asking For Fifteen Million**

PRESIDENT SCHURMAN, of Cornell, says: "It is impossible to exaggerate the gravity of the situation. But seriously as it concerns Cornell professors and instructors, that is only a small sample of the impending danger. The very life of higher education in the United States is menaced. Somehow or other the members of the present faculties in our colleges and universities will manage to eke out a living, even if they are compelled to use up their savings, or perhaps let their insurance policies go. They will endure privations and sacrifices but they will stick to their jobs either from choice or necessity. But where are their successors to come from? The teaching profession will be deserted by the forceful and aspiring youth of the nation, and become the monopoly of dull and unambitious mediocrity. The education of its youth—and especially the higher education—is the supreme interest of the republic."

Our Professors at Davidson Have Been Offered Larger Salaries

They remain out of loyalty and a sense of duty to the Church. Not excluding the Ministry, the teachers of our Church institutions are about the poorest paid for the service rendered the Church and the Nation of any class anywhere.

The Answer to This Problem is More Endowment. For This Purpose Presbyterians Are Trying to Raise One Million Dollars

God has blessed our people with great wealth. If we have any interest in the future of our Church and our State we must transform some of our wealth into Character through these Godly and self-sacrificing teachers in our schools.

**You can Endow a Chair and Support a Teacher for All Time
for \$50,000**

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

fessions, 13 additions to the church, 11 pledges to establish family altars, and an offering of \$50.00 for Home Missions.

Tabor Church, 8 days, 59 reconsecrations, 11 professions, 8 additions to church, and an offering of \$30.00 for Home Missions.

Tabor Church—The congregation and community of Tabor Church has just enjoyed a refreshing meeting, conducted by Dr. J. M. Clark, Evangelist of Concord Presbytery. Notwithstanding the unfavorable weather the attendance was good and the results gratifying.

There were eleven professions, fifty-nine reconsecrations, five infant and five adult baptisms. Six joined the Presbyterian Church on profession and two by letter. The collection for Home Missions amounted to \$30.00. Dr. Clark preached the gospel with all his vigor and the people heard him gladly.

Wadesboro—The group of Churches, consisting of Wadesboro, Morven and Camden under the pastorate of Rev. J. J. Douglass has made great progress the past few months.

There are few Churches in Mecklenburg Presbytery that have done more.

At Wadesboro the salary of Mr. Douglass was substantially increased recently; this makes the second increase in a few months. They also presented him with a handsome purse two months ago.

Between 25 and 30 new members have been received this year, and now they are about to install a new pipe organ.

Affairs at Morven are also encouraging, while the same is true of Camden.

Congregations are encouragingly large and new members have been received.

St. Andrews, Wilmington—A large and deeply interested class of men and women in this church meets after prayer meeting Wednesday night to study the book of Dr. Morris' "Christianizing Christendom." On the fourth Sabbath of October the Sabbath School will have Rally Day and the Foreign Missions Program taking an offering for both these causes. The pastor will preach at the morning hour of that day observing Reformation Day and using the subject suggested by our Assembly's Committee: The Revocation of the Edict of Nantes.

The elders and deacons had supper in Memorial Hall served by the women of the Auxiliary Thursday, October 16, at 7:30 p. m. They held the regular Round Table Quarterly Joint meeting of Elders and Deacons, and discussed the needs and claims of the church and our duty to the community. Much good was accomplished.

Greensboro—On Sunday evening, October 19, in the Presbyterian Church of the Covenant, a handsome pipe organ, which is the gift of the Hon. A. M. Scales, who is an elder in the First Presbyterian Church, this city, was dedicated. Rev. Melton Clark, D.D., of Charleston, S. C., preached the sermon. This organ is a memorial gift in memory of Mrs. Bessie Taylor Scales. Dr. Clark was a great friend of Mrs. Scales, and it was specially fitting that he should preach the sermon dedicating this beautiful instrument to the memory of this splendid Christian woman.

The Church of the Covenant is but 13 years old, but it is one of the handsomest and best equipped churches in the State. Its growth has been of a steady and permanent nature. It is one of the few churches in our Assembly that has a regularly employed nurse to minister to the sick and suffering in the congregation and community. The church is finding that this is a most practical and helpful exercise. We commend it to other churches as one of the best methods of rendering a Christlike service.

White Oak Tabernacle—Fayetteville Presbytery. The writer has just closed a meeting at White Oak Tabernacle, a mission point, six miles east of Kenly, where we have had a most splendid Sunday School for about a year, conducted by some of the earnest Christians of Kenly Church.

This has been a very greatly neglected section of Johnston county, and of course we expect the growth to be more or less slow. The people must first be taught. There was quite a splendid spirit shown from the very first and a great deal of interest manifested.

We had five professions, all of which united with the Presbyterian Church, and they expect to petition Presbytery for an organization soon.

We now own a lot there on which we have a comfortable Tabernacle.

C. E. C.

Badin—Installation of Rev. T. G. Tate as pastor. The commission appointed by Presbytery met at the First Presbyterian Church at Badin, Sunday evening, October 19. Rev. Leonard Gill presided, propounded the constitutional questions and charged the pastor.

Rev. G. W. Cheek, of Albermarle, preached a very strong sermon which was greatly appreciated and Mr. J. M. Harris, of Albermarle, made a very impressive charge to the people.

These services occasioned a great deal of interest and were largely attended. This is a young church, organized about two years ago. Mr. Tate is their first pastor and under his leadership the membership has been greatly increased, until there are now 115 members.

A lot has been donated by the Tallahassee Power Company, and all plans are now complete to commence the erection of their new building and we feel that the church faces a great future, there is no work in Mecklenburg Presbytery that offers such opportunities and is so important at this time.

SOUTH CAROLINA.

Andrews—Dr. W. H. Miley, evangelist for the Presbyterian Synod of South Carolina, will begin an eight-day meeting here in the school auditorium next Sunday morning. All the churches of the town will co-operate to make the meeting a success. Rev. J. T. Hooker, of Wofford College, will conduct the singing.

Clinton, First Church—Treasurers report. Woman's Auxiliary, Mrs. A. E. Spencer, Treasurer, From April 1 1919 to October 1, 1919. Total receipts, \$523.59. Total disbursements, as follows: Foreign Missions \$190.01, Assembly's Home Missions \$79.16, Synod's Schools and Colleges \$50.00, Presbyterian Home Missions \$41.66, Thornwell Orphanage \$60.00, Christian Education and Ministerial Relief \$30.00, Publication and Sunday School Extension \$12.50, Bible Cause \$3.34; Miscellaneous \$56.15, Cash on hand October 1, 1919 \$77; Total, \$523.59.

Columbia—A new Presbyterian Church has been established at Rose Hill, one of Columbia's residential suburbs. At a meeting of Congaree Presbytery on October 6 the church was accepted and Rev. M. F. Daniel, of Columbia, received as pastor of the new church. Mr. Daniel has been preaching at Rose Hill for some months, but not until the recent meeting of the Presbytery was the church formally accepted. Mr. Daniel also preaches in the Brookland Presbyterian Church.

The Rose Hill Presbyterian Church makes the seventh Presbyterian church for Columbia. It is already a flourishing institution. Mr. Daniel is doing a fine work and is liked by the members of his congregation.

Greenville—Rally Day was observed in the Sunday School of the Second Church, Greenville, S. C., on the second Sabbath in October. Two hundred and four persons were present and a collection of \$89.42 was received. An

interesting program on Sunday School Extension was carried out. The Sunday School devotes the first Sabbath in every month to an Assembly cause. Its contributions to all objects for the last six months amounted to \$688.43.

Welcome Sunday was observed on the third Sabbath in October, under the direction of the Cradle Roll of the Sunday School. There was a large congregation present; 12 graduated from the Cradle Roll to the Primary department; the church was beautifully decorated and the order of exercises was well prepared. This annual service is one of the sweetest of the year and is held in the afternoon in the main auditorium of the church.

Broadway Presbyterian Church of Belton recently had the pleasure of entertaining the Presbytery of Piedmont. The meeting was helpful and inspiring from Alpha to Omega. Although it was our first experience, we trust that it will not be our last, to be the host of such a delightful body of God's prophets and elders.

This church observed October 5 as Children's Day and a large collection was taken for the cause, "Lighting Up Our Southland." The Sunday School also gave the earnings of Saturday, October 25, to Thornwell Orphanage.

October 19 closed the happy pastorate of Rev. Albert E. Wallace, who goes to a much larger and more needy field, and becomes pastor of the First Presbyterian Church of Sulphur Springs, Tex. Cor.

McDowell and Lanes—We are glad to state that our Rally Day exercises of McDowell Presbyterian Church, and also of Lane's Presbyterian Church, Lane, was a success, and well attended. McDowell Church, Greelyville, contributed \$140. Lane's Presbyterian Church contributed \$151.

Brewington Presbyterian Church also made a contribution to Sabbath School Extension Work, but we have not heard exactly the amount. This group of three churches has contributed to Sabbath School Extension Work, for the past few weeks, something over \$300.

The church building at McDowell is too small for our congregations and for the Sabbath School work. We are making a move for a new church building. We have over 130 members, and our little town is growing, and people are moving in town; we must have a new building. We are so glad to see manifested such a sweet spirit of liberality, among these good people, in worshipping God with their substance. We are not our own, we are bought with a price. E. B. Carr, Pastor.

Midway—On October 4 Rally Day was observed in the Midway Church, Harmony Presbytery. The children acquitted themselves well in the exercises. A contribution was made for Sunday School and Publication causes of the Assembly amounting to \$9.37. The acting pastor, Rev. W. H. Workman, made a short address. Dinner was served on the grounds, after which Rev. R. L. Grier preached a very interesting sermon to an attentive congregation. The next day the communion service was held by the acting pastor or stated supply, W. H. Workman, a large congregation attending.

Four young people were received into the communion of the church on a profession of their faith. Four infants were baptized during these services.

This church is on the lookout for a pastor who is willing to endure hardships of a country pastor and willing to live about 20 miles from a railroad town.

On the fifth Sabbath in August last Rev. J. S. Garner preached to this congregation, as also to Bethel. He is a great-grandson of a former pastor, Rev. Phillip Pearson, who died in the pulpit of Bethel Church, during the service, while pastor of the church, so that the presence and visit of Mr. Garner was a matter of more than ordinary interest. W. H. W.

Harmony Presbytery met October 14-15 with the Central Church, Rev. W. I. Sinnott, pastor. The churches were well represented and only two ministers absent. Rev. R.

C. Morrison, retiring moderator, opened the Presbytery with an interesting sermon.

Organization: Rev. W. R. Pritchett was elected moderator, and Elder E. Alexander, temporary clerk.

Rev. L. Ross Lynn, president of Thornwell Orphanage, was present and gave an interesting address on that institution, which was heartily commended to the liberality of the churches.

Rev. F. M. Hawley was received by letter from Palmyra Presbytery, Synod of Missouri. Calls were placed in his hands from Bethel and Beulah Churches, which being accepted by him, the following committees were appointed to conduct the installation services: At Bethel, first Sabbath in November, at 3:30 p. m.: Rev. W. I. Sinnott and J. M. McCord, W. H. Workman alternates to either; Elder W. M. McElveen to charge the pastor. At Beulah, fourth Sabbath in November, 3:30 p. m.: J. G. Herndon, D. M. Clark, L. N. McCord alternate to either; Elder R. B. Smith to charge the people.

The amendments to the Book of Church Order sent down to the Presbyteries were docketed for the Spring meeting.

Election of Commissioners to the Assembly were held, and Rev. W. J. Mackay, D.D., alternate; Rev. W. I. Sinnott, and Elders Robt. Muldrow, of the Salem Church, and alternate Hugh Witherspoon, of Concord Church, were elected.

The meeting seemed to be of interest to the congregation, as is usually the case in the country districts, and was enjoyed by all. The congregation bountifully and generously entertained the Presbytery. Next meeting to be at New Harmony Church. W. H. Workman, S. C.

Presbytery of South Carolina met in the Thornwell Memorial Church, the church of the Thornwell Orphanage, with twenty ministers and thirty elders, the largest number in recent years.

Moderator: Rev. M. G. Woodworth, Professor in the Presbyterian College of South Carolina.

Local Home Missions: Every church in the Presbytery has regular preaching except Whitmire. Many evangelistic meetings were held during the summer with fine results, there being sixty-eight additions on profession of faith. In connection with the report a fine evangelistic conference was held. It was shown that all parts of the Presbytery are thoroughly evangelized except the mill villages. In many country communities there are less than five adults who are not professing Christians, and in one town of more than three thousand population, there were only sixty-five not members of some church. The only fields for evangelism appeared to be the mill villages and it was decided to secure at once a Sunday School worker as the most effective means of doing evangelistic work in the mills. Rev. D. J. Brimm was made secretary-treasurer of this work and contributions for the support of the worker are asked for from churches, Sunday Schools and individuals in the Presbytery, to be forwarded to Dr. Brimm, at Clinton.

A new committee on Evangelism was appointed with Rev. C. T. Squires, of Laurens, S. C., as chairman, to assist and follow up in this work.

Assembly's Home Missions: A full report was made of this work and careful consideration given to it in all its details.

One Million Dollar Campaign for the Educational Institutions of South Carolina: The Presbytery adopted unanimously by a rising vote the proposal to raise one million dollars to be divided between the Presbyterian College of South Carolina, the Chicora College for Women, the Columbia Theological Seminary and the Thornwell Orphanage. Addresses were made by Rev. D. M. Douglass, D.D., President of the Presbyterian College of South Carolina; Mr. C. M. Bailey and other business men of the Synod, and it was decided that now is the time to raise this fund.

It was shown that the only way to make the necessary increase in the professors' salaries at the various institutions was to increase the endowments at once. Hence a campaign for one million dollars was authorized. Chicora College for

Women turned away one hundred applications for boarding pupils for lack of room and is now turning away day pupils for the same reason. Thornwell Orphanage has just completed and put in use a new dining room where all are fed at the same time. All the money necessary to pay for this hall is not yet in hand.

Four Million Dollar Campaign: Presbytery accepted its quota of \$41,169 for the campaign next March and instructed its campaign committee to apportion this sum among its forty-one churches.

Overtures sent down by the General Assembly: Presbytery voted to approve the amendments to Chapter V, Section IV, Paragraph VI, to Paragraphs 118 and 129. Presbytery voted to disapprove the proposed change in the basis of representation, and the overtures relating to the limited term of service for elders and deacons was docketed till the Spring meeting.

Overture to the Assembly: Presbytery overtures the Assembly to secure a representative from each Synod a place on the platform committee of the Montreat Association and also on the board of managers of the association.

Increase of Salaries: The Greenville Church and the Abbeville Church were permitted to increase the salaries of their pastors \$475 and \$500 respectively.

Next Meeting: No invitations being received at the meeting for the next meeting, it was left to the stated clerk to receive and accept an invitation and fix the time of the next meeting.

The meeting was of special interest and pleasure because of the opportunity afforded to see the best conducted orphanage in our land. The members of Presbytery expressed their delight at what they witnessed, and went home determined to support the institution even more liberally than heretofore.

H. Waddell Pratt, S. C.

KENTUCKY.

Louisville—At a congregational meeting held at the Highland Presbyterian Church, Sunday morning, October 19, six additional elders were elected and by unanimous vote the name of the new Sunday School building was made the Hawes Memorial Sunday School building.

Louisville Presbytery—An adjourned meeting of Louisville Presbytery was held at Nicholasville, Ky., on October 7, during the meeting of Synod. Rev. P. B. Hill was received from the Presbytery of Montgomery. The call of the First Presbyterian Church, Louisville, was placed in his hands and accepted by him, and the following commission was appointed to install him as pastor at the evening service on October 19: Rev. Drs. W. H. Hopper, Charles R. Hemphill and Dunbar H. Ogden, with Ruling Elder R. H. Geiger, of the Third Church. The commission was authorized to invite Dr. J. Gray McAllister, of the Theological Seminary, to take part in the services. Mr. H. D. Potter, of the Highland Church, was made alternate to Mr. Geiger.

The moderator announced the following committee to arrange for a conference on the subject of "Non-Communicating Members" at the Spring meeting of Presbytery: Rev. J. W. Clotfelter, chairman, and Rev. P. B. Hill.

William T. McElroy.

Louisville—An impressive service in memory of Rev. T. M. Hawes, D.D., was held in the Highland Presbyterian Church on Sunday afternoon, October 19. Rev. Joseph Hopper, the acting pastor, presided and addresses were delivered by several other friends who had been intimately associated with Dr. Hawes. Mr. W. J. Rubel, from the eldership, spoke of Dr. Hawes as a pastor. Dr. J. Gray McAllister spoke of his work as a preacher. Rev. Robt. J. McMullen, the missionary pastor of the church and now on furlough from China, spoke of Dr. Hawes in relation to missions, home and foreign. Dr. E. Y. Mullins, president of the Southern Baptist Seminary, sketched the relation of Dr. Hawes to that institution, and President Charles R. Hemphill, his relation to the Presbyterian Seminary. Dr. Hawes taught public speaking in the Baptist Seminary for

35 years and in the Presbyterian Seminary for 25 years. He was also pastor of the Highland Presbyterian Church for 26 years, until his death on August 29. The Scripture for the service was read by Dr. David M. Sweets, and the prayer was offered by Dr. H. H. Sweets, both close friends of Dr. Hawes.

Lexington—Rally Day, October 5, was observed at Maxwell Street Church, Rev. R. T. Gillespie, pastor, in a very unusual way. The superintendent, with his assistants, had prepared a very unique program, which was carried out to the letter. The attendance was very large, about 300, and all entered into the service with great joy. Mr. C. M. Marshall, the superintendent, and Maj. W. S. Webb, his assistant, had worked earnestly for the success of this day, and were greatly rejoiced. The offering for Sunday School Extension was \$50.

A class of four girls and one of five boys were given certificates of promotion from the Primary department to the Junior department, all the girls having attained a perfect mark in all requirements. A class of seven girls and one of five boys were promoted from the Junior department to the Intermediate department. Six young ladies were promoted from the Intermediate to the Senior department. The Primary and Junior grades gave splendid exercises in singing and catechism, but time was too limited to permit the Intermediates to render exercises, except for a few remarks by their superintendent, Mr. John Todd.

The house was filled, the officers and teachers occupying the first three rows in the building, and the elders of the Church sitting on the pulpit with the pastor. After a most earnest, inspirational address by the pastor, the Workers' Covenant was repeated, all workers joining, led by the pastor, closing with the consecration prayer by the Superintendent of Home Missions.

A Teacher Training Class of 14 members was the pronounced feature of the day.

It was a great day for Maxwell Street Church and a wonderful day for Presbyterianism in the Synod of Kentucky. This church is one of the best organized in our Assembly, and under the pastorate of Rev. R. T. Gillespie is accomplishing remarkable results. Thos. B. Talbot.

LOUISIANA.

New Orleans—All the pastors have returned to their work, after vacations of varying lengths. Dr. Cornelison, of the First Church, receives a specially warm welcome from everybody, not of his own congregation only but of all the churches, after his long absence seeking the health which has come to him. The Presbytery's Home Missions Committee is earnestly seeking several workers for vacant fields, one of the latter being in the city, others not far away. Dr. Mooney's Church, the Napoleon Avenue, where the Assembly met in May, received 22 new members last Sunday. The Prytania Street and Third Churches have increased their pastors' salaries. The Esplanade and Third Churches have been united, by the Presbytery's commission, all the officers of the two being made officers of the combined church, which takes the name of the Third and the site of the Esplanade. The church worships at present in the Esplanade theater, at the corner of North Broad street.

TENNESSEE.

Nashville—*Cottage Church*—Rev. George E. Eubank was installed pastor on October 5.

Nashville—*West Side*—Rev. D. K. Young, who has been supplying this church, has returned to his home in east Tennessee, and this church will be supplied by J. H. H. Berckman, a candidate for the ministry completing his course in Vanderbilt Divinity School.

Nashville—At the Glen Leven Church at the communion on October 5, three members were received, two on profession. Since the beginning of the last quarter sixteen have

been received, nine of these being on profession. Rev. Wm. Black, of Charlotte, N. C., and his singer, Mr. Andrew Burr, will assist the pastor, Rev. W. C. Alexander, in special services in November.

Murfreesboro—The First Church, Dr. J. Addison Smith, pastor, welcomed thirteen members at the October communion.

Nashville—*First Church*—At the communion service on Sunday, October 12, seventeen new members were welcomed into the fellowship of the church.

VIRGINIA.

Richmond First—At the communion service last Sunday 11 new members were received into the church. The Rally Day Sunday School exercises were well attended and the offering amounted to \$265.65.

South Boston—Several members of the church surprised the pastor, Rev. C. W. Maxwell, by a present of an up-to-date Ford, equipped with electric lights and starter, whereupon the officers voted him \$300 for the upkeep of the machine.

The Moderator of the Synod of Virginia, Dr. E. W. McCorkle, has appointed the following committee to prepare a memorial of Rev. R. H. Fleming, D.D., of Baltimore: Rev. E. M. Woods, Rev. W. H. Woods, Rev. J. A. McMurray, Rev. M. A. Parker, Ruling Elders E. S. Hutton, Richard Hancock and Wm. Hughes.

Richmond—*Ginter Park*—The attendance at the Sunday School on Rally day was 350. The exercises, which were interesting throughout, with notably fine music, included an address by Mr. J. L. Fowle, the seminary student who during the vacation has done a good work in Piedmont Virginia as the representative of the Ginter Park Sunday School Extension Work. The collection amounted to \$629.23, an increase of more than two hundred dollars over the amount given on Rally day last year.

Hat Creek Church—*Roanoke Presbytery*—October 19 was a red letter day in this old historic church. We gathered up the visible fruits of our recent protracted meeting, at least in part; there were added to the church three by letter, and seven by profession, one of these was an old Confederate veteran of 78 years of age. He received baptism, standing by the side of a full-blooded young man of 21 and a sweet girl of 14, who also were baptized. The other four had already been baptized. After the reception of these members, an infant, the child of believing parents, was baptized. We give God the thanks for these blessings of His grace!

J. A. S.

Richmond—*Union Theological Seminary*—Dr. R. E. McAlpin, for thirty-four years a missionary in Japan, was the speaker at the first public meeting of the Society of Missionary Inquiry, Sunday night, October 5. His address was a thoughtful and interesting presentation of the religious condition of the great Asiatic Empire which is now the dominant power in the far East.

Rev. W. A. Young, of Tuscaloosa, one of the Assembly's Evangelists, who has been conducting evangelistic services for ten days at the Seventeenth Street Mission for colored people, made an interesting talk at chapel Saturday morning to the students of the Seminary and the Training School.

Rev. A. Hoyt Miller, who graduated from the Seminary last May, sailed last week with his wife from New York for the Congo.

Norfolk—*Lafayette Church*—Rev. Harold Shields, pastor. October 15 marked the first six months of the present pastorate. It is very gratifying to those interested in this church that its work is going forward. The attendance on Rally day taxed the seating capacity of the building. The collection amounted to something over \$38. The church has recently bought two lots adjoining the church property,

with a view to enlarging the church when necessary. The ladies' work has been consolidated under the Ladies' Auxiliary, and seems to be working nicely. The Sunday School is increasing in membership. Up to the present time twenty-three new members have been received into the membership of the church. The pastor's father, Rev. M. McG. Shields, Superintendent of Home Missions for the State of Georgia, will hold a week's meeting in this church beginning October 26, 1919.

Roanoke Presbytery—The Systematic Beneficence Committee of Roanoke Presbytery met at the call of the chairman, Mr. R. F. Hutcheson, on October 10, and made arrangements for the Stewardship campaign for the next church year. It was decided to hold a conference at South Boston in January. Fifty thousand dollars asked for from the Presbytery was apportioned among the churches and the following percentages were suggested to the churches: Foreign Missions, 40; Assembly's Home Missions, 15; Synod's Home Missions, 6; Presbyterian Home Missions, 12 (Wm. M. Tredway, Jr., Chatham, Va., treasurer); Schools and Colleges: Presbyterian Schools, 4; Teachers' Training School, 3; Union Theological Seminary, 1; Hampden-Sidney College, 2; Christian Education and Ministerial Relief, 6; Orphanages, 4; Sunday School Extension, 4; Sunnyside Home for the Aged, 2 (Dr. W. S. Lovelace, Houston, Va., treasurer); Bible Cause, 1.

C. W. M.

Mr. McIntire Donates Home to West Hanover Presbytery—Mr. Paul G. McIntire's latest and largest gift to Home Missions in West Hanover Presbytery was the splendid old Colonial home on High street, Charlottesville, Va., which cost, with a modern system of heating to be installed, the sum of \$8,000. This is to be the home of the Superintendent of Home Missions and also a resting-place for our faithful home missionaries.

West Hanover was the second Presbytery in the Southern Assembly to employ a superintendent, and we believe it is the first to own a home for the superintendent and its missionary workers. It has been suggested that the name given to the home be "Hanover." This will link it up with the historic "Hanover Presbytery," which existed long before there was any East or West, but just "Hanover Presbytery."

Extensive improvements and some additions are being made to "Hanover," and when these are completed it will be a comfortable and convenient and beautiful home, well located in the heart of beautiful and historic Charlottesville. May the richest blessings of our Lord rest upon the donor of this noble and much needed gift to the cause of Home Missions, which we believe will prove such a blessing to this Presbytery that other Presbyteries will be stimulated to follow the example.

Lexington—In the absence of the pastor, Rev. Thomas Kay Young, who is conducting a series of services at Clifton Forge, Va., the pulpit was occupied Sunday morning, October 5, by Rev. John A. Bowman, who soon leaves us to take charge of a very attractive field in Roanoke, Va. At night Rev. Dr. James R. Howerton preached for us.

Our Ladies' Missionary Society has undertaken to help in the great work, so imperatively needed, of raising money to build brick houses for our devoted missionaries in Africa, that these faithful laborers may have decent houses to live in. Almost at the start they have fifty dollars in hand, to which more is certain to be added. We hope this may "provoke" many others to love and good works.

Saturday afternoon, October 11, the service preparatory to the communion was held, in which the pastor was assisted by Rev. J. K. Parker, of Colliertown. The next morning the session received on examination two young children, a sister and brother, of godly parentage, and members of the Sunday School. At the communion service the pastor was assisted by Rev. Dr. Howerton.

The deacons' report was in the pews that morning, showing for the past quarter \$1,290 given for our own uses, and \$2,453 given for the various benevolences.

A. H.

Marriages and Deaths

Marriages.

Smith-Hartman—At the home of the bride, Norfolk, Va., by Rev. Harold Shields, September 27, 1919, Mr. J. Kauffman Smith, of Norfolk, Va., and Miss Ruth C. Hartman.

Cadell-McWhirter — At the Pe-gram Street Manse, Charlotte, N. C., by Rev. John E. Wool, October 7, 1919, Mr. James B. Cadell and Miss Tirzah L. McWhirter, both of Charlotte, N. C.

Steel-Wright — Married in Richmond, Va., October 7, 1919, by Dr. F. T. McFaden, Walter Newbill Street and Laura Mason Wright, both of Richmond, Va.

Bourne-Deane — Married in Richmond, Va., October 13, 1919, by Dr. F. T. McFaden, James Bryant Bourne and Sarah Scotten Deane, both formerly of Richmond, Va., but now of Washington, D. C.

Mallet-Whisler—Married in Richmond, Va., October 16, 1919, by Dr. F. T. McFaden, Arthur T. Mallett and Myrtle Whisler, both of Newport News, Va.

Nicholson-Kerl—Married in Richmond, Va., October 18, 1919, by Dr. F. T. McFaden, John T. Nicholson, of St. Louis, Mo., and Isabelle L. Kerl, of Richmond, Va.

Lewis-Watkins—Mr. C. A. Lewis and Mrs. Jennie Goode Watkins, at the home of the groom's sister, Mrs. M. L. Worthem, in Richmond, Va., on October 7, 1919. Rev. R. A. White, the groom's pastor, of Henderson, N. C., assisted by Rev. Russell Cecil, D.D., of Richmond, officiated.

Deaths.

Williams — Mrs. Fannie Fonville Williams, daughter of Mr. and Mrs. D. D. McIntyre, and wife of Mr. James W. Williams, died on October 11, 1919. She was at Henderson, N. C., at the time of her death, having returned there from her home in Alabama in declining health several months ago. She lived a beautiful life of faith and service and died in the hope of a blessed immortality. She leaves a husband and two children, besides father and mother, two brothers and a sister.

RESOLUTIONS OF RESPECT.

George H. Campbell.

The session of Paw Creek Presbyterian Church wishes to record its appreciation and high esteem of our departed brother, George H. Campbell, who was called to his reward September 25, 1919. He served faithfully for ten years as a ruling elder of this church and for the past seven years as clerk of the session. He was beloved by all who knew him. He was interested and active in the interest of others, and will be missed in his community and church and especially in his home.

Therefore be it resolved: That there be dedicated to his memory a page in the minutes of this session. That our sympathies are extended to his bereaved family in this time of sorrow, and that we pray God's blessing upon them always.

That a copy of these minutes be sent to the family of this beloved brother by the clerk of the session and that a copy of same be sent to the Presbyterian Standard for publication.

C. H. Rowan,
J. W. Davenport,
G. A. Todd,
Committee.

Children's Department

CAN'T GO TO FAIR.

Dear Standard:

I am a little girl nine years old. I go to school and am in the sixth grade. I led the grade this month. I go to Sunday school and my teacher is Mrs. H. F. Green. I like her fine. Our pastor is Dr. Henderlite. I have the mumps and can not go to the fair. I hope my letter will escape the waste basket, as I want to surprise my daddy.

Your unknown friend,
Elizabeth McCombs.

Gastonia, N. C.

LOVELY TIME AT THE BEACH

Dear Standard:

I am a little girl nine years old; am in the third grade in school. Mrs. McKinnon is my teacher. I like her fine. I go to Sunday school every Sunday. Mrs. Watson is my teacher. We all like her so much. Dr. J. J. Hill is our pastor and I like him so much. He preached a special sermon for the little folks Sunday night and I enjoyed it very much. I went with mother and daddy, my grandmother and little sister to the beach and spent about two weeks this summer and had a grand time in the

surf. I met lots of little girls while there. My music teacher is Miss Cornelia McMillan. I am very fond of her. Please don't let this enter the waste basket as I am anxious for my Uncle Harlestine to see a letter written and composed by myself.

Your little friend,
Gladys Clark.

Red Springs, N. C.

TO VISIT GRANDMA.

Dear Standard:

I am a little boy six years old and will be in the second grade next year. I have two sisters, one is eight years and one is three years old. We are going to Clinton next week to visit our Grandma.

Your friend,
William Faison.

Faison, N. C.

A LOVELY VISIT.

Dear Standard:

I am a little girl only six years old. I live up in Taylorsville and I am down at Sugar Creek visiting my Uncle Charlie and Aunt Alice, and uncle takes me to Charlotte in his car and sometimes to the "movies." I am having such a

good time and Uncle Charlie is going to take me to the fair this week. Please publish my letter, for I want to surprise my daddy.

Your friend,

Mary Sue Sharpe.
Charlotte, N. C.

AT BEDTIME.

By Eleanor G. R. Goung.

When mother tucks me fast in bed,
Each evening when my prayers are said,
If I've been good and true all day,
I'm sure to hear my mother say:
"Good night, my precious little boy,
You've given mother so much joy."
But if I've let my temper show,
As little folks will do, you know,
Then, when the stars peep in at night,
My mother's voice don't sound just right:

"Dear little lad," she says to me,
"Try hard a better boy to be."
Perhaps if mother's lovely eyes
Were not so blue and soft and wise,
I'd not care even if I had
Been selfish all the day—and bad;
But when I go to sleep each night,
I want to leave her dear eyes bright.

—The Sunbeam.

THE REAL JACK O' LANTERN.

It was Hallowe'en night, the night of strange happenings, when ghosts and goblins prowled around over the country, and witches and black cats rode across the sky on broomsticks.

Billy knew all about this, and he stood by the window looking up at the big yellow moon hoping he might catch a glimpse of the old witch and her companion, the black cat, as they went riding across the star-sprinkled sky. He watched and waited until mother called and said it was time for her little Billy boy to be in bed. Then with a sigh he picked up his Jack o' Lantern and went up stairs to his little bedroom.

"Oh, mother! May I please sit up by the window a while? Maybe I can see the old witch if I watch a little longer."

"No, no, Sonny. You must not do that, you'll catch cold. I'll tuck you up cozily and push your cot over by the window. Then you can watch and be warm, too."

After mother had turned off the light and left him with his Jack o' Lantern blinking and grinning at him out of the darkness, he began to think he wouldn't want to see any goblins or witches at night; he would much rather see them in the day time.

So he cuddled down under the covers and shut his eyes tight and tried hard to sleep. But try as he might no sleep would come, and he lay still as a mouse, listening to every sound.

Suddenly he heard some one call him by name. He sat straight up in bed, and looked all about the room. Over in the corner on the chair sat his Jack o' Lantern where he had left it. But as he looked it seemed to be alive, and—yes, it had hands and feet, and talking, too!

"Say, Billy, what do you say? Let's go riding with old Mother Witch tonight."

"Wh—why, I didn't know Jack o' Lanterns could talk," gasped Billy. "I thought you were just a plain pumpkin."

"Ha, ha!" laughed Jack, "don't you know this is Hallowe'en and all sorts of things can happen? I'm just as much alive as you are, only it's just at this time you can see me as I really am. If you're going with me come on, 'cause I've got to go."

As if in a dream Billy climbed out of bed and followed him to the window. There on the roof was a real witch, with her cat, sitting on a large broom. She grinned at Billy and said, "Come, get on! We'll have to be going."

As quickly as you could say Jack Robinson, Billy found himself sailing along in the starlit sky. As they passed the moon, he winked and nodded at Billy. This tickled the boy so that he forgot himself and almost fell off the broom. Watchful Jack caught him just in time.

"Oh, gee! Isn't this jolly!" exclaimed Billy.

"Yes, but hold tight now—we're going to light," cautioned the witch.

Down they came in one big swoop, and lit right by the entrance to a cave.

"Here we are," said Jack, as he took Billy's hand and led him down a long flight of stone steps.

The sight which met Billy's eyes almost took away his breath. A great, wide room with a huge fireplace in one end was lit up by hundreds of Jack o' Lanterns. By the fire crouched another Witch stirring a big kettle of soup. All around the walls sat big goblins and little goblins, grinning and pointing long bony fingers at Billy.

Jack led him to a stool and then walked away. Billy sat for a long time watching the queer antics of the goblins, who were twisting their faces in hideous shapes. Then, getting rather frightened, he turned to see what had become of Jack. What he beheld at the other end of the room almost made him fall off the big stool on which he was perched.

Upon a high throne sat his own Jack o' Lantern, with a gold crown upon his head. At his feet and all about him sat other Jack o' Lanterns like him, but they did not have crowns on their heads, and Billy knew then that his Jack o' Lantern was the king. Presently the king rose and began to speak.

"Friends and comrades," he said, "we have assembled here tonight to discuss a very important subject. You all know that it is nearing Thanksgiving, and the housewives will need us for pumpkin pies. Last year I heard that some of the pumpkins escaped and took refuge here in the cave. I hope none of you present were among them. We are all put here on earth for a purpose, and we must not shirk our duty. Are you or are you not willing to go back tonight to your rightful places and wait patiently until your time comes for you to do your duty?"

The cave was filled with shouts and cheering, and the king knew their answer.

Billy sat dumbfounded. Wouldn't he have a lot to tell when he got back home?

Presently his thoughts were interrupted by Jack, who was calling him. He turned, and saw all the goblins, witches and Jack o' Lanterns seated around a long table which was covered with good things to eat. He was placed at one end of the table and Jack at the other. Then the feast began.

Every one was so noisy and was having such fun that no one thought of the time, until a little cuckoo popped his head out of his little house and cooed the hour of 3. Then Jack arose quickly and said, "Come, now, away to your rightful places before dawn approaches, for at daybreak the spell is broken, and we shall be only common pumpkins, not our true selves."

"Come, Billy," he said. "We must be getting back to our places, too." So saying, he took Billy's hand and led him

up the stone stairway into the open air, to where the old witch sat waiting.

Up into the air they went again and glided swiftly across the heavens. The stars were very dim and the moon had gone to bed long ago, and Billy was puzzled to know how they were going to find his house. But by and by Jack gave a shrill whistle, and down they dropped and lit right on the roof. They bade a hasty goodnight to the old witch—Billy did not forget to thank her nicely—and climbed in through the window to their former places.

Next morning mother looked in and said, "Well, the goblins didn't carry off my little boy, I see."

"Oh, mother, where do you think I was?" cried Billy, and of course he told her all about it.

When he had finished she exclaimed, "My! what a big dream for such a little boy."

"But, mother, it wasn't a dream. It's every bit true."

Of course grown folks don't understand, but Billy did. He knew that it had all happened and that his pumpkin had been a really, truly, live Jack o' Lantern.—Wilma E. Martin, in Continent.

IDA'S HALLOWE'EN.

Ida's little face was very, very sober, as she seeded raisins for the cake Aunt Martha was making. It was Ida's birthday. She was just eight years old.

Ida was to have had a birthday party—her very first party, but the measles had come next door, and mamma had sent her out in the country to Aunt Martha's, so that she might not catch them instead.

She was trying hard to be brave about losing her birthday party, and not let kind Aunt Martha know how disappointed she was, because that would make her feel badly, but she just could—not smile.

"Why, if there isn't Willie Brown with a Jack o' Lantern," said Aunt Martha, as she glanced out of the window in front of which she was beating eggs. "It must be Hallowe'en."

"What is Hallowe'en?" asked Ida, in a voice she tried to make sound interested.

"Long ago witches were supposed to ride out on broomsticks with black cats on their shoulders, and all sorts of creepy, spooky things were thought to happen on the night of October 31," replied Aunt Martha. "Of course we know better now, but young people like the fun of having Hallowe'en parties and playing fortune telling games and relating ghost stories. How would you like to have one?"

"Oh, oh, I should love it," exclaimed Ida, her eyes shining.

The party, itself was not a large one. Willie and Susie and Alice Brown, who lived near, were invited. Of course Miss Warren, the school-teacher, who

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Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

To the Secretaries of Christian Education and Ministerial Relief—The Photogravures are now ready to be sent out. Will the local auxiliaries act promptly in placing them in the churches. We hope also that every secretary of this cause has signed and sent in to headquarters the "Prayer Pledge." These are the two ways suggested by our committee in which the women of our Church are asked to assist in our great Million Dollar Campaign. If we feel that this is not much to do, let us just give it a trial and see what earnest prayer and hearty co-operation with our committee will bring to pass.

Mrs. George Howard,
Secretary Christian Education and Ministerial Relief, North Carolina Synodical Auxiliary.

The Readers of the Woman's Column will be interested in the splendid report of the Tuscaloosa Conference given by the delegate of Fayetteville Presbyterian Auxiliary.

The members of the colored Presbyterian Church, Raleigh, sent their pastor's wife, the Woman's Auxiliary, First Church, paying her railroad fare.

Mrs. B. R. Lacy writes that this delegate is most enthusiastic over the conference. She is very proud of the fact that North Carolina had such a large number of delegates, and that some of them were put on important committees. She is already putting into practical use many of the things that she learned at the conference, and feels that the talks on recreation will be especially helpful to her in her work with the young people of the church. Most of all she enjoyed the lessons on "How to Study the Bible" and "Homes of the Bible." She is planning to have a meeting and have the delegates from Durham to come down and both will tell what they have gotten.

Next week we hope to have a report from one of the delegates of the First Church, York, S. C., and also some suggestions as to how we can best use these women by enabling them to pass on to their sisters the wonderful vision and practical help they have received at these conferences.

The Arkansas Synodical will meet in the First Church, Little Rock, Ark., on the 18-19-20 of November.

As a Delegate Saw the Tuscaloosa Conference—Dear Mrs. McIver: When I was notified by Mrs. J. T. Johnson, of this place, that I was your Presbyterian Delegate to the Fourth Annual Tuscaloosa Conference, I was surprised yet delighted, though I feared that I could not represent the Fayetteville Presbyterian as it deserved. I did not know what to do nor what was expected; however, I knew how to work, so I took courage and decided to go and do with my might "whatsoever my hands found to do." I arrived at Tuscaloosa Sunday morning at 2:30. I was very sorry to miss the "Get Acquainted Social," Saturday night, but I could not help it. I resolved, God willing, not to let anything else go by.

We had a lively Sunday School and an inspiring and informing sermon by Rev. Paul Moore, from Matt. 5:41. Our vesper services on Stillman lawn at 4 p. m. were conducted by that godly woman, Mrs. W. C. Winsborough, who took for her subject the book of Esther and extracted her golden points from Esther 4:13-14. Mrs. Winsborough encouraged us to continue to work and pray for our people, as did Esther, and believe as she did, and in God's own time and way the answer will come. At 8 o'clock p. m. we found ourselves again in Salem Church, where this morning we were instructed and energized. This last public service of the second day of the conference opened with an uplifting song service led by Prof. B. H. Barnes and closed with an address by Dean Imes, Bible Training Department, Tuskegee. The address was brimful of information about and praise and hope for the negro race. The speaker sketched

our soldier boys from the time they were called to the signing of the armistice, and, according to the approved records of the United States for physical and mental strength, spiritual and moral life, and loyalty to the government, they were second to none. At the close of this Lord's day I just felt that if I got no more of the conference, I had enough inspiration for my God, my country, and humanity, with which to go through life.

Monday, Tuesday, Wednesday, Thursday and Friday mornings, 9 o'clock found us in the class room ready for work. Devotional services and the preliminary remarks being over, we were taught one way to read the Bible by Mrs. Winsborough; and I venture to say that every member of the conference is more in love with the Bible and will hereafter gain more knowledge from its study.

The Practical Lessons in Nursing, taught by Mrs. M. H. Bright, of Tuskegee Institute, will be very helpful and beneficial to us. I am sure that should the Spanish influenza epidemic, or any other disease affecting the whole people, break out, it will be met by more efficient fighters from our race than before.

The talks by Mrs. D. D. Little, of Columbia, Tenn., were thoughtful. She pleaded with us as leaders of women to set the pace and others will follow.

Mrs. Wells Henderson, State Agent for Alabama, said make efforts to have better homes, better schools, better farms, and better everything, and so doing we will raise the tone of our people.

Mrs. W. E. Hinds, of Auburn, Ala., pictured to us very graphically some of the Bible homes: (1) The First Home, Genesis 1:27; (2) Home of Envy and Jealousy, Genesis 24:12-14; (3) Home of Companionship and Service, Luke 18:38-42; (4) A Home of Instruction, Acts 16:3; (5) A Home of Faith.

The sewing classes conducted by Miss Edith Graming, who was assisted by Mrs. W. H. Shepherd, both of Louisville, Ky., will be of practical benefit to us in our homes.

The playground demonstration, as conducted by Mrs. Roberts, of Tuskegee, were enjoyed not only by the children of the city but by the conference as a whole; many of them took part in the games.

Mrs. Winsborough, in her closing words, expressed her delight at such a full delegation of such representative women. She said that she was pleased with the women of the conference and she believed that with so many women working together for the uplift and betterment of the race that the Lord would surely answer the call and help the races to better understand each other. It was the consensus of opinion of those who were in position to know, that this fourth conference was the very best that had been held. There were 75 delegates from 11 States; 59 towns were represented and eight religious denominations. Alabama, the conference State, led the delegation with 16, and North Carolina, with two States between, followed with 12 delegates. Eleven members of the conference were wives of ministers, and three of them were from North Carolina.

I thank the Fayetteville Presbyterian for the honor it conferred upon me in making me a member of the Fourth Annual Tuscaloosa Conference, which with the previous conferences, has done so much for the uplift of my race; and whose future is bright for the continuance of the well begun work. Mrs. W. C. Winsborough says that we may expect at least two conferences next year: one at Tuscaloosa, Ala., and one at Christianburg, W. Va. The conference has informed me, inspired me, energized me, and better prepared me to work for my people—knowing (as I have believed and taught) that the good white women of the South are with us for the better things for which we are now pledged under their guidance, namely: better homes, better schools, better churches, justice in the courts, and fair play everywhere and in everything.

D. V.—I shall attempt to put in practice the teachings of the conference, and to organize a Negro Woman's Bible and Community Club.

Aberdeen, N. C.

Martha Rankin.

"Dr. Ogden and the Laymen."

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On the other hand, Federation looks forward to the future, and ecclesiastical statesmen, for generations, have seen that the method of realizing the unity of the Church was through the Federal principle. Dr. Ogden himself, in advocating provincial Assemblies, is looking somewhat in this direction. Forward-looking men will not look back to consolidation, but forward to federation. In this respect they will agree with the greatest ecclesiastical statesmen of the past and present.

Our wise elders will study Calvin, Thornwell, Peck, Webb and Moore, the really enlightened leaders of the Church, who look forward to Union along the line of the Federal principle. They have all affirmed that there are only two methods of realizing ecclesiastical unity: the one through the papacy, the other through representation and federation.

The Teacher Training Class in the Country Church.

By Rev. R. W. Culbertson.

Until 10 or 12 years ago the writer had believed such a class to be impracticable in the country. But seeing the need and desirability of it for an efficient Sunday School, he decided to make the attempt. The result has been a success beyond all expectation. The plan we have adopted is this: Securing invitations from a number of families, we meet from house to house in private homes. This gives the advantage of greater hospitality, more sociability and less formality. Besides the Bible study there are devotional exercises and the pleasant social intermingling of young and old. Starting with the idea of teacher training, the meetings soon grew into a general Bible study, with the Sunday School lesson forming the basis. Lecturing upon the lesson is only practiced as a last resort. Questions are asked, and when one member has answered, passed on to another and another still, thus drawing out the ideas of different persons. If differences of opinion are expressed, so much the better, as that only arouses interest and leads to a more thorough study of the matter under discussion. But the method of supreme importance is for the leader not to ask the questions himself, but to get the members of the class to ask them. And the number and promptness and character of the questions put to him may be taken as a gauge of the success of the meeting. No questions except those of minor importance are answered at once by the leader. Every important question is passed on to various members of the class for their opinions, and then taken "in soak" till the next meeting, giving each one time and stimulus to study up and form a mature opinion upon the subject. At the next meeting these carried over questions are answered by the leader, and reasons given for the answer.

Many unexpected questions are sprung, and many new lines of thought are opened up in this way, and interest in the Sunday School lesson is stimulated. At the close, each member is called upon to give at least one practical lesson to be learned from the text.

Young and old attend, and not only present but prospective teachers are being trained.

At the close of the exercises a pleasant hour (or half-hour) of social intercourse follows, frequently spent in the singing of Sunday School songs. In the warm summer evenings, we sometimes hold our gatherings upon the veranda, thus making it really an out-of-doors meeting.

This is the most delightful and I sincerely believe the most fruitful work I have ever attempted in my ministry. And I wish heartily to commend the plan to other brethren who are laboring in country fields.

Assembly's Home Missions--the November Offering.

THE General Assembly in estimating the needs of the Executive Committees, placed the minimum requirements of its Home Mission work for the year 1919-1920 at \$570,000.

Many churches endeavored to make provision for the Assembly's Home Missions in the Three and a Half Million Campaign, but in many instances the Assembly's schedule of percentages was not followed in the distribution of the funds, and the Home Mission Committee is not receiving its proportionate part of the amount subscribed in the Every Member Canvass.

Some churches did not make the canvass in March, and consequently will not have a share in this fundamental work unless an offering is made in November, the month assigned by the Assembly for contributions to this cause.

There was never a time in the history of our country when the work of Home Missions was so necessary and so compelling in its importance. Everywhere there is discord and discontent. Restlessness and lawlessness abound. The basic need is the religion of Jesus. Home Missions is simply the task of making and keeping America Christian, through the agency of the church, the school and the home. It is no small undertaking, though we have been working at it in a small way. We must now attempt it in a large way if we are to hold the line against the forces of evil and all that is false in our civilization.

We are living in a new day, and the Home Mission enterprise can no longer be maintained on the old standard. The cost of living has doubled in the past five years. While industrial worker are demanding and receiving wages commensurate with present prices, many of the Church's faithful servants are still laboring on the pre-war basis. This is an injustice which a grateful and generous church should remedy without delay.

Our missions must be equipped in keeping with the times in which we live. At many places larger and better buildings are imperative if our Church is to meet the needs of the communities in which they are placed.

At almost every meeting of the committee there are urgent appeals for appropriations for new work in growing centers where the opportunity, unless accepted now, will pass never to return.

A new hour has struck for the Church in America. It is given to our nation not only to influence, but largely to determine the destiny of the human race. It is the fixed judgment of mission leaders everywhere that the Church in America is the hope of the world, and that the Church can not project a program equal to the world's need unless the advance is sustained by an adequate home base.

The committee would appeal to our pastors and sessions, to the churches that have made the canvass, and to those that have not, to remember the needs of our Home Mission work and give an opportunity for a voluntary offering for this fundamental cause in November.

All contributions will be credited to the \$570,000 apportioned to the Assembly's Home Missions this year in the Presbyterian Progressive Program.

Executive Committee of Home Missions,
A. N. Sharp, Treasurer.

1522 Hurt Bld., Atlanta, Ga.

Go through the world, try, prove, prefer, reject,
For so I live, you see;
Still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart,
Thank God, no Paradise stands barred
To entry, and I find it hard
To be a Christian, as I said.

—Selected.



Educational



Elsie High School—We are enjoying one of the most prosperous years we have ever known and with the help of the Presbyterians all over Fayetteville Presbytery there is no reason why this shall not be the best school in the Presbytery. Even the pupils seem to have caught the spirit and their conduct in school and out is of the best and they appear to realize that NOW is the time to take advantage of their golden opportunities which once passed will never come again.

On Wednesday afternoon October 1, about 65 members of Fayetteville Presbytery who were holding the regular Fall meeting of Presbytery at Jackson Springs came over in cars to make us a visit. We appreciate the interest these men took in coming so far to visit our school and trust that their prayers and interest in our work may be strengthened and that they may go back to their Churches with renewed determination to present our cause to their people and soon have things in the very best condition here for us to do the work we are trying so hard to do.

We are planning several entertainments for the year the first of which will be given on Saturday night, October 11, by Miss McNemar of Keyser, W. Va. Miss McNemar comes well recommended and we are looking for an unusual treat. Other entertainments will be given in the near future.

In some manner our invitation to the ministers to come here at least once during the school year and give a lecture or sermon to the entire student body and community was overlooked. However, we feel that there is not a minister in Fayetteville Presbytery who will not consider it a pleasure as well as a duty to come here at least once during the school year and talk to the pupils. Please accept this as a personal invitation and write us immediately what date will be the best for you to come stating a second time in case there may be some other speaker here for that time. Your endeavors will be greatly appreciated.

W. C. McColl, Principal,
Hemp, N. C.

Davidson—Rev. A. C. Ormond, with Assembly's Committee in their work of raising endowment funds for Church colleges and schools in the Carolinas, and whose family resides at Davidson, though a frequent visitor to the college and often invited to preach here, has never occupied Dr. Richards' pulpit until the Sunday just passed. He preached Sunday morning an unusually fine sermon, delighting a very large congregation and causing the people, students and all, to hope that he will accept some more invitations while his family continues at Davidson.

As a matter of fact it may appear that this correspondent is given to the use of superlatives in telling of sermons preached by various ministers at Davidson, but it is to be noted that not many men who preach before four hundred students are likely to select any but their best sermons, and the Davidson congregation doubtless gets the cream of their sermonic work. If it does not, then the Presbyterian Church, South, has a great number of really fine preachers.

The Montreat Normal School—The Montreat Normal School, founded some years ago by order of the General Assembly, opened on September 10 with a large number of students. Among the student body are many whose attention has been first attracted to the school by the superb conditions of location and climate, circumstances which will be more and more apparent to fathers and mothers who must consider health of body as well as of mind.

The various departments, academic, junior college, pedagogical, and domestic science, are in the hands of a strong faculty and are being eagerly applied for.

Ideal conditions of climate and scenery and excellent educational advantages at a moderate cost are rapidly placing the Montreat Normal in a position of conspicuous usefulness and repute in the eyes of our Church.

Texas Presbyterian College, Milford, Texas.—This school opened September 24, with the largest enrollment since the beginning of the European war and pupils are still registering.

The school maintains an Academy and a standard College course. Over 50 per cent of the enrollment this year are in the college department. The Freshman class numbering nearly forty.

Twenty-five thousand dollars have been added to the endowment since the close of school last June and the school is expecting its quota from the million dollar drive now on in the Synod of Texas. This will be used in the erection of a modern school building and addition to the endowment.

The school has been classed a standard college by the State Department of Education and the State College Association and is under the direct control of the Synod of Texas which carefully supervises the character of its teachers and their teaching. In the midst of the infidelity taught in the schools not under Church control, the Board of Trustees of this school deems it the most essential fact of this school that its teaching is thoroughly scriptural and parents may feel confident that their daughters will receive a Christian education in T. P. C.

IDA'S HALLOWE'EN.

(Continued from page 21)

and Uncle John, and Cousin Jack, and herself.

When they sat down to supper there right in front of Ida's place at the table was the cake Aunt Martha had baked that morning, all frosted, and with eight tiny candles burning upon it.

"How did you know it was my birthday?" gasped Ida, her face all aglow with delightful surprise.

Later, when Ida had cut the cake, and Miss Warren, who sat beside her, had helped everyone to a generous piece, Ida was amazed to find a lovely gold ring, such as she had wanted for ever so long, and which fitted her perfectly, in her piece of cake. It seemed very strange things could happen on Hallowe'en.

Then Aunt Martha told them to each lift up the nearest shock of corn and take what was beneath it, which proved to be a large gilded English walnut shell, inside on a slip of paper was written a Hallowe'en fortune,—a good wish for every one.

After the fortunes had all been read, Uncle John took the pumpkin Jack o' Lantern, and set it before Ida, telling her to look inside and see what it contained.

Inside she found a box of paints, a

pretty handkerchief and a bottle of perfume—all birthday gifts.

After that all the lights were put out except the candles in the Jack-o'-lanterns, and the older people told stories of Hallowe'en parties which they had attended when they were young, and the funny pranks they had played.

"I shall never forget that Hallowe'en comes the same day as my birthday," sighed Ida in happy content, when the birthday party was over.—Effie Stevens, in *The Child's Hour*.

NEW SONG BOOKS

Evangelists and Churches Attention.

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8c

Miscellaneous

THE PROSPEROUS LOOKING RANCHMAN.

Visitors at the Cheyenne "Frontier Days" last week were particularly struck with the fine appearance of a tall, broad-shouldered, splendidly-set-up man who was dressed in "chaps," a broad-brimmed Stetson, high-heeled boots and who otherwise looked the part of the wealthy cattleman down to the last details.

"There," remarked many an easterner, "is your typical western cowman—a fair sample of the 'old west' that is vanishing so fast. I'll bet he can write his check for at least a million dollars, and that he owns more cattle than Armour & Co. could slaughter in a whole day." The impressive stranger mingled ceaselessly with cowpunchers and ranchmen and everywhere he went was the object of admiring glances. His strong, heavily-tanned face attracted comment from both men and women.

On the last day of the show a prosperous looking man and his wife approached the stalwart person in the ranchman's garb and said:

"Excuse me, sir. I'm from New York. My wife and I have been admiring you for two days, and we just want to shake hands with a real cowboy—we believe you are the most typical westerner we have ever seen."

The man in the broad-brimmed hat and the "chaps" was courteous and affable.

"Where is your ranch?" inquired the New Yorker.

"Oh—down in Colorado," replied the other, casually, "down in Estes Park."

A few minutes later the New Yorker met a man who knew the tall stranger in the cowpuncher's garb. He inquired about the ranchman.

"Ranchman?" smiled the informer. "Well—he does own enough land to make a ranch. But it's mostly cottage sites down here adjoining the Rocky Mountain National Park. That's the Rev. John Timothy Stone, pastor of Fourth Presbyterian church of Chicago."

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

Cancer Treated Successfully at the Kellam Hospital

The record of Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.

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Litmus papers to show if land is sour will be mailed free. If land is sour, use

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It sweetens the soil, frees the plant foods, increases the yield, costs little, lasts 5 years. Guaranteed 90% Lime Carbonate. For prices, free test papers and literature, address Dept. 8-E, Roanoke Lime Co., Inc., Roanoke, Va.

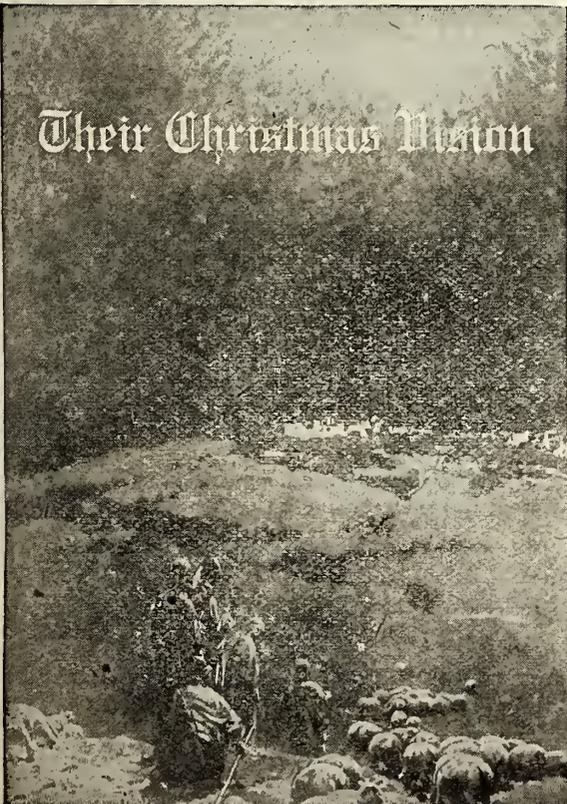
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MAIN AT ELEVENTH RICHMOND, VA.



"Their Christmas Vision"

This is the title of a program prepared by the Executive Committee for use in the churches and Sunday Schools of the Presbyterian Church in the United States.

It is attractive in appearance. Interesting and instructive in material. Makes a strong appeal for the dedication of life to the service of Christ and His Church.

Its use will help carry out the Presbyterian Progressive Program.

It will be sent in sufficient quantities for use in any of the Presbyterian churches and Sunday Schools, free of cost.

Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

WOMEN IN POLITICS.

What effect the entry of the political woman will have upon the legislatures themselves is not easy to say, because what we know of the female temperament does not necessarily apply to the political woman. The comic papers in England like to make jokes about female members of parliament, to print cartoons where they are shown doing fancy-work or powdering their noses during debates. I do not think that the women legislators will be as representative as all that, and I chronicle with regret the view that they will seldom powder their noses. No, the woman will not become a legislator unless she has some verile quality. She will approximate to man, but I think her influence in Congress will be rather different; she will probably impart, as did Miss Rankin, a certain emotional atmosphere, which I for one think valuable in assemblies always a little inhuman. As regards the question that interests the public more—namely, her influence on the moral tone of politics, this will depend upon the politics she finds herself in. The woman legislator will be influenced by the nature of her temptation, and I think she will best resist the temptation of money. The type of woman who is interested in politics does not, as a rule, care for money, either because she belongs to the laboring class and has few desires, or because she belongs to the rich class. In England we don't bribe people; we make them rich first, and, as Anatole France says, the rich exhibit over the poor this moral superiority, that they neither beg in the street nor steal bread.

But where her weakness may lie is probably in the direction of honors and of power. For thousands of years we have so much encouraged woman's vanity that self-exaltation has in many become a habit; I am credibly told that a large proportion of the titles which have showered from the Lloyd-George government as water from a leaky bath, have been accepted by men because their wives wanted to be Lady X. And, whereas, it is becoming an act of good form to refuse the Order of the British Empire, I hear of no woman who has declined to be made a Dame. As to power, I have, during this war, seen women in minor positions controlling nurses, directing wages, even running filing-rooms, and always filled with a bitter delight in controlling other women. From that point of view the woman legislator will be corruptible; she will expose you if you offer her a hundred thousand dollars, but if you offer her a sub-deputy-assistant-directorship, she may very well vote for you.—W. L. George, in Harper's Magazine.

Why should a Baptist take a Baptist paper? *The Christian Index* of Atlanta, Ga., offered a prize for best answer to this question given in twenty-five words. There were hundreds of

answers. The following was adjudged the best:

"It dispenses kingdom news, broadens the vision, deepens one's spirituality, inspires for service, assists the pastor, kindles the missionary spirit, multiplies efficiency, and glorifies God."

These are reasons by no means limited to Baptists. They are excellent reasons to be used in connection with the campaign now in progress in the Methodist Episcopal Church to increase the circulation of the church press.—*Zion's Herald*.

SEVEN LANGUAGES.

The union committee at Pittsburgh sent out its call for the nationwide steel strike in seven languages. Independent steel companies in Youngstown used nine languages in calling upon their employes to remain at work.

This after years of talk about Americanization! Some among us are still talking about it. It seems barely possible that in this matter, as in many others, we have talked far too much and done far too little.

The polyglotism of the steel mill workers is more than a trifling inconvenience. Since the Tower of Babel it has been common knowledge that work can not go on successfully if the workers can not understand one another.—*Christian World*.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

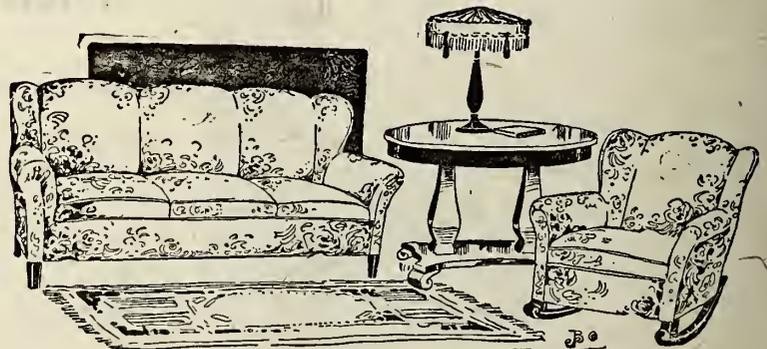
MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 843 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv.

160 HENS—1500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed 2 boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 3257 Reefer Bldg., Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

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Let us show you some living-room suits that it is a pleasure to see.

W. T. McCoy & Company
Popular Furniture—Popular Prices
CHARLOTTE, N. C.

HIS GREATEST YEAR'S WORK.

It had been a dull year in the church. The elders said to the old pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied; "it has been a dull year—sadly dull to me. Yet I mind me that one did come, wee Bobby Moffat. But he is so wee a bairn that I suppose it is not right to count him." A few years later Bobby came to the pastor and said, "Pastor, do you think that I could ever learn to preach? I feel within here something that tells me that I ought to. If I could just lead souls to Christ, that would be happiness to me." The pastor answered, "Well, Bobby, you might; who knows? At least you can try!" He did try, and years later when Robert Moffat came back from his wonderful work in Africa, the King of England rose and uncovered in his presence, and the British Parliament stood as a mark of respect. The humble old preacher, who had but one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did—and few have equaled it.—Young People's Weekly.

TOO MUCH FOR GOAT.

When the British were at Gallipoli, the Tommies objected strenuously to the odor of the horse meat brought by the Mohammedans and to the odor created by the goats that roam on the peninsula. They could stand for one odor, they told one of the commanders, but not for both. Which was to be abolished? Which odor was the worst?

So the commander ordered: "Bring me up a goat and some of the meat and I'll decide which is the worst."

A goat was brought up, and so great was the odor that the commander, strong as he was, promptly fainted.

Then they brought up a portion of the meat—and the goat fainted.

Gets 28 Eggs a Day Now, From 34 Hens

Chas. C. White, Well-Known Breeder, Tells How Costs Nothing to Try. "I gave Don Sung to 34 utility Buff Orpingtons and the egg yield increased from 7 to 28 a day. Don Sung is a wonder and I am now giving it to all my hens regularly."—Chas. C. White, Manager Cherry Hill Farm, Flackville, Ind.

Mr. White is the well known breeder and exhibitor. He wrote the above letter, in December after his test had shown a gain of 21 eggs a day from 34 hens. We will make you the same offer we made him. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., Columbia Bldg., Indianapolis, Ind.

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 POSITIONS FOR GRADUATES. 306 East Freemason St.
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Sweetens the soil. Builds up the land. Easy to apply. Safer than caustic limes. Immediately effective. Guaranteed 90% lime carbonate. For prices, free soil test papers and literature, address, Dept. 8-K, Roanoke Lime Co., Inc., Roanoke, Va.

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 No. 9 Yokes, Corset Covers and Nightgowns 16 cents
 " 11 Tatting, Waists, etc. - - - 16 cents
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Able faculty. Course of study comprehensive and adapted to the times. High standards. Practical training. Excellent library facilities. Splendid buildings, with comfortable dormitories. Expenses moderate. Session begins October 1, 1919.

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Charles R. Hemphill



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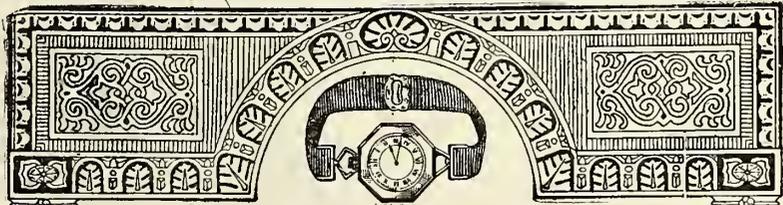
In Old Clothes

Many of the old suits of last year's purchase, tho soiled have more real good in them than suits of much higher price of today. While prices have increased quality has decreased.

Let Ledbetter's Bring it Out.

Our prices will make the old clothes new again. Get them out and mail it today.

Fancy Dyers and Dry Cleaners of
 Suits, Dresses, Sport Coats, Silks, Furs, Cloves, Velvets, Feathers, Ribbons, Portiers, Rugs, Carpets, Blankets. Hats cleaned and blocked. Address, **Ledbetter's, Rocky Mount, N. C.**



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YOUTHFULNESS IN OLD AGE.

We met a silverhaired minister the other day, pastor of a young church in a large city, on his way home from his vacation. He was deeply interested in the progress of his church and in the erection of a new church building to cost about fifty thousand dollars. He was erect, clear-eyed and vigorous. He spoke not one unkind word about any one, and no discouraged word about his work, nor did he fall into reminiscences, but looked out on the world and his fellows with friendly utterance and hopeful expressions. He might be called an old man, since he is nearly half a decade beyond three-score years and ten, but somehow it did not come into our mind to think of him as aged. It is, after all, a matter for the individual. Some men are old when they are comparatively young in the number of years they have lived. Some are industrious and sweet-spirited and hopeful, and remain young in heart and influence even when their years are many. God alone is changeless. With Him a thousand years are as one day. But a persistent and attractive youthfulness of spirit is one of the attainable elements in a life of vital godliness.

Sign Your Name Here

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 4-A, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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10 big satisfying weekly issues for 25¢

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read inter denominational family magazine in the world. It has been the means of relieving more distress, feeding more hungry, clothing more naked than all other periodicals combined. It is dedicated to the service of humanity. It is at the forefront in the effort to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but it is the organ of none. You and your family need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers before 1920 is the Christian Herald's goal. Its ten weeks half price offer is made without profit to the Christian Herald. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address The Christian Herald, 415 Bible House, New York.

IMPORTANT - During the 10 weeks for 25c period, Grace Livingston Hill's new and best serial story "Betty Hope" will appear in the Christian Herald in advance of its publication as a \$1.50 book.

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Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN-SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
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Men's Dress Shirts.....	.98c, \$1.50, \$2.50 and \$3
Silk Skirts.....	\$5.00 to \$8.95

Men's and Boys' Underwear at our Usual attractive prices. We offer more than 100 cases Men's and Boys' ribbed and fleece lined Shirts and Drawers and Union Suits at less than today's manufacturers prices.

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We have a separate department for the boys with Mrs. Stephenson in charge—here you will find a complete line of clothing for your boys.

Dress-up Suits for boys from 7 to 20—made in this season's new models, priced at \$8.95, \$10.00, \$12.50, \$14.95 and up.

Boys' School Suits.....\$4.95, \$6.95, \$7.95 and \$10.00
Suits for the little boys—new models, Middies, Oliver Twist,

Norfolk and Sailor Suits. Some with long pants ranging in price from \$2.98 to \$8.95.

Boys' Wash Suits.....\$1.00 to \$2.98
Hats for the little fellows.....50c, 98c, \$1.25 and \$1.50
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Boys' Misses' and Children's Shoes, for dress and school wear at attractive prices.

These prices are made for the Fall, or as long as we have any of these goods left. Send us your orders and save money.

SPECIAL SHOE COUNTER

These on sale Tuesday, Wednesday, Thursday and Friday of each week.

5,000 pair Women's Shoes in sizes 2½ to 5½, solid leather, values up to \$10.00. Sale price \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50 and \$5.00.

No mail orders on this lot.



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\$100,000.00 worth of Men's, Women's and Children's Shoes bought six to eight months ago on sale at less than manufacturer's price today.

Men's Dress Shoes in Belk, Ralston and Reynolds makes, \$3.50, \$4, \$5.00, \$6.50, \$7.50, \$9.50, \$10.00 and \$12.50.

Men's Work Shoes for hard wear, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00 and up to \$7.50.

Women's Dress Shoes, brands as follows: Belk, Godman and Queen Quality, \$2.00 to \$14.00.
Women's solid leather coarse shoes in button and lace, \$5.00 values, our leader.....\$4.00

SHOES

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Cotton Goods, Wool Goods. Many thousands bought months ago. Can save you lots of money on these.

Fall Outings in darks or lights, at19c, 25c, 29c
Galateas or Ladlassie Cloths, fine for boys and girls, doesn't fade. Solid colors and fancies. Special.....35c
33-inch Percales, always on hand. Light and dark colors.....12½c, 15c, 19c, 25c

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34-inch Serges, all colors, Navys and Blacks49c
36-inch Serges, worth today \$1.00 yard. All colors75c
36-inch, All-wool Serge, today's price would be \$1.50. All colors at.....98c
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NEW LOT OF PLAID AND STRIPE SHIRTINGS OR COATS

42-inch all wool Plaid Skirtings, \$2.50 value\$1.98
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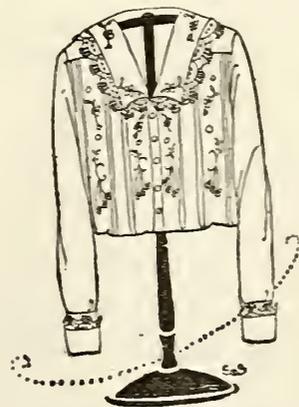
Thousands of Dollars in Quilts. All colors and kinds—Cotton, Wool or Eider-down—all full size, \$1.98, \$2.49, \$2.95, \$3.95, \$4.95, \$5.95, \$7.50, \$8.95 on up to the finest New Cotton and New Wool fillings.

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Thousand of pairs double bed Blankets. Greys and White.
1 lot Grey Blankets, size 66x80. \$2.50 value\$1.95 pair
BIG LOT BLANKETS in Plaids, Greys, or Whites, all double Blankets. \$2.45, \$2.95, \$4.95, \$5.95, \$6.95.
BIG WOOL BLANKETS, \$7.50, \$8.49, \$9.95, \$10.95, \$12.95.

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We save you big money on all kinds of Blankets and Quilts.



MIDDY SUITS FOR GIRLS OR MISSES

We carry the best Navy Blue Serge in Middy Suits, trimmed in white and red. Newest designs. Our middies fit and wear.....\$12.95, \$14.95, \$19.95

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We sell more Shirtwaists and Blouses than any house in North or South Carolina. We give you better value for the money. All kinds and sizes. Georgette, Crepe de Chines, Voiles, 98c, \$1.50, \$2.00, \$2.50, \$2.95, \$3.95, \$4.95.
One big Special lot of regular \$1.50 Shirt Waists, all Voiles, plains and figures, lace trimmed, actual value \$150. As long as here they got at.....98c

Strike Wanted.

"My daughter practices five hours a day," said Mr. Cumrox.

"Surely she will become a great artist."

"I hope so. Anyway, I hope she'll soon get far enough along to join a musical union and strike for shorter hours."
—Washington Star.

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While the present prices of clothing are two and three times higher than pre-war prices and these prices are still advancing, it is more important than ever before that you get the maximum service from the garments you now have.

Your clothing will last another season and look as good as new if cleaned by our *Faultless Dry Cleaning Process*. We remove all spots, stains, and dirt, and guarantee absolute satisfaction. Prompt service by Parcel Post. Charlotte Laundry, Charlotte, N. C.

TWO TYPEWRITER RIBBONS, \$1.00

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ar 8 35 am	10 00 am	Rae ford	5 55 pm lv 3 50 pm
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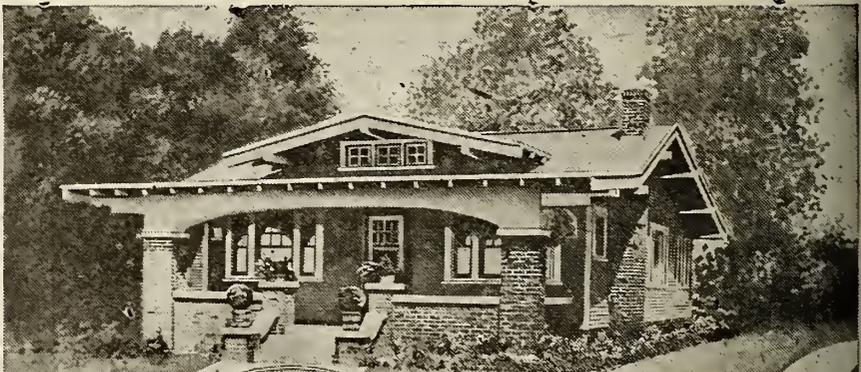
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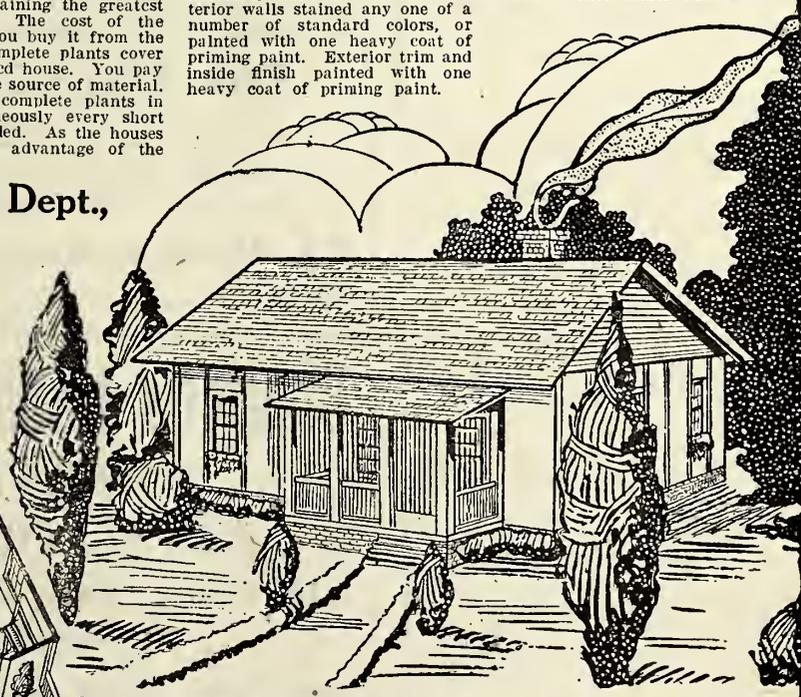
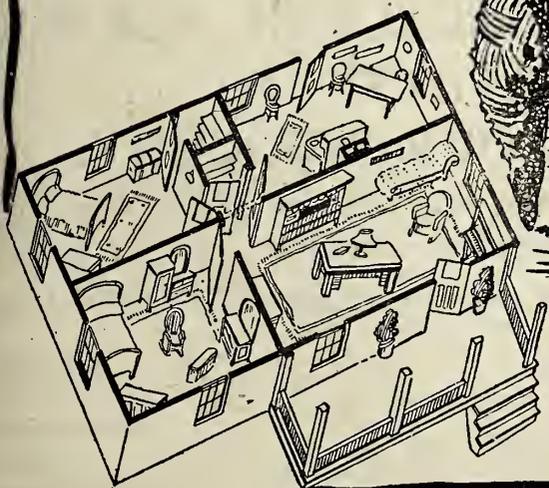
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Sparkles

Little Nelly told little Anita what she terms a "little fib."

Anita—A fib is the same as a story, and a story is the same as a lie.

Nelly—No, it's not.

Anita—Yes, it is, because my father said so, and my father is a professor at the university.

Nelly—I don't care if he is. My father is an editor, and he knows more about lying than your father.—Blighty.

Steady Employers.

Smith—"Who are you working for now?"

Jones—"Same people—wife and five children."—The Passing Show.

"Any particular choice of cut?" asked the butcher.

"Yes," replied the customer, "I'd like a cut of about 50 per cent in price."—Boston Transcript.

Thoroughly Captured.

A man who was wanted by the police had been photographed in six different positions, and the pictures sent to the chief of police of a provincial town where it was thought likely the fugitive was in hiding. After the lapse of a few days the following reply reached headquarters:

"Sir: I duly received the portraits of the six miscreants whose capture is desired; I have arrested five of them, and the sixth is under observation and will be secured shortly."—Tit-Bits.

Kindness of Auntie.

Bix—"So your friend became wealthy through a sudden upward movement in oil. What oil stock did he buy?"

Dix—"He didn't buy any. A rich old aunt tried to start a fire with a can of it."—Boston Transcript.

Matrimonial Annoyances.

"Were you annoyed because I sharpened a pencil with your razor?"

"Twice," replied the husband.

"After I had given up trying to shave I tried to write with the pencil."—Washington Star.

Some Date.

"Among the memorable dates in history," wrote a boy, "was Anthony's date with Cleopatra."—Boston Transcript.

Careless of Him.

Walter—"Mr. Smith's left his umbrella again. I do believe he would leave his head if it were loose."

Robinson—"I daresay you're right. I heard him say only yesterday he was going to Switzerland for his lungs."—Tit-Bits.

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EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., NOVEMBER 5, 1919.

NO. 44.

The True Capitalist.

Who is the capitalist?
The man with stocks and bonds and gold,
And mansion on the avenue?
The man alone with lands and wealth untold—
Is he of all, the rich man true?

He is a capitalist,
E'en though he may in cottage dwell,
Whose heart to truth is close akin.
O, what indeed do paltry dollars spell,
Unless the life is right within!

He is a capitalist—
Who cultivates contentment sweet,
And loves his work whate'er it be,
Loves quiet glens where waters meet
And friends and flow'rs and melody!

He is a capitalist—
Who sees the rainbow and the light,
When shadows and the storms appear,
Hath vision far—a faith serene and bright —
And meets each task without a fear.

He is a capitalist—
Who hath his surplus well laid by
And doth invest his all for good;
Whose dividend returns are sure and high,
In bank of truth and brotherhood!

—Joseph Henry Ayers, in *The Continent*.



Editorial



Our Huguenot Kin.

IT WAS our privilege when in New York City a few years ago to hear an address by Margaret D'Aaubigny, daughter of the famous Merle D'Aaubigny, author of the History of the Reformation. She said: "The population of France is something more than thirty-nine millions. Of these eight hundred thousand are Protestants, three millions are Roman Catholics, and the remaining thirty-six millions are Atheists. They hate the Church; they hate God; and they will not permit school books containing the name of God to be used in the public schools."

We have often thought that at the outbreak of the recent war, France was the most godless nation on the face of the earth. How did this happen? A prime cause, we are persuaded, was the war of attempted extermination waged for so many years against the Protestants. These were the salt that might have saved the kingdom from such religious and moral degradation.

The religion of the Huguenots consisted in the fear of God, and the keeping of His commandments. It exalted the ethical ideals of the New Testament, and endeavored to realize them in daily conduct. A Roman Catholic historian testifies of them that "they comported themselves as the pronounced enemies of luxury, of public festivities, and of the follies of the world, which were all too prevalent among the Catholics. In their societies and at their banquets one found neither music nor dancing, but discourses from the Bible, which lay upon the table, and spiritual songs, and especially the Psalms as soon as they were brought into rhyme. The women with their modest apparel and bearing seemed like sorrowing Eves or penitent Magdalenes, repeating in their lives the description which Tertullian gave of the women of his own age. The men appeared dead to the world, and filled with the Holy Spirit."

The religion of the Romish Church at that time consisted of a round of ceremonies, which, if one observed with due submission to Pope and priest, would ensure him a passport into heaven, no matter how depraved his heart and life. As an illustration, take the case of the Grand Monarch, Louis the XIV, the arch persecutor of the Huguenots. He was acclaimed the most Christian king, his piety celebrated by the pens of literary celebrities and by the tongues of pulpit orators. He was extolled in unmeasured terms by the Pope himself for his splendid services to the Church and promised by this vicegerent of Christ an "abundant recompense by the Divine Goodness." Yet everybody knew that the court of Louis differed little from the Turkish harem; that his example helped to convert other courts of Europe into high class brothels; and that his open profligacy sent its polluting influence down through all ranks of society.

The destruction and expulsion of the Huguenots was depriving the kingdom of the only effective restraint on the ever-widening and deepening currents of immorality. The time came when the great mass of thinking Frenchmen decided that as between the religion of the Church of Rome and no religion they preferred no religion. The anathemas and interdicts of the Papacy had lost their terrors, and hence they boldly proclaimed their hatred of the Church and of God.

The war of extermination was not successful. A remnant of Huguenots was left. These took root downward and bore fruit upward. They have come up out of great tribulation, and their sorrows are not yet at an end. The desolations of the recent war no one can adequately describe. More than a million of France's choicest sons are beneath

the sod, every home was darkened, every heart anguish-smitten. None suffered more than the members of this old martyr church. Of the 900 pastors, half of them entered the war in 1914. Twenty-five of their pastors and evangelists and twenty of their theological students were killed. Seventy-five of their church buildings were partially or totally destroyed. Their property loss in schools, asylums and manses exceeds three million dollars. Their most prosperous congregations were in the war zone, in that region where many populous and flourishing cities were not merely destroyed but pulverized to dust.

Now these broken, bereaved and scattered flocks are gathering back, and wherever they can find buildings, however dilapidated, they are starting afresh the activities of church life. But they have no money, no fuel, no warm clothing, and it is feared that many yet must perish through exposure and disease.

Shall we not help them? We have been helping the destitute of France and Belgium without respect to creed, but since peace has come the old lines of cleavage have reappeared. Our Catholic fellow countrymen are helping their co-religionists in a praiseworthy and liberal manner. Shall we not respond to the crying needs of our nearest of kin? They, like ourselves, are the spiritual children of John Calvin. In the darkest hours of those intolerant times they poured out their blood in defense of truths most precious to us. Sure we must help to rebuild and repair their churches and manses, to pay their impoverished pastors, and enable them to give to France the Gospel in its purity, a message France so sorely needs, and for which her heart seems to be hungry.

"The Dead Line" Obliterated.

We hear much these days about the fatal "dead line," that imaginary and movable period in a preacher's life, when he becomes a "persona non grata" to the average congregation, and is laid aside as a mummy to be preserved for coming generations, by which to "point a moral, or adorn a tale."

The Church has far too many. Some are beyond the line by nature, some achieve it, while others have it thrust upon them—but whatever the reason, it is one of the tragedies of the ministry to see men of education and ability, who should be bearing fruit in old age, laid aside till death shall come.

Sometimes, as we intimated, the fault lies with the pulpit supply committee, and then again it lies with the man himself, who has frittered away his time and talents, and failed to measure up to what the Lord intended he should be.

It is a great comfort, however, amid these wrecks of ministerial life, to find at least one man who seems able to defy time, old age and the carping criticisms of some Church committees.

Down here in this Synod we have one such, of whom we are proud, and who never intends to cross that line. He will be 88 years old next month, and he has been preaching 57 years. He preaches in town and country. He is on many committees of the Synod, and he is always present, coming any distance through rain or shine. And now in order to keep fresh, he proposes to attend Dr. Campbell Morgan's lectures on "Preaching the Word," to be delivered at the Union Seminary in November.

Such a man can never grow old, and such a man is always in demand. May the Lord grant many more years of usefulness to "The Grand Old Man" of the Synod of North Carolina and of the Southern Church, Rev. Halbert Green Hill, D.D., of Maxton, N. C.

Dr. John H. Boyd Vindicated.

Several weeks ago we quoted from the "Presbyterian," of Philadelphia, certain extracts from Dr. Boyd's Church Bulletin and from his farewell sermon. The Presbyterian took them from the "Herald and Presbyter." These quotations had every appearance of being authentic, and as Dr. Boyd was at one time pastor of the Second Church of Charlotte, his swerving from the old truths, while a matter of pain, was at the same time a matter of deep interest to his many friends.

As we intimated in a previous issue, a friend of his called our attention to a blank denial on his part of any such views, and we thereupon very gladly made correction.

Unfortunately, such reports are hard to kill, and when once associated with a man's name, they display wonderful vitality. "Error, wounded," does not always writhe in chains, or "die among his worshippers," Bryant to the contrary notwithstanding.

Recently we have received a letter from Dr. Boyd with a printed statement concerning the charge. The statement is as follows:

"As to the words quoted as part of my farewell sermon in Portland, I never saw or heard them until in September. They are the words of a newspaper reporter. They contain no idea of mine preached at my farewell or at any time in my ministry. They express no idea of mine contained in the sermon I delivered. I utterly repudiate them in the sense which they convey when quoted. They set forth a conception of man's nature and need, the absolute opposite of all that I have taught in my lifelong ministry. The evidence of this will be found in a series of sermons printed and distributed by the thousands after their delivery from my Portland pulpit.

"As to the words concerning the Bible, they are my words. They are taken from a series of propositions, prepared for my congregation, at a time of controversy with 'Adventists' and 'Christian Scientists' who at that time were giving out wrong and impossible meanings to the Word. I said to my people: 'This is not the way to read and understand the Bible. Its language is human speech. Its words have a definite, fixed meaning. The books grew out of simple, natural circumstances, and hence are to be read like other books.' I stand by the words when they are explained and illustrated as I did in my original use of them."

The Mingling of Protestantism and Religion.

During the war, when the patriotic spirit was rampant, many a minister had to choose between Christ and Caesar, and in consequence many things patriotic were allowed to creep into the services of the Church that were against the conscientious convictions of the pastor.

It must be confessed, however, that there were far too many who were more than willing to mingle their patriotism with their religion, notwithstanding the deliverance of our Church Courts on the subject.

Now that the war is over and peace is supposed to have returned to our land, one would think that we could return to our old ways and take our religion without any mixing with other matters.

If we had been asked what denomination would be freer from such practices than any other, we would by all odds name the Episcopal Church, because whatever in their practices one may object to, he must commend them for their reverence for their church buildings and for their orderly services. It seems though that they too were swept off their

feet by the patriotic wave and that they introduced "The Star-Spangled Banner" into their Church hymnal.

Bishop Cheshire, of this State, at the recent convention in Detroit, introduced resolutions excluding "The Star-Spangled Banner" from their Church hymnal.

This aroused a storm of indignation, and the author of the resolution was charged with lacking in loyalty. The doughty bishop, however, cleared himself of this charge by informing them that his son had spilt his blood in France.

He argued that a hymn in its essence was addressed to God, and that hymns addressed to a flag should have no place in the musical devotions of the Church.

The bishop was right, and though at our General Assembly we heard it sung as a part of worship, it grated upon our feelings and seemed as much out of place as the flag over the pulpit.

If the Lord were to return at the present time, He would find that Caesar had possession of many things that belonged to Him, while much of Caesar's property had been brought into His Church.

There are many who will not agree with these views, but they at least have age and ancient custom on their side.

The Need of Obedience to Law.

While the world was at war a common danger united all people, and all were ready to deny self in order to advance the interest of the whole.

Now that peace has come, that unity has disappeared, and we see each nation seeking its own gain and each individual thinking only of self.

We of the United States thought that this country would never be brought face to face with the conditions prevailing in Russia, yet if we read the signs of the times aright, we are fast drifting into a state of anarchy. Thousands of men, banded together by a common desire for more money, have given notice that this entire country must suffer unless we can force their employers to grant their demands, and then when there is some suggestion that Congress may make a law against strikes, these patriotic leaders of the strikers quietly announce that they will defy the law.

Thousands of coal miners propose to stop the production of coal on November 1, without regard to the thousands of women and children who have had nothing to do with the struggle between capital and labor.

The President, in view of this awful calamity, proposes to use the laws of the land as far as possible to avert it, whereupon the leader of these men also quietly gives notice that, law or no law, they will do as they plan.

We have nothing to do with the merits of this controversy. The miners may be poorly paid, and in view of their hard life, no doubt they are, and the operators may be amassing riches at their expense. All this may be true, yet none of these facts can make defiance of law a light thing.

Law is the safeguard of our homes, and when the time comes that men defy the law, then comes the end of all liberty and security of homes.

Paul in his Letter to the Romans laid down the true principles of law. Law is an expression of God's will, so that whosoever resists the law resists God.

We need among all classes more reverence for law in the abstract. We need to remember that law, whether good or bad, as long as it is law, requires obedience.

If we ask for the cause of this spirit of lawlessness, we shall find it in the homes of our land, where obedience has become a lost art. Sin itself is the main cause, for the Good Book teaches that sin is lawlessness.



Contributed



Missionary Scholarships

(Established by the Mary Baldwin Alumnae Association).

By Lizzie Hanger Chalenor, President of Alumnae Ass'n.

TWENTY-SIX years ago, in the parlors of the Augusta Female Seminary, Staunton, Va., a band of devoted women met to organize an alumnae association, which would embrace all "old girls," daughters of the seminary, who remained firm and loyal friends of their alma mater. That little band of women formed the nucleus of what is now an organization, composed of more than 500 members, with new names being added to the list every year.

Since that time, by act of the Legislature of Virginia in 1896, the name of Augusta Female Seminary was changed to Mary Baldwin Seminary, and in 1901 a beautiful memorial window, the gift of the alumnae association, was unveiled in the chapel, both of which acts were tributes to the revered founder of the school, Miss Mary Julia Baldwin.

Later a scholarship was established for day pupils, which is now self-supporting.

May 23, 1919, the annual meeting of the alumnae association was held in the "girls' parlor" of the seminary. It was a large and enthusiastic meeting, and, when a suggestion was made that a scholarship for daughters of missionaries be maintained, the motion was made and carried without a dissenting voice, and when, during the discussion, a motion was made that only Mary Baldwin girls should contribute to this cause, it was enthusiastically passed.

This scholarship means that the daughter (we hope to say daughters later on) of a missionary may have the opportunity of studying at the Mary Baldwin Seminary with her full tuition, including music and two languages and board, paid.

To all missionaries the education of their children is a matter of grave concern, and, to many, a keen anxiety. With the increased cost of living in the foreign field, inadequate salaries and soaring school and college expenses, many promising and ambitious daughters of missionaries are denied an education in our standard schools, where their record has been, without an exception, excellent. Equipped with a thorough English course, imbued with the missionary spirit, accustomed to the natives and climate, and adepts in the language, they (90 per cent according to statistics) return to the foreign field to take up their life-work, not handicapped or harassed in any way—hence, to educate these fine, noble girls, separated from all family ties by thousands of miles, is a splendid missionary investment, and it is the aim of the alumnae association to extend this generous privilege to as many girls as possible, with the consent and approval always of the board of trustees, through whose liberality a concession of 50 per cent to daughters of missionaries has been granted. To enable a girl to go comfortably and modestly through a school term, the alumnae association deems the sum of \$450 necessary. To accomplish this end, every Mary Baldwin girl must respond to the call for funds, knowing that even small contributions will be gratefully received and will help on to our goal.

The committee appointed to take charge of the plans for the scholarship has, as its chairman, Miss Elizabeth Bell, Staunton, Va., who will receive any donations and respond to any requests for further details. In order to arrange for the matriculation of one or more girls in 1920-21, it is imperative that the treasurer should have on hand, as early as possible, a sum sufficiently large to insure early enrollment, as the waiting list of the school is large, and delay may forfeit the opportunity.

Those girls, who had the privilege and blessing of know-

ing Miss Baldwin, whose gentle but firm discipline, beautiful love and friendship for her girls, and devotion to her religion and church, made her beloved and admired by all, will feel that the light of her departed spirit will cast a halo over the missionary scholarship, a memorial so in keeping with her own ideals—for all of us recall the proud and tender interest she took in her missionary girls, who received through her generosity a thorough classical education.

Dr. Egbert Smith, of the Executive Foreign Mission Committee, heartily endorses the plan of the scholarship, and considers it a most helpful and wise provision toward missionary work.

Mary Baldwin girls, wherever you are, when you learn of this opportunity to aid a noble mission cause, pass the word along to others and let them know it is their privilege to contribute, whether members of the association or not; make glad some mother in the mission field, who is struggling to attain means to educate her children in this, her native country, and help to make proud the alumnae association which is giving the needed opportunity, and aims to bring new fresh laurels each year to its beloved alma mater.

848 West Peachtree Street, Atlanta, Ga.

The Nacoochee Snowball.

By *Annæ Creelman.*

It began to take shape on a warm September day. This of course is a rather unusual phenomenon, but Nacoochee Institute does things in an unusual way.

It was opening day at the institute, our hearts were made glad as we watched the students gather in the chapel—such a promising group of boys and girls. We had a full attendance; they were there from the six-footer in the high school to the little five-year-old tot in the primary grade.

There was also present a goodly number of friends in the neighborhood, with a sprinkling of summer visitors.

"Preparedness" was the well-chosen topic of the inspiring address. This was followed by a vigorous and humorous discussion of the needs of the school. The need of a new boys' dormitory was emphasized. Many boys had to be refused admission to our school on account of lack of space. But our friend, the speaker, stressed most of all our need of a new school building. He could see, no doubt like the rest of us, that the present cheap structure with its small class rooms, narrow halls and stairways does not suggest Parnasian heights or Pierian springs or anything associated with mental culture or aesthetic taste.

Before we hardly knew what was happening, the school had pledged itself to raise \$250 per year for five years and our friend who had just spoken in so forceful a manner of the need of more class room promptly pledged \$2,500 to help build it. Some snowball to be set a-going in three minutes!

The first actual payment for the new building has come in from a friend in the neighborhood. The students, teachers and other workers have contributed toward the first deposit so now we have a bank account—not mentioning the size of it.

One of our dormitories is being fitted up as a hospital. We believe in "preparedness," so we mean to be ready—come health, come "flu."

We were happy to have a visit from Mr. and Mrs. Hoyt Miller at the opening of school. Both of these consecrated young people have been associated with Nacoochee in the past, Mr Miller being one of our graduates, and his wife, formerly Miss Merle Little, his friend from childhood, gave three years of very efficient service as teacher at Nacoochee, so the institute will have a vital interest in their work in the Congo region.

What Kind of Union?

By Thornton Whaling, D.D.

Dr. Thornton Whaling, of the Columbia Seminary, and Dr. Gibson, editor of the Presbyterian Banner, Pittsburgh, Pa., have been conducting a very quiet kind of discussion on Federal Union. As by this means Dr. Whaling's views are given to the Northern readers, we think it only fair that we give Dr. Gibson's views to our Southern readers. We give both Dr. Whaling's and Dr. Gibson's articles this week.

THE Presbyterian Banner of September 18 has just come into my hands. I am sorry to see that the editor declines to discuss the question as to the comparative merits of federal versus organic union. The grounds on which he does this is that organic union is the real question at issue and to discuss any other question would lead us far afield and not throw any light on this question. Of course this is equivalent to saying that the U. S. A. Church takes the position that all of the Presbyterian and Reformed Churches, if they wish union, must come to the U. S. A. Church. I will not characterize the statesmanship and policy of this attitude, but is it likely that 10 or 12 churches, with a million or more members, would consent to this form of ecclesiastical suicide, to which they are so lovingly invited?

As to organic union, I will append some statements made by a committee of which I was a member, but written by another hand, but with which I am in hearty sympathy:

That we may clear away all mists and, if possible, all misunderstandings, we will state frankly and fully the objections to union we find in the minds of many in our church, influencing them so strongly as to mean a rupture in our church if union should now be insisted upon.

First. There is a feeling on the part of many that there are doctrinal differences between the two churches. This does not mean that your ministers are regarded as doctrinally unsound, for we are prepared to accept the statement that a large proportion of your ministry is sound. Nor does it mean that we assert that all our ministers are sound in the faith; for we fear this is not the case. This does not mean that many among us charge that your revision has lowered the Calvinism of your confession; though there are those even in your own church who claim that the revision has revised unconditional election, limited atonement and irresistible grace.

It rather means that they feel that there is a difference in the attitude of the two churches toward cases of unsoundness in doctrine. We refer:

(1) To the fact that it is alleged that in your church professors who do not themselves believe in the plenary inspiration of the Scriptures or in the vicarious atonement of Christ, are permitted to teach in your theological seminaries and to propagate these errors there.

(2) To the fact that it is reported that candidates for the ministry are licensed and ordained by some of your Presbyteries who declare that they have not formed definite opinion as to the inspiration of the Scriptures or as to the virgin birth, the miracles or the physical and literal resurrection of Jesus. Being admitted to the ministry with such questions left unsettled, the way is open for the subsequent adoption by these men of a positive denial of these doctrines without challenge.

(3) To the fact that we regard these doctrines mentioned above, as essential to the Christian faith, while many in your church do not seem to so regard them. Our view of that "system of doctrine" to which a minister is required to subscribe at ordination is that it contains all that is essential to Christianity plus all that is essential to Calvinism.

That a man may be permitted to preach the Gospel in the name of the Presbyterian Church merely because he holds to those things which distinguish Calvinism from other evangelical creeds, while he may deny what Calvinism in common with all other evangelical creeds holds to be essential to Christianity, is a position to which our church would

not be willing to commit itself, either directly or constructively.

Second. There is a feeling with many that our differences as to the handling of the negro question, whether from a social or religious point of view, are fundamental.

We are all agreed as to the need and desire of bringing the colored race to a saving knowledge of God's truth, and securing for it the best practicable development of Christian life and effort. But all thoughtful men feel deeply the difficulties lying in the way. With you the social side of the problem has largely an academic interest, for they are in the main very far from you. With us it is an all-important matter, for they are very near us.

We have determined as a matter of racial preservation that there shall be no social intermingling. We desire to aid in every way the intellectual, moral, social and religious development of the race. But that aid must stop at the line of social intermingling.

Our church has adopted definitely the policy of entire independence for the colored people in their church organization, coupled with the largest measure of aid, both spiritual and material. Your church, on the other hand, has pronounced itself as not in favor of setting off its colored members into a separate, independent organization. (See Minutes of the Northern Assembly).

Because your practical relation, due to geographical position, is different from ours; because your point of view and ours we fear are different; because your ecclesiastical policy in dealing with the negro and ours are different; many feel that the differences are fundamental, and fearing that union would mean discord, are opposed to it.

Third. There are many of our strongest men who feel that we hold essentially different views as to the spirituality of the church. They feel that we look upon the relation of the church to the state differently from the way in which you look on that relation. And that your understanding of what makes a deliverance of a church court a political deliverance is different from ours.

They recognize that our official standard is the same. That the rule that governs us both is: "Synods and councils are to handle and conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary." But they do not feel that we interpret it alike. Our church interprets it to mean this:

The church is a spiritual body, seeking spiritual ends, and using spiritual means to accomplish them. Her allegiance is given to Christ, her Spiritual head. She has no lawful union with any civil government, has no commission to endorse any, nor to support any, nor to destroy any, but is enjoined to teach submission to such as God may set up wherever Christian people live. That the right of humble petition does not give us the right nor warrant to make political deliverances; but is only intended for those extraordinary cases in which the liberties or privileges of the church are threatened or invaded. And that if any deliverances have been made by any of our own church courts that conflict with this interpretation, such deliverances are wrong.

They feel that your church has interpreted this section of the confession differently, in a continuous series of deliverances and actions, beginning with the Spring Resolutions that caused our separate existence as a church and continuing down to your last Assembly's deliverances on woman suffrage.

Now if our interpretation of our confession is right, yours is wrong. If your interpretation is right, ours is wrong. But the point at issue is that there is a difference in our interpretations. A difference it is that exists down to this hour. And many feel that this difference is a great barrier against the organic union of our two churches.

Organic Union of Presbyterian Churches U. S. A. and U. S.

IN OUR discussion of this subject we do not speak as the authorized representatives of the Northern Church, but we believe that what we shall say will be approved by a great majority of that church. It will be our aim, and we believe that it will be Dr. Whaling's aim, to aid the two churches in deciding what would be best for the Master's kingdom at this time. If organic union would interfere with efficiency in the Master's work, we would not have union, and, we are confident that if Dr. Whaling and the members of the Southern Church were convinced that organic union would increase efficiency they would not oppose it.

First of all, we answer one objection that has been presented, viz., that organic union would involve an approval by the Southern Church of all the acts of the Northern Church since 1861, and an approval by the Northern Church of all that the Southern Church did during the same period. Is this objection based on fact? Is it true?

If it refers to changes in our Standards, Confession of Faith and Book of Government, it is true; but, if it refers to deliverances of General Assemblies it certainly is not true. One General Assembly may reverse the action of preceding Assemblies. For example, the Assembly of 1845, by an overwhelming majority, took action, as to the validity of Roman Catholic baptism, that was reversed by an overwhelming majority of the next Assembly. Again, when the Old and New School churches were united, in 1869, it was only necessary to consider difference in the standards of the churches at that time without regard to Assembly differences during the period of separation. The same is true now. If the Northern and Southern Churches unite, only differences in standards would need adjustment, and we do not know of any essential differences. Let us now look at some reasons for organic union.

The cause of separation was the Civil war, growing out of the institution of slavery and an attempt to establish a Southern Confederacy. The Civil war resulted in the overthrow of slavery and the effort to establish a Southern Confederacy, and every state, North and South, is now thoroughly loyal to and a constituent part of the United States. The cause or causes of division of the Presbyterian Church have entirely and forever disappeared. Soldiers who fought for the Confederacy are as loyal to the government, the flag and civil institutions of the United States today as the soldiers who fought to sustain the government in the dark days of 1861-1865. We are assured of this, both by their words and their acts; we could give most convincing proof if it were necessary, but it is not necessary to prove what all admit.

Now, if old soldiers of the two armies, who faced each other on many bloody battlefields, can come together, and feel that they are sincere friends, comrades and fellow-citizens, why should not Presbyterians, who have one Lord, one faith, one baptism, and one Confession of Faith, come together in organic union to establish Christ's kingdom? The real cause of separation has disappeared, and there is no possibility that it will ever return, why, then, should Christians, who are one in all the essentials of Christian doctrine, and live in the same communities, stand aloof from each other and have different church organizations?

Until some good reason is given for maintaining separate organizations, we feel that nothing more need be said. The conclusion is so evident that the simple facts are the most potent argument. We do not believe that it would be well for all Christians to form one great organization and lose sight of distinctive doctrines. When there is very marked difference in doctrinal statement, in church polity or in forms of worship, friction may be avoided and efficiency increased by having separate organizations, but the two churches, North and South, are one in all these and should be one organization.

But some one may say, I accept all that has been said about the essential unity of the two churches, and admit that the real cause of separation has gone forever; but, now that they are separate organizations, is it necessary to have organic

union in order to have the highest degree of efficiency? Would not some kind of federal relation be all that is needed?

In reply to this possible claim, we say that efficiency consists in securing the best results with the least expense. If we were to use financial terms, we would say that the man who accomplishes as much with \$500 as another does with \$1,000 is the more efficient of the two. In building up the Master's kingdom we should make the best possible use of the talents with which we are entrusted. There is so much need of men and means, that we should be economical in the use of men and means, we should not have two men doing the work that one can do as well, or spend two dollars where only one is needed. Now apply this principle where there are two or more churches in the locality when only one is needed and where two ministers are preaching precisely the same doctrines in the same way. To avoid this, any scheme of federal union is inadequate and complicated, while organic union would ordinarily secure the desired result without friction.

Without going into the application of this principle at length, we know one particular town in Mississippi, of about 5,000 inhabitants, where there are 4 Presbyterian churches, one Southern, one Northern, one Cumberland, and one colored. When we were there, the pastor of the Southern Presbyterian Church was preaching for the colored Presbyterians in their church Sabbath afternoons. This was the one redeeming mark of Christian economy and efficiency. No one who studies the situation will be in doubt as to increased efficiency through cordial organic union. In the Mississippi town one minister could have done the work that three were doing, and he could have had better support if there had been only one church organization. Two men would have been available for work elsewhere, and the church would have been able to give more to home and foreign missions.—Editorial in Presbyterian Banner.

The Baker Amendment.

It is assumed to be well known by the people of our Church at large that the New Orleans Assembly authorized the appointment of an ad-interim committee to confer with committees of other churches "of like faith and order" on the general subject of closer relations. It may not be so well known that in taking this action the following amendment, introduced by Judge Rhodes S. Baker, of Dallas, was made a part of the Assembly's action, the amendment being adopted by a unanimous vote:

"In case the discussions of closer relations between this church and any other church shall contemplate organic union, the attention of the ad-interim committee is directed to past deliverances and reports of this Assembly touching such matter, and it is advised that the Assembly and the Church would view with uneasiness any structure of union which failed to take into account and safeguard in the united church the historic convictions and positions of this Church with respect to sound doctrine, just and effective discipline, the plenary inspiration and inerrancy of the Scriptures, the vicarious atonement, the spiritual mission of the Church and its obligations to abstain from interference in matters purely of civil or political concern, its position as to its negro constituency in the South, and other matters of like interest and importance."

Thus it will appear that the ad-interim committee is directed to give attention to the numerous deliverances of former Assemblies on the subject, and to safeguard historic convictions and positions of this Church on at least five great principles that are vital to the purity and peace and the spiritual security and growth of the Church. With the Baker amendment regarding these fundamentals of our faith before the people, they may follow with intelligent interest the course of our ad-interim committee in disposing of the question of organic union. (Signed) Presbyter.

Home Missions in West Hanover Presbytery-- New Buildings

SINCE the last report to Synod West Hanover Presbytery has purchased and built six new buildings for our home mission work, and we have raised almost enough money for the erection of three other buildings soon to be built for manses. The new church has been completed at Monroe; a home for the superintendent has been purchased and well located in the center of Charlottesville; manses have been purchased at Orange, Louisa, Cumberland and Crozet; and the money has been provided for new manses soon to be built at Elon Church, in Amherst county; Rockfish Church, in Nelson county, and at Olivet Church, in Albemarle county. These buildings all rank with the best buildings in the respective communities in which they are located.

The sum total cost of the above buildings was \$44,700, and of this amount \$38,300 has been paid or is ready in hand, leaving a balance due of \$6,400 to be carried as a debt on several of the buildings by the communities in which they are located.

This great amount of money could not have been raised, and this constructive work could not have been accomplished but for the generosity of Mr. Paul G. McIntire, who has given or promised nearly \$15,000 for the above buildings, besides other gifts to other home mission causes not in buildings.

Division of Pastorates.

1. Amherst county, consisting a year ago of five churches and four mission points and one pastor, has now two live active pastors for the same field and a new manse is being erected for the new pastor.

2. Center Church, at Cumberland Court House, and Cartersville Church, have just been cut off the group of four churches served by Rev. P. F. Jones, and a new manse has been purchased at Cumberland for this new field, and a new pastor is being sought.

3. The group of Olivet, Crozet and Lebanon, in Albemarle county, has just been divided into two fields, and two manses will soon be available, one for each new group, and two new pastors are needed at once for these promising fields. Rev. R. T. Wallace has just left this work, having been called to Alabama.

4. The Coveseville field, also in Albemarle county, and a

corner of Nelson county, is ready for division, and this will be done as soon as a new pastor and a new manse can be provided.

Automobiles.

Since the last report to Synod we have purchased and paid for three automobiles for our home mission workers. We now own five Ford cars, which belong to the work and not to the workers; and eight or ten of our other pastors and workers own their own automobiles, thus making the work more efficient and less laborious.

Summer Workers.

In order to help overtake the great task of the home mission work within our bounds, we employed some 12 or 13 summer workers from the Seminary, and Training School, and Hampden-Sidney College, to help us four or five months this summer. These workers were most active and vigorous, and occupied 19 different mission points, organizing and reorganizing five Sunday Schools. Under their efforts there were about 150 additions to the churches by profession. The cost of this work was about \$2,000, but every dollar of it was raised outside and over and above the regular home mission funds. The experiment proved to be a fine investment, much good was accomplished, and we shall try it again.

Evangelistic.

Since the last spring meeting of Presbytery, West Hanover has been engaged in a serious, well-directed campaign of Presbyterian Evangelism, whose avowed purpose has been to enlist every church in the Presbytery in a definite, intensive effort to reach the unsaved. Thus far this summer and fall we have held in our bounds 37 meetings, and there have been about 500 conversions and about 375 additions to the Presbyterian Church. This is three times as many as we received on profession the whole of last year. This evangelistic campaign is still going on, and we are hoping and praying for 500 additions to our church this year.

So vital has been this part of our home mission work in our bounds that Presbytery at the fall meeting changed the name of the home mission committee to "the Committee on Home Missions, Sunday School Work, and Evangelism."

J. C. Shive, Superintendent.

Catechetical Quizzes and Contests

By Rev. E. C. Murray, D.D.

Three months ago we converted our prayer meeting at St. Pauls, N. C., into a quiz-class in the Shorter Catechism. The pastor began this with much trepidation, fearing the speedy disintegration of his small congregation. But the attendance immediately was almost doubled, and throughout the summer has continued from 40 to 60, of all ages, and a goodly number of men and boys. This is about 40 per cent of our town membership, this being largely a scattered country congregation. After a general recitation of both the questions and answers for the evening, the pastor would quiz, lecture and illustrate with chart and blackboard analyses.

The course being completed, a series of contests has been inaugurated, to be held once a month after prayer meeting. Captains have been elected, one man and one woman, who divided the volunteers into two companies, reds and blues, and each company will work for new members through out the six months. Thirty-five contestants have already been enrolled. Each side will be credited with five points for every one standing the test each time. One or more points will be deducted for errors not failures. The sixth contest will be on the whole catechism, and each side will be credited with 10 points for every successful contestant. The score will be posted every month, and the side scoring the most points in the whole contest will be the winner. A general

presentation of Bibles will then be made to those reciting the catechism individually.

St. Pauls, N. C.

Growth of Southern Presbyterian Church.

One of the most interesting facts brought out by Dr. S. L. Morris in his new book, "Christianizing Christendom," is that for some years past our Church has led all the large denominations in net gain. He says the Bureau of Census at Washington, D. C., has issued its religious statistics for the 10-year period ending 1916, showing an increase in church membership of 19.9 per cent. He quotes Dr. Victor I. Masters, of the Southern Baptist Board of Home Missions, as saying that, while the Southern Baptists have gained 31 per cent and the Southern Methodists 28 per cent, the Southern Presbyterians have overtopped them both in the percentage growth, having made an increase of 34 per cent. Dr. Morris adds that "the official figures of the minutes of the General Assembly show even higher rate of increase than these government figures. In 1906 the official report showed a membership of 252,882, and in 1916, 348,223, which is a net gain of 37.7 per cent. So that the growth of our Church has not only been double that of the entire country, but has led all denominations in the United States."

These are facts which our people will be glad to know, and which they ought to consider with special thankfulness and care at this particular time.

W. W. M.

Let Us Teach the Truth

By Rev. Wm. P. McCorkle.

I HEARTILY endorse the recent editorial protest of the Standard against the falsifying of Scripture in our Sunday School temperance lessons, and desire, if our learned editors will kindly permit, to make some respectful suggestions to those who prepare and to those who teach such lessons.

1. When our General Assembly at Orlando directed that our temperance lessons be "standardized," we are confident that the fathers and brethren did not mean to order that our Sunday School helps should teach the falsehoods on that topic that are being disseminated by some other churches. Nevertheless, these lessons have notably in recent years, read as if prepared on the principle that "all's fair in love and war," and that in warring against intemperance and all that may even lead to intemperance, it is perfectly right to take liberties with the truth. As the instruction in these lessons is the official teaching of the church, the church has been made to suppress the truth as to many Bible statements concerning wine, and also to teach much that is palpably false.

2. The definitions in the lessons ought to be correct. Some time ago the word "intemperance" was defined in the Earnest Worker as "the drinking of intoxicating liquors." Can any good reason be assigned for such a false definition in a church publication? If true, the church thus asks us to count our Lord an intemperate man, or else to deny or revise the record of His first miracle and of His own words. "John the Baptist," He said, "came neither eating bread nor drinking wine . . . the Son of Man came eating and drinking, and ye say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." Shall we cut this out of the record, or undertake to teach that the only wine He drank was unfermented? Something is wrong with the theory which requires such boldness. Paul, too, must, if this definition be counted correct, stand charged with failure to teach proper "temperance" in Eph. 5:18, and much more so in I Cor. 11:21-22. More than that, the poor misguided man actually advised his son Timothy, a "water drinker," to practice "intemperance," even though he only suggested that he take "a little wine also" for his weak digestion.

3. The whole facts in the case of any Bible character or class referred to in the lessons should be given. Yet so persistent have been the efforts, one is tempted to believe, to suppress the facts in some cases that the elect are almost deceived. When our learned editor says, somewhat doubtfully, "Daniel may have been a total abstainer," Homer surely was nodding. In Daniel 10:2-3, the prophet tells of one interval when he allowed neither flesh nor wine to pass his lips for "three whole weeks," because he was in mourning.

In one notable case a "golden text" was made out of Lev. 10:9, the words "Do not drink wine or strong drink, thou nor thy sons with thee" being used, with the qualifying clauses following omitted. The impression was produced on millions that the Jewish priests were forbidden to use wine, when the law limited the prohibition to the periods of their employment in the actual service of the temple. As to the Nazarites, our young people are not told that there were few whose vow was for life—Samson and the Baptist being the only two mentioned in Scripture. As for the rest, when their vow was fulfilled, as in the case of Paul's at Cenchrea, and the appointed rites performed, the law said, "after that the Nazarite may drink wine." See Numbers, 6th chapter. In the case of the Rechabites our lessons invariably put the sole emphasis upon their abstinence from wine, whereas the prophet Jeremiah commends them for their obedience to their father, of which such abstinence was but one of the tokens. The test was made at that point because the temptation to drink wine was greater than that to sow seed, to plant vineyards, or buy or build houses. Yet Jonadab had forbidden all.

Sometimes teachers involve themselves in embarrassment by not teaching the truth. One whom I could name—not a Presbyterian—made a "standard" temperance talk to her

class of boys, and after ringing the changes on "touch not, taste not, handle not," applying it to all alcoholic beverages, asked as usual, "Well, boys, what is the lesson for today?" One answered, "Christ made wine at Cana of Galilee." "I was so upset," she remarked to me, "that it took me a whole half hour to explain it." No wonder some labor was required.

4. Every Sunday School teacher and lesson writer ought to be provided with an unabridged Concordance—Cruden's being best for those who do not wish critical discussions—and also a good Bible dictionary. Smith, Hastings and Davis are all reliable. If all the passages in Cruden under the heads of wine, strong drink and drink offerings are examined, together with the corresponding articles in the Bible dictionary, one is not at all likely to be misled by "standard" errors.

5. "But will not this expose us to the charge of advising our classes to drink wine?" Not justly; and we need not be concerned to adopt a course that will effectually shield us from slander. "It is better to suffer wrong than to do wrong." Better far to be slandered than to conceal or misrepresent Bible facts. In advising abstinence, even after conceding all that may be said as to the attitude of Scripture toward wine drinking, we still have plenty of ground to stand on. We may emphasize the following points:

(1) The Scriptures do not advise the use of wine, save as it is required in the service of the sanctuary, as in the drink offering of the Mosaic law and the Lord's Supper of the New Testament, or when it is needed medically. And even in the latter there is a note of caution in Paul's advice to Timothy. Note the force of that word "little."

(2) Distillation was almost unknown in ancient days. The "strong drink" of the Bible was, all of it, fermented liquor, to which spices or drugs had been added to increase its strength. Besides, ancient wines were pure, and many of them of small alcohol content, while modern wines are many of them adulterated and drugged, or fortified with alcohol. And besides, there were no saloons then. Hence the wine industry of Palestine was never the fearful evil that the liquor traffic of the nineteenth century became. Experience and training had made the people for the most part cautious in their indulgence in wine, yet all the prophets thundered against drunkenness.

(3) Aside from the widespread demoralization caused by drink in the last two centuries, modern conditions have made it evident that "public policy" demanded the suppression of the traffic in intoxicating beverages. Swift travel, delicate and dangerous machinery, "live wires," and crowded streets, make it necessary that abstinence should be required of the thousands upon whom the public is dependent for safety in travel and success in business. What is required of multitudes becomes a wise expedient for the rest of us. Paul lays down a broad principle of action when he says: "All things are lawful unto me, but all things are not expedient."

Co-Workers With God.

By Susan Coolidge.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done;
Tired of ourselves, and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

What Did It Mean?

THE action of the New Orleans Assembly on closer relations: What did it mean? Was it a repudiation of the acts of former Assemblies of our Church, as in Birmingham and Durant, for instance, declaring that it was not prepared to consider organic union? Was it a declaration by the New Orleans Assembly in favor of organic union, or looking that way? Was it a disapproval of the scheme or general idea of federation which was submitted to it by its ad-interim committee?

There are several ways of approaching the question and answering it. The best, decidedly, is a careful study of the words of the action itself. Another might be a hearing of the witnesses and an analysis of the votes by which the action was taken. Another is by the consideration of other acts of both the recent and former Assemblies.

Let us take the exact words of the Assembly's action. Not only did the chairman of the special committee disclaim advocacy of direct organic union, but very many opponents of organic union in the Church and advocates of federal union approved the adoption of the report which this special committee made. This report voiced the Assembly's judgment and wishes in the case. A careful reading of it will tell us precisely what the Assembly meant to say.

"After a very full and frank interchange of views, your committee has reached the conclusion that wide divergence of opinion exists as to what our Israel ought to do in such a time as this. The existence of these diverse currents of opinion and desire cannot be safely or wisely ignored. Something should be done to remove friction and prevent injury and waste.

"Five courses of action have been proposed, viz:

- "1. Complete organic union.
- "2. Organic union according to the so-called 'Synodical plan.'
- "3. Organic union on the basis of Provincial Assemblies, with one supreme national Assembly as the capstone of the system.
- "4. A federal body having only advisory powers, inspirational in its influences, serving as a kind of clearing house for the sentiments of fraternity and comradeship that dwell in the Presbyterian heart.
- "5. A federal union with clearly defined powers and responsibilities and which, at the same time, conserves the autonomy of the constituent churches in doctrine and discipline, as well as in all other matters of local interest, including the tenure of church property and other material interests.

"In view of all the facts brought to its attention, your committee favors some form of closer relations. Your committee, therefore, recommends:

"First. That the majority and minority reports of last year's ad-interim committee, with all other papers that have been in its hands, be referred to an ad-interim committee which, in conjunction with similar committees from one or more of our sister churches of like faith and order, shall consider the whole question of closer relations."

It will be seen at a glance that the recent Assembly did not turn down "federation" as proposed by the former ad-interim committee, but declared that the new committee should consider all forms of closer relations, "federation" included. The former committee had reported to the Assembly that it had found itself "limited by the action of the Durant Assembly to consideration of federal union with the other Presbyterian bodies," and had accordingly limited its negotiations to that subject. The New Orleans Assembly did not turn down this report on federation, but declared that the negotiations should embrace the whole subject of closer relations, including this form, and then referred this report of its former committee to the new committee for consideration along with all the papers in the case and for the study of all possible forms of closer relations. This was quite a different thing from declaring itself against federation. Under its appointment, and with the sanction of the Assembly, the new committee may come in next year, if after all its

consideration of the whole subject it elects to do so, with a report recommending federation in the very terms suggested by the former committee when the latter adjudged itself as limited to the consideration of that one form of closer relations.

That this is the correct view of the Assembly's action appears further from the fact that the Assembly carefully provided for the immediate communication of its action to all the Presbyterian bodies, 11 in number besides itself. It did not limit its committee to negotiations with the Northern Church. By this action it lifted itself above the consideration of any one form of closer relations. The Assembly, in this communication, also expressly and formally states that the reports of its former ad-interim committee on federal union had been referred to the new committee.

Any interpretation of the Assembly's action which maintains that the Assembly rejected federation is unwarranted. It is opposed to all the facts of the case.

A Member of the Assembly.

An Orphanage for Georgia.

By Rev. I. S. McElroy.

There are some forward looking people in the Synod of Georgia who believe that the time has come when steps should be taken to establish an Orphans' Home within our bounds and under the care and direction of our own Synod. They claim that there now exists a need for such an institution and that need will be more keenly felt with the rapid increase in the population of our state and with a corresponding growth in our Church within the state. There has been more than one public expression of this conviction during recent years, the most notable being what is known as the Turner bequest. This was a provision in the will of Mrs. Sarah Turner, of Jefferson, Ga., leaving several thousand dollars in trust for a Presbyterian Orphanage to be located in or near Athens, Ga., provided the Synod of Georgia would add an equivalent amount to the amount of this bequest and with certain other conditions.

It was found not practical to comply with all of these conditions within the limited time designated, and the legacy went as provided in the will to the Thornwell Orphanage, the best institution of its kind in our Southland.

The Synod of Georgia relinquished all claim to any part of this legacy of Mrs. Turner's at its session in Dalton, November 16, 1916.

The most recent movement for a Presbyterian Orphans' Home in the State of Georgia comes in the form of an overture to the Synod from the First Presbyterian Church of Covington, Ga. This overture states that \$1,000 has been left by a godly woman of Covington for the beginning of a fund to provide a Presbyterian Home for Orphans within our state. The Synod of Georgia, in session in Atlanta, January 29, 1919, referred this overture to "the Executive Committee of Education of the Synod of Georgia."

The committee finds that this bequest of \$1,000 has been wisely invested and is bearing a reasonable interest and that there are no conditions in the will of the testatrix to embarrass the Synod in relation to this bequest. The committee concurred in the opinion that this overture from the First Presbyterian Church of Covington should be called to the attention of our people so that others who might be interested in this movement would know that they now have an opportunity to help it on its way to success. If the readers of this article are interested in this subject and will communicate with "the Executive Committee of Education of the Synod of Georgia," care of I. S. McElroy, Columbus, Ga., such communication will receive our most diligent attention. We are not asking to hear from any person—if there be such a person—who is unfriendly to this movement or to the further growth and development of Thornwell Orphanage. We want to hear from those who really believe that the Synod should encourage the establishment of such



News of the Week



The great event of the past week was the President declaring that the threatened coal miner strike is illegal and a blow at the safety of the nation. He warns them that the law will be enforced. The heads of the various brotherhoods on the other hand declare that they will pay no attention to the threat. Later on, Congress, without regard to parties, assured the Government that they would sustain him in any measures. A temporary injunction has been issued against the strike. Hearing on the injunction is set for November 8 before Federal Judge A. B. Anderson.

The Senate has completed the steel strike inquiry. They found that most of the striking element were men of foreign birth.

The friends of Wm. O. Jenkins, American consular agent at Pueblo, have raised \$150,000 as a ransom, and he has been released by the Mexican bandits.

Senator Poindexter, of the State of Washington, who has made himself particularly obnoxious to the friends of the League of Nations, has announced his candidacy for the Presidency. He expects to tour the Southern States.

Secretary of the Navy Josephus Daniels in an address to the Methodist Conference at Greensboro, urged the application of Christian principles to the world's problems.

Knoxville, Tenn., has again been the scene of riots due to the strike.

King Albert, of Belgium, who has been touring the United States, has placed wreaths on the tombs of Roosevelt and Washington.

He also made brief addresses before the two Houses of Congress. He was cheered by the galleries.

The Council of State Federation of Woman's Clubs held its sessions in Gastonia. There were present many prominent women from all parts of the state.

The Senate of the United States promptly has overridden the President's veto, by passing the prohibition enforcement act with eight votes to spare, the vote being 62 to 20.

Upon being advised that the Senate had overridden the President's veto of the prohibition bill, the United Brewers'

Association announced tonight that a suit would be brought in the courts to test the constitutionality of the law. Its members will abide by the terms of the law, the announcement said, but the association has been advised by counsel that it is unconstitutional.

Porters on the passenger trains of the principal lines of the South have presented a petition to the Railroad administration for a general increase in wages of not less than 65 per cent. The porters claim in the petition that every class of trainmen except porters has been granted increases and that their wages of less than \$75 a month is not enough for them to live on. The railroads affected are the Atlantic Coast Line, Seaboard Air Line, Chesapeake & Ohio, Richmond, Fredericksburg and Potomac and the Southern.

The Senate has killed the last surviving amendment to the Peace Treaty by a vote of 47 to 36.

Judge Boyd having asked for another judge for Western North Carolina District, the President has appointed Hon. E. Y. Webb.

Dr. W. S. Rankin, of Raleigh, was elected president of the American Bible Health Society.

The Government will probably fix the price of coal at a lower rate than that prevailing at present.

Representatives of the Railway Brotherhoods having asked the Senate Interstate Commerce Committee that hearing be re-opened on the anti-strike provision of the railroad bill recently reported to the Senate, it was unanimously refused.

The latest report on the condition of the cotton crop makes it 51.1 per cent.

The trial of the Charlotte policemen for shooting at the car barn riot is still progressing. The witnesses for the prosecution are still to be heard, and then the defence will have its turn.

The President's condition continues to improve, though his recovery will take time and will be necessarily slow. The report spread by his enemies that his brain was affected has been refuted by his vigorous letter on the coal strike. They have found that it is working with old-time vigor.

an institution to be located somewhere in Georgia. We want to have your reasons for this belief and your suggestions as to the best location and the best methods to be pursued for the success of the enterprise. Let us hear from you as soon as possible.

The Synod's Executive Committee of Education consists of I. S. McElroy, Chairman; D. W. Brannen, J. T. Brantley, E. L. Hill, J. S. Lyons, G. E. King, J. H. Patton, W. C. Vereen, J. Hart Sibley.

Evangelistic Notes.

By Rev. R. F. Kirkpatrick, D.D., Chairman Sub-Committee on Evangelism.

Rev. J. E. Thacker, D.D., opened his evangelistic campaign this fall at Millersburg, Ky., with fine results. He is now engaged in a meeting at Danville, Ky.

Rev. F. E. Fincher, D.D., has just concluded a very fruitful meeting at Central City, Ky., in which the whole town was deeply stirred. The congregations overflowed the Presbyterian Church, and it became necessary to transfer the meeting to the Methodist Church, which was also crowded to its capacity. There were 150 confessions of faith pledging church membership. Among other successful meetings held by Dr. Fincher during the past few months was one at

Ballinger, Tex., resulting in 215 confessions of faith pledging church membership. A special tabernacle was built for this meeting, and on the two Sunday evenings there were more than 2,000 people present by actual count. Brother Fincher has just entered upon a splendid campaign in Northern and Central Mississippi, beginning at Holly Springs.

Rev. George Belk has been steadily engaged in evangelistic services for some months past with very gratifying results. His engagements are full until January 1, 1920.

Rev. J. McD. Lacy, after a very successful campaign among the churches of East Alabama Presbytery, followed by a few days of rest at home, has entered upon a brief campaign in West Hanover Presbytery.

Rev. R. M. Hall, D.D., has entered upon his duties as Regional Evangelist for the Synod of Texas and is now available for services. He may be addressed at 2909 Crawford street, Houston, Texas.

There has been a very gratifying response from every part of the church to the request sent out by the Department of Evangelism that our Presbyteries make plans for an aggressive campaign of evangelism during the Fall and Winter, and the indications are that the church is preparing to make a serious effort to attain the evangelistic goal of 50,000 additions on profession of faith by April 1, which was fixed by the Assembly's Committee on Systematic Benevolence and Stewardship as one of the objectives of the Presbyterian Progressive Campaign.

Christian Endeavor

By Rev. S. H. Hay.

M., Nov. 10—Co-operation in Prayer: Exod. 17:8-16.
 T., Nov. 11—Co-operation With God: 1 Cor. 3:9-11.
 W., Nov. 12—A United Church: Acts 4:32-37.
 T., Nov. 13—Power of Unity: Acts 5:12-16.
 F., Nov. 14—Flying Squadrons: Mark 6:7-13.
 S., Nov. 15—Doing Their Bit: Exod. 35:4,5,30-35.

* * *

Topic for Sunday, November 16—Co-operation in Christian Service. John 17:20-23; 1 Cor. 3:5-10.

Just before Christ entered Gethsemane He uttered the greatest of His recorded prayers, and in this prayer He besought the Father that all His disciples might be one, even as He and His Father are one. We cannot be sure that we understand the full meaning of this prayer, but we know at least a part of it. Undoubtedly He prayed for oneness of spirit in all true confessors of His Name. It was His heart's desire that all of us should be uniformly filled with His spirit of love and goodness, and that each one of us should help all the rest to have this blessing. It is altogether debatable, and is being debated, whether He meant that in our generation all denominations and their boards and agencies should be merged into one. That great question we of the Christian Endeavor Society leave to be argued elsewhere. But we know that Christ wants us all to co-operate toward the end that each help the other and all the rest to be infilled with the one same spirit that was in Jesus.

* * *

And we know Christ meant we should be one in the purpose for which all Christians labor. That purpose is twofold. First, we must all be bent upon the glory of God our Father. During our little life here and through the endless age of a glorious eternity to come, all true Christians do and will bend their energies to this noble and ennobling end. The second part of the one grand purpose relates to the remainder of human history here on earth. As long as men shall live in the world Christians must uniformly be moved by the purpose of bringing every soul that is born to a saving knowledge of Christ the Savior. Whether all denominations shall work toward this in the same regiment, we shall not attempt to settle in the Christian Endeavor Society. But certainly all units and denominations of the army of the Lord must help the rest achieve the noble purpose that is before us.

* * *

Christian co-operation is being shown now by many of the great denominations in the campaign against heathendom. Much of the territory of the pagan world, has been divided into sections and allotted by common counsel to respective denominations. The Southern Presbyterians have been assigned areas that contain 32,000,000 souls as a task, and many of the denominations have agreed not to interfere. In several sections of the field there are great union seminaries, where several denominations are joining hands to teach the fundamentals of the true religion. All this shows a co-operative will in the churches at home, and everywhere rivalries and scrambling are giving place to mutual helpfulness. The time may never come when Western Christian creeds and agencies melt into one, but the happy day has dawned already for a thorough-going Christian co-operation among many of the churches.

* * *

Name some of the evils of today which Christians should all co-operate to destroy.

Name some of the heart qualities men must have in order to be good co-operators toward right ends.

What can a Christian Endeavorer do to co-operate with his pastor?

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK ENDING NOV. 9, 1919.
 THE EVERLASTING DIVINE KINDNESS.

Is. 54:7-10.

In our chapter the full redemption, which the Christ alone could effectuate, and which is pictured further in chapter LIII, is set forth.

The Bride and The City—under these figures the people of God are represented; but not with the licentiousness of conception and of practice common among the neighbors of Israel.

"But the prophets of Jehovah dared the heavier task of retaining the idea of religious marriage, and even the divine triumph of purifying and elevating it. It was indeed a new creation. Every physical suggestion was banished, and the relation was conceived as purely moral. Yet it was never refined to a mere form or abstraction. The prophets fearlessly expressed it in the warmest and most familiar terms of the life of man and woman."

Hosea and Ezekiel had used the marriage bond, but alas! They had to speak of the unfaithfulness of the wife: but with matchless delicacy and purity and warmth Isaiah speaks of winning the wife back again. The love of God to Isaiah is the holy of holies.

It is a mother's love—a husband's tender faithfulness and forgiveness. Marriage music is heard now and again as in we read his prophesies. Jehovah woos His people in wondrous tenderness and with gracious forgiveness.

"Be not afraid—for the shame of thy youth they shall forget, and the reproach of thy widowhood they shall not remember again. For thy Maker is thy husband, Jehovah of Hosts is his name." "For a small moment have I forsaken thee, but with great mercies will I gather thee. In overflowing wrath, I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

We are infinitely indebted to our prophet for these matchless representations of the ways of God and the Heart of God.

In everything—in hiding his face, in his wrath—God is faithful both to Himself and to his people. But it is only "for a moment;" for He cannot forget the covenant—the holy marriage bond.

The "Waters of Noah" were terrible. In spite of the warning of preachers, they came with fearful suddenness and pitiless destruction upon an unbelieving world. But "I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with them, nor rebuke them."

No such engulfing wrath as the patriarch saw shall overwhelm the people of God. The divine kindness is everlasting and it is assured to us by the sanction of an oath. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee."

How comforting and delightful are these wonderful assurances! It is the language of the everlasting Christ. It is addressed to the church of every age. It is meant to rekindle her devotion, to drive away her darkness and despair, to reinforce her faithfulness, and to animate her repentance.

How opposite these burning words for a worldly church:

(Continued on page 12)

"Desires are the pulses of the soul. We are that in the sight of God which we habitually desire and aim to be."—A. Leighton. "I should utterly despair of my own religion, were it not for that text, 'Blessed are they that do hunger and thirst after righteousness.'"—Canon Morse.

Sunday School

By Rev. H. G. Hill, D.D.

NOVEMBER 9, 1919

Peter's Great Confession.
Matthew 16:13-24.

GOLDEN TEXT—"Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. 16:16.

AUTHORIZED VERSION

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

17 And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Jesus revealed to His disciples all truths that it was needful for them to know in order to publish His Gospel. It was essential for them to be fully convinced of His deity if they were to be His instruments in establishing a Divine kingdom upon earth. Hence He teaches them that He is the Son of God, equal with the Father, not only in plain words, but by miraculous deeds. But He also informs them that He is the suffering Messiah and that He must be humiliated, suffer and die in order to accomplish a Divine scheme of redemption for man. The revelation of Deity is given before that of vicarious suffering that their faith in Him may not fail when He becomes a cross-bearer. The teachings of our lessons we will contemplate under these divisions: Opinions as to Christ, Peter's Avowed Faith in Him, The Foundation of the Church for Christ and His Disciples, The Path to Glory Leads by the Cross.

I. Opinions as to Christ.

Jesus asks His disciples, "Whom do men say that I am?" not for information, for "He knew all men and needed not that any should testify of man, for He knew what was in man." He proposes the question simply to introduce the topic and to lead up to their own avowal and faith in Him. His inquiry causes various opinions of His personality to be mentioned. Some said He was "John the Baptist, some Elijah, others that He was that prophet predicted by Moses or one of the prophets." As during His public ministry diverse opinions respecting Jesus prevailed, so it is now. Many deem Christ a good man who became the victim of human cruelty and malice. Some regard Jesus as a mere man, but the most excellent of the human race, and the sublimest teacher of mankind. Not a few consider Him as Immanuel, God manifest in the flesh, the Messiah of prophecy and promise and the only hope of lost humanity. This conviction must come to us, as to Peter, through the teachings of the Holy Ghost.

II. Peter's Avowed Faith in Jesus.

Peter declares, speaking for his fellows as well as himself, "Thou art the Christ, the Son of the Living God." He affirms that Jesus had a Divine nature and that He was the Christ, or the Messiah, the anointed one appointed and

fully qualified to be the Saviour of the world. This was the opinion of those most closely associated with Jesus and having the best opportunities for knowing His character, considering His conduct and witnessing His deeds. This creed of the apostles and Peter respecting Jesus is a very comprehensive one. It embraces all the doctrines and duties of the Inspired Scriptures Christ approved and sanctioned, all the teaching of Holy Writ in the Old Testament and the New. If He is a Divine Person, His claims are all true and He is the only Saviour of men, the predicted Redeemer from the fall of man and the Final Judge of quick and dead. All He taught and all He commanded, and all He threatened, and all He promised has the stamp of unfailing truth. Men who deem Him a mere man had better revise their creed, examine the foundation of their faith.

III. The Foundation of the Church.

The immutability and enduring character of the church depends upon its foundation. Christ says "Thou art Peter, which means a rock, and upon this rock will I build my church, and the gates of hell shall not prevail against it." What did He designate by the "rock?" Was it Peter or his confession, the doctrine of Christ's Deity, or Himself as a Divine Person? Peter himself, who is rebuked in this very context as Satan, or an opposer of the Divine plan of salvation, would have been a very poor and unstable foundation for the church. His confession of Jesus' Deity was a foundation only so far as it directed attention to Christ's character as Redeemer. Christ Himself and His redeeming work constitutes the true foundation of the Christian church. This accords with many other Scriptures. By the mouth of Isaiah, Jehovah describing Messiah, declares: "Beholding I lay in Zion for a foundation a stone, a tried stone, a precious elect chief corner stone, a sure foundation, he that believeth shall not make haste." Peter himself in his First Epistle quotes this very passage and applies it to Christ. "The power of the keys" or of opening the doors of the church and of binding or loosing or of restraining or permitting, here given to Peter and elsewhere to other apostles, was the inspired authority given them by Christ to state His terms of discipleship and what He forbade or allowed. Jesus Himself is the only true Head of the church and its only abiding Foundation.

IV. For Christ and His Disciples the Path to Glory Leads by the Cross.

Jesus Himself taught His disciples, after they were convinced of His Deity, that He must as the substitute for His people satisfy the laws' claims by humiliation, suffering and death. The redeemed in glory according to John in Revelation give the highest praise to "The Lamb that was slain." As Christ was prepared for glory by suffering and the cross, so His followers oftentimes have to be humbled by affliction and cross-bearing is one of the terms of discipleship. "Perfect through suffering" seems to be the law of God's Kingdom of grace, and makes meet for heavenly exaltation.

Prayer Meeting.

(Continued from page 11)

how graphically do they suggest the folly and wickedness of desertion, of having the Divine Lover and Husband to attempt to satisfy the heart with inferior or hostile things.

He alone is our Lover—Husband; and with holy jealousy He must needs demand our loyalty and our love. What unaccountable folly to leave Him for Baal, to step out of the hallowed circle of his home for the spiritual licentiousness of alien loves.

We need but to "taste and see that the Lord is good." We need to remember that Captivity with all its woes and sorrows, and expatriation, and longings and vile servitude, privations, is the inevitable issue of sin. But, thanks be to God, these sweet and wondrous words were spoken to exiles: and those among us who are suffering in captivity today, in spiritual exile, should listen while Jehovah the Divine Lover—Husband speaks of his everlasting divine kindness. He is faithful; but the Covenant blessings are ours when we put away our sins.

Devotional

GRATITUDE.

One of them turned back and glorified God, giving him thanks. One out of ten! Lepers, outcasts, ostracised from their fellowmen, hopeless, dependent upon charity, suffering, come into the presence of the Divine Physician and ask for mercy—mercy, which is “unwarranted favor.” And He who said, “Ask and ye shall receive,” gave them what they asked. For we are told that as they went they were healed.” No consultation of expensive specialists, no tedious treatment, no operating table, no doctor’s bill! Ten men cured, free, in a moment, once more like their fellows, and one turned back giving thanks.

Were these lepers typical of sinful humanity? Is it fair to conclude that nine-tenths of the recipients of God’s daily mercy are ungrateful, and but one-tenth turn in thankful acknowledgment to the Source, the Giver of every good and perfect gift? Does but one-tenth realize that the earth is the Lord’s and the fulness thereof? Surely we cannot claim ownership to it. We did not create it; God did that. Did we ever purchase it from God? He put us here upon the earth, into the garden of his making, to enjoy it and to tend it. The Owner of it all sheds upon us his wonder-working sunshine, he surrounds us with his life-sustaining air, his fields are ready to yield abundant harvest, his seas and rivers await the hand of fisherman and diver, his mines and quarries are treasuries encasing wealth of unimagined magnitude, his giant forests which for ages past have provided fuel and building material for man shows no signs of being exhausted. What a wonderful Creator! What a provident Father! Never failing to provide, never stopping Nature’s machinery, unused or misused though it may be by the people whose privilege it is to enjoy it, our God is ever planning to meet the needs of the descendants of those two in the Garden who were the first ungrateful ones, not content with the bounty which the Owner had provided for them, but wanting that which was forbidden.

Does abundance of possession deaden the sensibilities of man? Has the bountiful giving of God through all the centuries past caused the people of the earth to take things as a matter of course and shrunken our sense of gratitude? Are our heads held high in the complacency of worthiness of all these blessings? Where has gratitude gone? Where is true humility in the presence of our Creator and Giver of all? Let us examine our hearts and see whether we can enter into the feeling of Jacob of old when he humbly addressed his Maker, “I am not worthy of the least of all thy mercies and of all the truth which thou hast shewed unto thy servant” (Gen. 32:10). When the heart is truly humble toward God, the feeling of gratitude is bound to be there also. Most of us are familiar with Archbishop Robert C. Trench’s little verse:

“Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

“And some with grateful love are filled,
If but one streak of light,
One ray of God’s good mercy gild
The darkness of their night.”

Paul exhorts us to give thanks continually. So walk ye in Him . . . established in the faith . . . abounding therein with thanksgiving” (Col. 4:2); “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God” (Col. 3:17); “Giving thanks always for all things” (Eph. 5:20).

Oh, let us count our blessings and give God the praise.

Let us no longer be unmindful of his goodness toward us, but joyfully acknowledge our indebtedness to him.

Sing unto the Lord, O ye saints of His,
Sing, sing, sing unto the Lord!
And at the remembrance of His holiness
O give thanks unto the Lord!

—Ellen Quick, in Presbyterian.

Home Circle

THE PARABLES OF SAFED THE SAGE. THE PARABLE OF PET AVERSIONS.

We went to a Reception, I and Keturah. And when they gave unto us Sandwiches and a Cup of Tea, and nowhere to set it, there came a woman and sat beside me, and she asked of me, saying, Art thou Safed the Sage?

And I answered, I am Safed; and concerning my sagacity there is an honest difference of opinion.

And she said, I have somewhat against thee, for my husband hath read thy Stuff, and he telleth me that thou hast no love for Curl Papers. And since he hath read thy Parables, he scoldeth me for wearing a Boudoir Cap to breakfast. But if I did not wear it in the morning, how should my hair look nice for the Reception?

And I said unto her, I have three pet aversions, yea, four things do I abhor. They are bedclothes that come out at the foot, and Tapioca Pudding, and Fringed White Napkins for a man who weareth a Black Coat, and Curl Papers at breakfast.

And she said, But is not the Boudoir Cap all right?

And I said, The Lord hath given unto me a mighty spirit of discernment so that I behold under its lace and ribbon a frowsled head and untidy Curl Papers.

And she said, A woman desireth to look her best when she goeth out.

And I said, A woman should try as hard to look well in the sight of her husband as she did before he was her husband.

And I got her a second cup of tea, and departed.

And as we went our way, Keturah said, I beheld thee in conversation with such and such a lady. How didst thou like her?

And I said unto Keturah, If that woman should discover the list of women whom I have selected for my second wife, she might read it, softly humming, Is My Name Written There? and she would seek in vain.

And Keturah said, May I read that list?

And I said, I will typewrite it for thee and paste it upon thy Mirror.

And the list that I pasted there had these names and no more:

Keturah.

Keturah.

Keturah.

And Keturah said, Though I commend thy good taste in desiring that thy first wife be also thy second, and I feel duly honored, yet am I not sure that I will marry as my second husband a man who giveth no better reason for choosing me than that I do not wear a Boudoir Cap to breakfast.

And I said, That may not be my only reason, but it is a sufficient reason to a man who desireth a few Pet Prejudices, such as mine against the Boudoir Cap at Breakfast. There be women who nag their husbands, and women who season the coffee of their husbands with Rough on Rats, and I desire none of them. But I would rather marry both Xantippe and Lucretia Borgia than a woman who doth not comb her hair until after breakfast. Yea, rather than that thou shouldst come down to breakfast with a Boudoir Cap hiding Curl Papers, I would see thee Chew Gum in Prayer Meeting.—
Congregationalist.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

REV. R. S. ARROWOOD.

On last Thursday, at the meeting of Synod, in Raleigh, Rev. R. S. Arrowood was received into Mecklenburg Presbytery. That evening he left for home, stopping over for a visit to his daughter, in Sanford.

During the night he died suddenly. He was 65 years of age, and had spent a long and useful life in the ministry.

At a meeting of Mecklenburg Presbytery, Rev. Leonard Gill was appointed a committee to prepare suitable resolutions to be sent to his widow.

Church News

A CARD FROM MR. BUCHANAN.

Through the courtesy of the editor of the Standard I desire to thank our many friends for their solicitous enquiries as to Mrs. Buchanan's illness, and for their prayers on her behalf. I am happy to say that the operation, under the blessing of God, was successfully performed.

The patient is still quite low, but we believe she is "out of danger," and we are hoping and praying that there will be no return of her malady. So much sympathy has been shown that I find it well nigh impossible to write personal letters to all, so may I ask our friends kindly to accept this published letter as "personal" in its intention.

Beseeching a continued interest in your prayers that the blessing of God upon the efforts of the physicians will result in a permanent cure, I remain your grateful

Co-worker in the Gospel,
Wm. C. Buchanan.

Richmond, Va., Octo. 27, 1919.

PERSONAL.

The address of Rev. Wm. H. Woods is changed from Christiansburg, Va., to 312 Leichester street, Winchester, Virginia.

Rev. B. C. Patterson and family, of our China mission, are in this country on furlough and are visiting at present at the home of Mr. Patterson's brother, near Staunton, Va.

The many friends of Rev. George P. Stevens, our missionary at Hsouchoufu, China, will learn with sympathetic sorrow that he has been sorely bereaved in the death of his wife. We have had no particulars.

Rev. J. W. Vinson and family have arrived in this country from China on furlough on account of Mr. Vinson's health. He goes direct to the Mayo Brothers for diagnosis and treatment. Temporarily he may be addressed at 384 Iglehart Ave., St. Paul, Minn.

SOUTH CAROLINA.

Mt. Pleasant Church—This church is planning an evangelistic meeting beginning November 16 and to continue for a week or 10 days, with Rev. C. R. Hyde, D.D., assisting the pastor, Rev. Daniel P. Junkin.

Society Hill—One of the elders of this church, Mr. R. C. Spease, conducts a flourishing mission Sunday School out in Chesterfield county, four miles from Society Hill. During the first week of October the pastor, Rev. A. L. Davis, held a meeting in that community, the immediate results of which were the addition to the church of 11 persons on profession of faith and one by letter.

Greenville—At the Third Church, Sunday evening, October 26, Rev. J. G. Walker was installed pastor of the church in the presence of a large congregation. Rev. T. W. Sloan, D.D., presided during the services. The sermon was preached by Rev. Jesse C. Rowan, the charge to the pastor was given by Rev. E. P. Davis, D.D., and the charge to the people by Elder J. A. Russell. Hearty congregational singing and special music added greatly to the attractiveness of the services. Mr. Walker has entered upon his work with zeal and the prospects for the church are excellent.

Great Falls—The ladies of this church have organized a Woman's Auxiliary with an enrollment of 15 members. Mrs. W. L. Latham was elected president; Mrs. J. B. McKeown, vice-president, and Mrs. C. E. Reynolds, secretary and treasurer. These ladies secured nine new subscribers to the Missionary Survey.

The church has also organized a young people's society with 40 members. The pastor labored faithfully to get

(Continued on Page 16)

The Watchful Waiting That Robs

THERE ARE THOSE WHO ARE ROBBING THEMSELVES

By Watchful Waiting—Waiting Until Death Comes to Bless the World By Their Gifts.

THEY ROB TWO---THEMSELVES AND THE WORLD

This article of timely interest appeared July 2nd in Commerce and Finance, of New York, By Alan H. Temple, entitled

THE BEST TIME TO GIVE

The will of the late Amelia E. Barr, novelist, was read last week. Her literary productivity for more than forty years would put almost any other writer to shame, and she made money. For a score of years poetry alone, a very minor part of her output, brought her more than \$1,000 a year.

Yet her estate was valued at \$550.

Pitiful? No, glorious!

Mrs. Barr brought happiness to herself and the world by working hard at what most occupied her heart, telling simple tales of simple people. Acquisition played no part in her ideals. Love of humanity was her wealth. When she was reduced to \$5.18 she spent most of it for a beefsteak dinner for her daughters.

"God and Amelia Barr are a multitude," she said.

The will of the late Augustus D. Juilliard, merchant, was also read last week. His estate was valued at from \$25,000,000 to \$30,000,000. After his relatives are provided for the residue goes to the promotion of musical art.

It is the largest endowment ever given to music. He becomes a public benefactor.

Mr. Juilliard's life, though rich in many interests, was centered in acquisition. It became inevitable that what he touched turned to money, for his capital worked for him while he slept. It might be thought that acquisition was his greatest aim in life, and this is not disproved by the beneficial disposition of his wealth.

In modestly waiting for death to disclose his benefaction the merchant cheated himself of the glow of personal sacrifice which might have suffused his later days. In not creating his foundation during his lifetime he cheated himself of a work which might have made him richer in happiness than merchandizing ever could.

The justification of acquisition is the use to which it is put. The time when a fortune is given to the world's good does not matter to the world, but it matters to the man who gives it.

John D. Rockefeller is realizing this. The Rockefeller Foundation is using enormous sums in all charitable directions. It gave \$22,500,000 to war relief.

Amelia Barr realized it.

Augustus D. Juilliard, with as big a heart as he had and as great a love of music, could have given not only his fortune while he had it, but also his personal effort and direction, to that which most occupied his heart.

It is better to bring happiness to the world in life than in death.

A man in this state once said that he intended to endow a Chair at Davidson. Death came unexpectedly. He really wanted to do it, and was able; but he robbed himself of the immense pleasure he would have enjoyed had he given this while living.

We Are DOING THE BIGGEST THING in the Syuod Our Church Ever Undertook

In Raising ONE MILLION DOLLARS For Christian Education

DON'T WAIT UNTIL YOU ARE DEAD

To Enjoy the blessing of This Effort. WE NEED YOU NOW

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

this organization for young people, which promises to be a great success.

Eleven have been received into the church during the past quarter. Two additional elders have been elected, ordained and installed recently.

Cor.

NORTH CAROLINA.

Million Dollar Campaign—We have raised to date \$425,000. March 1 has been fixed as final limit of the campaign. We must raise in the 100 working days that remain at the rate of \$5,750 per day.

The workers are divided in two groups. Mr. W. M. Hunter has five men with him working in Albemarle and Wilmington Presbyteries—in the country churches only while the fall weather lasts. Mr. R. K. Axson has three men with him working in Kings Mountain Presbytery.

We are holding back the town churches until December, January and February.

The ministers of the Synod have been asked not to close up February with other engagements in their churches, but to keep them open as far as possible.

Synod urgently requested all the ministers to preach on Christian Education.

We have 1,871 students in our 11 schools. All schools are crowded.

Synod added the following men to the campaign committee: D. C. Lilly, J. M. Wells, J. M. Grier, A. L. James, E. P. Wharton, G. W. Mountcastle, Robert Norfleet, W. H. Belk, J. W. McLaughlin, J. R. Young, G. W. Watts, J. Lee Robinson, J. H. Beall, R. P. Richardson, Smith Richardson, G. B. D. Parker.

The committee will ask a large number of ministers to give some time in February for the final push over goal.

Oxford—On October 26 this church was presented with a handsome Oxford pulpit Bible. The front of the Bible bears the following inscription, in gold lettering: "Presented to the Oxford Presbyterian Church, by Mr. and Mrs. R. P. Taylor, in memory of Dr. and Mrs. Leonidas C. Taylor, 1919."

Dr. Taylor was a member of the Oxford Church for 40 years and a ruling elder for 19 years.

Badin—Our Sunday School has taken on new life recently. A cradle roll of 20 members has been organized. Both Men and Women's Bible classes have been formed. Our attendance has jumped from an average of 35 or 40 to 80. One hundred and thirty are now enrolled. Sunday evening, October 26, the Rally day was observed, giving the program "Lighting Our Southland," with slight changes. An overflowing house greeted the efforts of the children and a collection of \$8.83 was taken for Sabbath School Extension.

The contract for the church building will be let this week. Ground has already been broken on the new lot.

Cor.

Walkersville—Rev. Wm. Black held a splendid meeting at Walkersville during the week October 5-12 inclusive. Mr. Black preached with great earnestness. The power of the Holy Spirit was manifested from the very beginning and the congregations grew larger with each successive service in spite of the favorable weather for picking cotton and attending to other farm duties so pressing at this season. The Spirit's power was not only manifested in the 51 professions made, but the whole community was revived so much so that 29 men and women pledged themselves to hold family worship. The contribution to Synodical Home Missions was \$110.05, the largest free will offering ever made by this church.

The music, led by Mr. Burr, assisted by Mr. Black and

Miss Maggie Bolin, was one of the impressive features of the meeting.

The people had been much in prayer for this meeting. Special prayer meetings were held for three weeks prior and we feel that God blessed us even more abundantly than we had thought to ask. "Ask, and it shall be given you; . . . how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

E. S. Watson, Pastor.

Hillsboro—Rev. T. M. McConnell, D.D., of Greensboro, did the preaching through a series of meetings in the Hillsboro Presbyterian Church, beginning October 13 and continuing through seven days. It was one of the most profitable and edifying meetings ever held in Hillsboro. It was not a union meeting—and it was. All the other denominations attended in large numbers. At times the church was crowded to overflowing, some could not get in, some who did could not get seats, and stood through the service.

Those things indicate that the services Dr. McConnell conducted, and rendered, were such as to invite and hold the interest of the people. His preaching was of superlative degree in soundness, simplicity and impressiveness. It was the "old Gospel of the old Book" boiled down. It would not be far from the state of the case to say that every sermon embraced the substance of the plan of redemption.

We were helped by his labors among us, we were pleased with his methods, being, as they were, conspicuous for the absence of any modern evangelisticities, and there were added to the church "such as should be saved."

Dr. McConnell is a most valuable addition to the evangelistic forces of the church. It is hoped that he may have enlarging opportunity, and we wish him ever increasing Divine blessing.

H. S. Bradshaw.

Charlotte was fortunate to have held within her bounds one of the one-day Christian Endeavor Institutes that are being conducted in the larger cities this fall and winter by Karl Lehman and Charles F. Evans, Christian Endeavor experts and secretaries for the work in the South. The institute was held in the First Reformed Church, this city, Sunday afternoon and night, October 26. Over 700 delegates registered for the sessions and many societies had their entire membership registered. West Avenue Presbyterian Church won the banner for attendance, that church having three societies all registered. Several other societies will receive banners for good attendance.

The sessions consisted of conferences conducted by Mr. Lehmann and Mr. Evans, during which many helpful suggestions for Endeavor work in the South were made, and a stereoptican address by Mr. Lehmann showing the work of Christian Endeavor in picture and story. Two hundred dollars for the work in the South was asked from the delegates, this being the first time that they had been asked for money to help on this work.

Among the "aims" for the coming year are: The employment of five field secretaries, one of them for China; 1,000 new societies with 75,000 new members; the distribution of 4,000,000 pages of literature and the publishing of the C. E. paper every month.

Sugar Creek—As I have not seen anything in the Standard from Sugar Creek for quite a while I think I will let the readers of your good paper know of some things that have been done in that old church for the past few weeks.

On October 12 we had an election for three additional elders which resulted in the following men being elected: Dr. S. M. Henderson, Mr. G. L. Hoover and Mr. C. H. Caldwell. On the next Sunday, October 19, three more deacons were elected, namely: Vinton Hunter, Fred Gibbon and F. S. Neal, Jr. All of these newly elected officers will be ordained and installed November 2.

October 26 we had our Rally day exercises for the Sunday School at 7:30 in the evening, and the program gotten up by a committee of ladies was carried out, which consisted of songs by the children, responsive readings and a few recita-

tions, followed by an address on Sunday School work by Dr. R. H. Lafferty, superintendent of the Sunday School in the Second Church, Charlotte. At the close of this address three small boys passed the baskets for the collection while the choir sang a selection which was enjoyed by all. The collection, which was for Sunday School Extension, amounted to \$35.

Last but not least, the pastor, Rev. W. R. McCalla, made a short and very appropriate talk to the soldier boys, while the service flag, which contained 25 stars, was lowered by two of the boys that had been in the service. We are very grateful to Him that doeth all things well that not a single one of the 25 boys received a wound, and all except two have returned home, and those two are expected soon. Cor.

ALABAMA.

Mobile—The new pastor of the Central Church, Rev. R. E. Fry, has begun his work here under the most promising prospects for a fruitful and happy pastorate.

Bessemer—The pastor, Rev. I. F. Swallow, has tendered his resignation as pastor of the First Presbyterian Church to accept the superintendency of Home Missions of the Synod of Missouri.

The Synod of Alabama will convene in the Trinity Presbyterian Church of Montgomery, on Tuesday evening, November 11, at 7:30 o'clock. The opening sermon will be delivered by Rev. J. W. Hickman, of Birmingham, at the request of the retiring moderator, Rev. I. F. Swallow.

Montgomery—The pastor of the First Church, Rev. Robert H. McCaslin, has completed six years of service in this church. During this time 1,200 new members have been received into the church. The congregation has just finished paying off entirely the debt on the new Sunday School building. The school is larger now than in its history and the entire work of the church is most prosperous and growing.

Presbytery of North Alabama met October 7 at Anniston with the Second Church. The opening sermon was preached by Rev. John McNeill. Rev. H. M. Moffitt was elected moderator, and Rev. E. C. Scott temporary clerk.

Captain Slaymaker made an address on the Laymen's Movement and a committee of three was appointed, Hon. Rutherford Lapsley, Frank Rushton and W. R. Hutton.

Rev. H. M. Moffitt made the report on Foreign Missions, and Rev. J. M. Wilson the address. Rev. J. W. Hickman, chairman, reported on Home Missions, and it was decided to select a Superintendent of Home Missions, Sabbath School Work and Evangelism. Rev. E. B. Robinson made a favorable report on the Orphanage. Rev. J. P. Stevenson was released from the Hartsville group that he might accept the care of the East Lake group. Rev. I. F. Swallow was released from the pastorate of the Bessemer Church that he might accept evangelistic work in the Synod of Missouri, and Rev. J. A. Warren was released from the charge of the Goodwater group that he might take work in the Presbytery of Macon. Rev. E. L. Renick was received and given charge of the Hartville group, and Licentiate Gardien ordained and installed over the Second Church, Anniston.

The amendments were deferred till the Spring meeting.

An adjourned meeting during the meeting of Synod in Montgomery.

The trustees of Presbytery were requested to make a yearly report. W. C. Clark, S. C.

FLORIDA.

St. Petersburg—At a congregational meeting held October 26, the following additional elders were elected, the first three being taken from the board of deacons: Wm. M. Davis, M.D., J. B. Girardeau, J. W. Perkerson, and H. E. Hayward. The pastor, Rev. W. J. Garrison, having

gone to begin a 10 days' meeting for Rev. Dr. Wilkie, at Dunedin, Rev. C. E. Harrington, pastor-emeritus of the Congregational Church, conducted the evening service and gave us a most excellent sermon. E. J. Young.

DeFuniak Springs—On the first Sabbath in October Rally day was observed in the Sabbath School. A large congregation was present, the parts assigned to the young people were well rendered, and an offering of \$50 was made to Sabbath School Extension and Publication.

After an address by the pastor, Rev. Daniel J. Currie, on "The French Reformation," October 26, 1919, Reformation day, a special offering of \$50.75 was made for relief of the war sufferers in France and Belgium. D. J. C.

GEORGIA.

The East Macon Church has just passed through an unusual season of Spiritual uplift. We had Rev. Frank D. Hunt, our Presbyterial Evangelist, with us for eight days, and he made good in every way. One reason for the splendid results was that the people tried in every way to follow his instructions in regard to prayer and preparation before he came. We had meetings every night for a week before. Not much preaching, but much praying, and when the evangelist came on we were expecting answers to our prayers. There were five professions. No church makes a mistake in getting Rev. Frank D. Hunt, for God is blessing his labors.

We are looking forward to the best year in our history as a result of this meeting. J. T. Wildman, Pastor.

The Presbytery of Macon, at its recent meeting at Climax, Ga., adopted the following resolution:

"Whereas, much is being said in church and secular papers as to the evil tendencies of the modern form of the dance, the Presbytery of Macon would record its solemn judgment that the dance as indulged in by many people of the present day is injurious to the healthy growth and development of Christian life and its influence is evil in its effects on the morals of many. Therefore the Presbytery would advise and urge our people to abstain from all appearance of evil in this and other respects so that their Christian example and influence may be helpful instead of hurtful in building up that type of Christian character so needed in the church and in the world.

Rome—Rev. E. R. Leyburn, D.D., pastor-elect of the First Church, of Rome, who began his work there October 1, reports that he and his family have been most cordially received by the people of his new congregation. They found the manse newly painted and thoroughly renovated, and the pantry filled, and everything possible prepared for their comfort. The officers of the church have also ordered a new car to aid the pastor in his work. On a recent Sunday the congregation, with great heartiness and unanimity decided to raise about \$18,000 at once to make needed repairs and improvements in the interior of the church building, and to enlarge and rearrange the Sunday School building.

Before Dr. Leyburn and his family left Durham, where he had been pastor of the First Church for over 17 years, the members of that congregation presented them with a very handsome chest of silver and a quantity of beautiful table linen, and also a substantial purse, as an expression of their devotion.

Atlanta—North Avenue Church—Since his return, September 1, from his work overseas with the Y. M. C. A., Dr. Richard Orme Flinn, the pastor of this church, has been giving a series of talks regarding his impressions based on experiences while on the other side. These talks have been heard by a crowded audience each Sunday evening. As these lectures have now been concluded, Dr. Flinn will give a series of talks on the fundamentals of the Christian faith, which are especially designed to deal with those who have

intellectual difficulties or who desire to formulate a reason for their faith.

The close of the second quarter of the Church year, October 1, shows that North Avenue has received 44 new members during that time, 16 having been received on profession of faith, and 28 by letter. Twenty-five have been dismissed by request to other churches, and four have been lost by death.

Two weekly Bible classes are being conducted under the direction of the Woman's Society. One meets on Wednesday morning, and is being led by Mrs. M. R. Emmons, who has recently finished a course at the Moody Bible Institute. The other meets on each second and fourth Monday of the month, and is taught by Mrs. S. H. Askew, Bible teacher of the Church day school. This latter class is especially designed for those who wish to study the fundamental questions of the Bible rather than specific studies, and is intended to aid mothers in the teaching of the Bible to their children.

Secretary.

Augusta Presbytery met in Milledgeville, Ga., October 14, and was opened with a sermon by the retiring moderator, Rev. R. C. Wilson, Jr., on "The Divinity of Jesus in the Gospel of John," from Jno. 20:31.

Organization: Rev. M. W. Doggett, D.D., was elected moderator, and Rev. R. C. Wilson, Jr., temporary clerk.

Corresponding Members: Rev. M. McG. Shields, Synodical Superintendent of Home Missions, and Rev. M. C. Liddell, both of the Presbytery of Atlanta.

Received: Rev. M. C. Liddell, pastor-elect of the Greensboro and Penfield Churches.

Presbytery heard with pleasure the address of Rev. M. McG. Shields on the Synodical Home Mission Work, which in face of all the discouraging circumstances of the war has made good and steady growth and enters upon the future with bright prospects opening before this cause.

Systematic Beneficence Committee presented the quota asked for 1920 from this Presbytery and its Churches. The amount asked from Augusta Presbytery was accepted with the proviso that all funds sent to the various causes should be counted as payments thereon, whether sent by Church treasurer, societies, Sabbath Schools or individuals. The sums asked of the Churches was accepted with the proviso that changes may be made for various Churches by Presbytery's committee if any change shall be deemed wise and fairer.

Presbyterial Home Missions Committee reported all fields now supplied except Waynesboro, nearly all the Churches self-supporting, and opportunity now open for our Presbyterial Superintendent of Home Missions, Rev. C. M. Chumbley, to enter upon promising work in new evangelistic fields where we have no Churches. Plans were made looking forward to placing a minister for all his time in Lincoln county as soon as this can be arranged.

Overtures sent down by General Assembly were answered in the affirmative, with the exception of limited terms of office for ruling elders and deacons, which was put on the docket for the Spring meeting.

This was an ideal meeting of Augusta Presbytery—fine weather, full attendance, all the ministers and elders from more than half the Churches, a most hospitable people, who entertained Presbytery luxuriously, an interesting and historical city, a commodious and beautiful church building, and a pastor and officers who spared no effort to add to the comfort and convenience of the sessions.

Next Meeting: First Church, Augusta, April 13, 1920.
E. P. Mickel, S. C.

The Presbytery of Savannah met at Vidalia, Ga., Tuesday night, October 14, with the largest attendance in years. Much interest and enthusiasm was shown and steps taken for aggressive work along all lines.

At the request of the retiring moderator, Elder S. P. Quarterman, the opening sermon was preached by Dr. Neal Anderson, of the Independent Church.

Rev. F. M. Baldwin was elected moderator. Rev. Henry Rankin is the permanent recording clerk.

Dr. Julian S. Sibley was received from the Presbytery of Mecklenburg, and Rev. F. D. Thomas from the Presbytery of Norfolk, and arrangements were made for their installations at Waycross and Brunswick respectively.

Rev. R. P. Henderson was dismissed to the Presbytery of Potosi, and Rev. D. A. McNeil to the Presbytery of Mangum.

A commission was appointed to install Rev. B. R. Anderson at McRae.

Action on most of the matters sent down by the Assembly was postponed until the Spring meeting of Presbytery.

Dr. G. L. Bitzer resigned as chairman of the Committee on Presbyterial Home Missions, and Dr. J. S. Sibley was appointed in his place. Dr. Bitzer remains chairman of the Committee on Systematic Beneficence and Stewardship and is also manager in the Presbytery for the Assembly's Progressive Campaign.

Well prepared reports were presented by the Committees on Presbyterial Home Missions, Foreign Missions, Christian Education and Ministerial Relief, and Systematic Beneficence.

Savannah Presbytery hopes soon to have a Superintendent-Evangelist and Sunday School Missionary.

The next stated meeting will be held at Metter, Ga. An adjourned meeting will be held during the Synod at Albany.

Robt. M. Mann, S. C.

KENTUCKY.

Covington—Madison Avenue—This church, of which Rev. I. Cochrane Hunt, D.D., is the pastor, has just had a very gracious and fruitful Spiritual revival.

Rev. Dunbar H. Ogden, D.D., of Louisville, had accepted an invitation to preach for the week October 20-26, and Miss Mary Dan Harbeson, "Kentucky's Sweet Singer," had been engaged to conduct the music. In anticipation of the meeting the ladies of the church undertook some weeks in advance to raise the money and have the entire interior of the church cleaned and redecorated. This they did in a very thorough and artistic manner and to the great satisfaction of the entire congregation at cost of about \$1,700. The congregation was thoroughly canvassed and organized for the services and the entire people were "much in prayer."

Miss Harbeson came to us for the 19th and it was our pleasure to have Rev. Dr. R. H. Crossfield, President of Transylvania University, Lexington, Ky., occupy the pulpit for both services that day, delivering two very strong, eloquent and appropriate sermons and completing the preparation of our people for Dr. Ogden's coming on Monday.

The services continued with growing interest and attendance through the 26th of October with the visible results of 12 professions of faith in Christ, 150 reconsecrations and an indicated purpose of a large number of persons to secure their letters and actively identify themselves with this and other churches of the city.

These tabulated results are meager as compared with those which can never, perhaps, be reduced to words: the renewed zeal of pastor and people, the deepened spiritual life of the entire church, the broadened vision of service and especially the very marked development of interest on the part of the young people of the church whose service throughout was untiring and effective.

This report would be wholly inadequate without a word of appreciation of the splendid service of both Dr. Ogden and Miss Harbeson.

Dr. Ogden's preaching was of the highest order, sound in doctrine, logical in presentation, clear and forceful in arrangement, fearless in its conclusions and yet filled with the abiding and unchanging sweetness of the love of God as it is in Christ. They were presented, clothed in simple words and yet vibrating with a power that can exist only when the Spirit speaks through the hearts of men. Their effect was tremendous and we believe abiding.

Miss Harbeson, as an evangelistic singer, is in a class all of her own. Endowed with a voice of marvellous range and sweetness, backed by a deeply cultured spiritual nature and wholly dedicated to the service of God, she simply sings the

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Harmony Presbyterian Auxiliary—To the Presidents: The report from the Andrews work was so very encouraging, at the spring meeting, it was decided that we as a Presbyterian continue this work. What have you done for it? We will need \$500 at least. This amount can be raised if every woman in Harmony Presbyterian will contribute \$1 each.

The man is on the field; we must not fail him! Please bring the matter before your members at once. We would suggest that you call for a free-will offering of \$1 per member. Send all contributions to Miss Annie Anderson, Treasurer, Mayesville, S. C.

(Signed) Miss Bettie Aycock, Miss Minnie McFadden, Mrs. N. L. Broughton.

The Tuscaloosa Conference—No doubt many delegates from the other nine states represented at the Tuscaloosa Conference could send us reports, but they will have to be exceptionally fine ones to equal the one from North Carolina in last week's Standard, and the one published this week from South Carolina.

Miss Margaret Gist writes that their church, the First Presbyterian, York, S. C., had two delegates, and that both these women, one of whom wrote this report, have for five years been regular and faithful attendants at a Bible class, taught by Miss Gist and Mrs. S. M. McNeill, which meets every week at the home of one of the members.

Miss Gist adds that these delegates are eager to make use of what they were taught at the conference, and one of them, besides teaching in Sunday School, has gathered a class of children who never go to Sunday School and teaches them at her home.

South Carolina hopes to have a "Tuscaloosa Conference" next year. What about North Carolina?

Am afraid, as we have already taken so much space, that Dr. Bridges thinks we had best wait for another time to outline a plan for using the delegates to this conference in helping other women outside of their own community.

Gospel straight to the hearts of men. Her ability to perfectly adapt the Gospel in song to the spoken Word is very marked and wonderfully effective. An old lady of the church, who has heard most of the world's great singers, was heard to remark: "She has the sweetest voice I have ever heard since Jenny Lind."

Sixteen have already been received into this church and the ingathering is but begun. To God be all the praise.

Cor.

LOUISIANA.

The Presbytery of New Orleans met at the St. Charles Avenue branch of the First Church on Tuesday, October 21, and was opened with a sermon by Rev. Louis Voss, the moderator, Rev. J. W. Caldwell, having removed to Atlanta. Present were 18 ministers and 11 ruling elders.

Rev. M. J. McLean was elected moderator and Elder W. J. Le Selle, temporary clerk.

Calls were presented for the pastoral services of Rev. J. W. Lee from the Berean Church, which was referred to the Presbytery of Central Louisiana, and of Rev. W. G. Harry from the Carrollton Church. He is to be installed on the second Sabbath in November.

An overture to the Synod of Louisiana was adopted asking for a uniform standard charter for all our incorporated churches conforming to the laws of the Church and of the State.

Proper steps will be taken to transfer the Berean colored church, at its request, to the Presbytery of Central Louisiana, this Presbytery continuing its aid to and interest in the church.

The Fourth Annual Conference for Negro Women convened at Stillman Institute, September 20, Dr. Timmons gave us a cordial welcome to the buildings and campus.

Sunday morning, Rev. Paul Moore preached a beautiful sermon which stirred our hearts and fired our imaginations. The vesper service on the lawn was very impressive and prepared us for Dean Ime's address Sunday night, "What Might be the Things of Helpfulness?" We all were indeed helped.

Mrs. W. C. Winsborough, superintendent, opened the conference Monday morning with song and prayer. Seventy-six delegates were present, 11 states, 59 towns and eight denominations were represented.

Daily features: "One way to Read the Bible" was given by Mrs. Winsborough in her clear, concise and forcible way. Mrs. M. H. Bright, of Tuskegee, Ala., was in charge of Practical Nursing. Her instructions and demonstrations were very helpful. I will say this was one of the very best features of the conference. Mrs. D. D. Little, of Columbia, Tenn., gave fine talks on woman's work.

Mrs. Wells Henderson, state agent, Montgomery, Ala., brought us many possibilities for better education for the negro race.

Some Homes of the Bible, given by Mrs. W. E. Hinds, of Auburn, Ala., was an excellent description of the homes of the Old and New Testaments. Beginning and advanced sewing classes were directed by Miss Edith Gramig, assisted by Mrs. W. H. Shepherd, Louisville, Ky. The two classes were crowded with earnest women showing an eagerness to learn.

Mrs. Roberts, of Tuskegee, Ala., amused large crowds of children on the lawn every evening, brought from the city. Addresses were given each night by Dr. R. H. McCaslin, Montgomery, Ala.; Rev. John Little, Louisville, Ky.; Mrs. W. A. Ross, missionary, Mexico; Mrs. J. W. Bruce, Birmingham, Ala. The Missionary Pageant given by the young women of the city was very enjoyable.

The last day of the conference the good people of Tuscaloosa entertained the delegates royally. We were all taken by the colored women's club in cars sight-seeing then to Dr. Weaver's, the colored physician's home, and enjoyed a lovely reception. From there to Salem Church, where we had the last address given by Rev. Henry H. Proctor, of Atlanta,

(Continued on Page 22)

An overture to the General Assembly was adopted to direct the Committee on Publication, etc., to devise and urge a Teacher Training course which may be completed in one year, not to exceed 52 lessons and which shall be brief and compact, containing the review of the Old and New Testament history; also courses of study on Sunday School and church organization, the art of teaching and child psychology.

The Presbytery entered heartily into the Assembly's plan of systematic beneficence, stewardship and evangelism and took steps to aid in carrying out said plan.

The Committee of Home Missions presented a gratifying report. It paid its workers about \$7,000 during the past six months and increased their salaries. It seeks to get each church on a footing of self-support and independence and to establish pastoral relations where possible.

The Committee on Foreign Missions called attention to the great need of this cause for continued support and increased contributions at this time.

The amendments to the Form of Government sent down by the Assembly received the consent of Presbytery, except the one concerning the election of elders and deacons for a limited term, action on which was postponed till the Spring meeting.

The following resolution was adopted:

"Whereas, the impression seems to prevail very generally among the people of this city and State that the Presbyterian Hospital in this city is under the control of the Presbyterians of New Orleans; this Presbytery reiterates its declaration made six years ago that it has no connection with said insti-

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Marriages and Deaths

Marriages.

Williams-Rankin—At Murfreesboro, Tenn., October 21, 1919, by Rev. J. Addison Smith, D.D., Mr. Chester A. Williams, of Pine Bluff, Ark., and Miss Corinne R. Rankin, of Murfreesboro.

Newsom-Calhoun — Married, Mr. James C. Newsom and Miss Ivy Calhoun, in the Presbyterian Church, Decatur, Ga., Rev. D. P. McGeachy, D.D., officiating.

DuBose-Dick—In Columbia, S. C., September 24, 1919, Rev. Pierre Wilds DuBose and Miss Gwynn Dick, Rev. Thornton Whaling, D.D., and Rev. Andrew W. Blackwood, D.D., officiating.

Lashmat-Yates—Mr. Oscar Lashmat and Miss Sarah Yates, Hillsboro, N. C., October 11, 1919, by Rev. H. S. Bradshaw, all of Hillsboro, N. C.

Wynne-Ray—Mr. Guy Wynne and Miss Essie Ray, Hillsboro, N. C., October 19, 1919, by Rev. H. S. Bradshaw, all of Hillsboro, N. C.

Ashley-Andrews—Mr. Rufus Ashley and Miss Katie Andrews, Hillsboro, N. C., October 22, 1919, by Rev. H. S. Bradshaw, all of Hillsboro, N. C.

Wilson - Pope — Jeffreys - Pope — Messrs. M. H. Wilson and W. G. Jeffreys and Misses L. M. Pope and M. L. Pope, Hillsboro, N. C., by Rev. H. S. Bradshaw, September 25, 1919, all of Hillsboro, N. C.

Deaths.

Morrison — Harvey Lee Morrison died Thursday, October 23, at his home in Okolona, Miss., at the age of 53 years. Mr. Morrison was born in Statesville, N. C., December 4, 1866.

He graduated at Davidson College. In 1886 he left North Carolina and located in Okolona, Miss., where he later married Miss Stovall, of that place. In his boyhood he joined the Presbyterian Church of Statesville and later moved his membership to the Presbyterian Church of Okolona. For several years he served as deacon in this church and later as elder.

Mr. Morrison is survived by his wife and three children. His eldest son, Gilbert Morrison, graduated in 1916 at Davidson College and later served in the army as an aviator. Mr. Morrison is also survived by his mother, Mrs. Ellen Morrison; by one sister, Mrs. James D. Stocker, of Jermyn, Pa., and by one brother, Capt. C. S. Morrison, of Charlotte, N. C.

IN MEMORIAM.

Miss Willa Stubbs.

Resolutions adopted by the Woman's Auxiliary of Raeford Presbyterian Church upon the death of our beloved member, Miss Willa Stubbs.

Whereas, God in His wisdom has seen fit to call from our midst a faithful member.

Resolved: That in her death we feel the loss of one whose heart was always attuned to thoughts of kindness toward all with whom she came in contact and sympathy for those in trouble or distress.

Second. That while we miss her kindly greeting and gentle, cheerful manner, we bow in humble submission.

Third. That we, as individuals and as a society strive to follow the example she set in loyalty to her friends and her church. Her short life was so pure and unselfish it will ever be an inspiration and blessing to our auxiliary, church and town. She was a loving daughter and a devoted sister, and was very much

loved by all who knew her.

Fourth. That we extend to the bereaved family our heartfelt sympathy, assuring them of our prayers. May God watch over and comfort them in their sorrow.

Fifth. That a page in our minute book be inscribed to her memory, a copy of these resolutions be sent to the Presbyterian Standard and a copy to the family.

Respectfully submitted,
Mrs. A. A. Williford, Chm.
Mrs. McLean Campbell.
Mrs. W. B. McLauchlin.

IN MEMORIAM.

Mrs. Thomas Newton Steele.

If "death loves a shining mark," surely he found one in this splendid woman, who passed into glory October 1 at her home in the Prospect neighborhood, near Mooresville, N. C.

Mrs. Steele, before marriage, was Miss Mary Query, of Mecklenburg county. Surviving are the following children: Mrs. A. S. Libby, of Atlanta; Mrs. D. C. Smith, of Charlotte; Misses Lula, Nancy and Hester Steele, of the home; Dr. W. C. Steele, of Mount Olive, and Mr. Jas. A. Steele, Superintendent of Education of Iredell county.

She was indeed one of God's noble women. She gave her heart to Christ when a girl and from that time till the day of her death she worthily adorned the doctrine, which she professed by her own sweetness and purity of living. Her influence will live on in the hearts of her friends and be a gentle drawing power toward the gates of pearl.

May the example of this beautiful and consecrated life, promoted now to a higher, happier sphere of service, be an inspiration to us to follow in the footsteps of her loyalty to Him, whom having not seen she loved.

Children's Department

CAN DRIVE TONY.

Dear Standard:

We are twin boys seven years old. We have a horse named Tony and a Buick car. We can't run the car but we can drive the horse a little. We have a big goat wagon and we have lots of fun with it. We haul in the wood and rake and haul the leaves to Tony's stable. We go to school and are in the second grade. We go to see Grandma Blair every day, but Grandma Gwyn lives in California. We love our Sunday School teacher, Cousin Annie Finley. Daddy stays in the bank. We want him to see this let-

ter in the Standard. We love to read the little letters.

Dick and Blair Gwyn.
North Wilkesboro, N. C.

PICKED COTTON FOR CHURCH.

Dear Standard:

I am a little boy eight years old. I go to the Central Presbyterian Sunday School. Synod will meet with our church in two weeks. I went to the country to pick cotton for Mr. Dodge's church. I have a little brother named Billy. Hope this letter won't reach the

waste basket, as it is my first.

Your little friend,
Francis M. Prince.
Anderson, S. C.

A LITTLE AUTHOR.

Dear Standard:

I have just finished writing my first real fairy tale and I wondered if you would like to publish it so that the little boys and girls who read the Standard can see it. My mother takes the Standard and she is not a stranger to you, for she went to school to Dr. Bridges. I like to read fairy stories and I hope the children will like mine, for it's my first

real story and I've written it by myself, though daddy's stenographer copied it for me because I am only 11 years old. I cannot write very well on the typewriter. With best wishes to you and all the children who read the Standard.

Sincerely,

Jean Thornwell Alexander.
Morganton, N. C.

FRANCES IN FAIRYLAND.

By Jean Thornwell Alexander.

Frances Lewis was sitting at the table deep in thought. It was raining torrents outside but Frances was not thinking about this dismal day. She was thinking about a far different matter. "I do wish I could go to Fairyland" she murmured half to herself. While she was trying to decide how she could get there, she heard a faint meow, "Goodness!" she exclaimed glancing out of the window, "there's a poor little kitten."

Hastily picking up her raincoat which lay on a chair, she dashed out in the rain and picked up the little kitten which was seeking shelter in the fence corner. "Poor Kitty" she whispered, patting the little fur ball. The kitten purred comfortably as she set it down by the fire, and ran out to the kitchen to get something for it to eat. "Another stray kitten?" asked Mrs. Lewis smiling, "Yes'm" answered Frances, "I'm going to keep her!" she added decidedly as she filled the bowl with milk.

The kitten had taken her thoughts from Fairyland. "What are you going to name her? I presume it's a girl," Mrs. Lewis added, her eyes twinkling as she followed Frances into the parlor. "Yes," laughed Frances, "and I believe I'll name her Cherry Raindrop." Her mother left the room and Frances sat down on the floor by the kitten. When Cherry Raindrop had finished her milk she jumped into Frances' lap and much to her surprise said purringly, "You were good to me and I will be good to you. I will take you anywhere you want to go." Frances stared at the kitten in astonishment, her surprise was unlimited, but she answered promptly, "Fairyland." "Very good," said the kitten and jumping to the window, she waved her paw at a big cloud and said something that Frances could not understand. A big cloud instantly settled outside the window. "Clouds," explained the kitten, "are the fairies' coaches." Inside the cloud were two little white seats facing each other. The kitten took one seat and motioned Frances to take the other. "As soon as we get in Fairyland," the kitten told her, "I will become a fairy." "It's just like riding in an aeroplane" gasped Frances, as they flew swiftly through the air. "I didn't know clouds went so fast," she exclaimed. "You've never been in one before," said the kitten. "No," said Frances, shaking her curly head. "But they certainly are comfortable," she added, nestling down in the snowy cushions. They found themselves in a pretty green meadow facing a stone wall. "Fairy-

land is beyond that wall," the kitten said, "But how will we get over it?" demanded Frances. "That is very easy," replied the kitten, "if you will do as I tell you." "All right" answered Frances. "Well," said the kitten, "close your eyes, then move your arms back and forth and see what will happen." Frances did as the kitten told her and immediately rose from the ground. "Now open your eyes" commanded a sweet voice and much to her delight, Frances found herself in Fairyland but beside her, instead of Cherry Raindrop, was a beautiful fairy. "Come," said the fairy, "and I will introduce you to the queen." They ran over to a grove of trees where sat the most beautiful lady Frances had ever seen. The fairy bowed low before her and Frances did likewise. "This is Frances Lewis, Your Majesty," said the fairy, "she very kindly gave me shelter from the rain and in answer to her request I brought her here for the day." "Very well, you may go, Cafaria," said the queen, and told Frances to be seated. "What do you want to do now?" asked the queen. "I want to look around" replied Frances. The queen motioned to one of the pages who stood near. "Go tell old Bambo Faya to come here." "Then turning to Frances, she said laughingly, "He knows more about Fairyland than I do." Very soon the page returned leading the old man. "Bambo," said the queen, "show this little girl around in Fairyland." "Certainly, Your Majesty" he said. The queen turned to Frances, "Good-bye, my dear" she said, "when you have finished looking around come back and dine with me." Then she dismissed them.

First they went to see a brave fairy soldier. He took them in his den with beautiful curtains made of spider webs, (the soldier had no wife to make curtains for him so the good old spider had done it). He showed them wonderful things. His coat of armor, his swords and many things he had found on the battle fields during the war. "Of course," he told them, "our good queen wouldn't make war on anyone but they declared war on us and we had to fight." He also urged them to stay and have a cup of tea and when they consented, he brought in a tiny tray with acorn cups. Then they bade him farewell and went to the home of Dame Fatima. As they drew near her cottage, Bambo said, "Don't be frightened at her appearance, she is one hundred and five years old and is the only ugly person in Fairyland." As they stepped on the porch and knocked, a voice cried, "If you are a friend you are welcome, but if an enemy, beware, pray give your name." "We are friends" said Bambo, "Then you are welcome" said the voice. They entered and saw a woman so ugly that Frances shuddered at the mere sight of her. "We would like for you to tell us of your visit to the star" said Bambo, respectfully. This was a very interesting story for Fatima had been in a big bright star. She had also seen the beautiful star queen and had had many thrilling ad-

ventures, then she had returned to her home and spent her life telling strangers of her adventures.

They thanked her and went to other places of interest. They also saw the beautiful fruit tree, the fruit of which was made of jewels. After having viewed Fairyland, Frances returned to dine with the queen, having spent a happy day. "Well are you satisfied with your adventures in Fairyland?" asked the queen smiling. "Oh Yes!" answered Frances but I expect I'd better go home." "Very well" said the queen and ordering her chariot, she placed Frances in it and it sailed away.

Frances was very tired and fell asleep in the chariot. When she awoke she was at home. She ran to tell her mother of her adventures but Mrs. Lewis laughed and said "You dear little dreamer." Very strangely the kitten was gone but Frances is still firm in her faith that she really did go to Fairyland, but whether she did or did not I cannot say.

THE END.

SOME BOYS I KNOW.

The city square on which I live is in one respect a most remarkable one. What makes it remarkable is the fact that five boys live on this square and every one of these five is a different kind of boy from any of the others.

One of these boys is a studious boy, one is a thoughtless boy, one a polite boy, one an unkind boy and one a helpful boy. There are a few stories I want to tell about three of these boys, and then you may make your choice of the ones you would like me to introduce to you.

Every morning as I start to my office I meet a bright, cheerful, manly-looking boy—about twelve years old, I should say—with his school books under his arm. After we had met a few times we felt that we knew each other well enough to walk along together. And what do you think I found out about him? Why, just this: That he has read a large number of the great English classics—and he knows something about them, too; that he—so his teacher has told me—stands "A No. 1" in all of his classes, and that he always has every lesson perfect; and, more than that, he is the best baseball player on the school team. Whenever I meet that boy I feel like taking off my hat to him, and I expect to hear some good news about him when he becomes a man.

Last winter I was sitting by my study fire one afternoon when there was a sudden crash, and I looked around to see one of the windows scattered all over the floor. I went to the window and looked out just in time to see my next-door neighbor's boy scurry into the kitchen of his home.

Three or four days later I met him as he entered his front gate. We had always been good friends, and I didn't think a broken window was enough to break up a friendship, so I spoke to him as usual and went on. The next day I

Educational

Davidson—Davidson College is a church school and is therefore supposed not to know much about "cards," but opinion seems to be unanimous on the campus and in the town that the college drew a "trump card" when the War department a year ago sent Col. A. H. Mueller here to take charge of the R. O. T. C. While not a Presbyterian by profession, he has accommodated himself admirably to the environment in which he finds himself; he is a West Pointer with a number of years of active service back of him; he is an enthusiast in his work, has something doing all the time, is determined to make the R. O. T. C. count for the utmost possible and by his gentlemanly conduct and courtesy succeeds in a most pronounced way in securing the sympathy and co-operation of the men that constitute his student battalion and yet insists on the strictest military discipline. The R. O. T. C. is voluntary for all the classes except that Freshmen and Sophomores must choose the R. O. T. C. with a credit for a college ticket or else take physical training in the gymnasium under an instructor with no credit toward graduation. Of course with rare exceptions most Freshmen and Sophomores take the military training. There are about 300 men in the companies.

Colonel Mueller sometimes since realized that drilling was a "poor go" without a band accompanying. Thanks to his energy and drive and the endorsement of the plan by student vote, a military band has been organized, drilled and is now a great feature of the daily drill and dress parade exhibition on the campus. Davidson was doubly fortunate in having as a band leader D. R. Freeman, a young man from Steele Creek, trained from boyhood as a member of the Steele Creek band, and who during the war period had military training.

The Y. M. C. A. membership is this week holding room prayer meetings on the different floors of the dormitories, preparatory to the Evangelistic campaign to be conducted next week by Rev. Dr. Albert Sidney Johnson, of Charlotte, who will be here on the 4th, 5th and 6th, speaking each night and conducting chapel services to be held at 8:30 on two of the mornings.

Woman's Auxiliary.

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Ga. He told us of the valuable service the negro boys rendered in the world war.

From the testimonies given by each delegate and the interest manifested, this conference has accomplished a great work, which will be far reaching in its effects. Every woman that attended this conference has been greatly helped, and has learned how to help others. I pray to see a conference of this kind in every state. May these great leaders live long and be greatly blessed.

Julia Adams.

York, S. C.

Since I've been home I have organized a Bible class for young men and have on the roll 20 men who seem to be very interested.

J. A.

found him waiting in my study when I got home.

"I've come to pay you for that window," he burst out, shame-facedly, "and I'm sorry for the trouble it caused you."

"That's all right," I said, "but how did it happen?"

"Why," he replied, "I fired a snowball at a bird, and I never thought about the window behind the bird."

He did the right thing by coming to me about it, and all in all he's a fine, manly fellow, but how much embar-

assment he'd have saved himself and how much trouble he'd have saved his neighbor "if he had thought." And that is only one of the many, many troublesome things he has done because he did not think.

I was sitting in a street car a few days ago when one of my neighbors got on and went up to a front seat. Two gentlemen were sitting just in front of me, and this is the conversation I heard them carrying on:

"That's a fine boy, Sam."

"Yes," said Sam, whom I recognized

DR. WEBSTER'S "CASE."

The Story of a Child's Prayer.

"IS the doctor at home?" Mrs. Gordon, with Bobby's hand in hers, was standing at the surgery door of Dr. Webster's house, and even the maid who had answered the door was sorry for the anxious-faced strangers.

"He is expecting a patient at three," she said, consulting a slate which hung in the hall.

"I think this is the patient," Mrs. Gordon said, gently pushing Bobby in front of her. "We have come by appointment."

The clock in the consulting room pointed to five minutes from three. It was a horrible-looking clock, with naked wheels underneath a glass case, and an alarming way of showing not only the flight of the hours, but the flight of the minutes, in big black letters on its forehead. A very ogre of a clock! Mother and son gazed fascinated at it, as it recorded five minutes—four—three—two—and—then—one. Just as the hour rang out, a motor stopped with a snort outside the house; there was the sound of a quick step in the hall, and then the watchers, with beating hearts and stretched nerves, saw the door open and the doctor enter.

He was a tall, stern-looking man, somewhere between 40 and 50, with keen, alert-looking eyes behind gold-rimmed eyeglasses. A man of dominating personality—cold and inscrutable. Some folks said he was a scientist first and last—a man who had forgotten to be human; doing his work skilfully, but doing it remorselessly and without recognizing that behind each "case" was a quivering human heart.

"Mrs. Gordon?" he questioned. "Yes, I got Dr. Kirk's letter about you. And this is the young man. How are you?"

Bobby gravely shook hands and answered, "Quite well, thank you."

"Then why are you here?"

"'Cos—'cos—" Bobby began in sudden confusion; and then his mother came to the rescue and explained as well as she could (for oh, the dryness of her mouth!), what ailed her little son.

With a curious, watchful look in his eyes, and without a single interruption, the great man sat and listened to the tale. When she had finished, he asked a few questions, and noting the growing misery in the mother's face, his voice unconsciously took on a softer note, so that she was emboldened to ask, "Is—is—it anything serious, doctor?"

Was there, for a just a tick-length of the naked clock, a pause? Then the words came in cold, professional tones, "Oh no, not at all."

"It will not be necessary to have—" Try as she might, she could not articulate the grim word "operation."

"Oh just a very slight one," he said. The man had disappeared—it was the scientist who spoke. "I shall 'phone to the nursing home, and let them know you are coming."

"And—when—will—the—the—operation—be?"

Bobby was looking at them both with brave blue eyes. "I'm not frightened," he said stoutly; and at the words the scientist made way for a man with a kindly smile who patted the child's head and said, "Of course you're not! You'll go in the afternoon, and tomorrow morning—10 o'clock—

to be a prominent business man. "I have my eye on him and some day I hope to have him in my business."

"Not if I can get him first," said the other, who was also a business man. "He's the most polite boy I ever saw, and a boy who is always polite is generally worth while."

There's a record any boy might be proud of, and it's not only a noble record—it's also worth dollars and cents to him.

There are three fine boys, each with an outstanding trait.—Boys and Girls.

we'll soon put you to rights. This is the address of the home. Good afternoon."

The naked clock recorded the fact that it was 26 minutes past three, but to Mrs. Gordon it seemed as though a whole eternity had rolled between their entrance and their departure from the doctor's house. How closely she clasped Bobby's hand as they went down the steps, and why were her eyes so dim she could hardly read the address on the card which Dr. Webster had put into her hand?

Bobby searched her face with troubled eyes. "You're not crying, are you, mammy?"

"Certainly not, goosie," she replied, with a brave attempt to speak brightly. "Why should I cry?"

"And where are we going?"

She told him as well as she could, for there was a lump in her throat well-nigh choking her, and by the time it had all been explained they had reached the nursing home. I do not suppose Bobby or his mother will ever forget those minutes when, having rung the bell, they waited for the door to be opened. That, and the strange smell which seemed to come out and meet them, more than anything else, was what impressed them. The amazing cheerfulness of the nurses was another source of wonder. There was one pleasant faced girl who seemed to regard Bobby as her special care.

"Are you the case from Dr. Webster?" she asked. To which Bobby replied, rather indignantly: "No, I'm not a case. I'm a little boy; an' I'm not so very little either—I'm six."

In spite of this declaration of independence there were tears in the child's eyes when this same nurse undressed him and put him to bed. When later on, she told him mammy must go now, even a man of six felt he could no longer restrain his tears. In the consulting room, with his mammy near it was easy to be brave. But here among strangers; at bedtime too which is the hour in the day a little boy specially needs his mother; without even the protection of his clothes—no wonder he felt forlorn.

"I'll say my prayers as long as God an' you are here," he whispered, cuddling his head into her shoulder, and quite forgetting to be old and wise as befits a man of six!

"Darling," she whispered, "God will stay with you all the time—it's only mammy that has to go." With her arms around her bairn she poured out a passionate prayer in her heart; "only her lips moved, but her voice was not heard." Then Bobby whispered his own prayer:

"This night I lay me down to sleep,
I give my soul to Christ to keep."

Next morning Bobby awakened wondering where he was. His own nurse came and washed his face and hands (a liberty rather resented). Fortunately she had finished ere Dr. Webster entered. She and the doctor talked a good deal about "the case" and "cases," and Bobby wondered what these were. He could not understand what either said, and his little heart was chilled by the unfamiliarity of it all. Presently the doctor turned to him, and his stern face relaxed a little as he met the child's anxious eyes.

"This is the boy who isn't frightened, isn't it?" he asked.

"Y—yes," Bobby agreed. "What's a case?"

The doctor looked a little taken aback at this unexpected question. Then, just to gain time, he said, "I'm sure you know yourself what a case is. You're a big boy."

This touched Bobby's vanity, and did much to help him. "When I speak of a 'case,'" he said, "I mean glass case same's Tom has in his newzeal, you know. He keeps butterflies an' beakles an' things in them. He said"—lowering his voice mysteriously—"he said p'rhaps if I had an operation there might be something cutted out of me that would do for his newzeal. Wouldn't that be nice?" he asked anxiously.

It was many a day since anyone had heard Dr. Webster laugh, and the sound was so infectious that all who heard it found themselves joining in it—so young, so gay, so boyish it was! Even the sick lady who lived in a shelter in the garden said she felt better today.

"Well, Peter"—the doctor began.

"My name is Robert," Bobby said, with childish dignity.

"Robert, then," the doctor said meekly.

"My friends call me Bobby. You may call me Bobby, too."

"Thank you, Bobby. I don't think we'll help Tom with his museum at your expense. But we can talk about that later on. Just now I'm going to put you to sleep, and when you waken up you'll be all right."

"But—but—I'm just done of sleeping," Bobby protested.

"Yes, but you must sleep again."

Slowly the child's eyes traveled from the doctor's now inscrutable face to the cheerful one of the nurse. It was very perplexing!

"If—if—I'm going to sleep again," Bobby began bravely, "I must say my prayers first."

A strained silence filled the room, and then with a little gesture, which was both brave and proud, Bobby closed his eyes and clasped his hands.

"Now I lay me down to sleep," he began bravely enough. The next line was a little shaky, and when he came to the words, "If I should die," the little voice quivered and then stopped. "I—I can't—say—it," he sobbed. "Say it for me, please, doctor. I'm 'fraid."

What memories did the once-familiar prayer of his childhood waken in Dr. Webster's heart that mornin'? Did he think of a time when he, just a little lad as Bobby, was wont to cuddle his head on his mother's knee and whisper the same sweet childish words? Memory swept over him in floods.

"Say it," the little voice urged. "Please say it for me."

For a moment he paused, and then, clutching Bobby's little hand with a grip that was almost painful, he whispered the words:

"If I should die before I wake,
I pray the Lord my soul to take."

These were the last words the child heard ere the chloroform stole away his senses.

Outside the nursing home, a haggard-faced woman was walking up and down, glancing every other minute at the clock on a neighboring church steeple. By 12 o'clock, they had told her, she might call at the home and ask how he was. Were ever hours so slow? Were ever moments so leaden-footed? Up and down, up and down she paced. Passersby glanced curiously at her anxious face, and one gentle old man with a saintly face spoke to her.

"Are you in trouble?" he asked gently. "Forgive an old man's curiosity."

"My little boy—" she began.

"Yes, yes." He nodded understandingly. "In the home?" She bowed her head. "At twelve I may go and ask for him; but it's only eleven yet. It's been eleven for such a long time!"

The old man looked tenderly at her. "Ah, those mothers!" he said. "No need to ask them, 'Could ye not watch with Me for one hour?' They would watch all night. Will you allow an old man to share your watch with you?"

His wonderful sympathy and tenderness helped her over that long last hour, and when twelve rang she felt strangely calm and brave.

The nurse who came in answer to her timid ring smiled cheerfully. "He's nicely," she said, "and Dr. Webster has lost his heart to your son. We're all perfectly amazed. Bobby made him laugh! None of us ever thought the doctor could laugh. He wants to speak to you."

The great man entered even as she spoke. "Most successful," he said, shaking hands warmly. There was a new light in his eyes, a softer expression in his face.

Mrs. Gordon, strung up with the morning's experiences, had much ado to keep back her tears. "I—I thank you from the bottom of my heart," she faltered, "for what you have done for Bobby."

The doctor's face looked strangely moved. "I wonder if you know what Bobby has done for me? He—has—restored—my—soul."

So, through tears and laughter and love, there did arise in the great scientist "the man that he would be," and, all unconscious of the high mission he had been allowed to fulfill, Bobby slept through the hours which spanned the gulf between danger and safety, and He into whose hands the child had entrusted his soul cared for him while he slept, and also caused him to "awake and see the morning light."—U. F. Church of Scotland Record.

Church News.

(Continued from page 19)

tution and is therefore not responsible for its management."

The Spring meeting will be held at Covington, La., April 20, 1920, at 8 p. m. Louis Voss, S. C.

TENNESSEE.

Murfreesboro—First Church Goes Over Top—The darkest hour this church ever saw in the 107 years of her history was six years ago when a pagan cyclone wrecked the church. The church carried no cyclone insurance, and some of the members were hit by the same on their personal estates. What was to be done? It was a dark, bitter hour for the above church. As our city is one of schools, being the seat of the Middle State Normal, Tennessee College, the Central High and other schools, it was evident that the Presbyterians needed a church ranking with the other churches of the city. After much prayer with faith in God we erected a plant that we could not build today for less than \$75,000. When we entered the beautiful sanctuary that Mr. George Walters made possible by neglecting his own business, we were face to face with a debt of \$19,000. We distributed the same over a five-year period, and have at last landed in the promised land. With this burden out of the way we decided to do more for benevolences. Our apportionment by the Presbytery for the great drive our Assembly is making was for more than \$4,000.

On last Friday night we gave a banquet to the 162 men and boys of our church. The ladies of the church were to wait on us with the understanding that later we are to give them a banquet, and we are to wait on them, and the pastor has borrowed in advance the apron in which he is to serve.

Rev. Dr. Tappey, of Shelbyville, made the address at the banquet, and helped to put the men and boys on their mettle, and so on Sabbath afternoon, under the leadership of Mr. James Clayton, assisted by Mr. Ed Hooper and others, six teams in the cars put the thing over, very much to the joy of the pastor.

The pastor has begun the eleventh year of his ministry, and notwithstanding all the imperfection of the work, he rejoices that though he has had his forty-first communion service, he has never had in all these years a communion without some to unite with the church. May the Great Head of the Church use this people more and more for the coming of the Kingdom.

J. Addison Smith, Pastor.

VIRGINIA.

Staunton—Third Church—The Sabbath School held its Rally day service on Sunday, October 12. The Primary, Junior and Intermediate departments of the Sunday School, assisted by the choir, furnished an interesting program, and a creditable offering was taken in the school for Sunday School Extension.

An interesting series of revival services was held at the church, beginning October 5 and continuing through Sunday, October 19. The services were conducted by the pastor, Rev. W. W. Sprouse, and were well attended. Close attention was given the splendid sermons preached and much interest was manifested. There were 10 conversions during the meeting as well as many reconsecrations of church members. On Sunday afternoon, October 19, five persons united with the church, two adults and three young people.

M. E. E.

Olivet—Rally day was observed on October 19, having been postponed from October 5 on account of rain. An interesting program was given by the Junior and Intermediate departments and an offering was made for Sunday School Extension. The most interesting feature in the exercises of the day was the burning of the notes of the church debt, on the pulpit in full view of the assembled congregation.

The present church building was begun and completed during the short and beloved pastorate of the late Rev. R. L. Walton (1913-1916). Much of the unity and beautiful

spirit in which the church was built was due to his wise and consecrated leadership. The church building proper cost \$8,000. Of this amount \$1,000 was paid by the session of the First Church, Staunton, who had this sum in trust, it being a legacy bequeathed several years ago by the late Davis A. Kayser to Olivet. Outside of several voluntary contributions by friends of Olivet, the remainder of the \$8,000 was raised entirely by its members. The last dollar of indebtedness was paid on the fifth Sunday of August by a free-will offering of several hundred dollars by Olivet's members, and the news was telegraphed to the pastor, Rev. W. W. Sprouse, who was at the time spending his vacation with his mother at Fountain Inn, S. C.

As a tribute of love and respect for Mr. Walton, his little daughter, Mary Linton Walton, was assigned the task of setting fire to the notes. M. E. E.

East Hanover Presbytery met September 23 at Bon Air, Va. By request, Rev. T. H. Rice, D.D., preached the opening sermon.

Rev. O. E. Buchholz was elected moderator and Mr. John W. Friend temporary clerk.

Emporia Church was given permission to prosecute a call before Winchester Presbytery for the pastoral services of Rev. T. A. Painter.

Hoge Memorial Church was given permission to employ Rev. J. E. Cook as stated supply, and the Ashland Church to employ Rev. Dr. Edward Mack.

Election of Commissioners to the General Assembly will take place in the Spring hereafter instead of in the Fall.

A very interesting conference on Sunday School Work was held under direction of Rev. Dr. R. A. Lapsley, the chairman of the Sunday School Committee. And another in the interest of Home Missions was held in connection with the report of that committee. The Home Mission work in the Presbytery is in very good condition, every church being supplied with regular preaching.

Licentiate D. C. Young was dismissed to Tuscaloosa Presbytery.

A commission was appointed to organize a church in the West End of Richmond, where Rev. O. E. Buchholz is working.

Rev. R. V. Lancaster, D.D., preached the Presbyterian Sermon on "The Second Coming of Christ." Rev. C. L. King, with Rev. M. A. Boggs, as alternate, was appointed to preach at the Spring meeting on "The Atonement In Its Modern Setting."

Presbytery answered in the affirmative the two overtures from the Assembly on candidates and licensure. It answered in the negative the two in regard to limited service of elders and deacons. The one concerning representation in the Assembly was postponed to the Spring meeting.

Presbytery will hold an adjourned meeting at the Publishing House in Richmond at 11 a. m., December 1, and the Spring meeting will be held in Westminster Church, Richmond, at 8 p. m., April 19, 1920.

The Presbytery was most delightfully entertained by Dr. E. B. McCluer and his people. The ladies served excellent lunches in a hall near the church. Many members said this was one of the best meetings of Presbytery they had ever attended.

Wm. S. Campbell, S. C.

WEST VIRGINIA.

Montgomery—Through the activity of the ladies of the church, and at a considerable expense, without a recourse to fairs, festivals and such money-making devices, the manse has undergone a comprehensive system of alterations and repairs. The improvements have made it a much more attractive looking church home for the pastor and his family.

"Reformation Sunday" was observed on the last Sabbath in October, with an address by the pastor, Rev. M. B. Lambdin, on the persecutions of the French and Belgian Protestants, by the Papal Church, during the past 40 years. A generous collection was taken in their behalf.

Four valuable members have been welcomed into the fellowship of the Presbyterian Church recently.

Miscellaneous

THE VALUE OF DOUBT.

There are few things about which writers have been at such variance as about doubt. One has written:

"Who never doubted, never half believed,

Where doubt, there truth is—'tis her shadow."

He has placed doubt in as close relation to truth as the shadow is to the substance.

But another says:

"The gods are dead—
Ay, Zenus is dead, and all the gods but
Doubt,
And Doubt is brother devil to Despair!"

He identifies doubt as an evil spirit out of the pit, always accompanied by despair. Tennyson has written:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

And Shakespheare states almost the opposite:

"Our doubts are traitors,
And make us lose the good we oft might
win

By fearing to attempt."

The strange condition is that to some doubt appears as a devil, a traitor, and to others it is the companion of truth and faith. There is no agreement as to the estimate to be put upon doubt.

A more uncomfortable state than that of doubt can hardly be imagined. Yet unless human nature were radically changed and limited these seasons of suspense and uncertainty cannot be avoided. If the path of duty or belief were so plainly marked that there was no occasion to hesitate, no higher intelligence would be needed to live than is required in a marble that it may run down a groove. Wherever there is the privilege of choice there must be the possibility of doubt. For the choice is never between the thing which is wholly good and the thing which is wholly bad. There would be no choice in such a matter. Because the choice is between things that have elements of good and bad mixed in them, men may painfully hesitate before they give their decision, and even after it is given they may question whether they have made the better selection. The nervous system which is capable of giving sensations of pleasure must also be capable of giving sensations of pain. So the power of choice with all its advantages, must give possibility for the torment of doubt.

Some doubts have a ruinous effect. The first sin with all its heavy consequences was not committed until doubt had entered into the mind of the first pair. Ever since that when doubts start, because the doubter does not take his questions to the right counselor to get them answered, or because he feels that

if there is any suspicion he cannot afford to put confidence in old religious conceptions, he may swing into a course of worldliness or atheism, and begin to travel the road toward ruin.

But some doubts have an uplifting and strengthening effect. When the Lord appeared to the five thousand in Galilee, "they worshipsed, but some doubted." Thomas is called the doubting apostle because he refused to believe unless he were given testimony of a certain kind. But when those doubters were convinced they were stronger disciples because their doubts had caused them to make a more careful examination of the evidence. People who are hard to convince and are finally convinced believe more firmly because they have found a substantial basis for their belief.

It is not a bad sign when people begin to question and doubt and search. It is a sign that something has happened to them. It may be the stirring of a new life within them, because the light has shined into their hearts. They have caught the gleam, and if they fight their way through to the true light, it is certain that they will no more walk in the darkness.—W. J. R., in the United Presbyterian.

Scratch as Cats Can.

Two cats were about to have a duel. "Let us have an understanding before we begin," said one.

"About what?" asked the other. "Is it to be to the death or the best three lives out of five?"—Boy Life.

50 EGGS A DAY.

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50" writes Mrs. Myrtle Ice, of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

Send \$1.00 to E. J. Reefer, the poultry expert, 3258 Reefer Bldg., Kansas City, Missouri, and he will send you a season's supply of "More Eggs." A million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

THE GAME OF GRAB.

The game of grab ends in universal defeat. If all the working world—mechanics, carpenters, trainmen, policemen, newspaper writers, actors and everybody who earns a salary or a wage—goes out for a raise, everybody will in due time have to deduct from his increase enough to pay the increase in the wages of everybody else. The vicious circle completes itself.—Congregationalist.

"Magnificent" Is the Proper Term to Apply to Our Fall Patterns in Wilton Rugs



There has been an over-demand and an under-production. However, we have succeeded in collecting a wonderful array of beautiful Wilton Rugs for the fall and winter season. So supply your needs while the stock is at its best.

W. T. McCoy & Company
Popular Furniture--Popular Prices
CHARLOTTE, N. C.

FEED THE CHILDREN.

From three to six millions of American children are not getting enough to eat. These are the children whom parents and teachers often speak of as "delicate" or "ailing" or "lazy" or just "plain ornery;" but Miss Lydia Roberts, the dietitian, who has just written for the Children's Bureau of the Department of labor a pamphlet called "What is Malnutrition?" says they are hungry, or, in technical phrase, "malnourished." Some of these children literally do not get enough to eat; more, perhaps, do not get enough of the right sort of food; some are unable, as a result of physical defect, properly to assimilate what they eat.

According to Dr. Josephine Baker, more than one-fifth of the school children of New York City are under nourished. The percentage for the entire United States is even higher. Dr. Thomas Wood places it at from 15 to 25 per cent. Since this takes no count of the malnourished children under school age, in the "neglected period" between the ages of two and seven, when malnutrition usually has its beginning, from three to six million hungry children is probably a conservative estimate.

Many of these children are going hungry, says Miss Roberts, because their parents cannot afford to buy a sufficient amount of suitable, nourishing food. Thousands of American families are today living on an income which does not permit of an adequate diet. But poverty is not the sole cause of malnutrition. Many mothers do not know how to spend their money to get the best return in food value, or how to plan healthful, nourishing meals for their families. Many others have not sufficient control over their children to induce them to eat the right things and to take the sleep and rest necessary to development. They do not realize that the undernourished boy or girl is peculiarly susceptible to disease, that "the listless, inactive, malnourished child, who is constantly tired, who leans against the school house while his comrades play, is father to the man who is handicapped because of low vitality and a poorly developed body—is the inefficient adult, the rejected army recruit."

One of the most effective ways of seeing that the starving children of America are fed, the pamphlet points out, is the malnutrition clinic or the malnutrition class, where children are gathered together for instruction in diet and healthful rules. Mothers are urged to come to the class and the homes of the children are visited to engage the cooperation of the parents. Boston, Chicago and New York are among the cities that have such classes. They report great improvement in the children attending them. The school lunch is another important factor in reducing malnutrition.

Medical supervision of all children until they are through the growing period Miss Roberts regards as the fundamental requirements in bringing America's millions of malnourished children

up to normal health and strength. Such supervision should mean the prompt recognition of undernourishment, the correction of defects that may contribute to it, and the instruction of the child and his elders in healthful living.

**An Unprecedented Demand For the Home Mission Text Book
"Christianizing Christendom"
By Dr. S. L. Morris**

Has exhausted the first edition of seven thousand copies. The Publication Committee at Richmond has a second edition on the press, and hope to be able to fill orders by Nov. 15th. The text book "In Black and White" is withdrawn from sale.

Presbyterian Committee of Publication

Richmond, Virginia

Texarkana, Ark.-Tex.

STATEMENT

AMERICAN MUTUAL LIABILITY INSURANCE COMPANY
BOSTON, MASS.

Condition December 31, 1918, as shown by Statement filed.

Amount of Ledger Assets December 31 of previous year . . . \$4,065,533.14
Income—From Policyholders, \$6,215,698.44; Miscellaneous, \$187,635.88; Total 6,403,334.32
Disbursements—To Policyholders, \$1,604,445.13; Miscellaneous, \$2,118,941.76; Total 3,723,386.89

ASSETS

Value of Bonds and Stocks \$5,474,916.86
Cash in Company's Office 42,061.07
Deposits in Trust Companies and Banks on interest 609,114.26
Interest and Rents due and accrued 87,484.81
Premiums in course of collection 613,934.82
Bills Receivable 3,506.89
All other Assets, as detailed in statement 1,946.67

Total \$6,832,965.38
Less Assets not admitted 268,128.10

Total admitted Assets \$6,564,837.28

LIABILITIES

Unpaid Claims \$2,933,643.22
Expenses, Investigation and Adjustment of Claims 3,000.00
Unearned Premiums 1,750,837.15
Salaries, Rents, Expenses, Bills, Accounts, Fees, etc., due or accrued 5,213.09
Estimated amount for Federal, State, County, and Municipal Taxes 104,844.60
All other Liabilities as detailed in Statement 410,737.43

Total amount of all Liabilities except Capital 5,208,275.49
Surplus over all Liabilities 1,356,561.79

Total Liabilities \$6,564,837.28
Licensed April 1, 1919.

President, Chas. E. Hodges; Secretary, J. B. Ward; Treasurer, J. B. Ward; Home Office, Boston, Mass.; Attorney for Service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT. Raleigh, July 27, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Mutual Liability Insurance Company, of Boston, Mass., filed with this Department, showing the condition of said Company on the 31st day of December, 1918. JAS. R. YOUNG, Insurance Commissioner.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

ONE TOUCH OF NATURE.

Down the street came a wagon, loaded with meat and drawn by a well-rounded, well-fed mare. Her steps became slower and slower, and finally, in the middle of the car tracks, she stopped.

"Git ap," said the driver, "git ap, Jenny!"

But Jenny only turned appealing eyes toward the man on the seat. Behind him came the shouts and oaths of other drivers.

"Poor Jenny, poor little horse!" said the big, dirty man. "Is she all tired out?"

At the sound of his voice the little horse sighed a sigh of tired appreciation.

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and rest a bit." And he led her away from the crowd and stood patting her well-curried sides, while she rubbed her nose against his face.

The other drivers moved on, then turned and looked. Some of them smiled. Others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—New York Times.

EDITOR REFUSES TO RAISE PRICE.

Washington, D. C., Oct. 1.—Notwithstanding the tremendous increase in the cost of paper, postage and labor, the editor of The Pathfinder, leading illustrated weekly of the nation's Capital, announces that he is continuing his offer to send the next thirteen weekly issues of that indispensable magazine for 15 cents. The growth of the Pathfinder in circulation and influence has been phenomenal, the reason being that it is published at the seat of government, now the world capital, and that it interprets the news of the whole world so reliably, so intimately that it has become a real authority. Reading the Pathfinder during the next few months will be like sitting with the inner council of those who will mold the world's destiny for the next generation. Fifteen cents mailed now to The Pathfinder, 145 Douglas St., Washington, D. C., will secure you the next thirteen big issues.

Ladies, Attention! Here is an offer that will bring joy to the hearts of the Crochet and Tatting workers. Complete Crochet Library; just think of 1354 Standard Original Designs, all illustrated by actual photographs with complete directions for working.

- No. 9 Yokes, Corset Covers and Nightgowns 16 cents
- " 11 Tatting, Waists, etc. - - - 16 cents
- " 13 Towels, Slips, Sheets - - - 16 cents
- " 12 Patchwork for Quilts, etc. - - - 28 cents

contents, 29 designs for Quilts. Send stamps.
LACLEDE BOOK CO. 816 Olive St., St. Louis, Mo.

THOMAS Individual Cups

Used by over 35,000 churches. Clean and Sanitary. Send for catalog and special offer. Trial free.

Thomas Communion Service Co. Box 210 Lima, Ohio

Get a Feather Bed

Beds 25-lb. \$9.95; 30-lb. \$10.95; 35-lb. \$11.95; 40-lb. \$12.95; two 3-lb. pillows \$1.75. All new feathers, best ticking. We have \$1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Comforts, etc.

SANITARY BEDDING CO. Dept. 50 Charlotte, N. C.

COTTON SEED

FOUR BALES PER ACRE

The record for Vandiver's Heavy Fruiter Cotton. Forty bolls make pound. Forty-six per cent. lint; 11-8 inch staple. No boll weevils. Free from all disease. Resist droughts and winds. Earliest big boll. The cotton that beats the boll weevil. All seed ginned and culled on our private machinery. We originated this wonderful cotton. Write for facts and proofs from your own state. Special price on seed for early delivery.

VANDIVER SEED COMPANY
 Lavonia, Ga.

Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex. Sunday	Mixed Pass.	Daily Ex. Sunday	Mixed Pass.
No. 22	No. 38	No. 41	No. 21
7:30 am	9:10 am	6:41 pm	5:00 pm
ar 8:35 am	10:00 am	Reaford	lv 3:50 pm
lv 2:10 pm		Ar. Fayetteville Lv.	4:50 pm
4:00 pm	11:20 am		1:00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
No. 11		No. 12	
Lv. 10:30 am	Reaford	Ar. 12:40 pm	
Ar. 11:15 am	Wagram	Lv. 12:00 noon	

W. A. BLUE, General Supt.,
 Aberdeen, N. C.

Progress.

"At any rate, the war did away with the Teutonic names in the comic supplements."

"That's a start in the right direction. The next war may succeed in eliminating the supplements."—Life.

An Agreeable Coincidence.

Creditor: You couldn't ride around in your fine automobile if you paid your honest debts.

Debtor: That's so. I'm glad you look at it in the same light that I do.—Boston Transcript.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

TEACHERS WANTED

We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from \$60 to \$200. Write today.

South Atlantic Teachers' Agency
 306 Walton Building, Atlanta, Ga.

We offer dependable men and women an exceptional opportunity to represent us selling Linro Famous Non-Alcoholic Flavorings, Toilet Preparations and Household Necessities. Well established, high-grade line. Work intensely interesting and pleasant, with big profits for you. No investment necessary. Write today for illustrated catalog and particulars.

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TWO TYPEWRITER RIBBONS, \$1.00

Two FREE with dozen order, \$6.00. Money back if not pleased. Give name, number of typewriter, width, color of ribbon desired.

L. ATWOOD & CO., Box 25, Scottsville, Ky.

Hyomei

THE BREATH of the FOREST

THAT KILLS CATARRH GERMS.

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forest, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit \$1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.



FALL HINTS FOR THE GARDEN.

As soon as the first frost has killed the summer annuals the beds should be gone over, all dead growth removed and the beds raked over and put in shape for spring work. It is an excellent plan, when the beds are to remain empty until late spring, to sow some sort of a clover crop—crimson clover, rye or the like—and turn this under in the spring sufficiently early for it to decay before putting in the new crop of annuals or other flowers. This replaces the constantly decreasing supply of humus, as well as protects the ground from leaching during winter—another source of wasted fertility.

At this time of the year one should repair all garden construction, as of fences, trellises, pergolas, seats, gates, paths and the like. An already weakened part is quite apt to succumb under a winter storm or avalanche of snow or sleet. Then, too, it is a distinct advantage to have all this part of the work out of the way before the busy days of spring, when there is always so much more to do than there is time for. The fall is, of all times, the best for getting rid of weeds, as at this time all such growths may be pulled up and burned, preferably on the spot in which they grew, and thus the seeding of another crop be prevented.—From *The Making of a Flower Garden*, by Ida D. Bennett. (Stokes.)

FREE 10 Lessons In Public Speaking

Write for particulars of this extraordinary offer. 10 lessons in public speaking absolutely free. Remarkable opportunity. Become a powerful speaker in spare time by mail. Overcome stage fright. Enlarge your vocabulary. Train your memory, gain self-confidence. Increase your earning power, popularity. We have trained thousands.

Offer Limited This offer is made strictly for advertising purposes and may be withdrawn at any time. Write at once, while this free lesson offer lasts. Big savings if you act now.

North American Institute, 4307 Manhattan Bldg., Chicago, Ill.



The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Corlandt St., New York or Leeming-Mills Building, Montreal, Canada.

"HOW TO USE YOUR MIND."

By Harry D. Kitson, Ph. D.

Explains how to takes notes properly, How to memorize readily. How to form study habits. How to concentrate easily. How to reason logically. How to express with facility. And is brim full of original ideas that if applied will bring results. All men and women in business, professional or home life, who desire to regulate and efficientize their minds, will find in the stimulating, authoritative, and practical chapters a message which will work. Price \$1.25, Net. Order from:

PRESBYTERIAN COMMITTEE OF PUBLICATION.
Richmond, Va...Texarkana, Ark.-Tex.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or

any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 4-B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly)

"In the A. E. F. With an Artist"

The sketch book and diary of Lieut. J. B. Mallard. Send \$1.00 for your copy to
J. B. MALLARD

Box 625 CHARLOTTE, N. C.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled? If troubled with skin eruptions, sunburn, pimples, try

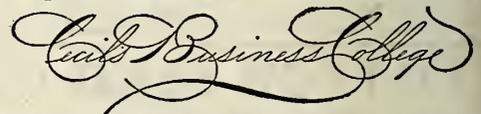
PALMER'S SKIN-SUCCESS SOAP

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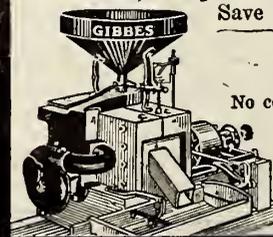
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Norfolk and Sailor Suits. Some with long pants ranging in price from \$2.98 to \$8.95.

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Hats for the little fellows.....50c, 98c, \$1.25 and \$1.50
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Boys' Misses' and Children's Shoes, for dress and school wear at attractive prices.

These prices are made for the Fall, or as long as we have any of these goods left. Send us your orders and save money.

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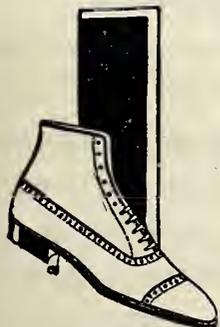
These on sale Tuesday, Wednesday, Thursday and Friday of each week.

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No mail orders on this lot.



SHOES



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\$100,000.00 worth of Men's, Women's and Children's Shoes bought six to eight months ago on sale at less than manufacturer's price today.

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Fall Outings in darks or lights, at19c, 25c, 29c
Galateas or Ladlassie Cloths, fine for boys and girls, doesn't fade. Solid colors and fancies. Special.....35c
33-inch Percalés, always on hand. Light and dark colors.....12½c, 15c, 19c, 25c

NEW WOOL GOODS

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Thousand of pairs double bed Blankets. Grays and White.
1 lot Grey Blankets, size 66x80. \$2.50 value\$1.95 pair
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BIG WOOL BLANKETS, \$7.50, \$8.49, \$9.95, \$10.95, \$12.95.

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CANDY REPLACING ALCOHOL.

Candy makers, professionally at least, are rejoicing in the dry wave. The reason is an inside one. Sugar turns to alcohol when it is eaten and the confectioners are glad to provide "the makings." Men, somewhat sheepishly, are beginning to enter the candy stores for their own sake, and where they used to put one foot on the rail are now munching chocolate over the counter.

Mary Elizabeth, the well-known confectioner of Fifth Avenue and Newport, said recently that more men were seen in her shops than ever before in their history and that she held the prohibition wave responsible.

"It is a known fact that nothing stimulates so quickly as sugar," she said. "More men are buying candy than ever before and more men are coming to tea rooms for their luncheons than ever before. Why? Because they acquire a certain amount of alcohol by eating candy and because they are more particular about their palates when deprived of the stimulus of drink. If they drink they are careless what they eat or how it tastes."

That Mary Elizabeth does not fear the increasing competition in the candy business is proved by her new book, "My Candy Secrets," about to be published by Stokes. In this book she gives away the fruits of her years of experiences as a candy maker.

EGGS PAID THE PASTOR.

Mrs. Lena McBroon, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and had 1 1-2 dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and

makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send \$1 to E. J. Reefer, 3258 Reefer Bldg., Kansas City, Mo., and he will send you a season's supply of "More Eggs" tonic. A million dollar bank guarantees that if you are not absolutely satisfied your dollar will be returned on request. Send a dollar today. Profit by the experience of a man who made a fortune out of poultry.

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THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

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Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

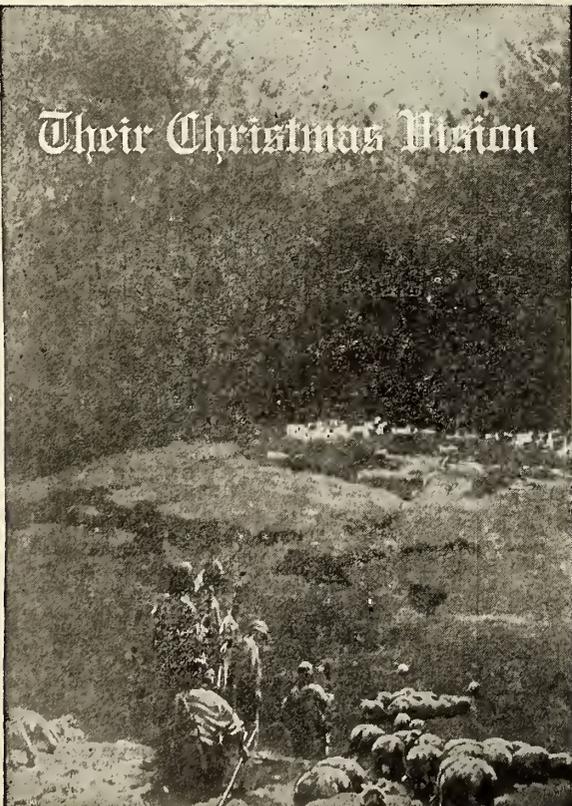
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289 Rash Bldg., Salina, Kansas



For
Boys
and
Girls
Also

Their Christmas Vision



"Their Christmas Vision"

This is the title of a program prepared by the Executive Committee for use in the churches and Sunday Schools of the Presbyterian Church in the United States.

It is attractive in appearance. Interesting and instructive in material. Makes a strong appeal for the dedication of life to the service of Christ and His Church.

Its use will help carry out the Presbyterian Progressive Program.

It will be sent in sufficient quantities for use in any of the Presbyterian churches and Sunday Schools, free of cost.

Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

THE COST OF A PIN.

Sticking a pin in a map does not look like an expensive act. But it is. In the rooms of the Public Health Federation, of the Council of Social Agencies, in this city, there is a map on the wall which will be of great interest to every woman in Cincinnati. It will be of special interest to every mother.

For on that map is kept the record of the little children who die every day in this city. That map is full of pins. Some are rose-colored, some are purple, some are yellow. And there are other colors.

Just now the rose-colored pins are in the majority. Each color represents the cause of the loss of the little life. -Rose-colored pins mean diseases of the digestive tract, which are especially prevalent in the summer time. A brown pin means a contagious disease. A purple one means tuberculosis. Black and white mean diseases of the respiratory tracts.

Being a baby is a hazardous occupation. Four hundred little Cincinnati babies died last year before they had reached their first birthday. Four hundred and twelve more died before they were a month old. Eight hundred babies. One-tenth of the total number born in this city last year.

It does not look like an expensive act, sticking a pin in a map, but think what it costs.

Give me Christian young men. They endure the monotony better than non-Christian men and their valor is unequalled in the hour of crisis. This prevalent idea that the dare-devil and harum-scarum men make the best fighters is all wrong. The decent-living man is the decent fighting man.—General Byng.

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Last week just an old, worn, dirty, last year's suit, but today as brilliant, as clean and as attractive as if it were new. It is difficult to estimate the life that is in a suit of clothes until you see the result of our dry cleaning process. For less than ten per cent. of the price of a new suit the old one can be made to serve the purpose excellently.

Your clothing will give you satisfaction for another season and possibly more if cleaned and renewed by our

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We remove the spots and stains, extract the dirt from the fibre of the fabric and give new lustre and perfect shape to the garment.

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Tired Husband—What you need is muslin.—Judge.

Meek.

For fame or handsome features,
A fig I wouldn't give;
But I'd be satisfied if I
Could just afford to live.—Life.

Redd—The doctor said he'd have me on my feet in a fortnight.

Greene—And did he?

Redd—Sure. I've had to sell my automobile.—Yonkers Statesman:

A Botany Lesson.

Do potatoes ever get grit in their eyes?

Does the neck of a squash need collars and ties?

Are flower beds made up with blankets and sheet,

And wee lady-slippers fit what kind of feet?—Exchange.

A Temporary Expedient.—“What shall we do to remedy the high cost of living?”

“I'll see if I can get a job to assist in investigating it. Maybe the salary will be enough to help tide us over.”—Washington Star.

Mr. Babcock was driving through the country, trying to buy a mule. He was directed to a colored man who had one for sale.

“Do you want to sell a mule?” asked Babcock.

“May ah ask whar yo' live sah.”

“What has that got to do with it?” queried Babcock.

“Wall, sah,” replied the negro, “I ain't gwine ter transfer dat mule to nobody dat lives less dan two hundred miles away from here. When I sells dat mule I wants to git rid not only of de mule, but of all conversation appertain' to him.”—Harpers Magazine.

When the series of lectures on hygiene was finished the speaker sought to discover how much of her wisdom had taken root. Her first question was: “Now, why is it necessary to keep our houses spotlessly clean?” And the answer she got was: “Because company might drop in at any moment.”

The fire-eating colonel had received a letter which consumed him with rage, but this was his noble reply: “Sir—my stenographer, being a lady cannot transcribe what I think of you. I being a gentlemen, cannot think it. But you being neither, will understand what I mean.”

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A PREPARATORY SCHOOL FOR BOYS

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They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered—amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter.

The Mutual Building & Loan

Will save a man and his family if they're worth saving, but they must help. It furnishes the “sure cure,” but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL. LX.

CHARLOTTE, N. C., NOVEMBER 12, 1919.

NO. 45.

What Have We Done Today?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungry sons of earth;
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now we do our task,
Yes, this is the thing our souls must ask,
"What have we done *today?*"

—*Nixon Waterman.*



Editorial



Neglect of the Rich.

WE were much impressed by the following from an article by Dr. Jowett in the Continent: "I will declare my own conviction that so far as the Church of Christ is concerned, and as touching the supreme interests of redemption, the rich are the most neglected class in modern society. We seek their wealth; we welcome their influence; sometimes we invite their patronage; but how rarely do we seek the welfare of their souls! We organize rescue missions and revival missions for people of other classes, but how rarely do we find a church exercising a sanctifying ingenuity in winning the wealthy folk into the fellowship of Jesus Christ our Saviour. And yet, precisely the same deep, hungry necessities haunt their lives as are found in the lives of others who are not so well-to-do. The same basal passions are there, and the worst forms of discontent and weariness. And the Church is not greatly concerned about them. Very few try to help them."

And yet we are told that the so-called laboring class are alienated from the church because they believe the church is concerned only for the rich, that it is the rich man's club from which the poor are practically excluded by social ostracism. But according to Dr. Jowett, the poor are objects of the church's concern; on them she expends money and labor; while it is the rich for whose spiritual welfare the church manifests a sinful indifference. No missions are planted in Millionaire Row; no missionaries are sent to those who live in brown stone fronts; not even the Salvation Army seems to care for their souls.

There is no class who more needs the Gospel. Those who are lifted above the necessity of toil are the ones most exposed to temptation. "The devil still finds work for idle hands to do." But worse than idleness, is the opportunity which wealth gives for self-indulgence. While the poor are "eating their bread in the sweat of their face," constrained to a wholesome moral life by the limitations of their lot, the idle rich are hunting means to gratify the appetites of a sinful, perverse nature. Fashionable resorts, taken up with the extravagancies of folly and the displays of vanity, are the breeding places of divorce and other forms of social scandal. It is hard to say whether society is more rotten at the top or the bottom.

The influence of the rich for good or evil is so much greater than that of the poor that the church should feel deeply concerned to enlist them for Christ. True, God can get on without them. He does not stand in dire need of their help. It is plainly revealed that He is not counting on them for much assistance in carrying forward the work of the Kingdom. Both James and Paul intimate that God has rather discriminated against them. "Hath not God chosen the poor of this world rich in faith and heirs of the Kingdom which He hath promised to them that love Him." Thus writes James, and Paul bids the Corinthians to note how that "not many wise men after the flesh, not many mighty, not many noble are called." But God has not authorized us to discriminate, and therefore the church should plan and labor to save the rich and have them consecrate their influence to the furtherance of the Gospel.

We think of only one mission to the rich and the noble, Whitefield's illustrious friend Lady Huntingdon. While aiding Whitefield with her money to build chapels, to educate preachers, and to do whatever was necessary to give the Gospel to all classes, she threw open her mansion and gathered an audience from the most aristocratic circles of England. She said she thanked God for the letter m. "Paul did not

say, 'not any wise men after the flesh, not any mighty, not any noble,' but 'not many,' and that letter m let her in." She thought other nobles might enter through the same door. There is no record of great success. It is related that the Duchess of Buckingham was highly indignant: "It is monstrous," she said, "to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your lordship should relish any sentiments so much at variance with high rank and good breeding." Lady Huntingdon could only give them the Gospel—she could not make them relish it even from the eloquent tongue of Whitefield.

The Synod of North Carolina and Some of Its Doings.

ONE year ago the Synod of North Carolina met in Raleigh by invitation of the church there, but owing to the prevalence of the "flu" there were present only enough members to transact the necessary business.

In view of the high cost of living and the demoralization of the domestic help, one would have supposed that this church would take that meeting as a suitable response to their invitation. However, the good people there do not believe in subterfuges, and they at once renewed their invitation for this year.

It may be that in the first invitation they had some hopes of entertaining angels unawares, but found the angelic representation was absent. The renewal was possibly in view of better luck the next time.

This time also, we fear that the angels, if present, were certainly unawares. It was a full meeting, more so than for years, and its entertainment no doubt was a heavy tax upon the good people. Owing to the lack of domestic help, many of the commissioners were quartered at the hotels, which also entailed a heavy tax upon the entertaining church.

It is fast becoming necessary to make some sensible arrangements for entertaining church courts, especially Synods and the General Assembly.

Our Methodist brethren have adopted the Harvard plan, which is to furnish lodging and breakfast, and then let the commissioner look out for himself the other two meals.

Dr. D. I. Craig, the last moderator, substituted Dr. W. W. Moore in his place to preach the opening sermon. Dr. Moore is a son of this Synod and is always a welcomed visitor. His sermon, a large part of which we printed last week, was worthy of the man and of the occasion.

When the time came for the election of a moderator, a strange and unusual scene was presented. Four preachers and one elder were nominated: Rev. E. D. Brown, Rev. W. C. Brown, Rev. Dr. J. H. Henderlite, and Rev. Dr. A. A. McGeachy, with Ruling Elder J. W. McLaughlin, of the Raeford Church, "and they all with one consent began to make excuse." Each man had some good reason for dodging the honor. It reminded one of Caesar refusing the crown, or of the blushing maiden, who after refusing the offered hand, wished to be scared again. Seriously, we are sorry that these brethren declined. Of course outside of the honor, the office has little to recommend it, for it means a nervous strain and a close application to the work in hand. Either of the parties nominated would have done honor to the office, and the bestowal of the honor would have put the Synod's stamp of approval upon them.

Dr. Egbert Smith delivered before Synod his recent experiences in China, Japan and Korea. Those who have heard this lecture have all been interested, because there are

few men in the church more gifted in ready speech. Dr. Smith eschews statistics and in rapid narrative he makes his hearers see just what he has seen.

He afterwards expressed to the editor his regret at seeing him in the audience, because he knew that it would be his fourth hearing. We wish thus publicly to assure him that each time we enjoy the story, because a good story, like wines, grows better with age. In fact, there is a rare pleasure, when a man is far from home, to meet a familiar face, such as this trip has become. We could run ahead and anticipate what was coming, and then we could but admire the wonderful accuracy of the speaker. He was evidently not drawing the long bow, as some travelers are wont to do, but he told the story each time without any great variation.

The story of the old Chinaman was like an old friend. Time had left no marks of change upon it, and in imagination we felt the genial glow of his humor as he passed judgment upon Dr. Smith's age and dessicated appearance.

At this Synod and often at other church courts, an attempt was made to vary the devotional exercises. We can appreciate the motive, but it has never succeeded. The genius of Presbyterianism is to worship "according to the pattern shown on the mount." If you proceed regularly, they will respond, but when you ask for voluntary prayers or verses to be quoted, there is always an awful pause that is not conducive to a devotional spirit.

Just at this point let the editor express his thanks to Dr. White, the pastor of the church, and Elder J. R. Young, for their courtesy in securing him the floor in order to present the claims of the Standard. We were able to give the best report of the paper in all of its long history, and to assure the Synod that a Synodical paper was, no longer an experiment, but a reality.

A. M. Scales, of Greensboro, one of our most efficient elders, made a very striking speech on Christian Education. Mr. Scales appeared before Synod more than once during the sessions, not willingly, but almost compelled by the opportunity of those who knew his happy knack of striking true in a popular address.

On Christian Education he was followed by Dr. W. W. Moore, who began by expressing his trepidation in having to follow such a man with inadequate preparation. Dr. Moore may have made little preparation, as he claimed, but out of his general knowledge of all subjects, he can always be depended upon to sustain his reputation. His sentences are not only well rounded, but through them there generally runs a vein of humor, which is so conspicuously lacking in many addresses whose chief virtue seems their ability to empty a house in a very short time.

The Synod accepted an invitation to a reception at Peace Institute, and attended it en masse.

The many old students through the State will learn with pleasure that under the efficient leadership of Miss Mary Graham, the Institute is rapidly coming to the front among our schools. Like the Scripture measure, it is full and running over, and judging by the program presented, they are doing excellent work.

If the editor had been asked for his monument, like Christopher Wren, he would have pointed to the dean of the school, and two teachers, and said: "If you seek my monument, look around you." These three were trained by him, while a fourth one was among his first teachers when he began his work at the Presbyterian College. When one watched the dean moving with quiet dignity among the many girls, he could at once have seen that she could have attained such dignity save under the example of the dignified president.

The Home Mission Committee, through its chairman, A. W. Crawford, made the best report in its history. Besides the wonderful advance in contributions it encouraged us all by announcing that the salaries of the Home Mission work-

ers would be increased 50 per cent over what they were in 1914.

Governor Bickett was presented to the Synod and made a short address.

The question of union with other churches came up in the report of the Committee on the Minutes of the General Assembly, where the Synods are requested to appoint a member of the ad-interim committee to consider the question of union or federation with other bodies. Dr. J. M. Wells, of Wilmington, for two years has been a member of a similar committee, and logically he was the man for this committee, not only because he knows more about the subject than any man in the Synod, but he also represents, as we believe, the views of the majority. It was feared that his nomination would be opposed, but the committee was unanimous for him, and when the report was presented to the Synod, it was adopted without a dissenting vote.

The support of the minister of the church at Chapel Hill was a subject that provoked a long discussion. There was no difference of opinion as to the man to put there or the importance of the work, but opinion varied as to the manner of doing it. A special committee heretofore has raised the money by personal solicitation. Dr. Richards proposed that it be made a part of the work of Home Missions, and be assigned to that committee. It was argued on the other hand that in the past when that committee had it in charge they failed to keep up the salary, and that the special committee had been able to do so.

Mr. George Watts, who had been one of the contributors to the special fund, spoke in favor of turning the work over to the Home Mission Committee, and it was his speech that largely determined the decision to do so. The vote, however, was very close, 64 to 60, and after it was announced, one member insisted that a correct count would have reversed the decision.

Dr. Venable spoke in the highest terms of Mr. Moss' work among the students. Mr. Archibald Graham, the father of the late President Graham, made a most earnest appeal for the sustaining of the work there.

Another subject that occasioned a spirited debate was one recommendation in the report of the Regents of the Barium Orphanage. This recommendation was that some discretion be given the management as to the admission of illegitimate children. As there are strong reasons for their admission as well as for their exclusion, the debate was necessarily protracted, with the result that the question is to be studied by the management and brought before the next Synod.

Dr. Moore spoke in behalf of the Training School at Richmond. He promised to speak only five minutes, and such is the innate honesty of the man that at the end of five minutes he actually stopped, and only continued a few minutes longer when by a special vote the Synod asked him to do so.

We could recall so many instances where false hopes were raised by some preachers promising to close in a few minutes, only to find that the phrase, a few minutes, was used in a metaphorical sense.

Among the commissioners there was one colored minister, Rev. J. S. Morrow, a most worthy negro, the pastor of three colored churches in and near North Wilkesboro. On his way down he either lost his pocketbook or else it was stolen. When this came to the notice of a few of the members of Synod, they raised for him upwards of \$45.00.

The Progressive Program was presented by Dr. A. S. Johnson, Dr. W. E. Hill and R. E. Magill. The speeches were short and pointed, models of what addresses should be.

We have never known a more peaceable Synod, nor a meeting where each man felt that he had been especially favored in his entertainment. It was a big undertaking for Raleigh in these times of high cost, yet they measured up to the undertaking in every respect.



Contributed



Has Not Separate Existence Made For Harmony?

By Three Ruling Elders.

WHAT has our Church done to show that she has a right to live? We think that she has justified her separate and continued existence. Especially is it a fact that her separation has not been followed by the baneful consequences which would indicate that she did wrong, the practical results have proved that her maintenance of the fundamental principles for which she stood out has been productive of practical results.

Has she made progress? In the study of this question it must be remembered that her earliest and formative years were spent in the direst poverty, disruption, and distress, in scenes of warfare and reconstruction and the upheaval of all her material dependencies. That she has made progress is shown by the fact that, despite all her handicaps, the little church of 1870, numbering 840 ministers, 1,469 churches, 82,014 communicants, raising all told for her own support and for the benevolences the sum of \$872,355, is today the stately body of nearly 400,000 communicants, nearly 2,000 ministers, nearly 3,500 churches, giving last year, in spite of its being war times again, the great sum of \$6,516,303 to the cause of Christ.

This progress may be seen more clearly by a careful comparison, during certain corresponding periods, with her sister church of the North. In using in this article the terms "Northern" and "Southern," let it be distinctly understood that it is with no intention of offence or of localizing either body, but simply as a means of greater clearness and brevity. The comparison, it should be noted, is not possible throughout all periods or the whole period before and since 1870, owing to the fact just before the latter date the union of the Old School and New School took place, and in 1906 the Cumberland Church was added, these two unions making an addition in an unusual way to the figures of the Northern Church. The comparison may be justly made for the periods of 1870 to 1900 and 1910 to 1919, and will be confined to these, that only normal and not unusual conditions and accretions may be considered.

From 1870 to 1900 the Northern Church grew as follows:
Ministers, 4,238 to 7,467, or 76 per cent; the Southern Church increased from 840 to 1,461, or 74 per cent.

Communicants, 446,561 to 1,007,689, or 125 per cent; the Southern Church 82,014 to 225,890, or 175 per cent.

Sabbath School enrollment, 448,857 to 1,058,051, or 135 per cent; the Southern Church 47,317 to 162,388, or 243 per cent.

Contributions to Foreign Missions, the clearest indication of the state of the Church's heart and the best measure of her activity, \$366,274 to \$1,088,367, or 197 per cent; the Southern Church \$29,059 to \$161,170, or 454 per cent.

Total contributions to self-support and all benevolences, \$8,440,121 to \$15,054,301, or 78 per cent; the Southern Church \$872,355 to \$2,041,842, or 134 per cent.

From 1910 to 1919, the Northern Church, with the Cumberland resources added, grew as follows:

Ministers, 7,075 to 9,918, or nine per cent; the Southern Church 1,694 to 1,956, or 15 per cent.

Communicants, 1,339,000 to 1,603,033, or 19 per cent; the Southern Church 281,920 to 364,230, or 29 per cent.

Sabbath School enrollment, 1,211,527 to 1,319,416, or eight per cent; the Southern Church 225,645 to 288,703, or 27 per cent.

Contributions to Foreign Missions, \$1,497,271 to \$2,213,924, or 47 per cent; the Southern Church \$420,602 to \$791,441, or 88 per cent.

Total contributions, to self-support and all benevolences,

\$22,958,968 to \$32,804,708, or 42 per cent; the Southern Church \$3,932,827 to \$6,516,303, or 65 per cent.

Thus has our Church, in her greatly straightened circumstances and far more difficult field, more than kept pace with her great neighbor, and proved her right to a place in the sisterhood of churches. Would it be right for her to jeopardize this splendid progress which she has made with any kind of closer relations which might lessen it? This is a very practical as well as pertinent question just now. Certainly, so far as she herself is concerned, in the matter of her own development and progress, there is no call for her to take any step that may interfere with the steady and substantial growth and activity which she has enjoyed.

Imperfectly Organized.

We do not wish to be considered a pessimist, looking for the dark side of every picture, or a mote-hunter, looking for "the splinter" in every eye, or one who is posing as a doctor for our church; but the following conditions exist, and every Presbyterian in the Synod of South Carolina should be familiar, we think, with them.

We have in the Synod of South Carolina 291 churches. Of these 84 reported last year no additions, and 25 reported no contributions to any cause.

We have in Bethel Presbytery three churches with only one elder; in Charleston Presbytery one church without any elders, six churches with only one elder, and five churches without deacons; in Congaree Presbytery, one church without any elders, seven churches with only one elder, and four churches without deacons; in Enoree Presbytery, four churches with only one elder and three churches without deacons; in Harmony Presbytery, two churches with only one elder and one church without deacons; in Pee Dee Presbytery, two churches with only one elder; in Piedmont Presbytery, one church without any elders, one church with only one elder, and one church without deacons; in South Carolina Presbytery, two churches with only one elder and two churches without deacons.

There was in each church established by the apostles, a plurality of elders. "And from Miletus he sent to Ephesus, and called the elders (more than one) of the church," Acts 20:17. "And when they had ordained them elders (more than one) in every church and had prayed with fasting, they commended them to the Lord, on whom they believed," Acts 14:23.

We have in the Synod of South Carolina 30 churches with only one elder or no elders—30 churches, which in their present state of organization are not apostolic in government—and, therefore not Presbyterian.

Greenville, S. C.

Jesse C. Rowan.

How to Make \$1.00 Yield Quick Returns of \$1.10.

Two of North Carolina's best citizens have made the Lees-McRae Institute at Banner Elk the following proposition: They have agreed to give dollar for dollar for every dollar that we raise for the "North Carolina Building" up to and including \$2,000, and the General Assembly's Committee has agreed to add 10 per cent to all the funds that we raise for permanent buildings. It will therefore be seen that for every dollar that our friends give (up to \$2,000), the school will get an additional sum of \$1.10.

We feel sure that our friends who have never failed us in the past will make it possible for us to call on the special friends mentioned above to fulfill their part of the obligation. To this end we ask every one who reads these words or who hears of this opportunity of so using a dollar that it will yield more than 100 fold for the benefit of permanent buildings, to send a contribution, and be sure to state how it is to be used.

Edgar Tufts.

The Synod of North Carolina

By Rev. E. C. Murray, D.D.

THE Synod of North Carolina met in Raleigh, October 28, at 7:30 p. m., with an attendance of 153 ministers and 105 ruling elders, besides the visitors. At the request of the retiring moderator, Dr. D. I. Craig, the opening sermon was preached by Dr. W. W. Moore, on Is. 40:31, in his own matchless style.

Hon. J. W. McLauchlin, of Raeford, was elected moderator; Dr. D. I. Craig was re-elected stated clerk, and Dr. E. C. Murray, permanent clerk, and Rev. E. L. Siler was elected recording clerk, all for three years.

The Synodical communion service was held Wednesday morning, and the memorials of deceased ministers were read: J. H. Dixon, W. W. Davidson, C. A. Munroe, D.D., J. B. Shearer, D.D., and A. J. McKelway, D.D.

Foreign Missions.

The committee reported the glorious fruits of the year's work and emphasized its vastly increased cost, due to peculiar financial conditions the world over. Dr. E. W. Smith told of his recent visit to our Oriental fields in an address full of mingled pathos, humor and eloquent appeal. The death of Mrs. George Stevens, of China, was announced, and prayer offered for the bereaved husband.

Synodical Home Missions.

Rev. A. W. Crawford, superintendent, reported 40 men employed, one church and 14 Sunday Schools organized, 2,212 professions of faith, and \$28,359 contributed. For all home mission work in the Synod \$76,642 was given. Since 1905 the Synod, including Asheville Presbytery, has increased 89 ministers, 105 churches, 21,604 members, and 20,182 Sunday School enrollment. The program of synodical missions adopted by Synod for next year includes an increased apportionment from \$25,000 to \$50,000, 20 new evangelists, mission work among the negroes, and the support of Dr. W. D. Moss' splendid work as college pastor of the 200 Presbyterians in the University. Stirring addresses were made by Hon. A. M. Scales and Dr. E. W. Smith.

Schools and Colleges.

It was reported that there are in our country 10,000 more students in the denominational colleges than in all the state and non-denominational institutions, and they furnish 80 per cent of our ministers. Pastors were urged to preach on Christian education and its relationship to ministerial supply and Christian leadership. Davidson and our colleges for women are crowded and rejecting many for lack of accommodations. An interesting exhibit was made of large group photographs of the 1,871 students in Union Seminary, Davidson, the four colleges for women, and the Presbyterian high schools.

The million dollar campaign inaugurated by the conference of schools and colleges was endorsed by Synod, and a number of prominent ministers and business men were added to the campaign committee. \$425,000 has been raised, and the addresses of Dr. W. W. Moore, Rev. M. E. Melvin, Hon. A. M. Scales and others gave new impetus to the movement.

Orphans' Home.

There are 260 in the home, and about \$50,000 was contributed. With 200 cases of influenza there were no deaths. The home owns 500 acres of land and about 100 head of cattle. The Women's Auxiliary is building a dining room and kitchen, and there is \$1,200 in hand for a new dormitory. The endowment has been increased by \$500.

The Regents were instructed to enlarge the sphere of usefulness of the home by making provision for orphans who can be supported by their friends, by securing homes for orphans, by contributing to the support of fatherless children in their mothers' homes, and by considering the question of provision for illegitimates.

Women's Auxiliary.

There are 324 societies with a membership of 8,393, the largest Synodical Auxiliary in the Assembly. The total gifts amounted to \$98,475, an increase of 25 per cent. They have 195 mission study classes and 33 prayer bands, and take 3,312 copies of the Missionary Survey. Synod expressed its gratification that the earnest, praying women are sharing with us more and more a sense of the urgent calls made upon the church, and are rising in deep-hearted response to the ever-widening opportunities which challenge for Christian sacrifice and service.

Young People's Societies.

These societies now number 247, and contributed about \$9,000. An interesting conference was held by 200 representatives assembled in Queens College last June. Synod took a great forward step in response to an overture from the Women's Auxiliary, in organizing all young people's societies into the Presbyterian Young People's League of the Synod of North Carolina. The local church societies, Christian Endeavor, etc., will retain their names and constitutions.

Montreat.

The attendance on the summer conferences was nearly 12,000, and thousands were turned away for lack of accommodation. The Mountain Retreat Association is now planning, with the endorsement of the General Assembly, a campaign for \$200,000 for a new auditorium, hotels, cottages, lighting plant, sewerage, etc.

The Montreat Normal School is doing an increasingly good work, with a faculty of nine and 57 students from all parts of the South and abroad.

Systematic Beneficence.

Synod accepted its quota of \$663,030 of the \$4,000,000 beneficence fund, approved of Presbyterian and group conferences in the interest of the progressive program, appointed Rev. T. P. Allen, Synodical manager of the campaign, and ordered that the committee on Systematic Beneficence be given at the next meeting of Synod a regular order for a popular meeting in the interests of stewardship and beneficence. Inspiring addresses on the progressive program were made by Drs. A. S. Johnson and W. E. Hill and Mr. R. E. Magill. Synod appointed as its representatives on the Assembly's committee on Stewardship and Systematic Beneficence, Dr. D. C. Lilly and Elder G. W. Watts, with Dr. E. C. Murray and Elder W. J. Martin, alternates.

Statistics.

The Presbyteries reported 250 ministers, 105 licentiates and candidates, 494 churches, 58,066 members, 2,078 accessions on profession, and 44,705 Sunday School enrollment. They contributed to Foreign Missions \$132,593, to Home Missions \$130,641, to Schools and Colleges \$148,422, to Orphans' Home \$63,097, and to other beneficent causes \$103,504, a total of \$578,257; and to pastor's salaries and congregational expenses \$494,613; a grand total of \$1,072,870.

Addresses on the Inter-Church World Movement were made by Dr. E. C. Cronk, of New York, and by Dr. E. N. Orr, field secretary.

Amid this multiplicity of business Synod found no time to discuss closer relations with other churches.

Hearty thanks were tendered the hospitable people of Raleigh for their entertainment in these times of domestic tribulation, and to Peace Institute for the delightful reception Wednesday afternoon.

Synod adjourned late Thursday night to meet in the Church of the Covenant, Wilmington, October 26, 1920. St. Pauls, N. C.

Dr. Ogden Replies to Dr. Whaling

THE hopelessness of a cause is revealed when its advocates are compelled to resort to personal attacks.

Dr. Whaling, in a recent article, takes me to task for ignorance and inaccuracy of statement in my "Open Letter to Laymen."

He does not deal with the four questions considered in my article, but with me, my supposed "ambition to be the tutor and mentor of the entire church," and my "competency(?) as an instructor." The flings are, I think, undeserved by me, and, I know, unworthy of him. Doubtless they will make my friends more loyal, and his somewhat ashamed.

He says my use of the word "laymen" reveals the "cabiler of my Presbyterianism," and that I should seek instruction "as to the proper usage of the word." Let us see.

Perhaps he thinks the term is improper in Presbyterian circles because of its historic association with a sacerdotal system, or perhaps he means that ruling elders as ordained men, should not be thus addressed. I think I am correct in saying that the word "layman" has come into general usage in Presbyterian circles, as a term applied to all the men of the church, other than ministers. At the last meeting of our Synod, having learned that Dr. Whaling was after me, I noted the use of the term. Again and again the phrase was heard, "ministers and laymen." If I mistake not, ruling elders are not only members, but constitute the very heart of our great Laymen's Missionary movement. In this sense I used the term. I was not writing exclusively to ruling elders, but had in mind all the men of the church, other than ministers.

The Standard Dictionary defines "layman" thus: "A man, especially a church member, who is not a clergyman," and, unhappily for Dr. Whaling, among the illustrations of the use of the term, we find this phrase, "a Presbyterian layman."

I have found it wise to use the language of the people. It makes one more understandable. When I say the sun has risen, I am not revealing scientific ignorance. Perhaps Dr. Whaling would say, "the revolution of the earth upon its axis, has brought into view the orb of day."

My second manifestation of ignorance and inaccuracy, is in this paragraph which Dr. Whaling quotes from my article:

"For the first time, our Assembly has authorized the appointment of a committee to confer with a similar committee of the U. S. A. Church upon the entire subject of closer relations, including all possible forms of union."

Dr. Whaling labels this "a startling and inexplicable misstatement," and shows from the records of the 1917 Assembly and of the conference committee, that at the beginning of the two years' work of the committee, the question of organic union was, from a technical viewpoint, before them.

I am perfectly willing to admit that my statement, in order to accurately convey what was in my mind, should have had a qualifying phrase, "in a free and unbiased way." It would then read:

"For the first time our Assembly has authorized the appointment of a committee to confer, in a free and unbiased way, with a similar committee of the U. S. A. Church, upon the entire subject of closer relations, including all possible forms of union."

It is my firm conviction that there has never been a free and unbiased conference between the two Assemblies, in reference to organic union, of the provincial assembly form, the synodical form, or any other form.

The Assembly of 1917, in appointing the committee, said it did not regard organic union as practicable at this time, and recommended the consideration of federation.

The conference committee, in reporting to the 1918 Assembly a federal plan, used the words, "with the voice of the Assembly in mind—we do not regard organic union as practicable at this time."

The 1918 Assembly, in continuing and enlarging the conference committee, went on record as opposing organic union at this time, and favoring the federal idea.

The enlarged conference committee at its first regular meeting passed the following resolution: "That the committee is limited by the action of the Durant Assembly to the consideration of federal union with other Presbyterian bodies, and negotiations with the committee of the U. S. A. Church shall be limited to that subject."

In view of this fact, how is it possible for Dr. Whaling, in insisting that organic union was definitely before the conference, to write "for two years this committee most carefully heard and considered all the statements and propositions that the U. S. A. brethren were pleased to make."

During the first year they heard propositions of organic union only to resist and to reject them. During the second year, they refused even to hear. I am not censuring the committee; they had behind them utterances of the Assembly. I am suggesting that even Dr. Whaling may lapse into inaccuracy. For which I forgive him.

The Assembly at New Orleans, realizing that the federal plan, formulated and reported by its committee of conference, was impossible, authorized the erection of another committee to "consider the whole question of closer relations."

That organic union was one of the possible solutions in the mind of the Assembly, is shown by the instruction given to the committee, in case the discussion of closer relations should contemplate organic union—namely, that the committee safeguard the historic position of our church concerning "sound doctrine, just and effective discipline, the plenary inspiration and inerrancy of the Scriptures, the vicarious atonement, the spiritual mission of the church, and its obligation to abstain from interference in matters purely of civil or political concern, its position as to its negro constituency in the South, and other matters of like interest and importance." In this action the Assembly does not bias the committee against organic union, but wisely guides in the consideration of it.

Whatever may have been my verbal inaccuracy in the paragraph seized upon by Dr. Whaling, I am absolutely right in the statement that the committee now being formed of the Synod's nominees, approaches the problem of union in an untrammelled way, unknown to the previous committees.

Dr. Whaling harps upon "consolidation." Neither the "provincial assembly plan," nor the "synodical plan" contemplates what he is pleased to call "consolidation," but that which I term "simon pure organic union." Both of these provide for local self-government, and ecclesiastical union through representation.

Dunbar H. Ogden.

(In justice to Dr. Ogden we publish the above, but trust that the discussion will stop at this point, as it is becoming too personal.—Editor.)

The Unsigned Covenant.

During the conferences of the past summer at Montreat a sermon was preached on the text, "But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

Not many days after, a note was handed to Dr. Lingle, the manager of the conferences, suggesting that some step be taken to open the way for those who might desire to do so, to enter into a covenant for 1919-1920 to intercede with our Lord, asking Him to give the Holy Spirit in great and manifest power to our entire church.

The suggestion was received kindly and cordially, with the counter request that the author of the suggestion prepare a tentative form of the suggested covenant.

The form was prepared and Dr. Lingle read it publicly on a Sabbath morning to a great audience. No visible or audible covenant was made, and it was probably wise not to push or apparently coerce the signing of the covenant; but as was suggested, God sees and knows when the hearts of His people have really come into one agreement to ask Him and continually and to urgently intercede with Him for the churchwide outpouring of His Spirit.

The purport of the form of covenant that Dr. Lingle read was in brief, that we realize that we are in great need of

Ministerial Derelicts

LONG ago I read a story of a Spanish galleon, richly freighted with gold and silver, from which a storm had swept the crew and it had been since drifting aimlessly, doing no good to anybody. It was called a "derelict." I have thought it a fit symbol of some in the Gospel ministry. Religiously they are loaded with "the wealth of Ormus and of Ind;" but for some reason—perhaps for various reasons—the cargo cannot be delivered. A right wide experience in overlooking the work of other ministers, so far as Presbyterian ways will allow, has convinced me that often one defect can mar and mayhap ruin an entire career, the gold laden galleon circling around among the churches without "delivering the goods." at last to become a derelict. One was a really fine preacher but prone to criticise the trivial faults and even the innocent peculiarities of others, finally he got to branding the work of highly successful ministers as superficial, possibly "to save his own face," and of course he was soon a persona non grata. Another was a strong reasoner, but had a delivery unbearable to the ears and the nerves, the food being rich but served in a "tin-pan" voice. Memory calls up another, the soul of honor and a ripe scholar, whose time was so absorbed by historic research and the decisions of church courts, that his discourses seemed the opposite of the saintly Rutherford, "insatiably greedy for souls." He did love the souls of men but allowed the evangelical to be engulfed in the maelstrom of personal tendencies. Another, widely read man, an authority on church law, was untidy in his dress and devoted about half an hour to the special preparation of each sermon. So his messages were still-born and "W. C." has long stood opposite his name. A certain man's character is pure as morning dew and he delights in "revival meetings," but for

some reason—perhaps timidity—he sits around wishing without working. I think he is afraid some man might be driven away if he should put a finger in his buttonhole, look gently into his eyes and tell of Christ's redeeming love and everyone's need of salvation. A pleasant man, whom everybody likes and trusts, he could multiply himself sevenfold if he would just "get busy." I am purposely not discussing dishonest or untruthful ministers or those who play the role of "Dr. Blowhard" and try to raise themselves balloon-like to fame. I began with ministerial galleons, laden with the sterling silver of character and even the yellow gold of grace, whose barren ministries are due to just one or two deficiencies. I write this in modesty as a man should who has glass windows, at least, in his own house, and therefore must not throw stones but try to help. Long before I reached "the dead line of fifty"—so much dreaded—I had a settled conviction that if a minister continued to study and to really pray and then used his powers, like Paul, in "teaching publicly and from house to house," he would have plenty of work till called to an invalid's chair or a heavenly crown; and I have not seen cause to revise my opinion. A good while ago I passed "the dead line of fifty." In the nature of the case before long I will cross the border. And I feel like saying this word to my companions in years, that if we stay close to Jesus, "keep sweet" and cherish the Master's "compassion when He saw the multitudes as sheep having no shepherd," and go after them, "making mention of His righteousness, even of His only," the Saviour will not only reveal Himself to us but we "shall still bring forth fruit in old age." And as all this is entirely anonymous, may I not say that God is giving me larger opportunity and fruitfulness than ever before?

The New Apportionments.

By Rev. J. L. Beattie.

THE apportionments for the next March canvass are now being printed and sent down to the sessions. The remarkable thing about them is the rather uniform estimate of beneficent ability at from three to five times the salaries of pastors. This ratio suits a considerable number of the abler churches. For a few it is too low, and for a great many it is too high.

Many of the churches are giving from three to five times as much for salaries as they are giving to beneficences and think they do well. The apportionments seem to them enormous. At once they are offended and feel no further interest in the matter. They deserve relief.

Apportionments to be Scripturally authorized, and naturally fair as well, must certainly be based on ability and on nothing else. There are differences of ability among all the churches whether in the country or in the city. The giving ability of some city churches is several times that of other and larger churches only a few blocks away. Similarly the same thing may be said of country churches.

As a minister of a group of some both small and weak country churches, and voluntarily in behalf of all that sort of churches, the writer of this communication pleads for an apportionment to be based on ability, and moves that the

this heavenly power and that we are agreed to put our Lord to the test and ask Him and continue asking till He give that for which we ask, an abundant outpouring of His Spirit upon the entire church in this land and in other lands. It was also suggested that we go up before Him and ask for 100,000 souls for this season of 1919-1920.

Have you entered this covenant? It is unsigned by your hand, but does your heart sign it?

While we are definitely engaged in the task of raising \$3,500,000, and asking our Lord for this sum, is there any reason why we should not try to bring 100,000 souls to Him and ask Him to so use us that it shall certainly be done?

Inf.

Assembly soon to meet in Charlotte be asked to take steps to have the sessions report to the Presbyteries, and they to the following Assembly, on blanks prepared for the purpose, the true income of every congregation throughout the bounds of the whole church.

The apportionments then to be made should be required to be by percentages gradually raised in passing from the weakest to the strongest, say from one or two per cent to 40 or 50 per cent. It is of course here to be understood that the tithe has not passed over from the Old Testament into the New Testament, unchanged and unchangeable. That institution was a grievous burden on the very poor, and one that made but light demand of the very rich. The new rule is kinder and juster, and invites all to the fullest ability of a consecrated mind and fortune.

There should be no occasion to resent admitting and reporting incomes on the part of any church or person. Under the Mosaic dispensation the tithe was, of course, one-tenth of the income. The law opposed concealment. The labor organizations are seeking to disclose all business secrets. The income of farmers is published by the government for everybody to read. In 1909 the average income of farmers' families in North Carolina was \$503.78. The tithe of that average was \$50.378. But the average country family is not giving that much to all causes, local and general, and cheerfully living on the remaining \$453.40.

The Assembly's committee on apportionments ought by all means to have the advantage of an accurate knowledge of living conditions throughout the bounds of the entire church when they make their estimates and submit their recommendations. The poor country churches want to be so rated among the other churches, that they may pay their just part of the common expenditures, and be entitled to equal honor with each and every one of them, because when they are asked to give according to their ability, they will.

Finally, let them not be asked to give a tithe and to live on hundreds, while the rich churches give far less than a tithe, and live on thousands. Let the poor of both country and city in their giving approach the tithe in amount, and the rich everywhere in their giving increase toward many tithes. Is this not right?

Montreat Safe For the Church and Church Control

By Rev. R. C. Anderson, President.

MONTREAT is comparatively young, just 12 years old in its relation to the Presbyterian Church in the U. S. One of the greatest difficulties encountered in its progress and development has been to get clearly before the Church the facts concerning its organization, purpose and management. Little time has been allotted to the presentation of its cause before the church courts and in the brief time allotted for this purpose it has been impossible to do more than to present a brief outline of the many phases of its workings. A vast amount of literature has been printed and widely distributed, but, unfortunately in these busy days, literature concerning church institutions is carefully read only by a few.

We have encountered many erroneous impressions and much has been said and accepted as true concerning Montreat and its management, which has no foundation whatever in facts. The General Assembly and the several executive agencies of the church have heartily and unanimously endorsed a campaign among the churches to raise \$200,000 to meet the immediate necessities of the physical enlargement of Montreat that she may more adequately serve the church and her several causes. Arrangements are now being made to inaugurate this campaign and it seems fitting that the church should have a clear understanding as to the security and control of Montreat as a church institution. To this end this article is written.

In the old charter provision was made for securing the institution for the use of our church, which provision was perfectly satisfactory to the General Assembly, when Montreat was first inaugurated under the general supervision of the church. The following sections appear in the charter:

"Section XVII. That the objects, aims and purposes of the Mountain Retreat Association are the moral and mental improvement of men and women and the promotion of educational and religious interest; and if the acts and conduct of any stockholders in said corporation shall be such as to materially injure said aims and purpose, then said corporation, the Mountain Retreat Association, shall have the right to buy the stock of such stockholder at its true market value and cancel the same, or place in the treasury of said corporation."

"Section XIII. That the board of directors of the said, the Mountain Retreat Association shall be not less than 25 nor more than 50 in number, two-thirds of whom shall be officers in the Presbyterian Church in the U. S."

"Section XXI. That all of the property owned by said corporation and all the income therefrom shall be used for educational, charitable and religious purposes, and beautifying and improving its grounds and property, making the same attractive and appropriate for religious and educational purposes, the preservation of health, the prevention of diseases and the comfort of the inhabitants of the community."

"Section X. All property owned by said corporation such as public property held or used for the common good as in municipalities, school property, library property, land and buildings used for religious assemblies and public worship and all property of every description, the income of which is used for public or common good, for schools, religious work and worship, libraries, orphanages and charitable or benevolent purposes together with said income shall be exempt from taxation."

It will be seen from the above that Montreat was organized as a religious and educational institution, and while a stock company, the stock was made non-dividend paying, and all the proceeds of the institution were to be devoted to the improvement and the development of Montreat. Under this provision the property was made exempt from taxation and two-thirds of its governing body had to be officers in the Presbyterian Church of the U. S. To make security doubly secure, however, the stockholders in meeting unanimously voted that the stockholders be asked to transfer their stock to a body of trustees to be held for the church under a decla-

ration of trust, providing that Montreat should forever be held in trust by trustees who were nominated by the several Synods and the General Assembly. The executive committee of the Mountain Retreat Association was appointed as a special committee to solicit the stock and transfer it in the best form, to trustees to be held for the church. A declaration of trust was most carefully prepared and 79, a majority of the certificates of stock, was transferred under this declaration of trust, providing that the stock should be held forever for the Presbyterian Church in the U. S. This declaration of trust, which has been incorporated as an amendment to the original charter, provides in part as follows:

"Section II. Said board of trustees of stock and their successors forever shall hold and possess said stock for and upon the following uses, purposes, trusts and conditions, to-wit: (a) Said board of trustees shall use, hold, vote and control said stock in such a way and in such manner as to insure and guarantee that the property, real and personal, now owned and controlled by the Mountain Retreat Association, a corporation existing under the laws of the State of North Carolina, shall be perpetually held and used for the objects and purposes set forth and expressed in its charter and the amendments thereto now existing or hereafter made, and that said property shall not go into hands of any person or persons, firm or corporation who shall use the same for selfish, speculative or money-making purposes, but the said property, real and personal, of the Mountain Retreat Association shall forever be used for the promotion and advancement of the Christian religion, under the auspices and control of the Presbyterian Church in the United States commonly known as the Southern Presbyterian Church, for the promotion of the highest standards of morals and intelligence, the promotion of health, the advancement of the religion of Jesus Christ, and generally for the purposes mentioned in the charter of the Mountain Retreat Association and the amendments thereto, and said property so owned by the Mountain Retreat Association shall be sacredly devoted to the purposes herein expressed and mentioned and to the objects and purposes set forth in the charter of the said Mountain Retreat Association and the amendments thereto, and to said trustees."

(b) "That always at least three-fourths of the members of said board of trustees constituting the trustees, holding the capital stock (common) of said Mountain Retreat Association under this trust, shall always be officers, ministers, elders, or deacons in the Presbyterian Church, and the several Synods and the General Assembly of the Presbyterian Church in the United States shall have the power to nominate trustees and when such power is exercised, the trustees in electing successors, shall elect from such nominees, enough trustees, so that the majority of the board of trustees shall consist of such nominees."

(d) "That at least three-fourths of the members of the managing committee, provided in the charter of the Mountain Retreat Association, shall always be officers, ministers, elders, or deacons in the Presbyterian Church in the United States, generally known as the Southern Presbyterian Church."

(e) "No change in the charter of said Mountain Retreat Association shall be made until said trustees or their successors or a quorum of said trustees or their successors shall request such change or changes."

(h) "I hereby declare the purpose and intent of this trust to be that the property of the Mountain Retreat Association shall forever remain a religious and educational foundation under the auspices and control of the said several Synods and the said General Assembly of the Presbyterian Church in the United States, commonly known as the Southern Presbyterian Church, and as indicated and set forth in paragraph (b) of this declaration of trust that said property shall never be used for speculative, selfish or any other purpose than for

Organic Union

III. Difference of Attitude Toward Doctrine.

By a Pastor.

MY previous articles have been devoted chiefly to telling why I am not enthusiastic for union, though willing for it when the conditions are proper. I will now give some reasons for being strongly opposed to union at this time. These reasons may be summed up in the statement that present conditions render such union the betrayal of a solemn responsibility to God, to the truth, and to the church of the future. Our church holds a singular relation to Christian doctrine. This is true of Presbyterianism in general, and our branch of the church has its special mission in that field. "Arminianism makes scholars and Calvinism makes thinkers." In the development and defense of the doctrines of grace the Presbyterian Church has been foremost. There never has been an uninspired elaborator of Scripture doctrine the equal of Calvin. But "doctrines of grace" have fallen on evil days in our time. Interest in religious truth as truth is at a low ebb. Careful thinking has been displaced by scholarship, the mere accumulation of knowledge. Religious truth is sacrificed to religious sentiment, and to mere ethics and philanthropy. As if there could be any correct sentiment dissociated from truth or any proper religious life that is not founded on correct ideas of truth. A man's belief is what he be-lives. The similarity of the words is accidental, but the connection of ideas is genuine. What a man believes is the thing that he will live by or be-

lives. "As a man thinketh in his heart, so is he." The word "doctrine" is ridiculed by many in these days, as if it had never been used in the Word of God, and as if it were an abstraction born of human speculation and had no connection with the issues of life and death and eternity. It is to be feared that much of the desire of the different denominations to unite with each other is not the result of their greater agreement on questions of religious truth, but the result of indifference to truth as such. A gentleman who has lectured in many churches in the East and in the West told me that a number of times in the West the pastor would come to him before his lecture and ask him not to discuss Christian Science too severely because there were Christian Scientists in his church. Another lecturer in an address to one of our "Laymen's Conventions" told of his going to deliver a lecture before the Y. W. C. A. of a woman's college in the East. Before the lecture began he was requested not to speak against Christian Science, because the president of the Y. W. C. A. was a Christian Scientist. How comes it that so-called "Christian Scientists" are members of Christian churches and a Christian Scientist president of a Young Woman's Christian Association? How can one become the recognized leader of Christian work in a great college or even be admitted to membership in a Christian church who

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the glory of God and the uplifting of mankind physically, mentally, morally and religiously."

It is to be noted that when property is given in trusteeship for a special purpose, to be held forever, it must forever be held for the said purpose. There is no way known by which property thus held in trust can be diverted from the purposes for which it was given in trust. It is natural and reasonable to suppose that those who have given the valuable property of Montreat, would take every possible precaution to secure the property for the purposes and uses for which it was given. It is also worthy of mention that those who are best acquainted with the relations which Montreat sustains to the church are those who have contributed most liberally to its upbuilding, they have not the slightest doubt as to the perpetual church control of Montreat.

It is to be noted also that the majority private stockholders are interested in the enterprise as a church institution and originally they organized under a charter, which provided that Montreat should be a religious and educational institution and that all the proceeds from their stock should be devoted to the maintenance and upbuilding of Montreat as an educational and religious institution and that under this provision the Montreat property is exempted from taxation, just as all other educational and religious institutions are exempted.

It is to be noted also that while the trustees of the stock under the charter elect their own successors, and technically, are a close corporation, that practically they are not, for they must always elect a majority of their number from the nominees of the General Assembly and the several Synods of the church and thus church control is guaranteed. The reason the charter does not provide that the Synods and the Assembly should elect trustees directly instead of nominating the same, is twofold: First, if the Synods and the Assembly elected trustees directly, then the several Synods and the Assembly would be responsible for all the financial obligation incurred by the Mountain Retreat Association. It was thought best that this should not be so, but that the association itself should be responsible and should not be enabled so to involve the church in debt. Second, if the Synods and the Assembly should elect trustees directly then the church would be directly engaged in many forms of business, which are necessary in the building and maintenance of Montreat, which the church should not be directly engaged in. For example the conducting of hotels, insurance, the handling of

real estate, collecting taxes and the keeping of stores are essential for the welfare of the upbuilding of Montreat and can very properly be conducted by a corporation in the interest of the church, while the church itself should not be directly engaged in such affairs. Just as an individual can properly do many things in the interest of the church and for its promotion which the church itself should not be directly engaged in, so it is with Montreat.

As to the government of Montreat, the charter and declaration of trust provide that the trustees of stock and the stockholders should elect a board of directors consisting of not more than 50 nor less than 24, whose sole duty is to elect a managing committee of not more than 12 nor less than seven. This managing committee is the governing body and it elects all officers, the executive committee and program committee. It is to be noted in this connection that the trustees of stock nominated by the Synods and the Assembly are trustees holding and voting the stock of the association for the church, and not trustees acting as directors or as the body of managers.

The charter of Montreat and its declaration of trust has been inspected by the ablest corporate lawyers and it is their opinion that Montreat is safe for the church and church control. Those who are best acquainted with the inner workings of Montreat and those who are most liberally supporting the institution believe this, and the General Assembly with all of the Montreat papers and data in its hands and its several agencies, believing this, have recommended to the church a campaign for \$200,000. Surely there is no occasion for any one, less informed, to have any question in regard to this matter. It is therefore sincerely hoped that the church as a whole will respond heartily and gladly to the appeal to give liberal support to this institution, which has been bought and built by a few individuals and which has accomplished in its brief history such wonderful things for the church as a whole. This year thousands of people were turned away from Montreat for lack of room and adequate accommodation. Twenty thousand might have been in Montreat this year had Montreat been adequately equipped to provide for the same. Where did these thousands go? And upon whom does the responsibility rest, that they were turned away from our church meetings? Surely not upon the few individuals who have built Montreat and donated it to the church, but rather upon the church itself for not providing for her own.



News of the Week



In testifying before a committee of Congress, General Pershing favored a force of volunteers, officers and men, who served in the great war, so organized as to preserve wartime designation units. It will form a basis of a permanent reserve to be maintained in future for universal service.

On Tuesday last without debate the Senate voted down a motion by Republican Leader Lodge to strike from the peace treaty the provisions giving German rights in Shantung to Japan.

Converse College, Spartanburg, S. C., will soon begin a campaign to raise an endowment of \$500,000.

Judge Guion has made a ruling in the alimony and abandonment suit against Maj. W. A. Graham, North Carolina Commissioner of Agriculture, by his wife, Mrs. Sallie Clark Graham, to the effect that Mrs. Graham's allowance, pending a jury trial of the case, shall be \$125 per month instead of the \$150 that Mrs. Graham demanded.

The judge held that in view of the official salary of the commissioner and the damaged condition of his farm, the alimony modified to \$125 per month would be enough, being half of his salary of \$3,600.

Sixty-three students have been named to attend the University at Oxford. Of these we find from North Carolina, Robert L. Humber, of Greenfield, and F. R. McGowan, Jr., from Laurens, S. C.

Thirteen members of an alleged gang have been arrested by a sheriff's posse from Asheville, charged with dynamiting churches and conducting a reign of terror near Barnardsville, N. C.

Shortly after the California State Senate had adopted, without a dissenting vote, a resolution ratifying the federal woman's suffrage amendment, the State assembly adopted a similar resolution by a vote of 73 to 2. The measure now goes to the governor for signature. California is the seventeenth state to ratify the amendment.

Despite disturbed industrial conditions, great prosperity obtains generally over the country, according to reports for October received by the federal reserve board from its agents in the several districts. A strong demand for commodities,

verging at times upon recklessness in buying was noted in practically all sections.

Southern States have 68 of the more than 300 vacancies that remain in the list of candidates for admission to West Point for the term beginning June, 1920, the War department has announced. The Southern States' vacancies include: Florida: 1st, 3rd, and 4th (two) districts. Georgia: 1st (two), 5th (two), 6th (two), 7th (two), 9th (two), 11th (two), and 12th districts. North Carolina: 2nd (two), 5th, 8th, 9th and 10th (two) districts. South Carolina: 2nd, 4th, 7th districts.

The President's condition is thus described by Dr. Grayson: "The President's improvement, as noted previously, has been well maintained. His general condition continues to be entirely satisfactory."

The elections Tuesday generally favored the Republicans. Governor Coolidge, representing a platform of law and order, overwhelmed his Democratic opponent, who announced that he would loosen the laws. Kentucky elected a Democratic governor, while Tammany candidates were snowed under. A Democrat was elected governor of Maryland, and the Republicans in New Jersey elected their man as governor.

Natural oil has been found in Georgia. The State Geologist states that it will refine 60 per cent kerosene.

Hon. E. Y. Webb has been nominated by the President to the federal judgeship of the Western District. On November 5 he was confirmed by the Senate without a dissenting vote. His long record of useful public service insured for the bench a valuable judge.

It is reported that President Wilson and Director General Hines have decided to return the railroads to private ownership by January 1, 1920.

The Government is doing everything possible to bring back the bodies of soldiers slain in Europe.

The American Association in South Carolina has ordered 2,000,000 bales of cotton to be stored in warehouses till prices are high enough to release it.



Educational



Presbyterian Theological Seminary of Kentucky, Louisville—An impressive service in memory of Professors Robert Alexander Webb and Thompson McDonald Hawes, both of whom died within the seminary vacation, was held in the beautiful Harbison Memorial Chapel of the Seminary on Saturday, October 25. The class room work of the day was suspended and loving tributes were paid to these two men, so unlike in so many ways but equally devoted to the upbuilding of the Kingdom. President Charles R. Hemphill, who presided, gave a brief biographical sketch of each of these professors. Dr. Peyton H. Hoge spoke as the representative of the board of directors. Professors Dosker, Cotton, McAllister, Warren and Shaw brought brief tributes on the part of the faculty, and Mr. J. W. Jackson, of Tennessee, speaking for the second class, and Mr. William Addison Alexander, of North Carolina, for the third class, spoke for the students. The addresses will be printed in an early issue of the Seminary "Register," one that will be set apart as a memorial number.

Prof. Henry E. Dosker, of the School of Church History,

is shaping his work so as to leave for the Orient about January 1 to visit his son, Rev. Richard J. Dosker, a missionary in Japan, take a tour of the important mission stations and attend the world's eighth Sunday School Convention to be held in Tokio, Japan, in October, 1920. Mrs. Dosker will accompany him.

Davidson—Students and faculty have been privileged to hear this week in a series of services, covering three days, excellent addresses by Rev. Dr. A. S. Johnson, of the First Church, Charlotte, who has been conducting the evangelistic campaign of the Y. M. C. A., Rev. Robert Miles secretary. The song service has been led very acceptably by Mr. Mell, in charge of the Y. M. C. A. community work in Rock Hill. Dr. Johnson has spoken to large audiences at each service. His sermons have been characterized by brevity, force, point, impelling power and an appealing earnestness and cogency of argument that have been very effective in winning the attention and sympathy of all who have heard him.

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Christian Endeavor

By Rev. S. H. Hay.

M., Nov. 17—Sacrifices of Praise: Heb. 13:10-16.

T., Nov. 18—Thanksgiving in Worship: Ps. 100:1-5.

W., Nov. 19—Thanksgiving by Service: 1 Thess. 5:11-23

T., Nov. 20—Thanksgiving by Transformation: 1 John 3:1-10.

F., Nov. 21—Thanksgiving by Generosity: Lev. 25:17-34

S., Nov. 22—A Thankful Heart: Luke 17:11-19.

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Topic for Sunday, Nov. 23—How May We Practice Thanksgiving? Eph. 5:20; Ps. 67:1-7. (Thanksgiving Meeting.)

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Let us not imagine that any one way of giving thanks is enough. There are many channels through which our gratitude should flow up from the heart to God. In discussing the question of How to Give Thanks, we are not seeking to select one way from a large number, but to direct attention to many ways, stressing the need to utilize all.

* * *

The simplest of all means of thanksgiving is the spoken word. This kind of thanks does not prove gratitude, of course. To say "I thank Thee" to God is nothing more than a common courtesy shown by us to even servants. But while the spoken word proves little, the absence of it proves much. If we will not even show God the courtesy of saying "I thank you," the heart is proven to be not only empty of gratitude but full to bursting with common rudeness.

* * *

We may show gratitude by song in public worship. There are many people who never utter a sound or even glance at the hymn-book during the singing. God has ordained that we worship Him with hymns of praise and prayer. Of course it could not be truthfully said that all who decline to worship so are ingrates, for there are some who for vocal reasons cannot sing, and a few who for reasons of temperament cannot lend themselves to praise through song. But commonly, a listless participation in song, or no participation at all, is due to nothing else than a cold and indifferent heart. Let us sing if we can, and at least let us follow the words and make the thought of them our own. Each contribution to the effectiveness of congregational singing, adds to the power of the worship to lift hearts to God in praise.

Silent meditation on God's benefits is one of the most acceptable and fruitful ways to give thanks. Each day, and often in the night-watches, we should recall to our minds a bill of particulars of the good things God has done for us. The mind should be encouraged to dwell lovingly on these blessings. God hears the quiet thoughts of our hearts as men hear the trumpet blast.

* * *

Our gratitude must be shown in consecrated lives. Words and thoughts and songs of thankfulness are indispensable, but not complete. Wherever there is real appreciation, grateful deeds are done. When we thank God for giving us money or earning capacity; we do well to give Him some or all of it as a thank offering; otherwise our gratitude may be found superficial. When we praise Him for health and strength, some or all this boon may well be given to His distinctive service; else He might question the reality of our thankfulness. Above all things, let there be no doubt about our sincerity when we speak to God.

* * *

What causes of gratitude have we all in common this year?
What has Christ done to claim our gratitude?
What deeds of gratitude may we do?

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING NOV. 16, 1919:
HOME MISSION WEEK—Luke 10:25-37.

"And Jesus said unto him, Go, and do thou likewise." Not by any means as the priest and levite did—"pass by on the other side;" but as the generous Samaritan did. The commandment of Jesus is within our reach. Surely it is unspeakably precious, and personal service is the sure way of making it ours.

The general theme of Home Mission Week is a splendid one: "The Soul of Democracy: Christian Service, Personal and Social." Democracy is the legitimate outgrowth of Christianity, and especially of that type of Christianity which has taken its name from Calvin. Given the proper place to the sovereignty of God, and the equality of all men before the law, and the right of all to equal legal privileges and opportunities necessarily follows.

But the sovereignty of God must needs be co-ordinated with the great doctrines of his justice, and love, and grace. Jesus came to serve. His unique service has forever enthroned Him in our hearts. The fear of God is ennobled and beautified by love to the Servant of Galilee, and to the Father, and to the Paraclete. So that if we would be really the children of God, we must be servants, helpers, promoters of every good cause.

We infer that the unfortunate man, robbed and beaten by thieves, neglected by priest and levite, was a Jew. Therefore the prejudices of the Samaritan traveler must needs be sternly rebuked and overcome. In our church there is imperative need of mastering and driving out prejudice from our hearts. During Home Mission Week we are asked to think deeply and sympathetically of the negro race in our midst, and of a splendid place for an industrial school for negro girls. But even as prejudice whispered into the Samaritan's heart, "Go on, it's only a dog of a Jew: you have important business; you can't afford to waste your time and money on this Jew-dog," so prejudice will not only whisper emphatically, but "thunder so loud in the index" that one fears this noble scheme of helpfulness, and all other schemes of personal or pecuniary service to the negroes will fail of even a hearing in very many cases. It was no inadvertence that Jesus in this incomparable story makes the Samaritan the servitor, instead of the tribesman, priest or levite.

It is high time that our folks should trample down prejudice and go to the help of these millions of negroes in our midst. The argument from policy is overwhelming. The argument from religion is compelling. But no argument will perhaps be received and weighed: if this service is to be rendered, it will be the love to, and the example of, Christ that will prevail.

For many years the work of negro evangelization, and the work of instruction at Tuscaloosa has dragged on heavily and tardily. There has been very little enthusiasm, very scant love of this work. But it is a great work that should appeal to us as disciples of Jesus.

Strange things are happening. Recently emissaries of hate came among some of these people in the middle west: they inflamed their passions and prejudices, armed them, and incited them to bloodshed. The way to forestall such things is kindness, service, a true education.

The church holds in her hand the key to the future. If she "passes by on the other side" the future is ominous; but if she consecrates her strength to service, if she has the spirit of her Lord, the future is bright with promise. The old way of prejudice and ignorance and pride has brought alienation and war and pestilence. The way of Christ—of sympathy, brotherhood, service—this is the way of peace and progress. This is true not only of different nations, but of diverse races living side by side. May Home Mission Week this year mark a new era in the glorious history of our church.

Sunday School

By Rev. H. G. Hill, D.D.

NOVEMBER 16, 1919

Witnesses of Christ's Glory.
Luke 9:28-36.

GOLDEN TEXT—"This is my beloved Son; hear him."—
Mark 9:7.

AUTHORIZED VERSION

28 And it came to pass, about an eight days after these sayings he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Our Saviour had convinced His apostles of His Deity and caused them to avow their faith in Him as a Divine Person, the Son of God. He had also assured them of His sacrificial humiliation and death at Jerusalem. But such was the strain to which their faith would be subjected by His predicted crucifixion that it was needful that they should be still further confirmed in these views of His character and functions. Hence eight days after his conversation with them upon these subjects He takes Peter, James and John with Him into the mountain and shows them His glory. The teachings of the lesson we will consider under these heads: The Transfiguration of Christ, The Presence of Moses and Elijah, The Apostle on the Mount, The Testimony to Christ From Heaven.

I. The Transfiguration of Christ.

Habitually the glory of Jesus' personality was veiled and did not appeal to the eye. It was well this was so, for otherwise it might have hindered freedom of intercourse between Him and His disciples. But on the mount the veil was removed and His Deity flashed forth with radiant splendor. It was not from without the glory came. But the Divine Son, dwelling in the clay tabernacle, revealed Himself in all His matchless attributes and for the time being became "The Image of the Invisible God, the Brightness of the Father's glory and the express Image of His Person." The consequence was that His countenance "shone like the light" and "His garments became white and dazzling." Other manifestations of Jesus' Deity were shown in others on whom He wrought miracles and appealed to the understanding. But the Transfiguration pertained to His own Person and address most powerfully the vision and impressed the memory.

II. The Presence of Moses and Elijah.

The last we hear of Moses in the Old Testament is that at the age of 120, in the full possession of his faculties, he dies and "the Lord buried him in Moab." Here, after the lapse of more than fourteen and one-half centuries, he appears in a glorified body on the mount. Two agencies have much to do with man's welfare and destiny, law and prophecy. Moses appears representing law. By him was given moral law for mankind, civil law for Israel, upon which is based social law for civilized nations and the ceremonial law, which was the Gospel in type, picturing Christ and His redeeming work. But if Moses represented law, Elijah represented prophecy. He was among the chief of the prophets, a prophet of fire, of reform, of retribution, of Divine

mercy. He visited apostate Israel with a drought of three and a half years. He fixed the doom of Baal's prophets. He pronounced specific judgment upon impious Ahab and Jezebel. He sent refreshing rain upon a faint and thirsty land. He did not die at all, but was alive borne triumphantly to heaven. Here he too was revealed in glory. It was fitting that Moses representing law and Elijah prophecy should appear with Christ on the mount, for Jesus came to fulfill both law and prophecy. "He came not to destroy the law but to fulfill." "The testimony of Jesus is the Spirit of Prophecy." It is significant too that the subject of conversation was not the glories of heaven nor the happiness of the redeemed but "the decease that He was to accomplish at Jerusalem." It was only by His sacrificial death that He could uphold law and verify prophecy.

III. The Apostles on the Mount.

Peter, James and John were privileged above their fellows in being present to behold their Master's glory. They were the most conspicuous, highly favored and devoted of the apostles. Yet even on the mount of glory they show signs of dullness, weakness and fear. It is night and they are overcome with sleep. The cloud of glory overshadows them and "they fear when they enter into the cloud." When awake they see their Master's glory and that of Moses and Elijah. But they do not seem to have fully regained their faculties for a time, for Peter in behalf of the others proposes to build three tabernacles and to abide on the mount with all the others present. It is added, "He did not know what he said," and the proposition shows lack of discernment and wisdom. On earth the Mount of Transfiguration, however attractive, could be but a brief abiding place. Stern duties summoned all these elsewhere and the next day the disciples had that demonstrated. But despite mistakes, the experiences on the mount left lasting impressions on these apostles.

IV. The Testimony to Jesus From Heaven.

As the glorious change of countenance and personal appearance impressed the eye, the voice from heaven addressed the ear. This voice issuing out of the cloud came from God the Father. At Christ's baptism and on other occasions, Christ's Divine Sonship was attested by a voice from heaven. The Father says, "This is my beloved Son, hear Him." This witness affirms Jesus' relation to the Father and possession of a Divine nature. It also asserts the esteem in which He is held by the Father, and the intense love that He cherishes for Him. He is "His beloved Son." Elsewhere in John's Gospel He is declared to be "God's only begotten and well beloved Son." Created beings in a subordinate sense may be termed the sons of God. But Jesus only has a Divine nature equal with the Fathers'. The command is "Hear Him." Attend His teachings, obey His directions.

Thy Neighbor.

Who is thy neighbor? He whom thou
Hast power to aid and bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With word of high, sustaining hope,
Go thou and comfort him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.

—William B. O. Peabody.

Devotional

SPEAKING TO GOD.

ong prayers kill a prayer meeting. See how short are prayers recorded in the Bible. "Lord, help me," is one. rd, save, or I perish," is another. Why, a man said that eter had had as long a preamble as men put into prayers adays he would have been forty feet under water before ould have got as far as the petition for rescue. Prayer asking God for something, and you can ask it in a few ds. If a man will pray fifteen minutes in a prayer meet- he will pray all the spirituality out of it. I'd rather e a man pray three times, and only five minutes at each, i to have him take fifteen minutes all at once.—D. L. ody.

THE UPPER ROOM.

When we come to think of it, there is so much of good in y day that it does seem too bad that any of us should go und with our eyes shut and our souls closed. Life has its edies, and you and I are compelled not only to see them, to carry our share of them, and at times they do seem to ce a grievous and taxing load. And yet there never was ay so cloudy that there was no hint of sunshine in it, re never was a night to dark that there was no sign of e of hope anywhere, there never yet was any man so ppassed about with care and trouble that he could say that d had left him to himself or that joy and gladness had n quite away. And what a pity it would be if we missed sunlight by staring blankly into the clouds, if we looked steadfastly at the darkness that we missed the star, if we gged our care and trouble so closely that they became mon- r obstacles shutting out God and all the gladness and ry of life.—The Christian Guardian.

* * *

Do not keep this sacred thought of Christ's compani- p in sorrow for the larger trials of life. If the mote in eye be large enough to bring out His sympathy, and if e grief be too small for Him to compassionate and share, is too small for you to be troubled by it. If you are named to apply that divine thought, "Christ bears this grief t me," to those petty molehills that you magnify into untains sometimes, think to yourself that it is then a ame for you to be stumbling over them. But, on the other nd, never fear to be irreverent or too familiar in the ough that Christ is willing to help you to bear the pettiest e minutest, the most insignificant of the daily annoyances t may come to ruffle you. He will do more: He will ir it with you, for if so be that we suffer with Him, He fers with us.—Alexander Maclaren.

TELLING JESUS.

A dear little girl once said to me: "Every night I tell my a all that has happened in the day; because, you know, he es to his work in the morning before I am up, and it is so he takes his dinner along, so I don't see him till he comes ne in the evening. Then, after we have our tea, he ho'ds n on his lap a while before I go to bed, then we have a e talk and I tell him everything."

I looked at the little one's smiling face, and asked, "What d you tell him?"

She answered, "Oh, I tell him all I said and what I play- ed about the little troubles; and he talks with me about a, and if I have done anything naughty, he prays about it h me; but I always try to be good, because when I must e him something naughty about myself, he looks so sorry, t makes me cry."

If our earthly father is so sorry to have his dear children d wrong, then how grieved our heavenly Father must be, o gave His only Son to die for us, that we might be kept n sin. Let us be very careful never to grieve our Savior. —Christian Conservator.

Home Circle

THEN LAUGH.

Build for yourself a stroug-box,
Fashion each part with care;
When it's strong as your hand can make it,
Put all your troubles there;
Hide there all thought of your failures,
And each bitter cup that you quaff;
Lock all your heartaches within it,
Then sit on the lid and laugh.

Tell no one else its contents,
Never its secrets share;
When you've dropped in your care and
worry
Keep them forever there;
Hide them from sight completely
That the world will never dream half;
Fasten the strong-box securely—
Then sit on the lid and laugh.

—B. A. Backus, in *Munsey's Magazine*.

BEATITUDES FOR THE NEW AGE.

Happy are they who so forget themselves in the thought of others that they have no chance to be self-conscious, even of their own religious state: for they possess the spirit of the new age.

Happy are they who mourn, not imposing their grief upon others, but finding that those whom they have comforted in sorrow come thronging back to give them comfort.

Happy are they who do not stand out for their mere rights: for those who do this lose their best chance of getting either justice or mercy. Those who forget themselves are the real possessors of the earth.

Happy are they who are constantly longing to do right and to be right: for there never is a famine of the bread of life. They shall have opportunity in great abundance.

Happy are they who are kindly in judgement and deed, who do not criticize others because they are not like themselves, nor blame others who have not had the same opportunities as themselves. They shall be kindly treated.

Happy are they who can look upon evil in the world without pollution, who can see other's prosperity without envy, and who do not suspect wrong in those who have more than themselves. They shall know that God is real.

Happy are they who go about the world trying to reconcile to each other those who are at odds, and striving to bring to an understanding classes which consider themselves hostile. They shall be called brothers of Christ.

Happy are they who stick to the right though greatly misunderstood, and though they lose material benefits thereby. Their priceless possession is the spirit of the new age.

—Harris G. Hale, in *Congregationalist*.

THE BLESSED MAN.

Blessed and honorable is that person whose tongue is obedient to the law of Christ, and whose words are as a spring of wholesome water; who never uses scorn except to scourge sin, so satire except to prune folly; who never puts the simple to confusion, nor flatters the great; who says no ill of any man except under the compulsion of truth and justice; who delights to speak well of every man and bids the cast-down be of good cheer. This man dispels calumnies, lifts shadows, comforts sorrow, establishes righteousness, lays strife to rest, and brings in the kingdom of God.—John Watson.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

Church News

PERSONAL.

Dr. Charles H. Pratt, who is in charge of the Field Department of the Interchurch World Movement of North America, having especially under him the Foreign Deputation Division, left last week for England, France, Germany, and probably Norway and Sweden. Dr. S. Earl Taylor, General Secretary of the Movement, and Dr. Fred B. Fisher accompanied Dr. Pratt on this trip.

The interest in this movement has been so great in England that there have been several representatives from England visiting this country studying the movement. They were so much impressed with the scope of the movement they urged that a deputation present it in Europe. It is believed there will not be any great trouble in bringing these coun-

tries into line with America, because of the interest already manifested by church leaders in Europe. Dr. Pratt made a very successful trip to Canada recently, and he is contemplating a trip to South America after his return from Europe.

Westminster College, Fulton, Missouri, is the recipient of another fine gift. This gift is in the form of an excellent farm of 260 acres, six miles from one of the best county seats in Northern Missouri, on a leading cross-state highway. The deed to the farm runs half and half to Westminster and Synodical Colleges. The place is valued at \$32,500. The institutions pay an annuity to the donors while they live. This carries the Westminster campaign, begun by President Reed three years ago, to \$705,500, on which all has been paid in already but about \$150,000. There have been over 4700 subscriptions and more than 2700 have been paid in full, though most of the subscriptions were made payable in three and some in five years. The assets of the college are now \$1,031,000 and no debt.

NORTH CAROLINA

The Campaign for a Million is making good progress. Mr. Hunter's team was at Rocky Mount and vicinity last week and are now at Washington, Greenville and near by. Mr. Axson's team was at Mount Holly, in Kings Mountain Presbytery, last week, and will be in Shelby, Kings Mountain, and Lincolnton shortly. We are working hard to finish up all the smaller churches by January 1, and will try to get in the larger ones January and leave February for the final push throughout the Synod. A copy of "Chips" goes out this week to every one.

Seven Springs—Rev. Wm. Black on November 2 began an eight-day meeting at Seven Springs, assisting Rev. L. E. Wells.

Granville County Group—Rev. A. M. Earle, of Capot Bridge, West Va., has accepted a call to this group of churches, composed of Oak Hill, Hebron, Grassy Creek and Geneva, and is expecting to begin work the last of November.

Oxford—Rally Day for Foreign Missions was observed on the first Sunday in November and an offering of one hundred and fifty four dollars was made by the Sunday school. This church is contributing seven hundred and fifty dollars this year to the cause of Foreign Missions, the money to be used in part payment for the equipment of Rev. A. Hoy Miller and his wife, who are now on their way to Africa.

Lincolnton—This church has just passed through series of evangelistic services of unusual helpfulness. D. Frank Arnold and Mr. C. B. Brooks were with us for two weeks and ministered with great acceptableness to our people. The meeting was not planned as a union meeting but the generous cooperation of the members of the other church from the beginning made it a union meeting in fact. There were over three hundred who signed cards reconsecrating themselves to the Master's service. Thirty-five covenanted to observe family worship and thirty-six have accepted Christ as their Savior and we feel sure there will be others.

St. Pauls—A meeting at the cotton mill chapel conducted by the three town pastors was well attended and marked good attendance and many expressions of interest and faith in Christ. The people surprised the preachers at the close by presenting them with \$45, which they had privately collected.

The Presbyterians have this week enjoyed a fine meeting led by one of our own preacher sons, Dr. D. Pat McGeach of Decatur, Ga. His earnest, scriptural, practical and apt illustrated sermons have left a deep impression on old and young. We closed Sunday evening with the communion service, at which 14 new members were received on profession of faith.

(Continued on Page 16)

One Hundred Thousand Dollars

On the Million Dollar Campaign FOR CHRISTIAN EDUCATION

But it Was in SOUTH CAROLINA, and For South Carolina Synod

Last week at the Synod of South Carolina Mr. C. E. Graham offered the Synod as a starter \$100,000 on condition that a million be raised for the schools of that Synod. Was that not fine? They have rolled up their sleeves down there. The Assembly's Team, now working in North Carolina, will direct that Campaign. And they are begging for this Team at once.

We Must Hustle in This Syond OR BE RUN OVER

Our Time Limit Expires March 1st. Fifteen Weeks More, and \$565,000 More to Raise. \$37,000 Per Week Average

THIS MEANS THAT EVERYBODY MUST GET TO THINKING BIGGER

Surely we are not going to let our little Sister Synod walk away with us. Indeed would this be the "valley of humiliation." If they can do it in South Carolina, we can. If the Baptists can raise six million for all causes in this State and put 1/4 of a million in Christian Education in this State, then we can't think of failure.

We Need a Few Big-Hearted, Big-Visioned Men Right Now

Six Chairs at Davidson, \$50,000 Each; One Dormitory at \$75,000; Scholarship Fund of \$25,000 to Aid Worthy Boys Not Candidates For the Ministry--and One More Man to Offer \$100,000. We Have One in N. C.

WHO NEXT?

A Lot of Us Are Praying That Some of the People Who Read This Will Respond in Big Terms. Christian Education is the Cause That Must Be Pressed Now For the Sake of the Future of Our Nation and Our Church.

Scripture Says: "Provoke One Another Unto Good Works"

One of our Laymen says that he heard a Baptist promise to support a missionary and he thought to himself: "If he can, why cannot I." This started him to giving. If you give something big on Christian Education, you start somebody else to thinking. Then your gift accomplishes two things. Any greater Dividends anywhere?

This Is a Great Opportunity For Our People of Wealth

Gifts may be made on condition that the Million be raised. They may be designated to any School, or left for distribution among all of the eleven.

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

Kenly—We have just closed a meeting in this church, of unusual interest. Rev. W. S. Golden, of Sanford, N. C., came to us on October 27, and God has wonderfully used him through the plain, forceful, and yet attractive manner of setting forth of the Gospel—so characteristic of him—to awaken and stimulate interest in the church, and to bring to the church a genuine revival of religion. While there was only one profession, we cannot always measure the good accomplished in this way. Singularly so in this instance. More than 100 people stood up the last night, saying they proposed to be better Christians and more faithful church members. Seven agreed to erect the family altar. Fifty-seven promised to read the Bible daily. We feel that this speaks of better things to come.

The offering for Presbyterian Home Missions was \$20.05, and a thank offering to Mr. Golden of \$54.50. C. E. C.

Hugh Point—Special Evangelistic services began in this church on October 13. During the week preceding, prayer services preparatory to this meeting were held in the church. On the 14th Rev. Dr. H. E. Gurney, of Monroe, N. C., came to us and preached twice a day for eight days. The preaching was of a high order, spiritual in tone, scriptural in content, and powerful in its effect. Dr. Gurney's preaching is very instructive and practical and edifying. He is a great Bible teacher, and his work was greatly appreciated. Many Christians renewed their consecration to the Lord Jesus Christ. Eighteen have recently been received into our church; one of these by letter, two on restatement of their faith and fifteen on profession of their faith in Christ. Others have signified their intention to join who have not been received. For these accessions, and for the general satisfactory results of the meeting, we are thankful to God.

Chas. P. Coble, pastor.

Burgaw Group—The Evangelistic campaign this Fall in the Burgaw Group of churches has given us cause for much gratitude. The following four brethren were the preachers in the campaign: Rev. J. W. Stork at Pike, Rev. W. P. M. Currie at Hopewell, Dr. J. W. Purcell at Mt. Williams, and Rev. Geo. M. Matthis at Burgaw. The meetings resulted in twelve additions to Pike church, one to Hopewell, one to Mt. Williams, and eighteen to Burgaw, thirty-two in all, besides five to go to other churches. Twenty-eight of these were on profession of faith and four were by letter or statement from the Methodist and Baptist churches. In addition to these there were two accessions to the Burgaw church shortly before the meeting began, making a total of thirty-four accessions to the group this Fall. With these evidences of God's favor and blessing we look to the future with encouragement.

The Burgaw congregation is now worshiping in their new brick church recently completed. The house has a beautiful and comfortable auditorium and five Sunday school class rooms.

P. L. Clark, Pastor.

Concord Presbytery—Adjourned Meeting. Met at the call of the moderator at Raleigh, N. C., October 29, 1919. Present: 15 ministers and 7 ruling elders. Received: Rev. W. M. Hunter, from the Presbytery of Atlanta, and Rev. J. A. McLean from the Presbytery of Fayetteville. Mr. Hunter is with the Million Dollar Campaign Team, and Mr. McLean takes charge of the Morganton and Quaker Meadows churches, arrangement being made for his installation at an early date.

The committee to install Rev. J. T. Hall at Elmwood reported the duty performed October 25, 1919.

Presbytery endorsed the effort to secure an all-time secretary for Synodical schools and colleges.

It was ordered that an adjourned meeting be held in Salisbury, November 17, at 1 p.m.

Church treasurers will please note that there is an important typographical error in the printed minutes of the

Fall meeting at Unity Church, near the top of page 371, in the Percentages for Benevolences. As it stands it reads, Assembly's Training School, 6 per cent; Bible Cause, 6 per cent. In both cases it should be .6 per cent (6-10 of 1 per cent). The printer left off the decimal point.

E. D. Brown, S. C.

The Presbytery of Mecklenburg met in an adjourned session at the Charlotte First church, on Monday, November 3, 1919, at 2 p. m. All of the commissioners to the last Assembly reported their attendance.

The installation of the Rev. T. G. Tate, at Baden, N. C., took place on Sunday, October 19, 1919, according to appointment.

The Rev. G. W. Cheek and Elder J. M. Harris were elected trustees of the Rocky River School for Boys at Aquadale, N. C., to hold the property in trust for the church, together with Messrs. John R. Pharr and W. H. Belk who were appointed by the Assembly's Home Mission Committee at Atlanta.

A call from the Waxhaw church for the services of Rev. G. B. Thompson, of Bristol, Tenn., was found in order, and the church was permitted to prosecute it before Holston Presbytery.

The Rev. Leonard Gill was appointed a committee to prepare suitable resolutions to be sent to the widow of the late Rev. R. S. Arrowood, who was received into Mecklenburg Presbytery during the sessions of Synod at Raleigh, N. C., and died at Sanford on his way home from the meeting of that body the next day.

The Rev. C. G. Lynch presented his resignation as pastor of St. Paul church, Charlotte, N. C., that he might accept the call from Williams Memorial Church. After hearing all the parties Presbytery declined to accept his resignation. He will therefore remain in Charlotte.

There will be an adjourned meeting of Presbytery at the Charlotte First church, on Monday, December 15, at 2 p. m.

John E. Wool, S. C.

SOUTH CAROLINA.

Enoree Presbytery—At an adjourned meeting of Enoree Presbytery in Anderson, S. C., during the sessions of Synod, commissions reported the installation of Rev. J. W. McClure on October 26 as pastor of Spartanburg Second Church; of Rev. T. P. Burgess on November 2 as pastor of Campobello and Landrum Churches, and of Rev. J. W. Walker on October 26 as pastor of Greenville Third Church.

Mr. George Hudson, candidate for the ministry at Columbia Seminary, reported that he had labored during the summer at Columbus, Ga.

Mrs. J. W. Allen, secretary of the Enoree Presbyterial, made an excellent annual report of the work of that Presbyterial. The number of societies reporting was 20, the number of members was 741, an increase of 139 over the past year, and the total contributions amounted to \$7,378. Enoree Presbyterial, like all the others in the South Carolina Synodical, has attained to the standard of excellence.

McColl—Dr. J. J. Harrell who has been pastor of the McColl Presbyterian church for more than seven years, tendered his resignation to this congregation on Sunday October 26; this matter was taken under advisement for one week by this congregation. Dr. Harrell has served this church well and faithfully and has endeared himself to every one by his noble Christian spirit. On Sunday, November 2, at a congregational meeting of the members of the McColl Presbyterian church, it was decided to accept Dr. Harrell's resignation, and allow him to accept the call he has to Bessemer City, N. C., this new field gives Dr. Harrell a larger field of usefulness, and while this congregation was very reluctant to part with our pastor, we feel that God is leading. The following resolution was unanimously adopted as expressing the sentiment of the members of the McColl Presbyterian church.

Resolution: Whereas Dr. J. J. Harrell has offered his resignation as pastor of the McColl Presbyterian church,

and same has been accepted with deep regret. Therefore be resolved that the members of the McColl Presbyterian church extend to Dr. Harrell their heartfelt thanks for the splendid service he has rendered this church during his more than seven years' pastorate. Dr. Harrell has served this church faithfully and devotedly, his life has and will always be an inspiration not only to the members of this church, but to the entire community, he has endeared himself to all with whom he has come in contact, and we are very reluctant to release him, but we feel that a higher power is leading him into a larger field of usefulness, this town and community will sadly miss the true christian influence of Dr. Harrell. May God's richest blessings follow him and his family in the sincere wish of this congregation.

Columbia—The men of the First Church have completed another visitation of the homes in the parish. Sixteen teams, each composed of a deacon and elder and another man from the congregation, went out to promote the general work and worship of the First Church.

The similar visitation a year ago resulted in lasting benefit to the congregation and it brought a great deal of pleasure to the officers and the other men who engaged in the visitation. At first the members thought that there must be some financial incentive prompting these busy men to go out into the homes of the congregation, but they soon discovered that their leaders are even more interested in the individual members of the congregation than in their gifts.

APPALACHIA.

Tazwell, Va.—Rev. Frank Hall Wright, D.D., the In-an evangelist, was with us in a meeting lasting from October 19 to November 2. This meeting had been preceded and prepared for by many cottage prayer meetings, held in different parts of the town. Our people were expecting a blessing and praying for a blessing, and the Lord poured us out a blessing.

The services were thoroughly enjoyed by the entire community. Dr. Wright is a strong, forceful speaker and preaches with appealing power. He is a great Bible teacher, touching every point with a "thus saith the Lord." His daily services were little more than Bible readings. All the sermons gripped the large congregations that heard them; especially will no one who was present ever forget the children's service, in which the evangelist spoke for a half hour of Indian life, and then preached on "Trailing the Lost."

Large numbers of the Christian people of the town of all denominations reconsecrated themselves to God. The spiritual life of our church is greatly refreshed. Something like 75 or 80 people made profession of faith in Christ, many of them being children or young people. Most of them will be received into the Presbyterian and Methodist churches. It was indeed a great meeting and will long be remembered by the Christian people of the town. We thank God and take courage.

ARKANSAS.

Blytheville—First Church—This church has just had the pleasure of having Dr. W. Moore Scott, Synod's Superintendent of Missions and Evangelism, for a nine days' evangelistic meeting. There were many obstacles. It rained every day but two or three. The streets were in such condition, the work of paving recently begun not being yet completed, that even a circus which came to town did not show. Notwithstanding these unfavorable conditions, all the scheduled services were held, two a day, except the second Saturday when the morning service was omitted. The evangelist and pastor did considerable visiting and personal work. On account of the inclemency of the weather the attendance at the services was not what it would otherwise have been, and the visible results not half so many. Nine signed decision cards, otherwise made public confession of Christ. Five of these have already been received into the church. One dozen church letters have been sent for. This will make a total of 14 members received and to be received as a result of the meet-

ing of about 18. The offering for the work represented by Dr. Scott was \$387.50. Dr. Scott was a seminary classmate of the pastor, and long-time friend of the pastor's wife, and it is needless to say they enjoyed very much having him in their home and church. That the people enjoyed his sermons is evidenced by their offering.

On Sunday, November 2, a Junior Christian Endeavor was organized in this church with about 30 members, Mrs. W. P. Fisher, superintendent; Marion Gray, president; Margaret Cobb, vice-president; Margaret Mahan, secretary, and Maurine King, treasurer.

Recently a home visitation has been made of Blytheville in the interest of the churches and Sunday Schools, the pastor of the Presbyterian Church being the manager of the campaign. The canvass revealed the fact that out of a population of about 7,000, about 19 per cent of adults attend Sunday School and about 50 per cent of persons under 21. Over 500 church members with membership unplaced in Blytheville were reported. All the Sunday Schools have received large additions as a result of the canvass.

J. Walter Cobb.

GEORGIA.

Friendship—Atlanta Presbytery—Rev. L. D. King was installed pastor of this church on November 2 by a commission composed of Rev. J. Marion Stafford, pastor First Church, Griffin, who presided, preached the sermon and propounded the constitutional questions; Rev. Joseph E. Hannah, pastor First Church, Newnan, who charged the pastor, and Elder Berry, who charged the people.

Rev. J. E. Hannah preached at both morning and evening services and the entire day was a helpful one to Friendship congregation and their pastor.

L. D. K.

Savannah has been passing through a fight against Sunday moving pictures. The mayor of the city, who is not a member of any church, announced his intention to have repealed the municipal law forbidding such exhibitions on Sunday. The Protestant Pastors' Association immediately adopted resolutions of protest, and a number of ministers preached on the Sunday question on October 26. Rev. Neal L. Anderson, D.D., pastor of the Independent Presbyterian Church, preached on the evening of that date a sermon entitled "Pleasure Lovers More Than God Lovers," which was published in the Savannah Morning News, and drew from the mayor the charge in the papers that the minister had desecrated the pulpit. The mayor's card was ignored by Dr. Anderson personally, but resolutions were adopted by leading churches endorsing his sermon. The president of the Pastors' Association gave official endorsement to the sermon, and the following Sunday over 10,000 citizens, representing all the Protestant denominations in the city, adopted resolutions of protest to the mayor. It seems evident that the municipal law will not be repealed, and that no Sunday movies will be opened in Savannah.

A. G. C.

Athens—The Central church has just closed a very successful meeting. For three weeks there were services every night, except Saturday, with two services on the Sabbath. The preaching was done by the pastor, Rev. S. J. Cartledge. No special evangelistic methods were employed. The services were orderly and quiet, but the Spirit's presence was manifest at every service. Backsliders were reclaimed; the whole church was lifted to a higher plane; and fifteen members were received, eight by letter, and seven on profession of faith. On the Sunday following, four more were received, three by letter, and one on profession. The new members were nearly all adults, and represent eight families not connected with this church. The pastor has just entered on his tenth year of service in this field, and on last Sunday the congregation voted an increase in salary, and by rising vote expressed its appreciation of him and his work. At the same time, Mr. John R. Potts was elected to the office of ruling elder. The future of this church is very bright. It is thoroughly organized, with unusually capable and efficient officers, both elders and deacons. It has an excellent Sunday

school, and wideawake societies for the women, and the young people,
S. J. Cartledge.

Macon Presbytery—At the last meeting of Macon Presbytery, on the recommendation of the Home Mission Committee it was decided to make \$1500.00 the minimum salary to be offered any man asked to become pastor of any of our Home Mission fields, whether single church or group. In the case of man with a family we will provide either manse or rental value of house to live in, in addition to the above named salary. Also steps were taken to bring up the salary of every man now in our work to this standard. Also a manse building campaign was inaugurated, to have a manse in every pastorate as soon as possible. The Deacon's Association of the Presbytery was asked to undertake this campaign and put it through. Several new men have recently been secured for our work, others are in sight, and we hope soon to have all of our vacancies supplied.

The report of the superintendent, Evangelist Rev. Frank D. Hunt, showed that in the four months which he has labored in our bounds, he had traveled 4300 miles and preached 99 times. He has spent most of the time getting acquainted with the territory and the churches, trying to secure pastors for vacancies, adjusting groups, and bringing them up to larger liberality in pastoral support. A very encouraging advance has been made by several of our Home Mission churches in this respect, the total increase being \$1880.

The Cordele church which has heretofore been helped by our committee and also the Synod's committee, is now entirely self-sustaining, having gone up from \$720 and manse to \$1800 and manse, has secured Rev. R. L. Benn as pastor and going ahead with enthusiasm in its work.

An Evangelistic Conference was held at Presbytery, and the Presbytery's Evangelist was instructed to make out a schedule for special meetings to be held in every church, using the ministers of the Presbytery as far as possible, and such outside help as may have been arranged for by any of the churches. Nearly every one of our ministers volunteered his services for this campaign and this schedule will be completed and reported to Presbytery during the session of Synod at Albany, and then published.

F. D. Hunt, Evangelist.

The Presbytery of Macon—For the first time since 1862 the Presbytery of Macon met in Climax, Ga. The church was originally known as Mineral Springs and was located two miles north of the present location. It was the boyhood church of Dr. A. B. Curry, of Memphis, Tenn.

The opening sermon of the Presbytery was preached Tuesday night, October 21, by Rev. T. K. Currie, from the text Acts 2:1-6. The attendance on the part of the ministers was 100 per cent. Only 15 of the churches were represented by ruling elders. Rev. J. B. Meacham, pastor of the Moultrie First Church, was elected moderator, and Rev. C. U. Leach, of Sylvester, was elected temporary clerk.

Presbytery took special notice of the safe return from service overseas of Ministers C. A. Campbell, W. P. McElroy and W. B. Clemmons, and Licentiate E. B. Thompson; also that Rev. I. S. McElroy and wife, Mrs. Alice Wilson McElroy, and their babe, Jesse Woodrow Wilson, were at the time enroute to the foreign field. The Presbytery observed a season of thanksgiving and prayer on behalf of these and of the still absent one, S. E. Crosby.

Rev. R. L. Benn was received from the Presbytery of Nashville and orders were taken to install him at Cordele the second Sunday in December. Rev. J. A. Warren was received from the Presbytery of North Alabama and orders were taken to install him at Cairo and Climax the fifth Sunday in November. Rev. W. P. McElroy was dismissed to the Presbytery of Ouachita to be pastor at El Dorado, Ark.

Dr. J. G. Patton preached the doctrinal sermon on "Discipline" and Presbytery requested him to furnish the sermon to the church papers for publication. Dr. C. A. Campbell preached on "The Second Mile" to an intensely interested audience Thursday. Permission was granted the Quitman,

Sylvester and Columbus First Church to make substantial increase in the salary of the pastor of each.

Rev. L. G. Henderson, D.D., signified his willingness to undertake the pastorate of the Albany First Church. A commission was appointed to install him the second Sunday in November. Two other ministers have calls to churches in the Presbytery; one will begin his work at Americus about November 1.

Rev. Frank P. Hunt is securing pastors for the vacant fields of the Presbytery quite rapidly. The Home Mission Committee called special attention to the Cordele Church, which stepped out from assistance by two committees to self-support of a pastor for all of his time. Three recommendations of the committee adopted by Presbytery are of special interest. First, that Presbytery be urged to take some definite steps towards a manse building campaign without delay. In this connection the Presbytery agreed to give one-fourth of the cost of building a manse up to \$1,000 to each of the first three churches or groups that will accept this proposition within 12 months. The Presbytery requests the Deacons' Association to undertake this manse building campaign. Second, that a standard of salaries be fixed as a minimum for men asked to come into our Presbytery, viz: \$1,500 and a manse for married men, and \$1,500 without a manse for single men, and where existing salaries for men now in our work fall below this standard that immediate steps be taken to bring them up to it as soon as possible. Third, that the Dawson and Cuthbert groups be rearranged. And fourth, that Presbytery authorize the committee to put on an evangelistic campaign between fall and spring meetings of Presbytery.

Stirring addresses on Home Missions and Evangelism were made by M. McG. Shields, L. G. Henderson, R. L. Benn, S. L. Morris and Frank D. Hunt. Similar addresses were made by I. S. McElroy and R. S. Sanders on Foreign Missions.

The Presbytery noted with deep concern the serious lack of a sufficient number of ministers for the work in our Assembly and of the alarming decline in the number of our candidates for the ministry from 500 to 371 last year. Presbytery declared that this is a situation calling for the immediate and supreme attention of the Executive Committee of Christian Education and Ministerial Relief of the Assembly and would urge the committee to put on at the earliest date practicable some kind of a recruiting campaign or agency much more aggressive than anything heretofore employed by our church. Presbytery urged its ministers to preach on this subject before the spring meeting and to lay upon their sessions and the parents of boys their special obligations in this direction. Each session is to be asked to look out suitable ones and send their names to Dr. I. S. McElroy, Columbus, Georgia.

Cordele was selected as the place of the next stated meeting. Presbytery adjourned to meet during Synod at the call of the moderator.
J. W. Stokes, S. C.

KENTUCKY.

Canoe—The following commission from West Lexington Presbytery went to Canoe Saturday, November 1, to organize a church there the following Sunday; Rev. J. S. Hains, W. B. Guerrant, A. H. Doak and Elder T. B. Talbot. We had the good fortune to have Rev. J. W. Tyler, D.D., of the Assembly's commission to be with us. The train reached the station at six in the evening, one hour after dark and left us five miles from our destination in a driving rain storm. We rode for three hours up a roaring creek to get up one side of the mountain and then down the other side after the same fashion. And to crown it all, the Kentucky river had backed up almost to the mission house in front of us. We knew when we reached our stopping place because we could go no further. This point has been well named Canoe.

But the people of the community and the workers were wholly undismayed by these conditions. In fact their boundless enthusiasm in the midst of all this water amazed us. Large preparation had been made for this service, and though there was so much against it, the church was comfortably

filled in the morning. They listened with unflagging interest to a service that lasted for three hours. That would have more than satisfied an average audience, but their patience was boundless. They came back in the afternoon and then again at night. All this too over roads covered by water and with a walk of miles.

The church was organized with a membership of 56. Three joined by profession that day and one by letter. Every officer of the church is a miracle of grace. Space alone prevents giving some of their history. That whole territory is ours, if the church will only take possession of it. This is the day of our golden opportunity. This field is exceptionally well manned. Mrs. Patsy Turner has labored long and brilliantly there, and the result of it is apparent on every hand. Rev. and Mrs. Cloyd, of Lexington, Ky., are there too now and are doing a most excellent work. They deserve your prayers and support.

If you have any of God's money, will you not make an offering to this work. Send all contributions to Mr. T. B. Talbot, Lexington, Ky.

A. H. Doak, Home Missionary.

TENNESSEE.

Memphis Presbytery—At an adjourned meeting of the Presbytery of Memphis in the Second Presbyterian Church, Memphis, Tenn., October 27, 1919, the Presbytery dissolved the following pastoral relations: Between Rev. George L. Kerns and the Dyersburg Church, and Mr. Kerns was granted a letter of dismission to Norfolk Presbytery; between Rev. H. B. Wode and the Edmondson and White Haven Churches, and he was granted a letter of dismission to the Presbytery of North Mississippi, with a view of accepting the pastorate of the church at Senatobia; between Rev. J. E. Hixson and the McLemore Avenue Church, Memphis, Tenn., effective December 1, and he was given a letter of dismission to the Presbytery of North Alabama.

Presbytery also reconsidered the date originally set for its next spring meeting at Humboldt, Tenn., and decided to meet on Tuesday after the third Sunday in April, 1920, at 8 p. m.

In dismissing the three ministers above named the Presbytery has sustained a great loss. J. H. Lumpkin, S. C.

TEXAS.

Presbytery of Central Texas—At his own request, concurred in by the church, the pastoral relation between Rev. J. A. Black and the Mart Church was dissolved, and he was granted a letter of dismission to the Presbytery of Brownwood.

At his own request, concurred in by the church, the pastoral relation between Rev. J. E. James, D.D., and the Marlin Church was dissolved. Dr. James tendered his resignation as chairman of Systematic Beneficence, which was accepted, and Rev. H. R. McFadyen was appointed in his place. M. C. Hutton, S. C.

VIRGINIA.

Lexington—Our missionary pastor, Rev. Dr. P. Frank Price, preached to a large congregation Sunday morning, October 19, and expects to speak to his people again at the prayer meeting on Wednesday night. He has been gladly welcomed to this, his church home. A. H.

Richmond—Union Theological Seminary—Reformation day was duly observed at the seminary with an address on "The Edict of Nantes," by Dr. W. W. Moore, and a collection for the help of the Protestant churches in France and Belgium.

Rev. W. A. Ross, of Mexico, who is doing post-graduate work at the seminary this fall, was the speaker at the regular monthly meeting of the Society of Missionary Inquiry and gave an interesting account of the condition and prospects of

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Synodical of Florida—The sixth annual meeting of the Woman's Synodical of Florida convened in the First Presbyterian Church, Jacksonville, Fla., November 4-6. With the president, Miss Agnes Davidson, in the chair throughout the meeting, the body held most interesting and instructive sessions.

Among the special features on the program were an address by Dr. S. L. Morris, on his book, "Christianizing Christendom;" a talk by Rev. J. G. Venable on the Presbyterian Progressive Campaign; Rev. Richard D. Dodge was heard on the Inter-Church World Movement, and Mr. C. T. Paxon spoke on the Laymen's Missionary Movement Convention, to meet in Jacksonville in January, 1920.

Much business was transacted, and Miss Davidson's reports on her work as field secretary were received with much enthusiasm.

Miss Agnes Davidson, of Jacksonville, was re-elected to the office of president, while Mrs. Charles E. Dorsey, also of Jacksonville, was re-elected to her office of secretary.

The next meeting of Florida Synodical will take place in Pensacola.

Officers Elected by Synodical of Florida—President, Miss Agnes Davidson, Jacksonville; First Vice-President, Mrs. Herbert A. Love, Quincy; Second Vice-President, Mrs. C. W. Latham, Sarasota; Secretary, Mrs. C. M. Dorsey, Jacksonville; Treasurer, Mrs. Henry Eliot, DeFuniak Springs; Secretary Foreign Missions, Mrs. D. A. Shaw, Quincy; Secretary Assembly's Home Missions, Mrs. R. J. Knight, Safety Harbor; Secretary Christian Education and Ministerial Relief, Mrs. Frank E. Lautz, Lake City; Secretary Young People's Work and Sabbath School Extension, Mrs. Robert McKaskill, DeFuniak Springs; Secretary Synodical, Presbyterian and Congregational Home Missions, Mrs. Arthur Harris, Jacksonville; Secretary Literature, Mrs. W. A. Grate, Sarasota; Secretary Bible Study and Prayer Circles, Mrs. A. A. McLeod, Bartow; Historian, Mrs. O. Z. Olin, Monticello.

the work in Mexico, especially in the territory recently allotted to the Presbyterian Church.

There is a large number of visiting ministers in Richmond this week, attracted by the James Sprunt Lectures by Dr. G. Campbell Morgan, of London, on "The Ministry of the Word," which are now being given daily in the Seminary chapel.

Newport News—Hilton is a most thriving suburb immediately to the north of Newport News. The government has recently expended over \$4,000,000 and built from the foundation up a model village.

The First Church has been conducting mission work here for months past. The month of July, Rev. J. C. Ramsay, Presbyterian evangelist of the Norfolk Presbytery, came to the help of Dr. Wellford and his royal force of local workers and from time to time since then has proven an inexpressible help to the cause.

The work has resulted in the coming of Rev. George L. Kerns, who was formerly assistant pastor of the First Church of Norfolk and more recently one of those efficient chaplains in the Navy.

A splendid lot has been secured and when Mr. Kerns arrived the names of 95 communicants and 101 children were delivered to him as probable charter members of the church and congregation.

A splendid corner lot has been secured, amply large enough for the construction of a church and manse. A portable building is now being erected on the property capable of seating not less than 250 people. Regular services are now being conducted and the prospects in this part of the city are most bright for the work.

Marriages and Deaths

Marriages.

Harris-Crenshaw—At the home of the bride's parents, Professor and Mrs. Crenshaw, September 8, in Auburn, Ala., by Rev. Robert H. McCaslin, D.D., Rev. A. Grady Harris, pastor of the Second Presbyterian Church of Birmingham, and Miss Mary G. Crenshaw.

McLeod-Word—In Montgomery, on October 25, by Dr. Robert H. McCaslin, Mr. R. N. McLeod, of Andalusia, and Miss Pauline Word, of Andalusia.

Sankey-Crumpton—In the First Presbyterian Church of Montgomery, on October 15, by Rev. Robert H. McCaslin, Mr. John H. Sankey and Miss Myrtle Crumpton, both of Montgomery.

Aiken-Hannon—At the manse of the Second Church, Greenville, S. C., October 31, 1919, by Rev. E. P. Davis, Mr. Charles M. Aiken and Miss Carrie Hannon, both of Piedmont, N. C.

Evans-Judge—On September 28, 1919, by Rev. L. E. Wells, Mr. J. D. Evans, of Magnolia, and Miss Lucy Judge, of Hallsville, Duplin County, North Carolina.

Hall-Page—October 23, 1919, by Rev. L. E. Wells, Mr. Ransom Hall and Miss Bessie Page, of Pink Hill, N. C.

Copeland-Stewart—At the residence of Mr. Ross D. Young, Laurens, S. C., by Rev. C. T. Squires, October 25, 1919, Mr. Guy H. Copeland, of Clinton, S. C., and Miss Margaret Stewart, of Ninety-Six, S. C.

Hill-Riddel—At the home of the bride's mother, Mrs. Ella Riddel, by Rev. C. T. Squires, in Laurens, S. C., October 22, 1919, Mr. Charles Edgar Hill, of Rochester, N. Y., and Miss Lilah Dorothy Riddel, of Laurens, S. C.

Stutts-Riddel—At the home of Mrs. Ella Riddel, the mother of the bride, by Rev. C. T. Squires, in Laurens, S. C., October 22, 1919, Mr. Francis Marion Stutts, of Jacksonville, Fla., and Miss Evelyn Alberta Riddel, of Laurens, S. C.

Tyler-Richey—At the home of Mr. Wm. R. Richey, the bride's father, Laurens, S. C., by Rev. C. T. Squires, October 28, 1919, Mr. Gilbert M. Tyler and Miss Elizabeth Richey, both of Laurens, S. C.

Deaths.

Morton—Died, in Birmingham, Ala., October 26, Mrs. Margaret S. Morton,

sister of Rev. J. R. Bridges, at the age of 74 years.

IN MEMORIAM.

Mrs. Mary F. Gregory.

The subject of the following brief sketch, Mrs. Mary Frances Gregory, the widow of the late Sheriff Gregory, of Robeson County, N. C., who had made her home with her only daughter, Mrs. Joseph Allen, of St. Pauls, N. C., passed to her final reward after a pilgrimage of 78 years, on September 17, 1919.

In her latter years were spent in the home of her daughter, and ministered to by her grand children and where everything was done that human hands could do to make her comfortable. The body rests in peace.

She expressed a desire to be buried at St. Pauls Presbyterian Church, where her mortal remains rest, awaiting the resurrection of the just and the coming of the Lord.

Mrs. Gregory was a remarkable woman in many respects. For a number of years after her husband's death she superintended her farm with remarkable skill and ability. But as the years passed her strength waned and she was compelled to give it into other hands.

She leaves numerous friends to mourn her departure. McL.

IN MEMORIAM.

Mrs. Charles Phillips.

In the death of Mrs. Charles Phillips our State has witnessed the going forth of the last of a long line of patriots and builders. She passed peacefully to her rest October 4, 1919, in her last hours tenderly ministered to by her devoted family and friends.

Mrs. Phillips was the aunt of Dr. Kemp Plummer Battle, lately translated to that quiet afterwards where all the Christ folk meet at last in the kingdom meek of joy and love. She and her sister, Mrs. Spencer, were for many years among our cherished citizenry and, in days to come, their names will be associated with the best things to which human beings aspire and will shine as beacon lights to guide over stormy seas to the distant haven. Mrs. Spencer has left her impress along the more active lines of leadership. Mrs. Phillips simply lived, and living, she created an atmosphere that gave to all who came within her influence the peace that steals into the heart at the vision of the setting sun.

She was the daughter of Joel Battle, a member of the Legislature that framed the constitution of the University. When she first came to Chapel Hill as Miss Laura Caroline Battle, her brother, Judge William Horn Battle, was head of the Law School in the Univer-

sity. Their home, "Senlac," was a center of sweetness and light and a permeating influence in the life of the community and state.

Miss Battle studied first in two local private schools: "Kelvin Grove," directed by Miss Charlotte Jones, in Pittsboro, N. C., and another institution in Washington, N. C. Later, she attended a boarding school in Bordentown, N. J., directed by the wife and sister-in-law of Prince Joachim Murat.

She was married December 8, 1847, to Dr. Charles Phillips, one of the founders of the Presbyterian Church, Chapel Hill. Together they lived in affectionate devotion for over 30 years and together they wrought for the University and the State.

To quote from a recent article in the "Tar Heel":

"Her interests in the great events of the world as well as in the minor events of university life never faltered and her eagerness for the daily papers, the recent magazines and the new books was undiminished to the last. She noted the events in college athletics, rejoiced over every victory, was hopeful after every defeat, loved the atmosphere of youth and gaiety around her and was moved when the sound of the college bell fell upon ears growing deaf to the sounds of earth."

Mrs. Phillips was tenderly devoted to the Presbyterian Church, Chapel Hill, and a charter member of its Women's Missionary Society. Though forced to remain indoors during the last years of her life, she still kept in intimate touch with both church and society, and now that she is gone, her helpful presence and interest are keenly missed.

She lived her religion. Jesus Christ was herself in the Christ spirit! She was literally one of the living epistles. Of such is the Kingdom of Heaven and through such we learn the higher beauty and meaning of life.

Woman's Auxiliary,
Chapel Hill Presbyterian Church.

The North Carolina Historical Commission wants the following copies of the A. E. F. newspaper, The Stars and Stripes:

Vol. I, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17, 21, 23, 26, 27, 33, 34, 36, 37, 38.

Vol. II, all numbers above 13.

The Historical Commission is unable to secure these numbers by purchase because the paper has gone out of print with all its files exhausted. It appeals, therefore, to people in the State who may have extra copies of the numbers wanted, to send these copies to the Collector of War Records.

Address copies to R. B. House, Collector of War Records, North Carolina Historical Commission, Raleigh, N. C.

Children's Department

INTERESTED IN ELECTRICITY.

Dear Standard:

I am a little boy eleven years old. I like electricity and I like aeroplanes too. I have an old electric bell and it has two rows of wires that I take shocks from. I will close by asking how many amperes does it take to make a volt.

Charles Alford.

Smithfield, N. C.

LIKES PASTOR.

Dear Standard:

I am a little boy nine years old. I go to school and am in the third grade. I go to Sunday school every Sunday. Our pastor is Mr. Dubose. We like him fine. Please don't let this letter reach the waste basket, as it is my first letter to the Standard.

Your unknown friend,
James Smith.

Easley, S. C.

A NICE SCHOOL.

Dear Standard:

After reading the other letters in your paper I want to tell about our school. I am in the fifth grade. My teacher's name is Miss Auston. I like her fine. I have two other brothers that go with me, one in the same grade I am, the other in the ninth. Please print this as I want to surprise my mother and father. Your friend,

Sam Thorne Patterson.

Littleton, N. C.

PEGGY SHAW'S MANNERS.

Peggy Shaw had a hard time. She was the youngest of a large family who were noted for their good manners. Robert, the oldest boy, was a great big strapping fellow of fourteen, the best pitcher of his age in town, and an excellent tennis player, yet he never neglected to give his seat to a woman in the street cars or to fail to carry the washwoman's heavy bag if he was going her way.

Eleanor Shaw was twelve years old. She was as pretty as a fairy princess or a blushing rosebud in the garden. Her hair was light and fluffy, and always looked well. Eleanor was never awkward or embarrassed. She had very little patience with poor, blundering, left-handed Peggy.

"Peggy Shaw, you said 'hello' to the minister," she scolded her little sister. "What do you suppose he will think of you?"

Peggy's pink cheeks grew as red as peonies. "He said, 'Hullo, Peggy,' himself," she argued helplessly.

Eleanor took no notice of the interruption. "I was so mortified," she went on. "Now, Ethel is only a year older than you, but she never says 'hullo' to anybody. Oh, Peggy, what makes you do such things?"

Later, as Peggy was helping her mother to get supper, Eleanor told of poor Peggy's lapse of good manners to all the Shaws, who were waiting impatiently for supper.

"Peggy Shaw!" said the family in a horrified voice.

Peggy was very carefully carrying into the dining room a big glass dish full of custard. She was so startled when everybody said Peggy in that dreadful tone that she let go of the precious cut-glass dish. The dish flew into a hundred pieces, and there was custard everywhere.

Peggy stayed downstairs long enough to help repair the damage, then she scampered upstairs like a frightened little mouse. She was still crying when Robert brought up her supper.

"Crying doesn't mend matters," he argued. "Come on, little sister, I made you this omelette myself."

Peggy let Robert wipe away her tears with his clean, dry handkerchief and consented to eat the omelette. Robert loved to cook.

"But, Robert," she mourned, "I'll never have any good manners. Eleanor does everything right. Why can't I be like her?"

Robert started to say something, then he changed his mind. "I'll tell you what, little sister," he said at last, "you keep on trying to be kind, and your manners will come out all right. See if they don't."

Peggy beamed through her tears. She consented to come downstairs after a while, and everybody was kind to her. Robert and she played dominoes on the couch all evening.

The next day was Saturday. It was very stormy as Saturday frequently is. Peggy helped her mother all morning, but Eleanor embroidered on her doily.

"Eleanor, that dress is dirty," said her mother, after dinner. "Aren't you going to change it?"

"Yes, mother," said Eleanor, politely, but she still continued to set tiny even stitches into her embroidery.

Peggy ran upstairs and washed her face in cold water, combed her thick, straight, brown hair, and sighed to think that it was not fluffy and golden like Eleanor's, and then slipped into her little blue sailor suit. The doorbell rang at this moment.

Peggy waited a moment, but no Eleanor came in sight, so she shyly went to the door herself. A little lady in gray silk and a rosy two-year-old boy were waiting. They had come in a limousine, so of course, the storm had no terrors for them. Peggy brought

them into the pretty cozy-looking living room, and in a moment Mrs. Shaw appeared.

Peggy liked babies. This little fellow made friends with her at once. He took her hand in his tiny rosy fingers and walked around the room, opening all the doors. But he was not strong enough to open the closet door, so Peggy laughingly went to his aid.

"Peggy and Baby will open the door together," she told the little fellow.

Both ladies smiled to see the children pull and tug at the door, which stuck fast for some unaccountable reason. But Peggy was muscular for a girl of her age, and at last the door flew open.

"Girl in there!" cried the baby in astonishment, as she saw Eleanor in her soiled blue blouse, crouched against the shelves.

"Peggy," said Mrs. Shaw, evenly, "show Baby the goldfish and shut the closet door. Yes, that's right."

Mrs. Shaw's eyes twinkled with mischief as they met the caller's smiling face, but Peggy realized only too well what she had done. Eleanor buzzed around like an angry hornet when the visitors finally departed.

"Didn't you feel me holding that door, Peggy Shaw?" she stormed.

Peggy's eyes filled with tears. "I thought it had stuck," she said, in her wistful little voice.

"Peggy hasn't any manners," said Eleanor, wisely.

"Eleanor, it was all your fault," said Mrs. Shaw, evenly, coming out of the hall. "Now forget your quarreling. Aunt Honora Wilson has just telephoned that she is going to stop here for supper on her way to New York. Now you must both help!"

Even Eleanor looked alarmed. Aunt Honora was a very grand person who descended upon the Shaws once or twice a year. She was very fashionable, and wore wonderful clothes. Naturally, Peggy was very much afraid of her.

"We'll have the chicken pie I intended for tomorrow," planned Mrs. Shaw, rapidly, "and we'll use the gold-banded china."

The Shaws knew how to work. They were ready for Aunt Honora when she arrived. She kissed the five little Shaws and their mother, and twined Eleanor's golden curls around her fingers.

Robert Shaw was very pale. He had to take his father's place at the table. He managed very nicely until it came to the chicken pie. Then, in his confusion, he divided it into six beautiful sections, instead of seven. He served his mother and Aunt Honora, then it was Eleanor's turn, then Marion's, and so on. He had just dished up Maisie's portion when the dreadful fact dawned upon him that the pie wasn't going to go around.

Peggy looked at him with clear, limpid eyes. "Robert," she said, in her



Story and Incident



Worthy to Be Remembered.

By David Lyall.

MARY MACKELLAR had been out of Drumairn for three years with only two brief intervals of leave from the war zone. She was on her way now to take a month's leave and to obtain permission from her folk to take further service over there. She had been one of the few asked to remain on active reserve, and to hold themselves in readiness for the call at any moment.

She had been mightily pleased over the distinction conferred, in itself all the proof she needed that her service had been appreciated.

She had gone out in the first instance as cook in a hostel where canteen workers and motor drivers lived, but had been transferred with the lady who had taken her from Drumairn, to a hospital up nearer the lines.

And there within sight and sound of the intimate horror of war, she had gotten an indelible picture of its awful reality, and had few illusions left.

She was a squat short person with a pleasant, rather strongly featured face, black hair and eyes, and a singularly pleasant, almost irresistible smile. Perhaps it was irresistible because it sprang so readily to her face, illumining it as the sun might illumine a somewhat commonplace landscape. She wore a blue uniform and a small hat which suited her well, and was altogether a trig, capable, attractive figure as she descended from the train at the busy station of her native town.

No one met her, because her arrival was not expected, and in the crowd she easily escaped observation from any chance person who might have recognized her. She was very conscious, however, of a singular feeling of depression which had begun to envelop her as soon as the train touched the

confines of the lowlying manufacturing town which had little beauty to recommend it.

The haze of smoke enveloped its tall chimney-stacks as of yore; nothing was changed, only Mary herself. She stood a few moments until her box was rescued from the piles of luggage and shouldered by a stalwart female porter, who gave her a nod as she observed:

"You've been to the front, but we've dune oor bit here, a' the same——"

"I'm sure you have," answered Mary merrily; "but the boys will soon be demobbed now, and let you off."

"I'm not needin' to be let off my job—I like it fine. Besides, a' the lads that were on this station are deid."

She spoke stolidly without any expression of feeling, which perhaps added poignancy to the appalling fact. Mary restrained the desire to ask the number, and hurried out to the old four-wheeled cab, now the only form of vehicle available at Drumairn Station. Over the rough cobbles the horse, who had earned demobilization long ago, ambled leisurely. Drumairn was hilly and the Mackellars being well-to-do working folks, had a little house of their own on high ground not so very far from the Morison Park.

That green oasis interested Mary Mackellar, because it was Miss Morison, the daughter of the millowner who employed her father and her brothers before they went to the war, who had taken her to France. At Hillside Crescent, number nine, one of a row of little villas all alike as peas in a pod, the cab deposited Mary, and the wheezy old cabman carried her box to the front door. She left it standing there, finding the door locked, and went around to the back on a tour of inspection. She fancied the place less tidy and immaculate than of yore, and some desolation seemed to brood over it. It was just 12 o'clock. In pre-war times her mother would probably have been carrying on her perpetual war against Drumairn dirt, and might have been seen shaking or even beating carpet or rug in the backyard. But

Educational.

(Continued from page 10)

The announcement that Rev. Dr. Frank Price, an honored and greatly beloved missionary to China would speak here Sunday was received with great pleasure. Dr. Price, about thirty years or more ago, prior to his going to China, conducted a meeting at Davidson during the pastorate of Rev. Dr. Campbell, and is further remembered most pleasantly by reason of visits subsequent to his work in the East. He has sent three sons to Davidson, all reflecting honor upon the college and parents alike.

In keeping with all that has characterized this scholastic year that evidences a "Greater Davidson," Davidson College Day is to be celebrated this term with a larger and more ambitious program than has ever before marked the day. The date is placed for early in December. It is proposed to have present trustees, alumni, friends all in abundance and to heat to a still whiter heat the enthusiasm that would make of the College a greater institution, greater in endowment,

greater in enrollment, greater in the size of its teaching force, greater in its influence for good on its own campus and in the church generally. The social features of the day will be pleasing, the intellectual spread in the way of live speeches even more so but the crown and climax of the occasion is to be the formulation of plans and ways for putting the College right to the front and for furnishing it with an equipment that means excellence along not some or many but all lines. Be it said with emphasis, be it noted carefully—not one cent will be asked for on this occasion. This is the day and hour for a grand rally in review of the past, present, and looming future of Davidson College.

The Atlanta Alumni Association gave the foot ball team a very enjoyable evening at a banquet last Saturday on the occasion of the game with the Georgia School of Technology. The banquet was held in the Grill at the Ansley Hotel and was well attended, the personnel of the Davidson men in Atlanta represents quite a number of men prominent in the medical, educational, religious, and business life of the city. Some thirty or more of alumni were present.

earnest little tremble, "I don't care for any pie tonight. Mother, will you pass the jelly?"

And Peggy smiled as she nibbled a piece of bread and blackberry jam, while the rest ate mother's splendid chicken pie. Aunt Honora looked at her sharply from time to time.

After supper they let the dishes go, and sat in the living room, with Aunt Honora, for half an hour until train time.

"All your children have good manners," said Aunt Honora to Mrs. Shaw, "but Peggy is quite wonderful." She slipped a little gold chain about Peggy's white neck as she said good-bye.

Peggy's eyes were full of wonder and doubt. "Aunt Honora," she said, honestly, "I haven't any manners at all. It's Eleanor that is polite."

Aunt Honora put on her soft lavender hat and talked at the same time. "I wonder if Eleanor knows that good man-

ners go with a kind heart. Just keep on being kind, little Peggy."

Robert beamed on his little sister as he picked up Aunt Honora's bag. Peggy stood quite on tiptoe and held up her sweet little mouth to be kissed again. "Why, Aunt Honora," she said, happily, "if manners are just being as kind as you can, I shall never worry about mine again."

End everybody laughed but Eleanor, who looked very thoughtful for a long time—Presbyterian Banner.

everything was silent and wearing almost a deserted air. When she tried the back door, however, it yielded to her touch, and she stepped into the scullery, where her eyes were immediately offended by a pile of unwashed dishes. The kitchen, though tidy, did not shine as of yore, and the fire, banked up with a lump of coal and a lot of dross, did not invite one on a cold January morning. A kind of slow terror took hold of Mary Mackellar, and, stalking out into the little front hall, she raised her voice:

"Isn't anybody in the house?" Presently she was answered by a voice rather feeble, but which she recognized as her mother's.

Her strong young limbs took her up the carpeted stairs two steps at a time, and she burst into the front bedroom to find her mother in bed, lying quite flat on her back, looking white and pinched, and in no way at all resembling the cheery, brown-faced mother who used to be the hub of the universe in the little home, keeping them all up to the mark.

"Mercy me, mother! are you ill?" she cried aghast. "Why wasn't I told?"

Mrs. Mackellar smiled and stretched out her hand, from which the stains of many years' toil had been almost eradicated.

"It was my fault, lassie—I said I would wait till ye came—I've got along all right. I'm mendin', they say. It's very low. For me, I'm not feeling the benefit of it yet."

Mary Mackellar sat down on the front of the bed, then noticing that the abrupt movement made her mother wince, she drew up a chair and sat down on it.

"Tell me what's happened," she said brusquely. "Unless it hurts ye to speak."

"Oh, I can speak, though not very loud. I've been ill off and on for a year. Something came here," she said, indicating her left breast. "And had to be taken away—I was in the infirmary three weeks, and came home last week."

"And is all they can do for you now to leave you lying here by yourself?" asked Mary with darkling brows.

"Oh, I'm all right. Aggie does up the work before she goes to her teaching, and gies the place a wipe ower. Your father takes his dinner at the mill. That's a' amounts to. But I'll soon be a' right, maybe.

"So you're hame, lassie. You're thinner and different. Are you pleased to be back?"

"Of course," said Mary Mackellar stoutly. "That goes without saying. But I can't get over it, mother, you in your bed, and me not to know. I'll have something to say to them about it."

"Your father was for writing, but I minded him on the laddies aye beggin' for cheery letters, so I've not let them tell wan o' ye. I'm a' richt, just tired, suppose, an' gettin' auld. Besides, atween you an' me an' the bedpost, Mary, it's the war—I couldna stand the war, and so mony bein' killed. That oor lads hae gotten through wi' just wounds makes no difference. I'm aye seein' ither mothers' sons lyin' deid oot here. It's been juist owful here in Drumairn. There's hardly a hoose in oor crescent that has'na an empty chair, bar oors. It's naething but the war. Now it's ower I'll maybe better, but naething will ever bring back them that's awa."

Mary Mackellar sat very still, saying not a word, feeling with a kind of awe that this was a side of the war she had not seen, nor given a thought to. The tragedy of the waiting woman at home, the mother's heart torn with anguish for her own and other's woes. It seemed suddenly to dim such glory as she had come up with in Flanders and in France.

"You're not telling me aboot yoursel', Mary."

"Oh, I'm fine, mother, as you can see."

"And will ye be able to stop at hame now? They're a' sayin' that naebody will stop at hame now it's a' ower, and that the real war is just beginning. Your father thinks that. Things are lookin' black among working men, too. I doubt we're not through wi' it."

"Oh, yes, we are," said Mary, blithely. "Anyway, we've got the worst over. Now tell me, mother, what do you have for your dinner?"

"There's some soup in a Thermos here. Aggie filled it before she went out, and that wi' milk does me fine till she comes back at four o'clock."

"I see; well I'll go and put off my things and forage for myself, mother. You don't get much to eat on trains now, and I'm hungry."

"There's sure to be something in the press. I don't know now, Mary, and the queer thing is I don't seem to mind. I've seen the day when the thought of no' haein' everything just so for your father would hae kept me awake nights."

Mary jumped up, swallowing something in her throat. She looked down with a compassion that was wholly tender on her mother's changed face.

They were not an emotional family, emotions did not flourish, were perhaps not unduly encouraged in Drumairn, where life was a serious business, but the mother, having been set apart for a time, had obtained the vision which enabled her to understand.

"We'll be a' richt now you've come back, lass," she said, bravely. "Go and take off your things."

Mary went out, closing the door, and, like a thing of unrest, wandered through the whole house into its every corner.

It was as if she was taking inventory of the waiting duty.

Gone in one moment her dreams of further service over there, side by side with those for whom she now cherished a passionate devotion born of imperishable memory and association.

She saw destiny, grey, unattractive, closing in on her; could feel the grinding of the wheels of daily drudgery.

To rise when the whistles blew, awakening a great industrial population to the new day's toil, to creep down the stairs, clear the ashes from the grate, and get ready the family breakfast. Clean, bake, wash, sew, day in and day out, without a break and with very little recognition. Just her duty, that was all. And it might last for ever and a day! She needed none to tell her that her mother's working days, if not entirely over, would henceforth be restricted to the lightest duties.

Meanwhile she must be cared for mightily. She had been a brave soldier, too, braver than anybody knew. And when the final strain had lifted she had just given in, that was all.

It was all mercilessly clear to Mary Mackellar, and the strong common sense, the steadfast facing of every difficulty which had made her invaluable in the war zone did not fail her now. Mrs. Mackellar, wearied perhaps with the joy that had brought incredible relief, fell asleep, resting her white face on her hand.

She was awakened by the sense of something strong and fine and comforting by her bed. Opening her eyes, she saw Mary, in white cap and apron a picture to look at, bearing a small tray in her hands.

"Your dinner, ma'am, and your new nurse," she said with a twinkle of her eyes and the smile that had made sunshine for lots of them over there. "All I hope is you're going to be properly appreciative."

Mrs. Mackellar stretched out a quivering hand, and one tear, just one, stole down her cheek.

"Oh, my lassie!" she said. "Thank God!"

But what she thanked God for she did not say, nor did Mary ask. Perhaps she knew the secret fear that had lain on that tired heart, robbing it of its zest for life. Five in all she had given to the fight for freedom, and Mary was the first to come home. Unchanged, apparently, and not belittling the daily round, the common task! It was something to thank God for.

Mary never told of the battle that had been fought and won among the pots and pans hanging around the scullery sink.

An ignoble fight, you think? Oh, no. Worthy to be numbered, that is all. There will be many histories of the war written on earth, but only one will be needed in heaven.

In the record that is being kept up there, the names of Mary Mackellar and her mother, and others like them, will shine like the stars of the firmament, for ever and ever.—British Weekly.

Organic Union.

(Continued from page 9)

denies the cardinal truths of Christianity and substitutes an absurd philosophy for religion? "What agreement hath he that believeth with an infidel?" We are often shocked these days by accounts of the kind of religious counsel our soldiers sometimes received in the camps and on the battle ground, before going into the fight. One trainer of a school of religious workers among the soldiers urged them not to bring Christ to the soldiers, but to sit at the feet of the soldiers and learn practical religion from them. He told them that when a man gave his life to his country he knew more of practical religion than the preachers or the Y. M. C. A. workers. It was not at all uncommon for religious leaders addressing soldiers before a battle to preach to them the Mohammedan doctrine, that if a man died for his country he thereby saved his soul. And that, notwithstanding the explicit statement of the Scriptures that no man is saved by works of righteousness which he has done, and that there is no other name under heaven whereby he must be saved than the name of Christ. In one most startling instance, a distinguished Christian, himself an orthodox expounder of the Gospel, gave a copy of the Koran to a dying Mohammedan. He justified this on the ground that "it is better for a man to have some God than no God." And that, in the teeth of God's revealed truth that if a man be without Christ he is "without God and without hope." So far are good men being swept from their loyalty to truth by floods of ardent skepticism!

And mark you, the indifference is not to abstractions nor to questions of minor importance. It is the saving truth of the Gospel that is involved. Is there a God, and if so is He the God set forth in the Bible? Is the Bible a revelation from God and therefore an infallible guide, or is it the product of human genius, no more inspired than any other work of human genius? Is Jesus God, or is He a creature? Are there future states of happiness and misery? Do future perfection and bliss depend on our doing the best we can, or did Christ make true atonement for sin? Is that atonement applied by human will power or by the infinite Spirit of grace? Such are some of the questions at issue today. They are vital questions which concern the fundamentals of life and death eternal. Can we afford to treat them as matters of inferior importance? Read the alarming articles in "The Sunday School Times" for June 21, 1919, and August 30, 1919, on the teachings in theological seminaries in this country. Those articles were not written by alarmists, but are statements of existing facts. There are times when it is sinful not to take alarm. The Bible lays the greatest emphasis on truth. God is not merely Love, He is also Light. Christ declared Himself to be "The Way, the Truth and the Life." The apostle declared that "the wisdom that is from above is first pure, then peaceable." In these days men are virtually saying, "Let us first be peaceable and we will consider purity afterwards." John, who is in a peculiar sense the apostle of love, says, "I have no greater joy than to know that my children walk in the truth." Christ said, "Ye shall know the truth and the truth shall make you free." Of the Holy Spirit He said, "When he the Spirit of truth is come he will guide you into all truth." The wise man said, "Buy the truth and sell it not." The church is declared to be "the pillar and ground of the truth." What is to be done in an age of indifference to truth and decadence of doctrine? When that time comes, of which the apostle tells, when there shall be a "falling away" and the "man of sin," the "son of perdition" is revealed, when the "perilous times shall come" and men shall "depart from the faith, giving heed to seducing spirits and doctrines of devils," what attitude should the church then assume? When the truth is threatened in any measure, what are those to do who are loyal to the truth? Should there not be a body of Christians somewhere whose special mission it is to conserve in its purity the saving truth of the Gospel? This, I take it, is the mission of our own church. It is to bear witness to the truth in a time of worldwide defection and upheaval. It is to hold high the torch of truth while the storms of ignorance, of unsanctified scholarship, and of spurious sentiment combine against it.

If it is merged in any other religious body it should be one that at least to the same extent as ours is bent on the same high purpose of conserving truth. Otherwise its witness is obscured and its voice weakened, if not lost. In saying this, I do not reflect upon the soundness in the faith of the U. S. A. Church, with which we are now urged to consolidate. To use the language of our ad-interim committee, it is their "attitude toward unsoundness" to which we object, their treatment of unorthodoxy. They might be quite as sound as we are, but unless they adopt measures to conserve that orthodoxy are they not placing the cause of truth in jeopardy and should we knowingly join forces with them in it? Higher criticism is treated with entirely too lenient a hand by that church. Men are admitted to their ministry who either deny cardinal facts of Christianity or are undecided about them, such as the inspiration of the Scripture in any exclusive sense of inspiration, the virgin birth of Jesus, His miracles, His resurrection, any true atonement for sin by Him. Dangerous teaching is permitted in their theological seminaries. It is significant that in the articles in "The Sunday School Times" referred to above, the one seminary that is cited as being positively, emphatically, unequivocally, unequivocally orthodox is a seminary of our own church. It is not implied that that seminary is the only orthodox one, but it is made conspicuous by being put beyond the reach of all suspicion.

It is sometimes pleaded that the U. S. A. Assembly of 1910 has met this criticism by adopting a statement covering all the mooted points. But suppose that the language of that Assembly is entirely satisfactory to the most orthodox but that the church seems unable to give practical effect to it by preventing heretical teaching or by excluding unorthodox men from the ministry. What then? Shall we unite with them on the basis of what they merely wish to do, or wait until they show the ability to control unorthodoxy? Are we willing to incur all the risks of their continued failure to control unsound teaching? Are we willing to share with them the responsibility for such errors? Had we not better make sure by waiting till there is not only a profession but actual results?

I am prepared to admit that there may be cases of unsoundness in our own ministry, men who are seriously affected by higher criticism, men who shock us by preaching lax views concerning the sanctity of the Sabbath. But is the remedy for that to merge with a church where there is even greater toleration of such things or stay where we are in a position to handle these questions more effectively? Shall we remain where we can have some hope of successful resistance to error, or go where that resistance is weak and growing weaker?

The Daughters of the King.

Ps. 45:13-16.

The Daughters of the King
Are glorious all within,
With hearts made whiter than the driven snow;
Their beauty doth delight,
For 'tis a pleasant sight
To see His glory thus begun below.

In clothes of brodered gold
Shall they their King behold,
As with companions pure they all shall come;
Their jubilee shall ring
In the palace of the King
When all the ransomed ones are gathering home.

And in their fathers' place
Shall come a younger race
Whom faithful mothers to their Savior take;
And, trusting in the Word
Of Jesus Christ their Lord,
Of all their sons nîay noblest princes make.

—George F. Robertson.

Pineville, N. C.

Miscellaneous

CHINESE WOMEN WANT COMMON SENSE SHOES.

Chinese women have started a campaign of their own for common sense shoes and perfectly-shaped feet similar to the one which the Social Education Department of the Young Women's Christian Association is waging in this country. The Chinese campaign is just part of the work of the National Students' Patriotic Society and is being carried on by the women students—some 8,000 of them, who are included among the 20,000 students enrolled in this society for creating patriotic resistance among the Chinese to misgovernment and foreign aggression.

The Chinese girls go into the homes to talk to the women and, as so few of the women can read the literature which the students have, telling of their movement, and what they want to do, they have made large, graphic charts which will emphasize the points they make. One of these is a chart showing the bound foot of the Chinese women and the natural, unbound foot, in such a way as to encourage women to free themselves from ancient customs. This chart closely resembles the one which the Y. W. C. A. has just published for use in the exhibits in this country, according to Mabel K. Stafford, Y. W. C. A. secretary, recently returned from a tour of China and Japan.

After getting the women interested in being free themselves, Miss Stafford says the students begin explaining how China should be free from political bondage. They have worked out all sorts of ingenious ways of combining health and social education with political education and of injecting political education into household affairs in such a way that they can interest the women, first in subjects which they know and gradually arouse them to patriotic zeal and understanding.

Girls do none of the street speaking for the campaign. They spend their time making things to raise money, translating leaflets into a phonetic script which can be read by the people, experimenting in ways of manufacturing things which are scarce since the boycott against Japanese-made articles has become effective, going into the homes to talk to the women, and in interviewing officials who have refused to grant the men students what they have asked.

The four points for which the students are fighting are: (1) The ousting of pro-Japanese and corrupt officials from the government in Peking; (2) freedom of speech and of the press; (3) return of Shantung to China; (4) cancellation of the 21 demands made by Japan in 1915.

THE FAILURE OF PRIESTLY CELIBACY.

There are many signs of unrest in the Roman communion," says The Churchman, "all indicative of the influence of war conditions and the uncertainties of peace reconstruction. The clergy of southern Italy are not the only ones who have discussed the maintenance of clerical celibacy, nor is this question the only subject of clerical discussion there. The American Press lately reported that groups of priests in central Italy had gone on strike and demanded an increased tariff for clerical services. Among the Bohemians the women communicants of the church have addressed a petition to the Roman authorities for the abolition of clerical celibacy. What

the attitude of the curia will be on this question may be gathered from a letter recently sent by the Pope to one of the Hungarian archbishops and printed in the Italian newspapers. Pope Benedict gives distinct instructions against the discussion of the subject. He describes celibacy as the peculiar glory of the Latin Church and the principal source of its strength. He speaks of the degradation that will ensue if the clergy show an example of human weakness. Apparently the curial idea of marriage is derived from the matrimonial experiments of Alexander VI, and the wise words of Pius II have been forgotten, who urged, after a long experience as a man of the world, that there were very good reasons for abolishing clerical celibacy."

**STATEMENT
AMERICAN MUTUAL LIABILITY INSURANCE COMPANY
BOSTON, MASS.**

Condition December 31, 1918, as shown by Statement filed.
Amount of Ledger Assets December 31 of previous year . . . \$4,065,533.14
Income—From Policyholders, \$6,215,698.44; Miscellaneous, \$187,635.88; Total 6,403,334.32
Disbursements—To Policyholders, \$1,604,445.13; Miscellaneous, \$2,118,941.76; Total 3,723,386.89

ASSETS

Value of Bonds and Stocks \$5,474,916.86
Cash in Company's Office 42,061.07
Deposits in Trust Companies and Banks on interest 609,114.26
Interest and Rents due and accrued 87,484.81
Premiums in course of collection 613,934.82
Bills Receivable 3,506.89
All other Assets, as detailed in statement 1,946.67

Total \$6,832,965.38
Less Assets not admitted 268,128.10

Total admitted Assets \$6,564,837.28

LIABILITIES

Unpaid Claims \$2,933,643.22
Expenses, Investigation and Adjustment of Claims 3,000.00
Unearned Premiums 1,750,837.15
Salaries, Rents, Expenses, Bills, Accounts, Fees, etc., due or accrued 5,213.09
Estimated amount for Federal, State, County, and Municipal Taxes 104,844.60
All other Liabilities as detailed in Statement 410,737.43

Total amount of all Liabilities except Capital 5,208,275.49
Surplus over all Liabilities 1,356,561.79

Total Liabilities \$6,564,837.28
Licensed April 1, 1919.

President, Chas. E. Hodges; Secretary, J. B. Ward; Treasurer, J. B. Ward; Home Office, Boston, Mass.; Attorney for Service, Jas. R. Young, Insurance Commissioner, Raleigh, N. C.; Manager for North Carolina, Home Office.

**STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT. Raleigh, July 27, 1919.**

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Mutual Liability Insurance Company, of Boston, Mass., filed with this Department, showing the condition of said Company on the 31st day of December, 1918. JAS. R. YOUNG, Insurance Commissioner.

You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:
Shivar Spring,

Box 4-C, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt

of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly)

MOODY BIBLE INSTITUTE.

At the annual meeting of the trustees of the Moody Bible Institute of Chicago, October 15, Dean James M. Gray reported a total enrollment for the year ending August 31, of 2,183 students in the day and evening classes, representing 22 denominations, 43 states, and 23 foreign countries; and more than 6,000 professed conversions in connection with the students' training in practical Christian work; also in the correspondence department an active enrollment August 31 of 4,620 students, and a total of 6,548 students under instruction during the year.

Through the institute's employment bureau, resident students who worked part time to support themselves earned the sum of \$176,146.50.

A new feature of the institute life is a Sunday afternoon meeting for Bible exposition by the dean, in the auditorium, corner of LaSalle street and Chicago avenue.

A WONDERFUL INSTITUTION

Do you know that in the city of Greensboro is an institution that is doing a great work for those who are addicted to the use of Drink and Drugs? It also treats successfully neurasthenia and kin-

dred diseases. Those in charge are men of a very high order, its president, Col. W. H. Osborn, being well known all over the State, consequently the influences around the institution are most healthy in every way.

If you have a friend, relative or loved one, that you are anxious about and want to see well again you can write freely to Mr. N. O. Smoak, Supt. Keely Institute, Box 18, Greensboro, N. C., with the full assurance that what you say will be held in strict confidence. All literature is sent in plain sealed envelopes.

50 EGGS A DAY.

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50" writes Mrs. Myrtle Ice, of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

Send \$1.00 to E. J. Reefer, the poultry expert, 3258 Reefer Bldg., Kansas City, Missouri, and he will send you a season's supply of "More Eggs." A million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

"Magnificent" Is the Proper Term to Apply to Our Fall Patterns in Wilton Rugs



There has been an over-demand and an under-production. However, we have succeeded in collecting a wonderful array of beautiful Wilton Rugs for the fall and winter season. So supply your needs while the stock is at its best.

W. T. McCoy & Company
Popular Furniture--Popular Prices
CHARLOTTE, N. C.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

TEACHERS WANTED

We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from \$60 to \$200. Write today.
South Atlantic Teachers' Agency
 306 Walton Building, Atlanta, Ga.

Ladies, Attention!

Here is an offer that will bring joy to the hearts of the Crochet and Tatting workers. Complete Crochet Library; just think of 1354 Standard Original Designs, all illustrated by actual photographs with complete directions for working.
 No. 9 Yokes, Corset Covers and Nightgowns 16 cents
 " 11 Tatting, Waists, etc. - - - 16 cents
 " 13 Towels, Slips, Sheets - - - 16 cents
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 contents, 29 designs for Quilts. Send stamps.
LACLEDE BOOK CO. 816 Olive St., St. Louis, Mo.

Get a Feather Bed

Beds 25-lb. \$9.95; 30-lb. \$10.95; 35-lb. \$11.95; 40-lb. \$12.95; two 3-lb. pillows \$1.75. All new feathers, best ticking. We have \$1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Combeds, etc.
SANITARY BEDDING CO. Dept. 30 Charlotte, N. C.

COTTON SEED

FOUR BALES PER ACRE

The record for Vandiver's Heavy Fruiter Cotton. Forty bolls make pound. Forty-six per cent. lint; 1 1/8 inch staple. No boll weevils. Free from all disease. Resist droughts and winds. Earliest big boll. The cotton that beats the boll weevil. All seed ginned and culled on our private machinery. We originated this wonderful cotton. Write for facts and proofs from you. own state. Special price on seed for early delivery.
VANDIVER SEED COMPANY
 Lavonia, Ga.

Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex. Sunday		Daily Ex. Sunday	
Mixed	Pass.	Pass.	Mixed
STATIONS			
No. 22	No. 38	No. 41	No. 21
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm
8 35 am	10 00 am	Raeferd	lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm
4 00 pm	11 20 am		1 00 pm

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Daily Ex. Sun.		Daily Ex. Sun.	
Mixed		Mixed	
STATIONS			
No. 11		No. 12	
Lv. 10 30 am	Raeferd	Ar. 12 40 pm	
Ar. 11 15 am	Wagram	Lv. 12 00 noon	

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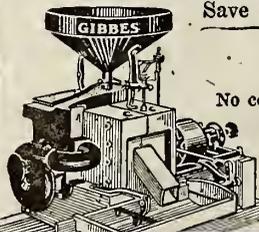
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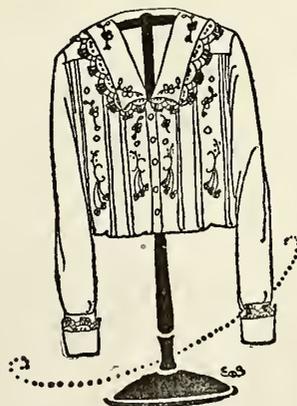
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Feed is too expensive to waste on idle hens. You can easily start your hens laying and keep them laying, even in coldest winter. To prove it, all you need to do is accept, as Mrs. Young did.

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He Forgot Something.

"You seemed embarrassed when that pretty girl met you at the station."

"I had a reason for feeling embarrassed," answered the doughboy.

"What was it?"

"I promised to bring her the Kaiser's ears."—Buffalo Commercial.

No Disagreement.

"A man never ought to be allowed to leave so much money," says a Labor writer, discussing the will of an American. It ought to be pointed out that the millionaire in question did not really want to leave it.—London Punch.

EGGS PAID THE PASTOR.

Mrs. Lena McBroon, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and had 1 1-2 dozen left."

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Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

CAT HAD RIGHT OF WAY.

When traffic was at its height on one of New York's busiest thoroughfares recently, and a long line of trucks on either side, moving continuously, made crossing dangerous for all foot travelers, a cat emerged from a produce store with a kitten dangling from her mouth, and essayed to cross the street. Each time she started she had to turn back because of a truck, and her efforts quickly attracted a crowd.

Down from the corner came a policeman. He soon saw what was the matter, and, while there was nothing in the traffic regulations to cover the point, it took him only a moment to decide what to do.

Going into the street he raised his hands in the way that truckmen have learned means "Stop." They stopped. The cat, seeing her opportunity, took a firmer hold on the nape of her progeny, and then, holding it high to keep even its curled tail out of the mud, she slowly and deliberately picked her way across and disappeared in a cellar.—
Our Dumb Animals.

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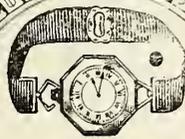
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Sparkles

Why the Wedding Bells Failed to Ring.

The ex-soldier's arm stole around her waist. Zero hour was approaching.

"Dearest," he murmured. "Tell me—do you like corned beef?"

"Oh, I just dote on it." (Dearest was surprised but anxious to please).

And so they were not married, but lived happily ever after.—The Home Sector.

The Bored Were There.

The minister was given to making many announcements as well as to preaching long sermons. At the close of a long list of "things to be remembered," he announced:

"At the close of the sermon this morning in the room to my right there will be a meeting of the Board."

When after the benediction he entered the room he was greeted by the entire congregation.

Before But After.

Wife (as door bell rings)—"That woman always comes here just before dinner."

Hub—"Then its evident that she comes here after dinner."—Boston "Transcript."

"They say Blank is very close."

"Close? Why, he wouldn't even spend a vacation."—Boston Transcript.

Into the general store of a village in Virginia there came one day not long ago a diminutive darky who laid upon the counter a single egg and said, "Boss, my mudder says please give her a needle for dis aig."

The storekeeper smiled. "Why," he said, "you can get two needles for an egg."

"No, boss," continued the darky, "my mudder don't want no two needles; she says, please give me de change in cheese."—Harper's Magazine.

Met His Match.

Struck by the notice, "Iron Sinks" in a shop window, a wag went inside and said that he was perfectly aware of the fact that "iron sank."

Alive to the occasion the smart shopkeeper retaliated:

"Yes, and time flies, but wine vaults, sulphur springs, jam rolls, grass slopes, music stands, Niagara Falls, moonlight walks, sheep run, Kent-hops and holiday trips, scandal spreads, standard weights, India rubber tires, the organ stops, the world goes round, trade returns, and—"

But the visitor had bolted. After collecting his thoughts he returned and showing his head at the doorway, shouted: "Yes, I agree with all that perfectly—and marble busts."—Irish World.

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VOL. LX.

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NO. 46.

A Prayer to the Giver of All Good

By John Jordan Douglass.

Lord of the sunshine and the dull gray rain,
Thine is the heart where grief so long hath lain;
Thine the Autumn with its leaves of gold,
And thine the snow's white mantle, fold on fold.

All these are love, the gifts of richer grace:
In storm and sunshine I would seek Thy face;
I am so blind, and yet I fain would know
That angels' wings are fluttering near like snow.

Lord of the harvest and the sullen drouth,
All nature praises Thee with minstrel mouth;
Let me not be less faithful than the bees
That whisper benedictions in the breeze.

Let me not be a recreant while the stars
Make music to the sunset's golden bars;
Attune my heart's harp to the notes above,
Lord, give me love.

Lord, give me light when brooding darkness falls,
Lest I should yield to baser passion's calls;
Lest I should wander far and fail to see
Thy beacon red upon far Calvary!

Lord, give me truth, that shining silver sword
That e'er has driven back the falsehood's horde;
The truth of Him who was the truth, the way:
The same forever as on yesterday.

And grant me faith when night falls chill and drear,
Lest I should grope amid the mists of doubt,
That I may feel his warming heart beat near;
With all the glory light of God shut out.

Wadesboro, N. C.



Editorial



That Alleged "Machine."

A DEAR brother whom we have known long, and admired both for his ability as a preacher and for the spirituality of his life, has written to us that it was currently reported that we were credited with having built up a Synodical machine for the purpose of stifling any debate on organic union during the recent meeting, and such was the success of the aforesaid machine that one wishing to speak was unceremoniously rolled over.

Bowing our thanks for the implied tribute to our silent influence, we wish to make a plain statement. For twenty years the editor has been a quiet and inoffensive member of the Synod, and during that time he has never spoken except in the interest of the paper. So utterly has he effaced himself that he has never been on any committee nor has he ever had any part in the work of the Synod, outside of the college and the press.

As the editor of the Synod's organ he has never concealed his views as to organic union, but he has always been candid in the expression of his opinion. He has opposed it on two grounds. In the first place, we have done a great work apart, and in the second place, any attempted union would bring together discordant elements that would retard the coming of the Kingdom instead of hastening it.

He has tried to be impartial in allotting space, giving equal privileges to each side, and if he has seemed to have given more space to those opposing union, it has been because more of them have entered the list.

If by such editorial conduct of the paper a machine has been built up, it has been unknown to the editor. However, the idea of a machine implies underhand dealing, secret working, together with skillful wire-pulling. We most emphatically deny making any machine, but especially one of the political type.

From the close of the New Orleans Assembly, when the appointment by each Synod of a member to serve on the committee to consider "Union" or "Federal Relations," was ordered down to the meeting of Synod in Raleigh, with the exception of a short editorial and a paragraph in a letter from Montreat, we have never written publicly on the subject nor even corresponded, as far as memory serves us. Though this was the important question coming before Synod, we discussed it with no one but the dear brother who wrote about the machine, and then we casually asked whether he did not think that Dr. Wells was the logical representative of the Synod in view of the fact that he had already served on several other committees charged with similar work. The next time we touched upon the subject was after the committee had agreed upon its report, when we asked the chairman whom they had nominated. Of course with a few harmless question like the above, a man gifted with the artistic imagination, can easily see the construction of a machine.

Now we have tried to make our readers see the question as it appears to us, and to make them realize what a Pandora box of evil such a union may prove to be. This has been done in the open. We have never tried in any secret way to influence others.

Some of those favoring union are dear friends, and we give them credit for conscientious convictions. We wish to see the will of the majority expressed, and whatever that will may be, we shall try to be satisfied, and above all, we want no wire-pulling, no brow-beating, but a free expression of views without any restraint.

As to the charge of "making a machine," we have only this to say: It is a well known fact that a drunken man always imagines that other people are drunk.

The Unrest in the Episcopal Church.

In many respects the Episcopal Church has long been noted for its conservatism. It was not so much conservatism in doctrine, because doctrine among them has never had the place of importance that it occupies in the eyes of Presbyterians. Among them there has always been great liberty in the matter of doctrine, so that you could often find great diversity of doctrinal views in one city, and in fact their Articles are saturated with Calvinism, while their preachers often preach the rankest Arminianism. As one said to us once, "We give a man as much freedom in doctrine as he may wish."

The conservatism of which we speak has been in their rites and ceremonies. Recently at their tri-ennial General Convention there was a decided tendency to radical changes in many of their ceremonies. One of the proposed changes was so intensely Roman Catholic that Thomas Nelson Page, former United States Ambassador to Italy, protested against it.

The Virginia Episcopalians have always been Low-Church, so when there was a move set on foot to have prayers for the dead; Mr. Page denounced the adoption of any such prayers. He even threatened a division of the Church, saying, "Better be divided than that we be led into paths we know not."

The Convention also took a hand in the affairs of the Nation, asking for a Congressional Committee to inquire into the alleged evil influence of certain types of motion pictures. Labor and capital also received some good advice, while they endorsed the principles of a League of Nations, but not following the League Covenant as it stands before Congress.

These symptoms of unrest are not peculiar to this staid old Church, but may be found in all Churches.

In the midst of the turmoil of the present, when nothing seems stable, it is difficult for men to keep the Church within her appointed sphere. They imagine that she can cure the ills of the world with the weapons of the world, and so fully convinced of this truth are they that they find it hard to wait on God and God's ways.

Experience seems to have no lessons for them. If they will study the history of the Church, they will find that her most successful weapons have been spiritual rather than carnal, and that as citizens they can accomplish those desired changes.

The Future of Our Race.

All of us can recall our astonishment and shame when we found that the examination conducted for admission to the army revealed the sad fact that few of our young men were physically sound.

The National Physical Education Service has brought to light some equally astonishing truths. According to these experts of the boys and girls in this country of school age, at least 50 per cent of the 25,000,000 have physical defects.

The future of our race does not seem encouraging, according to this showing, and it suggests that something must be radically wrong in our methods.

Of course each generation inherits the weaknesses of the past; but after allowing for all that, we are persuaded that there are other causes. Luxurious living on the one hand and defective nourishing on the other, combine to produce much of this result. Children are pampered too much, with the result that they are soft, and ill fitted for the hard struggles of life.

The man was right who told his sons that he had tried to

give them every educational advantage by sending them to the best schools, but that there was one school that had done much for him, to which he could not send them—"the school of hard knocks."

Whither Are We Drifting?

We have always been anxious in any co-operative movement, lest our Church be led into strange paths, and made responsible for strange actions. In these progressive days he is a very level-headed man who is not caught in the current and swept off his feet.

The world is full of social unrest, and violent measures are being tried, so that Christian people, seeing the evils abounding, feel that religion should be the remedy and that the Christian people of the country, instead of standing apart from the ills of men, should step in and show to the world that religion was something more than saying, "Lord, Lord."

Up to this point they deserve praise and commendation. They fail, however, to remember that what is incumbent as a duty upon individual Christians is not incumbent upon the Church as a distinct organism, commissioned by our Lord to do a certain work within a certain sphere.

The individual Christian should vote and he should be a part of the body politic, but the Church, the Body of our Lord, should only act within the spiritual sphere.

It is the duty of the members of our Church as citizens to bring about social reforms, but they should not have the Church as the Body of Christ act outside her peculiar sphere.

At the National Industrial Conference of the Inter-Church World Movement, claiming to represent 200,000 Protestant Churches, they framed a program of policy which they will lay before President Wilson. This program proposes to reform nearly all the ills with which the world is afflicted such as the question of collective bargaining, of labor's right to share in the control of industry and its profits, of the right of labor to be heard above capital, of the exploitation of negro labor, of the recognition of the principle of freedom of choice to women in occupation, of the promotion of the rational extension of the co-operative movement in both the distribution and production of goods.

We approve of all of these reforms, if they are brought about by a combination of Christians, but when our Church is made a party to it, we must protest, and remind those who sponsored and brought about this new world movement that the very principal upon which our Church was founded and her chief reason for existence is that the Church should confine herself to things spiritual.

Our Executive Committees started this movement, and now it has grown beyond their control. It may be that when they mingled with their more progressive brethren of the North they were twitted with moss-backism, and in suggesting this movement they were trying to prove their progressivism. If such be the case, then their first venture ought to satisfy them and prove that it is always wiser and safer for the shoemaker to "stick to his last."

The Taxing of Church Property.

It has long been a custom of the State to release Church property from taxation, and the very suggestion that the Church be placed upon an equal footing with every one else is apt to arouse bitter complaint.

In England at present it is a burning question, as the Established Church has large and valuable holdings in England.

In this country we have assumed the justice of the Church's exemption from taxation, without trying to consider the question on its merits. If we would consider it, we would at once recognize the inconsistency of our position, especially the Southern Church, which sprang into existence

upon the principle that the State and Church should occupy separate spheres. By being exempt from taxation the Church is to that extent supported by this contribution from the State, varying according to the amount of the tax.

We believe that the State ought to levy its taxes without favoring any class, and we also believe that the Church would be the more blessed, if it stood on an equal footing with every one else.

As yet it is not a vital question with us, but the time will come when the State will see the injustice of the matter, and will insist upon taxing the Church.

Golf as a Sunday Recreation.

We hear from every side that golf is fast becoming the Sunday game of Sabbath-keeping America. People who would not attend a game of baseball on Sunday, either play golf with no compunctions of conscience, or else they contemplate the spread of golf playing on Sunday with no such horror as the Sunday baseball would arouse.

It would be difficult to find a cause for this indifference on the part of the player or the spectator. It may be that because on week days many of our preachers keep up their health by indulging in it, men may attach to it an air of piety that might serve to float it over Sunday, or it may be that because it is a quiet game, unattended by shouting crowds clamoring for the blood of the umpire, its playing would be no great violation of the Sabbath. However, be the cause what it may, as a Sunday sport it is spreading.

We have even heard of Presbyterian deacons indulging in it on that day, though he was a deacon in name only.

The highest legal authority in Massachusetts has been called upon by the Governor of the State to weigh in the legal balance both Sunday golf and Sunday baseball, and his researches failed to find any difference. Such being the case, the baseball fans propose to take advantage of the popularity of golf by making the playing of baseball on Sunday an issue in the coming election on the ground that golf being allowed on Sunday baseball should be also.

What causes most surprise is the fact that in pious New England the Church people, instead of standing together in opposition to this new attempt to break down the Sabbath, are divided in opinion.

To some people whatever is progressive is always attractive, whether in the realm of politics or religion, so golf on Sunday, being an advance upon the practices of the past, is doubly welcomed.

If there be no legal distinction between Sunday golf and Sunday baseball in Massachusetts, there surely can be none in this State, so that if one is forbidden, the other should also be prevented.

The different Country Clubs evidently need the attention of sheriffs of the State, and while our judges are handling many moral questions in their charge to the grand juries, they might very appropriately touch upon Sunday golf.

We ought either to enforce our Sunday laws, or else revoke them. A law ignored brings about contempt for law in general.

Figures Sometimes Lie.

It all depends upon the one using them. Sometimes he with malice aforethought deliberately makes them lie, while at other times a man by a slip of the pen and a failure to state clearly what he means, finds himself in the ranks of the Ananias Club, nolens volens. Such was our position in a recent editorial entitled, "Let Good Enough Alone," in which we stated that our rate of increase last year was 37.7 per cent. It should have been 37.7 per cent increase for the ten-year period ending 1916.

In another column Dr. Bean, of Clinton S. C., kindly sets us right, for which we thank him. In our case "the wish must have been father to the thought."



Contributed



“Keep Ye Justice and Do Righteousness”

By Rev. R. F. Campbell, D.D.

“**T**HUS saith Jehovah, keep ye justice and do righteousness; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the Sabbath from profaning it and keepeth his hand from doing any evil. . . . Every one that keepeth the Sabbath from profaning it, and holdeth fast my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all nations.” (Isaiah 56:1, 2 and 6-b-7).

Isaiah lived in a time of social unrest. There were wars and rumors of wars. The kingdoms of Ephriam and of Syria had joined forces against the kingdom of Judah, and were threatening Jerusalem with their armies. But after this danger had passed, there was a still greater peril from the kingdom of Assyria, which was anxious to possess itself of Palestine as the gateway through which it could march to the conquest of Egypt, its great rival.

In addition to these clouds on the distant horizon, there were domestic troubles within the kingdom itself. Politically there were divided counsels; socially there was injustice, oppression and discontent. For these national evils there were various prescriptions, into the details of which we need not enter. Isaiah's prescription was a return unto the Lord with humble confession of the nation's sin and a renewal of the solemn covenant between the Lord and His people. The only hope, he declared, was a renewal and deepening of the religious life of the nation. The times were in many respects like our own—so much so that Isaiah's language might be taken for a description of the conditions that we see about us and in ourselves today.

The hopeful thing about the present situation is that there are some who have hit upon Isaiah's prescription as the only effectual remedy for our political and social diseases. And the call to a renewal of the religious life does not proceed from the pulpit alone, but also from those who represent the business life of the nation. I wish to read two such calls that have recently been sounded by leaders in manufacture and trade. The first by Mr. Roger W. Babson, of Boston, in his Barometer Letter to the Merchants, Bankers and Investors; the second by Mr. Richard H. Edmonds, editor of The Manufacturers Record, of Baltimore. You will note that Mr. Babson points out the need of religion, and that Mr. Edmonds describes the kind of religion we need.

The Need of the Hour.

Mr. Babson says: “The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail.

“The solving of the labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor troubles.

“When both employer and wage worker honestly believe that we are here in this world to serve others, the labor problem will be solved, but not until then. We employers should learn to give up and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. We all need a new outlook on life, a new political policy, a new industrial policy and a new social policy. The old politics founded on fear and striving only for protection has fulfilled its usefulness. We need a new politics based on faith and striving for production.

“Meanwhile what is happening to our churches? They are going to seed. The ministers are paid starvation wages and the whole church industry lacks pep and imagination. And yet the church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy and fear are running rampant.”

Mr. Edmonds points out that our country needs above all things else a revival of religion. He writes over the caption, “Am I My Brother's Keeper?” as follows:

Am I My Brother's Keeper?

“Above all else this country needs a nationwide revival of old-fashioned prayer meeting religion—

“A religion that makes men realize that if there is a heaven, there must also of necessity be a hell—

“A religion that makes a man realize that every act is recorded in his own conscience, and that though that may slumber, it can never die—

“A religion that makes an employer understand that if he is unfair to his employes and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber—

“A religion that makes an employe know that if he does not give full and efficient service, he, too, is a robber—

“A religion that makes a farmer, who packs bad fruit at the bottom and deceives the buyer by the good fruit on the top, realize that he is a thief just as much as the one who robs a hen roost at night—

“A religion that makes a man who robs a railroad of its fare, or its freight bill, know that he robs himself of all right to feel that he is an honest man—

“A religion that makes a man realize that by driving too hard a bargain with his servant, his employe, or his merchant, he can just be as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges—

“A religion that will teach church members who fail to contribute to the extent of their ability to the support of religion, and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike—

“A religion that will make the laboring man, who by threats or by actual violence against the non-union man, strives to keep him out of employment, realize that he is at heart a murderer and is murdering the individuality and the liberty of his fellowman, and is displaying a hatred which, if it has the opportunity, will commit physical murder—

“A religion that will make the politician who yields principle for the sake of party, who worships at the feet of any class and sells his soul for political preferment know that he is not only a coward and a poltroon, and unworthy of the respect of any decent man, but which will also make him see that he is helping to murder human liberty, as great a crime as murdering the individual man—

“In short, we need a revival of that religion which will make every man and woman strive in every act of life to do

(Continued on page 8)

The Synod of South Carolina

By Rev. T. H. Law, D.D.

THIS body held its annual sessions in the Central Church, Anderson, November 4-6. Rev. H. R. Murchison, the first pastor of the church, under whose leadership the commodious and handsome building in which the Synod convened was erected, was unanimously elected moderator, and presided with efficiency and general satisfaction. The meeting was in every respect an exceptionally fine one. The weather was perfect, the attendance unusually large (170 members being enrolled), the hospitality of the Anderson people was abounding, the spirit was excellent, the discussions were lively, and there was a progressiveness in the work rarely before evinced. We have reason therefore to expect that this meeting will mark the beginning of a new era in our work in South Carolina.

Through the Synod's executive and permanent committees all the departments of the church's work were presented in carefully prepared and comprehensive reports. And besides these, Secretary Egbert W. Smith was heard in an impressive address on the Progressive Program and the Assembly's Causes; Rev. Dr. P. F. Price, moderator of the Chinese General Assembly, on the work in China; Rev. Dr. W. H. Miley, Synodical evangelist, on Evangelism; Rev. Drs. A. W. Blackwood and E. N. Orr, on the Inter-church World Movement; Rev. A. R. Bird, of Washington, D. C., on the needs of our work in the Capital City; and Rev. J. H. Rosenberg, on Missions to the Jews. All these addresses were appreciated and responded to.

But several matters in the Synod's own interests evoked very earnest consideration and significant action.

Perhaps the most important of these is

Local Home Missions.

The Synod has an executive committee on Home Missions, which works under a plan of co-operation with the Presbyterian committees, but in recent years it has been seriously hampered by lack of funds and of a general evangelist. This year, however, the committee reported a full treasury, and the employment of Dr. W. H. Miley, who had already entered upon the work of evangelist. Rev. F. H. Wardlaw, one of our pastors who has often served in that way through his musical gifts, was elected singing evangelist, and the committee was further authorized to employ a general superintendent of missions, who shall also be the leader of the Progressive Program in the Synod. In this connection the committee was also directed to pay a debt resting on the Fort Hill Church, which serves our Presbyterian students at Clemson College, the state's large agricultural and mechanical school, and in addition to provide funds to the amount of \$1,050 for improving the church accommodations.

A Million Dollar Educational Campaign

was another most important matter discussed, considered and formally launched by the Synod. This gigantic enterprise looking to the endowment of the four educational institutions under the care of Synod, had already been organized and heartily endorsed by all the eight Presbyteries. But the Synod gave its cordial endorsement to the scheme, and appointed a committee to conduct the campaign. It is proposed to appropriate one-half of the funds raised to the college at Clinton, one-fourth to Chicora College for Women at Columbia, and the remaining fourth to Columbia Theological Seminary and Thornwell Orphanage, which draw support from outside sources. The beginning of the enterprise was greatly promoted and its success made promising by the handsome gift of \$100,000 by Mr. C. E. Graham, of Greenville, S. C., noted for his liberality. This campaign is not to be a part of the Assembly's Progressive Program, but outside and in addition to it. The Synod accepted its quota of \$315,000 for benevolences.

Thornwell Orphanage,

the precious child of the late venerable and beloved Dr. W. P. Jacobs, and ever fondly cherished by the Synod, this year called forth a very lively and vigorous discussion. In Dr.

Jacob's day when we all trusted the interests of the institution to his judicious and safe management, there was a local board which controlled largely the financial affairs of the orphanage. But now that it looks for its support from the Synods of South Carolina, Georgia and Florida, which regularly appoint trustees, it was urged by some that the control ought to be wholly in the board of trustees of these Synods. And accordingly the question before the Synod, which it had been considering for several years, was whether the charter of the institution should not be changed so as to vest full authority, control and ownership in the Synods' trustees. Lawyers were pitted against lawyers and the warmest supporters of the orphanage argued against each other as to the need and expediency of the proposed change. But the Synod decided by a large majority that it should be made, and appointed a committee to procure it, and sent commissioners to the other two Synods to urge their concurrence.

The Inter-Church World Movement,

though very clearly and forcibly presented by its designated representatives, was vigorously opposed on the floor of the Synod. The outcome was a compromise, the Synod simply commending a conference to be held in Columbia on December 17-19 to consider the whole matter, appointing a committee consisting of D. M. Douglas, E. E. Gillespie, A. D. P. Gilmour, D. B. Johnson and J. B. Spillman, to call the attention of our constituency to it. Beyond this the Synod did not go in the way of endorsement of the movement.

"Closer Relations"

of course had to come up under the request of the Assembly; but the discussion centered wholly in the person to be nominated to represent this Synod on the committee. It was very evident from the discussion that the Synod of South Carolina does not favor organic union under present conditions, and Hon. W. F. Stevenson, a member of the last committee on conference, and Rev. Dr. H. T. Graham, chairman of the special committee in the last Assembly, both understood to be opposed to organic union at present, were before the Synod; and the latter was chosen by a small majority. The Synod then added the name of Mr. Stevenson as alternate—not asked for by the Assembly but recommended should anything interfere with Dr. Graham's serving. No party spirit was manifested in the discussion.

After a very busy meeting, which all seemed to enjoy, and with hearty thanks to our kind hosts, noting especially the sumptuous and well-served dinner on which the members feasted together under the cheerful and gracious service of the Woman's Auxiliary, the Synod adjourned about 11 o'clock Thursday night, to meet next in Bennettsville, October 12, 1920, at 10 a. m.

"Let Good Enough Alone."

Dear Editor: There is an error in your editorial under this title in the Presbyterian Standard of Oct. 29. It is stated there, that "According to the official figures of the United States Government the percentage of increase of all denominations the past year was 19.9 while our percentage was nearly double those figures." And again, "Last year the Baptists increased 31 per cent while we increased 34 per cent according to the Government figures, but 37.7 per cent according to the figures given in our Assembly Minutes." The article by Dr. Moore in your next issue, showed that these figures, taken from Dr. Morris' recent book were not for the past year, but for the ten-year period, 1906-1916. It is true that the Assembly figures give 37.7 per cent as the increase but for the ten years closing with 1919 the increase was a little over 29 per cent. The actual increase over 1918 was only 1708, not quite one-half of one per cent, instead of 37.7. No doubt the war has to a great extent interfered with the growth of all the churches, but to claim an increase of 37.7 per cent last year shows that "Homer sometimes nods."

W. S. Bean.

The Issue Raised By Dr. Lingle

By Rev. W. M. McPheeters, D.D.

ARE there "today any great principles of the Gospel, or of Presbyterianism separating the Northern and Southern Presbyterian Churches?" Such, as formulated by himself, is the issue upon which Dr. W. L. Lingle has sought a negative decision before our church. From its very nature it is obvious that this issue is one that concerns every one interested either in the past, the present or the future of our church. Farther, Dr. Lingle's position, and the general and just esteem in which he is held throughout the church give a special importance to such views proceeding from him. Holding these views, he no doubt teaches them to his classes in our largest seminary. And many in the church who feel themselves either incompetent, or not in a position to look into the matter on its merits will accept Dr. Lingle's views merely because of their confidence in Dr. Lingle himself. This confidence is of course a great asset for Dr. Lingle; and I may be pardoned if I add, it imposes a correspondingly great responsibility upon him.

As offsetting the purely adventitious advantage just mentioned, it will be only fair and proper that I direct specific attention to the fact that the views advanced by Dr. Lingle are not those that were held and taught by his distinguished predecessors in his present chair. Dr. Thomas E. Peck, for instance, was a man of exceptional perspicacity and thoroughly familiar with the history of our church. He held and taught that there were great principles separating our own from our sister church. This, of course, does not prove that Dr. Lingle is wrong—for time, other things being equal—is a wonderful clarifier of thinking. But while not proving that Dr. Lingle is wrong, the fact that Dr. Peck held a diametrically contrary opinion will cause even those whose confidence in Dr. Lingle is greatest to pause before assuming that he is right.

Before examining Dr. Lingle's discussion of "the question at issue" let me pause to say that my only interest in the matter—as I am sure is true of Dr. Lingle also—is to arrive at conclusions in accordance with the actual facts. But obviously in order to do this "the question at issue" must itself be perfectly clear and definite, and further whatever would tend either to divert attention from it or to cloud it must be sedulously avoided. I can only say that to me it seems that Dr. Lingle's discussion fulfills neither of these absolutely essential conditions.

Let the reader recur to Dr. Lingle's own statement of "the question at issue." Manifestly the words intended to be pivotal in it are "today," and "great" or "fundamental principles." Unquestionably the word "today" together with the sharp contrast that he draws between "the past" and "the present" seem to warrant the conclusion that Dr. Lingle admits that in "the past" there were "fundamental principles" separating our own from our sister church, but that such is not the case "today." If such is Dr. Lingle's position, it would greatly have helped his readers to test its correctness had he stated what were the "fundamental principles" he had in mind; when and how our church committed itself to them; when it disavowed or receded from them; and where the record of these matters may be found. Surely it is clear that, if at any time in the past there were "fundamental principles" separating our own from our sister church, then unless the one church or the other has changed its principles, there must still "today" be "fundamental principles" that separate them. The mere lapse of time has no effect upon principles. Whatever the nature or the number of the "interesting things that have taken place" in the last "fifty or sixty years," the only thing that would have been of special interest for this discussion would have been something evidencing a change of principle either upon the part of our own, or upon that of our sister church. Evidence for such a change of principles in the case of either church is conspicuous by its absence from Dr. Lingle's discussion.

True, Dr. Lingle devotes a good deal of space to directing attention to such actions of our Assembly as that of 1901

touching "a sister seminary;" those between 1861 and 1875 of a political character; and those of 1909, 1910, and 1914, respectively. But he evidently regards these actions one and all as inconsistent with what he himself calls the "historical principles" of our church. Presumably he regards them as having some logical bearing upon "the question at issue." Without traversing this ground in detail it will be enough for me to say that I quite agree with Dr. Lingle that all of the actions cited by him are inconsistent with the "historical principles" to which our church has committed itself; that he might have made a much longer list of such actions than he has; that I value his public testimony to the fact that they are inconsistent with our "historical principles," only regretting that he has not borne this public testimony at an earlier date, and for a better purpose. To this I must add two remarks: One is that to me it seems that the effect of Dr. Lingle's way of dealing with these inconsistencies is simply to divert attention from the only real issue, needlessly to confuse uninformed and undisciplined minds, to cloud the real issue, and to prejudice a calm consideration of it. The real issue, let it be remembered is—not has our church uniformly or usually conformed its practice to its principles, but—has it at any time disavowed or changed the principles that Dr. Lingle apparently admits at some time in the past distinguished it from our sister church? Now, I do not believe Dr. Lingle himself will affirm that it was either the intention or the effect of any of the actions that he cites to disavow or change the "historical principles" distinguishing our own from our sister church.

My other remark is simply that however discreditable to us the actions cited by Dr. Lingle, still, he himself being judge, they establish the fact that as late as 1914 there were "principles" distinguishing our own from our sister church. A law that has been annulled cannot be violated; neither can a principle that has been disavowed. In other words; the action of 1914 would have not been inconsistent with our principles, had not our principles still prohibited political deliverances. What our fathers disavowed in 1876 was not the principles to which our church had committed itself in previous years, but all action "contrary to its historical principles"—let the reader note that the words I put here in quotations are not the words of our fathers, but those of Dr. Lingle himself. "There is," Dr. Lingle very truly, as well as fairly observes, "something splendid in this disavowal." Perhaps he will permit me to ask him whether he can point to any similar disavowal of its political deliverances upon the part of our sister church. He is no doubt aware that at the Baltimore conference, in 1875, the representatives of our sister church were challenged to secure such a disavowal from it, and that they failed to accept the challenge. I wonder if it has occurred to Dr. Lingle to ask himself, Why has there been no such "splendid" disavowal on the part of our sister church? The answer is not far to seek. It is because they do not regard their political deliverances as contrary to but rather in accord with their historical principles.

Concluding this part of his discussion, Dr. Lingle is content, it seems, to set the political deliverances of our Assembly over against those of our sister church, and to ask with grave irony "just where is the fundamental separating principle?" Shall we say that the principle is that they "make such deliverances" very frequently, and that we make them "only occasionally?" Of course we shall say nothing of the kind. All that we shall do to disillusionize any who might be victimized by Dr. Lingle's ironical quandary is to call attention to the fact that he has used the phrase "fundamental principle" where the sense called for the words "fundamental difference." Had Dr. Lingle asked, as he should have done—not "just where is the fundamental separating principle," but—"just where is the fundamental difference between our own and our sister church in this matter of political deliverance?" there would be no reason for any

An Adequate Financial Program Adopted By the Synod of South Carolina.

By J. B. Spillman.

The Systematic Beneficence Committee of the Synod of South Carolina has projected a program that will appeal to every business man in the Synod and will put the Synod of South Carolina on a firm financial basis.

This budget provides for the Synod's quota of the Assembly's causes, the support of Home Missions in the Synod and Presbyteries, and the adequate financing of the current expenses of the four educational institutions. Every pastor and church officer should study this program of the Synod of South Carolina. There are many provisions that should be adopted by other Synods.

Besides the financial provisions, the personnel of the Systematic Beneficence and Stewardship Committee, as this committee will be termed in the future, will be composed of the chairman of the Systematic Beneficence Committee in each Presbytery and the Synod's representative on the Assembly's Committee. This is a very wise provision and this change will put men on this committee who should become experts in financing the church's work.

Another wise provision is the changing of the time of the Synod, so that the meeting of Synod will be between the meeting of the General Assembly and the fall meetings of Presbyteries. This will enable the Synod to take up matters referred to it by the General Assembly and act upon them and pass them on to the Presbyteries in the fall meetings, before the spring campaign for funds. All Synods should meet before the fall meetings of Presbyteries.

The budget for the Synod of South Carolina is as follows:

Assembly Causes, \$189,000, or 60 per cent—Foreign Missions, \$104,895, or 33.3 per cent.; Assembly's Home Missions, \$50,400, or 16 per cent.; Christian Education and Ministerial Relief, \$23,625, or 7.5 per cent.; S. S. Extension and Publication, \$6,300, or 2 per cent.; Assembly's Training School, \$1,890, or 6 per cent.; Bible Causes, \$1,890, or 6 per cent.

Synodical and Presbyterian Causes \$126,000, or 40 per cent—Local Home Missions, \$47,750, or 15 per cent.; Schools and Colleges, \$53,550, or 17 per cent.; Presbyterian College, \$28,350, or 9 per cent.; Chicora College, \$18,900, or 6 per cent.; Columbia Seminary, \$6,300, or 2 per cent.; Thornwell Orphanage, \$25,200, or 8 per cent. Total, \$315,000.

Of the total amount contributed in each Presbytery for Local Home Missions, the Presbytery is expected to pay to the Synod's Home Mission Committee 40 per cent. This will give the Synod's committee sufficient money to maintain its work.

The Synod's Home Mission Committee expects to secure a man to be general superintendent of the Home Mission work of this Synod and who will be the campaign manager to conduct the drive of the Progressive Program and follow up this work during the year.

The clearing house plan was carried over until the meeting of Synod next fall, as it was deemed wise that the Synod should await action by the General Assembly.

Fix thyself firmly upon the belief of the general resurrection, and thou wilt never doubt of either of the particular resurrections, either from sin, by God's grace, or from worldly calamities, by God's power.—Rev. John Donne.

quandary—real or ironical. He himself has supplied the sufficient and obviously correct answer to the question. It is: "They," i. e., the brethren of our sister church, "do not regard this whole matter" of political deliverances "as we do." That is merely Dr. Lingle's very indirect and oblique way of saying that political deliverances are in accord with their interpretation of our common standards, but not with our interpretation of them. Hence the frequency of their political deliverances. Whereas in our case, in spite of the fact that such deliverances are contrary to our principles, our Assembly does occasionally muddle itself into one.

Why Dilatory Methods in Church Courts?

By H. E. Ravenel.

I OBSERVED your comment soon after the adjournment of the Assembly in reference to the congestion of business on the last day. It is to be wished that more of the editors and church members would agitate this subject, with a view of reforming the practice of the Assembly so as to avoid waste of time.

Since the adjournment of the New Orleans Assembly I have casually met two prominent business men of our church, one a cotton planter and merchant of northern Louisiana, and the other a cotton mill man of North Carolina, who each told me that he had determined, after attending previous sessions of the Assembly, that he would not go again on account of the dilatory methods of the body.

There seems no doubt that we are losing the presence and counsel of some of our ablest elders for this reason, though how far the evil extends no one can tell.

One of the first acts of the Assembly at New Orleans was to order a sermon every morning at 11:40. Now, of course the Assembly should be devotional, and it is so. Every day is opened by devotions, and every night a sermon, or an address on some form of church work is had in connection with worship in regular form.

Attention to the business of the Lord is religion, and unless I misunderstand the function of the Assembly it meets primarily to promote the Kingdom of God by attention to the King's business. But no matter what was before the house, or how much absorbed men were in the topic under discussion, all business had to go over when the hour for the sermon arrived.

The result of this and other dilatory proceedings was that all of the following matters were passed upon at only two sessions on the last day at New Orleans, when numbers of the representatives had left, 43 having been excused:

- (1) Report of Committee on Foreign Correspondence.
- (2) Report of Committee on Suggested Changes of the Book of Church Order in Reference to Candidates for the Ministry.
- (3) Report of Standing Committee on Foreign Missions.
- (4) Report of Standing Committee on Publication and Sabbath School Work (embracing 10 recommendations).
- (5) Report of Standing Committee on Narrative.
- (5) Ditto Bible Cause.
- (7) Ditto Committee on Audits.
- (8) Ditto Committee on Council of Reformed Churches in America.
- (9) Committee on Leave of Absence.
- (10) Committee on Records of Synods.
- (11) Committee on Thanks.
- (12) Committee on Inter-Church World Movement.
- (13) Committee on Addresses of Visiting Brethren.
- (14) Committee on Education of Home Missionaries' Children.
- (15) An amendment reconsidering a certain overture from the Presbytery of Piedmont.
- (16) Report of the Committee on Systematic Beneficence, which as we all know covers the entire field of church activities.
- (17) A proposed amendment to the Book of Church Order, and a few other matters.

It is perfectly clear that only the most perfunctory consideration could have been given to most of these matters by the body. Of course they had been considered in committee, but we might as well say that our standing committees have power to act as to take everything they say without consideration.

I do not feel qualified to criticize the fathers of the Assembly, but I feel that reform in the methods used is much to be desired and should be studied by our leaders.

Spartanburg, S. C.

The performance of a duty is never a useless office, though we may not see the consequences, or they may be quite different from what we expect or calculated on.—Selected.

"Keep Ye Justice and Do Righteousness."

(Continued from Page 4)

that which, on the great Judgment Day, they will wish they had done, as with soul uncovered they stand before the Judgment Seat of the Eternal.

"Until the people of this nation accept and live this religion there will be strife where there should be peace; there will be strikes and lockouts and murder where there should be co-operation and harmony; there will be hatred where there should be friendship and love.

"A nationwide acceptance of this, the only true religion in action, would bring business-peace and world-peace where there is now turmoil, and men would then cease to seek to gain their aims by lawless acts of immorality, but would in spirit and in deed follow the divine command, 'All things whatsoever ye would that men do to you, do ye even so to them.'"

As to their substance, these two articles might pass for chapters from Isaiah. But Isaiah goes a great deal further than either Mr. Babson or Mr. Edmonds, or than both of them combined.

Mr. Babson tells us that "the need of the hour is more religion." Mr. Edmonds tells us what this religion should be in its practical results. But neither of them point out, except incidentally, the means and agencies through which this religion is to be implanted and cultivated in the life of a nation.

Isaiah, more than any other prophet, elaborates the means and agencies through which alone religion can be introduced and maintained among any people.

These means and agencies he summarizes under four heads. He declares that the true religion depends on four agencies:

1. The Lord's Word.
2. The Lord's Day.
3. The Lord's House.
4. The Lord's Servant.

Where these are neglected or ignored religion will languish and die.

1. *The Lord's Word.*

Isaiah's formula is, "Thus saith the Lord." He opens his prophecy with the words, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken."

He believed that the only religion that could save mankind was a revealed religion, the religion of a book. He makes the principles of this book the test of all moral and spiritual teachers and teaching: "To the law and to the testimony," cries he. "If they speak not according to this word, there is no light in them."

He declared that while all the glory of man shall fade like a flower and wither as the grass, "the word of our God shall stand forever."

He believed that this word was as indispensable for spiritual growth as moisture is for vegetable growth. "As the rain cometh down from heaven and the snow and watereth the earth that it may bud and bring forth seed for the sower and bread for the eater, so shall the word of the Lord be." He believed that the neglect of God's word was one of the prime causes of national unrest and national ruin: "Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and rely thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." (30:12-13).

2. *The Lord's House.*

I need quote only one passage to show the glory of the church as Isaiah foresaw it in his vision: "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he

will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Now notice that there is no hope of peace in the world except through the influence of the church proclaiming the principles of God's truth. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The church is the peculiar institution of Christ, the only one that will survive "the wreck of matter and the crash of worlds." He has declared that His church is built by Him upon the rock of truth, and that the gates of hell shall not prevail against it."

The Apostle Paul declares that one of the fundamental questions for men to consider is their attitude to "the house of God, which is the church of the living God, the pillar and ground of the truth."

The most important parts of a building are its foundation and the supports of the roof. Without a sure foundation the building will crumble; and without proper support for the roof the walls will be sprung apart and the whole house will be in danger of collapsing. God has given to His church this important function in our social structure; it is "the pillar and ground of the truth;" through the truth that has been committed to it, the church is the foundation at the bottom and the support at the top of human society.

I said that Mr. Babson and Mr. Edmonds mention only incidentally the agencies through which religion is to be maintained and propagated. They both, however, turn to the church as chief among these agencies. Mr. Edwards starts out with the assertion that "above all else this country needs a nationwide revival of old-fashioned prayer meeting religion."

Mr. Babson declares that "the church is the only organization in existence for generating right motives in man; schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends."

May I turn aside a moment to emphasize the soundness of Mr. Babson's position on the function of the church—"that of generating right motives in man—those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends." She is not to be a partisan in industrial disputes, nor even an umpire. Her business is to proclaim those principles which must animate both parties to the dispute, and that must guide arbitrators and umpires. She must refuse to take the part of either labor or capital as such, but with a clear, ringing voice, and a heart on fire with love for man as man, she must declare that what God requires of us all is to do justly, to love kindness, and to walk humbly with Him.

She must follow the example of her Master who taught that we should do unto others as we would have them do unto us; but who declined to settle a controversy between two brothers as to their inheritance with the words, "Who made me a judge or a divider over you?"

3. *The Lord's Day.*

I need not dwell on this, as I have had so much to say about it from time to time.

At present I shall content myself with calling your attention to the vital connection between it and the two generators and nourishers of religion already mentioned.

The Lord's Word, the Lord's House, and the Lord's Day stand or fall together.

Even if the observance of the Lord's Day were not prescribed, it would stand to reason that the Lord's House could not be maintained, nor the Lord's Word inculcated, without a definite time set apart for this purpose.

But the three are joined together again and again in the Scriptures. Isaiah unites them in the text: "Thus saith the Lord"—there is God's Word: "Blessed is the man that keepeth the Sabbath from profaning it"—there is the Lord's Day: "Them will I bring to my holy mountain, and make

Dr. Campbell Morgan at Union Seminary

FIVE years ago when Dr. Morgan was in Richmond he delivered an address to the students of the seminary in the Watts Chapel which was so full of sound and helpful counsel to prospective ministers that it deepened a desire the faculty had long entertained to have him come at some time convenient to him and give our students a series of lectures on Preaching, a subject which he has made peculiarly his own. It was accordingly arranged that he should be the James Sprunt Lecturer in the following year and should give ten addresses on The Ministry of the Word. But that Summer the World War broke out, and being unwilling to leave his people at the time when they needed him most, in the agony of war, he wrote that he would have to postpone his visit. When the war was won he felt free to come, and so, to the great delight of our students and the large number of visiting ministers who had gathered in Richmond to hear him, he began the course of lectures so long looked forward to on November 4th.

In introducing him Dr. Moore, the president of the seminary, said it would be the most superfluous of all things to try to tell ministers who the lecturer was, for all ministers knew him as the most noted expository preacher in the world, but added that to the new students who might not be so familiar with his career it would not be inappropriate to mention a few facts about him. He made his first visit to this country in 1896, twenty-three years ago. He went as a visitor and onlooker to Northfield during one of the Summer con-

ferences. Mr. D. L. Moody, hearing that an English preacher was present, called on him one evening to offer prayer. At the close of the meeting when Mr. Morgan was making his adieu and announcing his departure on an early train the next day, Mr. Moody said to him in his blunt and hearty way. "You're not going to take a train tomorrow. You are to preach here at ten o'clock. I have already announced you." From that day Campbell Morgan and Northfield were always thought of together in this country. Summer after summer he was a fixture on the conference program. After the death of Mr. Moody he lived for four years at Northfield as extension lecturer, going out to give Bible addresses at many places throughout the United States.

Then his own country requisitioned him. In the heart of London, near Buckingham Palace, stood a great building known as Westminster Chapel, with a seating capacity of 2,500, but with a congregation that was almost extinct. It was to this unpromising field that Dr. Morgan was called, and here he wrought a stupendous creative work. When he began there was a morning congregation of about 30. In a short time he was preaching to morning and evening congregations that aggregated 4,000 people. Fifty or more members of parliament were among his regular hearers. For 12 years he poured his very life into that work. But the tremendous strain of it began to affect his health and it became necessary for him to find relief in lighter work. Lately he has been supplying the pulpit of the Highbury Quad-

them joyful in my house of prayer for all nations"—there is God's House.

We find the same trinity of holy agencies in the life of our Savior "who left us an example, that we should follow in His steps."

We are told that at the beginning of His ministry, He came to Nazareth, where He was brought up; and, as His custom was, He went into the synagogue (God's House) on the Sabbath (God's Day) and stood up to read from the Scriptures (God's Book").

Wherefore what God hath joined together, let no man put asunder.

How beautiful the words in which Isaiah commends to the nation the observance of God's holy day: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor it, not doing thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

4. *The Lord's Servant.*

The latter part of the prophecy of Isaiah is full of a great ideal—a great person, called the Servant of the Lord, or the Redeemer. There can be no doubt as to who it is that fulfills these prophecies. It is the Lord Jesus Christ—the only redeemer of men.

In a passage from Luke's Gospel, already quoted, we read that "Jesus came to Nazareth where He was brought up, and, as His custom was, He went into the synagogue on the Sabbath day and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: The spirit of the Lord is upon me, because He hath annointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and began to say unto them, This day is the Scripture fulfilled in your ears."

You will remember, too, that the Ethiopian Eunuch as he sat in his chariot was reading from the fifty-third chapter of Isaiah, which speaks of that great person, the servant of his Lord, as a suffering Redeemer: "He was wounded for

our transgression; He was bruised for our iniquities; the chastisement of our peace was upon him, and with His stripes we are healed. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not His mouth."

When the Eunuch asked Philip who it was that was here spoken of, we are told that Philip began at the same Scripture, and preached unto him Jesus.

Yes, as John declares in the book of the Revelations, "The testimony of Jesus is the spirit of prophecy." And as Jesus Himself proclaimed, both the law and the prophets bear witness to Him. He is the Saviour of sinners, the Redeemer of God's people, the Prince of Peace, the only hope of the world. All other means and agencies—the Lord's Word, the Lord's House, the Lord's Day—lead to Him, and are incomplete without Him. "He is head over all things unto the church, which is His body, the fullness of Him that filleth all."

If our social and industrial problems are to be solved, if we are to have peace within our borders and throughout the world, we must hark back to the religion of our fathers. And in order that this religion may be preserved and propagated we must depend upon those means and agencies which God has appointed—the Lord's Word, the Lord's House, the Lord's Day—all of which head up in the Lord's Divine Servant. There is no other name given under heaven among men whereby we must be saved but the name of Jesus.

I cannot do better than conclude this sermon with a paragraph from an editorial in last week's Asheville Advocate:

"In making up groups for the settlement of questions that involve the welfare of all God's children in America, the one important person has been forgotten. Capital has depended upon Gary, ignoring God. Labor has put its faith in Gompers, forgetting God. Democrats have been worshipping at the shrine of Woodrow Wilson, while republicans have made Lodge their lord. The desire to rule has crowded religion from the hearts of men. The Saviour has been crucified upon the cross of selfishness, and we in our pigmy minds think we can win the battle alone.

"History tells us that we cannot do it, and that there can be no settlement, nor peace, until the Spirit of God once again is allowed to enter and rule the hearts of men in America."

Asheville, N. C.



News of the Week



By a vote of 1,226 to 891 Greensboro defeated a proposition to extend the corporate limits. By this action Greensboro will remain the second class of North Carolina cities.

At Centralia, in the State of Washington, on Armistice day, soldiers on parade were fired into as they passed the headquarters of the I. W. W. and three soldiers were killed and several wounded.

On Armistice day, President Wilson toured the floor of his home in a wheel chair, the first time he has gotten out of bed since his illness.

The Louisiana sugar planters have set 18 1-2 cents as the price of their sugar, which means that by the time it reaches the consumer it will bring 25 cents.

The Supreme Court of North Carolina has decided that the primary election held in Charleston, S. C., August 19, was not legal, and that therefore John P. Grace, who was declared mayor, was no longer such. A new primary election will be called.

The coal miners and their chiefs, fearing to lock horns with the Government, have finally declared the strike off.

Inaugurating a general warfare on radical aliens advocating forcible overthrow of the Government, agents of the Department of Justice, assisted by the Immigration Bureau, rounded up nearly 500 men and women in raids in more than a score of cities, including the National capital itself.

A reservation purposing to safeguard the Nation's right to withdraw from membership in the League of Nations has been adopted by the Senate, with every republican senator and six democrats voting for it, or paired in its support. Six democrats, including Hoke Smith, of Georgia, voted with the republicans.

Four important points of the railroad reorganization legislation were settled by the House during consideration of the

rant Church on Sundays and lecturing through the week at various Bible conferences throughout Great Britain. Then through the enterprise of Union Seminary at Richmond and other institutions and churches in this country he was induced to return to America. His headquarters for some time will be Winona Lake, Indiana.

Dr. John H. Jowett, lately pastor of the Fifth Avenue Presbyterian Church, of New York, who succeeded Dr. Morgan as pastor of Westminster Chapel, says he has never been able to determine whether Dr. Morgan's great opportunity was to be found in a settled pastorate or in a wider ministry, ranging over the whole country and through many lands. We may well share Dr. Jowett's uncertainty on that point when we remember on the one hand the marvellous work he did as a pastor in London and when we remember on the other hand what he has accomplished as president of Cheshunt College, at Cambridge, and as lecturer at innumerable Bible institutes throughout Britain and America. But at any rate we are glad that just now he is himself taking the view that this wider ministry gives him the greater opportunity for the present and that in his discharge of this wider ministry it is our privilege to have him at our seminary.

In a tribute to him on the eve of his departure from England, Dr. Jowett said: "He lived and labored here, as he has lived and labored everywhere, for the exposition and illumination of the Word of God. It has been his one aim

Esch railroad bill. Each of the provisions approved has far reaching effects in providing capital to the carriers, both in the period immediately following Government control and afterward.

For the first time since July 1, when war-time prohibition went into effect, whiskey openly was sold in Louisville without interference by the Federal authorities. The sales were made by two Louisville distillers from their tax paid floor under the protection of a temporary injunction issued by Federal Judge Walter Evans, but in the face of a Government warning that if the supreme court finds war-time prohibition constitutional, prosecutions were possible.

Senator Thomas S. Martin, of Virginia, leader of the minority in the United States Senate, died in Charlottesville, Va., November 12.

Asheville, N. C., has recently been the host to the Southern Medical Convention. It is estimated that more than 1,000 physicians were in attendance.

A ready-built-house plant has been secured for Wilmington, N. C.

On account of the shortage of white print paper the Southern Newspaper Association has decided to increase all advertising rates 25 per cent.

In the Mecklenburg primary J. D. McCall was selected as Mecklenburg county's candidate to present to the voters of the Ninth district, to succeed Hon. E. Y. Webb. Subsequently Judge Council, of Hickory, withdrew in favor of Mr. McCall, thus leaving only two candidates, J. D. McCall and Clyde Hoey, of Cleveland county.

Hon. Carter Glass has been named by the Governor of Virginia to succeed the late Senator Martin, of that state.

The Senate, working under cloture, the first time in history, has adopted ten reservations to the treaty.

to let the Bible tell its own story, and declare its own eternal message. In that kind of work he has a genius which is incomparable."

This witness is true. In the work of unfolding the Scriptures he is in a class by himself. He is the pre-eminent expository preacher of our time. At Union Seminary, where the chief aim has always been the making of effective preachers, we are glad to have a man presenting this subject who has shown so conclusively that the minister can do his best work by simply preaching the Word in its purity and fullness.

All this was seen in these 10 lectures. They were close and richly suggestive expositions of Scripture. As this paper has recently published the subjects of the several lectures, we shall not at this time say more of them, but we take pleasure in announcing that the volume containing Dr. Morgan's James Sprunt lectures on the Ministry of the Word has just been brought out by the Fleming H. Revell Company, of New York, and can be procured at once from the Presbyterian Committee of Publication, Richmond, Va.; price, \$1.50.

The seminary students and the ministers are not the only people who have had the benefit of Dr. Morgan's work in Richmond, but the general public as well. He has been "loaned" by the seminary to the community at large and has been giving Bible addresses every night to great audiences in the City Auditorium.

Christian Endeavor

By Rev. S. H. Hay.

M., Nov. 24—A Sick World: Isa. 1:1-19.
 T., Nov. 25—Healing Influences: Ps. 103:1-10.
 W., Nov. 26—Sanitary Laws: Deut. 14:1-10.
 T., Nov. 27—Law of Contagious Disease: Lev. 13:1-17.
 F., Nov. 28—The Healing Christ: Matt. 8:1-18.
 S., Nov. 29—God's Care for the Body: Matt. 10:28-31.

* * *

Topic for Sunday November 30—Christianity and the Health of America. Ezek. 47:1-12. (Missionary Meeting.)

* * *

The Bible lesson tells of a vision which the prophet saw of life-giving waters which flowed from the Temple. The wonderful stream increased in depth and power as it went. A quarter of a mile from its source it was ankle deep, at half a mile it reached to the waist, and when it had run a mile or more the depth was too great to cross without swimming. All along the banks of the stream fruit trees sprung up where desert sands had been, and the lifeless Dead Sea where the fresh waters now emptied began to teem with fish of the finest sorts. The very leaves of the trees beside the waters were as full of healing as the fruit was good for eating. And the power to bless which the waters possessed was because of their source in the sanctuary of God. These waters are the gospel of Christ.

* * *

The sore which the gospel heals is sin. This sore of sin is the great root cause of all the fevers and pains of humanity. Every heartbreak, every nerve-throb, all disease and death, come from sin. If there were no sin there would be no pain among men. Of course it is not always our own particular sin that brings the pain; often suffering comes to us from the sins of others. But always and everywhere among men sin is the producing cause of pain of every sort. The blood and Spirit of Christ heal the sin and thus remove the cause. The more thoroughly a land is Christianized the greater is the progress made against disease of all sorts. The United States is not yet fifty per cent Christianized. Scarcely half of its people are even members of the church. If we ever become a hundred per cent Christian we shall have a land more nearly exempt from ill health and sorrow than was ever seen before on earth.

* * *

If every person in the United States were Christian, successful efforts would be made to remove hygienic ignorance which produces so much illness.

Not a little sickness is due also to extreme poverty. If every person in America were to become Christian there would be no poverty due to indolence, for indolence is un-Christian. And there would be no poverty from oppression, for the Golden Rule would remove the cause.

A great deal of ill health comes from overwork. If we were all thoroughly Christian, no one would find overwork necessary, for we would bear one another's burdens.

If all of us were Christians there would be no sickness from excesses or licentiousness, for Christians are self-controlled and pure.

If all were Christians there would be no illness from neglect, for application of the Golden Rule would make neglect impossible.

Let us accept Christ and urge Him upon all. This is our best hope for a healthful world, and our only hope for life eternal.

* * *

Who ought to be expected to give most help to Red Cross and other health agencies—Christians or non-Christians? Why?

Ought churches to run hospitals in this country as they do missionary hospitals in heathendom? Why?

Ought Christians to work for prevention as well as cure of sickness? Why?

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING NOV. 23, 1919.

THANKSGIVING SERVICE—Psalm 145; Eph. 5:20.

Both David and Paul found abundant causes of thankfulness to God. David said, "Every day will I bless thee," and Paul spoke of "giving thanks always." This makes a powerful appeal to us; yet it is a beautiful and useful thing that a special day is set apart by presidential appointment as a national period of thanksgiving.

A thankless—an ungrateful heart is peculiarly obnoxious both to God and man. To be the recipient of favors continually, and yet to feel no gratitude—what can surpass this in repulsiveness?

The best way to avoid the shame of ingratitude is to "count your blessings one by one." Think carefully of the daily gifts and mercies which God has showered upon you. Remember too that we are not worthy of the least of these blessings. Thus every mercy will warm our hearts with growing and grateful love to our Father.

Let us not forget that to neglect this becoming exercise is very hazardous, resulting surely in pride, ingratitude, and the sacrifice of spiritual beauty and power. As a nation we have tremendous reasons for gratitude to God. It is true that we have causes of uneasiness. Class hatreds, anarchy, brutal lawlessness challenge our manhood and our love of country. Perhaps we had congratulated ourselves that our free country would be immune from such disorders and crimes. But these things should only serve to bring into brighter relief the national and local blessings which God has bestowed upon us.

Our abundance should awaken sympathy and pity for the poverty and suffering of millions less fortunate than ourselves. It is one of our reasons for thanksgiving that we have been able and willing to minister both personally and financially and by the fruits of our fields and herds and mines to those who are ready otherwise to perish. And our thanksgiving will be more honest and profound if we have done our best by labor to produce the things that the world needs. This is no time for shorter hours of labor, for shirking or idleness. As God has been good to us, surely we must be good to our suffering fellow men. A cultivated Jew recently presented the sufferings of his people in eloquent descriptions to a congregation of Christian people where the writer was officiating. It is cause for thankfulness that the age-long strife and shameful, unchristian persecution of the Jews by Christians has given place to such scenes as this all over our country, and that the followers of Jesus are pouring out their means to help the ancient people of God in their extremity of suffering and privation. It is a cause of thanksgiving that our President under the faithful skill of physicians has become convalescent: and we will not fail in our thanksgiving service to offer fervent prayers to God for the complete recovery of his useful life.

Nor should we fail to remember with sincere and deep gratitude to God that, perhaps for the first time in history, an honest and an enlightened effort has been made to replace the Machiavellian principles or practices in international affairs with the principles of Christianity. We should earnestly pray, and use every proper means that the scoffers and opponents of the League of Nations may be brought to confusion.

Our personal causes of thankfulness, as we count our blessings will cause our hearts to glow with gratitude to God; but while we rejoice in these mercies let us remember practically those less fortunate than ourselves. Thus we may add reasons of gratitude not only to them, but also to ourselves.

Sunday School

By Rev. H. G. Hill, D.D.

NOVEMBER 23, 1919

Jesus Corrects John's Narrowness
Luke 9:46-56.

GOLDEN TEXT—"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. 6.24.

AUTHORIZED VERSION

46 Then there arose a reasoning among them, which of them should be the greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Men often aspire to greatness. They frequently have erroneous conceptions as to wherein true greatness consists, and make mistakes as to the proper means of its attainment. Human beings too are oftentimes narrow in their conceptions of truth and duty, and this narrowness leads to sad practical results. It often causes men to be bigots in religion, and partisans in politics, who have more regard for the dominance of their party, than for the welfare of their country or mankind. Greatness and narrowness are both adverted to in our lesson, and we will consider its teachings under these heads. The Apostles desire greatness. The Samaritans reject Christ, James and John propose to consume them, Jesus rebukes their purpose.

I. The Apostles Desire Greatness.

They sought greatness of position and honor in the temporal kingdom which they supposed their Master would establish in the world. It was often a subject of dispute among them and they did not understand that Christ designed to found a spiritual kingdom upon different principles and with other rewards than in those pertaining to earth. This yearning for external greatness of place and honor among men without any regard to moral qualities or service rendered, Jesus reproveth. "He took a child and set him by Him" and said, "Whosoever shall receive this child in my name receiveth me, and whosoever receiveth me receiveth Him that sent me: for He that is least among you all the same shall be great." Here our Saviour teaches that the humility, submission and trustfulness of a little child is essential to true greatness. Elsewhere speaking upon this same subject He affirms that service is needful for greatness, and that "If any man would be great among you let him be your Servant." The truly great will not only serve but perform the humblest service.

II. The Samaritans Reject Christ.

Jesus was on His way to Jerusalem. The most direct road was through Samaria. The Lord sent Messengers before Him to provide for Him entertainment in a Samaritan village. They would not receive Him "because His face was as though He would go to Jerusalem." The Samaritans were a mixed race, descended from the heathen moved to the country at the time of the Assyrian Captivity, and from the poorer Israelites that remained in the land. The Samaritans were therefore aliens to the Israelites, differing from them not only in race but religion and they habitually had no

dealings with each other. These people maintained a worship instituted by themselves in their own land, did not go to Jerusalem to worship and declined to entertain Jesus, because He was evidently a Jew on His way to the Capital City to engage in its homage to Jehovah. They felt just like the Samaritan woman at Jacob's well who when asked by Jesus for a drink of water instead of giving it to Him said "The Jews have no dealings with the Samaritans." They lacked vision of who Jesus was and what He could bestow. When enlightened she and her countrymen acted very differently, and gladly received Christ.

III. James and John Desired to Consume Them.

They were indignant that their Divine Master should be rejected and treated with such dishonor. They refer to the prophet Elijah, calling fire down from heaven on the two companies of Ahab's soldiers sent to apprehend him. They desire to know if they should not do the same for these rejectors of Christ. They failed to make allowances for their ignorance, and to recognize the grand purpose for which Jesus came to the earth. They had zeal for their Master's glory, but did not then perceive that His glory was better promoted by saving men than by destroying them. Hence Jesus gently but faithfully rebukes them saying "Ye know not what manner of spirit ye are of, for the Son of Man came not to destroy men's lives but to save them."

IV. Why Jesus Rebukes Their Purpose.

It was not in accord with His mission to earth. He did not come to inflict on men the penalties their sins deserved. He says, "For the Son of Man is not come to destroy men's lives but to save them."

Friends of Union.

Two truthful and tremendous statements may be made about "organic union" between the once united, but now separated, Presbyterian churches: First, it is a question that cannot be settled by threats or sugar-teats. Second, it is championed by a very respectable number of representative ministers and members of the Presbyterian Church in the United States.

The friends of union are deeply interested in the committee on union, to be selected by the Synods, because the proposal for this committee came from an Assembly favorably disposed towards a union that would satisfy the needs of the hour. I am sure that no friend of union would have this committee made up of predetermined partisans; nor yet of forward-looking intellectuals of the inner circle of powers ecclesiastical. If I may be permitted to interpret the desires of the friends of union, pardon me for saying: I am persuaded that they are praying, in agony of soul, for a committee of pious men who are willing to follow the leading of Divine providence under the influence of the Holy Spirit. The friends of union, I am sure, feel that no committee, Synod or Assembly has any right to make any decision or deliverance until in surrender to God it is led of the Holy Spirit to the action determined upon.

Let no one be unduly excited over the consideration of this question. The friends do not wish to force union. As a conscientious and persistent friend of union I think that the reference of this issue to the Presbyteries, for frank and full discussion leading to calm and dispassionate action, is all that is wanted. The union question will never be settled in committees, Synods or Assemblies. The proper, constitutional and only place where it can be settled is in the Presbytery. It will precipitate discussion, to be sure, but discussion is the very life of truth and Presbyterianism. It seems to me that the friends of union have a legal and moral right to have an organic issue settled in the Presbyteries.

Lawton, Okla.

J. W. Morseley, Jr.

"If ever we are tempted to think that there is no use trying, that the forces opposed to us are too strong, that we had better do as some are doing and drift, let us renew our strength at the Source of strength, and persevere along the narrow way. There is no other road that leads to eternal life."—Selected.

Devotional

WHO FAILS NOT.

When those we trust betray us, when those we love forsake us, when those we have helped revile us, the failure bites deep into the soul. But one thing stands out boldly against this record of human failure. God never fails. His strength knows no weakness, His wisdom never blunders, His goodness holds no flaw. Father and mother may forsake, human love may prove untrue, but there is no possibility of the Eternal Father ever ceasing to love His own. No sinful man ever trusted God in vain. No weak and helpless one ever found Him to fail. Have faith in God.—The Christian Guardian.

THE FATHER.

The prodigal's father was waiting and watching. Hope deferred had often made his heart sick, but it had never made his eyes dim. As we grow old, we generally acquire far-sight. We need glasses to read with, but the far horizon, the distant landscape—our eyes have adjusted themselves to that. We are moving toward "the land of far distances," and our eyes are growing accustomed to the perspective. Love is more than far-sight; it is sight. Infinite love sees more in humanity than the most optimistic humanist ever saw. Are these qualities not in us? Of course they are! We never see people as they are until we love them. God sees in us what our friends fail to see: nobilities, sanctities, capacities, of which we ourselves have never dreamed. Jesus renamed Peter "a rock" while he was yet soft as putty. But he was not putty; he was clay, and in the furious fires of trial he became like rock. The Master surprised Nathanael by saying, "When thou wast under the fig-tree I saw thee." He saw a prospective disciple when he was yet a great way off. To every one of us who is a great way off from the Father, God sends the Elder Brother to hasten our steps lest the night fall and find us exiles from His heart and house.—C. C. Albertson.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2.)

Offer yourselves to the Lord, and keep offering, and you will find that you are delivered out of the hand of your enemy. The world says: "Come and have a little dance, a little gambling, a little pleasure. We will not gamble for dollars, but let us put up a few cents on a game of whist." What we must say is: "I am doing a great work, and I cannot go down: I am building the walls of Jerusalem." You need not ask whether it is wrong to go to a ball or the theatre. Preach Christ, live for Christ, look for Christ, and walk with Christ, and the world will very soon drop you. Faith in a living Christ will keep us from the world.—H. W. Webb-Peploe.

There are men who tell us that a revelation from God is impossible. I simply ask them, How do you know? Because if God exists it is not impossible; all things are possible with Him.

Others say that a revelation is not needed. If I should ask a dozen men the time of day, and each watch should mark a different time, it would be difficult to tell which one was right; they might be all wrong, but it would be clear that only one of them could by any possibility be right. A man might claim the gift of infallibility for his own watch, which would not be modest; or we might say, "There is no telling what o'clock it is," which would be uncomfortable; or we might say, "It would be convenient if there were a big town clock by which we could all regulate our watches."

What we want in this universal conflict about moral questions is a town clock.

Others say that there is so much in the Bible that could not have come from God; that this or that, for instance, is not God's style. I don't know just what God's style is, but it seems to me that what is good for one is good for the other; and when I ask that my verifying faculty be allowed the privilege of eliminating from the Bible what I do not like I am fair enough to say that my next-door neighbor may have the same privilege. It may turn out that his eclecticism has not hit upon the same thing to take out or keep in as mine has. Now when we have all taken out what we do not think could have come from God, I should like to know how much of the Bible would be left except that for which the book-binder is responsible.—Francis L. Patton.

We grow accustomed to failure. There is never a success but is built upon a dozen failures. There is no man so wise, so strong, so good but his path is marked by many a failure. Wise men are not wise enough, strong enough, to avoid failure; and many a story of failure is sad and tragic enough, and sometimes the failure is a failure of love and friendship and truth, and this is the worst of all.

Home Circle

CULTIVATE YOUR CHILD'S CONFIDENCE AND BE HIS CLOSEST FRIEND.

A little child begins by "telling mother" everything, Bumps or bruises, joys or sorrows, all are brought to her as naturally as the child draws breath, and this continues as long as he is unconscious of himself as an individual.

The time for special care is when he becomes aware of himself as a separate entity. From this time on, a cold look, an indifferent air, an uninterested attitude, a word of ridicule or sarcasm may wound the child's sense of confidence or justice so deeply that he will shrink within himself and never again show his inmost thoughts or most sacred feelings to his mother or to any one else. Incalculable harm is done through thoughtlessness, even by the most devoted parents, in failing to recognize this stage of the child's development and to reverence his individuality and his right to it. The mother loses the greatest power for good she possesses and misses the greatest joy and recompense she can have by not sharing her child's hopes and fears, his troubles and triumphs. The bitter experience will come to her sooner or later of realizing that her child is sharing these with another person who must, therefore, be spiritually nearer to him than she is.

There are a few absolutely certain ways of avoiding this catastrophe which have been used over and over again by wise and devoted mothers. One is, never fail to listen attentively and sympathetically, giving your best wisdom to help your child see his problem clearly for himself.

Another is, respect your child as a spiritual being, an individual as different from all other individuals as God meant him to be. Meet him on his own ground, and do not try to make him conform to a pattern of your own.

Respect your child's confidence absolutely. Once betrayed, it may never be given again.

A young lad of twelve I once knew, told his mother something that interested him, and asked her not to tell any one about it. Later in the day he passed under the bay window in which she and a friend were sitting with their sewing, and he heard her telling what he had told her in confidence. He was a rather quiet lad, but very determined, and after the visitor left he went to his mother and said: "Mother, I passed under the window and heard you telling Mrs. Blank what I asked you not to mention to any one. I just want to let you know that as long as I live I will never tell you anything that concerns myself until I am ready for everybody to know it." And he kept his word, although he was always a most devoted and dutiful son.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

The month of November is one of the months assigned, under the General Assembly's plan of Systematic Beneficence, to the cause of Home Missions. The treasurer of this cause is A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

Church News

PERSONAL.

Rev. Dr. E. C. Murray is now in Charlotte, being under treatment at the Charlotte Sanatorium. He is one of the Synod's useful and busy men.

Rev. E. E. Gillespie, D.D., of York, S. C., is conducting a series of meetings at Knox Church, Charlotte. Dr. Gillespie is no stranger to this city, as he was for some time the efficient Superintendent of Synodical Missions in North Carolina.

Rev. W. P. McCorkle, D.D., formerly of Martinsville, Va., is now making his home in Charlotte. Dr. McCorkle has preached very acceptably to the following churches: Hopewell, Mallard Creek, Banks and Huntersville. He will gladly supply any vacant pulpit.

On November 9 the editor had the privilege of preaching to the people of the Madison Avenue Presbyterian Church, of Covington, Ky. It was a pleasure to see evidences of the constructive work of Dr. Hunt, the pastor, and to learn what a power for civic righteousness he is in the city.

We had this week a very pleasant visit from Rev. George L. Cook, once of this Presbytery, but now of Winchester Presbytery, Synod of Virginia. He will be remembered as the beloved pastor of Paw Creek Church. Though he has passed the meridian of life, his bow still abides in strength, and each Sunday he preaches several times, riding long distances, in the trying weather of the Alleghanies.

SOUTH CAROLINA:

Campobella and Landrum—Rev. T. P. Purgess was installed pastor at Campobella and Landrum Churches on November 2, by a commission of Enoree Presbytery.

Spartanburg—Rev. J. W. McClure, lately of Kentucky but formerly pastor in this State, was installed pastor of the Second Church, Spartanburg, by a commission of Enoree Presbytery, October 26.

Pee Dee Presbytery—At an adjourned meeting of Pee Dee Presbytery held in Anderson, S. C., November 5, 1919, the pastoral relation between Rev. J. J. Harrell and the McColl Church was dissolved and Mr. Harrell was given a letter of dismissal to Kings Mountain Presbytery in order that he may accept calls to the churches of Bessemer City, Long Creek and Cherryville. An adjourned meeting of Pee Dee Presbytery will be held in Hartsville, S. C., November 30, 1919, at 5 p. m. A. H. McArn, S. C.

Great Falls—Rev. W. L. Latham, the pastor of this church, is making a name for efficient work. Through his active co-operation with the circulation manager of the Standard, a thorough canvass of his field was made. The church can now report that all the families except three take a Church paper.

Not only is the Church paper to be found in nearly every home, but the Confession of Faith has also been put into the homes. During the recent meeting held by Dr. R. C. Reed, ten families were received into the church. Both people and pastor have reason to be proud.

Rock Hill—The plans are about complete for the celebration of the fiftieth anniversary of the organization of the First Presbyterian Church, which was effected on November 13, 1869.

Beginning on next Thursday, November 13, the congregation will fittingly celebrate the semi-centennial. All the

(Continued on Page 16)

Eating at the Second Table

Since 1914 the Church Has Had to Eat at the Second Table

Every war appeal had the right of way. Money was given by the millions. And all causes of the Church suffered. We had to wait. We waited in good grace, too, and did our part by the others.

BUT NOW—everything that wants money is making a "Drive." There seems to be no disposition on the part of some causes to **LET THE CHURCH CATCH UP WITH HER PROGRAM.**

TAKE THE COLLEGES OF THE CHURCH: They were stripped of students for the war—and of income, too; they have had to meet rising prices on old budgets; their income has not increased; they are running on a pre-war basis still. **THEY WERE PLANNING FOR A FORWARD MOVE BEFORE THE WAR STARTED,** to catch up with their needs, and patriotically stopped their program of expansion.

THE COLLEGES OF THE CHURCH FACE THEIR MOST SERIOUS SITUATION NOW. If they do not get increased endowments soon they cannot stand the strain, and the Church will be the loser. **OUR PEOPLE MUST DISCRIMINATE BETWEEN APPEALS THAT ARE MADE.**

THE CHURCH OF GOD THAT HAS NURTURED ALL OF THESE OTHER CAUSES INTO LIFE AND AT WHOSE BREASTS THEY HAVE DRAWN THEIR SUPPORT SHALL NOT BE FORCED TO CONTINUE EATING AT THE SECOND TABLE.

If we believe in the Kingdom of Christ, and that the world needs His message; if we believe that the World Leadership that is necessary for carrying out His program must come from our Church Colleges, then in the name of fairness and justice let us insist that His Church and His Cause shall have **FIRST claim on HIS property in our hands.**

Our plans for a million dollars for our schools in this Synod were stopped during the war period. Now we appeal to every loyal Presbyterian in the Synod to help finish this task.

As This Goes to Press We Have \$450,000 Pledged

<i>Who Will Build the Dormitory at Davidson</i>	-	\$ 75,000
<i>Who Will Take the First Chair at</i>	- - -	\$ 50,000
<i>Who Will Be the One Man Needed to Give</i>	-	\$100,000

THE WHOLE PRESBYTERIAN CHURCH IS WATCHING US. SHALL WE FAIL?

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

pastors who have served the church since its organization are still living except the first, Rev. Mr. Cooper, who was also pastor of Ebenezer Church.

It was the hope of the congregation that each of the former pastors could be here to take part in the golden celebration. Dr. W. B. Jennings, of Germantown, Pa., and Rev. W. L. Lingle, of Richmond, Va., found it impossible to attend. Dr. W. M. Anderson, of Dallas, Texas, and Dr. Alexander Sprunt, of Charleston, have accepted the invitations to be present. Dr. Alexander Martin, of this city, will attend, of course. The program to be followed during the celebration is as follows:

Thursday, 7:30 p. m.—Historical Address, B. Jennings White; A Word of Welcome by the Present Pastor, Rev. F. W. Gregg, with responses from various visitors present.

Friday, 3 to 5 p. m.—Social meeting, with the Oakland Avenue and Ebenezer congregations; 7:30 p. m., "The Presbyterians of the World," Dr. Alexander Sprunt; "The Church a Community Asset," Dr. W. M. Anderson.

Sunday, 11 a. m.—"Looking Forward," Dr. W. M. Anderson; 7:30 p. m., Sermon, Dr. Alexander Sprunt; Farewell, Dr. Alexander Martin.

NORTH CAROLINA.

Million Dollar Campaign—The Eastern Army, made up of Mr. Hunter's team, were at Concord and Kanasopolis this week. The Western Army, made up of Mr. Axson's team, is making a complete job of Kings Mountain Presbytery. The totals as we go to press are little over \$450,000. The pastors have all been asked to preach on Christian Education in November.

Pine Hall—Rev. John R. Herndon, pastor of the Waughtown Presbyterian Church, Winston-Salem, recently preached four consecutive evenings for this small country church in Stokes county. There was one profession of religion. Although the congregations were small they were greatly interested in the messages of the Gospel and the seed sown will be cared for by the Great Husbandman.

Red Springs—The Presbyterians of Red Springs are also sharing in the wave of prosperity that has hit our country and are now planning the erection of a modern Sunday School room to cost fifteen thousand dollars. This church, under the pastorate of Dr. J. J. Hill, has accomplished things which once seemed impossible and are still striving for greater things in the Master's work. B.

The Presbytery of Fayetteville will meet in adjourned session at First Church, Fayetteville, N. C., Tuesday, December 2, 1919, at 12 o'clock m. Matters of importance are expected to come before us at that meeting, and all who are interested are requested to be present, and any who have matters to bring before Presbytery soon may do so then. The Executive Committee of Home Missions will also meet that day.

L. Smith,

Supt. of Home Missions.

Antioch—Antioch Church is still going forward; her somewhat new system of the Lord's acre is proving very beneficial and is greatly swelling her contributions. They are discussing a new brick church to cost \$30,000. It was the pleasure of our people to have with us recently a former beloved pastor, Rev. W. T. Walker, of Barium Springs. He preached for us at an evening service.

The C. E. Society also recently had to address them Mr. R. C. Lowrance, of "The Lumberton Bar," who is one of the most gifted speakers in North Carolina. The Lumberton quartet was also present and were heard with pleasure.

F. B.

Gastonia—Rev. Leonard Gill, evangelist for Synod and Mecklenburg Presbytery, closed a most successful and satisfactory meeting in our Congregational Mission field tonight. The meeting began last Sunday night in the school house of the Seminole Mill village, and despite inclement weather during the week, resulted in winning many men and women for the Kingdom and Church. Mr. Gill preached forceful gospel sermons throughout the week and lifted up the Great Master of men in a manner that all who would, could "look and live." A total of 46 decisions with a large number of requests for prayer were the results. An offering of \$82.00 was taken for Synodical Home Missions, which in all probability will increase to \$100.00, before being sent in. Mr. Gill will return next Thursday to hold another meeting in our Piedmont Mill field.

Hawfields—Rev. O. G. Jones, D.D., assisted the pastor in a meeting beginning on Sunday, November 2, and continuing over Sunday, November 9. Large and interested congregations were greatly edified by the stirring, scriptural and powerful messages of God's consecrated servant. There were comparatively few in our community who were non-communicants because of the large number of additions received last year. Of the small number left, four united themselves with the church upon confession of Christ, and practically the entire membership present rededicated themselves to God. The offering to Synod's work was \$63.53.

We are thankful to the great Head of the Church for the blessing received, and hope that we shall be permitted to have His devoted servant with us at some future time.

Jonas Barclay, Pastor.

Red Springs—The steady evolutionary growth of the Presbyterian Church here during the last seven years if written would read like fiction. Dr. J. J. Hill, the present popular and efficient pastor, succeeded Rev. R. W. Jopling, and when he came there was an indebtedness of about \$18,000 on the new church. The total collections for 1912 amounted to \$3,784. The total collections for last year amounted to \$9,452. This shows something of what Dr. Hill has accomplished during his pastorate, the average number of members received has been 39 per year. During these years Dr. Hill has greatly endeared himself to all the people regardless of denomination. He has labored in season and out of season for the advancement of the Kingdom. With a united people behind him it can be reasonably said that the present great work which is being done is only an earnest of that which is to follow. B.

Winston-Salem—First Church—So much has happened in our church life this fall that it is hard to condense it all into a news item. First our missionary campaign came on, with the inspiring addresses of Dr. Logan, of Japan, at a Sunday night service, at the meeting of the Brotherhood at supper, and at the Woman's Auxiliary, when he so stirred our women that they rose one after another to offer their means for the advancement of God's cause in heathen lands. Then followed the wonderful canvass for missions, at which time the missionary offerings of the men especially were greatly increased. Then Mrs. Ross visited us, and in her appealing, characteristic way, made us see the conditions in Mexico and long to relieve them with our money and our prayers.

After a most solemn sermon, on November 2, the newly-elected elders, R. W. Gorrell, Thomas Meslin, R. C. Norfleet, W. W. Smoak and E. L. Anderson, and deacons, P. A. Gorrell, E. W. O'Hanlon, W. L. Buhmann, C. H. Sebring, H. L. Riggins and S. Clay Williams, were ordained and installed.

Our Rally day the last Sunday in October was most encouraging, both from the number present and the offering. An interesting feature was the presentation of handsome bronze medals to the returned soldiers and war workers.

The Beginners' department of our Sunday School has

taken on new life through the wonderful equipment recently given them, a set of little tables and a beautiful new piano, the piano being the gift of Mr. and Mrs. George Norfleet in memory of their little Mary, whose sweet voice was hushed on earth to sing her Savior's praises above.

Under the leadership of Dr. Lilly a teacher-training class has been organized and over 60 members enrolled. The class meets one hour on Tuesday evening and studies first "The Teacher," section two of our committee's course, and then the Sunday School lesson for the coming Sunday. The attendance has been fine at the three meetings we have had and the class most responsive to Dr. Lilly's inspirational teaching.

M. C. W.

The Synod of North Carolina met in its 106th annual sessions in the First Presbyterian Church, Raleigh, N. C., on Tuesday, October 28, 1919, and continued its sessions three times a day until late Thursday night. It was the largest Synod ever assembled in the state. There were 158 ministers and 110 ruling elders present, besides 14 corresponding and visiting brethren, including the Governor of the State, who made a brief address, making a total of 282, and yet 96 ministers were absent and 388 churches were not represented.

At the request of the retiring moderator, Rev. D. I. Craig, D.D., the Rev. Walter W. Moore, D.D., president of the Union Theological Seminary, Richmond, Va., preached the opening sermon on the text, "But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: and they shall run and not be weary: and they shall walk and not faint"—Isaiah 40:31.

Hon. John W. McLaughlin, a ruling elder of the Raeford Church, Fayetteville Presbytery, was elected moderator, and Rev. E. L. Siler, of the same Presbytery, was elected temporary clerk, which office, on motion, was made permanent, and Mr. Siler was elected to it at a salary of \$25 per year.

Rev. D. I. Craig, D.D., was re-elected stated clerk and Rev. E. C. Murray, D.D., permanent clerk.

Reports were heard with great interest on Foreign Missions, Synodical Home Missions, Church and Christian Education, Schools and Colleges, Systematic Benevolence, the Orphans' Home and other causes. Many splendid addresses were made in connection with these reports, the cause of Christian Education and the raising of one million dollars for our church institutions, being emphasized and heartily endorsed. These reports will be published in full in the Minutes of Synod, and some of them may appear in the Presbyterian Standard. The Presbyterian Standard was ably and faithfully represented by Dr. J. R. Bridges.

The address of Dr. Egbert W. Smith, describing his long trip to the Orient, was very instructive and greatly enjoyed. The "Interchurch World Movement" proposition was presented, but no definite action was taken in regard to it.

Rev. J. M. Wells, D.D., was elected to represent the Synod on the ad-interim committee to consider the whole matter of closer relations with other Presbyterian bodies.

On the second day the sacrament of the Lord's Supper was observed, and after the "Communion", memorials of five deceased brethren were read and adopted by a rising vote, viz: Rev. J. H. Dixon, Rev. W. W. Davidson, Rev. C. A. Munroe, D.D., Rev. J. P. Shearer, D.D., and Rev. A. J. McKelway, D.D. These memorials will be printed in the Minutes of the Synod.

The following overtures were presented: To care for more children at the Orphan's Home. This was answered in resolutions adopted, offered by Dr. Richards; To appoint a Field Secretary of Foreign Missions for the Synod—declined; To change the basis of representation in our Church Courts—declined;

An overture in regard to the Montreat Association: "In view of the action of the last Assembly", this overture was declined. The Synod endorsed the effort to raise \$200,000 for the better equipment of the Association. At the request of the Committee on Schools and Colleges for an endorsement of a Secretary: Granted for one year. The memorials from the Ladies' Auxiliaries were answered in the affirmative by the adoption of the report on Young People's Work.

Among the closing acts of Synod the following resolution was adopted: "In recognition of the greatness of the problems, social, economic and political, that our country faces in this troubled time of reconstruction, and mindful of our duty to pray for those in authority, the Synod closed its sessions with special prayer for our people, our legislators, and our President." This prayer was offered by Dr. C. E. Raynal.

The weather was fine, the hospitality was all that could be desired, and perfect harmony prevailed.

The next Synod will be held in the Church of the Covenant, Wilmington, N. C., on Tuesday, October 26, 1920.

D. I. Craig, S. C.

ALABAMA.

The Synod of Alabama met in the Trinity Presbyterian Church of Montgomery, November 11, 1919. The opening sermon was preached by Rev. J. W. Hickman, of Birmingham. The retiring moderator having left the Synod during the year, the Synod was convened by Col. Charles S. McDowell, Jr., the last moderator present.

Rev. Joseph Duglinson, of Selma, was unanimously elected moderator, and Rev. C. K. Taffe was elected temporary clerk.

The attendance was only an average attendance, there being present about 75 commissioners.

The Synod spent much time on the matter of electing the representative on closer relation ad interim committee of the Assembly. Rev. Thornton Whaling, D.D., was elected the Synod's representative, and Rev. Robert H. McCaslin was elected alternate.

Synod considered at length a strong report on lay attendance presented by a committee of laymen of which Ruling Elder Leslie Gilbert was the chairman. The report was adopted, which calls for an inspirational program during the meeting of Synod, the attendance of deacons by special invitation, the holding of a longer session, and the proper reporting the meeting to all the church sessions.

The matter of education was a deeply absorbing question. Reports from the Alabama Presbyterian College were very gratifying. Under the presidency of Rev. David Clark the college has made splendid progress, the indebtedness is being gradually retired, the student body enlarged. Synod instructed the trustees to make the school a junior college. Isbell College was given careful attention through the reports of the board and the president. Synod took a most advanced and forward look when it approved of an educational canvass in the Synod for \$300,000 for its educational interests, to be divided as follows: Alabama Presbyterian College, \$200,000; Isbell College, \$50,000; Columbia Theological Seminary, \$25,000; the Orphans' Home, \$20,000, and Southwestern Presbyterian University, \$5,000. This campaign is to be under the direction of the Assembly's committee, and if the funds can be realized it will entirely clear the institutions of all indebtedness as well as make a substantial contribution to the two outside institutions in which this Synod is interested.

The Synod also elected a campaign manager for his entire time to stimulate and promote the growth of the church, to increase the enthusiasm and interest of the church throughout the Synod in Home Missions, education and to promote the Progressive Program campaign of the church. Rev. D. F. McConnell, of Prattville, was unanimously elected to this office.

The Synod revised its policy of Synodical Home Missions

enlarging the work and making provision in the budget for this cause. Synod determined to place a Presbyterian minister at the University of Alabama to labor among the Presbyterian students.

During the session of Synod, Dr. Egbert W. Smith delivered a most inspiring address on his trip to the orient. He also represented the Assembly causes. On the last evening of the session Dr. John McNeill spoke on Evangelism.

Rev. David Park, of Anniston, was elected stated clerk for the next three years, and Rev. E. R. Fry was made permanent clerk.

Government Street Church, of Mobile, was chosen as the place for the next meeting of Synod.

A resolution was passed endorsing the Interchurch World Movement, and nominating Revs. D. F. McConnell and J. A. MacSporran as the Synod's representatives on the Survey Council for the state.

The Synod was most delightfully entertained by the ladies of the two churches both days at luncheon, and on Wednesday afternoon the Synod was carried in automobiles to the aviation field to witness some exhibitions in the air.

Robt. H. McCaslin.

ARKANSAS.

Holly Grove—Since the return of the pastor, Rev. J. H. Morrison, from a six weeks' visit at Asheville, N. C., Montreat, Statesville, Concord, Rocky River Church, Mallard Creek, Robinson, Allens, Laurinburg, Smyrna Church, and Charlotte, and the fiftieth anniversary of the Mecklenburg Presbytery, at Steele Creek, these churches of Pine Bluff Presbytery have been visited of God's blessed presence.

At the last communion season the names of 19 new members were announced. The communion was observed, three infants baptized, all finances paid according to pledges, a new Sunday School room added to the church building costing \$634, and the statement made that the pastor's salary was raised from \$750 to \$1,000, paid monthly.

A splendid suit of clergy clothes has been presented to the pastor. Six elders, six deacons.

Valley Grove Church—One new member added on profession and baptism. The beautiful new church completed and seats in semi-circular form. The Sunday School every Sunday and preparations for the Christmas tree begun. The Ladies' Auxiliary ready to purchase a communion table and communion set. A French orphan supported. The salary paid in full. Five ruling elders and four deacons.

Marvell—Eight new members added last week; one new ruling elder elected, ordained, installed; the Sunday School growing; the salary paid in full; \$200 raised to paint and repair the church; three ruling elders; two deacons.

Synod of Arkansas met in First Church, Pine Bluff, Rev. J. I. Norris, pastor. Rev. C. H. H. Branch, of Texarkana, opened the Synod with a notable sermon on, "Sirs, We Would See Jesus."

The retiring moderator, Rev. M. S. Smith, had gone from our bounds to Mississippi.

But few, if any, have better clerks than Rev. W. F. Rogers and James W. Marshall, who handle the records in typewritten book form.

A ruling elder, Mr. F. C. McCrary, was chosen moderator by 28 to 27 over Rev. C. H. H. Branch, and the pretty race was made unanimous in favor of the ruling elder. A large number of commissioners appeared the following morning.

Rev. Bob Jones was holding a tabernacle meeting, and a few turned Methodist "pro re nata" for the evening. The Lord's Supper was conducted by Rev. J. H. Morrison and Rev. E. M. Munroe, who had been classmates at Davidson College.

The movement to change the boundaries of the four Presbyteries was voted down and enlarged measures adopted for helping Washburn Presbytery, the smallest of the four that constitute the Synod at present.

A gift of \$15,000 from a member of the church of which

Rev. W. K. Johnson is pastor at Marianna, forms the nucleus of an Orphans' Home. The Jeter School, at Combs, conducted by those faithful young people, Mr. and Mrs. Jeter, was taken over by the Synod as a Synodical institution. The Southwestern Home and School at Itasca, also received due consideration.

The chief time of the Synod was given to the discussion of Arkansas College, and the Synod launched its campaign for an endowment of \$250,000 in the hands of a most competent band of workers.

Rev. John Van Lear was chosen as Synod's man on closer relations with the brotherhood of Presbyterians throughout the world.

The ladies of the church gave a social gathering and banquet in the Sunday School rooms.

Rev. J. H. Morrison had the pleasure of meeting Rev. Mr. McNutt, whose wife was from Portland Avenue Church, Louisville, his first charge, and Rev. Gus Jury, who was among the first fruits of his evangelistic work, and Mr. Walter Mayo, ruling elder in Valley Grove, the last he has organized, being the nineteenth he has built or organized. The span of time covered was about 40 years.

The summer conference at Batesville was commended as thorough, profitable and delightful, and it was agreed upon to make it annual and perpetual.

The Synod accepted the invitation to hold its next meeting with the church at Batesville and the college founded by Rev. Isaac J. Long, from South Carolina. The large part of the ministers in the Presbyterian Church of Arkansas were trained there and many of the ministers of other Synods. "By their fruits shall ye know them."

More than 500 members have been added to the church since last November.

J. H. Morrison.

FLORIDA.

Presbytery of Florida—The fall meeting of the Presbytery of Florida was held in the Knox Church, of Pensacola, November 4 and 5.

Fifteen ministers and ten ruling elders were present.

At the request of the retiring moderator, Rev. W. E. McIlwain, D.D., the opening sermon was preached by Rev. H. A. Love, of Quincy.

The following ministers were received: Rev. R. D. Daffin, from the Presbytery of Sao Paulo, Brazil; Rev. J. P. Word, from the Presbytery of Western Texas; and Rev. T. G. Watts, from Macon Presbytery.

Rev. D. J. Blackwell was elected moderator, and Ruling Elder A. D. Campbell, of Chipley, was chosen recording clerk.

A new church was reported as having been organized at Havana, Fla., on May 25, 1919.

On Tuesday night a splendid Presbyterial discourse was given by Elder T. C. Merchant, of Madison, on "The Duty of the Church to the Masses." Rev. T. G. Watts was appointed to give the Presbyterial discourse at the next meeting of Presbytery, on "Justification by Faith."

The Home Mission Committee reported that Rev. C. W. Humphreys, D.D., had given up his work at Bagdad because of declining health and that Rev. R. Q. Baker, for the same reason, would give up his work at Euchee Valley, Westville and Magnolia, on January 1, 1920. Both of these brethren have served long and faithfully in the ministry.

On recommendation of the Home Mission Committee, Rev. D. J. Blackwell, H. A. Love, and elders of the Quincy Church were appointed a sub-committee on Church and Manse Erection Fund.

In connection with the report of the Foreign Mission Committee, an interesting and instructive address was given on Brazil, by Rev. H. C. Daffin, of Brazil.

Pastors were asked to preach both on Foreign Missions and on Assembly's Home Missions, the latter during Home Mission Week, November 23-30.

New permanent committee on Orphans' Home was formed as follows: Rev. R. G. Newsome, Rev. H. A. Love, and Elder B. L. Porter.

President W. M. Kemper made a most encouraging re-

port of Palmer College. Presbytery endorsed a joint campaign for \$250,000 in behalf of Palmer College, Columbia Seminary, and Thornwell Orphanage, and also unanimously overruled the Synod to organize that campaign.

Presbytery accepted its quota of \$29,290 of the \$4,000,000 campaign for benevolences for the next church year.

Next meeting will be in Quincy on Tuesday after the second Sunday in April, 1920.

A unanimous rising vote of thanks was passed, thanking the pastor and congregation for their cordial and whole-souled hospitality.

Daniel J. Currie, S. C.

GEORGIA.

Carrollton—A series of evangelistic services covering a period of about two weeks, under the leadership of our General Assembly Evangelist, Rev. J. Ernest Thacker, D.D., has just been held in our church. The members of other churches in the town heartily co-operated with us in the meeting, the seating capacity of the church at times being taxed to the utmost. Dr. Thacker is a preacher of unusual power. The people heard him gladly. He is a thoroughly scriptural preacher, without a trace of sensationalism in his preaching and methods. The leaders of the music, Mr. and Mrs. Harry Armstrong, rendered most acceptable service. Mr. Armstrong is without a superior, indeed hardly without an equal, as a leader of the song service. As the immediate result of this meeting there were 556 reconsecrations; 15 promised to join the churches of the several denominations by letter; and 65 signed cards accepting Christ as their Savior. Of this latter number eight expressed a preference for the Presbyterian Church. The good influences of this meeting will long be felt in this community.

LOUISIANA.

Ouachita Presbytery met in the country church of Mount Holly, Ark., October 7. This church, now nearing its seventy-fifth birthday, has supplied nearly every strong church in this Presbytery with some of their most active members. The opening sermon was preached by Rev. M. M. Lawson.

Thirteen ministers and twelve elders attended. Rev. J. A. Stanley was chosen moderator, and Elder W. E. McRae, of the El Dorado Church, temporary clerk.

Received: Rev. G. W. Jurey, from Lafayette Presbytery, and Licentiate Jas. W. McNutt, from Potosi Presbytery. Rev. W. P. McElroy, of Macon Presbytery, was examined and his name ordered enrolled when his letter of transfer should arrive.

Dismissed: Rev. Jas. I. Paisley was dismissed, at his own request, to Washburn Presbytery, and Candidate F. Leslie Shannon to Dallas Presbytery.

Dissolved: Whelen Church was dissolved, all the members having moved away.

Calls: Scotland Church called Rev. John S. Thomas for all his time. Rev. C. H. H. Branch, D.D., Rev. J. C. Williams, D.D., and Elder W. E. McRae were appointed to install him. This is a notable forward movement in the Scotland congregation, a country field. DeQueen Church called Rev. G. W. Jurey for all his time. Dr. Branch and Dr. Williams were appointed to install him the first Sabbath in November.

Ordained: Licentiate James W. McNutt was ordained to the full work of the ministry as an evangelist.

Sermons: Dr. J. C. Williams preached on "Predestination;" Rev. John T. Barr preached on "Why We Are Presbyterians," and Dr. E. D. Brown preached the Presbyterial sermon on "Infant Baptism." The next Presbyterial sermon is to be on "Inspiration of the Scriptures," to be preached by Rev. C. H. H. Branch, D.D.

Overtures: Presbytery consented to overtures from the Assembly touching reception of candidates, licensures and ordination, but declined to consent to overtures touching election of elders and deacons and representation in the Assembly. Synod of Arkansas was overruled to adopt a policy in the election of trustees of Arkansas College which would

make the board of trustees more representative of the Synod and more equitably distributed among the four Presbyteries.

Christian Education: The campaign of Arkansas College for \$300,000 endowment was endorsed and Elder N. C. McCrary, of the Ashdown Church made Presbyterial manager of this campaign. The sum of \$66,350 was apportioned to our churches for this cause.

Assembly's Home Missions: Increase of salaries of home missionaries was reported. Home Mission Week was ordered observed in November.

Foreign Missions: Rev. E. M. Munroe conducted a conference in the interest of work overseas. The increased cost of the work and the net loss of five missionaries last year were stressed.

Presbytery's Home Missions: Every county in the Presbytery has a Presbyterian church. All the home workers receive their Presbyterial appropriations in prompt payments. About 35 of our 42 churches have regular services. Three evangelists are available for special services, Revs. W. Moore Scott, R. A. Brown, and Thomas H. Watkins. Churches were urged to increase the salaries of their pastors.

Next Meeting: Prescott, April 13, 1920.

Presbytery adjourned to meet at the call of the moderator during the sessions of Synod at Pine Bluff.

James W. Marshall, S. C.

MISSOURI.

Synod of Missouri—In view of the raising of a committee of conference on closer relations with one or more denominations of evangelical Christians of like faith and order as that of our own church, the Synod of Missouri places itself on record as approving and as being in full sympathy with the action of the last General Assembly of our church, found on page 43 of the minutes for 1919, paragraph 5, which in part is as follows:

"In case the discussions of closer relations between this church and any other church shall contemplate organic union, the attention of the ad interim committee is directed to past deliverances of and reports of the Assembly touching such matters, and it is advised that the Assembly and the Church would view with uneasiness any structure of union which failed to take into account and safeguard the historic convictions and positions of this Church with respect to sound doctrine, just and effective discipline, the plenary inspiration and inerrancy of the Scriptures, the vicarious atonement, the spiritual mission of the Church and its obligations to abstain from interference in matters purely of civil or political concern."

TENNESSEE.

Nashville—Moore Memorial Church—Rev. Charles R. Erdman, D.D., professor in Princeton Theological Seminary, will deliver the mid-winter series of lectures and sermons in this church from January 9-16.

His general subject will be "The Application of the Gospel of Yesterday to the Problems of Today."

Dr. Erdman will speak at 4 p. m. and 7:30 p. m. each day together with a monster men's meeting on Sabbath afternoon in a large downtown auditorium.

He was with Dr. Scanlon, the pastor of this church, some years ago in a former charge in Mississippi, and the building was taxed at each service with the throngs who desired to hear the noted Princeton professor.

Large preparations are being made for the entertainment of ministers from the Synod and all contiguous territory.

Jackson—First Church—The congregation of the First Presbyterian Church has been worshipping in the county courthouse since September 15, while extensive improvements are being made in the church building. The interior is being decorated for the first time since the church was erected, some six years ago. A new furnace is being installed and these with other improvements will make it very comfortable and attractive. It is hoped that the work will be finished by

(Continued on page 22)

Marriages and Deaths

Marriages.

Jones-Thompson—In the Presbyterian church, Blytheville, Ark., October 26, 1919, Mr. Floyd Jones, of Jonesboro, Ark., and Miss Vera Thompson, of Blytheville, Rev. J. Walter Cobb officiating.

Bradford-Crawford—In Boonville, Miss., October 14, 1919, by Rev. S. H. Williamson, Thomas E. Bradford, of Birmingham, Ala., and Miss Ellie Crawford, of Red Bay, Ala.

Robbins - Dandridge—In Rocky Mount, N. C., at the home of the officiating minister, Rev. H. N. McDiarmid, noon, November 9, 1919, Mr. John T. Robbins, of Edgecombe county, and Miss Rebecca L. Daughtridge, of Nash county.

Hawkins-Oehler—At the home of the bride's father, Mr. Martin Oehler, near Derita, N. C., October 30, 1919, by Rev. John E. Wool, Mr. Orville O. Hawkins, of Charlotte, N. C., and Miss Maud L. Oehler.

Price-Samonds—At the Pegram Street Church manse, Charlotte, N. C., November 8, 1919, by Rev. John E. Wool, Mr. Ely R. Price and Miss Margaret R. Samonds, both of Charlotte, N. C.

Muse-Hogan—At the home of the bride, Hamlet, N. C., on June 25, 1919, Mr. Royall Chandler Muse and Mrs. Lillian A. Hogan, both of Hamlet, N. C., Rev. M. D. McNeill, of Cameron, N. C., officiating.

Copeland-Buchan—At the home of Mrs. E. C. Buchan, Manley, N. C., on July 27, 1919, Mr. Lonnie Copeland, of Chatham county, N. C., and Miss Janie Buchan, of Manley, N. C., Rev. M. D. McNeill officiating.

Kaylor-Parsons—At the home of the officiating minister, at Cameron, N. C., on August 23, 1919, by Rev. M. D. McNeill, Mr. Frank H. Kaylor and Miss Grace E. Parsons, both of Southern Pines, N. C.

Richardson-McDugald—At the home of Mr. Jesse S. Barrett, of Carthage, N. C., on October 22, 1919, by Rev. M. D. McNeill, Mr. John L. Richardson, of Moore county, N. C., and Mrs. Mamie Cagle McDugald, of Carthage, N. C.

Deaths.

IN MEMORIAM.

Miss J. K. Friend.

In the death of Miss J. K. Friend,

voice teacher for the Presbyterian Orphanage, on October 10, 1919, the Ladies' Missionary Society of Little Joe's Church, at Barium Springs; has lost one of its most beloved and esteemed members.

Therefore be it resolved:

That the memory of her sweet voice, of her conscientiousness and faithfulness in her daily tasks, of her devotion to her Master's work, and of her consecrated life, will always inspire us to greater service.

That our Missionary Society is but one place where she will be missed—in the Sunday School work, in the church choir, and in the hearts of each of the faculty as well as each child in our home.

That we are deeply grieved at our loss, but we rejoice to know that she died a radiant death, and we bow to the will of Him who doeth all things well.

That we extend our heartfelt sympathy to her brothers and sisters in their bereavement.

That a copy of these resolutions be sent to the family and church paper and also recorded in the minutes of our society.

Mrs. W. T. Walker.

Mrs. W. O. W. Paine.

Miss Kate McGoogon.

Children's Department

A BROTHER AND A SISTER.

Dear Standard:

I am a little girl eleven years old. I have a little sister and brother. Their names are Lucile and Forest; one is seven and one is four; they are cute. Lucile is in the second grade and Forest is not going to school; he will start next year. I want to surprise my papa's brother. One of my playmates came over to play with me and she and I wanted to write to you. Hope this will not reach the waste basket.

Your little friend,
Mildred Mallard.

Burgaw, N. C.

AWAY ON A VISIT.

Dear Standard:

I am a little girl twelve years old. I am away from home and I want to surprise mama and papa. I have two sisters and brothers. My oldest brother and sister's names are Carrie and Carl. My youngest sister and brother's names

are Catherine and Lacy. Hope this will not reach the waste basket.

Your little friend,
Alena Saunders.

Burgaw, N. C.

"GOBBLER GOLDEN."

By Anne B. Payne.

Young Mr. Gobbler Golden was a very beautiful bird. There was not another fowl in the barnyard half so handsome, and though he had never seen in a mirror, he knew just how good-looking he was, for there was a big pan of water in the yard and every time he came near it, Gobbler Golden would stop and take a peep at himself. He liked to do this very much, and his lovely golden-brown feathers caused him great pride and pleasure.

With all of this, he had only two friends, which was his own fault. He thought the other turkeys were either too old or too young for him to play with and he would have nothing to do

with the chickens and ducks, though he liked to have them stand around and look at him. His two friends were Billy Bronze and Dingy Dan. Though several months older than Gobbler Golden, they were much smaller and not neatly so fat and fine looking. Both were born and raised in the barnyard and had never been away from home, while he had come from a farm many miles away and had spent a whole day on the train. For this reason Gobbler Golden felt that he was much wiser than they.

These three turkeys were often together. They hunted bugs and berries and after it rained they had good times feasting on the fat little frogs, in the brook back of the barn. Billy and Dan liked to chase each other around and play tag, but Gobbler Golden thought he was too grown-up to do that.

One beautiful afternoon in November Billy Bronze and Dingy Dan had gone off to find some worms for their mother who had hurt her foot and could not walk. Gobbler Golden was by himself, so he strutted up and down the yard with his head high and his feathers

spread out. When he thought the other fowls were not looking, over to the pan he would go and gaze at himself in the water. While he was doing this he heard voices and laughter, and turning around he saw two ladies and several children standing at the gate. They were all talking at once so he could not tell what they said. Then the tallest lady pointed at him and cried:

"He's the one, children—isn't he a beauty?"

The little boys and girls clapped their hands and threw him some corn and he was so proud and happy he could hardly stand still. If only his two friends had been there to see him he would have been gladder still.

Gobbler Golden slept on the same roost with Billy and Dan. That night before they went to sleep he told them all about the visitors. The moon was shining and he saw by its light that his friends did not seem as pleased as he thought they would be. Billy looked at Dan in a queer way and Dan shook his head.

"He was too young to remember," said Dan.

"Had we better tell him?" said Billy.

Dan nodded his head, and then Billy Bronze told Gobbler Golden all about Thanksgiving. When he had finished Dinky Dan whispered sadly: "So you are the turkey they are planning to eat the day after tomorrow."

Gobbler Golden was so surprised and frightened he almost fell off the roost, and how he wished for his mother. She could tell him what to do.

"But Dan and Billy, I don't want to die," he cried. "Why don't they kill one of you?"

"O, we are not fat enough," they replied.

"What must I do?" said Gobbler Golden, "Do tell me where to go."

At first they thought he ought to be punished for being so proud but they were kind-hearted turkeys and felt sorry for him. They talked it over and finally Billy said:

"Of course you could run away down the lane to the woods but that is dangerous and you might get shot."

Gobbler Golden thought about this long and hard. When he turned to speak to Dan and Billy he saw that they were both fast asleep. He jumped down from his perch and crept quietly from the coop. Slowly crossing the yard he took a last drink from the pan but was so weak and shaky that he spilled some water on his front feathers. In the moonlight, the barnyard looked better to him than it ever had before, and how he hated to leave its friendly fences. With a backward glance he flew over the gate and started down the lane towards the wood.

It seemed to Gobbler Golden that he had walked for miles, over meadows and through groves of trees, when he finally came to a vacant lot of tall dry grass with a few old apple trees and a stream of water. He was too tired to go a step further so he flew up to the lowest limb of the tree and was soon fast asleep.

When he opened his eyes the next morning there were three other turkeys roosting higher up in the same tree.

They did not look like Billy and Dan and the other turkeys he knew and their necks were very blue, but he knew that they must be turkeys of some sort. He was wondering how they got there when the biggest one waked up. He looked down at Gobbler Golden in great surprise and asked him where he came from. Then he jumped down on the limb beside him. Gobbler Golden told him everything as he seemed interested, and when he had finished the other turkey looked very sorry for him.

"Why don't you come and go with us," he said.

"Thank you," replied Gobbler Golden, "What farm did you come from?"

"O, we are wild turkeys," said his new friend, "And live in the woods and go anywhere we like with nothing to stop us. I wouldn't live on a farm."

That seemed a fine life to Gobbler Golden so he decided to go with the wild turkeys. When the other two waked up they were willing to take him along too though they looked at him doubtfully.

"Can you run fast and fly high?" said one of them.

"I'll try," Gobbler Golden replied meekly.

But he was tired and sore from his long walk and was too fat to go fast. Soon he was out of breath trying to keep up with them and when they rose in the air and flew over a low clump of trees, he gave it up and let them go without him.

Back at the apple tree once more, he found some worms for dinner and drank from the cool little stream. As he leaned over the water he saw himself, and was shocked at the change. His lovely feathers were dirty, torn and ruffled and he looked like a different bird from the one he had seen in the pan. At first he was very sorry but when he remembered that it was his feathers and his flesh, that had caused all his troubles, he did not mind so much.

For three days he stayed there living on bugs and worms and hiding in the tall grass in the day-time, and roosting in the apple tree at night. On the morning of the fourth day he was so dreadfully lonesome for Dan and Billy that he decided he must go back to the barnyard, at once.

After wandering and walking all day, he finally came to the lane, so tired he could hardly stand up. Then a dreadful thought came to him. Suppose they had killed Dan and Billy for Thanksgiving. This worried him so he almost ran the rest of the way.

But there at the gate they both stood. They had seen him coming and ran to meet him flapping their wings and making a great noise of welcome. Gobbler Golden jumped up beside them and was so happy that he forgot how tired he was and even forgot to be ashamed of his mussed dirty feathers. When all the other turkeys, chickens, and ducks crowded around to hear his story, he

was very polite to them.

After a few days of rest Gobbler Golden was his old self again though not so fat and handsome. But he made so many friends among all the fowls and had such good times with them that he did not care at all, and did not even remember to look at himself in the pan.

OCTOBER'S FAREWELL.

By Elizabeth MacPherson.

October gave a party
And invited all the Trees
She sent the invitations

By a frisky little Breeze
And asked that they consult Her
About their costumes, please.

Old Mother Earth looked doubtful
She said, "Why, we don't know
A thing about October,
Except Her love for show,
And the way She paints is scandalous,
I don't want you to go."

"Not so," the Trees flung at her,
"You old knot-on-a-log,
You old stick-in-the-mud,
Your brain is in a fog.
Why, October's coming party
Has the Forest all agog."

"She is the very grandest Lady
That has ever come this way,
And we are trying to please Her,
So She'll like us and will stay.
And we are not going to listen
To one word you have to say."

October, when consulted,
Said that decollete
Was the latest thing in glad rags.
Shook the topmost leaves away,
And then dyed the remaining ones
With colors, flashy, gay.

Oh, 'twas a wondrous party;
So gay, and glad, and free,
With a Wind, as dancing partner
For every single Tree;
And costumes that would dazzle
Plain folk, like you and me.

October laughed and frolicked
'Till she could stand no more;
Then, spying grim November
Waiting beside the door,
Slipped past him, saying softly,
"Now you may have the floor."

'Twas then the trees grew chilly,
And a trifle weary too,
(For the winds were dancing roughly)
And they wished the thing was thru.
But they could not find their hostess,
So they knew not what to do.

Old Mother Earth clung to them,
Striving to keep them warm.
Neither chiding nor reproving,
For 'twould only raise a storm.
And she knew the next gay stranger
Could lead them into harm.
Fayetteville, N. C.

Church News.

(Continued from page 19)

Thanksgiving day. Despite this handicap the work is moving forward steadily.

The Women's Auxiliary has formed 10 mission study circles, meeting weekly in neighborhood groups, using Dr. Morris' splendid new book, "Christianizing Christendom," as the text-book. Over 100 ladies are enrolled in these classes.

The ladies of the church recently gave a "fruit shower" to the pastor's wife, coming en masse and bringing 120 jars of deliciously preserved and canned fruit and vegetables, besides other useful gifts. The manse family is deeply appreciative of this and other kindnesses on the part of our good people.

Mr. Arthur J. Stegall was recently elected to the office of deacon. He has been ordained and installed.

At the October communion there were 12 additions to the church membership.

This church is looking forward with deep and prayerful interest to the series of evangelistic services which will be conducted by Dr. Frank Fincher, the Assembly's evangelist. These services will begin January 2.

VIRGINIA.

At Roanoke Church, Charlotte County, Va., from November 2 to 9 we held our protracted meeting. The preaching was done by Rev. W. T. Doggett, of Danville, Va. It was with "demonstration of the Spirit." Our people were greatly quickened and blessed. There were 15 conversions. On November 9 there were received into the church one by letter and 10 by profession. There are others, we hope and believe, who will also come into the church as a result of the meeting. Two or more of the converts will go into the Baptist Church, or the Methodist.

J. A. S.

Richmond—Sunday, November 9 was a red-letter day in the calendar of the Grace-Covenant Church of Richmond.

A quiet but sustained campaign to enlarge the membership of the Sunday School is being conducted and on Sunday 21 new members were enrolled. The attendance for the day was 416 and of this number 208 were adults. Six deacons and four elders were ordained and installed at the 11 o'clock service in a simple and impressive service conducted by the pastor, Rev. Charles R. King.

The newly elected officers are as follows: Elders, Albert Sydney Johnson, J. Scott Parrish, Nat Frazer and L. E. Harvey; Deacons, R. McLean Whittet, Alfred P. Goddin, H. L. Granger, J. D. Clothier, L. R. Spencer and Dr. C. B. Pearson.

The pastor announced that a special fund of \$1,200 had been contributed voluntarily by members of the church to support a fourth missionary in the foreign field. The church already has as its representatives in foreign mission lands Mrs. Clara G. Gammon, Brazil; Mrs. W. D. Reynolds, Korea, and Rev. Walter McS. Buchanan, Japan. The congregation is worshipping in one of the large public school buildings of the city pending the completion of its new Sunday School building on Monument avenue. Rapid progress is being made on the new plant which promises to be one of the most complete Sunday School buildings in the South. It is three stories in height, will provide for 1,800 Sunday School pupils and complete facilities for the seven-days-a-week program the church is promoting. The cost of the Sunday School plant, exclusive of the lot, will be about \$125,000.

R. E. Magill.

WEST VIRGINIA.

Huntsville—We have just closed a two weeks' union revival meeting in this church, the Methodist of the town uniting with the Presbyterians in the meeting. Rev. William Waters, an evangelist from Rockville, Md., did the preaching. From the very beginning there was intense interest manifested. Large congregations were present at both

the afternoon and evening services. The visible results of the meeting were 16 professions of faith and a score or more reconsecrations. Never in the history of the town has there been such a spiritual awakening as was manifested during this revival season. Both the Methodist and the Presbyterian church have received large additions to their membership. Rev. J. M. Walker, pastor of the Marlinton Church, supplies this church, preaching for us once a month on a Sunday afternoon.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Home Missions—Just now, when most of us are giving our time and attention to the Home Mission Study Classes, is a splendid time to begin to plan for the observance of Home Mission Week, November 16-23, with its theme; The Soul of Democracy: Christian Service, Personal and Social.

If you have not had your Home Mission Study Class, won't you do so at once? It is not too late and it will mean so much to each member of your Auxiliary. But, whether you do or not, by all means, plan for the observance of Home Mission Week.

The program this year is devoted to the study of the Negro question, and nothing is more important today than that we use all our influence in building up Christian harmony and friendship between the two races.

For this reason, the Home Mission Committee is asking for \$25,000, for an Industrial School for Negro Girls. The offerings from Home Mission Week will go to the establishment of this school which will stand for a higher, purer, more uplifted womanhood among our Negro women. Will you not see that your Auxiliary has a part in the founding of this much needed school?

Programs and self-denial envelopes may be ordered from the Executive Committee of Home Missions, Atlanta, Ga.

Sincerely,

Mrs. J. Mc. R. Bracy,
Fayetteville Presbyterial Auxiliary.

The Synodical Auxiliary of the Synod of North Carolina met in Durham, November 4 and 5 with a full attendance of delegates and officers.

Orange Presbyterial Auxiliary and the Woman's Auxiliary of the First Presbyterian Church proved to be hostesses par excellence.

The splendid program which we are giving in full will be of interest not only to the women of North Carolina but to all readers of the Auxiliary column.

Theme—Loyalty. Motto—"Seek ye First the Kingdom of God." First Presbyterian Church, Durham, N. C., November 4-5, 1919.

Tuesday, November 4 9:30 a. m.—All Day Meeting of Executive Committee. (Mrs. Winsboro, Special guest.)

Tuesday evening, November 4, Opening Meeting 8:00—Call to Order: Prayer, Mrs. J. R. Irwin; Bible Message, Mrs. O. G. Jones. Greetings: Local Auxiliary, Mrs. J. F. Hill; Presbyterial Auxiliary, Mrs. George Oldham; Response, Mrs. E. F. Reid; President's Message. Enrollment. Special Music. 9:30—Address, Mrs. Winsborough. Get Acquainted Hour.

Wednesday morning, November 5 9:30—Devotional Mrs. R. D. Blacknall; 9:50—Roll Call. Minutes; 10:00—Reports of Synodical Officers; Narrative Reports of Presbyterial Presidents; Reports of Secretaries of Causes; 11:30—Reports of Permanent Committees; 12:40—Our Albemarle Field; Rev. A. J. Crane.

Wednesday afternoon, Nov. 5, 2:30—Hymn; Prayer; Report of Secretary of Y. P. Work; Echoes from Queens College Conference; Echoes from Rally Days; Question Box; Reports of Committees; Unfinished Business; A Prison Letter, Mrs. H. E. Gurney; Adjournment.

Wednesday evening, November 5, Synod's Chairman of Woman's Work Presiding; 8:00—Hymn; Scripture Read-

ing; Offering; Prayer, Short Talks: Our Educational Campaign, Mr. R. K. Axon; The Progressive Program, Synod's Manager; Our Y. P. Conference, Rev. J. G. Garth; Assembly's Training School, Mr. R. E. Magill; Installation of Officers; Benediction.

The officers for the coming year are as follows:

President, Mrs. W. B. Ramsay, Hickory; Vice-Presidents, the seven Presbyterial Presidents in order given: Mecklenburg, Mrs. R. N. Page, Biscoe; Concord, Mrs. W. R. Grey, Davidson; Kings Mt., Miss Corinne Puett, Dallas; Wilmington, Mrs. W. M. Baker, Mt. Olive; Fayetteville, Mrs. W. A. West, Fayetteville; Orange, Mrs. G. W. Oldham, Yanceyville; Albemarle, Mrs. J. M. Baker, Tarboro; Secretary, Mrs. S. A. Robinson, Gastonia; Treasurer, Mrs. A. G. Carter, Sanford; Sec. Foreign Mis., Mrs. J. A. Brown, Chadburn; Sec. Assembly Home Missions, Mrs. W. E. White, Graham; Sec. Ch. Ed. and Min. R., Mrs. George Howard, Tarboro; Sec. Y. P. Work, Miss McElwee, Statesville; Sec. S. P. and C. Home Mis., Mrs. J. R. Irwin, Charlotte; Sec. Orphanage Work, Mrs. F. P. Hall, Belmont; Sec. Literature, Mrs. S. W. Rankin, Greensboro.

The North Carolina Synodical Meeting—The Seventh Annual Meeting of the N. C. Synodical Auxiliary has passed into history. I have attended no other so I cannot draw comparisons but I feel sure no church could have handled it better than the First Church of Durham or have done more to make us comfortable and welcome. The delicious lunches served each day at the church, the ready service of the ladies at all times, and the genuine hospitality in spite of domestic stress, will linger long in the memories of those fortunate enough to be present.

To me the outstanding features were the value of the Executive Committee Meeting, the intense and intelligent interest paid to each report or recommendation laid before the full Synodical, and the increase in spirituality evidenced in the reports of the Presbyterial Presidents.

As a clearing house for all matters pertaining to Synodical and Presbyterial Auxiliaries the all day session of the Executive Committee has no equal, especially when it has the rare privilege of Mrs. Winsborough's inspiring presence and wide experience.

When reports and recommendations came up on Wednesday there was always free discussion and no measure slipped through unchallenged. Whatever comes down to Presbyterial or Local Auxiliaries is the result of earnest consideration for every woman present paid close attention to every measure and hesitated not to speak her mind!

To this there was one notable exception when a motion was made to express our appreciation and recommendation of Mrs. J. M. McIver's work as editor of the Standard's Woman's Page; it passed unanimously and enthusiastically.

Our evening meetings were interesting and the topics, ably discussed by Mrs. Winsborough, on Tuesday evening, and Messrs. Garth, Axson and Magill, on Wednesday evening appealed to us all.

The best wish we can have for the Eighth Session when it meets in Concord Presbyterial next Autumn is that it may come up to the high standard set by the Seventh.

Davidson, N. C.

Mrs. A. Currie,

A visit to the sanctuary, an hour with God, whether in the meeting house or elsewhere, will clear things up. How often, when the spirit of heaviness creeps over the heart and when things look misty and shadowy and there is a kind of feeling of unreality creeping over you, the only sure relief is in prayer! An hour spent in communion with God will banish more of this gathering darkness than a lifetime of mere human reasoning, for man "by wisdom knoweth not God," and it is only through the Spirit that we can know the things that are freely given us of God. "In Thy light we shall see light."—Exchange.

Educational

Davidson—The foremost event in the religious life of the community and of the campus this week has been a visit from Rev. Dr. Frank Price, of Nanking, China, who was accompanied by Mrs. Price. The distinguished and beloved missionary, now a veteran not in years but in service in the foreign field, and holding the chair of Theology in the Seminary of Nanking, spoke some four or five times here Sunday. He occupied Dr. Richard's pulpit morning and evening, addressed the Y. M. C. A., the children of the Sunday School and was heard at still another service. Every one who heard his morning address on the greatness of China and her people, was enthusiastic as to its merits and its moving appeal for laborers to evangelize that great country. At night Dr. Price gave a brief sketch of the spread of Christianity in China, painfully, disappointingly slow for decades, but after a half century or more gaining momentum till now there are some three hundred thousand Christians in that country. But these figures do not begin to tell of the influence that Christianity has had as a leaven among the millions of that land.

Tonight in the Presbyterian Church this community will be privileged to hear Dr. Ernest V. Claypool in his great address on Greatness gained by World Work. He speaks under the auspices of the Anti-Saloon League of America.

The latest College Bulletin has for its title Holding the Heights or a Plea for the Christian College. The Bulletin states that Davidson's total enrollment of students is 4,994, total graduates 1,449, ministers 654, missionaries, foreign, on the field 25, enrollment for current sessions 435.

Elsie High School—October brought a number of rare treats to Elsie High School, Hemp, N. C., a visitor from Fayetteville Presbytery the first of the month, a missionary Rally the 17th, and on the evening of the 24th, a delightful lecture by the Rev. W. S. Golden, on "Friendship With Books." On the same evening there was a "book shower," which added more than two hundred volumes to the school library.

The school feels very grateful to the friends who have responded so generously to the call for books.

Never meet a situation which appears absurd to you with ridicule or sarcasm; this is fatal.

Perhaps the most important rule of all is, do not be afraid to discuss any subject, to meet truth with truth, frankness with frankness, confidence with confidence. Long ago I told my children I would always give honest answers to their questions in as far as they could understand them, and would explain more as they grew older. Give them scientific truths when they ask for them, reverently and simply, and know the joy of seeing their minds open to the facts of life with appreciation of their beauty and holiness, and of watching their love and respect grow for their father and mother and for all life!

Never be afraid of confessing ignorance. A child thoroughly respects the answer: "I don't know accurately enough to tell you correctly; let us look it up together." This is where father can be brought in with effect, even if he is much away and very busy, for a child can soon learn in confidential talks with mother that father would be just as much interested, just as anxious to help, and just as good or perhaps a better advisor, if only he were there. Then whenever his advice is especially needed, the matter can be referred to him at a convenient time.

To be a parent is a vocation, not a pastime. God has given into our keeping an individual not a replica of ourselves for a plaything, and it is not enough to give only our love, which is a natural gift; we must give spiritual insight and understanding, joy in the child's growing and developing powers and true companionship.—Martha Galaudet Waring, in National Kindergarten Association.

Miscellaneous

THRIFT PROVERBS.

Sign no armistice with extravagance. Keep on buying war savings stamps and "the world's choicest securities," Liberty bonds.

Sign no armistice with waste. High priced clothes and food are higher when waste cuts their use in half. Get your money's worth and put your savings into war savings stamps.

In the year since the armistice was signed the Treasury department has retired nearly a billion dollars worth of Liberty bonds. Buy more now, while prices are favorable, at any banking institution.

Armistice day, 1918, brought relief and thanksgiving to more than a score of nations and to hundreds of millions of people. Your own armistice with financial worries and troubles will come when you have signed yourself to habits of steady saving and thrift. Buy war savings stamps regularly.

The armistice was signed a year ago, but there is still a line of American sentries along the Rhine. Keep a guard of war savings stamps on watch over your dollars.

It was safe to demobilize the army after the armistice, but it will never be safe to demobilize your habits of thrift. Keep them in training by regular purchases of war savings stamps and treasury savings certificates.

The Germans admitted defeat when the armistice was signed, but the high cost of living hasn't hollered "uncle" yet. Working and saving with investment in government securities will bring prices down.

ELLA WHEELER WILCOX.

The news of the death of Ella Wheeler Wilcox, which occurred at her home, "The Bungalow," in Branford, Connecticut, October 30, will be received with a quickening of old memories by people in widely separated portions of the globe and in widely different walks of life. To many who knew her chiefly through her poetry, which was characterized by passionate power, it will be a surprise to learn that she was 64 years of age at the time of her death. Her poems have been read by ardent lovers of more than one generation, to whom she has always appeared the embodiment of love and romance—read, perhaps, by more peo-

ple who knew nothing of her, except through certain bits of her work which appealed to them than the writings of any other American author. She was born in Johnstowne Center, Wisconsin, in 1855. She began writing at the age of eight. Some of her contributions were accepted by publishers when she was only 14. When she was 15 years of age she received her first check from Leslie's. She is very frank to confess that she was urged to her work by the desire for things which she found no other way of securing. Many of her works in both poetry and prose were reproduced by English and foreign language publishers. Her recent contributions with reference to communications with the spirit of her late husband, who died in 1916, attracted wide attention.—Advance.

50 EGGS A DAY.

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50" writes Mrs. Myrtle Ice, of Boston, Ky.

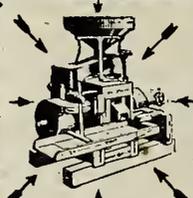
Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are

making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

Send \$1.00 to E. J. Reefer, the poultry expert, 3258 Reefer Bldg., Kansas City, Missouri, and he will send you a season's supply of "More Eggs." A million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

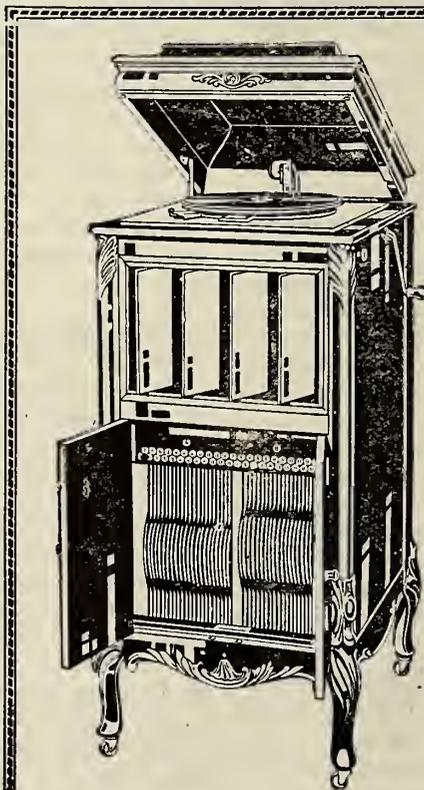
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SEE ANNOUNCEMENT ON PAGE 31

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection, Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes:—"The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism, Shivar Spring Water removed every

trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring, Box 4-D, Shelton, S. C. Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly)

KEEP THE WINDOWS UP.

Unquestionably there is something pleasant to many people about the atmosphere of a room that is cozily closed up against the breezes and draughts and perchance dust and noises of the outside world. There are pleasant little domestic odors that are more perceptible when autumn comes and windows begin to be closed. There is the aroma of afternoon tea and the scent of chrysanthemums from the living room table, and just a suspicion of the cigar or cigarette being smoked in the library beyond and a mere suspicion of the fabric smell that comes from the new silk curtains that have just been hung. On the whole it is a very well-bred, pleasant smell, and one reason why you like it is because it suggests the delightful afternoons that you spend indoors when cold weather comes, afternoons that are really a relief after too much country club and motoring and summer hotel verandas.

And in the morning after you have dressed in your bedroom, still chilly from the windows that have been wide open all night—for you feel it your duty to keep your windows open at night—you come down stairs quite content to have the dining room windows and doors closed. You have not exercised, of course, and you feel convinced that you would shiver if the windows were open, although as a matter of fact the morning sunshine would really add to the wholesome tone of the indoor atmosphere.

Still you know the chief reason why

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VANDIVER SEED COMPANY
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South Atlantic Teachers' Agency
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With your first order we will enclose a list of other Martindale specialties that you can order by parcel post.

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ar 8 55 am	10 00 am	Rae ford	5 55 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm
4 00 pm	11 20 am		1 00 pm

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
No. 11		No. 12	
Lv. 10 30 am	Rae ford	Ar. 12 40 pm	
Ar. 11 15 am	Wagram	Lv. 12 00 noon	

W. A. BLUE, General Supt.,
Aberdeen, N. C.

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SEE ANNOUNCEMENT ON PAGE 31

"THE HARBOR ROAD"

By Sara Ware Bassett.

In the little Cape Cod village of Wilton lives Nate Harlow, with his sister Deborah and their lovely niece Tressie. When the family exchequer runs low Deborah decides to take some summer boarders, and the unforeseen complications resulting from the venture make up a tale in which there is a glimpse of old Boston and its traditions, and a broader glimpse of the sea with its white ships and bordering dunes. The tang of the salt air and of New Englandism breathes in every page of this delicate, humorous, and appealing story.

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Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

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KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends, by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

pneumonia and other pulmonary diseases demand so much larger a toll of death in winter than in summer is because of the closed windows. As our windows close, the curve in the chart in the Department of Health that shows the number of cases of pneumonia increases and as our windows open again with the coming of spring the curve decreases.

It would really be a great thing of we just didn't get back in our old closed window habit this autumn. If we could accustom ourselves to living in rooms that were ventilated and as cool as those of our English cousins who depend so largely on open fires for heat in cold weather, then we would have benefited ourselves immensely. If we could take a few setting-up exercises every morning to begin with, then we would not have this timidity about opening the windows to begin with.—Ex.

Dr. Jowett is easily accorded the first place in the pulpit of today. One note of criticism and one only has been largely made against him. It was said that during his splendid ministry in the Fifth Avenue Presbyterian Church, N. Y., his messages lacked the great social note that has come to be such a vital part of modern Christianity. They carried no social burden; they had no social vision. They might have been preached with equal appropriateness in any age. His return to England marked a radical change in this respect. His messages in Westminster pulpit have been as conspicuous for their social message as those in the Fifth Avenue pulpit were for its absence. The sermons being reported in the press sound like the messages of the old Hebrew prophets. He has recently attacked with knightly passion, the British factory system; Britain's materialism and international jealousy. The message of the inner life is half the Gospel. The message of the social conscience is the other half. Both are receiving attention in Westminster's great pulpit.—United Presbyterian.

The armistice ended the war but like typhoid, the after effects must be given close care and attention. Wise financial physicians prescribe the strong tonic of thrift and the regular absorption of war savings stamps.

Until the armistice was signed, the boys on the other side had to trench constantly to secure protection. You will have to retrench to keep the advantage they won. War savings stamps, treasury savings certificates and Liberty bonds are the right tools to use.

The roar of the guns ceased at 11 a. m., November 11, 1918, but you can make November 11, 1919, resound with the roars of the profiteers by increasing production, saving a part of what you earn and investing in Liberty bonds and war savings stamps.

4,879,483 BALES GINNED.

Cotton ginned prior to October 18 was 4,879,483 running bales, including 55,575 round bales, 8,958 bales of American-Egyptian, and 1,791 bales of sea island, the census bureau announced.

To October 18 last year, ginnings were 6,811,351 running bales, including 111,605 round bales and 10,583 bales of sea island.

Ginnings by states follow:

- Alabama, 382,565.
- Arizona, 14,055.
- Arkansas, 272,271.
- California, 13,294.
- Florida, 10,425.
- Georgia, 1,108,852.
- Louisiana, 143,231.
- Mississippi, 402,928.
- Missouri, 14,440.
- Oklahoma, 265,951.
- North Carolina, 354,132.
- South Carolina, 835,954.
- Tennessee, 80,554.
- Texas, 973,935.
- Virginia, 5,955.
- All other states, 41.

Ginnings for sea island by states were: Florida, 1,103; Georgia, 350; South Carolina, 338.

Quite True.

Jones—"This war has made everything else looks small and trivial." Brown—"Yes; especially a feller's income."

Get a Feather Bed

Beds 25-lb. \$9.95; 30-lb. \$10.95; 35-lb. \$11.95; 40-lb. \$12.95; two 3-lb. pillows \$1.75. All new feathers, best ticking. We have \$1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Comforts, etc.
SANITARY BEDDING CO. Dept. Charlotte, N. C.

Break Up That Cold; Avoid Influenza

You can't afford to trifle with a cold. It may lead to influenza or other serious trouble. Start fighting it at once with

MOTHER'S JOY Croup and Pneumonia SALVE

Applied externally to the throat and chest, it quickly penetrates to the seat of the inflammation, relieving congestion and soreness, and aiding to prevent pneumonia. It is soothing, warming and absolutely harmless to the tenderest skin. Doctors recommend it. Buy it from your dealer in 25c. and 50c. jars.

Goose Grease Co. Greensboro, N. C.



ONE-FOURTH OF OUR SOLDIERS FARMERS' BOYS.

In a pamphlet just sent out by the government, urging soldiers to continue their insurance, it is stated that 1,200,000 of our soldier boys in the world war were born and reared on farms. The farms of the country contributed about one-fourth of the man power of the forces of the United States engaged in the war.

A total of 4,539,048 men took out War Risk Insurance, their aggregate policies totaling nearly \$40,000,000,000, and each policy averaging \$8,700. Of this total insurance, men from the farming districts carried approximately \$10,420,000,000. From the record, only about 25 per cent of the men who had insurance during the war are continuing to keep it up. The Secretary of the Treasury recently issued a ruling allowing every man 18 months in which he has the opportunity to reinstate his insurance after he has allowed it to lapse because of non-payment of premiums.—Banner.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3258 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

In the Chicago railroad yards an I. W. W. wrote upon the side of a box car, "No beer, no work." When the car reached Milwaukee a brakeman wrote under the first inscription, "No work, no pay." Enroute to Madison, another workman wrote, "No pay, no eat." In the Madison yards, another man wrote

TWO TYPEWRITER RIBBONS, \$1.00

Two FREE with dozen order, \$6.00. Money back if not pleased. Give name, number of typewriter, width, color of ribbon desired.

L. ATWOOD & CO., Box 25, Scottsville, Ky.

the final chapter, "No eat, no live." A photograph of the side of that old box car hung conspicuously in the commons of every American city would be a good investment.—United Presbyterian.

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To Pastors, Officers, Teachers

There are still about three weeks before the coming of this red letter day for the Book of Books. The American Bible Society will send you on request, as soon as ready, a living message with inspiration, facts and figures—not dry statistics—together with an exceedingly interesting church or Sunday school program for Universal Bible Sunday.

Address the Secretary, 28 O Bible House, New York

Join ^T_H^E Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

A HOPEFUL TREND.

The open communion sentiment in immersionist churches in this country is unquestionably on the increase. This is the testimony not only of papers like the Independent, which, after a canvass of opinions, says that "the movement to places less stress upon immersion as the only valid form of baptism is steadily gaining in volume and momentum," but it is also asserted by immersionist authorities.

Mr. John D. Rockefeller, Jr., at a dinner in the New York Baptist Mission, declared that he did not consider immersion as a necessary qualification for membership, and that in the church of the future form and ceremony will play a minor part. Dr. Cornelius Woelfkin, a Baptist pastor in New York, has said publicly that "immersion should be taken from the doorsill of the church and placed upon the altar. It should not be a matter of first importance in church membership, but love of God and service of Christ should be the essential thing." Dr. Joseph W. Kemp, a Baptist minister, now pastor of an interdenominational church, no longer makes immersion a test of fellowship, but admits members into his church whether immersed or sprinkled.

The Herald of Gospel Liberty, commenting on these and similar utterances, says that "the Spirit is working, widening and sweetening human hearts, and guiding both clergymen and laymen to exalt the things which are essential." It is also intimated that "many Baptists agree with Mr. Rockefeller, who do not dare to utter their opinions." The influence of Mr. Spurgeon and of English immersionists has been more potent than some American close-communion authorities have been willing to admit.

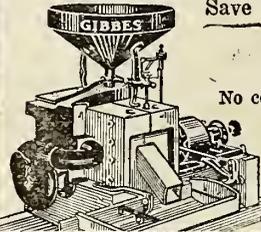
Marshal Foch when he dictated the terms of the armistice left no loop hole for Hun trickery. If you give extravagance a chance you will lose the advantage thrift has gained. Your Liberty bonds preserve your advantage.

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You can effect a very great saving by having your clothes cleaned and renewed by our faultless dry cleaning process. The more the price of clothing advances, the more money you will save, and you will have the advantage of always looking neat.

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All mail orders are handled promptly. You will be surprised to learn how quickly your clothes will be returned. We pay return postage.

Guarantee of Satisfaction.

Your money is promptly refunded if you are not delighted with the results of our cleaning process.

Send your garments or write for prices and learn how cheaply we make old clothes look like new.

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- Wool Sox—the Best 50c
- Part Wool Sox 25c
- Men's Dress Shirts 98c, \$1.50, \$2.50 and \$3
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Men's and Boys' Underwear at our Usual attractive prices. We offer more than 100 cases Men's and Boys' ribbed and fleece lined Shirts and Drawers and Union Suits at less than today's manufacturers prices.

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Suits for the little boys—new models, Middies, Oliver Twist,

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Boys' Wash Suits \$1.00 to \$2.98
Hats for the little fellows 50c, 98c, \$1.25 and \$1.50
Boys' and Youths' Overalls 98c, \$1.25 and \$1.48

Boys' Misses' and Children's Shoes, for dress and school wear at attractive prices.

These prices are made for the Fall, or as long as we have any of these goods left. Send us your orders and save money.

SPECIAL SHOE COUNTER

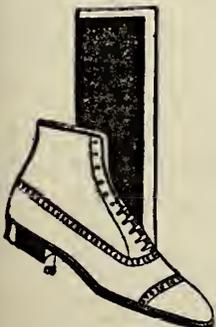
These on sale Tuesday, Wednesday, Thursday and Friday of each week.

5,000 pair Women's Shoes in sizes 2½ to 5½, solid leather, values up to \$10.00. Sale price \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50 and \$5.00.

No mail orders on this lot.



SHOES



Women's Dress Shoes, brands as follows: Belk, Godman and Queen Quality, \$2.00 to \$14.00. Women's solid leather coarse shoes in button and lace, \$5.00 values, our leader \$4.00

SHOES

\$100,000.00 worth of Men's, Women's and Children's Shoes bought six to eight months ago on sale at less than manufacturer's price today.

Men's Dress Shoes in Belk, Ralston and Reynolds makes, \$3.50, \$4, \$5.00, \$6.50, \$7.50, \$9.50, \$10.00 and \$12.50.

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Cotton Goods, Wool Goods. Many thousands bought months ago. Can save you lots of money on these.

Fall Outings in darks or lights, at 19c, 25c, 29c
Galateas or Ladlassie Cloths, fine for boys and girls, doesn't fade. Solid colors and fancies. Special 35c
33-inch Percalae, always on hand. Light and dark colors 12½c, 15c, 19c, 25c

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34-inch Serges, all colors, Navys and Blacks 49c
36-inch Serges, worth today \$1.00 yard. All colors 75c
36-inch, All-wool Serge, today's price would be \$1.50. All colors at 98c
52-inch Storm Serges, all colors, \$2.00 values, every piece. Close price \$1.50

NEW LOT OF PLAID AND STRIPE SHIRTINGS OR COATS

42-inch all wool Plaid Skirtings, \$2.50 value \$1.98
42-inch All Wool Skirtings and for Coats, Pretty Plaids \$2.98
50-inch all Wool Plaid Velour. \$5.00 values \$3.98
1 lot of Mixed Coatings, 52-inch wide—Grays, Browns and Mixtures, \$4.00 values \$2.98

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Thousand of pairs double bed Blankets. Grays and White.
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BIG WOOL BLANKETS, \$7.50, \$8.49, \$9.95, \$10.95, \$12.95.

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We carry the best Navy Blue Serge in Middy Suits, trimmed in white and red. Newest designs. Our middies fit and wear \$12.95, \$14.95, \$19.95

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We sell more Shirts waists and Blouses than any house in North or South Carolina. We give you better value for the money. All kinds and sizes. Georgette, Crepe de Chines, Volles, 98c, \$1.50, \$2.00, \$2.50, \$2.95, \$3.95, \$4.95. One big Special lot of regular \$1.50 Shirt Waists, all Volles, plains and figures, lace trimmed, actual value \$1.50. As long as here they got at 98c

WAGES TO WIVES.

Whether we agree or not on the subject of wages for wives, yet every single one of us will laugh at the simple, humorous philosophy of "Mirandy," written by Dorothy Dix in Good Housekeeping.

"Sis Mirandy, ma'am," says Sis Alethia to me de odder day, "how do you hold wid dem whut is promulgatin' dis heah newfangled doctrine dat wives had ought to be paid wages by deir husbands?"

"Whut's de matter wid de old-fashioned plan of a wife takin' all of her husband's pay envelop instid of des gittin' a rake-off?" I axes her. "Dat's de way our mothers done an' de way we does, an' so fur as I kin see, hit wuks out all right. Anyway, I ain't noticed dat none of de married men dat I knows is settin' up automobiles or wearin' diamonds on de money deir wives leaves 'em to spend on deirselves."

"But de Good Book says dat de laborer is worthy of his hire," says Sis Alethia, "an' hit sho' does seem dat ef anybody earns deir board an' keep, an' a few plunks besides, hit's de wife an' mother whut wuks 'bout eighteen hours a day an' den sleeps wid one eye open watchin' to see dat de chillun don't git unkivered, an' wid her ear hung out for de alarm clock so dat she can git up an' git breakfast most ready befo' she wakes up her husband."

"And have you music at the church,"

I asked the rural squire.

"Wall, no," said he, "can't say we have; Jest singin' by the choir."

—Illustrated News.

EGGS PAID THE PASTOR.

Mrs. Lena McBroom, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and had 1 1-2 dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send \$1 to E. J. Reefer, 3258 Reefer Bldg., Kansas City, Mo., and he will send you a season's supply of "More Eggs" tonic. A million dollar bank guarantees that if you are not absolutely satisfied your dollar will be returned on request. Send a dollar today. Profit by the experience of a man who made a fortune out of poultry.

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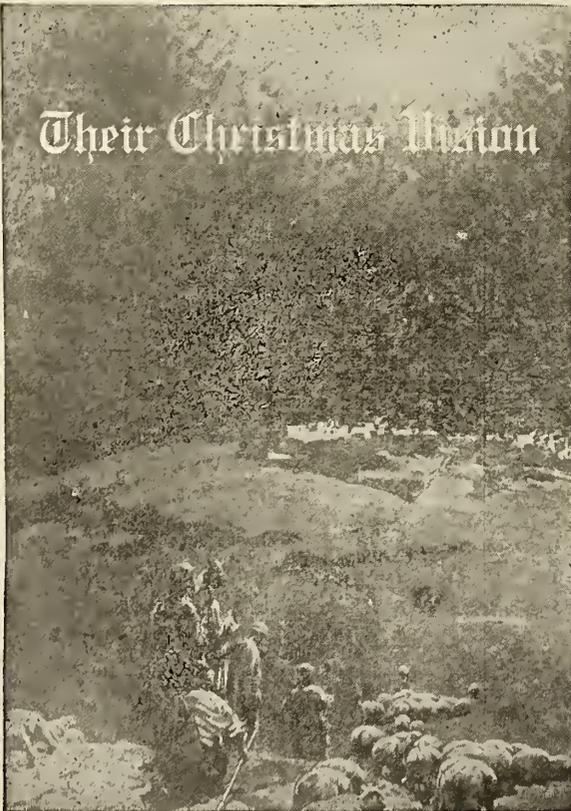
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8c

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Their Christmas Vision



"Their Christmas Vision"

This is the title of a program prepared by the Executive Committee for use in the churches and Sunday Schools of the Presbyterian Church in the United States.

It is attractive in appearance. Interesting and instructive in material. Makes a strong appeal for the dedication of life to the service of Christ and His Church.

It's use will help carry out the Presbyterian Progressive Program.

It will be sent in sufficient quantities for use in any of the Presbyterian churches and Sunday Schools, free of cost.

Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief; Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

Standard Piano Club Makes Piano Buying Easy

You will never know how easy it is for you to provide your home with a splendid Piano or Player-Piano until you have investigated the splendid money-saving proposition of the Presbyterian Standard Piano Club. Those who have purchased their instruments through the Club write us that they are surprised and delighted with the big saving in price, the convenient plan of payment and the superb quality of their Pianos and Player-Pianos.

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The Player-Piano has come to stay, for it enables every one, young or old, to perform on the piano, no matter whether they have ever studied music or not. But to play in the best time, with the best expression and with the sweetest tone quality, you must have the Ludden & Bates Self-player Piano. It is really two splendid instruments in one—a regular high grade Piano for use by musicians and a Self-Player Piano for those who do not know one note from another.

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In addition we have arranged a safe and convenient plan of payment which Club members say is ideal. It is vastly superior to the old installment plan for it perfectly protects every interest of the Club member and insures him against every disadvantage of the partial payment plan as ordinarily conducted.

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The Club will save you approximately one-third the price, or about one dollar out of three. It positively insures your perfect satisfaction with every detail of the transaction. You must be thoroughly pleased with the Quality, Price and Terms, otherwise the Club will, after thirty days, ask you to return the instrument and on receipt of same will refund whatever you have paid.

Do not look upon the Club as an experiment, for it passed that stage years ago. Thousands of delighted members are ready to assure you that the Club is the *one perfect solution* of the piano buyer's problem. We have printed hundreds of their letters in a book. Write for a free copy and see what they say. Here are a few samples selected at random:

Typical Letters From Club Members

Cedartown, Ga., Dec. 31, 1912.

Ludden & Bates, Atlanta, Ga.—"The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."

MRS. R. A. SPINKS.

College Grove, Tenn.,
Feb. 15, 1913.

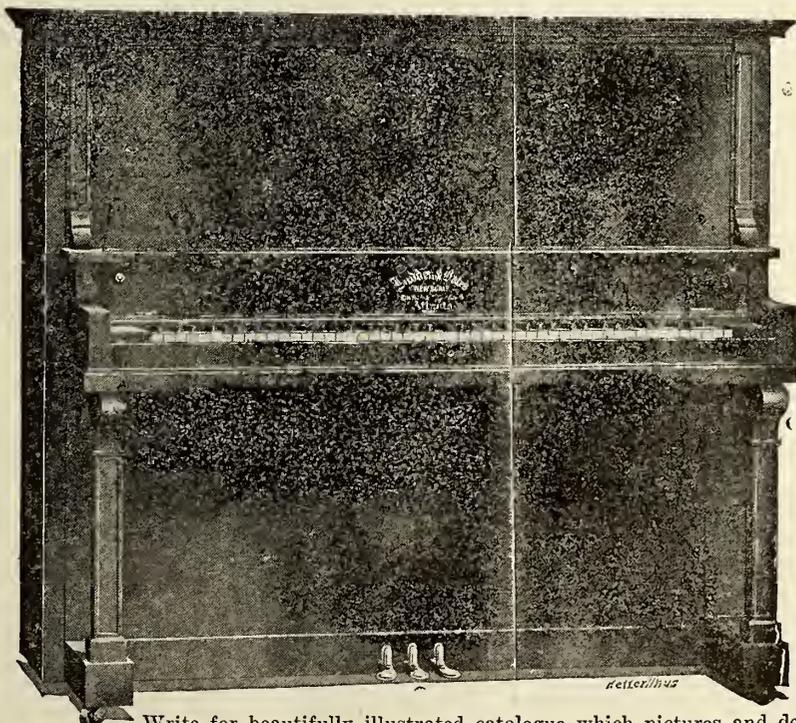
Ludden & Bates, Atlanta, Ga.—"In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it says they never heard a finer toned one, and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, every one, even those that know nothing about music, can tell the superiority of this Piano over others. Wishing you much success, I am,"

MRS. JORDAN RIGGS.

Columbia, S. C.,
Dec. 28, 1912.

Ludden & Bates, Atlanta, Ga.—"I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis. Trusting that you have a very prosperous business along this line, I am,"

MRS. AVA JACKSON.



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Write for your copy of the Club Catalogue today. It will help you as it is helping others by the hundreds. Address

Ludden & Bates, Standard Piano Club Dept., Atlanta, Ga.

Sparkles

"Bertie," said mother, sorrowfully, "every time you are naughty I get another gray hair."

"My word!" replied Bertie, "you must have been a terror. Look at grandpa!"—Tit-Bits.

A lady going out for the day locked everything up carefully, and for the grocer's benefit left a card on the back door: "All out. Don't leave anything."

On her return she found the house ransacked and all her choicest possessions gone. To the card on the door was added: "Thanks. We haven't left much."—Ex.

To a Prospective Cook.

Curly Locks, Curly Locks, wilt thou be ours?

Thou shalt not wash dishes, nor yet weed the flowers,

But stand in the kitchen and cook a fine meal,

And ride every night in an automobile.

Curly Locks, Curly Locks, come to us soon!

Thou needst not to rise until mid-afternoon;

Thou mayst be Croation, Armenion or Greek;

The guerdon shall be what thou askest per week.

Curly Locks, Curly Locks, give us a chance!

Thou shalt not wash windows, nor iron my pants.

Oh, come to the coziest of seven-room bowers.

Curly Locks, Curly Locks, wilt thou be ours? —New York Tribune.

"I wish now," said the lecturer, "to tax your memory." A wail in the audience: "Has it come to that?"—Answers.

An old farmer was laboriously filling out a claim against a railroad company which had killed one of his cows. He came to the last item which was, "Disposition of the carcass?" After puzzling over it for a while he wrote, "Kind and gentle."—Harper's Weekly Magazine.

Mrs. Brown was at the back of the church, waiting to have her baby christened. Baby was getting restless, so she beckoned to the verger. "Is the sermon nearly finished?" she whispered.

"No, mum," replied the verger, "another half-hour of it yet. He's only on his 'lastly'."

"But," said Mrs. Brown, "will it take him half an hour to get through his 'lastly'?"

"No, mum," was the demure reply, "but there's the 'one more word and I'm done,' and the 'finally,' and the 'in conclusion' to come yet. Don't be impatient."—London Tit-Bits.

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Will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITOR

REV. R. C. REED, D. D.

VOL LX.

CHARLOTTE, N. C., NOVEMBER 2, 1919.

NO. 47.

Offer unto God the sacrifice of
thanksgiving; and pay thy vows
unto the Most High.

Enter into his gates with thanks-
giving, and into his courts with
praise; be thankful unto him, and
bless his name.

For the Lord is good; his mercy
is everlasting; and his truth endur-
eth to all generations.

Praise ye the Lord.

Thanksgiving Number



Editorial



Thanksgiving.

Gratitude is a virtue that appeals to all, and in nothing has that Master of the English tongue shown his power more than in the picture he paints of an ungrateful child in King Lear. Above all men the Christian should show gratitude, because he of all men has been most blessed. While his expression of gratitude should not be confined to any one day or season, but at all times he should give thanks, it is especially incumbent upon him to join with his fellowmen on the National Thanksgiving Day, when at the close of the producing season the country assembles in its separate places of worship, to give thanks to God for His goodness to the children of men. This year we have abundant reasons to thank God.

The epidemic which at this time last year was taking its toll by laying low the choicest of our people, has disappeared. The barns of the farmer are bursting with fullness, while the laborer is receiving more money than ever before in his history.

He who steered the Ship of State through the storm of war, and stood like adamant in defense of the rights of every man in this world, has been spared to the country, and though apparently his great work at the Peace Conference has been thwarted, we can still look for brighter days.

In our own Church we have much for which to be thankful. Our Home and Foreign work has eclipsed all previous records, while in our own ranks we are at peace, and we still earnestly contend for the faith once delivered to the saints. In the spirit of love for our Father and our fellowmen, let us gather about us our dear ones, and in the presence of the juicy turkey and the steaming pudding give thanks to the Giver of every perfect gift—who has neither variable-ness nor shadow of turning.

But lest we content ourselves with pious words, let us give some tangible proofs of our gratitude for our mercies by remembering the Orphans at our Orphanages. Mr. Walker in another column appeals to us. Let us resolve to make the Thanksgiving offering this year surpass all previous ones in the same proportion as the price of food surpasses all previous prices.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Synod of Georgia.

THE Church at Albany, Ga., invited the Synod to meet with it one year ago. The influenza got there first, and the Church concluded that it could not handle both at the same time, and so asked the Synod to postpone its visit until this fall. As the Synod had no disposition to contest the claims of the influenza, it promptly acquiesced.

The Synod met on Tuesday evening, and was opened with a sermon by the retiring moderator, Dr. F. K. Sims. We did not reach the spot in time to hear the sermon, but it won a favorable verdict from the brethren, and must have given the Synod a good start; for sure it is that the Synod moved off with great smoothness and ran all the way to the close without the slightest friction. It was our privilege to hear two good sermons—one from Dr. D. P. McGeachy, a worthy son of North Carolina. He has a habit of

thinking out of the usual rut, and is gifted with a supple tongue, and a good vocabulary, though he claims to have bigger thoughts than he can find suitable garments for. The other sermon was from Dr. Neal L. Anderson. He also carried us over an unfamiliar road, and treated us to fresh scenery. We are grateful to brethren who can render us such a service.

We had two capital addresses from our two active, able and aggressive Secretaries of Home Missions. They show great mental resourcefulness in finding new material with which to impart freshness and force to old themes. Dr. McMillan painted a panorama of world conditions with a view to stimulating the energies of the Church to redoubled efforts. Dr. Morris did the impossible in presenting all the great departments of the Church's work in a speech characterized by unity, movement and concentrated application.

It was expected some difference would develop, generating noise and heat, thunder and lightning, when the time came to select a member of the ad interim committee appointed by the Assembly to confer with committees of other Presbyterian Churches on the subject of closer relations. But there was not the faintest rumble of thunder, nor anything suggestive even of sheet lightning. The Synod put the stamp of its approval on the service of Homer McMillan by electing him without a dissenting vote.

The Interchurch World Movement awakened very little interest, and was side-tracked until next meeting of Synod. It seemed to be a little too big for the brethren to see around it, and a little too hazy for them to see through. Consequently they followed the wise advice of David Crockett: "Be sure you are right, and then go ahead." For the present they are not sure as to what is right. Just call a thing a "movement" and that is sufficient to commend it to some people. If it is a "movement" they are for it. They are progressive, forward-looking, and any kind of "movement" appeals to them. They ought to be happy, because, as some one has said, there are so many "movements" it looks as if the Church had St. Vitus' dance. The Synod of Georgia finds its hands full in trying to supply the needs in its own bounds, and the needs beyond, to which the General Assembly is calling it with ever louder and more insistent voice, and can afford to wait till it catches more distinctly the meaning of the vague, dim voices that are calling from interchurch and world spaces.

While zeal for Foreign Missions shows no signs of abatement, the zeal for Home Missions in the Synod of Georgia is developing into a downright enthusiasm. And well it may. The Synod is peculiarly fortunate in its Home Mission Work. At its head is Rev. M. McG. Shields, D.D. He comes to each meeting of Synod with fresh stories of splendid victories, and with stirring appeals to press the fight yet more vigorously. He has figures to show that the roll of communicants has grown four times as rapidly in the last five years as in the five preceding years, due evidently to the one single fact that during the last five years the Synod has engaged in Synodical evangelism. To emphasize the need of enlarging vastly more this branch of work, he calls attention to the distressing fact that forty-nine counties in Georgia are without a Presbyterian church, and that fifty others have but one each. Is not this state of affairs a serious re-

proach to our Church? We had an equal start with the Methodists and Baptists, and now while the woods are full of these, one-third of the state is entirely destitute of Presbyterians, and another third has just enough to make them a novelty.

Christian education is on something of a boom in the Synod of Georgia. The Synod's latest pride is Nacoochee Institute. Under the wise guidance of J. K. Coit, this school is taking on large proportions and attracting wide attention. It is receiving generous recognition even in distant States. It began as a school for mountain children, but it soon drew to it children from the valleys who were equally needy and deserving. So that now no geographical limit is set to those who may enjoy its privileges. All indications point to a great future for Nacoochee. Thornwell Orphanage, Davidson College, Columbia Seminary, and Agnes Scott all came in for favorable consideration. For some unknown reason, Oglethorpe failed to blow its horn. It was testified, however, to the Synod that Oglethorpe is still marching to the front.

The Synod was in session only two days, Wednesday and Thursday. At 1:30 p. m. each day the Synod was called to the basement, where the ladies of the church had prepared to fill every aching void. Such a spread on the first day provoked the remark, "I bet you can't do this again." The next day showed that the ladies had won the bet.

Some members of Synod think each meeting is the best. This time the Synod was unanimous. And on calm review, it is hard to think of any possible improvement.

The Edmonds Case Again.

In October, 1915, Rev. Henry M. Edmonds, D.D., pastor of the South Highlands Church, Birmingham, Ala., was deposed from the ministry by North Alabama Presbytery for holding views contrary to our Confession of Faith.

He took with him many members of that church and organized an Independent Presbyterian Church, and has since been worshipping in a Jewish Synagogue, just across the street from the South Highland Church.

September 26, 1915, Dr. Edmonds published in a secular newspaper a signed article in which he denied the doctrine of the substitutionary sacrifice of Christ to satisfy divine justice and to bring us to God; and in which, among many other things he asserted that this doctrine, according to his conviction, is "a part of our heathen inheritance dressed in terms of Roman court procedure," etc.

Upon these grounds Presbytery deposed him. Recently this same Presbytery restored him to the ministry and received him back into its membership.

According to a special to the Birmingham Age-Herald, Dr. Edmonds appeared before an adjourned meeting of Presbytery during the meeting of Synod and applied for admission.

A special committee was appointed to confer with him. This committee consisted of Rev. H. M. Moffatt, moderator; Dr. Thornton Whaling, of Columbia Seminary; Rev. F. B. Webb, D.D., Dr. John A. MacSporran and Dr. W. C. Clark. The committee brought in the following report:

"Your special committee reports that the Rev. H. M. Edmonds, D.D., having been thoroughly examined as to his views on theology by members of this committee; being deemed by them in accord with the system of doctrine found in our Standards, it is hereby

"Resolved, That upon Dr. Edmonds making the same statement to Presbytery that he has made to this committee, he be enrolled as a member of the Presbytery of North Alabama."

Dr. Edmonds made the statement, and was given the right hand of fellowship, while the brethren sang, "Blest be the tie that binds."

All is well that ends well, and if this were the end, we too would join in the same hymn, even at the risk of producing discord in the singing.

There seems, however, another side to the story.

Mr. Sydney Bowie, an influential elder of Dr. Edmonds' flock and also one of the elders who followed him from the South Highlands Church, is quoted as follows in the Birmingham paper: "This is a victory for Dr. Edmonds. A committee from the Presbytery waited on Dr. Edmonds and asked him to come back into Presbytery. It was clearly brought out that the Church believed in him, and believed that his religion was identical with its own."

The next day Mr. Bowie in a public card explained that the interviewer misquoted him in saying that a committee from Presbytery waited on Dr. Edmonds. What he did say was that some prominent members of Presbytery had discussed the matter with him and had urged him to take this course, and that the course was taken in response to these suggestions.

As Mr. Bowie does not deny the other part of the interview, we can assume that, according to his understanding, the Presbytery believes in him and believes that his theory of religion is identical with its own.

Add to this claim this quotation from Dr. Edmonds' public statement to his own people on the following Sunday: "Again, some have been surprised that I am written as accepting the system of doctrine taught in the Westminster Confession of Faith, when a few weeks ago I said in my pulpit that I could not accept that statement of faith without qualification. I was entirely frank with the examining committee concerning these qualifications, for I wanted to be honest, and was under no compulsion to go back.

The committee considered that my exceptions did not concern the body of the doctrine, but touched only upon non-essentials. I told them that I believed in the divinity of the Lord Jesus Christ, in the divine inspiration of the Scriptures, in the election of grace, and in the sacrificial life and death of Jesus Christ as the ground of my salvation."

According to this statement, a part of which only we have quoted, he tried to make his people believe that he stood where he had always stood, and in this he agrees with Mr. Bowie's claim.

We have great confidence in the committee, especially those with whom we are acquainted. Mr. Moffatt, Dr. Whaling and Dr. Clark are not only sound in the faith, but they are supposed to know sound theology. When therefore a man comes with their imprimatur upon him, we are disposed to accept him at his face value.

When, however, we recall the many past theological expressions of his views in the public press, in which he made light of inspiration and ridiculed the vicarious sacrifice of Christ, and also search in vain in his statement to his own people for some expression of regret for such views, we wonder if our good friends are not the victims of a theological camouflage. Presbytery believes that he has changed his views since he last stood before them, and his people believe that he stands where he has always stood, and each party bases its belief upon what he has said to each—so there you are.



Contributed



The Interchurch World Movement

By Rev. James I. Vance, D.D.

THERE is so much misunderstanding of the Interchurch Movement on the part of people not fully informed that the Executive Committee of Foreign Missions, with whom the movement originated, have asked me to prepare a brief article for our Church papers on the subject.

The first thing to be emphasized is that it is not a movement for union, but for co-operation. There is not the slightest intention, or even desire, on the part of the men in charge of the Interchurch Movement to disturb in any way existing denominations. There is every desire to bring about the heartiest and fullest co-operation for all the Protestant churches of the United States in Christian work.

The next thing to be emphasized is that it is not primarily a money movement. There will be a nationwide canvass for gifts, to be sure, but this is an incident. It is primarily a great spiritual movement,

and the supreme effort is not for money, but for life.

If Christ's work is to be done, life must be consecrated and trained. It is the conviction of the Interchurch leaders that this must start in the home, and that the greatest need in America today is the establishment of the family altar in every home. Parents must be made to see that they are responsible for the young life committed to them, and urged to consecrate their children at birth to the callings of service, especially that of the Gospel ministry.

Vitally connected with this is the work of the Religious Education Department, which is engaged with primary and secondary schools as well as with the Christian college. A survey is being made in three thousand schools, to see whether our present system of secondary education registers in conduct and character. Scientific tests are applied which bring out the facts. The war has shown the folly of education without religion. The German university which, before the war, was regarded as the last word in education, has gone down in defeat. The college men of tomorrow must be educated in institutions where volitions and emotions are as thoroughly trained as the reason. For this work the Christian college must be

(Continued on page 8)

A THANKSGIVING PROCLAMATION.

"By the President of the United States of America,

A PROCLAMATION:

"The season of the year has again arrived when the people of the United States are accustomed to unite in giving thanks to Almighty God for the blessings which He has conferred upon our country during the twelve months that have passed. A year ago our people poured out their hearts in praise and thanksgiving that through Divine aid the right was victorious and peace had come to the nations which had so courageously struggled in defense of human liberty and justice. Now that the stern task is ended and the fruits of achievement are ours, we look forward with confidence to the dawn of an era where the sacrifices of the nations will find recompense in a world at peace.

"But to attain the consummation of the great work to which the American people devoted their manhood and the vast resources of their country they should, as they give thanks to God, re-consecrate themselves to those principles of right which triumphed through His merciful goodness. Our gratitude can find no more perfect expression than to bulwark with loyalty and patriotism those principles for which the free peoples of the earth fought and died.

"During the last year we have had much to make us grateful in spite of the confusion of our economic life resulting from the war. We have prospered. Our harvests have been plentiful and of our abundance we have been able to render succor to less favored nations. Our democracy remains unshaken in a world torn with political and social unrest. Our traditional ideals are still our guides in the path of progress and civilization.

"These great blessings vouchsafed to us, for which we devoutly give thanks, should arouse us to a fuller sense of ourselves and to mankind to see to it that nothing we may do shall mar the completeness of the victory which we helped to win. No selfish purpose animated us in becoming participants in the world war, and with a like spirit of unselfishness we should strive to aid by our example and by our co-operation in realizing the enduring welfare of all peoples and in bringing into being a world ruled by friendship and good will.

"Therefore, I, Woodrow Wilson, President of the United States of America, hereby designate Thursday, the twenty-seventh day of November next, for observance as a day of thanksgiving and prayer by my fellow countrymen, inviting them to cease on that day from their ordinary tasks and to unite in their homes and in their several places of worship in ascribing praise and thanksgiving to God, the Author of all blessings and the Master of our destinies.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia this fifth day of November, in the year of our Lord one thousand nine hundred and nineteen and of the independence of the United States the one hundred and forty-fourth.

"By the President:

"WOODROW WILSON.

"ROBERT LANSING, Secretary of State."

A Young Girl's Escape From Massacre in Urumia, Persia

BESIDES those to whom the following letter will bring its own appeal, there are many in Virginia and other Southern States who will remember Rev. Michael Sayad, who studied for the ministry at Union Seminary before returning to Urumia, Persia, where he was a faithful minister to his own people, and a missionary to the Moslems and Kurds. He and his wife and three little girls, and his young son, have all perished during the persecutions of the Christians in Persia. The following pathetic letter is from his only remaining child, a young girl 21 years of age, who, while she was expecting to be killed in the terrible massacre which occurred in Urumia, on May 24, was praying that God would help her to stand bold and faithful to the last, not to deny her faith in order to save her life. She writes from Tabriz to a friend of her father in Richmond, Va.

"I think you would be most interested to know our last days in Urumia and how we were brought to Tabriz. We were nearly 850 men, women and children left in American missionary yards under American flag. Kurds for more than one month had some skirmishes with Persians in Urumia. Kurds in that time were friends with us. Dr. Packard was helping us with relief money. As the Kurds were stronger than native Persians, they gave us guards and kept us in mission yards. On May 24 Persians fought Kurds; they got help from Tabriz; few hundred soldiers and some machine guns and two cannons. As the number of the Kurds was less they were driven out from the city, so Persians came back, entered mission yards, did that shameful massacre which I cannot write, the cruelty they did by daggers, hammers, rifles, revolvers and stones killed nearly 261 women and children, among them few men that were left from first massacre. Women and children were torn to pieces, some burned and some women were taken in streets and whipped to death. Nobody can imagine that four horrible hours that those wild and cruel ones, thirsting for Christian blood, what they did, unless he be there and see himself. Now I will tell you how I escaped that massacre. There was a stable; I ran there; I saw another woman and hid myself in a corner and dugged a little soft ground, so as I was lying down; could not be seen, and there was a small window that I could see what was going on in the yard and in the rooms. After that I was there for more than two hours, could see nothing but slaughter and hear cry of women and children. I was praying God to help me to stand bold and faithful to the last, and not to let me be taken as a captive by those heathen. I was glad to think that after death I could see my dear father, mother, brother, sisters, which it is not a long time they have left me and gone to the place where there is not cruel Moslems, nor massacre, nor bloodshed. At last one of them entered the stable, saw the woman that was with me there. He began to strangle her and ask money from her. As she could not understand his language she showed me to him. He came to me and said if I would give him money he would not kill me. Fortunately I had some money with me. I gave them to him and begged him to kill me not. He promised that he would not kill me and left the stable, but as I did not believe him, and I thought he is going to bring some others, so I thought I would go and try to reach Dr. Packard's rooms. I jumped over many, many dead, and I was wounded in three places by sword in my neck, but as I had a thick shawl around my neck that helped wounds not to be fatal. It was a miracle that I escaped among the bullets. Arrived in the room Dr. Packard was, and he was not killed. By that time governor of the city send few soldiers, we all and Dr. Packard were taken to governor's home, wounded, shocked, we were kept there for 25 days. Our people in Tabriz heard that, telegraphed everywhere, and then American consul as

representative of all allies, with him Mr. Muller and few others sent by Persian government, came to Urumia and took us to Tabriz. Now we are in Tabriz waiting what allies will do for us. We are helped some little by American Relief. I am very thankful to God for that relief, but it is very, very little. It is only enough for bread, no meat, no tea, nor clothes. Some time I am thinking to come to America. I thought I would consult you. If you see it wise, then I will need expenses of the journey and a letter of recommendation to American consul here to help me in starting. I think it is not possible that in a short time our nation will get back to Urumia to their ruined houses, because the help is coming very slowly. I want to come to America, for if not I will go mad here, because my troubles are very, very big. Give my love to all friends.

"I remain yours respectfully,

"Virginia M. Sayad."

An effort is being made to help this young girl in her present need and to do what may seem most expedient for the future. The following from Rev. W. W. Moore is a sufficient endorsement of her cause. He writes:

"Union Theological Seminary, Oct. 16, 1919.

"The appeal on behalf of Virginia Sayad is one which I can commend earnestly to our benevolent people. She is the daughter of the late Rev. Michael Yonan Sayad, of Persia, who was for three years a student in Union Seminary, graduating in 1901. His death in 1915 was a result of the hardships brought on his people by the world war. Since that time all the members of his family except this daughter have perished amid the calamities which have overwhelmed their country. After escaping with her life she is now alone in the world and in need of help. It is hoped that many of our people will take part in relieving the necessities of this sorely tried Christian girl, who, along with her people, has suffered for her faith, and now turns for help to her father's friends and others in this country.

"W. W. Moore."

Mr. J. P. Cochran, one of the missionaries from Urumia, who is now in this country, says Virginia is a sweet girl, of good family, the daughter and granddaughter of good Christian people. I think if there is any way to get her here it would be well to let her come. She has as much education as any girls get in Persia, and I have no doubt is competent to do something for her support. Her mother's father was a physician and had been held in honor by his own people and the Moslem population. Yet he was murdered by the Turks.

Mr. Paul Shimon, in reply to a letter of inquiry, says that \$500 is about the amount that will be needed to bring Virginia to this country, and that if it can be raised quickly she could come over under protection of a Syrian minister and his wife, for whose passage, with their children, an appeal is being made elsewhere. He says that money for her can be wired direct to the Armenian consul through the American Committee for American and Syrian Relief. Anyone who desires to assist her can do so by sending a contribution to Robert A. Lancaster, Jr., 721 Mutual Building, or to Dr. Wm. S. Gordon, 5 East Franklin St., Richmond, Va.

Every man who comes into close and vital association with God is continually surprised at the bounty of heaven, at the tenderness of the divine fatherhood, at the largeness of the divine love; surprise follows surprise in ever-growing amazement because imagination is left behind and expression utterly fails when the goodness of God is contemplated. — Joseph Parker.

Systematic Beneficence and Stewardship Campaign Committee

By Rev. Wm. Fred Galbraith, Secretary.

THE Campaign Committee of the Assembly's Committee on Systematic Beneficence and Stewardship met at the call of the chairman, November 14, in the office of the secretary, 407-9 Times building, Chattanooga, Tenn., with the following members present: Homer McMillan, R. E. McGill and Jno. I. Armstrong.

Rev. S. Waters McGill, recently elected campaign manager, was present and outlined his plans, in part, for prosecuting the campaign.

Rev. H. H. Sweets and Rev. Lynn R. Walker, being unable to be present at the meeting, requested Rev. W. H. Hopper and Wm. Fred Galbraith, respectively, to represent them at the meeting.

The program committee of the Mountain Retreat Association having invited the Assembly's Committee on Systematic Beneficence and Stewardship to prepare a program covering the last week of July, 1920, the invitation was accepted. Details of this program will be arranged and the entire program will be published. This committee is grateful for the invitation to share in the Montreat program next summer.

A resolution prepared requesting General Assembly or the executive agencies of our Church to underwrite our denomination to the amount of five per cent of the sum in which the whole Church was to participate in the united budget of the Interchurch World Movement of North America, was sent to all the members of the Assembly's Committee on Systematic Beneficence and Stewardship, by mail, requesting their official votes on this proposition. The result of this referendum is as follows: Those favoring underwriting the Church to the above amount, six; against underwriting the Church, six; voting for another meeting of the entire committee for further information, five; leave to the executive secretaries, one; not voting, two.

With the result of this vote before all present, it was the judgment of the campaign committee that this is equivalent to not approving the underwriting of the expense of the Interchurch World Movement to the extent of five per cent.

A message was directed to the sixteen Synodical managers, several days prior to the meeting of the committee, endeavoring to ascertain the effect on the churches in their respective Synods should a possible change of date be made for the taking of the every member canvass in 1920, to conform with the simultaneous drive of the Interchurch World Movement.

Having received replies from fifteen of the managers, based upon the nature of the replies in most part, the committee recommends that we adhere to the date heretofore understood for taking the every member canvass, March 21, 1920, following up thoroughly the canvass the week following, with the understanding that the canvass is to be completed by March 28, with full and final reports to be in the office of the secretary of the Assembly's Committee on Systematic Beneficence and Stewardship by April 6. It is further understood that the days of March preceding the 21st are to be given to intensive study and preparation for the canvass.

In adhering to March 21-28, 1920, for our every member canvass we are in perfect accord with the Interchurch Movement. At a National Leaders' Conference of the Interchurch World Movement, held at Atlantic City, November 5-8, it was unanimously decided that any church (denomination) that found it impracticable to take own annual every member canvass for benevolence in April, the month designated for the simultaneous drive, should not and would not, be con-

sidered disloyal in the least to the Interchurch World Movement of North America.

The following resolution was adopted: Inasmuch as the General Assembly has endorsed the Interchurch World Movement and representation in the movement, we recommend that every agency in our Church co-operate as fully as practicable, and we suggest to the executive committees that they underwrite the expenses of the Interchurch World Movement in such amounts as they may deem wise.

All our campaign managers, Synodical, Presbyterian, Group and Congregational, and other leaders, are urged to secure the largest possible attendance on and participation in the educational and training conferences to be held during the winter by the Interchurch World Movement.

Committee adjourned with prayer to meet again December 11, 1919, at 9:30 a. m., in the office of the secretary.

A Fair Test.

By Rev. H. Waddell Pratt.

It was at a conference between a committee of the Southern Church many years ago that a member of our committee proposed to the Northern committee a plan which, if carried out, would have removed one of the chief obstacles to organic union. The suggestion is so simple, so easy to try, and so effectual if successfully carried out, that we venture to suggest it again.

It seems to be very generally agreed in our Church that the Gardiner Spring Resolutions were wrong. That is, the Northern Assembly in passing them committed sin. It is claimed, however, that the nature which expressed itself in this sin no longer exists. It is maintained that the principles which prompted those utterances and the subsequent actions of the courts of the Church, have long since been abandoned. There is a fair test that can settle the whole matter, a test which will no longer leave this a matter of opinion, but which will make it a matter of fact. The test is this:

That the committee of conference shall recommend to the Northern Assembly that a resolution be passed by that Assembly branding the Gardiner Spring Resolutions as a sin both against the Lord Jesus Christ and their brethren of the South, that every act of every court subsequent which carried out in action the principles enunciated in those resolutions was in like manner a sin against the Lord Jesus Christ, and that now in the name of the whole Northern Church and for the honor of Christ they repudiate and condemn utterly as sins those utterances and acts. If the Northern Assembly would pass a resolution embodying this confession of sin (and sin stands unforgiven until confessed in the case of an organization as well as of an individual), and if it was passed by the same proportionate majority as were the Spring resolutions, it would prove that the principles actuating that Church today had changed, and one of the chief obstacles, perhaps the greatest obstacle to organic union, will be removed.

Abbeville, S. C.

The day of thanksgiving is a day of remembrance; but it may be also, and in some points it should be, a day of forgetting—a day in which we forget our losses and our disappointments, while we think of the loving kindness of the Lord.

China and Japan

By Rev. S. H. Chester, D.D.

PERHAPS the most masterly discussion of the international relations of China yet published is contained in the work, "China—An Interpretation," by the late Bishop J. W. Bashford. In the 16th chapter of this book he discusses the relations of China and Japan, concerning which he makes this statement: "Japan must either conquer and govern the Chinese, or else she must treat China as one neighbor should treat another, and thus win her friendship, her trade, and in time of need, her support."

He then proceeds to demonstrate that the only wise and safe course for Japan is to pursue the latter of these courses. He answers very thoroughly the contention that the political control of China by Japan giving freedom of colonization as well as control of industrial development, is necessary for Japan's own growth and development. He shows by reference to unimpeachable authorities that there is ample unused territory in Japan itself and in her present island dependencies to provide for the maintenance under proper and intelligent management, of at least double Japan's present population. The main consideration in this regard, however, is that Japan, in case she does not cripple her resources and divert the energies of her men in military operations, has a prospect of becoming the industrial and commercial leader of the Far East, as Great Britain has been of the Atlantic basin, and in this way providing for the maintenance of an increased population within her own borders.

He also shows that Japan is now in no financial condition for the heavy military expenditure which her political control of China would demand. She has all that she can handle in that respect to take care of her present enterprises in Korea and in Formosa. The adoption of a military policy such as would be necessary to maintain the over-lordship of China would involve a tax rate that would impoverish the Japanese beyond the point of endurance.

Again, the career of militarism demanded by the attempt to control China politically would result ultimately in the downfall of Japanese civilization. On this point Bishop Bashford calls attention to the axiom laid down by Lord Bacon, namely: "Any nation which gives itself definitely to war may become for the time being a great military power, but in so doing destroys the foundation of a permanent existence." In proof of this he cites the histories of Greece under Alexander, of Rome under her colonizing Emperors, of Spain in her period of conquest and of France under Louis XIV and under Napoleon. "This," says Bishop Bashford, "is because the permanent maintenance of armies not only drains the financial resources of a nation but decimates the nation's manhood. We do well to remember that a greater than Bacon has said, 'They that take the sword shall perish by the sword.'"

He also calls attention to the treaties between Japan and other nations, which would render impossible the carrying out of an aggressive military policy in China. The western nations are committed to the "open door" policy, and they will certainly not sit idly by and see this policy negated by any attempt on the part of Japan to establish her supremacy in China, with the possibility of closing of the open door in the face of the western nations.

We would commend this great book of Bishop Bashford's and especially the sixteenth chapter of the book, to those who wish to have a clear and comprehensive idea of the real situation as between China and Japan as regards their present and future relations. We would also commend this chapter to any intelligent Japanese who are able to read English, as containing

matter which it would be in every way desirable to have brought to the attention of those who are now in control of Japan's foreign policy, and who would be able to guide her in the right direction at this critical time in her history.

The Privations of Foreign Missionaries.

To the Editor of Presbyterian Standard:

Dear Sir: For once I want to be a heretic, and raise a mild objection to the great outcry about the awful conditions of the brethren in the foreign field.

If you will carefully observe you will find that the privations of missionaries in foreign lands is more than offset by the greater privations of many of those ministering the Word at home. Mention is made of certain necessities of life that have been increased in price. Now nine of the common necessities of life at home have been so much increased that the average salary of many of the ministers at home has been cut almost two-thirds, and this in spite of the fact that in some cases there has been an increase.

Bread, butter, meat, sugar, eggs, chickens, bacon, clothing, shoes, these have all been increased from 100 to 500 per cent, and the best I can do in striking an average, is that the cost of necessities has increased in this part of the country at least 250 per cent, while ministers' salaries have been increased only about 25 per cent, which makes the salaries of today worth much less than half what they were worth four years ago.

The men with a salary of \$3,000 to \$10,000 do not feel the pinch like the man with a salary ranging downward from about \$2,000. Take a man, for instance, with a salary of \$2,000, if he gives even a tithe, which he is more than apt to do, then say he has a boy or girl (not to say more than one) in college, that will be an expense of say about \$600, and this with the 200 for religious and benevolent causes leaves him \$1,200 to keep his family and himself respectable and maintain a home such as a minister is expected to maintain.

Then there are many of our Home Missionary pastors, who are having to maintain a family on much less than \$2,000, and this is not true, as far as I am informed, in the foreign field. North Carolina ranks as well as any other Synod in salaries, I believe, and the record shows that in this Synod, we have 54 ministers paid from \$1,500 to \$2,000; 68 ministers are paid from \$1,000 to \$1,500; and 35 are paid \$1,000 or less. Possibly there are about 20 men who are paid salaries ranging from \$2,500 to \$5,000.

I take it the men on the foreign field are paid better salaries, and are provided with means to educate their children, such as would make some of our Home Missionaries think they were almost in glory.

I am just as much in favor of foreign missions as most of the brethren, but there is a point where we are apt to deviate from right, in that we neglect other parts of the church's work. I know men in our own land who are unable to send their children to college, and they are suffering many other privations also, and they are suffering silently.

What will become of foreign missions if the work at home is neglected? Dr. Morris says there are more than half of the residents in our own country outside the pale of Christianity, and we have certainly a duty to these people. And our brave missionaries at home are working hard to fulfill this duty. Why not put the men at home and the men abroad who are serving God in the ministry on the same basis?

Presbyter.

The Interchurch World Movement.

(Continued from Page 4)

put on its feet, so that it can compete along the whole line with secular institutions, and its degree command all the respect that any college or university degree may hope to have.

In the work of Home Missions a fourfold survey of every state, city, county, town, village and community in the United States is being made. The first is a survey made from the county seat, giving the system of roads, schools, public institutions, population, and so forth. The second is a trade survey, made with the store as the center. The merchant is asked to give the boundaries within which his customers live, and answer a number of questions about social, school, industrial and church conditions in that area. The third is from the individual church as a center. The pastor is asked to define the territory within which his members live, the number of members, active and inactive, the growth or decline for the past five years, and various other questions revealing the measures of the church as a force in the community. The fourth is a house to house canvass which will be made only in those communities where the churches promise to follow it up.

All of this material is sent to New York, and a map in colors is made of every city and county. This is sent back to its community, and the preachers and church leaders of all the denominations meet to consider it and make recommendations. Their recommendations go up to a state council composed of men selected by the denominational agencies, and these together consider and decide what is to be done. Certain facts are being strongly brought out already in these surveys. One is that there are many unoccupied areas where no church of any denomination is at work. Another is the worse than inadequacy of an absentee pastor. Still another is that the chances of a church for growth increase with its size.

For the first time in the history of the church a complete world survey is being made for our work in non-Christian lands. This is in addition to the denominational surveys, and the results will be used in preparing the budgets for the various fields.

An industrial conference has been held, the wisdom of which has been called in question. It may be said that while the Interchurch World Movement strongly believes that the church should be felt as a spiritual force in industrial, economic, social and political, as well as ecclesiastical matters, inasmuch as these are a part of human life, still no one has imagined that the church would attempt to decide the questions at issue between labor and capital. It is hoped, however, that it may be able to lead both sides to approach each other and consider their differences in accordance with the spirit of the Golden Rule. It certainly hopes to show men on both sides that they will never get right with each other as long as they are wrong with God.

The chairman of the Interchurch Movement is Dr. John R. Mott, and the general secretary is Dr. S. Earl Taylor. On the staff are men who have been tested out in handling the lines of work assigned them. It looks as though these men have gone to school to their denominational enterprises in order to fit them for this great interchurch project. Considerable money is being spent. Some feel that some is being wasted. I have gone over the budget. No exorbitant salaries are paid. Many men are at work merely for their expenses. Every item of expenditure is being scrutinized, but there is no hesitation on the part of the Interchurch Movement in spending money, provided the results sought warrant the proposed expense.

The budget of the movement showing how every cent has been spent, with copious notes explaining each item, is now in the hands of our Systematic Beneficence Committee for a full and careful exami-

nation. The Executive Committee of Foreign Missions of our church has unanimously voted in favor of our Systematic Beneficence Committee's assuming its share of financial responsibility for the movement. Whether we do this or not will not affect the movement; it will only affect us; for the movement has already been underwritten by several of the largest denominations in America. It would seem, however, that inasmuch as the movement originated with Southern Presbyterians, our church would rejoice in the opportunity to share in responsibility as it hopes largely to share in blessing.

The Grandfather's Orphans' Home.

The Grandfather Orphans' Home is an institution that has the honor of being one of the departments of the Lees-McRae Institute, at Banner Elk, N. C. It therefore lives under the motto, "In the Mountains, of the Mountains, for the Mountains." It is situated on a farm one mile from the school and close to the great Grandfather Mountain, from which it draws its name. It has been in existence for five and one-half years, during which time it has cared for 70 children. There are 46 in the home now. These children come mainly from east Tennessee and western North Carolina. They are a sturdy set.

Mr. and Mrs. J. W. Holcomb have been the superintendents of the home ever since it was started. They have seen the little farm house in which the home was first opened, twice added to with large wings. They have seen a boys' dormitory and many other improvements made both on the property and in the lives of the children who have been under their care. Misses Agnes and Kate Query have been helping for several years, one as a matron in the girls' building and one as teacher. It would be hard to find four people better suited for a special work than these four people are for the work that they are doing.

How Supported?—There are two sources of support. One is what is raised on the farm. We were in the cellar a few days ago and saw 700 quarts of canned fruits and berries, three barrels of kraut, 60 bushels of potatoes, 30 bushels of apples and lots of dried beans. In the barn we saw over 100 bushels of grain: wheat, buckwheat, rye and corn. In the lot we saw seven fattening hogs, five milk cows and several calves. All these things were produced on the farm and will be used in the support of the children. The other source of support is what the people give. Contributions have come, in money and produce and clothing, from far and near, from friends and strangers, from churches, Sunday schools and societies. For the good crops and for the good friends that the Lord has raised up for us we feel devoutly thankful.

What of the Future?—We believe that the Grandfather Orphans' Home is now one of the permanent institutions of the Presbyterian Church. So long as children are born into the world and so long as mothers and fathers die there will be orphans to care for. There are probably more orphans in the mountains in proportion to population than exist in other parts of our country. Not that the mountains are unhealthy, but because the mountain homes are nearly always swarming with children. We believe therefore that any person who helps to build a home in the mountains for these unfortunate children and then brings the support of the children to the attention of the people does a double kindness. It is a blessing to the children and a privilege for the people. We will therefore be disappointed if many who read these lines do not send something for the support of the children and if some do not thank us for the opportunity and privilege that we are giving them to have a part in this great work.

God is the soul's rest, man's only true sanctuary.—Christian Guardian.

"In Thesi" Deliverances.**By Rev. John M. Wells, D.D.**

DR. LINGLE does not find my definition of how an in thesi deliverance becomes law, satisfactory. Having found it unsatisfactory, I expected of course that he would give a satisfactory one. Sitting in the chair of Dabney and Peck, our great masters in Church law, assuredly he should have given us a definition. Instead he "will be grateful to anyone who will send an article of three or four thousand words on these questions."

I had hoped that he would "argue the matter." Instead he makes what seems to him "a perfectly fair application of this law." That the reader may have this application before him I quote Dr. Lingle's words: "In the fall of 1909 the Presbytery of North Alabama passed a resolution strongly endorsing a prohibition amendment to the state constitution. This action of the Presbytery was brought before the General Assembly of 1910 by complaint. The Assembly declined to sustain the complaint and in so many words sustained the action of the North Alabama Presbytery. This was a judicial decision of the Assembly and was pronounced by the Assembly of 1911. It was also pronounced final by the Assembly of 1911. According to Dr. Wells' definition that decision of the General Assembly in sustaining the action of the North Alabama Presbytery made the action of the North Alabama Presbytery a law of our Church. In other words, according to this definition, since 1910 it has been a law of the Southern Presbyterian Church, that its members must vote for a prohibition amendment to the state constitution, when the opportunity presents itself, or be liable to discipline. We do not believe that for a minute."

Of course the reader sees that there is a fallacy in Dr. Lingle's reasoning. He himself feels it though he does not see it. The feeling leads him to say, "I am not dealing in sophistry or mere catchwords."

For the sake of the reader who has not studied the law of our Church I will consider Dr. Lingle's "application" at greater length than I otherwise would.

Dr. Lingle fails to recognize that a cause decided by one of the courts of our Church is not necessarily one that involves judicial prosecution. Paragraph 143 of our Rules of Discipline says: "The term (discipline) has two senses: the one referring to the whole government, inspection, training, guardianship and control which the Church maintains over its members, its officers and its courts; the other a restricted and technical sense, signifying judicial prosecution."

Dr. Dabney says: "In 1839 the sense of the Assembly was definitely sought on this point by complaint from a lower judicatory; and it was decided by the Assembly that an appeal can only lie in judicial cases, while in all other kinds of decisions the complaint is the proper proceeding. On this principle the Assembly has uniformly and consistently acted in a number of cases, as well as all other law-abiding judicatories in our Church."

The supreme court of the United States has before it cases involving the constitution, the right and powers of legislative bodies and many other matters, none of which carry with them any liability to indictment for any individual.

But every case when decided by the supreme court becomes the law of the United States by virtue of that decision.

So the supreme court of the Church, our General Assembly, has cases before it involving our constitution, the rights and powers of our Presbyteries and Synods, and many other matters, none of which carry with them any liability to prosecution or discipline for any individual.

But every such case when once decided by the General Assembly becomes the law of the Presbyterian

Church by virtue of that decision. There are many such cases I might quote. Such a case was that used in his "application."

2. Dr. Lingle fails to recognize that what is settled by a legal decision is the issue before the court, and that alone. What was the issue before the court of the commission of the General Assembly? It was this: Has a Presbytery the right to endorse a prohibition amendment to the state constitution? What was the decision? "Your commission in voting not to sustain did not mean to recede from or compromise the principle of non-intrusion into civil affairs which concern the commonwealth, but to leave our courts free as to the mode of dealing with a gigantic moral evil," etc. Only that and in substance nothing more. Nothing about indictment of the individual; nothing about liability of any member to discipline.

A law was established, whether right or wrong; but it was a law having to do with the powers of a Church court, and not with the prosecution of an individual. Here is where Dr. Lingle's logic completely broke down.

If the thoughtful reader will take the case I cited in my previous article, and will note the issue before the court in each case, he will see that the substance of the Spring Resolutions has passed into the law of the Presbyterian Church in the United States of America.

How may or does an "in thesi" deliverance become law? If I understand our system, it is when a theoretical opinion comes before our Church as a concrete case for decision. When such a case is decided, what was before merely an opinion becomes a law. It is then binding upon the Church.

The above is still my definition. And I will hold it until "one of Dr. Lingle's Correspondents" in the "Union Seminary Review" in a "constructive, non-controversial article of three or four thousand words" shows me real grounds for adopting a different.

Wilmington, N. C.

"Their Christmas Vision."

"I believe 'Their Christian Vision,'" writes Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary, "is the very best of the many splendid exercises you have issued for the use of the Sunday Schools of our Church. It is filled with the true spirit of Christmas, from the Anthem of Joy at the opening, to the bringing of gifts for the poor as the closing hymn is sung. The sweet solemnity of such a service will do much to impress upon a child's mind the religious character of festival that is too often more pagan than Christian. Every church and Sunday School should prepare at once to present this beautiful Christmas lesson."

Dr. Gilbert Glass, Superintendent of Sunday Schools, says: "It is the very best Christmas program published by any agency. Its use by the churches will result in spiritual blessing to the church and Sunday School, and in the enlistment of lives in the Master's service."

Mr. R. E. Magill writes: "'Their Christmas Vision' is the best yet. The managers have agreed not to appeal to our churches in December for the relief of the Armenians, Syrians and the other people of the near East, but will call upon them in January. I hope all our churches and Sunday Schools will use this helpful program."

Begin at once to prepare for this service. If possible arrange to consolidate the hour of church worship and the Sunday School, either at the morning or evening hour. The General Assembly requests its use on the Sabbath preceding Christmas.

Order at once, free of cost, from Rev. Henry H. Sweets, 410 Urban Bldg., Louisville, Ky.



News of the Week



Timothy Shea, president of the Brotherhood of Locomotive Firemen and Enginemen, declared that the railroad brotherhoods were prepared to continue their efforts for general increases in pay, although Director General Hines, of the railroad administration, had offered time and one-half pay for overtime to men in the slow freight service.

Ludwig C. A. Martins, self-styled "Ambassador of the Russian Soveit government to the United States," has offered to provide transportation from the United States to Russia for all Russian citizens who desire to leave America, or whose presence in the United States is undesirable to the Federal government.

T. B. Eldridge has been elected mayor of Raleigh by the two surviving city commissioners. He was formerly a newspaper man, but in recent years he has been connected with the firm of Edwards & Broughton Company, commercial printers.

Judge George A. Carpenter, United States judge, has given the liquor interest a setback by deciding that the war-time prohibition is constitutional, citing in support the Fifth Amendment to the Constitution.

Ernest Lundeen, former congressman from the Fifth Minnesota district, who was to speak at a local theater in Ortonville, Minn., against the league of nations, was taken from the stage by members of the local post of the American Legion, escorted to the railroad tracks and locked in a refrigerator car. The train was just pulling out.

The railroad bill, providing for private ownership and operation of rail carriers under broad Federal supervision, was passed by the House, 203 to 159. The measure goes to the Senate, but it will not be taken up there until the regular session in December.

Legislation designed to strengthen the hands of the Federal government in dealing with radicalism will be left to the next regular session of Congress. Its enactment is expected to be one of the matters which President Wilson will touch upon in his message, to which he is now giving thought.

Owing to the scarcity of coal, orders limiting deliveries of coal in the southern region of the railroad administration to the first five classes on the fuel priority list, which does not include manufacturers, has been issued at headquarters in Atlanta. The action on its face means the closing down of cotton mills and manufacturing plants of almost all descriptions as soon as their present supplies are used up. These supplies generally are understood to be scanty.

The late R. J. Reynolds, of Winston-Salem, left an estate valued at \$17,119,429.31. After deducting bequests, the remainder of the estate goes to his widow and four children. The State of North Carolina gets an inheritance tax of over \$500,000.

The House of Representatives adjourned on November 19, and the Senate on November 21. Congress will convene in regular session December 1. The peace treaty and league of nations failed of ratification. It is thought that the President will submit it again in December.

The Government has put domestic consumers in the South on a war-time basis of one ton of coal to a household.

William O. Jenkins, consular agent of our Government at Pueblo, Mexico, who was recently kidnapped and ransomed, has been placed under arrest by the Pueblo officials, following charges that he connived with the bandits to effect his kidnapping.

City officials in North Carolina have no legal right to increase their own salaries, the State supreme court holds in an opinion handed down in a test case brought by the commissioners of Greensboro, N. C. The opinion reverses a favorable decision by the lower court.

Governor Harding, of the Federal Reserve board, has set at rest rumors that Federal Reserve banks were preparing to withdraw credit to cotton planters, in a telegram to the cotton committee of the National Farmers' union, at Memphis, Tenn.

Carter Glass, secretary of the treasury, has been appointed senator to succeed the late Senator Martin.

Under the existing law, enlisted men between the ages of 19 and 22 are eligible for appointment to the military academy after one year's service in the army. Appointments are made by competitive examination. The course at the academy is three years, with a commission as second lieutenant in the regular establishment upon graduation.

The Southern Furniture Manufacturers Association in annual convention in Asheville announced that the prices will remain high as long as the demand exceeds the supply.

Marvin Ritch, the Charlotte lawyer who was indicted in connection with the strike at Albemarle, was fined, amounting, with costs, to \$819.

John M. Morehead, of Charlotte, has been nominated as the republican candidate for Congress in the Ninth district, to succeed E. Y. Webb.

Dr. James Sprunt, of Wilmington, president of the State Historical Association, at the annual meeting in Raleigh delivered a fine address on "The Restoration of Jerusalem."

The Farmers' Educational and Co-operative union of America at its closing session in Memphis, Tenn., went on record as opposed to universal military training, urged that the Federal farm loan act be amended to permit loans to farmers who do not own land as well as to land owners, and proposed that only a practical working farmer be appointed to office of secretary of agriculture.

Our Lord needs in His Church today disciples with the clearness of mind, the steadiness of faith, the balance of judgment which His Spirit gives. He needs in His service men and women whose faith rests on sure foundations, who believe intelligently, and, therefore, finally, all the glorious truths contained in the Creed, who accept the teaching of the Scriptures as interpreted by the Church and believe this with all their minds as well as with all their hearts and souls and strength. It is this spirit in us, and this firm faith in our Lord and His truth that makes us witnesses of His resurrection.—Dr. Wm. Manning.

The glory that dwells in the sacred humanity, and which even here flows from him into his own, is there given in fullness unto God's sons, who stand resplendent in that glory, before the throne.—Rev. G. Body.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING NOVEMBER 30: OUR DUTY TO DEPENDENT CHILDREN.

Psalm 146:9.

There is a picture painted upon the memory of every student of the life of Jesus. It is a picture of rare beauty and great power, of universal significance. It is the picture of the children in the arms of Jesus, after He had rebuked His disciples for ordering the nurses or mothers to go away and let Jesus alone.

"Suffer the little children to come unto me, and forbid them not, for to such belongeth the Kingdom of Heaven." It is the genitive of possession. Of course His love and care would especially go out to children whose natural protectors have been removed either by sin or death. Of course, also, it is through His people that He would evermore take the little dependent ones in His arms, and bless them, and protect them, and provide for them. If we know the heart of our Lord, we will not for one moment doubt this; and if we sincerely pray: "Thy will be done, as in heaven, so on earth," we will do what we can to care for such children.

Some of our best men and women have given, and are giving their lives to the care of dependent children. Dr. Jacobs, of Clinton, S. C., for instance. To his pastorate of the Presbyterian flock, he added the pastorate of the orphanage. And how splendidly it grew, and how wonderful was the help that came from far and near. If Dr. Thornwell could visit again the scenes of his labors, and the State that he loved, perhaps one of his greatest satisfactions would be that this great institution at Clinton is called by his name. Dr. Thornwell himself, though not an orphan, was really dependent. Had it not been for his two benefactors the Church would surely have been deprived of his unique services, and the State and college of one of her most honored citizens and teachers. "Full many a flower is born to blush unseen" unless the helping hand of Christ's followers find them, and lovingly care for them. The passion that is expressed in Mrs. Browning's "The Cry of the Children," is what every one of us needs. There are thousands of homes that might be richly blessed by the bringing in of one of Christ's little ones.

A banker said today: "Do you know what is the matter with our country? It is extravagance." Why not spend some of our money on dependent children, and less on the fineries and superfluities? Do you forget your own orphanage? Have you ever visited it? Does your heart go out in love and pity for the little ones there? Do you contribute regularly and liberally so that the children may be properly fed, clothed, and educated? Would you like to see it enlarged, so that so many appeals would not have to be refused—so many little ones shut out?

"The cry of the children, O my brothers," how deeply it touches our hearts. But perhaps you have not heard that cry; perhaps you will not hear it for fear your feelings would be aroused, your sympathy awakened, and your money and time given to aid them. "Suffer the little children to come unto me, and forbid them not"—but if we are hard-hearted and turn away our faces from these little ones we do forbid them to come to Jesus. Not to help is to hinder. Here is opened to each one of us an avenue of usefulness, a way of pleasing and serving God. Our duty is plain and imperative. The path of duty is also the way of great satisfaction and happiness; for we cannot help one of these little ones without thinking with joy of the sunshine we are pouring into that little heart, and of the great possibilities that may eventuate in a man-

hood or womanhood enriched by piety, or genius, or service to Church or State.

Christian Endeavor

By Rev. S. H. Hay.

- Monday, Dec. 1—Truth About God: John 5:16-27.
- Tuesday, Dec. 2—About Man: John 8:31-47.
- Wednesday, Dec. 3—About Salvation: John 10:22-42.
- Thursday, Dec. 4—About Himself: John 5:33-47.
- Friday, Dec. 5—About Humility: Matt. 18:1-10.
- Saturday, Dec. 6—About Service: John 21:15-25.

Sunday, Dec. 7—Topic: Truths That Jesus Taught: Matt. 5:3-12; John 21:25. (Consecration meeting).

Blessed are the poor in spirit: for theirs is the kingdom of heaven. This great truth is announced for the comfort of all the downcast and broken-spirited. Jesus is telling them a new hope has arisen for them. That hope is available for all men, of course, but Jesus knows it is the poor in spirit that will feel their need and will accept as little children the blessings that are offered. He congratulates them, therefore, and tells them that the kingdom of heaven is theirs. They are fortunate both in the prospect of an early relief from all that is painful in their poverty of spirit and in the fact that this very lowliness and depression made their minds ripe for the acceptance of the offered blessings.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. They have been unhappy and unsatisfied. Their condition has been as painful and as full of yearning as that of one who famishes in a desert. We are surprised at first that a hungry and restless life could be called fortunate. But Jesus declares it has become so. These thirsting and hungering folk may now be filled, He says. They are doubly fortunate. They are blest in the assurance now of an early relief of their thirst, and also in the fact that the aching, long felt sense of want is itself the thing which disposes them to accept the righteousness which Christ has come to bring. It would be well for all of us if we felt our emptiness more keenly. It is only when our condition causes us real pain that we become willing to accept righteousness by the processes through which it may come to us.

Blessed are the pure in heart: for they shall see God. Their purity has deprived them no doubt of many of earth's pleasures and excitements. They have not looked upon the sins with which the wicked gorge their eyes and souls. They have been regarded with contemptuous pity perhaps as being poor, prudish, and provincial innocents that never felt the flings and thrills of a purple life of lust or conspiracy or high and crooked finance. But Christ congratulates them and makes the happy declaration that by reason of their purity they shall see God. They shall perceive Him in nature around them, in the stars and the violet; they shall be able to perceive Him in all His providences over their lives; they shall perceive Him in this Jesus Christ whom men of grosser vision see as only man; and one day they shall see Him face to face in heaven above.

The poor in spirit, the sad, the meek, the hungry and thirsty, the tender-hearted, the pure, the peaceable, the persecuted and reproached! What an array! But these are they whom Christ congratulates as the future members of the kingdom. Let us take Christ's thoughts to heart and ponder them.

Have several members of the society tell which one of the Blesseds most impresses him or her. And why.

Tell why Jesus did not congratulate the strong, the rich, or the popular.

Sunday School

By Rev. H. G. Hill, D.D.

NOVEMBER 30, 1919.

JESUS TEACHES PETER TRUE GREATNESS.

John 13:5-16, 36-38.

GOLDEN TEXT—"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Mat. 20:28.

AUTHORIZED VERSION.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord; dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wish thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, Ye are not all clean.

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him.

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him; Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Our Saviour's teachings were expressed not only in words but in deeds. Designing to impress upon His ambitious disciples that the greatness was not inconsistent with lowly service, in this passage He illustrates that truth by His own example. His real greatness of character had often been demonstrated. On this occasion He shows them that the truly great can perform humble service and by their superiority are nerved for lowly tasks. We will contemplate the instructions of the lesson as follows: Jesus Washes the Disciples' feet, Peter's Objection, The Lord Removes It, Peter's Devotion to Christ.

I. Jesus Washes the Disciples' Feet.

When a person had bathed, walking with open sandals the feet became dusty. Hence in Oriental lands it was a mark of hospitality to offer water for cleaning the feet of guests. The service was often rendered by an inferior servant. It was refreshing and added to the comfort of those for whom it was performed. But our Saviour did not desire merely to minister to the physical enjoyment of His disciples. He wished to teach them an important lesson of lowly service. He prepared Himself for the humble work by "laying aside his outer garments and girding Himself with a towel and pouring water into a basin." This preparation for lowly toil is suggestive for us. He proves to His disciples that real greatness will perform the humblest service and that if He, their "Lord and Master," would wash their feet, they ought to render lowly help to each other.

II. Peter's Objection.

When he comes to Peter, he declares that his Lord should never perform for him such a lowly office. He deemed it beneath the dignity of Christ to do such work. Peter lacked vision and so do we all upon many subjects. When he was enlightened as to the significance of the service and as to the need of the cleansing by humble service that Christ could give, he gladly submitted and exclaimed, "Lord, not my feet only but my hands and my head." Christ explained that "the bathed man needed only to wash his feet but was clean every whit or entirely. He also intimates that they needed not only physical but moral cleansing, and that they

were cleansed from guilt by Him except him who forsook and betrayed Him. Many of our objections to Christ's requirements would, like those of Peter, disappear if our minds were illuminated to have proper vision.

III. The Lord Removes Peter's Objection.

Peter did not think that the Son of God and the Messiah of prophecy should wash His disciples' feet. Jesus shows him that the highest can perform the lowest essential service. Nay, that his very greatness better qualifies him for its performance and that humility needful to humble aid dwells in the most highly endowed beings. He also teaches Peter and ourselves that if we need physical cleansing secured by lowly service much more do we require moral cleansing wrought by Christ, by taking a more humble position than that of washing the disciples' feet. To purify us from guilt Jesus assumed the position of a manacled prisoner before the Sanhedrim, a condemned criminal at Pilate's bar and a sin-bearer on Calvary's cross. His very dignity as Immanuel, as God manifest in human nature, fitted Him for the service as the sin-bearer of the human race, for a being less great could not have made an acceptable atonement.

IV. Peter's Devotion to Christ.

That this apostle was devoted to the Lord despite his defects and sins is clearly manifested. He shows his devotion when called, by forsaking his property and business. He proves it by accompanying the Lord for three years during His public ministry. He demonstrated it by following Jesus to Caiaphas' palace in company with John on the night of His betrayal, when the others forsook Him and fled. In the passage before us he reveals his devotion to His Master by desiring to follow Him wherever He went. He expresses the same adherence by declaring "That he would lay down his life for Christ's sake." Yet when the test came Peter failed. He denied His Master thrice even with profane oaths. He did it from fear of man and from dread of death, though the Jewish priests could not have put him to death if he had confessed his Master, and did not harm John, who boldly stood by Him. Peter's faith in Jesus did not utterly fail, for the Master prayed for him. But his trust in Christ became very weak and inoperative. He put himself too in unfavorable circumstances for its exercise. He yielded to fear and to Satan's temptation in seating himself among Christ's enemies when he entered the palace. Had he like John placed himself beside the Master his faith might have been invigorated and denial might have been avoided. But the human heart is weak and Jesus, knowing all things, predicted Peter's fall.

Pray for Him.

A friendly observer of the meeting of one of our strongest Synods listened carefully for any reference to the President and to the League of Nations. He heard many brethren lead in prayer, but he heard no petition for the man whose burdens have been heaviest and whose health has broken under the strain. The purpose of the present note is to suggest that no public or private devotion should pass without such remembrance of our President and of the spiritual needs of the world which seem to many of us to depend so largely upon him. This note is written in the spirit of love and in the assurance that the brethren who remembered the various causes committed to the church are in the habit of remembering their President in their prayers in the home church.

The man who has never had to strive for his belief in God and immortality has been spared a terrible ordeal. Having never ceased in this respect to be a little child, he has never known the grown man's struggle to become again a little child. But the character of the man who has made the struggle and has achieved childlikeness is the noblest thing in God's creation.—George Wharton Pepper.

Devotional

WHEN ALL ELSE FAILS.

There come times when our reasons for thanksgiving seem all to fade away—if we look only at the things that are seen. We have heard men say, "I do not see what that man has to be thankful for." Of course not. No one could see any reasons why "that man" should be thankful, for they were not seeable reasons; yet they were wonderfully substantial reasons, reasons which remained when all apparent reasons had disappeared. Bountiful and beautiful are the blessings which most of us enjoy in so rich a land, and we may well offer praise for the abundant fruits of field and forest, for the peace and plenty in the midst of which we live, for the liberty and love which to so large a degree characterize our civilization; but if any or all of these should fail, we can still look upward into the loving face of Him who provides them all and say with Whittier:

"And I trust that he who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as he hath done, incline
His gracious care to me and mine."

—Selected.

GRATITUDE.

Gratitude to our loving heavenly Father ought to be a whole-souled business—and in "everything we ought to give thanks." Instead of doing it on set occasions, like "thanksgiving days" or Sabbaths, we should make the altar of our hearts smoke with perpetual incense of praise. Instead of thanking Him for occasional feasts, we should thank Him for daily bread. We are ready enough to thank Him for providential escapes from great dangers or severe sickness, but forget to thank Him for health and safety all the rest of the time. God will not accept the simple gratitude of our lips; He demands the gratitude of our lives. Thanksgiving is good; thanks-living is best of all. Jesus Christ gave you and me Himself, to save us. Let us give our whole souls, and time, and substance, and influence, to His service. Then we shall not be ashamed to sing Hallelujahs in Heaven.—Theodore L. Cuyler.

PRAYER FOR THANKSGIVING.

(Phil. 4:6.)

"When a boy," said a prominent member of a church, "I was much helped by Bishop Homline, who visited a house where I was. Taking me aside, the bishop said, 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' That," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it. Tell Him so; tell Him aloud; tell Him so that you will hear it yourself.' That was a good revelation. I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort."—Ex.

The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—Bishop Rhineland.

Home Circle

COUNTING OUR MERCIES.

It is unfortunate that we become so accustomed to our mercies as not to know that we have them. We do not hear the clock on the mantle tick, but we feel it when it stops ticking. In the same way we never quite become acquainted with our blessings till they are on the edge of going out of sight. We have enough to make us all happy and thankful if we will be quite long enough to take an affectionate inventory of our commonplace mercies, and let our hearts feel of them and mix themselves with them till we become saturated with their comfort and waken into a loving sense of the patient goodness of their giver.—Herald and Presbyter.

IT TAKES SO LITTLE.

It takes so little to make us glad,
Just a cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned,
And we lose the doubt, the fear we had—
So little it takes to make us glad.
—Cornelius Vanderbilt, Jr., in the Gas Attack, a trench Magazine.

"FUST-RATE AND VERY THANKFUL."

Our country town still holds the fame
Of Grandma C., a sturdy dame,
Whose doughty deeds in house and field
And church her energy revealed,
And whose undaunted spirit shone
Through phrase and manner all her own—
"Fust-rate and very thankful."

Of all the echoes from her days
Most clearly rings that homely phrase
(It seems a text and sermon, too).
When she was hailed with "How d'ye do?"
From friends and neighbors passing by,
Unfailing was her quaint reply,
"Fust-rate and very thankful."

No doleful tales had she to tell,
No martyr's murmur, "pretty well!"
Not she. Her happy chronic state
With unction she announced, "Fust-rate!"
And with an emphasis as glad,
Her grateful word would always add,
"Fust-rate and very thankful."

As light survives the set of sun
Her bright and cheery words live on,
A happy influence that spurs
Our hearts to utterances like hers;
And when friends greet us day by day,
Like her, we, blithe and grateful, say,
"Fust-rate and very thankful."

—Selected.

You will notice that in the placid waters of a lake everything which is highest in reality is lowest in the reflection. The higher the trees, the lower their image. That is the picture of this world; what is highest in this world is lowest in the other, and what is highest in that world is lowest in this. Gold is on top here; they pave the streets with it there. To serve is looked upon as ignoble here; there those that serve rein, and the last are first. Any girl is willing to fling away paste diamonds for the real stones; when a man understands what God can be to the soul he loses his taste for things he used to care for most.—F. B. Meyer.

Presbyterian Standard

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

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TREASURERS OF BENEVOLENT CAUSES.

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Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R. E. Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

The month of November is one of the months assigned, under the General Assembly's plan of Systematic Beneficence, to the cause of Home Missions. The treasurer of this cause is A. N. Sharp, 1522 Hurt Building, Atlanta, Ga.

We will gladly give space to the able discussions of the Prayer Meeting Topics, if our readers find them useful.

Those who have been using them will please drop us a postal card.

Rev. J. C. Painter.

We, as members of the Home Mission Committee of West Hanover Presbytery, realizing the deep loss that we have sustained in the death of our old friend and associate of many years, Rev. J. C. Painter, deem it fitting that we express in words somewhat of the feeling that we have toward our old associate.

Mr. Painter was one of whom it may truly be said "that none knew him but to love him, and none named him but to praise."

His great humanity, his love of God and man, his unflinching courtesy, strong common sense, and his tactfulness in dealing with knotty problems that have come before our committee, endeared him to us in an unusual degree. We loved him, honored him, and obeyed him, for we had such confidence in his judgment that it was a pleasure to agree with him, and when in rare cases we had a disagreeable duty to perform, he it was that we selected to do it. He did what was assigned to him with tact, courtesy, and a firmness that left no uncertainty as to his meaning.

We shall miss him for a time, with the certainty that we will join him in the great company of the redeemed "in that better country, even an heavenly"

S. W. Somerville, Chairman.
J. C. Shive, R. P. Valentine,
R. C. Nicholas, C. E. Harris,
W. K. McCoy, Dupuy Holladay,
A. G. Burnet.

Our Orphanages.

The friends of the fatherless, everywhere, are earnestly requested to remember the orphans in connection with the approaching Thanksgiving season. The many homes, established for such children, are doing a most helpful work in their behalf. They are providing shelter, clothing, food, education and training for a large company of dependent children. All such homes are now asking for liberal gifts from all interested in behalf of the needy children of our own land. It is felt that it is not asking too much that each one shall give to this worthy cause the equivalent of one day's salary. Some may feel disposed to do even more.

This is written to earnestly urge that all our people will cheerfully accede to this reasonable request, and that they will send their one day's earnings to the Orphanage of their Church or choice, through their local church. The Orphanages all need that a generous response be given this appeal.

In writing thus in behalf of the cause generally, I would especially request that the Presbyterians of the Synod of North Carolina will do liberal things for our Orphanage at Barium Springs, N. C.

Most cordially yours,
W. T. Walker, Supt. and Treas.

Barium Springs, N. C., Nov. 20, 1919.

"If Ye Break Faith With Us Who Die--- We Shall Not Sleep---



*"In Flanders' Fields the poppies blow
Between the crosses row on row,
That mark our place; and in the sky
The larks still bravely singing fly
Scarce heard amid guns below.*

*We are dead. Short days ago
We lived, felt dawns, saw sunsets glow,
Loved and were loved, and now we lie
In Flanders' Fields.*

* * *

*If ye break faith with us who die,
We shall not sleep—"*



Our sainted dead who suffered and sacrificed for the Kingdom of God in the early days of North Carolina are

Our Cloud of Witnesses Today

McAden, McCorkle, Craighead, Caldwell, Wilson, Hall, Archibald, McRae, Morrison, and a great host of others just as worthy

Have Left Us a Sacred Trust

The sacrifices they made and the hardships they endured were incomparably greater than our task of

RAISING ONE MILLION DOLLARS

Their blood flows in our veins. The work they began has been given over to us: They labored for a day they did not see except by faith.

Shall We Carry On?

The man who is asked to give today for Christian Education in North Carolina ought to ask himself if what he does is worthy of the name and effort of those Godly and heroic builders.

131 Years Have Passed

Since they organized the first Synod. They laid the foundations of our schools, and we have in North Carolina alone an investment of \$1,738,862 in buildings, land, equipment and endowment.

If They Could Speak Today

What would be their message to you Presbyterians? To rise in your might in this day of prosperity and do great things for the Kingdom of our Lord?

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Church News.

(Continued from Page 14)

Personal.

We must ask the kind indulgence of our readers in the use of newspaper for this issue. It is no fault of our own. We have an ample supply of our regular grade of paper contracted for, but on account of abnormal conditions prevailing at the mills we were not able to get the supply in time for this week's issue.

NORTH CAROLINA.

Patterson Church—This church has been greatly blessed by a series of special services held by Rev. R. O. Lucke, pastor of Bayless Memorial Church, Concord. The services lasted two weeks, beginning Sunday, November 2, and closing on Sunday night, November 16. Mr. Lucke preached pure Gospel sermons in a forceful, "straight-from-the-shoulder" manner, which cannot fail to be productive of great and lasting good. It is not yet known how many will unite with the church as a result of the services. B. B.

The Presbyterian Ministers' Association of Charlotte, Mecklenburg county, most respectfully and earnestly requests the Assembly's Stewardship Campaign Com. to go very slowly in participating in the Interchurch World Movement, until the movement be clearly defined, not to appropriate five per cent of the projected \$4,000,000 to be raised for benevolences to it, and seriously to consider complete withdrawal from the movement.

Steele Creek—The children's ingathering of cotton service will be held at Steele Creek Church, Friday, November 28, at 1 p. m. sharp. A basket dinner will be served on the grounds at 12 o'clock. The visiting ministers who will have a part in the service will be Dr. A. S. Johnson, Dr. J. R. Bridges and Rev. John E. Wool. The public is cordially invited to attend the services.

Winston-Salem—A Teacher Training Class of more than 50 members is being conducted in the First Church by the pastor, Dr. D. Clay Lilly on each Tuesday evening.

Forty-seven members have been received recently. At a congregational meeting Sunday, November 16, while Dr. Lilly was away preaching in the interest of the "Million Dollar Campaign for Christian Education," the pastor's salary was increased from \$3,600 to \$5,000 per year.

Jones' Schoolhouse, Johnson County—At this point an afternoon Sunday School has been maintained for several years by a few members of Selma and Smithfield churches and a monthly preaching point by the pastor. A week's meeting has just been closed in which there was splendid attendance and a good deal of interest. The preaching was done by the pastor, Rev. J. J. Murray. Ten members were received into the Presbyterian Church, and there are a few more to come in soon. Of those received three were heads of families and three were mothers.

Dundarrach—Rev. A. W. Crawford, Superintendent Synodical Home Missions in North Carolina, assisted the pastor, Rev. Eugene Alexander, in revival services November 9 to 16. The services were preceded by daily cottage prayer meetings during the previous week, conducted by the women of the congregation and community. The attendance was good throughout the week. The Dundarrach school attended in a body each morning service. Brother Crawford presented the Gospel truths in his own particularly clear, forceful and impressive way and won his hearers.

The visible results of the meetings were three professions of faith in Christ, which were received into the church, together with two who came by letter. The offering for Synodical Home Missions taken on Sunday amounted to \$78. However, the results of the services cannot be measured by the number of professions. The people were revived and look forward to a greater and better service. Cor.

To the Pastors, Sessions and Sunday School Superintendents in the Synod of North Carolina—Dear Brethren: As another Thanksgiving season approaches, I write to ask that you will not forget the Orphanage cause. Please encourage all the members of your church and Sunday school to contribute liberally to this object. One days' income is asked for our fatherless children. It is a reasonable request, and would give a mighty impetus to our work if every one, regardless of the amount of daily earnings, would contribute such sum. Others may be disposed to do more. Let all be encouraged to do a liberal share. Please make it convenient to present this matter to your churches and Sunday schools, on or about Thanksgiving day. Many may not be present at the services on that day. Please endeavor to secure their gifts around this season. The offering made at this time regularly means much to our cause; it is the great effort made in our behalf for the year.

We shall hope for liberal things from your people toward the maintenance of our family of 230 children and 30 workers.

Fraternally yours,
W. T. Walker, Supt.

Charlotte—Knox Church—This church has been greatly favored by an eight days' meeting, conducted by Dr. E. E. Gillespie, of York, S. C. There's a ring of genuineness about the man and his sermons—sound, earnest and forceful as they are—that is most stimulating. The church and its friends greatly enjoyed the daily services and are feeling spiritually refreshed and edified. A large number signed reconsecration cards, and 16 young people from the Sunday School were received on confession of faith. The congregation was further encouraged by the announcement Sunday that the \$10,000 worth of building and loan stock assumed six years ago had been paid in full and a mortgage for that amount cancelled the past week, and that the total membership of 130 at that time had now slightly more than trebled. The deacons announced that another large note had also been retired the past week, that three-fourths of the \$21,300 debt had now been paid, and that a determined effort would be made to collect the subscriptions covering the remainder by the middle of December.

Concord—Second Church—The ordination and installation of two elders, Messrs. A. M. Turner and Grover Creech, took place at the morning service, November 2.

Mr. Brownlee, of Louisville, Ky., presented the cause of the Million Dollar Campaign most impressively and convincingly at the morning service, Sunday, November 16.

The pastor and his family were most generously "pounded" on Monday night, November 10. This congregation, besides ministering most abundantly to their pastor in material things, are wholeheartedly and unitedly endeavoring to co-operate with him in the more important realm of spiritual things.

The Virginia Preston Missionary Society observed the week of self-denial "according to schedule." The offering was most generous. This society has long been aware of the truth that "it is more blessed to give than to receive."

Tarboro—The Tarboro paper in giving an account of the four years' work of Rev. R. A. Lapsley, Jr., pastor of the Presbyterian Church, presents some

striking evidences that aggressive work is being done by the Tarboro Church.

During the four years there have been received into the Presbyterian Church and at the mission points identified with it 290 persons, 209 upon profession of faith, and 81 by letter. Four years ago the resident membership of the Howard Memorial Church was 151; now it is 279, a gain of 128. Four years ago the membership of the Leggetts' Church was 43; now it is 101, a gain of 58. The combined membership of the two churches is now 380, double what it was four years ago.

During these four years the debt that rested on the manse and on the organ of the Howard Memorial Church has been entirely wiped out. The church is entirely free from debt with the exception of what will be needed to complete the Sunday school building. This building will be ready for occupancy by the first of the year. It has a splendid Sunday school auditorium; four large rooms for the Men's Bible class, the Ladies' Bible class, the Beginners' department, and the Primary department; and 12 smaller class rooms for other classes. It has a ladies' parlor, a social room, a large dining room and kitchen. It has a basement that will be used as a gymnasium.

The Duplex envelope system is used, and practically every member of the church contributes to the support of the local church, and to benevolent work outside. All of our bills are promptly paid, and all of our benevolent apportionments are met in full.

During the four years, Pinetops, which started as a mission of the Tarboro Church, has become self-supporting. It has a resident pastor and has almost completed a new \$4,500 manse. Nahala, another mission of the Tarboro Church, has been made into a separate field, with resident pastor, for whom a manse is being built. Two new mission points have been opened, with regular preaching and thriving Sunday schools. Through the generosity of one man, the church at Leggetts is to have a splendid new brick building, which will make it one of the most handsome and best equipped country churches in the state.

Fayetteville Presbytery met in adjourned session at Ralegh, October 29 and 30, during the sessions of Synod, with an attendance of 30 ministers and 15 ruling elders.

A commission, consisting of R. A. McLeod, W. E. Hill, L. Smith, with A. S. Anderson, alternate, and Elder E. H. Williamson, with C. G. Rose, alternate, was appointed to dissolve Longstreet Church, transfer the members to other churches, and transfer the property to the trustees of Fayetteville Presbytery.

A call from Pittsboro Church for one-half the time of Rev. R. M. Phillips was referred to the Home Mission Committee.

It was arranged to increase the salary of Rev. C. E. Clarke to \$1,800, the increase to begin October 1, 1919.

Edwin S. Coates, of Spence Church, was received as a candidate for the ministry.

Presbytery gave its consent for Synod's committee to employ a field secretary of schools and colleges, provided he be not a minister of the Gospel.

The matter of contributing regularly to the support of the Montreat Normal School was docketed for future consideration.

Rev. J. A. McLean was dismissed to Concord Presbytery, and Rev. R. S. Arrowood to Mecklenburg Presbytery.

Two meetings were added to the evangelistic campaign as follows: Jackson Springs, Rev. O. G. Jones; Pinehurst, Rev. W. L. Wilson.

The letter to the ministers and sessions of Fayetteville Presbytery, prepared by the chairman of the committee of Church and Christian Education, was read and adopted, and turned over to Synod for use in its popular meeting on education.

It was ordered that a special order of the day on Colored Evangelization be observed at the next spring meeting. Committee, J. J. Murray, A. R. McQueen and E. F. Murray.

The vacancy in the Board of Trustees of Davidson College, created by the transfer of Rev. R. S. Arrowood, was referred to the nominating committee to report at the adjourned meeting in Fayetteville.

Adjourned to meet in the First Church, Fayetteville, at 12 m., December 2, 1919.

E. L. Siler, S. C.

ALABAMA.

The Tuscaloosa First Church is rejoicing in the prospect of a series of meetings in which the noted Scotchman, Dr. John McNeill, will preach. The series begins on December 8.

Sheffield—The ladies of the Sheffield Presbyterian Church recently gave a reception to their pastor-elect and to his family to which was invited the pastors of the town and their families. There have been 16 additions to this church since the first of May. Cor.

Presbytery of North Alabama—Dr. H. M. Edmonds appeared before the Presbytery of North Alabama, during Synod, and applied for admission. A special committee, consisting of Revs. H. M. Moffett, Thornton Whaling, F. B. Webb and John McSparran, was appointed to confer with and examine Dr. Edmonds, and brought in the following report, which was unanimously adopted, viz:

"To the Presbytery of North Alabama your special committee reports that Rev. H. M. Edmonds, having been thoroughly examined as to his views on theology by the members of this committee, and his views, as expressed to the committee, being deemed by them to be in accord with the system of doctrine found in our Standards, it is hereby resolved, upon Dr. Edmonds making the same statement to Presbytery that he has made to this committee, that he be enrolled as a member of the Presbytery of North Alabama."

Dr. Edmonds then made a brief statement, saying that he received the Standards of this Church as containing the system of doctrine taught in the Holy Scriptures, that he regretted the separation and rejoiced in the reunion. The moderator then welcomed him, in the name of the Presbytery, and while "Blest be the tie that Binds" was being sung, the members of Presbytery extended him the right hand of fellowship. Then Dr. George Lang led Presbytery in prayer.

W. C. Clark, S. C.

SOUTH CAROLINA.

Rock Hill—With a farewell service at night, November 17, the exercises in connection with the celebration of the fiftieth anniversary of the organization of the First Presbyterian Church came to an end. It was a great day for Presbyterianism in Rock Hill. The congregations of the First, Oakland Avenue and Ebenezer Presbyterian churches joined for the services both morning and evening and the church and Sunday school rooms were crowded to accommodate those desiring to attend.

Dr. Alexander Sprunt, of Charleston, preached the final sermon Sunday night, a forceful and inspiring message. Dr. Alexander Martin spoke a farewell message to the visitors and appropriate responses were made by the visiting pastors. The officers of the three churches were called to the front and all stood while the congregation sang "Blest Be the Tie."

At the morning hour Dr. W. M. Anderson, of Dallas, Tex., preached a stirring sermon, stressing the necessity for the church laying more emphasis upon evangelism. He spoke of the duty of the church mem-

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Report of President of Wilmington Presbyterial to Synodical Auxiliary of North Carolina—Wilmington Presbyterial sends greeting and a report that will gladden your hearts.

In spite of the many interruptions, last year was one of the best in our history of 31 years. Ten of our 41 auxiliaries reached standard of excellence and 15 went on Jack's honor roll. Every church that went on Survey honor roll last year doubled, in some instances trebled, gifts of previous years. This shows the great need of information. Truly the Survey drive is the first round of the ladder. Our mission study classes have also proved a great source of information and inspiration.

Our 41 auxiliaries reported a membership of 1,137; total gifts for the year \$10,364. This is an increase in membership of 171, or 17 per cent, and an increase in gifts of nearly \$4,000, or 64 per cent. We use the "efficiency card" with 10 points, giving a banner to the auxiliary reaching the highest standard of efficiency. This has proven a great stimulus in our work.

We completed a \$1,500 scholarship for Grove Institute this year, raising the whole amount in three years. We adopted the plan this year of holding group conferences on our Day of Prayer. These consist of eight groups with a chairman for each group. Prayer, Bible study and educational talks to be especially emphasized at these meetings. We also adopt-

ers in their personal work of bringing souls in contact with God's work, of the duty of the pastor in preaching evangelistic sermons and of the duty of the church as a whole in providing adequate facilities for the house of worship and the Sunday school department. The congregation of the First Church is contemplating the erection of a commodious Sunday school building, and the sermon was directed to the end that interest in the project might be quickened. Something over \$12,000 was subscribed for the building fund at the close of the sermon.

The First Presbyterian Church was organized on November 13, 1869. There have been 1,827 members admitted during the half century of its existence, the Oakland Avenue Church has been organized from the membership and the church roll now contains 570 names. Rev. W. B. Jennings, Rev. James S. White, Rev. W. M. Anderson, Rev. Alexander Sprunt, Rev. W. L. Lingle, Rev. Alexander Martin, and Rev. F. W. Gregg have served as pastors. Messrs. Anderson, Sprunt and Martin were in attendance upon the celebration. Dr. Gregg is the present pastor. Dr. Lingle was unable to be present. The others have passed away.

Columbia—The series of addresses delivered by Dr. W. M. Anderson, pastor of the First Presbyterian Church of Dallas, Tex., at the Columbia Seminary, was concluded Wednesday morning. Dr. Anderson is one of the great preachers of the South, and his addresses here stirred and thrilled those who heard him. He was heard by numbers of people not connected with the seminary. His keen humor and his fine experience as a minister made his address full of human appeal and interest.

KENTUCKY.

Transylvania Presbytery—At a called meeting of Transylvania Presbytery, in Danville, Ky., the pastoral relation between Rev. A. G. Link and the churches of Campbellsville and Bethel was dissolved and he was dismissed to the Presbytery of Nashville with a view to becoming associate pastor with Rev. J. I. Vance, D.D., of the First Church, Nashville.

ed the plan of contributing to all causes according to Assembly's plan.

Our young people's work is growing in efficiency and uniformity. We have 26 auxiliaries with 454 members, and \$715 reported this year.

(Signed) Mrs. W. M. Baker,
Per Mrs. J. T. Barden.

(We hope this fine report sent by the president of Wilmington Presbyterial Auxiliary will remind the presidents of the other North Carolina Presbyterials to send in their reports. At the recent meeting of the Synodical Auxiliary the editor of the Woman's Column was requested to publish these reports, and we will gladly do so.)

The Meeting of the North Carolina Synodical Auxiliary From the Viewpoint of Its Hostess Church—

Even the seasoned member of a local auxiliary may fail to have the right perspective, and with a stay-at-home's contracted vision, may fondly fancy her society to be the Alpha and Omega of what is done in the sphere of woman's work in the Church.

This crops out in her narrative report when she goes to Presbyterial for the first time, as she details conditions, experiences and achievements, as though her society back home was pioneer in unexplored territory. And even a Presbyterial may fail to see that other Presbyterials are meeting the same problems, promoting the same work that engages its mind and soul.

How good and salutary it is, therefore, that both local auxiliary member and Presbyterial representative may have given to them the larger vision of scope, effort and development, in a meeting of the Synodical Auxiliary. Then do we realize that our own home band, however prosperous, is but an integral part of a larger co-operative body which is itself only one of a group forming a still larger co-operative body—all carrying forward the same phases of work for our Master. And as we conclude, under the Synodical's stimulus, that in union there is power, we are drawn into the conviction that in union there is responsibility: hence we must be up and doing to measure up to the standard.

This is perhaps the most profitable effect upon us, of Durham's First Presbyterian Church, so favored as to have been hostess to the Synodical of North Carolina in its recent meeting, November 4-5. As boats in shallow water feel the rising tide floating them free and far, so we of the local auxiliary feel ourselves, as never before, to be a part of a big operative movement that is bearing us up and on.

Intercourse with the very cream of North Carolina's Presbyterian womanhood in our homes, in the social, devotional and business hours, and the instructive, up-building messages brought by the evening speakers, are other rich benefits received and appreciated by us. No, I would not lose sight of one of the best by-products of the meeting: the quickened sense of fellowship that came with the harmonious committee work of the local auxiliary in preparation for the Synodical. So I testify that we are the fortunate ones, the blest and grateful ones, as I look back upon this most successful gathering. Durham Auxiliary Member.

Wanted—A Christmas Present—Stillman Institute, our training school for colored preachers at Tuscaloosa, has taken a great step forward during the past year in the way of better equipment, larger dormitory and increased attendance. While we all rejoice in this, there is another great need at this time which we hope the Church will supply at once.

We all know what part music plays in the life of the colored race. Stillman Institute students are no exception, they love music and sing well. Recently they were asked to give a musical evening at the State University at Tuscaloosa, and did so acceptably.

The double quartet, however, is laboring under a



Story and Incident



When Caroline Was Kind.

By Sally Campbell, in *The Continent*.

CAROLINE MONTGOMERY walked the city streets sedately, as became a woman of business. "But within me," she exulted, "I am as skippy as a lamb! Two more days and a piece of a day and I leave all this vast wilderness" with a slighting glance at Greater New York, "and go to a place where the earth is really inhabited! There'll be neighbors glad to see me, and relations, and the nicest little mother in the whole wide world, and," Caroline's eyes glowed, "Dick."

Caroline had always gloried in her brother Dick. He was so big and strong and handsome, so royally receptive of life's pleasant things. Then came the accident which left him hovering on the outward margin of existence for long, terrible weeks. In the end he was set to face a future probably as long as that of other men. "He was alive!" Caroline told herself this Monday morning before Thanksgiving Day. "When we knew he wouldn't die I felt that I must never be unthankful again. He said he was no longer a 100 per cent American; he had a shriveled hand and a bad eye and a limp, all from an ordinary accident—there wasn't any blue ribbon or gold star about it. But I knew I was thankful, even before I said how brave he would be. Dear Dick, how brave he is! How could this help being our biggest Thanksgiving Day, when my darling brother, the delight and pride of me, is so fine?"

Caroline lunched at her boarding house. Today, meeting her landlady in the hall, something in her capable aspect caught her attention. "Have you had news?" she asked. "Has your son written?"

"Yes, this noon. He's coming!" Even Mrs. Welsh's voice was different. "He has forty-eight hours' leave; he will be here over Thursday."

"How nice! I am so glad! I hope every boarder is going away."

"I never knew a year like it," the new voice of Mrs. Welsh answered in confidence. "I do believe they are all going but little Miss Barnard. She hasn't any folks near by, I guess. But she's a very quiet young-lady; she doesn't count like most boarders."

"Yes, she counts," contradicted Caroline with displeasure. "She ought to go. Miss Barnard should have consideration enough to have folks."

"She'd like it, most likely," said Mrs. Welsh. "She is quiet. Harry and I won't see much of her."

Miss Barnard was quiet; there could be no doubt of that. "And so industrious," mourned Caroline, starting upstairs. "Why can't she take a holiday? Harry may have to go to France soon. But I suppose she would think the universe was toppling if she stopped work for a minute." Caroline had reached Miss Barnard's room. She glanced in upon a girl sitting with folded hands. "Idle. Absolutely idle. She looks lonesome," meditated Caroline.

Afterward, in her room, she took off her hat again at the bureau and looked severely into the looking glass. "Did you tell me that you had the real Thanksgiving spirit? Did you say that you meant to keep the day better than ever before? Allow me to point out certain truths to you: Good wishes and kind deeds located in—well, in Long Island or New Jersey—are quite easy; they are also quite worthless. If you will invite little Miss Barnard to go home with you

great handicap. The institute has no musical instrument whatever except a wheezy little organ which is not worthy of the name. They should have a good piano, and should have it at once.

This would enable the glee club or double quartet to practice really worthwhile music, and prepare themselves to give pleasant entertainments and do credit

on Wednesday you may consider yourself a benevolent person. If you won't, don't twaddle about pity for her and Mrs. Welsh and Harry. Mother revels in cuddling the homesick. Dick likes company. (I had half a mind to take pretty Lilian Giles with me.) To be sure, we are not a statistical family, but if Miss Barnard doesn't count mother and Dick a privilege she knows mighty little about figuring, after all. And it would be life from the dead for Harry's forty-eight hours' leave!"

Before the dinner bell rang the invitation had been given and accepted.

On Wednesday afternoon, when Caroline and Miss Barnard were leaving, Mrs. Welsh laid her fingers, work-worn and tenacious in the struggle for livelihood, gently on Caroline's arm, and said, "The day you came you told me you wanted a job because your mother couldn't make the farm pay. Tell her that if she didn't know how to farm she knew how to bring up a fine girl."

Caroline was out on the street before she got her breath again. "Why, it was a speech!" she said. "But did I talk to Mrs. Welsh the first day about the family? Plainly I was from the country. In the country we care for one another's autobiographies."

"I like the country," said Miss Barnard.

Caroline shot an appraising glance at her calm little profile, in doubt whether the remark were "heartfelt or conversational."

Later on, settled in the train, Caroline talked of her mother and Dick. Miss Barnard listened well.

"The doctors said," said Caroline, "that everything depended on the patient's pluck and sanity. Afterward they said they never saw such a quick recovery as Dick's or such persistence in accomplishing things that seemed impossible. They brag of him, almost," laughing, "as I do."

On the platform, was Dick, and from the expression in his eyes, Caroline knew that to bring Lilian Giles would have been a mistake. "Dick is relieved! Dick was afraid of the girl guest! I could hug Miss Barnard for being such a little wren of a thing!"

Along the way Dick stopped to take in a long-legged boy with very red hair and very blue eyes. "We'll give you a lift Jack," he offered. "Where are you going?"

"To Tobe's."

"Good! I didn't know Tobe was here."

At the crossroads Jack slid over the wheel, scrutinized swiftly the back seat, grinned at Dick, and fell to the rear.

"What do you think of him, Miss Barnard?" questioned Dick.

"He looks as if he might be rather overemphasized."

Dick laughed outright. "Yes a high explosive. You haven't heard him talk. You ought to hear Jack talk!"

"But, Dick," protested Caroline, "you said, 'Good! How could you? With Jack and Tobe together nobody is safe.'"

"My dear girl, this neighborhood has been moving. We have a committee of citizens to uplift us, and Jack is a leading member."

Caroline was dumb.

"Probably already he is telling Tobe (picturesquely) that any fellow who comes here on probation expecting to give trouble is making many kinds of a mistake. He'd better settle down before he starts anything, and, on that understanding, Jack will see that he gets instruction in the canning industry. Jack's taste for law and order is wholly

(Continued on page 22)

to their alma mater.

Who will volunteer to help in this matter? Anyone who wishes to send a contribution to this cause or any one who might perhaps consider giving the piano will please write at once to Rev. R. K. Timmons, D.D., Tuscaloosa, Ala., or to Mrs. W. C. Winsborough, 257-259 Field Bldg., St. Louis, Mo.

Marriages and Deaths

Marriages.

Meeks-Guessner—Married, at Bates Bluff, Ark., Nov. 16, by Rev. E. M. Munroe, D.D., Mr. Warner Meeks and Miss Ruby Guessner.

Deaths.

Wells—Levi. S. Wells, a highly respected and faithful officer of Rockfish Presbyterian Church, died at his home, near Teacheys, N. C., October 16, 1919. He is survived by a wife, four sons and three daughters. He was a good citizen, a kind father, a devoted husband, and a Christian gentleman.

RESOLUTIONS OF RESPECT.

Miss Octavia McKinnon.

Whereas, God in His infinite wisdom removed from our midst our beloved sister and co-worker, Miss Octavia McKinnon who was a faithful and devoted member of our Ladies' Aid Society.

Therefore be it resolved: First, that while we miss her kind greeting and gentle, cheerful manner, we bow in humble submission to the will of Him, who doeth all things well.

Second, that we commend to all the members of our society and church, which she loved so well, her life of marked devotion and self-sacrifice to

the cause of Christ, and that we will endeavor to follow her example of faithful, conscientious service and seek to catch inspiration from her life.

Third, that we extend to the bereaved relatives our sincere sympathy.

Fourth, that a copy of these resolutions be placed on the minutes of our society; a copy be sent to the bereaved relatives and also one to the Presbyterian Standard and Dillon Herald for publication.

Mrs. Dunk McLaurin, Jr.
Miss Bettie McInnis.
Mrs. K. L. McDonald.

Ladies' Aid Society of Carolina Presbyterian Church, Little Rock, S. C.,

Children's Department

A SMALL MENAGERIE.

Dear Standard:

After seeing all the other nice letters, I am going to write one myself. I have got three rabbits, two cats, a calf, and three guineas. I go to school and am in the sixth grade. I am eleven years old.

Your little reader,
William K. Alston.

A YOUNG QUARTERBACK.

Dear Standard:

I am eleven years old. I have two dogs and one cat and they both are good pets. I have three brothers and one sister. I have a football and a pair of football pants and I have a good time playing football. My brothers and I play Cowboy and we lasso each other with a cord.

Your friend,
Witherspoon Dunlap.

Rock Hill, S. C.

RABBIT HUNTIN' WEATHER.

Dear Standard:

I am a little boy twelve years old, I go to school every day. I have a little pet dog, her name is Nancy, we have lots of fun going rabbit hunting these cold mornings. Hoping to see my letter in print. Your unknown friend,

Neil Priest.

Clarkton, N. C.

NIG AND THE AUTO

Dear Standard:

I am a little girl twelve years old and am in the fifth grade at school; my teacher's name is Miss Lillie Belle Phifer, and I like her very much. I have a pet dog; her name is Nig. An auto ran over her foot tonight and now she has to hop on three legs. I enjoy reading the

letters in your paper. Please publish this.

Your unknown friend,
Lena Britt.

Clarkton, N. C.

A WET THANKSGIVING.

"Do you think they will come, mamma?" asked the children for the hundredth time, turning from the long line of rainsoaked railroad track and forlorn corn fields outside to the pleasant scene within.

The mother smiled and said, "I don't know, dears. It may stop raining." In a few minutes she would be called upon to answer the very same question, but, knowing how anxious they were, she prepared to answer them patiently. She was a pretty, comfortable-looking young woman of about thirty-three, but today her face wore a troubled look when alone. She never enjoyed Thanksgiving Day because her anxiety over the dinner and the house. Today she said to herself that she did not care if it poured down all day, except that the children would be disappointed. Her husband's mother had always gathered the absent children about her on Thanksgiving Day and had requested her son, who inherited the old homestead to always keep up the custom. So each year from the city came two brothers and two sisters with their families to celebrate the day in the old home. To the grown people it was a day of pleasant memories, but to their growing sons and daughters, a day of discontent. These young people never lost an opportunity, when their parents were not watching, to make fun of everything about the house, including its occupants, whom they characterized as "behind the times."

"I don't believe they can come today," thought Mrs. Pearce, taking a critical

look at the gray sky. "It has been raining so long and the papers are full of washouts and disasters, so I really don't think they will venture. It would be such a relief not to have those impudent young people for just once that I would not know how to act. I don't care if all the stuff I prepare will be wasted," and she turned to put more wood in the stove.

"Well, Bessie," said Mr. Pearce, shedding his dripping coat on the porch, "it looks as if we would have no guests today."

"The turkey and chickens are cooking, anyway. The hack may drive in at any minute."

"Oh, papa," cried three disappointed little people, "won't they come?"

"I'm afraid not, chicks," said Mr. Pearce, taking little Ruth on his lap. "There, dear, don't cry. Some other day they will all come. Just think how much you, and the boys, and mamma, and I will have to eat to get rid of the great big dinner. The pudding is nearly as big as you and hear it jump in the kettle. I'm sorry I ate any breakfast."

"Mamma will have to do like they did in my story book with King Arthur's pudding," said Joe.

"How did they do?" inquired papa.

"What they could not eat that night, the queen next morning fried," quoted Joe.

As the turkey and its companions steadily browned in the oven and the pudding jumped in the kettle, the rain fell.

"I'll just peel a few potatoes and sweet potatoes, for with all the meat and things that are baked there will be enough wasted," said Mrs. Pearce. "It is too late to think of company now and I will have dinner in an hour."

"Let's look once more to see if the hack is coming, and then play games till dinner time," proposed Harold.

"All right," cried the others, racing to the windows. "Papa, mamma, come here!" they screamed. "A train is stopping right down by the bridge."

Mr. and Mrs. Pearce looked, and, sure enough, a passenger train was standing with the engine in a stream of water that overflowed the track.

"What do you think has happened?" asked Mrs. Pearce, as the men from the train got out to look around.

"Maybe they think the bridge is not safe," said Mr. Pearce. "I'll just walk down and see."

Mrs. Pearce had just put the potatoes on the stove when her husband came in and said, "It looks as if those people would have a dreary time of it. The engineer attempted to run through the water, but it reached the firebox and now they can neither back out nor go forward. They'll have to wait till a train comes up from behind and pulls them out or the water subsides."

"I should think a train might come dashing up from behind and run into them," said Mrs. Pearce.

"No danger of that. All trains are running slowly on account of the large number of little bridges through here. The conductor thinks some of the bridges he crossed this morning will be washed out before night if the rain keeps up. There is a little baby on the train, too. I promised it's mother to take it some milk in a short time."

"How will she heat it?" asked practical Mrs. Pearce.

"I'm sure I don't know. Perhaps you had better warm it before I start."

"Please bring the baby home with you," begged Ruth.

"Are there any boys on the train?" asked Joe.

"How many people are there? Why couldn't we have them all up here for dinner?" asked Mrs. Pearce.

"The very thing. It will brighten the day for the children and all your good food will not be wasted. There are not more than twenty, including the train crew."

Mr. Pearce with an armful of wraps and several umbrellas hastened down the track, while his wife attacked a huge pan of potatoes. Very soon the children were dancing before the windows, watching the little procession, and Mrs. Pearce had to leave her work and come, too.

First came a big man in uniform, carrying what seemed to be a bundle of wraps, while another man carefully shielded him with a big umbrella. Right behind came a slender little woman and a young girl picking their way across the brown ties.

"That man's got the baby," screamed Ruth.

"And that's the baby's mamma behind," said Joe.

"There comes papa with three boys. Goody, goody!" exclaimed Harold.

Mrs. Pearce hastily counted, "Four train men, four ladies, three boys, five gentlemen and the baby. Seventeen besides our own family. No, there are two more people getting off. Still that's

not as many as if our folks had come. Hurry, children, pick up your playthings. They will soon be here."

Such a jolly set of people. Instead of growling at the rain they were thankful to be rescued from the dismal train and were as hungry as wolves. In five minutes one young lady took charge of the sweet potatoes, while her brother helped Mrs. Pearce, and the kitchen overflowed with assistants. A pretty young lady with the help of a big traveling man was setting the long table in the dining room. The children, after each had held the baby a few minutes, took their little guests into the sitting room while the baby's mother rocked him to sleep upstairs.

"Let me make the coffee," begged the brakeman. "I have done nothing but grate chocolate and I can make first-rate coffee. Try me."

"This is my regular occupation," said the fireman, replenishing the stove. "If the water runs into this fire-box before dinner there'll be trouble."

It was the merriest company of Thanksgiving guests that the old dining room had seen for many years. Mrs. Pearce beamed with delight at the many compliments to her cooking, for, from the way the food disappeared, she knew they were sincere.

"What a lucky day for me," sighed the brakeman. "For years I have eaten Thanksgiving dinner out of a pail and been thankful for it, but look at me now."

Everybody laughed, for a mountain of mashed potatoes traversed by streams of gravy reposed in the center of his plate, and was surrounded by tablelands of squash, sweet potato, cold meats and turnip, while dishes of salad, apple sauce and cabbage formed a wall outside.

"Sandwiches, pie and coffee have been my Thanksgiving dinner for years, too," said the conductor.

"I shall be spoiled for hotel dinners forever more," said the traveling man.

"When do you think the train will start?" asked one of the boys, anxiously.

"Not till I finish this pie and pudding," said the conductor, decidedly. "Are you in a hurry to go?"

"No," said the boy, with a sigh, "I just thought I'd ask Mrs. Pearce to save my pie for me. I can't eat another bite now, but if the train starts soon I'll put it in a piece of paper."

Late in the afternoon, in the midst of the delights of popcorn and hickory-nut taffy, the trainmen, who had been on the lookout, reported that a train was coming slowly down the track, and every one lamented.

"Maybe there is a bridge out between us and them," suggested a small boy, with his mouth full of popcorn.

"No such good luck," said a young man, stretching a shining rope of taffy from the traveling man's hands and deftly tossing it back again.

"Mrs. Pearce said the pudding is all gone, so I guess I can go now as well

as any time," said another young man.

"Now, mamma, you won't have to fry any pudding for breakfast tomorrow, will you?" said Joe.

In spite of the dismay of the children, the big engine pulled the helpless one out of the water, the fires were started, and soon everything was in readiness to back to the nearest station, where a detour could be made around the flooded district. Taffy, popcorn, fruit and cake were hastily tied up for everybody, and when the train stopped right in front of the house to take on its load, there was much running back and forth for bundles. The big traveling man carried a handful of bitter sweet to remind him of the table decorations, and each young lady had a bunch of it pinned to her jacket. The men's pockets bulged with parcels and each boy had a jack-o-lantern that was a work of art. At least, the owners thought so. The baby was the only one in the party not burdened with something to remember the day by, but the doctor had a bottle of milk in his pocket for the infant.

"What a fine time we have had," said Mr. Pearce to his wife, as they ran back for the boy's taffy and nuts. "Those people had a splendid day in spite of their bad luck and we couldn't ask for more appreciative guests."

"It is the best Thanksgiving I ever had in this house," answered his wife.

As they all gathered around the train the doctor said, "Three cheers for the Pearce family, and the wettest and best Thanksgiving we ever had."

They were given with such good will that the baby was wakened and joined lustily.

"You must all come back next year," said Mr. and Mrs. Pearce, and nineteen voices replied, "We will."—Hilda Richmond.

THANKSGIVING CONUNDRUMS.

When is a boy like a turkey? When he's a gobbler.

What part of a turkey fits into a sentence? The 'vs.

Where are the turkey's bones after Thanksgiving? In the soup.

What part of the turkey does the farmer like? The crop.

What part goes with the army? The drumsticks.

What is the difference between a mound of hay and a barnyard gobbler? One is a hay cock, the other is a turkey cock.

How do you know a turkey is a wise bird? Because he never makes a goose of himself.

What is the disagreeable part of a Thanksgiving turkey? The bill.—The Christian Intelligencer.

It is beautifully significant of the real character of the religion that God enjoins, that its keynote is not lamentation and sighs, but thanksgiving and joy.—Bishop Warren.

When Caroline Was Kind.

(Continued from page 19)

acquired, but he loved seat-caning chairs from the first hour, as a duck loves water."

"Not Jack Henry!" cried Caroline.

"The same. He was working up the subject until all the boys have the fever. Tobe will get it."

"Who is the teacher?"

Dick looked at his one perfect hand.

Caroline patted him on the shoulder and pursued her interrogatory. "Who worked up Jack's taste for law and order?"

"The minister principally. All of us took shifts at it."

"The minister," repeated Caroline, "and Jack! Imagine the combination!"

"You needn't imagine it," said Dick. "You can see it working any day of the week, including Sundays."

"Does Jack ever go to church?"

"Always. He may yet be touring Africa as an industrial missionary."

"Instead of tramping America free," said Caroline, leaning forward for a better view of the roadside. "Where does Daddy Peters live?"

"Here."

"But the gate is on its hinges. And there's a wonderful woodpile."

"Yes," assented Dick. "To keep the baby safe. To keep the baby warm."

"Whose baby?"

"His. The baby," said Dick, "was Jack's idea. It was found wrapped up in a ragged coat in the postoffice. Jack stole him and left him on Daddy's doorstep, and hid himself to enjoy the joke. Daddy Peters investigated the baby and picked him up like an expert; the baby looked Daddy over, hooked one arm around his neck, and held tight. They went inside and shut the door. Jack could leave when he was ready."

"Poor little thing! I suppose the neighbors have given it food."

"Not much, they haven't. Daddy told me that every drop of the boy's milk he had paid for himself; the township couldn't put it over on him that he didn't support the child, for he did. It is true, coal is short, able-bodied workers are short. Daddy cuts and hauls brush and railroad ties and does odd jobbing at a lively rate. He enjoys it immensely, gets more dignified every day. And the baby is the light of his eyes."

A little farther on they met Daddy Peters and Andy, the baby. Andy's attention was riveted on a gay wooden toy which his small fat fingers could hardly encompass. "He's so took up with his present that Dick made for him," said Daddy, "that he ain't much company right now. This play automobile is some whittling, Dick."

"Is it really your handiwork, Dick?" asked Caroline.

"My own," he answered, proudly. "Not so bad for a beginner, eh?"

Caroline commended. But Miss Barnard kindled with interest. "It must be some of the new toy-making for France!" she cried. "I tried to go in New York to the exhibition. Andy, will you let me see it?"

"The minister's sister sailed last week," said Dick, "to teach the men overseas. She came here to rest a month first. She showed me a lot; said it didn't tire her. I was afraid I was a bit urgent, but the chance to learn to do things is tempting to such fellows as I."

Daddy Peters spoke promptly. "Such fellows as him," Daddy said, "are the hope of the land. When the good Lord wants to be kind to a place he'll maybe give it somebody like Dick here. That will set folks to thinking about himself oftentimes and Sundays, and then other times till it's natural. What's left of you, son, is worth heaps more than the whole of you ever was. Maybe," a whimsical smile breaking through his honest fervor, "it's something the same way with me."

"I was just saying," struck in Dick, "that you are getting younger every day; and richer."

"Talking about getting younger and richer," said Daddy, "Caroline, have you seen Miss Myra Downs?"

"No."

"Miss Myra was born poor and got poorer. She was afraid day and night of coming on the town, I never worried much myself." Daddy paused to wink prodigiously. "But Miss Myra worried; she was wrinkled before her time. But now, owing to Dick's lessons on the typewriter, she can earn money, and it's plumping out her cheeks and taking the edge off her disposition. Miss Myra is going to have company to dinner tomorrow. All right, Dick, you can move along. All right, Andy, we'll be traveling home."

As the hours of the short holiday went by Caroline was more and more pleased with her "wren" of a quest. "She doesn't bubble over and sputter like some of us. But she is enjoying every single thing. She likes mother and Dick, and they like her. She likes hunting nuts and walking over the fields; she likes her dinner; she liked the country sermon. I never heard any better in New York; maybe I'm partial. But I know there wasn't any better man preaching there to-day, and his goodness showed, Miss Barnard said. I could see she saw it. And she watched for Jack and Daddy Peters and Miss Myra Downs with all her might. Dick loves her interest. She is a grand success."

But when the last brisk walk had been taken toward the black fir trees against the sunset when supper was over, and a cozy circle made around a glowing fire in the deep hearth, Caroline was conscious of some elusive change in her guest. Miss Barnard gave her the feeling that she was listening, that she waited.

Suddenly the doorbell rang, "Some of the neighbors," said Mrs. Montgomery.

But it was not neighbors. One was a very resplendent personage in uniform; the other was an inconspicuous citizen.

Miss Barnard greeted them.

"We apologize," said the general, "for intruding business upon a holiday. But it is pressing. And it can be short, I hope. You have heard of the school for convalescent soldiers, in which Mr. Blanchard," glancing toward the inconspicuous owner of a highly conspicuous pocketbook, "has interested himself?"

Dick had heard.

The general looked to Mr. Blanchard to speak. He said, "We need teachers, experts. I am combing the country for them. Miss Bernard has suggested you, Mr. Montgomery."

"I came," continued Mr. Blanchard, "to see whether you would consider the matter."

Dick released a long breath of excitement. "It would be the best fun in the world! If I could do it." But his face clouding, "I don't suppose I could. Why, no! I am no expert."

"Miss Bernard says that you are."

"If Miss Bernard says you are an expert," supplemented the general, with a big, rumbling laugh, "you are."

The visit was short, according to promise. Dick, returning from the gate, kissed his mother. "Now," he said, a little unsteadily, "we can hire a farmer next year. We needn't sell."

"And our farmer can teach me to be a farmerette!" cried Caroline, joyfully. "I can tell New York goodbye! Oh, it's glorious!"

Presently Caroline went to search for Miss Barnard and found her in the hall looking out at the stars. "How can we ever thank you?" began Caroline, then stopped and hid her face in the sleeve of the other girl's sweater. "Dick has been fine and strong and good when it was awfully hard," she whispered. "This will satisfy him so! We can never thank you."

"How shall I thank you," answered Miss Barnard, "for bringing me with you and showing me what real and satisfying autobiographies are? I hope," the quiet voice hesitated, and then went evenly on, "I think I have started mine to-night."

By and by Caroline lifted her head and wiped her eyes and inquired joyfully, "Hasn't this been the thankfullest Thanksgiving Day? I hope Mrs. Welsh and Harry had a good time."

Miscellaneous

THE Y. M. C. A. IN A NEW SITUATION.

The Y. M. C. A. has been confronted by a new and important situation by the action of the War Department, which has issued an order discontinuing their work and that of all the other six welfare societies in the army, on November 1, within the continental limits of the United States. For three or four months they are permitted to carry on their work with troops in France, Germany, Siberia, the Panama Canal Zone, Hawaiian Islands, and Alaska. The Navy department is at present pursuing a more liberal policy toward this work. Some of these welfare societies will not severely feel this action of the War department, which plans to take over all the work into a military organization. To the Y. M. C. A., it will be more significant. This organization began its work with the soldiers in the Civil war, under the form of the Christian Commission. In its present form it began its work in the Spanish war. It has at great expense established work and erected buildings with most of the forces at home and abroad. In the opinion of some, the influence of the Knights of Columbus may have had something to do with this change of program. It looks like one of the Romish moves for control in connection with the national activities, and Protestants may well take notice that they may learn the facts. Whatever may be the reason for this action, the Y. M. C. A. will do well to define and affirm their own distinct character, and the Government should make some financial adjustment for the buildings which they must now abandon.—Presbyterian.

50 EGGS A DAY.

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50" writes Mrs. Myrtle Ice, of Boston, Ky.

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A WONDERFUL INSTITUTION

Do you know that in the city of Greensboro is an institution that is doing a great work for those who are addicted to the use of Drink and Drugs? It also treats successfully neurasthenia and kindred diseases. Those in charge are men of a very high order, its president, Col. W. H. Osborn, being well known all over the State, consequently the influences around the institution are most healthy in every way.

If you have a friend, relative or loved one, that you are anxious about and want to see well again you can write freely to Mr. N. O. Smoak, Supt. Keely Institute, Box 18, Greensboro, N. C., with the full assurance that what you say will be held in strict confidence. All literature is sent in plain sealed envelopes.

STRANGE FLOWERS IN NO MAN'S LAND.

A strange phenomenon is to be seen at present on the battlefields of France. Flowers, not known within living memory, are breaking out in the scarred surface and in shell holes and dugouts. Botanists have become interested in the discovery of the plants which it is believed have sprung from seeds buried in the depths of the earth for decades past.—Ex.

That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving.—F. W. Robertson.

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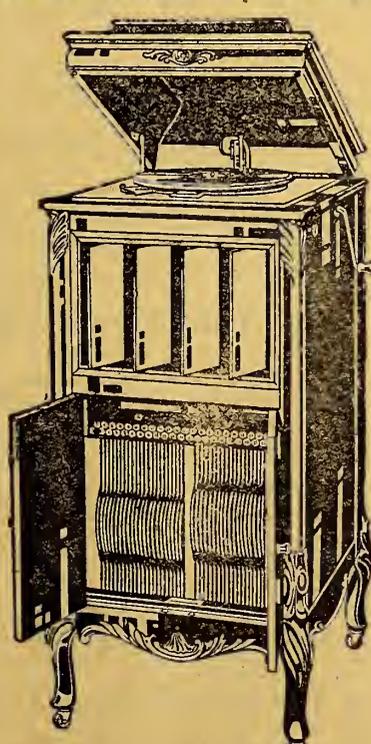
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"	High Point	8:45 "
"	Greensboro	9:40 "
"	Gibsonville	10:00 "
"	Elon College	10:05 "
"	Burlington	10:20 "
"	Graham	10:25 "
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Some Things You Should Know About Your Church

The Supply of Ministers and Missionaries

The greatest need of the Church today is a large-increase in the number of capable, efficient, consecrated Ministers and Missionaries.

An Urgent Need

In the home land we need at once 250 Ministers for vacant fields. Many of these fields have been neglected for years. They are gradually disintegrating and the Churches are slowly being dissolved.

Scores of men are needed as pastors' assistants, Sunday School and Home Mission, Synodical and Presbyterian Superintendents and for pioneer work among the negroes and foreigners.

Several hundred trained young women are needed as pastors' assistants or secretaries, as teachers and as Missionary workers.

On the foreign field we face a similar need. The Secretary of Foreign Missions writes: "We are in crying need for several fresh doctors, preachers and teachers to fill vacancies. Please send out this call with all your might."

A Need Growing More Intense

Up to the time of the war we were having a healthy increase in the number of Candidates. We have to repeat the sad record of the Committee in 1865 when this was written: "Nearly all our young men were called into the army, or were, from causes connected with the war, interrupted in their studies."

In 1916 and again in 1917 the Presbyteries reported 482 candidates on their rolls. In 1919 only 371 were so reported.

Eleven Presbyteries with 218 churches, 136 ministers, 708 elders, 727 deacons, 14,404 enrolled in Sunday Schools and 18,826 communicants, reported not one candidate for the ministry.

A Need Revealed by Comparison

For many years the proportion of our candidates to the membership has been an average each year of one candidate to 609 members. Today we have one candidate to each 981 members.

Between 1909 and 1919 there was an increase of 84,427 members and a decrease of 60 in the number of candidates.

Fifteen years ago we had one candidate to every 67,947 of the population of the Southern States. Today we have one candidate to each 100,033 of the population of the South.

A Need Demanding Time to Meet

These needs cannot be met at once. Trained workers are needed. At least 2,000 boys and girls should now be enrolled in the Church's Reserves, being thoroughly trained in school, college, training school and theological seminary to fill these places, to enter upon the advanced work now being planned, and to take the places of those being retired on account of sickness or old age, and of those who are dying.

A Need That Must Be Met

Dr. John R. Mott says: "In this time of world upheaval, and as we enter the period of reconstruction, it is clear to me that there is no work more important than that of insuring an able, well-educated leadership of the Christian forces."

Christ has given the only remedy for such a condition as this: "Pray ye therefore the Lord of the Harvest that He will thrust forth laborers into His harvest."

During December pastors and sessions are asked to keep this matter constantly before their people.

"The Presbyterian Progressive Program" cannot be carried out unless there is a larger enlistment of life in the Church's leadership.

WATCH THIS SPACE EACH WEEK

The Presbyterian Church in the United States, Department of Christian Education and Ministerial Relief

HENRY H. SWEETS, Secretary

410 Urban Building.

LOUISVILLE, KY.

Try This For Your Health

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their *wealthy* patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it *so firmly* that I offer to send you enough water for a three weeks' treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter: Shivar Spring,

Box 4-H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly)

28 Idle Hens Now Lay 27 Eggs a Day

And This Was In Cold Winter Weather—Mrs. Davidson's Plan is Simple.

"I fed a 50-cent box of Don Sung to my flock of 28 hens that were not laying. But they are laying now. I receive as high as 27 eggs a day and never less than 22."—Mrs. Jennie Davidson, Yates Center, Kansas.

Mrs. Davidson wrote this letter in February. Figure her profit on two dozen eggs a day from hens that "wouldn't lay" during January and February. We'll make you the same offer we made her. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

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MENTAL ATTITUDE.

Whenever you go out of doors, draw the chin in, carry the crown of the head high, and fill the lungs to the utmost; drink in the sunshine; greet your friends with a smile, and put soul into every handclasp. Do not fear being misunderstood; and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desires, just as the coral insect takes from the running tide the elements it needs.

Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual.—Christian Herald.

WHAT IS THE CLUB?

The Standard Piano Club is both a theory and a fact. The theory is that a piano manufacturer can afford to sell one hundred pianos at a lower factory price than he would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members nearly one dollar out of three, and everybody is therefore delighted.

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4 00 pm	11 20 am		

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When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a **HYOMEI** Outfit (pronounce it High-o-me). This outfit consists of a bottle of **HYOMEI** (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breathe it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with **Hyomei** in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever, your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for \$1.15. Address, Booth's **HYOMEI CO.**, Ithaca, N. Y.

A WISE DOG.

There is a story of a French dog whose breakfast was forgotten, whereupon he ran out into the garden, and carried in a flower, which he deposited at his master's feet. It was a sprig of forget-me-not. The truth of this story is perhaps open to question, but a Florida correspondent whose veracity is undoubted, tells this story. Jack is a handsome Newfoundland dog. Every evening at nine o'clock he is taken to walk by his master who has an orange-wood walkingstick which he likes and usually carries.

Every evening on the stroke of nine Jack rushes to the hat-rack in the hall, noses about among the walkingsticks and umbrellas, until he finds the orange-wood stick and immediately afterward appears before his master with it in his teeth, wags his tail and prances delightedly about and shows as plainly as possible that he will be a broken-hearted dog if his friend and master omits the usual evening stroll.

One evening the family were in the

THE TEST OF TIME.

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sitting room with some guests. A shower had come up, and it was raining hard when the clock struck nine. The shower had hardly died away when

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Jack danced gayly into the room with the orange-wood stick in his mouth.

"No, Jack," said his master, "we cannot go tonight. It is raining too hard. We should get wet. Just listen to it rain, Jack."

With that the host turned his attention once more to his quests, and presently they heard Jack pulling over the things in the hat rack. They supposed he was putting away the walking stick like the clever dog that he is.

A few moments later a beseeching little bark was heard. There in the sitting room door stood Jack.

He had an umbrella in his mouth. Everyone flew for the rubbers, water-proof and hat of the man of the house, and that gentlemen, bearing the umbrella so persuasively offered him, took Jack out to walk without further delay. —Youth's Companion.

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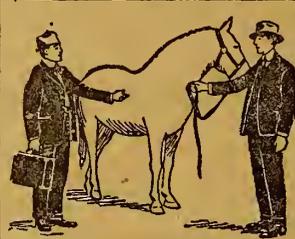
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LET HIM PASS.

If you say to yourself, "I will be a traveler, a statesman, an engineer," if you never unsay it, if you bend all your powers in that direction, if you take advantage of all helps that come in your way and reject all that do not, you will some time reach your goal. For the world turns aside to let any man pass who knows whither he is going.—East and West.

EGGS PAID THE PASTOR.

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It is good to speak out our thankfulness to God; it is better to live it out.



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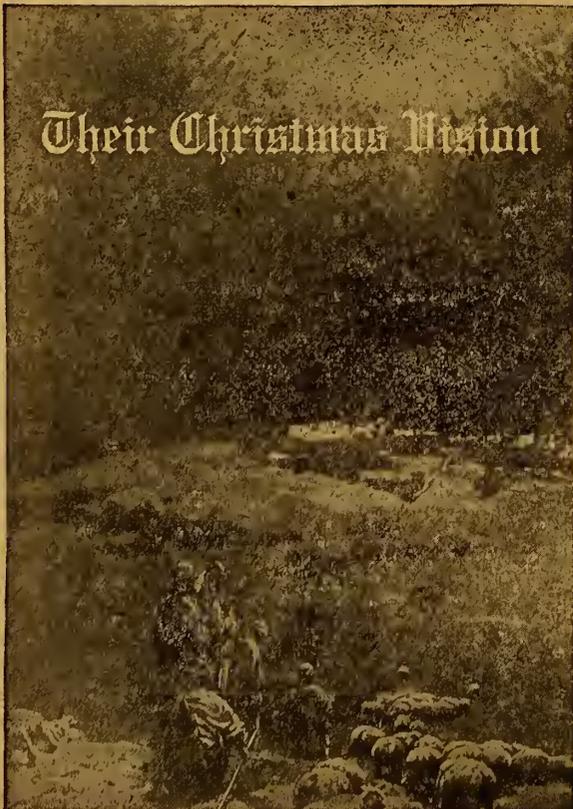
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and are not as likely to pull away from the darned edges. This method is especially good to use where stitches have dropped. It also helps in the wear of

the stockings if the heels are darned a little before they are worn.

Yellow soap will relieve the pain from a burn. It will stop a leak in the boiler in emergency cases.—Banner.

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"Very good. Lend me ten."

Lawyer—"That's all right. My fee for legal advice is ten dollars and we'll call it square."—Boston Transcript.

A teacher asked her class the difference between "results" and "consequences." A bright girl replied: "Results are what you expect and consequences are what you get."—Argonaut.

A Neat Worker.

"Father, please let me marry Jim. He's so neat—why, when he was in France he got two medals for cleaning out dugouts and mopping up."—The American Legion Weekly.

The Laconic Dinner—"Pear."

"One, sir? They're rather small."

"Pair."

"Very good sir. Shall I serve 'm whole?"

"Pare."

—Boston Transcript.

A Not-unusual Case.

"Here's a Southern poet singing that while his body is in Texas, his soul is in Tennessee."

"Well, he's not the first poet who has had trouble in keeping body and soul together."—Boston Transcript.

A Beginning.

"Anyhow," said the optimist, "we have made the Fourth of July safe and sane."

"Yes," replied the pessimist; "but there are three hundred and sixty-four other days in the year still to be looked after."—Washington Star.

How it Happened.

Sergeant—"Why haven't you shaved this morning?"

Private, rubbing his face in great surprise: "Ain't I shaved?"

Sergeant—"No, you're not. I want to know why."

Private—"Well, you see, there was a dozen of us using the same mirror, and I guess I must of shaved some other man."—The American Legion Weekly.

The Householder—I can't give you steady work, but I might find you some odd jobs.

Hobo Bob—That'll just suit me Boss. The odder, the better.—Life

In Good.

"You seem fond of the druggist's little boy."

"Yes, he kin git all the pill he wants for our air guns."—Louisville Courier-Journal.

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NO. 48.



Book Number





Editorial



Dr. Wm. M. Anderson at Columbia Seminary.

COLUMBIA SEMINARY has just been blest with an unique series of four lectures by one of its distinguished sons. In the last several years we have had quite a number of eminent men to lecture before the Seminary on the Smyth Foundation. These lecturers have been distinguished for learning, for ability and for practical achievement in various spheres of literary effort. They brought to us the fruits of ripe scholarship, and made valuable contribution to theological literature. Their lectures will doubtless be read with interest and profit by students of coming generations. But for immediate helpfulness to those who heard them, these four lectures by Dr. Wm. M. Anderson easily take precedence of them all.

We are going counter to Dr. Anderson in calling them lectures. He insisted that they were not lectures but talks. Perhaps the distinction was just, but we recall that Wendell Phillips, one of the most eloquent orators that ever stood on an American platform, was described as an animated talker. However we may characterize what Dr. Anderson did, it was just the thing to rivet the attention and capture the hearts of those who heard him. He put himself at once en rapport with the students; he took them into his confidence; and came to grips with them.

Dr. Anderson spoke to the students out of the abundant stores of a rich experience—an experience extending over 31 years of strenuous and fruitful labors. His object was to give his young brethren the benefit of all that had contributed to his success as preacher and pastor. While far from boasting of what he had done, he gave a statistical summary which spoke for itself. He has been pastor of four churches, Rock Hill, Jackson, Nashville, Tenn., and Dallas, Texas, since he left the seminary 31 years ago. During this time he has preached 6,234 times, received 4,250 members, married 1,634 couples, baptized 932 persons, and conducted 892 funerals. These figures reveal a ministry that has been greatly blessed of God. In his earnest and familiar talks Dr. Anderson attempted to show the students the methods he had used for achieving these results. He stressed the importance of getting acquainted with people, not superficially, but as thoroughly as possible, of constantly reaching out after more people, of laying hold of strangers by tactful methods of approach, and of establishing a relation of friendly interest. He made it perfectly evident that he had given earnest heed to the apostolic injunction: "Do good unto all men as ye have opportunity, especially to them who are of the household of faith," and with affectionate persistency he urged this duty on the student body.

Dr. Anderson has been literally a "fisher of men." He has made it his supreme business to catch men, and to draw them to the Church, and ultimately to the Master. He has been tactful and resourceful in prosecuting this business. To this end he has used the good stock of common sense that God has given him, and taxed his wits to the utmost. He has used more than one kind of bait, and thrown more than one kind of net. He has practiced with the Apostle Paul in "making himself all things to all men if by any means he might save some."

These talks were illustrated with numerous incidents from Dr. Anderson's experience, many of them humorous, and many of them pathetic, but all going to show that his methods would work. His cordial, hearty manner, his bright, optimistic spirit, the warm evangelical tone that pervaded all he said, and the intensely practical character of his words, made a deep and, we would fain believe, a permanent impression on all the students.

It has been the privilege of Columbia Seminary to be represented in the professors' chair by the most richly gifted teacher our Church has known in the person of James H. Thornwell, by one of the greatest missionaries of modern times in the person of John Leighton Wilson, by two of the greatest preachers of their generation in the persons of Benjamin M. Palmer and John L. Girardeau, but in none of these has she greater reason to rejoice than in such successful "fishers of men" as Wm. M. Anderson. May his tribe greatly increase, and may he be spared many years by the Master whom he loves for the work which he loves.

The Inter-Church World Movement—Some Facts to Consider.

There is always danger attending any hastily adopted measure, such as the adoption of the Inter-Church World Movement near the close of our Assembly at New Orleans.

This movement originated with our Foreign Mission Committee, and upon being reported to the Assembly was referred to a special committee who recommended its adoption. No one discussed it, according to the Minutes of the Assembly, except two members of the Foreign Mission Committee, one member of the Home Mission Committee, and Dr. H. H. Sweets.

Dr. R. H. Fleming, a member of the special committee, dissented from the majority on the ground that these inter-denominational movements were apt to lead us further than we should go. Dr. Fleming is now far removed from personal controversy, but were he living he would be gratified to know that he saw the future with prophetic eye, judging from some of the proposed actions.

We have been informed that this same movement has adopted an Industrial Program, declaring the principles on which it would prosecute its survey and seek the betterment of the conditions around us, naming five fundamental points or lines of development, these being the principle of industrial representation, the rights of laborers to organize, the extension of the co-operative movement, the industrial status of women, and their equal right to an equal voice with men in the democratic control and management of society and the recognition of the right of our negro fellow Americans to economic justice and freedom, and freedom from economic exploitations.

Individually we would all endorse these principles, but as the Church of Christ we have nothing to do with them. The Church should not handle State affairs.

But this departure from our traditional policy is not the only objection. Such movements, especially one on as large a scale as this one, require a large amount

of money, and the question is where is that money to be secured?

During the summer and since, we have tried to get the answer to this question from the managers in this section, but we found them as much at sea as we were. The only hope they held out was that they were depending upon certain rich men to furnish the funds.

The next fact that presented itself was that the managers of this movement had notified each Church that they would expect it to contribute to the common budget of expenses five per cent of all money collected. We are out for \$4,000,000, and they ask that we give them \$200,000 of that amount if collected.

As our own expense budget in our canvass will be \$60,000, the combined lump will leave quite a hole in the total.

We learn from first authority that the Systematic Beneficence Committee has informed the Executive Committees that the sentiment of the Beneficence and Stewardship Committee is opposed to the underwriting of the expense of the Inter-Church World Movement to the extent of five per cent.

It seems that the Northern Church provided against any financial responsibility by the following action of their Assembly: "Our co-operation in the movement is 'upon the condition that funds raised by the Presbyterian churches and agencies shall be paid to and distributed through the regular channels of the Presbyterian Church.' Also that 'no financial obligations for the administrative expenses of the Inter-Church Movement shall be incurred by any of our boards or agencies without the authorization of the General Assembly or its Executive Commission.'"

That Assembly also defined and limited the movement to the survey of the fields, educational campaigns and simultaneous efforts of the different denominations to raise their own budgets.

Dr. James I. Vance, in reply to our inquiry, writes frankly and kindly as follows:

"I do not know what the expense budget of our progressive program is, but I do know that the Inter-Church World Movement is asking all co-operating churches to underwrite the expenses of the movement to an extent not to exceed five per cent of their participation in the movement.

"The Northern Baptist Church has done this, and also the Northern Methodist, the Congregationalist; the Northern Presbyterian Church has advanced \$200,000 to the movement, and I understand is to underwrite as requested. And other churches have gone into it.

"The feeling on the part of the men who are at the head of the movement is that the churches will probably not be called upon to pay anything, as the expenses of the movement will be more than met out of funds undesignated or specially contributed to cover the expenses.

"At the same time, to put it on a business basis it was felt wise to ask that the churches participating in the movement back it up by underwriting it not to exceed five per cent. Somebody of course has got to stand sponsor for such a movement. It would seem that the denominations that are participating are the proper ones to do it."

"The canvass is to be confined to the denominational budgets, and is to be conducted by the denominations each among its own constituency. Constituencies outside of any denomination will also be canvassed, and the funds undesignated will be divided

among participating denominations on the basis of their participation in the movement."

We have dwelt upon this matter not for the purpose of stirring up strife, but because those managing it have no desire to conceal anything, and also because any such movement to succeed must have the whole-hearted support of the Church, which can only be obtained by full publicity.

The Standard in the Home Mission Fields.

The Synod of North Carolina in its Home Mission work has advanced more rapidly than any Synod in the Church, due largely to its wise Superintendent and his band of aggressive workers.

These men are not only hard workers, but they think over their work and devise ways and means. One who occupies a field where Presbyterians are scarce, but where the outlook is good, is so impressed with the value of a Church paper in opening homes to him and in indoctrinating the people after they join the church, that he proposes to use part of his own salary in putting the Standard in every home. Of course we would never consent to such a proposal, but we prefer to open a Paper Fund, to which we invite subscriptions, the understanding being that for every dollar contributed for this purpose, we will donate a dollar. These workers will then place the papers where they are most needed.

We have one liberal elder who has put the Standard in many homes in a certain county, with the result that today that county has grown more rapidly in Presbyterianism than any county in our Synod.

Here is a chance to double the Lord's money in advancing His Kingdom.

More Men Needed.

Dr. Sweets had an appeal in a previous issue that deserves the prayerful attention of every reader of the Standard. A few years ago there was a great falling off in the number of candidates for the ministry, not only in our Church, but in all the Churches.

Earnest prayer went up to the Lord of the harvest for more laborers, and in answer He sent us men. Then came the war, when so many of our younger ministers went into the service, and the students at our colleges enlisted, with the result that the thoughts of all became centered upon earthly things.

Though active hostilities have ceased over a year ago, the results of the war are still afflicting us, and it seems difficult to get men to think of the things pertaining to the Kingdom of God.

The conditions confronting us are ominous. From 482 candidates for the ministry in 1916 and 1917, we have in 1919 only 371, and 11 Presbyteries, having 218 churches, report not one candidate. Something is radically wrong.

It is true that the world is in a turmoil and men are demoralized, but even all that does not explain why 218 churches should have no young men feeling the call to preach.

Without presuming to sit in judgment upon any particular man, we are convinced that if each pastor had earnestly presented the claims of the Gospel ministry both from the pulpit and in private, this record would have been different.

The Committee on Christian Education realizes that one way to increase our working force is to endow our colleges and schools, and they are calling upon the Church to rally to this cause in December.



Contributed



Friendship With Books

By Rev. W. S. Golden.

An Address to the Students of Elise High School, on the Occasion of Their "Book Shower."

I WISH to begin as the good old colored preacher began when he said: "Beloved, in the fust place I puppuse to tell you what I ain't goin' to tell you." I have not come to you with a string of books listed, which I will attempt to thrust upon you as those which ought to be your favorites. We don't wish anyone else to pick out our hats for us, or our clothes, or our friends. And so I am equally sure that if I attempted to pick out a certain assortment of books, and tell you that if you liked them you would do, and if you didn't like them, you were off in your intellectual tastes, I'd be tiresome, and you would be unconvinced.

There was a time when a knight would say that a certain lady's eyebrows were not exactly symmetrical, or that blue eyes were prettier than eyes of the color of hers, and forthwith a duel would be in order. But if some fellow comes up now and enthuses over black hair, and your girl's hair is red, instead of fighting him, you let him "rave on," and feel not sorry that his taste is different from yours.

So with books. One of the best friends I have, and one whose genuine culture I respect, loves Byron. Byron makes me get tired, and I love Browning, and Browning makes him tired. I have friends who love fiction, and I don't love it. What kind of books you like, or can learn to like, I don't know, and am not trying even to suggest. And I think that is the reason so many really intellectual people are so tiresome, they try to make everyone like what they like.

But while I can't pick your friends for you, it is altogether fitting for me to magnify as best I can the deep and beautiful power and benediction of friendship. The particular sphere of friendship we are considering is the friendship with books.

One of the most attractive advertisements published is one quite familiar, which pictures a family quietly at home, listening to a talking machine. The machine is in the background and the whole room is full of the great singers and musicians of the world, who have come in to sing for the family by the fireside. And yet, though they come from every land, all are the artists of this generation. Someone a few days ago was regretting the fact that Patti's voice was gone before it could be recorded for all time. Can you and I reach back through a hundred generations, and become acquainted and grow friendly with the fine people, not only of the musical art, but of adventure, travel, poetry, science, religion; with the philosophers and dreamers and cranks and martyrs and funny folks and lovers of many lands and centuries gone by? Certainly we can. And the more we have to live in a little place or on a farm back in the hills, the more we have to stay tied to irksome and uninspiring tasks, the more we need to cultivate their company and friendship. What I am trying to bring home to you is this: that though your body and mine may have to live where duty puts us, we owe it to ourselves and to those whom it is our duty to inspire, to be again and again moving out our minds to range along the royal highways of human thought where the great spirits of the centuries are waiting to walk and speak with us.

But, eager as these people are to speak with us, we must remember that most of them lived in different times from ours. Words didn't mean always just the

same as they do now, and great events were present in their day which we have to look for now in history. People believed many things then that are not so much believed now. And we must remember all these differences when we would make friends with them. We must get back into their day, and into the world full of the people they are talking about.

The best way I know to begin is to find a little piece of time each day to move in this society of the immortals. I know a young man who tried it. There was a certain time each day that was just waste time, and there is with every one of you. The waste time was that which you spent at the postoffice waiting for the mail to open, or at the depot to see the train come in, or pitching horseshoes, or talking politics or baseball. I am not saying that these things are wrong, please understand. I feel sure that if politics were talked more and there were more friendly mixing together of people things would be better sometimes. I am not urging anybody to be a hermit. But I do insist that there is a time every day that you can give to the friendship of great people. Now I wouldn't make that time too long, half an hour is enough. I wouldn't undertake to finish my book in any set time. I would say this: "Here is a half hour that I am going to spend every day with William Shakespeare, or Aristophanes, or whoever it is. I am not going to leave a page of it till I understand what he says. I am going to put quality, not quantity, into my reading. If I simply can't make anything out of it, I am going to get a book on the subject by somebody who does understand it, and can explain it to me. Every historical character named, I propose to look up in the encyclopedia, or in the index to my history, till I know him and what he did. Every sentence that I can't understand, I'll look to see if there isn't a word in it that I don't understand, or if the word isn't being used in a sense new to me. I will take for granted that this thing makes sense, else it couldn't have lived as long as it has, and I intend to find out what that sense is."

Now you say, "That is a rather hard kind of drudgery you are laying out for us as a way to build friendship with books." Remember, I said that it was not to last over half an hour a day, and that you were not to consider yourself bound to cover any set passage, but merely to understand, or make some sense out of what you get over. For I am absolutely convinced that the reason so many great books mean so little to us is that they don't mean anything at all, they are simply words "without form and void." We have to get understanding first, and I frankly say that I have found it often hard work. But when once we get it, let me tell you what it is like.

On old man back in the country had a son who came out to see him in a Ford, and took the old man for a ride. When they came out to the car, the old man took his seat, and the son went around in front to crank. He turned and worried and wiped his face, and the old gentleman said, "You better hitch a horse to it if you have to pull it by a crank." But the boy said, "Wait a minute! Sit still!" and about then the spark inside got mixed up with the gas mixture, and the power was all there. What you have to do is to crank up your mind, sweat and twist and worry, but stay with it; and sometime, like a flash, the spark of interest will leap in the rich mixture of genius and there will be an intellectual explosion within you that will pick you up and carry you away with a power you hadn't dreamed of. And then remember that my advice was to stop while your interest was still hot, instead of going on like a child trying to enjoy a barrel

(Continued on page 9)

"GO YE AND MAKE DISCIPLES."

By Rev. Egbert W. Smith, D.D.

There is no more important feature of our Presbyterian Progressive Campaign than the effort to win 50,000 to Christ this year, or about three times what we have ever done before. As the Bible delights in figures, using them to express the results of Peter's sermon at Pentecost, it is appropriate that our Church should use them to designate the goal of our evangelistic endeavor.

To reach this goal we must make prayerful and diligent use of:

1. Pulpit Evangelism—Let every pastor hold a protracted meeting, preaching Christ directly to the unconverted with simplicity and tenderness, and expecting results. Let him secure the names of all those in the Sunday School and congregation who are old enough to accept Christ but have never done so; and let praying circles make importunate, definite prayer for the immediate conversion of each of these.

2. Personal Evangelism—This is the oldest method, Andrew finding Peter, Christ personally seeking the woman at the well, Nicodemus, the man born blind, Zaccheus, and a long list of others, till we find Him on the cross forgetting His own anguish in the endeavor to save a poor thief. We cannot all preach, but here is the opportunity for everyone, available not three times the week in a church, but every hour of every day in every place. To all of us, preachers, elders, deacons, private members, comes the Saviour's command, "Go ye and make disciples."

A Questionnaire.

Kindly publish the appended questionnaire, relative to Sabbath desecration, inviting replies to be sent to the undersigned that material may be thus provided for an adequate presentation of the growing peril to the cause of Christ within our bounds.

Replies are invited from clergymen, business and professional men and any and all others that the full viewpoint may be had from the entire Southland.

Assurance is given that no name or special location will be used in the compilation of the information thus secured unless with the special consent of the person supplying the information.

Trusting that you may see your way to grant this request in the interest of a greatly neglected need of Christ's Kingdom, I am,

Most cordially yours,
I. Cochrane Hunt.

1. Are the Sabbath laws of your state adequate for the protection and safeguarding of the Christian Sabbath?
2. In your city and throughout your state, so far as you know, does public sentiment secure a reasonable enforcement of existing laws?
3. What is the most outstanding instance, in the present or recent past, of growing Sabbath desecration, if any?
4. Has Sabbath desecration in your community developed in any marked degree within the past five, or ten, years? If so, in what direction and through what agencies?
5. What appears to be the attitude of the average returning soldier toward Sabbath observance?
6. Can you see any developing tendencies in your city, or state, for a demand to legalize commercialized sports and recreations, such as baseball, the moving picture, etc.
7. What means are Christian citizens employing to counteract such tendencies, if they exist?
8. Are these, or other commercialized recreations, now legalized by either state law or municipal ordinance?
9. Within the range of your observation, what has

been the influence of the automobile on Sabbath desecration?

10. Has there been any noticeable growth of juvenile delinquency in your community in connection with, or apparently growing out of, the increasing use of the automobile on Sunday?

11. So far as you can judge what has been the influence upon the Christian home of any observed development, or growth, of Sabbath desecration?

Address your reply to I. Cochrane Hunt, Covington, Kentucky.

The Orphan Children.

One of the truly great problems facing every people today is the proper care and training of orphan children. In Germany these are the wards of the State. In France and Belgium and other countries of Europe what the State has been able to do has been supplemented in recent times by millions of dollars of relief money from the United States.

In our country the care of these needy ones has been given over almost entirely to the Church. And the Church, acknowledging the God who proclaims Himself "God of the Fatherless" as her God, has accepted the charge and has done a noble work in preparing many of these young people for Christian citizenship.

One question therefore for every member of our Church to answer, is this: Shall the Church do this thing in a thorough way or in a partial way? That is, shall the Church make provision for one class of orphans only—those who are fatherless, and deny its fostering care to other classes, or shall the Church extend its helping hand to all classes of orphans?

Another question must be answered, and is in fact being answered by every one of us: Shall the Church, having extended its fostering arms about any fatherless child, care for that child in a generous way or in a niggardly way? Or, to put it in another way, if a rich Church undertakes to provide shelter for a homeless one for Christ's sake, shall it be a good shelter. If the Church undertakes to clothe the naked, shall it be good suitable clothing? If it undertakes to feed the hungry, shall it be wholesome, nourishing food?

Finally, the institution through which the money given reaches its object is worthy of the most generous support. The Home at Barium Springs is doing our work in the way we should want it done. The writer has had opportunity in a number of instances of observing in his own home the splendid results, in the development of character and efficiency, of the work of this institution. The work now being done is worthy of all praise. Any servant of the Master may well consider it a privilege to have a part in it.

BOOKS, BOOKS!

Books, books,
With golden looks—
Hives of rarest honey!
Story, song,
A friendly throng—
The world for little money.

Blow, blizzards, blow!
The hearth's aglow,
No other comfort needing
Than just the light
Of pages bright—
Sweet-sheltered fireside reading.

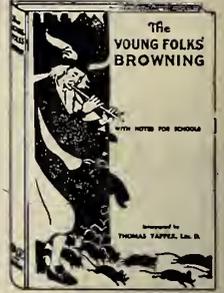
With friends o' mine
I sup and dine—
The gentle, kind and clever;
And though I'm poor
In worldly store,
I'm rich in friends forever!

—Frank L. Stanton.

Let Us Introduce You--



We are presenting to you in our annual Book Number, this issue, reviews of many of the season's new works of fiction, biography and juvenile stories, and some old books in special holiday attire. Out of this assortment you may make some friend of lasting worth. We do not carry any of these books in stock, but we are giving the publisher in case you may want any of them.



Sherry—By George Barr McCutcheon. Dodd, Mead & Company, New York.

This is a story where the material is excellent and varied, but the putting together is rather crude. Mr. McCutcheon has written better books than this, though the interest in it is sustained.

It is the story of a young man of good family who after the death of his parents runs through a fortune in gambling and drinking. When he spends his last dime he determines to reform. He makes a brave fight, which is enlivened by the presence of a pretty girl, who is the most interesting character in the book.

There is love-making and mystery in abundance.

Polished Ebony—By Octavius Roy Cohen. Dodd, Mead & Company, New York.

We have had many negro stories, but they belong to the negro of the plantation. Here we have a new character, the negro of high life in the city, with all the weakness and foibles of the white race occupying the same station.

This is a collection of readable stories, written in a very attractive style.

From Dodd, Mead & Company we have the following two books for children:

The Water Babies—By Charles Kingsley; \$1.25.

The Children's Life of The Bee—By Maurice Maeterlinck; \$2.00.

"The Water Babies" needs no introduction. For years it has been a children's classic, written in Charles Kingsley's best style; it has charmed generation after generation of little ones, and is still performing the same good work.

"The Children's Life of the Bee" is one of those books of which there are too few, which teach children useful lessons. The author has written the Life of the Bee for older people, and in this book he has simplified the facts of that book and brought them within the comprehension of children.

The Secret of the Tower—By Anthony Hope; \$1.60 net. D. Appleton & Company, New York.

Those who enjoyed "The Prisoner of Zenda" and "Rupert of Hentzau" will be glad to know that the author has written another story, the first since the beginning of the war in 1914. The characters here are real, living not in some imaginary land, but in England, just after the war.

"The Secret of the Tower" is a well sustained secret that keeps one guessing all through the book. Dr. Mary Arkroyd, a physician and a discharged soldier named Beaumroy and an eccentric old man named Saffron, are the principal characters. The interest hinges on what Mr. Saffron and Beaumroy bring from London to the tower.

The conversations are bright and the interest well sustained. It is a novel far above the average.

Little Miss By-The-Way—By Lucille Van Slyke; \$1.50 net. Frederick H. Stokes Co., New York.

A story that is different is a prize for the reviewer, and certainly "Little Miss By-The-Way" is of that class. The characters are refreshing, quaint and human and "Little Miss By-The-Way," who knows nothing of death or wrong, is most lovable.

The whole story breathes an indescribable charm, and we are taken into the "Land of Pretend" and really see a fairy tale come true.

Smiles, A Rose of the Cumberlands—By Eliot H. Robinson; 1.50 net. Page Company, 58 Beacon St., Boston.

The scene of "Smiles," by the author of "Man Proposes," is laid in the Cumberland Mountains. Rose or "Smiles" is a little girl of supposedly good parentage, who is adopted by an old mountaineer and his wife. How, in spite of her lowly surrounding, she finally, aided by a young surgeon, becomes a nurse and finds her rightful place in the world, is



"Smiles"

the story. The plot is rather improbable, and the style somewhat crude, yet it is withal a very pure and readable story.

Peace and Patriotism—By Elva S. Smith; \$1.50 net.

This is a timely collection of 150 poems and speeches, grouped under the headings: Patriotism, Peace and International Good Will, National Songs of Other Lands, Service.

It is a book of 318 pages, and it has a carefully grouped index.

Billy Vanilla—By Sol. N. Sheridan; \$1.25 net. Lathrop, Lee and Shepard Company, Boston.

This is a charming story for boys, and even the girls will not pass it by. All will enjoy knowing William McMillan, better known as Billy Vanilla, and also the Shaggy Boy, the Boy a Thousand Years Old, the Man With the Red Whiskers, and many others we have not space to mention.

They have exciting times, and if any boy wishes to read a real good boy's book, let him get this one.

The Makin' O' Joe—By Louise Matthews Sweet. George H. Doran Company, New York.

This is a Down East story, full of down east humor which is rather broader than we enjoy. To those who like books of this kind, this kind of a book will be suitable.

Our Little Quebec Cousin—By Mary S. Saxe; 60 cents net. Page Company, Boston.

We have often endorsed this series, "The Little Cousins of Long Ago," as a most attractive way of teaching history to children.

This is the story of a French-Canadian girl, in which we learn all about their customs.

Woodcraft Boys at Sunset Island—George H. Doran Company, New York.

This is another book to charm boys, for what boy is there who does not enjoy a story of life on an island, with camping out? Here we have the adventures of a party on Sunset Island who have fun in abundance.

Uncle Sam Fighter—\$1.50 net. Frederick A. Stokes Company, New York.

There is nothing connected with the great war more wonderful than the manner in which our country prepared an army of citizens and out of them made men who were able to turn the tide of battle.

Mr. D. N. Puy describes every phase of the preparation, so that no one can read this book without being proud that he is an American.

Wigwam Wonder Tales—By William Thompson; \$1.35 net. Charles Scribner's Sons, New York.

This is a collection of stories, illustrated with 30 pictures. The author has traveled among the Indians of the Northwest and gathered up firsthand their myths.

Here parents will find a book that will give pleasure to the children and at the same time be of a high ethnological value.

The Bells of San Juan—By Jackson Gregory; \$1.75 net. Charles Scribner's Sons, New York.

This is a story of the Southwest, a most attractive woman doctor comes to a town where the sheriff is engaged in an effort to subdue a gang of desperados. She gradually makes her way among the people, and in the end marries the sheriff.

Those who have lived on the border will at once recognize the reality of the pictures, both of the lawless gamblers and the sheriff with nerves of steel.

The story is one of the best we have read for some time. It has action in abundance and is full of mystery, so that the reader finds his interest sustained to the end.

"Wee Ann," A Story for Little Girls—By Ethel C. Phillips. Houghton Mifflin Company, New York.

In these days when of the making of books for the "grown-ups" there seems to be no end, we are always glad to get a book for little children, especially one as sweet and simple as this.

"When I Come Back"—By Henry Sydnor Harrison; \$1.00. Houghton Mifflin Company, Boston.

This is a war book, but not one of battles. It tells of a young lawyer entering the army and "roughing it" equal to any. His gentleness and unselfishness give it a charm that touches the heart.

"Winona's Way"—By Margaret Widdemer; \$1.35 net.

This is one of the Camp Fire Girls Series. It is the story of the way in which some girls, after the armistice had put an end to war work, were able to help an entire community.

Like all books from the Page Company, it can be commended for its wholesome purity.

"Singing Mountains"—By A. B. Cunningham; \$1.50 net. George H. Doran Company, New York.

This is a story of life among primitive mountain people. It is the story of a preacher's family in the mountains of West Virginia. It is rather long and wordy, but the interest keeps up to the end and the moral is good.

"Rosemary Greenaway"—By Joslyn Gray; \$1.50 net. Charles Scribner's Sons, New York.

This is a book for girls. It is the story of a strong willed girl whose intense love for her father who is dead set her in opposition to the entire family.

When her mother marries again she becomes very resentful towards her step-father, but in the end she finds that he really was the one who protected her father from disgrace.

"Bulldog Camey"

—By W. A. Fraser; \$1.50 net. George H. Doran Co., New York.

We have always been partial to stories of border life. Here we have one that will answer that craving.

The following are the ingredients:

Crude border life, mounted police, Indians and half-breeds, and the primitive man and woman. Out of this Mr. Fraser has made a most readable story.

"For Days and Days"—By Annette Wynne; \$2.00 net. Frederick A. Stokes & Co., New York.

No lesson is more important in the training of the young than the development of the imagination. When we remember to what a field of pleasure it gives a child entrance, we realize the importance. This is a book of poems, adapted to the young, just such as mothers will find useful and school teachers will welcome.

"The Young Folks' Browning," With Notes for Schools—60 cents net. Page Company, Boston.

Browning is generally regarded as a poet suited to older people and they must be of a metaphysical bent.

Here we have a rare collection of poems suited for children, and bound in a very neat and attractive manner. The value of its contents and its cheapness will recommend it to those who wish to bring their children into touch with one of the great poets of England.

"Rainbow Valley"—By L. M. Montgomery. Frederick A. Stokes Company, New York.

The scene of this novel is laid in Prince Edward Island, and it is the story of the minute doings of plain people. We have the daily gossip and soon get on familiar terms with the inhabitants.

The children of the manse and the children of Anne

Blythe keep the village stirred up, as they are full of the pranks of healthy children. The story is rather long, but it is good.

"The Great House"—By Stanley Weyman; \$1.25 net. Longmans, Green & Co., New York.

It has been a long time since we read a book by Mr. Weyman, so we are ready to welcome it. When the author of "A Gentleman of France" writes a book, he needs no praise. It deals with a critical period of English history when the land was stirred over the Corn Laws.

There is a mystery of the disappearance of old documents relating to a disputed succession. It also gives a pleasant picture of the life in England in the Eighteenth century.

"Adventures of Sammy Sassafras"—By Carl Waterman. E. P. Dutton & Company, New York.

These are the adventures of a little boy who went into the woods to shoot a bear, who in turn took the gun from him, and brought him before an assembly of wild animals to pass sentence on him. It is one of the best books for children we have seen for a long time, just such a book that children of six or seven would enjoy.

The Story of George Fox—By Rufus M. Jones; \$1.50. The MacMillan Company, New York.

This story of George Fox has been written for children, but the style is such that old and young will enjoy it.

We do not know a character in history more heroic in certain respects than that of this great leader of the

Quakers. A man may be wrong in his conception of life, but when in support of that conception he faces bravely persecution and imprisonment we are bound to admire him.

A young boy reading this book will be a finer man when he is grown.

"The Sea Bride"

—By Ben Ames Williams; \$1.75. The MacMillan Co., New York.

Here is a book with the fresh odor of the sea to greet the reader, and like all sea stories, it grips the imagination at once.

A hard-hearted captain, an honest and fearless sailor and the inevitable woman in the case, rightly combined as only this master of sea stories

can combine them, has given us a story of the sea that will be a pleasure always to the imaginative reader.

"Dangerous Days"—By Mary Roberts Rinehart; \$1.60 net. George H. Doran Company, New York.

Mary Roberts Rinehart is one of the foremost writers of the day. Her war contributions have made her famous, while her fiction has established her reputation on both sides of the water.

This story is equal to anything she has ever written. It gives us a view of high life in New York just before America entered the great war. The picture is not a pleasant one, if it be a true picture of high life, though it may be true to facts.

Under the terrible influence of the war some of the characters improve, but even at the best, they violate our sense of propriety.

"Hands Off"—By Beulah Marie Dix; \$2.00. MacMillan Company, New York.

This is an exciting story of a New York young man reared in luxury and an American girl reared in Mexico who meet under peculiar circumstances.

The young man has fallen among thieves and is thrown into jail, whence he is removed to become a laborer on a Mexican ranch.

The lover of excitement in books will find complete satisfaction here.



"I shall have to ask you . . . either to make it right with her at once or leave the table." From "Rosemary Greenaway," by Joslyn Gray. Published by Charles Scribner's Sons.

"Ladies In Waiting"—By Kate Douglas Wiggins.

Those who have read Mrs. Wiggins' charming stories will find this a collection of five of her best. "The Ladies in Waiting" are those damsels who are waiting for the prince to ride by.

Her humor brightens the book. This is a book for one's spare moments.

Houghton Mifflin Company are the publishers, New York.

"Marty Lends a Hand"—By Harold L. Latham. The MacMillan Co., New York.

Here we have a most readable book for boys. Marty is forced to leave school by reason of an accident to his father, and in searching for something to do he begins to raise mushrooms in an abandoned copper mine. Here he has a series of exciting adventures with German spies.

It is a book that all boys will enjoy.

"Wonderings and Other Things"—By Edna Kingsley Wallace. E. P. Dutton & Company, New York.

This is a book of short poems that will appeal to young children. They are supposed to express the many imaginations of a child's mind, and the many things at which she wonders.

"When We Were Little"—By Mary Fanny Youngs. E. P. Dutton & Company, New York.

These are also poems for young children, written by Miss Youngs, whose ancestors have lived in an old grey house in Oyster Bay Cove, near where Colonel Roosevelt lived. It is an attempt to put into simple verse the simple ways of a simple people. Colonel Roosevelt wrote an introduction for it and Mrs. Roosevelt lent pictures to illustrate the poems.

"Light"—By Henri Barbusse; \$1.90 net. E. P. Dutton & Co., New York.

The fact that this is the fourth edition of this should prove its popularity.

It is a story of contemporary French life before the war, during the war, and after the war. It undoubtedly is a book of power, far above the average book of the day.

"The Land They Loved"—By G. D. Cummins; \$1.75. The MacMillan Company, New York.

The land they loved was Ireland. The heroine leaves America for the old country, and upon her arrival she finds that time has wrought many changes since she left. Of the three brothers who loved her, two are dead, and the story then deals with her relation to the third brother. Of course it touches upon the great war and the part played by the Irish soldier in it.

"Is the World Growing Better"—By James H. Snowden, D.D., LL.D. MacMillan Co., New York; \$1.60.

This is a practical question that men are always asking, especially in these days when to many the end seems near.

There are two opposing theories. Dr. Snowden discusses the question from every point of view, and proves that the world is growing better. His style is clear and his reasoning convincing.

"The Business Career of Peter Flint"—By Harold Whitehead; \$1.50 net. Page Co., Boston.

This is a long drawn out story of the struggles of a young boy, who begins at the bottom and through many blunders and occasional lies fails time after time, but in the end he succeeds.

It is a good lesson for young men starting in life, but there is low slang and too free use of profane words.

"Famous Generals of the Great War"—By Charles H. L. Johnston. Page Company, Boston.

This is another book for boys of a different type. It is such a book as a boy loves to read, because it describes the great generals of the world's war. The reader will not only be charmed with the story, but he will learn much about the war. It is an excellent way of teaching recent history.

"A Cavalier Maid"—By Emilie Benson Knipe and Alden Alden Arthur Knipe; \$1.75. MacMillan Co., New York.

Georgiana is a rich young heiress left in the care of a nobleman in poor health, who leads a secluded life.

Charles First brings her to court in order to get control of her money. She is afterwards kidnapped and taken to America, where she has many adventures. Those who like to read about the primitive days of the Puritans when men and women lived in the open will here find a story to please them.

"The Black Drop"—By Alice Brown; \$2.00. MacMillan Co., New York.

In a New England family cultivated and moral there is born one son who is their opposite in every respect. Nothing seems able to reach him, and though when the war opens the family become enthusiastic pro-Allies, this black sheep becomes pro-German, and by his activity he involves several of the family.

The story is good, but it would be better if it were condensed into smaller space.

"The Wish Fairy of the Sunshine and Shadow Forest"—50c.

"The Four Little Pigs That Didn't Have Any Mother"—50c.

Here we have two children's books from Henry Altemus Company, Philadelphia. They are printed with large type with colored illustrations.

They are bed-time stories that mothers need. The illustrations add to the charm of the book.

"Dave Darwin and the German Submarines."

"Dave Darwin's South American Cruise."

"Dave Darwin on the Asiatic Station."

These three books are from the same firm of Henry Altemus. They will appeal to real boys, for they take him into battles many, and also teach him useful lessons. Boys from 12 to 15 years will enjoy such books.



Peter Flint



Wee Ann



The Tie That Binds



"Friendship With Books"

(Continued from Page 4)

of sugar all the way down. It's just as sweet on the bottom as on the top, but the bottom, for most of our limited capacities, is reserved for another day. The person who reads all the time usually ceases to be good for anything else; he may develop into a critic of literature, but he ceases to be an enjoyer of it. I am not especially hoping any of you will become literary anatomists, pickling books in the formaldehyde of criticism and then dissecting their shrunken corpses. I am commending to you, not the semi-ghoulish satisfaction of the non-creative person who lives among the dead bodies of slain books and points out their defects in the light of his own standards of excellence; I am commending to you the living friendship of great books from great minds and wonderful hearts than can never die.

Understand this, and it may help us all: great literature was not synthesized according to a set of rules which drew a pattern to make it by in order to make it pretty. The Germans are great makers of synthetic things. For instance, when they couldn't get rubber, they made stuff called synthetic rubber, which never had been near a rubber tree, but which did fairly well in place of rubber. Instead of getting perfume from flowers, they would find out about what was in the perfume made from flowers, and by synthesis make something that smelled somewhat as the genuine perfume smelled. These great books weren't put together by a literary rule book, any more than the mountains were built to fit the maps of the surveyors who have climbed over them and looked at them. They were lifted by the mighty power of genius, cast up out of the volcanic depths of human experience, clad in gleaming white, struck by the light of God; and there they stand, in the majesty of unalterable fact, no matter how many blind or downward-looking men have passed along their base.

Most of all, this is true of the greatest Book of all. The Bible wasn't written by God's stenographers, taking testimony. It was written by God's witnesses, giving testimony. How much more interesting it would be for us if we always bore in mind that it is not primarily a Book, but a long succession of wonderful experiences. Its writers bring us no message of speculative "perhaps's" and "maybe's," but they testify what things they have seen and felt. These men of old suffered, and prayed, and hoped, groped and found God, and lost Him, and were found again. What is the twenty-third Psalm, a piece of literature, or poetry, or a song? Yes, but more; it is a man like you and me, with work to do as we have work to do, finding grass for his hungry flock where God had planted it, and water where God had caused it to flow; finding shade to rest in, finding protection against those who would destroy him and his, and realizing that this coolness and peace came from One above who was good enough to send him yet another kind of good when he needed it.

What are the prophecies, books? Yes, in the same sense perhaps that the capitol in Washington is a piece of real estate. They are books, in that they have words and sentences, chapters and pages put together so that we can read them. But why speak of them as books, in the usual sense of the word, any more than we would think of calling the Venus de Milo several hundred pounds of stone? These prophecies are men to whom God has given a discontent with the age in which they live; men out of whom God has taken the common heart, and into whom He has put the flame of His own spirit, men who are interested in things which their age has forgotten or never learned. They plead and speak and sing, they fight and submit, rejoice and lament, until they fall into the hands of the people they are striving to redeem and are burned, sawn asunder or thrown to the beasts; or until God

WHY THE SOUTHERN CHURCH PREFERS FEDERAL UNION.

By Rev. Thornton Whaling, D.D.

THE Southern Presbyterian Church has expressed a preference for Federal Union rather than for Organic Union, and it is earnestly desired that our brethren of the U. S. A. Church should understand the reasons for this preference. If human testimony can be believed, 75 per cent of our ministers and church officers prefer Federal rather than Organic Union, and I beg the privilege of assigning some of the reasons for this widespread preference.

First. Federal Union is Catholic, while Organic Union is provincial.

There are 10 or 12 other Presbyterian and Reformed Churches in our country with hundreds and hundreds of thousands of members, and any plan of union ought to take them into view. Federal Union contemplates the integration of these great churches into a Federal Assembly, and is therefore broad in its vision and amply wide in its scope.

Organic Union, on the other hand, is so provincial that it leaves altogether out of view those other 10 great historic churches and narrows its scope to a union of only two churches in the great brotherhood of more than a dozen. It is too narrow, provincial and petty as contrasted with the catholicity, breadth and scope of Federal Union.

Second. Federal Union is tolerant, while Organic Union savors of bigotry.

Federal Union recognizes each of the other 10 or more churches as legitimate types of Presbyterianism, wrought out under the providence of God, under the guidance of the Divine Spirit. It believes that each one of them is as fully entitled to continued existence as any of the others. It finds a method by which, without annihilating their identity or destroying their autonomy, they can combine in one great Federal Union, while preserving the historic and traditional types to which they are committed, under the leadership of the great Head of the Church.

Organic Union, on the other hand, regards one church which it is true is the largest Presbyterian Church numerically in the United States, but still only one type of Presbyterianism, as the exclusive, legitimate and normal type in conformity with which the others must finally reduce themselves. Without the use of harsh language to describe such policy, it cer-

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takes them or the voltage of their enthusiasm burns them up. They are men who have cause to believe, and do believe, so strongly that at last they lay their message out where the logic of events can prove to future centuries that they spoke for God.

Think, then, of your books as doors through which you can go into the great everywhere, and meet those who have lived the most in every age, and share their life. You will not have time to meet all the immortals, choose your own friends among them. They will be glad to greet you, for you are in that future for which they wrought. You come up over that horizon toward which their faces were set. Be patient, and strive till you have learned something of the thought land in which they live, and I know, by the stuff that is in you, that when you have come to understand them you will find them wonderful company.

I will close now, and beg your pardon for talking so long, and thank you for listening. Perhaps you'll agree that I have a right to use the words of the bashful young man, who didn't make much, but who finally got courage to ask his girl to marry him. She promptly said "Yes," and after a while said to him, "Why don't you say something," he replied, "I have said too much already."



News of the Week



A standing army of about 260,000 men, backed by a universal military training system to supply reserves, would meet the peace-time requirements of the United States, General Peyton C. March, chief of staff, declared in his annual report, made public, and which probably forecasts recommendations to be made by the war department when Congress reconvenes.

At Ville Platt, La., twenty-eight persons mostly women and girls, perished in a burning building here when 300 attending a dance became panic stricken and stampeded down a narrow stairway, many being crushed to death or burned. Fifteen are known to have been dangerously injured.

The cottonseed oil mills of Fountain Inn, near Greenville, S. C., was totally destroyed by fire originating in an unknown manner, November 24. The oil mills property, the ginnery and fertilizer plant were burned. A warehouse containing about 2,500 tons of seed, however, was saved. The loss is estimated by officials of the company at from \$150,000 to \$175,000. The property was fairly well insured.

The cotton crops of the United States, exclusive of linters, is estimated to be 10,130,000 bales.

The Labor Party of the United States has been started by representatives of organized labor, in session at Chicago. Its object is to organize all hand and brain workers of the country to support the principals of political, social and industrial democracy.

The report of another American murder in Mexico has forced matters nearer to the breaking point. A revolution is reported in the Capital, with Carranza in flight; but the report has not been confirmed.

Why the Southern Church Prefers Federal Union.

(Continued from page 9)

tainly savors of narrowness, intolerance and bigotry. Third. Federal Union is forward-looking, while Organic Union is backward looking.

Federal Union, based on the principle of representation and federation, is the key to the future, according to the statement of great statesmen like Lloyd George, Clemenceau and others. Illustrations of its operation are manifested all around the world, and notably in the Imperial Federal Republic of the United States. The League of Nations is a partial effort toward realizing, in international life, this same principle. The eyes of Federal Union are fixed upon the future, in the confident faith that civil and ecclesiastical politics alike are to find the bond of union in the practical application of this great principle.

Organic Union, on the other hand, looks toward the past, emphasizing bonds that were shattered in 1861, and speaks loudly and emphatically about a National Church. They are out of date in the Twentieth Century and are destined never to be in date in any subsequent period. The effort to knit sundered bonds might result in a kind of patchwork like the old crazy quilt, but cannot give you a live organism, animated by one organic principle, as Federal Union proposed.

Fourth. Federal Union is possible, while Organic Union is impossible.

The Presbyterian Church in the United States is ready for Federal Union, and other Presbyterian churches have indicated a willingness for such a combination. When a plan is discovered which allows brethren of all the Presbyterian and Reformed

In the primary, held November 24, to select a candidate to succeed E. Y. Webb, to represent the Ninth district in Congress, Clyde R. Hoey, of Shelby won over J. D. McCall of Charlotte by nearly 5,000 majority.

The National Tobacco League of America has been organized to defend the use of the weed and combat anti-tobacco legislation.

In reply to the demand of our government that they release U. S. Consular Agent W. O. Jenkins, the Mexican government refuses.

General Angeles, a Mexican revolutionary leader and enemy of the Carranza government, recently captured, has been shot, after a trial by court-martial.

The citizens of Stanley county have petitioned Governor Bickett to change the sentence of those recently condemned for rioting in Albemarle, on the ground that the two leaders, Ritch and Graham escaped with light fines, while the others were imprisoned.

The government plan to settle strikes of coal men has been rejected by the miners. The government has decided to use troops to protect all miners who wish to work.

In the annual football contest between the Universities of Virginia and North Carolina, held this year at Chapel Hill, the Virginia team was defeated, the sixth time in 26 years.

T. E. Stokes, practising physician of Greenville, was choked to death when the roadster in which he was riding turned over on the National highway near Runeen mills, a heavy part of the car resting on his neck. The car was being driven by Jasper H. Jenkins, motorcycle dealer of the city. Mr. Jenkins escaped almost without injury.

churches to retain their distinctive principle in doctrine, government, administration and ritual, they will find no sufficient reason to decline entering into it. The Southern Church stands in readiness to enter, heartily and enthusiastically, into such a combination.

On the other hand, Organic Union requires not only the Southern Church, but all of the other churches, to surrender everything which they regard as distinctive and peculiar and it is certain to encounter antagonism which will make it impossible of realization in our day. Disintegration and disorganization of the churches must be the prelude and condition which alone will make consolidation possible.

It is a distress to many minds to find that the statesmanship of the greatest Presbyterian Church in the United States is not equal to the task of seeing that consolidation is impossible and that real and true Federation is the key to the wise union of all of the branches of our common Presbyterianism. We love the U. S. A. Church; we do not wish to destroy it as a type of Presbyterianism, but we are not willing that it should be the only type and that all of the other churches consent to surrender their autonomy and be re-made again after the fashion of even the great U. S. A. Church.

Columbia, S. C.

How enviably blest

Is he who can by help of grace enthrone

The peace of God within his simple breast.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—S. Smiles.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR THE WEEK BEGINNING DECEMBER 7: UNQUESTIONING FAITH.

Luke 7:6-10.

A noble-man, this centurion. His servant was dear unto him. One is not expecting to find such a man in the petty office of the captain of one hundred. Slaves were sometimes privileged characters—sometimes even dear to their masters. But these masters were men of wealth and culture. But this centurion is splendidly introduced to us by the fact that he loved his slave. He was evidently a man of superior heart, no slave to conventions, untouched by the baser characteristics of his class and calling. Indeed history needs no finer models of manhood, none more humane, none with higher, richer faith than some of the men who have commanded men in camp and battle. Who does not at once recall William the Silent, Chinese Gordon, Robert E. Lee, and "Stonewall" Jackson. In the World War, it is said that some of the greatest military leaders on the Allied side were and are men of genuine faith in Jesus Christ.

In our short records of the life and service of Jesus, many things we are sure are left out. There was doubtless a time when the Centurion had no unquestioning faith. Indeed we are fain believing that he examined very carefully into the character, the life and the deeds of this Jesus. His faith was doubtless the result of careful investigation. But at last it stood forth calm, clear, and invincible. Perhaps for sometime it was a silent faith; or expressed only in a narrow circle of familiar friends. But one day, the servant whom he loved lay sick. Then that faith spoke in remarkable fashion. He did not himself repair to Jesus: he sought out the Jewish Elders, who were under deep obligations to the Centurion, and sent them as his emissaries to Jesus. And we are glad to meet these Jewish Elders also. They came in no mere perfunctory spirit. They earnestly plead for the favor of Jesus in behalf of this foreigner. "He is worthy," they said: "He loveth our nations, and himself built our synagogue." Noble band of elders and noble Centurion! Of course we read: "And Jesus went with them."

I confess to a sense of disappointment that Jesus did not visit the home of that Roman; that He and the Jewish Elders and the Centurion did not meet around the couch of that beloved slave; and that we have no record of what would have happened there.

It was not to be. The Centurion sent to Jesus, when he learned that He was on his way to his home, a remarkable message that stopped him.

He felt that he was not worthy that Jesus should have come under his roof: and that it was by no means necessary. "Say the word, and my boy—(note the change of expression dictated by his love) shall be healed." And he even argued the case with Jesus, so profound was both his faith and his humility. "You, Lord, command this power of healing as I, a Roman Commander, speak to my subordinates. For me to speak is of them to obey. Therefore, say it with a word." This is beautiful, remarkable, full of encouragement. No wonder Jesus was delighted, astonished, acquiescent. No wonder the slave was from that moment "whole," and that Jesus expressed to the accompanying people his glad astonishment.

One wonders how often our blessed Lord has such experiences; how often he finds, as generations rise and fall, such beautiful and such noble faith. He shall see of the travail of his soul, and doubtless many such instances out of every generation contribute to the satisfaction and joy of our Master.

And how the church and the world longs for, and needs such men as this noble Centurion. One ventures to say, that synagogue was not named after the generous builder. No,

the man who sent that message concerning authority and humility to the Healer would never suffer that. It was joy enough for him to serve—to build—to live. No wonder that such a man at last attained an unquestioning faith.

Then when one thinks of the rewards of such a faith! Think of the beloved slave "whole;" think of this centurion's future life as an ardent disciple; living there in Jesus' home town, the Master doubtless visited him later; and now for long centuries, the centurion, and we hope his slave "boy" then made whole, has been rejoicing that he found Jesus an unquestioning faith.

Christian Endeavor

M., Dec. 8—Search for Truth: Acts 17:1-14.

T., Dec. 9—Read for Instruction: Deut. 4:1-20.

W., Dec. 10 For Comfort: Rom. 15:4.

T., Dec. 11—For Strength: Josh. 1:1-9.

F., Dec. 12—Sword of the Spirit: Eph. 6:12-17.

S., Dec. 13—Power of the Word: Rom. 1:16; Jer. 23:28,29.

Topic for Sunday, Dec. 14—How to use the Bible. Ps. 19:7-11; Matt. 4:1-4.

We must make ourselves familiar with the contents of the Bible. We may expect very little help from it if we keep it merely for consultation as we do the encyclopedia. The latter is a storehouse of classified knowledge to which we may apply when the need arises. The facts it contains are not meant to be carried in the mind, but only to be drawn on upon occasion. But the Bible should be mastered and assimilated by our minds and carried with us as a part of our personalities wherever we go. If we hold it as a mere reference book to consult on matters of morals and religion we shall not be able to obtain correctly and readily what we want from it. It must be so known by us and so thoroughly made our own that we catch the spirit of its teachings and its divine Author.

How shall we make the Bible a part of our mental furnishing? Not by the use of any single method, but by the combined use of many. Reading the Bible straight through once a year is valuable for keeping the general matter and scope of it before the mind. But we must also concentrate our study on important passages and go thoroughly into detail. We must also memorize many of the striking and essential verses. No Christian is thoroughly furnished until he has driven many Bible truths into his consciousness by the intense process of memorizing. And the Bible must be prayed over. It is a peculiar book in this, that it is not really understood at all unless the Holy Spirit sends light upon its page and into our hearts.

We should use the Bible as our guide. Often we are puzzled to know the right and wrong. Here is a young man, for instance, who wishes to know whether it is ever right to tell a lie, even to save a life. He turns to the New Testament and sees that Jesus calls Himself a King of truth, and that He never spoke a false word, and that His Disciples in their best moods never departed a hair's breadth from the truth. He perceives then how God feels about the matter, and he is guided to the decision that a lie is never justifiable.

We may use the Bible for our comfort. When we are anxious, God's promises reassure us; when we lose place or fortune, we are shown by the Book that spiritual things count most; when we grieve for our sins, pardon is offered; when sorrow comes through the death of loved ones, the Bible tells us of the Resurrection. There us not a human distress which the Bible cannot banish or alleviate.

Show how Jesus in Matt. 4:1-4, used the Bible as a sword to repel the Tempter.

What Bible verse has helped you to be a better Christian? Tell why Bible verses help so much when we are trying through personal work to lead one to Christ.

Sunday School

By Rev. H. G. Hill, D.D.

DECEMBER 7, 1919.

PETER AND JOHN ASLEEP IN GETHSEMANE.
Mark 14:32-42.

GOLDEN TEXT—"Watch ye, and pray, lest ye enter into temptation."
—Mark 14:38.

SCRIPTURE LESSON.

32. And they came to a place which was named Gethsemane: and he saith to his disciples, sit ye here, while I shall pray.
33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.
35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
38. Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.
39. And again he went away, and prayed, and spake the same words.
40. And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him.
41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, Behold the Son of man is betrayed into the hands of sinners.
42. Rise up, let us go; lo, he that betrayeth me is at hand.

Christ's Being uniting Deity and humanity, His deeds, and experiences accorded with both Natures. He performed acts suited to a sinless human nature, He accomplished deeds that only a Divine Being could achieve. His practical experiences were such as man often realized. He was sometimes honored and at others maligned and persecuted. He stood on the Mount of Transfiguration attested as The Son of God by personal glory and by human and Divine testimony. He entered Gethsemane and encountered an agony that no mortal could comprehend and share. The truths of our lesson claiming our attention will be, Jesus Taking three Apostles With Him in Gethsemane, Christ's Burden in the Garden, The Lord's Prayer, The Apostles Asleep and Christ's Comments.

I. Jesus Taking Three Apostles With Him in Gethsemane

The three carried into the deeper shades of the Garden, Peter, James and John had enjoyed peculiar privileges before. They were present when Jairus' daughter was raised from the dead. They only of the Apostles stood on the Mount of Transfiguration and beheld the Master's glory. Now they alone were permitted in the Garden to witness Jesus' agony as a sin-bearer for His disciples. Despite their imperfections, they were doubtless men of great force of Character. Jesus when he called them, designated the Sons of Zebedee, "Boanerges" or "Sons of Thunder," and during the Lord's public ministry they often gave evidence of great zeal and energy. Peter was habitually the leader among the Apostles and he was empowered to open the doors of the Church to Jews and Gentile. These disciples among the strongest and most forceful of the Apostles Jesus took with Him into the recesses of the Garden. He associated them with Him in His grief, for companionship, sympathy, and prayer. In deep sorrow the human heart craves, companionship, manifested sympathy, and intercessory prayer.

II. Christ's Burden in the Garden.

His heart was greatly burdened for He said "My Soul is Exceedingly Sorrowful Even Unto Death." We are furthermore told that such was His agony, that, "great drops of blood issued from His body." What caused such terrible distress of soul? Doubtless the pressure of a world's iniquity, with all the fearful ills that it involved for the substitute and surety. The shrinking of a holy nature from contact with moral corruption. The shuddering horror of a pure soul about to encounter the humiliation, the indignities, and tremendous pangs connected with criminal trial, degrading companionship, and Calvary Cross. The withdrawal of His Father's countenance from Him for a time, as the sin-bearer for humanity, and which realized on the Cross extorted the

bitter cry, "My God, My God, Why Hast Thou Forsaken Me!" All these things, combined to give burden and agony to Jesus in the Garden, and on His way to Calvary and the Sepulchre.

III. The Lord's Prayer.

Jesus did, when in distress, precisely what His disciples should do; He prayed. "If any be afflicted let him pray." Thrice He prayed: "If it be possible, let this cup pass from Me," nevertheless, not as I will, but as Thou wilt." The cup must represent all the evils that He must encounter, if He drank it as a sin-bearer for humanity. He expresses His willingness, that the Father's will should accomplish in Him and by Him there was no other way in which the gracious purpose of God could be achieved. He not only shrank from the horrors of condemnation and crucifixion, but the Apostle thinks that "He feared His human nature would fail under trial, before redemption was accomplished. Writing to the Hebrews, Paul says that "He was heard in that He feared." The Evangelist declares, that while the cup was not withdrawn "An Angel was sent to strengthen Him." Unquestionably after His prayer the Savior was calm and self-controlled, and met all the trials of His atoning death with the utmost fortitude.

The Apostles Asleep and Christ's Comments.

The Apostles had had a toilsome day, and exciting night. It was growing late and they were weary. When Jesus withdrew from them to pray, they fell asleep. When the Lord returned after the first prayer, He finds them sleeping. Addressing Himself to Peter, who had professed the utmost devotion, He says "Simon, sleepest thou, couldest not thou watch with me one hour?" His words express a gentle reproof, He also excuseth their weakness and weariness, saying "The Spirit truly is ready, but the flesh is weak." Christ furthermore warns them they "should watch and pray lest they enter into temptation." Had Peter been praying in Gethsemane he might not have denied his Master. The second time Christ finds them asleep and they have no words in which to offer excuse. After the third prayer, they are still sleeping, and the Lord does not reproach them, but bids them "Sleep now and take your rest." The time for watching and praying is past. "The Son of Man is betrayed into the hands of sinners."

Some people ask how a man is to know he is saved. How do you know anything? Suppose that I am dealing with an inquirer who has accepted Christ, but has not the assurance which a believer should have. Do I ask him to kneel down and pray and pray until some happy feeling comes unto his heart? If I do, I do not know how to lead a soul to Christ. No; I take God's word and put it into his hand, and say, "My friend, will you read the thirty-sixth verse of the third chapter of John: 'He that believeth on the Son of God hath everlasting life.'" I say to him, "Who has everlasting life?" "He that believes on the Son of God." "Do you believe on the Son of God?" "I do." "Have you everlasting life?" "No; I do not feel it!" "Will you please read that verse again?" And he reads, "He that believes on the Son of God hath everlasting life." He looks at the Book and says, "He that believeth on the Son." I say, "Do you believe on the Son?" "I do." "What have you?" "Why, I do not know that I have anything." "What does that verse say that the one that believes on the Son of God hath? How many of those who believe on the Son have everlasting life?" "All of them." "How do you know it?" "It says so." "Do you believe on the Son?" "I do." "What have you?" "Everlasting life!" "How do you know it?" "Because God says so." It is only after he rests on what God says in his Word that he has the testimony of the Holy Ghost. Faith in the Word of God comes first.—R. A. Robertson.

To believe, not because we are learned and can prove, but because there is a something in us, even God's own Spirit, which makes us feel light and truth as truth—this is the blessed faith.—F. W. Robertson.

Devotional

THOSE OF THE FIXED HEART.

When the psalmist cried out, "My heart is fixed, O God, my heart is fixed," he describes in vivid speech the triumph of one who is going through troubled times. These difficulties he pictures with metaphor crowding upon metaphor in almost breathless speech. Figure is piled upon figure in his effort to express the strenuousness of the conflict. "My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongues a sharp sword. * * * They have prepared a net for my steps, my soul is bowed down; they have digged a pit before me, into the midst whereof they are fallen themselves."

Yet amid all these troubles and dangers he assumes an attitude that gives his spirit strength and assurance for song. "My heart is fixed, O God, my heart fixed. I will sing and give praise."

During the dark days of the past five years those of the "fixed heart," though saddened by the awful costs of war, never lost hope in the fact that God would lead His people to a place of victory. Calamities may come, great leaders may fall, and the clouds may shut out the sunlight, but God still lives and our hearts may be filled with praise.

These are the days when men's hearts are tried as the great economic unrest is unsettling the world. The dangers of want and industrial strife threaten every home. But he of the "fixed heart," he who trusting in God, is praying and doing all in his power to save the world, bring the reign of justice, and usher in the kingdom of our Lord, may join the psalmist in his fellowship of assurance and praise, for God still is in His creation and His will shall finally prevail among men and nations.—N. Y. Advocate.

Consecration is not the act of feelings, but of our will. Do not try to feel anything. Do not try to make yourself good or earnest enough for Christ. God is working in you to will, whether you feel it or not. He is giving you power to will and do His good pleasure. Believe this and act upon it at once, and say, "Lord Jesus, I am willing to be thine;" or if you cannot say as much as that, say, "Lord Jesus, I am willing to be made willing to be thine forevermore."

Consecration is only possible when we give up our will about everything. As soon as we come to the point of giving ourselves to God we are almost certain to become aware of the presence of one thing, if not of more, out of harmony with His will. Every room and cupboard in the house, with the exception of this, thrown open to the new occupant; every limb in the body, but one, submitted to the practiced hand of the good Physician. But that small reserve spoils the whole. To give ninety-nine parts and to withdraw the hundredth undoes the whole transaction. Jesus will have all or none. Who would live in a fever-stricken house so long as one room was not exposed to disinfectants, air, and sun? Who would undertake a case so long as the patient refused to submit one part of his body to examination? Who would become responsible for a bankrupt so long as one ledger was kept back? The reason that so many fail to attain the blessed life is that there is some one point in which they hold back from God and concerning which they prefer to have their own way and will rather than His. This one little thing mars the whole, robs them of peace, and compels them to wander in the desert.—F. B. Meyer.

So much we miss
If love is weak; so much we gain
If love is strong; God thinks no pain
Too sharp or lasting to ordain
To teach us this.

—Helen Hunt Jackson.

Home Circle

PASS IT ON.

Once, when I was a schoolboy going home for the holidays, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol and got on board the steamer with just enough money to pay my fare; and that being settled, I thought in my innocence I had paid for everything I needed in the way of meals. I had what I wanted so long as we were in smooth water; then came the rough Atlantic and the need of nothing more. I had been lying in my berth for hours, wretchedly ill and past caring for anything, when there came the steward and stood beside me. "Your bill, sir," said he, holding out a piece of paper.

"I've got no money," said I in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him. Instantly he took the cap with the gilt band around it that he wore and held out his hand: "I should like to shake hands with you," he said with a smile.

I gave him my hand and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood. "I never thought the chance would ever come for me to repay it," said he; "but I am glad it has come."

"So am I," said I.

As soon as I got ashore I told my father what happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to him."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying—a thorough man he was, trying bravely to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter?" I asked.

"If you please, sir I haven't money enough to pay my fare. I have all I want but a few pence, and I tell the clerk if he will trust me I will be sure to pay him again."

Instantly upon me flashed the forgotten story of long ago. Here, then, was my chance of passing it on. I gave him the sum he needed and got into the carriage with him. Then I told the little fellow the story of long ago and of the steward's kindness to me. "Now today," I said, "I pass it on to you, and remember that if you meet with any one that needs a kindly hand you must pass it on to him."

"I will, sir," cried the lad as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination and left my little friend. The last sign I had of him was as the handkerchief fluttered from the window of the carriage as if to say: "It is all right, sir, I will pass it on."—Rev. Mark Guy Pearce, in *New Zealand Methodist Times*.

SONGS IN HEAVEN.

I do not think the heaven to which we go
Will be so strange that we shall feel afraid,
But, rather, that the sweetest things we know
Will flourish undecayed.

I do not think the songs will be all new,
Or we should hunger for the sweet old lays
Whose echoes oft have bade our souls be true,
Amid the loftier praise.

I think the choirs will hush their anthems, when
They fear for souls from earth the home-sick pang;
And we shall sing to listening angels, then,
The songs our mothers sang.

—Christian Work.

Presbyterian Standard

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 REV. W. L. BOGGS, Circulation Manager.

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ANNOUNCEMENT.

 The label on the paper gives the date to which subscription is paid.

When change of address is desired, give both the old and the new address.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South.

Advertisers who want their advertisements changed or want to insert new advertisements will please bring their copy to this office by Saturday. It is impossible for us to insert new advertisements or make changes for the current week at a later date.

TREASURERS OF BENEVOLENT CAUSES.

Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N., Nashville, Tenn.

Home Missions—A. N. Sharp, 1522 Hart Building, Atlanta, Ga.

Christian Education and Ministerial Relief—John Stites, Fifth and Market Streets, Louisville, Ky.

Publication and Sabbath School Work—R E Magill, 6-8 N. Sixth Street, Richmond, Va.

Bible Cause—Wm. Foulke, Bible House, New York.

Church News

PERSONALS.

Rev. J. J. Harrell has changed his address from McColl, S. C., to Bessemer City, N. C.

Rev. A. P. Dickson, Jr., address is now Franklin, W. Va., instead of Williamsville, Va.

Rev. Wm. Hooper Adams' address is changed from Springfield, Mo., to Boonville, Mo., to which church he has accepted a call.

At the annual showing of cotton raised by the Steele Creek children for missions, it was reported that \$800 had been realized. Of this amount we understand that our old friend, J. B. Watts, contributed \$300, from cotton he raised for his son, J. B. Watts, Jr., who is at college.

Rev. G. L. Cook, of Lost City, W. Va., formerly pastor of Paw Creek Church, Mecklenburg Presbytery, paid us a visit last week. Though he hails from Lost City, and though time has dusted his head, he is one of the liveliest men we have lately met. He is, in a trying mountain field, doing a work that few younger men could do.

Dr. E. C. Murray, of St. Pauls, N. C., who is at the Sanitorium for treatment, also paid us a visit.

SOUTH CAROLINA

Chester—In an able address Sunday morning to a large congregation at Purity Presbyterian Church, Rev. H. C. Ostrom, D.D., well known Presbyterian missionary to Japan, at present engaged in the student volunteer movement, declared the Japanese nation was the initial non-Christian government to ascend to the ranks of a first-class power. Dr. Ostrom spoke of Japan as the “young giant of the East,” reeking with agnosticism, but being a youthful nation, it still offered Christian America an opportunity to help mold its un-Christian nationality into that of an ideal Christian one.

Columbia—The Thanksgiving offering for Thornwell Orphanage at the union service in the First Presbyterian Church, Thursday, was \$297.29. In previous years a number of persons have sent in their gifts later.

The church was filled with thankful worshippers on Thursday morning and after appropriate exercises, conducted by various Presbyterian divines, the annual sermon was preached by Rev. W. H. Boggs, on the theme, “God’s Unspeakable Gift.” After a comprehensive survey of reasons for thanksgiving as a nation and as individuals, the speaker showed the highest reason of all, the gift of the Saviour. The large congregation was greatly pleased with the discourse and helped by it.

Charleston Presbytery met in its regular session in Harmony Church, and was opened with a sermon by the moderator, Rev. Dr. Melton Clark, on Isaiah 46:10, “Declaring the end from the beginning.”

Rev. P. W. DuBose was elected moderator, and Rev. S. R. Hope, clerk.

Presbytery heard highly instructive addresses from Rev. Dr. Lynn, President of Thornwall Orphanage, and Rev. Dr. D. M. Douglas, President of Presbyterian College of South Carolina.

Mr. W. Fred Lightsey was made Trustee of the Presbyterian College of South Carolina.

Mr. L. A. Beckman, Jr., of the New Weppetaw Church, was received as a candidate for the Gospel Ministry.

(Continued on Page 16)

Our Income From Cotton and Our Investment in Character

At the present price of cotton we are investing only about one-third of a bale per year in each student in our educational institutions in North Carolina--for World Leadership, for the Church at home and Abroad. And this after 131 years of effort.

These are the figures that shame:

Net value of School Property, Synod N. C.

ENDOWMENT

Davidson College,	\$375,000	
Union Seminary,	786,929	
Flora Macdonald,	44,000	
		\$1,205,929

EQUIPMENT, LAND, BUILDINGS

Davidson College,	\$350,000	
Union Seminary,	393 450	
Flora Macdonald,	113,557	
Mitchell,	100,000	
Peace,	165,000	
Queens,	491,224	
Five Preparatory Schools (Missions)	100,000	\$1,713,312
Total Endowment and Equipment		\$2,919,241
Deducting Union Seminary,		\$1,180,379
Invested after 131 years in North Carolina only		\$1,738 862

Income on this accumulated capital of 131 years at 6%, \$104,331

Total number Students in our eleven Institutions	1,842
Deducting Union Seminary	76
Total number Students in North Carolina alone	1,766

Dividing the income at 6% on our accumulated capital invested in Christian Education (\$104,331) by the number of students in our North Carolina Schools (1,766) we have an average of only \$59.00 per year per student invested in training of Christian Leadership.

And the State is investing \$180 annual appropriation per year per student in higher education not counting the investment in buildings and equipment.

And the Presbyterians for the Kingdom of God Just \$59.00,
Counting Everything

In the name of our Lord and His Church, is it not about time we were raising a Million Dollars and more for Education?

As this goes to press we have \$476,000 pledged, most of it conditioned on securing One Million.

(We deducted Union Seminary in the above figures simply for the sake of showing the status in North Carolina, and not because the Seminary is not on our hearts and does not need more help.)

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

Carefully prepared reports were read on Foreign and Home Missions. A conference was held one afternoon in the interests of Evangelism, and resolutions were adopted calling on the churches to give diligent and prayerful attention to the recommendations of the Assembly's Committee on this subject.

Presbytery gave its unanimous endorsement of the proposed endeavor to raise \$1,000,000 in the Synod for educational purposes, and pledged assistance and co-operation.

The overtures sent down by the Assembly for Presbyterian review and action were docketed till the spring meeting of Presbytery.

The next meeting will be held in Beaufort, S. C. the second Tuesday in April, next.

Alexander Sprunt, S. C.

NORTH CAROLINA.

Glade Valley—Rev. C. W. Erwin is now living at Glade Valley and is giving all of his time to evangelistic work in Alleghany county.

Cross Roads—After 10 years of faithful and efficient work, Rev. W. O. Sample has resigned the pastorate here and at Stony Creek. In concurring with him in his request to Presbytery, the church adopted beautiful papers expressing their great appreciation of Mr. Sample and his work.

Gastonia—Rev. Leonard Gill, Synodical evangelist, closed a series of six sermons at Piedmont Mill chapel, a point in our Congregational Home Mission field, last night. Many requests for prayer, rededications on the part of church members and nine received into the Presbyterian Church on profession of faith, and one on statement of faith. There are but 25 families in the little community, and this meeting almost makes it 100 per cent Christian.

Rev. H. G. Hill, D.D., writes: Last Sabbath, the 23 inst., I preached the dedication sermon of a new colored church at Elizabethtown, N. C., and also at the First Presbyterian Church at that place. The First Church has been without a pastor for two years, but the Sabbath School has been maintained, and the Ladies' Missionary Society fostered, and they are preparing to call a pastor now.

At Maxton we are preparing to install a new pipe organ. Hope to have it in place next week.

Salisbury—First Church—Rev. Robert S. Arrowood, Jr., has been assistant to the pastor for the past six months and completed his term of service November 30. During this time he has greatly endeared himself to the pastor and congregation. He is a strong preacher and a good mixer, and only words of commendation have been heard about his services. Mr. Arrowood has a call to the McKinnon Church, Concord, N. C., and offers by other churches, but has not decided where he will locate. The church that secures his services will be fortunate.

Byron Clark, Pastor.

Irving Memorial—This new church was organized with 16 charter members on the third Sunday of October, by a commission of Orange Presbytery, consisting of Revs. P. H. Gwynn, George W. Lee and S. M. Rankin, and Ruling Elder T. L. Smith. It is located in a fine farming section of Rockingham county, near Wentworth. Messrs. S. E. Irving and J. R. Strong were elected, ordained and installed ruling elders. A committee of five was appointed to secure a building site and to erect a building. Sunday afternoon the committee met and accepted, with a vote of thanks, a beautiful site donated by Mr. Scott Irving. A very appropriate prayer service was held on the newly accepted building lot. The church has fine prospects of great usefulness. S. M. Rankin.

Charlotte—A Sunday School Institute is being arranged for by the Presbyterian Ministers' Association of this city for the benefit of the churches and Sunday Schools of the city and county. It will be held at the Second Presbyterian Church, Wednesday and Thursday, December 10 and 11, with sessions at 3:30 and 8 p. m. Dr. Gilbert Glass, of Richmond, Assembly's Superintendent of Sunday Schools, together with his co-workers, Miss Anna Binford and Miss Elizabeth Shields, will conduct the Institute, with additional talks by a few local speakers. There will be sectional conferences held for the workers in the various departments and a general discussion of Sunday School work. All the Presbyterian Sunday Schools in the city and the county are asked to send just as many of the officers and teachers as can be induced to come. Those from out of town will be entertained at supper in the homes of the Presbyterians of the city.

Paw Creek—On Sunday night, November 23, a meeting which had been going on for a week in the Paw Creek Presbyterian Church was closed. Rev. Wm. Black, assisted by his singer, Mr. Andrew Burr, conducted the meeting. The earnest and faithful Gospel preaching of Mr. Black and the beautiful singing of Mr. Burr, assisted by Mr. Black, proved a great means of help to all our people. There were 90 professions of faith in Jesus Christ. Fifty-two of these united with this church. Two more expressed a preference to join this church, but as yet have not done so. There were 12 who gave the Methodist Church as their preference, and 22 who named the Baptist Church as their choice, while two gave no church preference. On the last Sunday of the meeting a free-will offering was taken for Synodical Home Missions, which cause Mr. Black represents. This offering amounted to \$187.08. We are profoundly thankful that God sent Mr. Black and Mr. Burr to us for this season of revival.

C. H. Rowan, Pastor.

Asheboro—The Presbyterian Church at Asheboro has been richly blessed during a series of services conducted by Dr. T. M. McConnell. These services mark an epoch in the history of this church. Dr. McConnell is a deeply spiritual man and his preaching is of a rare order—simple, so that a child can understand—intensely scriptural—strong, appealing to the reason, as well as to the hearts of men. He preaches the Gospel in all its purity and under its influence the church was greatly strengthened. Communion service was held on Sunday and there were quite a number who professed faith in Christ and the membership of the church was increased more than 50 per cent. On Sunday afternoon at a congregational meeting a committee of five was appointed to take the initial step toward the building of a new church. The church as it now stands was built in 1848 and owns beautiful and valuable property in the center of town, which it proposes to develop. While the church has never had a very large membership, it has sent valuable additions to the churches in other places. Dr. McConnell has consented to supply the church, and under his leadership, with the enlarged membership and new church, there is a bright future ahead. Cor.

Mebane—Our church enjoyed a rich spiritual blessing when Rev. C. Connor Brown, assisted by Rev. C. O. Pardo, singer, held a series of evangelistic services September 21-28. The gospel was presented in a clear, forcible manner and the visible results were, the re-dedication of the lives of Christians, the acceptance of Christ by twelve members of the Sabbath School and the addition of two by letter.

Our Rally Day exercises were pronounced the best that we have ever had, much interest was manifested and the offering amounted to \$155.00. After the usual announcements of promotions and special honors,

the pastor presented three Bibles and a Testament for reciting the Catechisms, the number for the past year being twenty-two.

The Ladies' Auxiliary observed the Week of Prayer and Self-denial for Home Missions; a study class was taught by the pastor, using the book, "Christianizing Christendom." The class was well attended and much interest was shown, the offering amounted to \$81.60.

A Teachers' Training Class has been organized with twenty-four members. Our Sabbath School has been endeavoring to reach the Standard of Efficiency and the last requirement was met in the organization of the class.

The good people of the church visited the manse the evening before Thanksgiving and filled the house with good cheer and brought many substantial gifts. Such thoughtfulness was greatly appreciated by the pastor and his family.

ALABAMA

Anniston—The large Sunday School room of the First Presbyterian Church here was taxed to capacity yesterday afternoon with an enthusiastic gathering of Presbyterian men, representative of the Eastern group of North Alabama Presbytery; this section lying in the Coosa Valley, from Valley Head, Collinsville, Attalla, Gadsden, through Anniston and Talladega to Sylacauga, Columbiana and Calera.

Arrangements have been made for inspirational addresses preliminary to the organization of the Presbyterian laymen of this section, for aggressive evangelistic effort and employment of an evangelist for all of his time.

Three representatives from the Atlanta Men's Billy Sunday Club came in Sunday night, and their addresses furnished a very unusual setting for this occasion, ably assisted by Capt. F. L. Slaymaker, recently out of active service for the United States, and now engaged in a higher service.

The Atlanta men "could not talk", being plain laymen, credit managers, merchants, etc., representing large business interests in Atlanta, but since the Billy Sunday Movement they have been giving their time and attention to religious work, and, incidentally, attending to their daily affairs to make expenses. No such inspirational addresses have been given, and no such unusual experiences related in the line of religious work as were forcibly packed into one short hour yesterday afternoon, and it is believed that the men who were privileged to hear them came away with determination which will mark an epoch in their lives religiously, as evidenced by unanimous standing vote to accept and carry out to their ability any cause for service which may be put upon them.

An organization was effected as follows: President and Ex-Officio Chairman of Executive Committee, Oscar Dupre, Attalla; First Vice-President, Geo. E. Cater, Anniston; Second Vice-President, E. R. Currier, Jacksonville; Treasurer, R. V. Davidson, Gadsden. Executive Finance Committee: Henry Milner, Columbiana; S. E. Thomas, Sylacauga; D. A. McNeill, Talladega; T. A. Gannaway, New Lebanon; B. S. Russell, Oxford; W. L. Jones, Anniston; Jno. B. Nisbet, Jacksonville; Rutherford Lapsley, Anniston; G. L. McCall, Piedmont; W. A. Leach, Gadsden; W. F. Johnston, Anniston; R. H. Middleton, Attalla; Mr. Keener, Collinsville; Wm. B. Thompson, Valley Head.

It is confidently expected that arrangements will be made to employ an evangelist and superintendent of Home Missions and Sunday School work for all of his time, and such a man is desired for this work as soon as possible.

FLORIDA.

St. Petersburg—At the morning service, November 23, Rev. Mr. Garrison announced the reception of 12

members by certificate. At a congregational meeting held after the service, nine additional deacons were elected, as follows: Capt. Geo. M. Lynch, Dr. Geo. W. Fitch, A. R. Dunlap, Joe B. Robinson, J. C. Ottman, W. J. Stringer, J. A. Metzler, J. W. Apply and W. H. Pearson.

The union Thanksgiving service of the Evangelical churches of the city is to be held in the Presbyterian Church, the largest of our churches, and Rev. Dr. W. H. Hubbard, the new pastor of the Baptist Temple, is to preach the sermon. E. J. Young.

GEORGIA.

Atlanta—Central Church—Two important congregational meetings have been held recently after the morning service. At the first, December 16, Mr. J. T. Wardlaw was elected ruling elder. At the second meeting, Mr. C. O. Smith and Mr. E. H. Gillespy were elected deacons.

Atlanta—West End—The Woman's Auxiliary observed Home Mission Week in an all-day gathering at the church on Wednesday, November 19. There was an attendance of 42 and the time was largely occupied in a comprehensive review of the mission study book, "Christianizing Christendom," which was followed with the intensest interest by all present. Several musical numbers were enjoyed and a delicious lunch was served at the noon hour. At the close of the meeting an offering was taken for the proposed school for colored girls, for which funds are being gathered.

A circle was recently organized by the business women of the church and the response has been very gratifying. There were 32 present at the last meeting and enthusiastic plans were made for future work.

The communion of the Lord's Supper was observed November 23, and a large congregation was in attendance. There were 13 persons received into the membership of the church, five of whom joined by profession of faith and were baptized.

Atlanta—North Avenue Presbyterian Church—On the Sabbath preceding the week of study and prayer for Home Missions we were fortunate in having Dr. Homer McMillan, Secretary of Assembly's Home Missions Committee, occupy the pulpit. Dr. McMillan delivered a most appealing and instructive address. The week was observed with the missionary society meeting Monday afternoon, an all-day meeting Friday, and a special hour for prayer each day.

Mr. Clarence C. Hamilton, National Field Secretary of the United Society of Christian Endeavor, spoke at a city Christian Endeavor rally at this church last week, at which the North Avenue Christian Endeavorers were host. Mr. Hamilton in a stirring address explained the Christian Endeavor program for the next two years in which Loyalty is the keyword—loyalty to Christ, the Church, the Pledge, to Service, and to Christian Endeavor ideals.

Beginning November 25, Dr. Geo. E. Guille, of the Moody Bible Institute, Chicago, will conduct a Bible school for one week. Much thought and prayer has been spent in preparation of this week, and a good attendance and great things are expected of the week's study of the Bible.

Columbus—The Rose Hill Church has just closed a series of most successful meetings, November 2 to 9. Rev. Frank D. Hunt, the evangelist of Macon Presbytery, conducted the meetings, preaching two splendid sermons daily. These services proved to be a great spiritual blessing to the members of the church and the community at large.

This church has recently elected two elders, Messrs. S. T. Phillips and S. A. Mitchell, and two deacons, Messrs. George Riller and Wm. R. Turner. At the morning service, November 9, Mr. Mitchell, having

already served as an elder in his former church in Jackson, Tenn., was installed, and the other three officers were ordained and installed. It was a most impressive service, being conducted by the pastor, Rev. T. K. Currie, assisted by Rev. F. D. Hunt, and the session of the church.

At a recent congregational meeting our pastor's salary was raised 50 per cent in order that he might discontinue the school work in which he has been engaged, and hereafter devote his entire time to the church.

With the burden of the church debt lifted, and new members enrolled, the church is looking forward to a year of increased activity and greater service for the Master.

KENTUCKY.

Louisville—The Highland Presbyterian Church on November 23 extended a unanimous and hearty call to Rev. A. D. P. Gilmour, D.D., pastor of the First Presbyterian Church, Spartanburg, S. C., to become its pastor. This church was left vacant by the death of its beloved pastor, Rev. T. M. Hawes, D.D., on August 29. X.

LOUISIANA.

The Synod of Louisiana met in the First Church, Baton Rouge, November 18, with 35 ministers and 11 elders in attendance.

Rev. H. M. McLain was elected moderator and Elder George Battalora, temporary clerk.

Rev. John I. Armstrong delivered an instructive and impressive address on the Presbyterian Progressive Program.

Dr. J. G. McAllister presented the claims of Louisville Theological Seminary, offering inducements to Synod to affiliate itself with that institution. Similar flattering terms were held out in communications received from Union and Columbia Theological Seminaries. The Synod declined all these offers with an expression of the kindness and courtesy shown therein, and left its Presbyteries free during the interregnum, until another theological school shall be established within its bounds, to send their candidates where they choose, under the regulation of the Assembly.

The control of Silliman Institute was transferred from the Presbytery of Louisiana to the Synod, which elected nine trustees, three from each Presbytery, as the new charter provides.

The property of the Louisiana Orphanage at Minden was transferred to its newly organized board of trustees. It embraces 70 acres. Owing to the proximity of oil fields its value may be greatly enhanced. The Synod hopes that the time may not be far distant when the operation of an orphanage within its bounds shall be realized.

Palmer Orphanage was commended to the sympathetic and generous support, especially by Thanksgiving and Christmas offerings.

Rev. George Summey was unanimously nominated for the ad interim committee on closer relations. He requested every minister and elder in the Synod for an expression of opinion on this question. Rev. J. F. McKenzie is his alternate.

Synod endorsed a proposed drive by the Assembly's Committee on Education for \$150,000 within the Synod to be divided on the percentage of two for Silliman Institute and one for the Louisiana Orphanage.

A committee was appointed to prepare the form of a charter for all our churches that will conform with the standards and policy of the church and the laws of the state.

The Montreat Normal School was commended to the liberality of the churches. Synod endorsed the

campaign for raising 200,000 for the equipment of Montreat.

The Synod fully accepts with the other Synods the Assembly's Progressive Program, with the distinct understanding that this program is to be carried out independently by the Church without the aid of any other agencies.

The dinners served in the basement by the ladies of the First Church, with numerous after-dinner speeches by members, were delightful occasions, and Synod expressed its keenest appreciation for these and all the other courtesies shown its members.

The next stated meeting will be held at Abbeville.
Louis Voss, S. C.

TENNESSEE.

Nashville—First Church—On Reformation Sunday, Dr. Vance preached on "The Edict of Nantes," and a collection amounting to \$1,300 was taken for Protestant Relief in France and Belgium.

On Armistice day the women gave a luncheon in the Sunday school building, with the women who had joined the church during the last year as honor guests. Two hundred and fifty were present, and all the women's societies of the church received additions to their membership as a result of the interest awakened.

At the close of public worship Sunday morning, November 16, the following additional elders were elected: Messrs. Lemuel R. Campbell, J. C. Lucas, Meade Frierson, Thomas P. Kennedy, Wm. Ridley Wills, George M. White, Smith Tenison and J. Owen Hendley. A congregational meeting is called for November 30 to elect 15 additional deacons.

On the afternoon of November 16 a churchwide canvass of the congregation was conducted in the interest of Sunday school efficiency and extension. This is a part of the Church's progressive program. Fifty teams in automobiles covered the entire congregation in one afternoon.

Rev. A. Gibson Link, of Campbellsville, Ky., has been elected assistant pastor, and expects to begin his work December 1.

TEXAS.

Notes from Texas-Mexican Presbytery—The last quarterly report shows 32 members received on profession of faith, and gives a total for six months of 80 as compared with 82 for the whole of last year. Total of contributions for the quarter were \$1,236 as against \$669 for corresponding quarter of last year.

At a called meeting of Presbytery on November 10 Licentiate Guillermo A. Walls, who is in charge of the Sunday School interest of the Presbytery, was ordained to the full work of the ministry.

At the same meeting the San Benito Church, formerly connected with Tamaulipas Presbytery, was received and placed under the care of Rev. I. P. Balderas.

Plans were also made for the permanent publication of a quarterly bulletin of the work in Spanish for circulation among the churches of the Presbytery.

Galveston—The First Presbyterian Church of this city, under the leadership of Rev. J. P. Robertson, D.D., and with the help of some resident Presbyterian Mexicans, has inaugurated a vigorous work among the large Mexican colony, an example that many others might follow with mutual profit.

Laredo—Rev. Elias Trevino assisted the pastor of this church in a series of services from November 3 to 9 in which eight members were received on profession of faith and a large number of candidates for membership were not received awaiting fuller instructions as to the step they proposed to take.

San Antonio—The Sunday School has had a large increase in membership as the result of the recent campaign. The attendance during the rainy weather has been around the hundred mark, and the collections from \$6 to \$10.

Kingsville—The pastor of this church has a very promising work in two of the nearby ranches in addition to his flourishing work in the city.

Austin—Miss Anne E. Dysart, a member of the Mexico Mission, has returned to Austin and entered heartily into the work here for another season.

We have just succeeded in completing the transfer of the property formerly belonging to the Methodist Mission, to our own Executive Committee of Home Missions. This transfer gives us a valuable location, though the dilapidated building on it is really not fit for use. We are looking forward to the time when we may be equipped for doing our duty to the cause of Mexican evangelization in this capital city.

Some of the absent members have returned and the Sunday School enrollment has gone to above 60, almost twice what it was formerly.

Corpus Christi—Our church building here suffered some from the recent gulf storm, being already badly in need of repair as well as enlargement. This work should be done without delay in order to preserve the property and to accommodate the growing congregations. We would be glad to have some voluntary help for this purpose. The American brethren of this city have always taken care of the material interests of this work, without help from elsewhere, but as they lost so heavily in the storm, they should not be called on at this time for any extra help.

Austin, Tex.

Rev. R. D. Campbell.

VIRGINIA.

Lexington—Several weeks ago our pastor received an automobile as a present from the congregation. This will enable him to reach outlying points for preaching, and also to visit members whose homes are distant.

At the regular monthly meeting of the session, held Monday night, Nov. 10th, it was decided to appeal to the congregation to increase their gifts to Foreign Missions by at least \$1000 before the end of the present church year, and the pastor presented the cause Sunday morning, Nov. 16th. At that same service two members, man and wife were received by letter. Instead of preaching a sermon that morning the pastor and Elder James Lewis Howe gave the congregation an account of the Synod in Charlottesville, an excellent way of instructing people who find the reports in the church papers rather difficult to follow, and these people are no doubt in a large majority.

A. H.

Petersburg—Second Church—The service on Sunday morning, November 16, was of the nature of a memorial of the late Rev. Isaac E. Yohannan, for 16 years a missionary of this church in Persia. While news of his death was received some months ago, the church delayed holding this service in the hope that they might have present Rev. Isaac M. Yonan, moderator of the Presbyterian Church in Persia, known to be en route to America.

After the reading of a brief memorial by the pastor, Dr. Yonan spoke of the life, the labors and the death of Mr. Yohannan. As he told the story of his work as pastor, evangelist and missionary to the Moslems, and finally during the days of the war as chaplain in the camps and hospitals ministering to friend and foe alike, until heartbroken and dying of hunger and thirst, he fell almost in sight of relief, there was not a person present but who thanked God anew for this man and his ministry.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

The Missionary Survey's Campaign for 50,000 Subscribers.—The Goal: A Survey in Every Home. 27,250!! Up We Go! Now what do you think of that? Up Jack climbs on the circulation pole, in spite of the advance of 25 cents in subscription price to 75 cents per year in clubs of five or more, and \$1.00 per year for individual subscriptions. Where is our friend "Gloomy Gus," who thought the ladies would not submit to the raise in the price of their missionary magazine? Come forth, prophet of evil, and show thy face! Jack wishes to warn his friends, however, that "Christmas is coming." And with these days of December come accumulating engagements which will threaten to absorb interest to the exclusion of renewals. During November and December a great many subscriptions expire. Those are busy days with everybody. Many other interests clamor for one's attention and support. But there can hardly arise a more important thing than the continuance of the Missionary Survey. If renewals should be neglected during these two months, down would go our circulation. Your individual renewal and the renewals of other subscribers in your church may not seem to be a large matter alone, but these are what go to make up the whole, and here in the Survey office their neglect would be seriously felt. May we suggest to club agents and to all subscribers that they put their missionary magazine first on the list for December activities—send in a full list of renewals and some new subscriptions as a further boost to that "Climbing Figure" at the top of this page.

The Honor Roll.

Churches going on the Honor Roll this month, having secured an average of one subscription to every five communicants or better are: Jacksonville, N. C., Church of the Covenant, Wilmington, N. C., DeRidder, La., and New Willard, Texas.—December Missionary Survey.

A PLEA FOR THE TWELVE.

By Mrs. E. C. Cronk.

8,748 Hours in the year. 12 For the Missionary Society.
8,736 Balance on hand.

(Continued on page 22)

With this service the Yohannan Society, that included in its number others than the immediate resident members, went out of existence, closing a chapter of missionary activity which, while unspeakably sad in its ending, was signally blessed of God. And the end is not yet, for "the blood of the martyrs is the seed of the church."

At night Dr. Yonan spoke to a large and deeply interested audience on "The Gallant Fight of the Assyrian Nation in the Cause of the Allies and the Sake of Christianity."

The Campaign Committee of the Assembly's Committee on Systematic Beneficence and Stewardship has secured the services of Rev. S. Waters McGill, Nashville, Tenn., as Campaign Manager for the Presbyterian Progressive Program.

Mr. McGill is a graduate of the Presbyterian Theological Seminary, at Louisville, Ky., an ordained minister in our church, and has had large and eminently successful experience in financial campaigns for religious organizations, educational institutions and government causes.

The committee and the church are to be congratulated on securing Mr. McGill for this important position, for which he has special fitness for organizing and promoting the campaign through our church.

He is associated with the secretary, Wm. Fred Galbraith 407-12 Times building, Chattanooga, Tenn.

Marriages and Deaths

Marriages.

Franks-Wilkes—In the First Presbyterian Church, Laurens, S. C., November 25, 1919, by Rev. Charles T. Squires, Mr. W. Henry Franks and Miss Mary Louise Wilkes, both of Laurens.

Deaths.

IN MEMORIAM.

John Frederick Gilmore.

Mr. John Frederick Gilmore died at Fayetteville, N. C., December 20th, 1918, after a long and trying illness, on his fifty-eighth birthday. Though a native of Bladen County he had become widely known throughout Robeson and Cumberland Counties.

The circumstances of life forced him to assume heavy responsibilities even in his boyhood and he had made his own way in the world. From his young manhood he had been engaged largely in the lumber business in which he achieved an eminent success combined with an excellent reputation for sterling integrity.

At the age of twenty he united with the Presbyterian Church of St. Pauls, N. C., in which church he became an active and energetic deacon. For fifteen years he made his home at what is now known as Rex, N. C., where he was engaged in business. Here he was greatly beloved and was instrumental in the

erection of the Presbyterian Church. To the day of his death this little village held a large place in his thought and affection. At the time of his death he had been an active deacon in the First Presbyterian Church of Fayetteville for more than five years.

He was a man of marked individuality. Unostentatious in the extreme, impatient of sham and pretense, a firm believer in the value of the homely things of life, his manner of life was simple and and his charities were not only done in secret but in the most unexpected places. The friends of his youth all recall his unusual devotion to his mother and his death leaves a vacant place in the hearts of many people who will keep his memory green. Intensely loyal to those whom he loved he was equally appreciative of the kindness and courtesy of others.

He is survived by a wife who was Miss Annie Johnson, of Lake City, S. C., and his two sisters, Mrs. Mary Patterson of Bladen County, and Miss Ophelia Gilmore, of St. Pauls, N. C.

IN MEMORIAM.

Mrs. George Stephens.

Mrs. George Stephens was the daughter of Mrs. J. S. Thompson, of Atlanta, who for years has been prominent in mission work in her own church, (The Central Presbyterian) and also in the Synod of Georgia.

Mrs. Stephens has a sister in China, Mrs. F. L. Brown.

Mr. Stephens was away on a preaching tour. One morning Mrs. Stephens got up to look after the children; the Chinese servant heard her fall in the bathroom; running in she found her unconscious and the lamp overturned. She put out the burning oil before it reached Mrs. Stephens. She put out the fire and called for help. Mrs. Stephens was carried to her bed and medical help summonsed. She regained consciousness and shortly after twin girls were born, but never breathed. Dr. Keaten who was with her, called in Mrs. Grier. She came in the afternoon and although everything possible was done, she died about 9:30 p. m. Mr. Stephens did not reach home until three hours after her death.

One of the missionaries in writing of her says, "She was a splendid missionary, had the language better than anyone here, and was so full of energy and fun and love for the Chinese."

There was first the Chinese service and then the foreign service. Mr. Stephens with remarkable control, led the hymns, all favorites of his wife. His fortitude is remarkable.

A very sad feature, second only to the grief of husband and the two little children left, was the terrible shock to her mother. For years Mrs. Thompson had her heart set to go to China. All preparations had been made for the visit and she set sail with a heart full of joy. The sad intelligence did not reach her until landing.

Children's Department

NEW SUNDAY SCHOOL BUILDING.

Dear Standard:

I am a little boy seven years old, and in the second grade. I like my teacher fine. I go to the First Presbyterian Sunday School. I have a little brother four years old. His name is Ben Lacy Rose. Please put this in the Standard as I want my two grandmas and two grandpas to see this. We are going to have a new Sunday School. My papa is the superintendent. Your friend,

Charles G. Rose, Jr.
Fayetteville, N. C.

ENJOYS THE LETTERS.

Dear Standard:

I wonder if there is a child anywhere that enjoys reading the children's letters and children's stories in the Standard more than I. I've never written you a letter; so thought I would write

while I'm staying with my aunt and uncle, and surprise father. I live at Old Town, N. C., but am going to stay this winter in Elmwood, with my aunt and uncle, because they have no children except a baby, and want me to stay with them. I like to stay because they live on a farm and there are so many things to interest me. I am going to school every day. I am in the lower fifth grade. I love my teacher, Miss Ina Morrison. Your little nine year old friend,
Robert Pou.
Elmwood, N. C.

ASKS A QUESTION.

Dear Standard:

I am a little girl in the first grade. I am six years old. I go to Sunday School every Sunday. I like my teacher. Her name is Miss Lot'ie Bennett. My school teacher is Miss Shel'on Zoeller. I like them both. I can not write myself, so my sister is writing for me. I will close asking a question:

Who was it that dropped his axe in the water and it floated, and where do you find it? Your little unseen friend,

Suzanne Melick.

Elizabeth City, N. C.

BILLY'S LIVELY IMAGINATION

Billy's lively imagination was so well known in his family that the only thing the grown folks did was to laugh when Billy came in wild-eyed, with a big story. Imagination is a big word for little folks, but it means something like making up stories to write or tell—not telling an untruth, but thinking things are larger or smaller than they really are. Billy never made anything smaller, for his imagination was the kind that saw mountains where there were only little hills; as every one knew how easily he was frightened and how large things looked to his round, blue eyes, there was no harm done.

"Bear in the orchard! Bear in the orchard! He's coming right this way!

Shut the door, quick!" screamed Billy, rushing into the kitchen and almost upsetting his Aunt Molly, who was icing a big lemon pie for dinner. The threshers would drive in for dinner before noon, so Aunt Molly and four other ladies were cooking so many good things that it is a wonder Billy ever could have been persuaded to go for apples to the orchard. "The bear is large as an elephant!" he added, when he could get his breath.

"It's the little calf in the orchard," said Aunt Molly calmly. "I heard it bawling a few minutes ago, and I suppose Billy was teasing it, or perhaps it was frightened at him. It is not used to children."

"It is a bear! A real bear!" said Billy. "It growled at me."

Then all the ladies laughed, and went into the dining room to help Billy's mother set the table. It was early, many of the things were ready to put on the table, for threshers are always in a hurry, and like meals served promptly. Billy's mother began telling of the time Billy declared he saw a big snake, and it turned out to be an angle worm; and Aunt Molly said once he thought a bird in the sky was an airplane, but all the time Billy was insisting that it really was a bear.

"What is that noise in the kitchen?" said Aunt Molly, as a big crash was heard. "It sounds as if something was falling. Billy, please go and see if that water pail was too close to the edge of the table and slipped off."

"I'm afraid of the bear," whimpered Billy.

Aunt Molly opened the door, but she shut it again quickly, while her eyes were as frightened as Billy's. "It is a bear! A big brown bear!" she screamed. "He had his paw in my lemon pie."

Then everybody was frightened for sure, and Billy hid in his mother's skirts, crying.

"Don't you be scared, lady," called a big voice from the kitchen. "I've got him, and I'll pay all damages."

They ventured to peer out through a crack, and there was the bear's keeper leading him away, with lemon custard dripping from his nose and paws. He had broken through the screen door and begun eating the good things on the table. The keeper told them they were both tired from the long walk, so he tied the bear to an apple tree while he took a sleep. The bear broke loose and followed Billy to the house, where he enjoyed the pies which had been prepared for the threshing dinner.

"Never mind paying for the pies," said Aunt Molly, for the bear's keeper looked old and poor. "I can make some more. If we had listened to Billy and shut the door, the bear could not have come in."

"That was once it wasn't 'magination," said Billy, when the bear was safely out of the yard.

"I should say not," said his mother. "Billy, next time you see a bear coming through the orchard we certainly

will shut the doors and lock them, for nice lemon pies are too good to be wasted on a big, old bear."—Journal and Messenger.

FLAPJACK JIMMY.

There was only one kind of work Jimmy Peace disliked, and that was helping in the kitchen. He milked the cow, did errands and weeded the garden, without a word, but when it came to cooking he did not look so cheerful.

Still, he was good-natured about it. His mother took in sewing, and sometimes she could not put her work aside long enough to get supper; then Jimmy had to make biscuits and scramble eggs. He knew how to make flapjacks, too; that is how he got his nickname. One evening when the other boys were sliding down the hill near his house they peeped in at the kitchen window to see why he did not join them, and there was Jimmy, cooking flapjacks. He looked so funny in his big apron that then and there they nicknamed his Flapjack Jimmy.

After that he disliked more than ever to make flapjacks, but some one had to do it, and so he used to tackle the job with a good will. He whistled so hard that the flapjacks seemed to jump up and down in the griddle in time with the tune. And he did not stop whistling until the last cake was cooked.

One day at noon when Jimmy was making the kitchen fire, a stranger knocked at the door and asked the way to Blackburn's camp on Kinnicut Mountain. He and some other men, he explained, were going up to the camp for a few days, but they were not sure of the road.

"You seem to know these hills pretty well," he remarked when Jimmy had finished directing him.

"I do," Jimmy said. "I've been climbing them ever since I can remember."

"Want a job?" the stranger asked suddenly.

The boy jumped; he did want a job. It was not often that he had a chance to earn any money.

"I'll give you a dollar to show us the way up to Blackburn's" the stranger offered.

Fifteen minutes later Jimmy was leading the party up the steep side of Kinnicut Mountain. His short legs moved so fast that the men found it hard to keep up with him. Later in the day, when a drizzling rain set in and the trail became more and more slippery, they did not even try to keep up; but the flash of their guide's red sweater as he pushed ahead among the trees showed them the right trail.

"It's a good thing I found that boy," said Mr. Taylor, the man who had knocked at the door.

The others agreed. They agreed, too, that they hoped Jimmy would soon bring them to the camp for they were drenched to the skin and nearly starved.

But when they reached the place at last, cold and wet and hungry, they

found no cheer waiting them. The man who was to cook for them had not come and the camp was silent and cold. The travelers groaned as they entered the dreary place.

Mr. Taylor went into the little room that served as a kitchen and came back looking gloomy. "The supplies are all here," he said, "but much good that will do us! We can't eat the stuff raw."

Jimmy looked up from the fire that he was kindling on the hearth. "I suppose I can stir up something for supper," he said. But he spoke reluctantly; the fact is, he did not fancy turning from a guide into a cook.

The crowd looked at him eagerly. "Well," they said, "you don't look much like a cook, but it will be better than nothing."

So the men dried their clothes by the fire while Jimmy bustled about in the kitchen. He found flour, butter, eggs, and canned milk among the supplies. "It looks like flapjacks," he said to himself with a sigh. He tied a towel round his waist and began to whistle.

Half an hour later he called the others in. Supper was steaming on the kitchen table; hot coffee, fried bacon, scrambled eggs—and flapjacks. The men sat down with grunts of satisfaction.

Jimmy put more wood into the stove and plied between the fire and the table with platters of golden-brown cakes. The campers ate so fast that he had to mix another bowl full of batter and keep greasing the griddle afresh. He tossed flapjacks until his arm ached.

When at last the men had finished they pushed back their chairs and cheered for the cook. "It was very much better than nothing," they said. "No mistake about that!"

The next morning Jimmy cooked flapjacks again. When the regular cook came a little later, he said he must hurry home.

"Don't forget, we shall want you next year," Mr. Taylor said. "Here's your money."

Jimmy looked at the money; it was a five dollar bill. He hesitated.

"The flapjacks alone were worth five dollars," said Mr. Taylor with a smile.

Jimmy flushed all over his freckled face. He had never before had five dollars in his whole ten years, but somehow he did not feel right about taking so much money.

"Flapjacks aren't hard to make," he said.

Mr. Taylor looked at him quizzically. "But they're hard to keep on making," he answered.

Jimmy knew that his secret was out. Mr. Taylor had seen him getting ready to cook dinner at home and had guessed that he was an old hand at the job.

He grinned. "You're right," he said. But as he dashed down the side of Kinnicut Mountain, with his precious five-dollar bill clutched in his hand, he thanked his stars that he had learned how to make flapjacks.—Marian Willard, in *The Youth's Companion*.

Woman's Auxiliary.

(Continued from page 19)

It is not much to ask—12 from 8,748—yet it is more than most of us give.

Our Savior gave His life for missions.

Is it asking too much that we should give 12 hours a year to prayer for, and study of that for which the Son of God, gave His life?

This is not a plea for money nor a plea for work.

It is a plea at the first of the year for twelve of the 8,748 hours of the year, for the Missionary Society.

We need givers and we need workers, but the most discouraging thing to missionary leaders is the poor attendance at the meetings.

Whether you belong to the Society or not, you are invited to attend the meetings this year. Will you give twelve hours to Missions this year?

We lead such busy lives that unless we plan ahead, many important things are crowded out.

Most of us have a sort of general expectation of attending the meetings, but first one thing and then another comes up and the missionary meetings are crowded out. We would not definitely throw them out and avow our purpose not to attend, but gradually they are crowded out.

Make twelve engagements for this year. Set aside one hour of each month now. Write down the date where you will see it and not forget it. Hold these engagements sacredly above petty interruptions and flimsy excuses. Plan definitely to attend the twelve meetings of the year.

Educational.

Davidson—The campus is pleased to learn that S. T. McCloy, class of '18, from Monticello, Ark., now a student at Union Theological Seminary, Richmond, has received an appointment to a Rhodes Oxford Scholarship for October, 1920.

The State Union of Student Volunteers has accepted through its president, Miss Janie Kluttz, of North Carolina College, Greensboro, an invitation to hold the annual conference in March, 1920, here at Davidson. The invitation was extended by the Student Volunteer band of Davidson through R. E. McClure.

The approach of Thanksgiving day has a double interest this year, as the week-end will usher in the Senior oratoricals, the date for this important event in the life of the graduating class having been moved several years ago from April to November.

Rev. Dr. Richards, who has been touching the top places in his sermonic work almost every Sunday this fall, preached an unusually strong sermon last Sunday from the text, "Set your affection on things above, not on things on the earth." The outstanding thought in the sermon was that men call today for a practical religion, one that shall manifest itself in good works, in humanitarian effort, in a life that will make men happy and content in the life here.

Rev. J. T. Pharr, well known to the students as "Tim" Pharr in college days, and who is soon to take a wife, and a pastorate at Renick, W. Va., has been giving some valued help to Coach Crayton this fall from time to time in training the football squad.

Columbia Seminary—The years work at Columbia Seminary continues to progress most satisfactorily. Under the supervision of President Whaling, and the direction of the Rev. W. S. Epperson, D.D., intendant, everything possible is being done for the comfort and well being of the students, and the entire body feels that the Seminary is in the midst of one of its most successful sessions.

Dr. Whaling has guaranteed to each candidate for the ministry boarding at the refectory, board at the rate of \$12 per month. In order to make up the difference between this amount and the cost of the food a number of churches and friends of the Seminary have sent groceries and canned goods for use in the dining hall, any such will be most ac-

ceptable when shipped to Richard F. Simpson, Manager, in care of the Presbyterian Seminary.

The Rev. Mr. Daffin, Synod of Florida, one of the missionaries of the Southern Presbyterian Church to Brazil, was a visitor on the campus last week. Mr. Daffin is an alumnus of Columbia Seminary and gave the students a most interesting account of the work in Brazil.

Several of the professors have recently returned from meetings of the Synods, which control the Seminary. The Rev. Thornton Whaling, D.D., President, attended the sessions of the Synods of Alabama and Mississippi; Rev. R. C. Reed, D.D., the Synod of Georgia; and Rev. W. M. McPheeters, and Rev. J. O. Reavis, D. D., the Synods of South Carolina and Florida, respectively.

All the students regretted exceedingly that Dr. Whaling was called away last week to Virginia, on account of the illness of his mother. Also they are hoping for the speedy recovery of John D. Gillispie, a member of the senior class, who has been in a local hospital for several days.

EVANGELISTIC NOTES.

By R. F. Kirkpatrick, Chairman Sub-Committee on Evangelism.

All of the Assembly's evangelistic staff are now busily engaged in holding meetings, and the Assembly's evangelistic program is being energetically carried out.

Rev. J. Ernest Thacker, D.D., has taken up his evangelistic work again and is having fine success. In a recent meeting at Carrollton, Ga., there were 65 conversions, and the entire church felt the spiritual uplift of his presence.

Rev. Frank Fincher, D.D., has just concluded a very successful campaign among a number of the larger churches in North Mississippi Presbytery, as a consequence of which the churches have been greatly revived and there have been large numbers of additions. At Holly Springs, there were 130 confessions of faith; at Clarkdale, 119; at Oxford, 108; and at Sumner, 77. Dr. Fincher's time is scheduled up to March 15, 1920, and churches desiring his services should correspond with him at once.

Rev. Trigg A. M. Thomas, D.D., conducted a very effective evangelistic campaign in Lewisburg, W. Va., during the month of October, as a visible result of which there were 238 conversions, 56 transfers of letters; and the Sunday following the revival 136 of these were received into the Presbyterian church, 52 of them receiving the sacrament of baptism. The entire community felt the uplift of this great service, and there will be many others yet to be received into the church.

Rev. R. A. Brown, in addition to his labors as Regional Evangelist in Arkansas and Oklahoma, has been finding time to co-operate with the church at Fayetteville, Ark., in securing a pastor. Mr. Brown recently held a meeting at Batesville, Ark., in which there were 10 additions to the Presbyterian church and an offering of \$235 for our Assembly's work.

Rev. J. Mc. D. Lacy is still engaged in an evangelistic campaign in West Hanover Presbytery. One of his recent meetings at Bethel church in that Presbytery, in which there were 11 additions to the church on profession of faith and 2 by letter. As soon as this campaign is finished, Mr. Lacy expects to go to Lexington Presbytery for a number of meetings.

Rev. R. M. Hall, D.D., has entered upon his duties as Regional Evangelist in Texas, his first meeting being at Cleburne. The weather throughout proved most unfavorable, yet there were 6 additions to the church on profession of faith and a liberal offering for the Assembly's work.

It is very gratifying to note that many of our Presbyteries and Synods are falling in line with the evangelistic goal designated by the Committee on Systematic Beneficence and Stewardship for our Assembly as one of the objectives in the Four Million Campaign this year. This objective, it will be remembered, call for 50,000 additions to our church on profession of faith by April 1. It is hoped that all our Presbyteries and Synods will assume a definite evangelistic responsibility and make energetic efforts to attain their goals.

Miscellaneous

IRELAND AND ENGLAND.

The contention now between Ireland and England which has been pressed into this country and which has found its way into our Congressional debates, is not well understood by the American people. The lack of knowledge leads to unjust conclusions.

About seven hundred and fifty years ago the Pope Adrian, who then had great civil power, directed King Henry of England "to enter the island of Ireland in order to bring that people into subjection to laws and to exterminate the nurseries of vice from the country." The following Pope, Alexander, commended the king for saving the people of Ireland, "who in utter disregard of the fear of God, are wandering into every downward course of crime, and are destroying one another with mutual slaughter." King Henry entered Ireland on invitation of an Irish king. His rule was unanimously accepted by the people and blessed by the bishops. Repeatedly England had to interfere to save these people from mutual slaughter. They had a national parliament. Under the English kings Ireland had an Irish parliament, under which the country continued in a state of turmoil and sedition, ending in the terrible rebellion of 1798, in which ten thousand people were killed. The Act of Union put an end to this parliament and its accompanying disorder and conflict. Since then Ireland, like Scotland and Wales, has had direct representation in the united parliament. Under this union Ireland prospered increasingly, until now the same old rebellious and contentious spirit is renewed and there is now a demand for Ireland's independence. The party which favors this has been in a state of opposition to the British Government, has tried to carry out various plans of rebellion and even conspired with Germany in the recent war.

The province of Ulster, in the North of Ireland, is inhabited by people who are largely of Scotch blood and are known as Scotch-Irish, North-of-Ireland people, and Ulstermen. These people have favored the united parliament, the Union act, and are known as Unionists. They are unflinchingly loyal to the United Kingdom. In 1912 there was a deliberate attempt to force Ulster out of the British Union and compel her to submit to an Irish parliament. Ulster defended herself and has remained in the union, and her sons and her resources were loyally devoted to England in the recent war, while the Sinn Fein and other sympathizers were acting disloyally. This whole question is one be-

longing to England alone, and it should be left to her to solve it. It is a violation of international polity for Americans to meddle with it. Even natives of Ireland, now American citizens, should turn it over to the old country, and all promoters of this question canvassing this country should be sent home.

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

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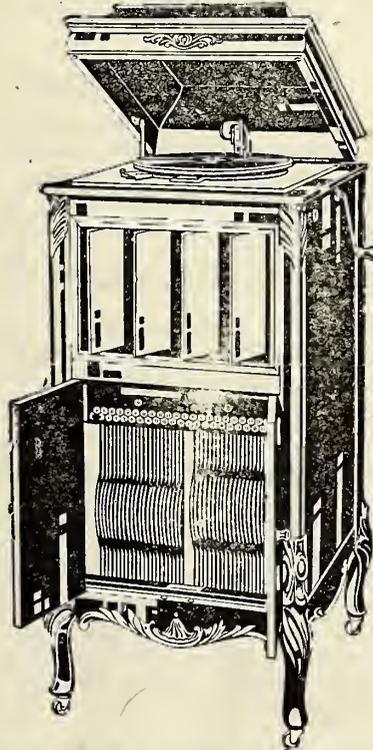
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Join ^T_HE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

Some Things You Should Know About Your Church

II. HOW SECURE THE LEADERS NEEDED.

In order to secure the right kind of men and women in sufficient quantities for the ministry and mission service of the Church clear thinking, definite action, and earnest, importunate, believing prayer is needed.

GOD'S PART.

The Master gave the real solution when He said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest." It is the work of the Holy Spirit to guide boys and girls and men and women into God's plan for their lives. But the Holy Spirit works through human agency and a prayer, a word, a letter, and a leaflet have been used of God to help thousands see the purpose of God for them.

THE PART OF THE PASTOR AND SESSION.

Possibly the heaviest responsibility rests upon the Pastor. He must hold before parents and their children the claim of God upon the young lives. In former days Sessions used to call the youth of the Church before them for prayer and counsel about their life's work.

That ministers are giving their own sons to the ministry is revealed by the fact that of 2,051 candidates in recent years 360 were sons of the manse.

THE PARENTS' PART.

The responsibility of parents to maintain an atmosphere in the home in which high and holy aims of life may thrive is supreme. Decisions are formed much earlier in life than many appreciate. Of 1,937 candidates in our Church 29 heard the call of God to the ministry and decided to give their lives to that work under 10 years of age, 127 between 11 and 15, 953 between 16 and 20, and 589 between 21 and 25, while practically all declared that the early influence of the home was the most potent factor in their decision.

THE TEACHERS' HELP.

Few teachers fully appreciate the wonderful opportunity they have of helping their pupils to reach correct judgments about the problem of life work. It is not necessary or wise to urge a specific course upon them, but to show them the fundamental principles upon which such a question may be decided: God's ownership, His plan for every life, the importance of making life count for most both here and hereafter—the stewardship of life.

RESPONSIBILITY OF THE YOUTH TO THE CHURCH.

In this time of need for a large increase in the number of capable leaders each child of God should cry from a heart willing to obey, "Lord, what wilt thou have me to do?" It becomes your duty to pray, to study God's Word, to examine your gifts, to study the needs of the world and the opportunities of the Church, to hush the noises of the world as God says "Be still and know that I am God."

UNITED PRAYER AND EFFORT.

To secure the 2,000 boys and girls who should be in training now in the school, college, training school and theological seminary all should give themselves to prayer and work. Sermons, addresses, prayers and the wise use of literature in Church, Sunday School, Y. P. Societies, Men's and Women's Societies and in the homes should be constantly used.

The Executive Committee will send to any of the youth of the Church whose names and addresses are forwarded to the Louisville office the choicest leaflets on the work of the ministry and mission service. They will also forward helpful literature to those pastors, parents and teachers who desire to help in this great work.

WATCH THIS SPACE EACH WEEK

The Presbyterian Church in the United States, Department of Christian Education and Ministerial Relief

HENRY H. SWEETS, Secretary

410 Urban Building.

LOUISVILLE, KY.

Letters From Rheumatics

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

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Name
Address
Shipping Point
(Please write distinctly)

DREAD OF END OF THE YEAR.

"I dread to come to the end of the year," said a friend to us recently; "it makes me realize I am growing old."

That suggests a question: When is a man old?

In Shakespeare's time a man was old at forty, and often, because of the gay life, invalidated long before that.

Sir Walter Scott at fifty-five bemoaned the fact that he was an old man.

Montaigne retired to his castle at thirty-eight to spend his declining years in peace and study.

Dr. Samuel Johnson once remarked that at thirty-five a man had reached his peak, and after that his course must be downward.

Physiologists tell us that in all mammals except man the period of life is five times the period of growth. A dog gets its full growth in two years, and lives ten; a horse in five years, and lives twenty-five. On this basis a man should live from one hundred to one hundred and fifty years.

Why were these three men—Scott, Montaigne and Johnson—old while they were still comparatively young men?

The answer is, because they felt old and acted old.

William James said that some men are "old fogies at twenty-five."

He was right. The minute a man ceases to grow—no matter what his years—that minute he begins to be old. As long as he can look back on every year and say, "I grew," he is still young.

The minute he ceases to grow, the day he says to himself, "I know all that I need to know,"—that day youth stops. He may be twenty-five or seventy-five, it makes no difference. On that day he begins to be old.—Ex.

160 HENS—1500 EGGS.

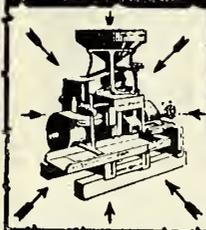
Mrs. H. M. Patton, Waverly, Mo., writes: "I fed 2 boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 3259 Reefer Bldg., Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

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ar 8 5 am	10 00 am	Rae ford	5 55 pm lv 3 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm 1 00 pm
4 00 pm	11 20 am		

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Daily Ex. Sun.	Mixed	Daily Ex. Sun.	Mixed
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Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

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AN IMPORTANT CASE.

The Chemung case in the Synod of New York has been finally disposed of. At least, it has been tried and decided, we hear of no appeal. Nearly two years ago the Presbytery of Chemung licensed Mrs. William H. Chapman to preach. The statement was made that such action was taken in order to bring the question of the licensure of women before the Church. Dr. Robert C. Hallock, of Dundee, complained to Synod. As the flu prevented a meeting of Synod Dr. Hallock sent a memorial and complaint to the Assembly, which directed that the case go to Synod. At the meeting of Synod in Rome, N. Y., the Judicial Commission, Dr. Robert Watson, chairman, returned a unanimous verdict directing the Presbytery to rescind the license and admonished it that there are constitutional and orderly ways of seeking changes in our Church law. After the trial an overture to the Assembly proposed changes in the law was offered but Synod promptly voted "No Action." A committee of the General Assembly, of which Dr. S. Hall Young

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SEE ANNOUNCEMENT ON PAGE 31

is chairman, is considering and will report next May on "the whole matter of enlarging opportunities for women," and has sent out a questionnaire on the subject. This action of one of the largest Synods may be taken as its answer to its questionnaire.—Herald and Presbyter.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar today. Profit by the experience of a man who has made a fortune out of poultry.

Some hae méat that canna eat,
And some waud eat that want it.
But we hae meat, and we can eat,
Sae let the Lord be thanket.

—Burns.

NOTICE

Send for a copy of our New Song Book for 1920, "Heavenly Echoes" No. 5, 25c the copy, \$2.75 per dozen.

Many of the songs Mr. Vaughan wrote that had never been published appear in No. 5.

The songs for this book were selected with a view to their usefulness in revival and Sunday School work, every song being a soulful one.

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SEEKING THE LOST.

The word "lost" has a fearful meaning when applied to a person. An object of value may be lost and we search for it. An animal may be lost and we search for it according to our estimate of its value and our interest in it. But a person lost excites the most painful interest and the most strenuous effort to find him.

Once we came to a village in the mountains and all was in excitement. A child was lost. All day the search had been going on, but no trace of the lost one was found. All night the people continued to search, but in vain. There was a gloom over all. The lost child was in every mind and heart. Everyone had visions of what had befallen the little one. It might have fallen over a cliff, it might have been devoured by wild animals. It was never found, and ever after sorrow dwelt in the home.

"Lost" is the word Jesus uses with reference to men. It has a fearful meaning. The soul has wandered away from its home; there is no knowledge of the way; dangers are on every side, and it is not possible to return.

But Jesus seeks the lost one. There is intense solicitude, and a fearful anxiety, with every possible effort to find and recover the lost one. There is to the mind the picture of the sorrow in the home, of the heart burning with grief. Nothing could more vividly show to us God's love, and His solicitude for our salvation. It is not

enough to say that God waits to be gracious, that He is ready to save everyone who comes to Him. All this falls far short; He seeks to save. He not only desires, but He puts forth effort to save. His desire and effort are in proportion to His love; and that is infinite.—Selected.

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SEE ANNOUNCEMENT ON PAGE 31

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Boys' School Suits.....\$4.95, \$6.95, \$7.95 and \$10.00
Suits for the little boys—new models, Middies, Oliver Twist,

Norfolk and Sailor Suits. Some with long pants ranging in price from \$2.98 to \$8.95.

Boys' Wash Suits.....\$1.00 to \$2.98
Hats for the little fellows.....50c, 98c, \$1.25 and \$1.50
Boys' and Youths' Overalls.....98c, \$1.25 and \$1.48

Boys' Misses' and Children's Shoes, for dress and school wear at attractive prices.

These prices are made for the Fall, or as long as we have any of these goods left. Send us your orders and save money.

SPECIAL SHOE COUNTER

These on sale Tuesday, Wednesday, Thursday and Friday of each week.

5,000 pair Women's Shoes in sizes 2½ to 5½, solid leather, values up to \$10.00. Sale price \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50 and \$5.00.

No mail orders on this lot.



SHOES



Women's Dress Shoes, brands as follows: Belk, Godman and Queen Quality, \$2.00 to \$14.00. Women's solid leather coarse shoes in button and lace, \$5.00 values, our leader.....\$4.00

SHOES

\$100,000.00 worth of Men's, Women's and Children's Shoes bought six to eight months ago on sale at less than manufacturer's price today.

Men's Dress Shoes in Belk, Ralston and Reynolds makes, \$3.50, \$4, \$5.00, \$6.50, \$7.50, \$9.50, \$10.00 and \$12.50.

Men's Work Shoes for hard wear, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00 and up to \$7.50.

Women's Dress Shoes, brands as follows: Belk, Godman and Queen Quality, \$2.00 to \$14.00.

Women's solid leather coarse shoes in button and lace, \$5.00 values, our leader.....\$4.00

DRY GOODS AND NOTIONS

Cotton Goods, Wool Goods. Many thousands bought months ago. Can save you lots of money on these. Fall Outings in darks or lights, at19c, 25c, 29c Galateas or Ladiassie Cloths, fine for boys and girls, doesn't fade. Solid colors and fancies. Special.....35c 33-inch Percales, always on hand. Light and dark colors.....12½c, 15c, 19c, 25c

NEW WOOL GOODS

34-inch Serges, all colors, Navys and Blacks49c
36-inch Serges, worth today \$1.00 yard. All colors75c
36-inch, All-wool Serge, today's price would be \$1.50. All colors at.....98c
52-inch Storm Serges, all colors, \$2.00 values, every piece. Close price..\$1.50

NEW LOT OF PLAID AND STRIPE SHIRTINGS OR COATS

42-inch all wool Plaid Skirtings, \$2.50 value\$1.98
42-inch All Wool Skirtings and for Coats. Pretty Plaids.....\$2.98
50-inch all Wool Plaid Velour. \$5.00 values\$3.98
1 lot of Mixed Coatings, 52-inch wide—Grays, Browns and Mixtures, \$4.00 values\$2.98

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Thousands of Dollars in Quilts. All colors and kinds—Cotton, Wool or Elder-down—all full size, \$1.98, \$2.49, \$2.95, \$3.95, \$4.95, \$5.95, \$7.50, \$8.95 on up to the finest New Cotton and New Wool filings.

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1 lot Grey Blankets, size 66x80. \$2.50 value\$1.95 pair
BIG LOT BLANKETS in Plaids, Greys, or Whites, all double Blankets, \$2.45, \$2.95, \$4.95, \$5.95, \$6.95.
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We carry the best Navy Blue Serge in Middy Suits, trimmed in white and red. Newest designs. Our middies fit and wear.....\$12.95, \$14.95, \$19.95

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We sell more Shirtwaists and Blouses than any house in North or South Carolina. We give you better value for the money. All kinds and sizes. Georgette, Crepe de Chines, Voiles, 98c, \$1.50, \$2.00, \$2.50, \$2.95, \$3.95, \$4.95. One big Special lot of regular \$1.50 Shirt Waists, all Voiles, plains and figures, lace trimmed, actual value \$150. As long as here they got at.....98c

POINTED PARAGRAPHS.

It is easier to be wrong than it is to be president.

Familiarity with danger is apt to breed contempt for it.

Why can't a baby shed enough tears to drown its noise?

French, self-taught, is usually confined to French self-understood.

Some people grumble because they can find nothing to grumble at.

There is nothing in the world more sensational than the plain, unvarnished truth.

Every man knows some other man who is a little smarter than himself, but he doesn't like to admit it.—Chicago Daily News.

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"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 or 30," writes J. C. Hoff of Indiana.

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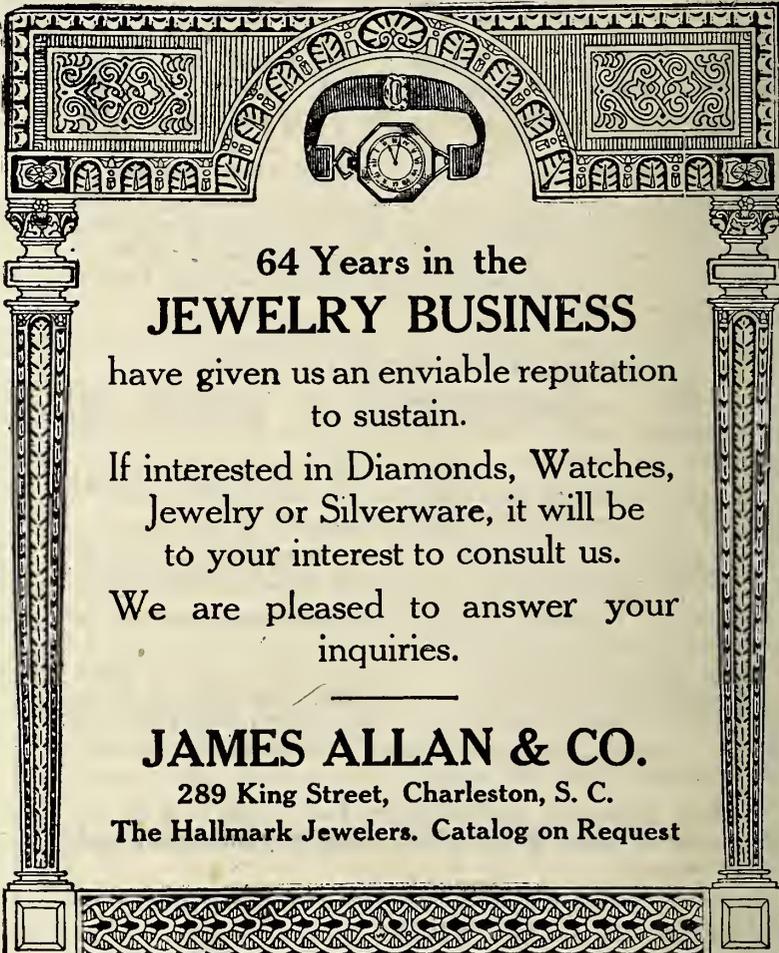
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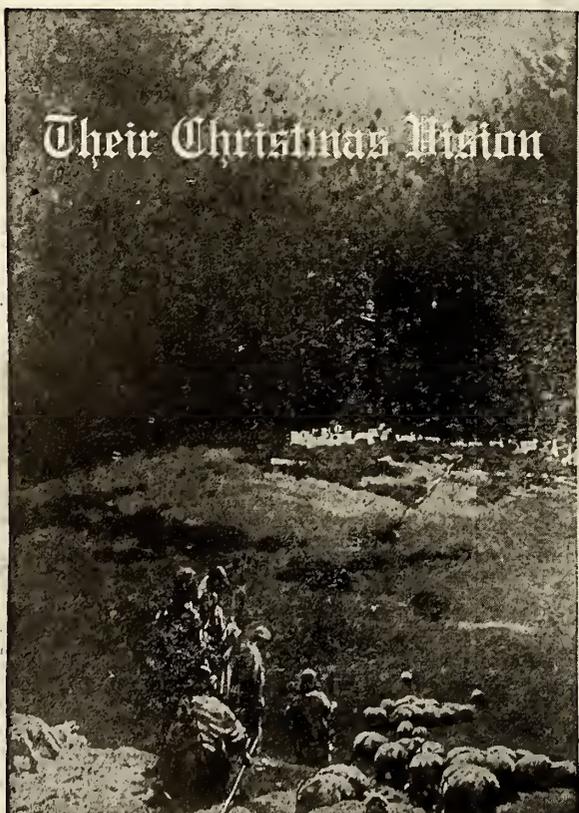



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This is the title of a program prepared by the Executive Committee for use in the churches and Sunday Schools of the Presbyterian Church in the United States.

It is attractive in appearance. Interesting and instructive in material. Makes a strong appeal for the dedication of life to the service of Christ and His Church.

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It will be sent in sufficient quantities for use in any of the Presbyterian churches and Sunday Schools, free of cost.

Order now. Begin to prepare for the service, December 21, 1919—the day appointed by the General Assembly.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

Save A Hundred Dollars on a High Grade Piano

You are cordially invited to take advantage of the great money saving opportunity which is presented to all the readers of this paper by the Presbyterian Standard Piano Club. If your home needs a good piano or player-piano, or if you would like to exchange your old instrument for a new one, we invite you to write for a catalogue and full information.

By clubbing your order with the orders of ninety-nine other Club members in a great factory order for one hundred instruments (eight carloads) you receive your part of the tremendous saving in cost, amounting to about one-third the price of your instrument and totaling a hundred dollars or more on a high-grade piano or player-piano.

Convenient Terms-Strongest Guarantees

The Club is organized for the economy, convenience and protection of piano buyers. It insures the lowest possible prices, the most convenient terms of payment, and gives you the strongest guarantees of the quality and durability of your instrument. It assures you of present and future satisfaction and protects you against defects of workmanship and materials.

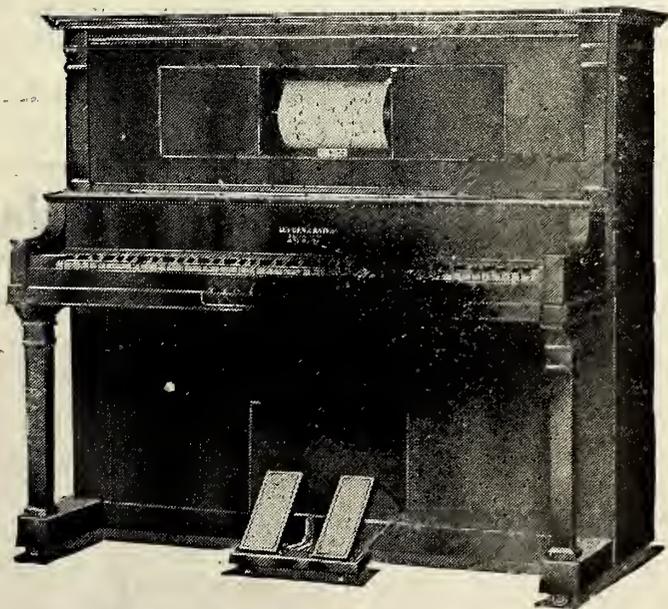
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The house of Ludden & Bates, under whose management the Club is directed, was established in 1870. It is known and honored wherever good musical instruments are appreciated. For nearly half a century it has enjoyed the largest patronage throughout the South. Under its administration the Club has served many readers of this paper and in each case has made an appreciative and enthusiastic friend.

Let Us Serve You

We most cordially invite you to investigate the many attractive money-saving features of the Club. Let us send you a copy of the handsomely illustrated catalogue describing the new and beautiful styles of pianos and player-pianos, with full information as to the saving in price, convenient terms and the guarantees of quality and durability.

Address the Managers,



Ludden & Bates Standard Piano Club Dept. **Atlanta, Ga.**

Sparkles

Not a Square Deal.

It looks to the Clay Center Dispatch as though our new Allies are not treating us quite fairly. When we sent Mr. Root to Russia we sent a mar whose name even the most unlettered editor can spell without looking it up, while both Russian and Belgium have sent us men with names equal to breakfast foods.—Kansas City Star.

A visitor in a small town in Arkansas unwittingly "held up" the local newspaper. Having lost a valuable dog he rushed to the newspaper office and handed in an advertisement offering fifty dollars reward for the dog's return.

About half an hour after he thought he would add to his advertisement the words, "No questions asked." So he hurried to the office again. When he arrived he found the place empty except for a small boy, who wore a sulky expression.

"Where's the staff?" asked the stranger, glancing about the deserted room.

"Out looking for your dog!" replied the boy, who was evidently aggrieved at being left behind.—Current Opinion.

New Variety.

"Mamma, I want a dark breakfast."

"Dark breakfast? What do you mean, child?"

"Why, last night you told Mary to give me a light supper, and I didn't like it."—London Blighty.

Interesting Bed.

Little Roy had returned from a weeks' visit to his aunt, and was trying to describe the folding bed he had been sleeping in. "It lays down at night, mamma, and stands on its hind legs in the day time."—Boston Transcript.

"Sorry I gave you the wrong number," said the polite telephone operator. "Don't mention it," answered the man who made up his mind not to lose his temper. "I'm sure the number you gave me was much better than the one I asked for. Only it just happened I wasn't able to use it."—Washington Star.

"I'm a very busy man, sir. What is your proposition?"

"I want to make you rich."

"Well, leave your recipe with me and I'll look it over later. Just now I'm engaged in closing up a little deal by which I expect to make three dollars and a half in real money."

Tactless.

"So Miss Jones is angry with her doctor. Why is that?"

"He tactlessly remarked that he would soon have her looking her old self again."

—Tit-Bits.

Literal.

"What's this?" said Elsie's mother, as the child handed her a familiar-looking quart box.

"That's what you sent me to the drug store for, wasn't it?"

"I said cold cream, child."

"Well, that's the coldest I could get, mamma."—Kansas City Journal.

Disappearing Hair.

"I think the baby has your hair, ma'am," said the new nurse, looking pleasantly at her mistress.

"Gracious!" exclaimed the lady, "Run into the nursery and take it away

from her. She will ruin it."—London Blighty.

—"Walter Jones," said the teacher sternly, "you are not attending to the lesson. Did you hear Jessie Smith's description of the American product, hominy?"

"Yes'm," replied the small boy glibly. "All right, then. Give me a sentence in which you bring in the word correctly."

With the courage of despair, Walter replied: "Hominy marbles have you?"—The Epworth Herald.

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A PREPARATORY SCHOOL FOR BOYS

Operated by Kings Mountain Presbytery
\$300.00 Per Year

Write for Catalogue to

Rev. T. E. P. Woods, Box 6, Rutherfordton, N. C.

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They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered—amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter.

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Will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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Christmas 1919



Editorial



SPIRITUALISM.

LIKE all movements that owe their origin to our perverted religious instincts, Spiritualism has its revivals and declensions. It had its beginning in this country in 1848. The originators were two little girls, Kate and Margaret Fox, living at Hydeville, near Rochester, N. Y. They discovered that they could crack their big toes, and make a sound like a short sharp rap on the floor. An older sister, Mrs. Fish, was let into their secret. She found that she could induce people to believe that the sound was created by invisible spirits. Soon the neighborhood was filled with great excitement. She concluded to try the fraud out on a great scale. She rented a large hall in Rochester, and invited a full investigation. Strange to say, by this time the sensation had grown until people of great distinction were interested. The night for the exhibition saw present men of more than national fame, Horace Greely, Geo. Bancroft, Fenimore Cooper, William Cullen Bryant, William M. Thackeray, and women of such note as Alice Carey and Harriet Beecher Stowe. Physicians were selected to investigate and report. Among these was Austin Flint, at the head of the medical profession. He and two others carefully scrutinized the persons of the girls while the rappings were heard. They failed to detect the trick, but assured the public that it was capable of a natural explanation.

P. T. Barnum uttered the truth when he said "people like to be duped." Despite the opinion of Dr. Flint and his associates, multitudes preferred to believe that the rappings were a method adopted by the spirits of the dead to communicate with the living. The mysteriousness, the weirdness the uncanniness of this explanation made it exceedingly popular. It gratified a marked appetite for the ghostly and preternatural. The silly superstition spread like wildfire until Spiritualism counted its disciples by hundreds of thousands.

Horace Greely became a benefactor to Kate Fox and educated her. Elisha Kent Kane, the famous arctic explorer, married Margaret. In their later lives these two women tried to undo the wrong they had done the public. In 1838, Mrs. Kane appeared before a great audience in the Academy of Music in New York and with trembling voice and professions of deepest penitence made her renunciation. "I am here tonight," she said, "as one of the founders of Spiritualism, to denounce it as an absolute falsehood from beginning to end, as the flimsiest of superstitions, the most wicked blasphemy known to the world." At the same time she gave a demonstration of the way in which the rappings were made by the joint of her big toe.

The New York papers gave a full account of this expose, and added the tremendous weight of their influence to aid in putting an end to the stupid imposture. But it was all in vain. The votaries of Spiritualism had found a lie which they liked and nothing could induce them to give it up.

The truth is too prosaic, too tame and commonplace. It does not produce the shuddering, fearsome thrill that comes from believing oneself in contact with the beings of another world.

The hideous lie still lives and flourishes. It has some two million adherents, fifteen hundred public mediums, and private mediums by the thousands. It has five hundred ordained ministers and church property valued at \$6,000,000.

Just at this time Spiritualism is having a great revival. It is being boosted by great literary and scientific celebrities like Sir Conan Doyle, Sir Oliver Lodge and the late W. T. Stead. The popular magazines are featuring it, Societies for Psychological Research are dignifying it by subjecting its phenomena to serious investigation. But so far neither these learned men, nor these enterprising societies have been able to throw any light on it that will relieve it of the appearance of a combination of shameless hypocrisy and childish twaddle. It is a fraud of such a low order, the alleged messages from the other world are so vapid and vacuous, so colorless, so wanting in the touch of human passion and imagination that it is strange any mature mind could take an interest in it.

CHRISTMAS GREETINGS.

FROM time immemorial the number seven has had a magic and even sacred import. It is also the complete number. The perfect power of the Lamb is denoted by His seven horns.

With the Christmas of 1919, the editor completes seven years of service.

Standing amid the lengthened shadows of the year he sends his greetings to his readers who through these many years have so patiently and indulgently read his weekly contributions.

He sends greetings to those whose advertisements have kept the wheels going, and to the public generally whose patronage has enabled us to increase our equipment and prepare ourselves for a wider field of usefulness. Upon each and all we invoke Tiny Tim's benison, "God bless us every one."

THE FIRST RESPONSE.

We recently appealed to our readers for contributions to a fund with which to supply the Standard to families in the Home Mission fields.

It is the experience of our Home Missionaries that nothing gives stability to their work in a new field more than the placing of a Church paper in new homes.

The difficulty is that it requires training to develop the reading habit, and where the work is among a non-Presbyterian people, the need of developing the denominational spirit is all the more necessary. So impressed was one of our missionaries with the help that the paper would give him, that he proposed out of his meagre

salary to subscribe for a few copies. He realized that while his influence was limited by the fewness of his visits, in the Church paper he would each week have a substitute, who would speak for him; by this means he could train them while absent, and that when he tried to enlist their interest in work of the Church they would know what that work was.

We would not permit him to pay for the papers, but opened a Fund for the purpose of supplying papers to needy homes, offering to give a dollar for every dollar contributed.

The first response came in the shape of a donation of \$10 from the estate of Miss Isabella Ray. There was a clause in her will directing her executor to give a part of her estate to assist in building up Christ's Kingdom on earth.

Mr. D. H. Ray, of Fayetteville, rightly concluded that he would give at least ten dollars to this cause. We hope that others may be incited by this example to increase this fund.

We are losing money by the plan, but we believe that what we lose could be put to no better use than to send the Standard to these homes and thus help to make of the inmates intelligent Christians.

ORGANIC UNION—REASONS FOR AND AGAINST

DR. R. L. DABNEY possessed, without doubt, one of the ablest as well as the most versatile minds that this country ever produced. He was a man of very strong prejudices, but when he stated his opponent's position, he always did so in a stronger and clearer manner than the man himself could have done.

Lacking his mental ability, we shall not be able to state our opponent's position as clearly or as strongly as he would like, yet we do believe that we can state it as fairly and honestly as he himself would, if he were to try.

This paper has always opposed organic union, but we have never condemned those who desire it.

Before giving the reasons for our position we shall try to state the reasons advanced in favor of organic union with the Northern Church.

1. The conditions in the border States make it almost imperative.

By the nature of the case a Southern Presbyterian Church in any border city is necessarily the weaker church, and is therefore overshadowed by its Northern neighbor. This is true because being on the border all of the accessions from without are, with but few exceptions, from the North, or else if they come from the South, they join themselves with the stronger body. The border preacher therefore leads an isolated life, and it is natural that he should desire union, not only to avoid friction, but to secure sympathy. Then his flock is generally a mixed one. They have no interest in the past divisions, and cannot understand why a great Church should divide and stay divided upon some abstract question of long ago.

2. When they trace the boundaries of the two churches they find that the boundaries are along sectional lines. There are no Southern churches north of Maryland, while the Southern Church resents any Northern Churches south of the Mason-Dixon line. The most natural conclusion then is that this division of the churches is sectional, based on war feelings, and they argue that if the politicians and soldiers of the Civil War can forgive and forget, surely the churches ought to do the same.

3. Continued division means a waste of resources, which is a sin in God's sight, when the waste places are calling for men and money.

They point to the fact that you will find two Presbyterian churches in one small town, when the combined efforts are scarcely sufficient to support one.

4. The idea of bigness also powerfully appeals to some. There is something attractive in size. You see its hold upon children, and these grown men are merely children in some of their fancies. They would like to have a great National Presbyterian Church of America, extending from the frozen circle of the Arctic regions down to the yellow waters of the Rio Grande River.

5. Then they lament the effect of divisions upon the men of the world.

They reason that the Church represents God's Kingdom on earth, and surely the Church ought to set an example of harmony instead of being divided by controversy.

These reasons are undoubtedly sound, and if there were none on the other side, we would have to join these brethren in their efforts.

Without taking space to consider each of these reasons, we merely remark that the one that has the most influence upon men is that we appear to be divided along sectional lines, and that therefore we are merely prolonging the bitterness of the Civil War, while the politicians and soldiers have joined hands, and have forgotten it.

This leads us to begin with this in giving our reasons for opposition to any union between the two churches.

1. The division is apparently along sectional lines, but

in reality it is upon a question of principle. When we divided and organized the Church of the United States it was not because some lived North and some lived South, but because some insisted upon mingling the affairs of Church and State, while others insisted upon the strict spirituality of the Church. Though the Church North has professed to have changed its views, whenever opportunity offers, it yields to the temptation, and goes into ways where we cannot follow. Knowing this proneness, we realize that union under such circumstances would mean discord, and consequently weakness.

2. Then we are a remarkably homogeneous people. We doubt whether any large body can be found whose views are more united. This difference is seen in other respects besides in Church affairs. It seems a peculiarity of the sections, and can no doubt be traced to the character of the first settlers.

3. So far from being attracted by the idea of a big Church, we prefer a small Church, because small bodies work better.

It was recently shown in this paper (November 12) that from 1870 to 1900 the Northern Church increased in membership 125 per cent, while we increased 175 per cent. In contributions to Foreign Missions they increased 197 per cent, and we 494 per cent. After the union with the Cumberlandlands, the Northern Church increased in membership, from 1910 to 1919, 19 per cent, and we 29 per cent. In Foreign Missions during the same period they increased 47 per cent and we 88 per cent.

4. One of the strongest reasons we have for keeping apart is that we wish to preserve our own name and history. We feel that God raised up our Church for a distinct work, and we are proud of our record: To unite would be to be swallowed up by a big body, to lose our identity and to have our history forever blotted out. Our Church property would become the property of the great National Church.

Such are some of our reasons, and so strong are they that if our brethren who are in favor of union get the power and force the issue, the result will be a divided Church in the South, thus perpetuating the very evils they seek to cure.

THE PRIZE RING AND THE PULPIT.

It is stated by one of our exchanges that Jack Dempsey, who defeated Jess Willard in a supposed fistic exhibition, has signed as a vaudeville actor for a period of 15 weeks at a salary of \$225,000. These figures are staggering, but we tell the tale as it was told to us.

All over our land there are men of education and refinement who are living on a paltry salary of \$1,000 or \$1,500 a year, and at the same time they are educating their sons and daughters.

A highly developed body brings this fabulous amount, while a highly developed brain is paid a mere pittance. We do not wonder that the supply of candidates for the ministry has fallen off, or that young men do not enter the ranks of a profession that measures the value of a true man so low. It is a well known fact that the supply of any commodity depends upon the demand for it. If brawn is exalted above brain, it is because the present age demands brawn.

Of course it is not very flattering to our reputation as a highly civilized people that we have gone back to the primitive age of the world, when a man was judged by physical strength, yet this condition of affairs would seem to prove it.

Then instead of the Church praying the Lord of the harvest, to send forth laborers into the harvest, let us give to our present laborers an adequate support, not necessarily one equal to that of the ex-prize fighter, but one, at least, that will keep grim want from their door.



Contributed



The Two Advents A CONTRAST

By Prof. Addison Hogue

(NOTE—Our Blessed Lord's Return evidently comprises a number of details, and the Bible does not tell us the order in which these occur; and yet any writer on this subject naturally has to mention them in some order or other, though freely admitting that only the main facts are revealed, and not their exact chronological succession.)

WHATEVER may be the time of our Lord's return, its nature will be in vivid and startling contrast with His first advent.

When He came to this world before, He came as a lowly babe, cradled in a manger: when He comes again, it will be as

KING OF KINGS

AND

LORD OF LORDS.

His first advent was announced one night by an angel to a few shepherds. His second coming will be known to the whole world; for every eye shall see Him.

When He was on earth before, He was despised and rejected of men; a man of sorrows and acquainted with grief: the second advent will show Him riding forth in majesty and might, at the head of His legions, conquering and to conquer.

When He was on this earth in His estate of humiliation, not even His direst distress induced him to pray to His Father for the legions of angels who could have rescued Him from the enemies to whom He had been betrayed: when He returns, it will be at the head of all the angelic hosts, and He will be followed by the armies of heaven mounted upon white horses.

Wicked men in mockery and derision once placed in His hand a reed to represent a sceptre; and upon His head they pressed a crown of thorns: when He comes back to this world, His hand will again be grasping a sceptre, but this time it will be the sceptre of universal empire, and with it He shall smite the nations; and He will also be wearing a crown, but it will then be a crown of gold.

When He was standing before His judges at the close of His earthly life, He was shamefully treated, being buffeted and spit upon, and He bore it patiently: but when He returns, He will come in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus.

At the time of His crucifixion, He prayed for His murderers, even while they were nailing Him to the cruel cross. He prayed for them then, because "the happy gates of Gospel grace" were still standing open for them, even as they are now standing wide open, that whosoever will may enter in: but when He returns, woe, everlasting woe to unregenerate sinners, for they shall be punished with eternal destruction from the face of the Lord.

When He was on earth before, He was the meek and lowly Jesus, who opened wide His gracious arms and invited to His loving and yearning heart all who were weary and heavy laden, that they might find rest unto their souls: but the next time He comes—oh, how terrible the contrast!—it will be to tread the winepress of the fierceness of the wrath of God the Almighty. Such will be His attitude toward His foes.

But what will be His attitude toward those who love His appearing? For them there are laid up crowns of rejoicing, which the Lord, the righteous Judge shall give them in that day. When He descends from heaven with a shout, with the voice of the arch-angel and the trump of God, then—oh blessed and glorious destiny for redeemed sinners!—then we who are alive shall witness the tremendous scene of the first resurrection, when those who sleep in Jesus shall burst the bonds of the grave and rise from the dead; and then we ourselves, changed in a moment, in the twinkling of an eye,

and made incorruptible and immortal, shall be caught up in the clouds to meet the Lord in the air, and so shall we be ever with the Lord.

Wherefore let us comfort one another with these words; and God grant that we may all be of the number of those who are looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ; and may the Lord direct our hearts into the love of God and into the patience of Christ, to the end that He may establish our hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

Amen. Even so come, Lord Jesus!

Lexington, Va.

Resignation of W. C. Smith.

The Presbyterian Committee of Publication announces with sincere regret the resignation of Mr. Wade C. Smith as editor of the *Missionary Survey and Onward*.

Mr. Smith has accepted a position with the Interchurch World Movement and will be

in the Stewardship department.

Mr. Smith has rendered our Church a service of high value as a member of our editorial staff and we shall greatly miss his genial smile and unflinching optimism. Arrangements have been made for the editorial conduct of the two papers and plans are being perfected to add features which will increase the popularity of the two publications.

The Publication Committee spread upon its records the following resolutions when Mr. Smith's resignation was accepted: "In accepting the resignation of Mr. Wade C. Smith as editor of the *Missionary Survey and Onward*, this committee wishes to place on record its high appreciation of Mr. Smith and the splendid work that he has done as editor for the past seven years. The members of this committee have learned to regard Mr. Smith with sincere Christian affection and we will miss him as our friend and fellow worker. We also wish to express our sincere appreciation of all the work that Mr. Smith has done as editor. He has performed his duties faithfully and with an unusual de-

MY ROOM IN THE INN.

*One night I dreamed I was a guest,
That night in Bethlehem town,
Where He was born, who gave to it
Its famous world renown;
And safe I slept within the inn
That quiet star-lit night,
While in the stable near, there shone
The world's eternal light.*

*And in the morn my host revealed
The story of that birth,
To us, his guests, who sat and heard,
And feasted in our mirth;
But one inquired, in thoughtful mood,
Why shelter was denied;
"There was no room within the inn,"
Our genial host replied.*

*Up spake I then to them, and said,
"If I had only known,
They might have had my room last night,
In little Bethlehem town."
Then I awoke; and now I know
The Prince of Peace is come,
And needs a place within my heart—
Will I now give Him room?*

—Charles M. Sheldon.

New Conditions in Korea

By Rev. L. T. Newland.

SINCE returning from my furlough I have been trying to get adjusted to a new Korea, for I find after a year and a half's absence that I have come back to a new country and it is being impressed on me more and more every day that we must improve our methods of missionary work if we are going to keep up with the procession.

Take a few illustrations. When I went to America in 1918 as yet Korea had reacted very little to world conditions except to complain at the increased cost of living, but otherwise they were living much as they had always done. Then it was the rarest thing for a Korean to ride other than third class on the trains and I returned to find it exceedingly difficult to find room in the second class car, as it was full of Koreans, and not the occasional silk dressed, dandified rich man of former days, but farmers and artisans in their work clothes who had the money for a little comfort and were bent on having it. It is the same way with the auto lines. There was a time when foreigners and Japanese practically monopolized these lines of travel, but now you have to come early and even wire ahead in order to get a seat on these bus lines. The Koreans have gotten out of the way of walking and even our school boys ride in on the autos. So it is all up and down the line. The last few years have brought the farmers big money and they have elevated their style of living way above what they ever dreamed of in the old days. They are demanding the best of everything and have waked up with a vengeance to the blessings of this new age.

The financial awakening of Korea of course reacts in the church, and it affects our work in two ways. First, we are appealing to people with different tastes and ideas than we were even a few years back. While Korea is not money-mad yet there are more of them enjoying the comforts money can buy than there ever have been in the history of the people. This has brought about decided materialistic views and the good things of this life are making a powerful appeal to the masses because they have gotten their first taste of them. This of course as a natural result has affected that spirit of sacrifice and love for the spiritual that have so characterized this people in the past. Then too they are demanding better things in our work than before. There is a positive demand that our schools be better equipped and more comfortable than they are now. No longer are our homes and buildings the finest things they have ever seen and can never hope to aspire to. Now they travel in comfort and have seen and read more and know that we after all have very poor equipment in these schools of ours. They are perfectly willing to pay more tuition but they will not be long content with our equipment as it is now.

The medical work is in the same condition. The mass of the people has at last gotten to where it can have its ills treated and a tremendous opportunity opens before our work, but they have also awakened to what constitutes good treatment and makes up a well managed hospital. As yet we do the best work that is done out here, but not for much longer can one doctor look after a big medical work, the foreigners in the station and a great deal of outside work on the side. The day has come for well equipped and well manned hospitals and if we are going to keep up the past record of our medical work or surpass it, we will have to bring this branch of our work up to the level of the public demand.

This new condition affects every part of our work. We evangelists face a new, alert, awakened people, ready to be persuaded, but with minds that must be won over by a Gospel that is able to give a reason for the faith it professes. We itinerate now by auto and motorcycle rather than by

foot and horseback, and the mode of itineration has not changed any more than the methods in which we must go about getting the Gospel to the people. The time for mass meetings and revivals seems to have arrived where formerly it was house to house, man to man personal work.

And this brings me to the second effect on our work. It would seem that with the influx of money and a modern civilization that there would be correspondingly large increase in worldliness, and while this is true to a certain extent, yet right along beside it is a great spiritual awakening. That which usually effects the church adversely in Korea under the blessings of the Father has had just the opposite result. There is no doubt that the supreme day—the *Der Tag* for the church—has arrived in this land. For years, under the careful but veiled propaganda of the government, there has been a spirit of indifference or actual opposition on the part of the well-to-do, those in office and especially the young men and women of the better class. They were kindly tolerant of our misguided zeal but took no interest in our work. The events of last spring had two results, first they destroyed that dominating influence over this class in respect to their attitude toward Christianity. The fact that the government is still far from being sincerely cordial towards our work is one of the greatest recommendations the religion of Christ has to some of the people here. Then as a second result Korea awoke to her political condition to find that her political future was practically hopeless and so the awakened mind of the people sought for something that would solace them in this disappointment and they found the answer in our common Saviour.

Everywhere we go there is an open door now, especially among the young men and they are believing sometimes with more zeal than knowledge but there is no doubt that Christianity is more popular today than ever before. We have just closed a meeting in Kwang-ju in which the Spirit was present in a wonderful way. Of the great number converted by far the larger per cent are young men and women of independent means or older men of real wealth. In former years we could not even get this class out to church to listen, let alone believe. This time they crowded the building every night for a week. A great day has dawned, at last we are getting hold of the actual leaders of Korea. There is no way to estimate what would be the results if we could get out into every one of the large villages and preach, it at least would startle us. They are buying Bibles by the thousands, are giving towards getting the Gospel preached and are in every way manifesting the keenest interest in the welfare of their souls.

Now what is to be done to meet this situation. The first phase can be tersely summed up in that magic word—money. We cannot hope to keep up and be as stunted in our work as we are now. Not only has the yen shrunk to less than one-half its former spending size, but we have got to have more and better equipment of every sort. There must be more money to put into equipping the evangelistic work as well as the schools and hospitals.

As for the last phase, it is time the church wake up to the conditions out on this field. Our force has been terribly depleted the last few years and even now, with a large number returning from furlough, the work is still greatly undermanned. Whereas to meet the new condition each of us should be doing a higher grade of work than we ever did, each worker has heavier burdens to bear and has to spread his energies over a larger variety of work than ever before. The great opportunity is before us and the promises seem to be unlimited, but we cannot hope that the great Head of the Church will hold back the force of evil forever and allow us to take our own time about entering this open door. We need men and we need them desperately. Korea is entering new life; if we will but heed the Saviour's commands and thrust forth the laborers, this life can be turned into channels of such great usefulness and blessing that the whole East will be touched and changed by it.

gree of efficiency. The whole Church will miss his excellent editorial work. We wish for him the largest measure of usefulness in his new work and pray that our Father's richest blessing may rest upon him and his home and all of his work."

Organic Union

IV. Church and State—Withdrawal Difficulty.

By a Pastor.

IN my last article I contended that loyalty to sound doctrine, at this critical juncture in the affairs of the world, requires that we maintain our separate organization as a Church. I now proceed to give two more reasons for not affecting a union with the U. S. A. Church.

1. The first of these reasons is that in the providence of God it has been given to our Church to formulate and promulgate the proper doctrine of the relations of Church and State, with a distinctness and emphasis unequalled in the history of the Church, and that much of our work in that sphere will be lost if we surrender our individuality as a Church. If we lose our separate organization now we will surrender our testimony on that doctrine, so important to the peace and prosperity of both Church and State. To surrender that would be to sacrifice much that we have struggled for these nearly 60 years. Some one will doubtless be ready to reply at once, "O, but we have gone beyond that now! All that was away back yonder near the middle of the last century. We surely have got beyond that. Are we never to stop fighting the war?" I beg your pardon. The question is both older and newer than 1861. The alliance of Church and State began a little more than 300 years after Christ and for centuries it was unchallenged. It was agreed that there should be some relationship between the two and the only question was as to what that relationship should be. The Ultra Montane doctrine was that the Church is supreme over the State and the Erastian doctrine was that the State is supreme over the Church. The history of such theories of the relation of Church and State is a bloody and shameful one. Think, for instance, of bishops in military armor leading soldiers to battle in the name of the Church, and of Christ! How much warfare grew out of the efforts to effect a proper adjustment between these two kinds of government! It did not seem to occur to men that there need not be any relation between the two at all, but that each might be independent of the other. It was after the War of the Revolution that this doctrine of the entire independence of the Church and State began to arouse the attention and command the assent of men. The Confession of Faith had to be changed to conform to these newly discovered Bible teachings. When a change takes place in the sentiment and policy of a people as revolutionary as that was, the real change in point of view is never sudden. There is always a party distinctly antagonistic, and those who favor the change do not always grasp at once its full significance or see it in clear outline. So when the old Erastian doctrine was swept out of the Confession, by the American Presbyterian Church, it required time to bring out in correct outline this doctrine of the Scriptures and of the early Church, which had been so long obscured. In 1861 a fierce political contest arose over an interpretation of the Constitution of the United States, Was the allegiance of a citizen due supremely to the Federal Government, or to the State Government? A bloody war grew out of this contest. The General Assembly of the Presbyterian Church in 1861 met in the midst of supreme political excitement, and under that excitement made a deliverance on that political question, declaring that the allegiance of the citizen was due supremely to the Federal Government. The Southern section of the Church, prevented by war conditions from sending its representatives to that Assembly, organized a separate Church. It assigned as one of its reasons for doing this the fact that the Northern Assembly by its political action had betrayed the Scriptural and American doctrine of the separation of Church and State, the doctrine that the Church's functions are exclusively spiritual. If that one political deliverance had been all, had their Assembly ever declared that that deliverance was a mistake, had they refrained from similar political deliverances since, had they not incorporated the policy of that deliverance into their organic law by judicial decisions, the whole of that aspect of the question between

these two great Churches would have been different. It is true they have repeatedly declared their adherence to the doctrine of the separation of Church and State, but they would have done that in 1861, even in the very Assembly which passed the Spring Resolutions—the political deliverance which so grieved our Church and which became one of the occasions of division. It was not that they had intentionally discarded the doctrine of the separation of Church and State, but they gave it a different interpretation from ours. They continue to interpret it differently and therefore continue to make the same sort of political deliverances. Those of us who oppose consolidation with that Church are not doing so merely on the ground of some old and abandoned error. "Many things have happened since 1861." They are things which repeat and emphasize the original error. From 1861 the difference between the two Churches has widened. The Northern Church is committed to the policy that whenever any political questions have a moral aspect, the Church may pronounce a judgment upon them. The Southern Church has taken the position that it is not within the rights or responsibility of the Church to make deliverance upon any questions of State, even those of a moral nature. There are certain exceptions to this rule well defined in the Confession of Faith. When the State deals with questions of a moral character (really all of its questions are more or less ethical), it does so for a different purpose and uses different means from those of the Church in dealing with the same sort of questions. The records of the U. S. A. Church abound with instances of deliverances on questions of Civil Government, such as prohibition, woman suffrage, capital and labor, and the offering of their Church with all its resources to the Federal Government for the prosecution of a war. Meanwhile they claim to hold to the separation of Church and State, but do not seem to have grasped our idea of the absolute independence of these two governments, the utterly different character, purposes and methods of Church and State. I am quite free to admit that there are deliverances on the records of our Church courts that are contrary to the principles we profess, but the question is not whether we are consistent but what is right according to the Scriptures and according to the lessons of history. If our Church has erred in making political deliverances, is the remedy for this mistake to go back into the Church where such mistakes are the rule and where our testimony would be surely swallowed up? Or shall we stay where we are, where we can keep up the fight for that doctrine which means so much to the peace of both the Nation and the Church and so much for loyalty to Scripture truth? If we have done wrong in violating our own principles, do we atone for that wrong by uniting with a Church which violates those principles habitually, and from long accepted theory?

I maintain that if we unite with the U. S. A. Church we lose our testimony for the truth in this matter. Our testimony would be quickly swallowed up. A faint voice of protest might be heard occasionally in the General Assembly, but it would die in the din and clamor of "Patriotism" and moral reforms and social service. An illustration will explain this. The Federal Council of the Churches of Christ in America, of which our Church is a constituent, several years ago took action looking to activity in certain questions of government. Our Assembly at Newport News sent a committee to the Council to protest against such activity in politics. This committee made a strong impression on the council and the council promised not to offend again. If the motion had failed in the Newport News Assembly nothing more would ever have been heard of the question. It would never have reached the council at all. Now, if we merge with the U. S. A. Church, holding the views it does on such questions, any protest our members might raise in the Assembly would be smothered every time and never reach the council. Will some advocate of union tell us

THIS WE SAY.

*Merrie Christmas, this we say,
Old time phrase of sweetest greeting,
Gladly give it on this day,
Clasping hands in joy at meeting;
Absent friends hear through the heart,
On far continent and isthmus
That which makes the tears to start,
Merrie Christmas.*

*Merrie Christmas, this we say,
Though Mars is closely stalking
Along with every step we take,
And our best efforts balking,
Merrie Christmas, gaily say,
Though men are sternly waging
The world-wide war of modern times,
And past all human gauging.*

*Merrie Christmas, this we say,
To our friends at meeting,
Though in the laughing eyes the joy
Seems swift in its retreating,
Merrie Christmas, here and there,
Until the day is closing,
Thinking Christ would have it so,
And on His faith reposing.*

—Clara Ophelia Bland, in *Living Church*.

what he thinks will become of their doctrine if we merge with the U. S. A. Church?

2. I have one more reason for resisting consolidation with the U. S. A. Church. It has committed itself to union, not only with one Church, but with all the Protestant Churches in America. One wonders if that proposition has no limits. Does it include Christian Science, if not, why not? There are Churches calling themselves Christian, that hold to rank Palaganism, teaching lost sinners that they may be saved by the mere cultivation of virtue, thus making the cross of Christ of none effect. Does the proposed union of all Churches include these? Some believe in autocratic church government, even in these days of the waning of autocracy. Are we prepared for union with those? One enthusiastic advocate of the omnibus union naively exclaims, "Let us unite first of all on brotherly love and we can work out our creed and form of government afterwards." If men really have convictions as to Bible teachings concerning grace and government, will not those same convictions instantly reachert themselves when the framing of the new creed and the new scheme of government begins? Another ardent advocate of this union declares publicly that his goal is a union that embraces even Catholicism itself. Now, here is the question: If we unite with the U. S. A. Church and they go into a union with whole of Christendom, or any considerable part of it whatsoever, and we should wish to withdraw from the obnoxious union, how would we ever withdraw? There is only one way to withdraw, and that is by surrendering all our church property and beginning all over anew. That is the law regulating church property, as repeatedly upheld by the courts of this country. Shall we so far abandon ourselves to reckless sentiment as to be led blindly into union with a Church that is already confessedly and actively working for union with all sorts of bodies, using the Christian name but distorting the saving truth of Christianity in almost every conceivable manner?

"Faith of our fathers! holy faith!
We will be true to thee till death."

So the Armenians have sung through centuries of persecution, even with their imperfect knowledge of that faith. They have suffered every imaginable torture and death itself, rather than betray the truth as they see it. Shall we betray our fuller knowledge of the truth, and for infinitely less consideration—the fear of being called narrow, or the altogether uncertain benefits to be gained by union?

THE MID-WINTER COURSE FOR MINISTERS
AT UNION SEMINARY.

During the month of January in each year it is the custom of the professors in Union Theological Seminary, Richmond, Virginia, to give special courses of lectures for the benefit of ministers who wish to put themselves abreast of current theological discussions and to freshen up on modern methods of religious work.

Courses of this kind will be offered during the coming month on such subjects as Sunday School Work, Christian Sociology and Missions; The Inspiration of the Scriptures; Repentance, Sanctification and Good Works; English Bible in the Pentateuch, the Prophets and the Acts; lectures on the Books of Daniel and Revelation; and lectures on subjects of especial interest in connection with the departments of Old Testament and New Testament Exegesis. In addition to these courses, Prof. George M. Sleeth will give throughout the month three courses on the art of effective speaking; one on the Training of the Speaking Voice, another on the Oral Interpretation of the Scriptures, and another on the Delivery of Sermons, giving in all three the practical training to the individual student which has made his work of such extraordinary value in former years.

There will be also four lectures on Hymnology, by Dr. Hubert M. Poteat, of Wake Forest College; four lectures on Stewardship, by Dr. E. L. Hill, of Athens, Ga., representing the Virginia Assembly's Committee on Systematic Beneficence; four lectures on the Pastor and His Work, by Dr. W. M. Anderson, of Dallas, Tex.; four illustrated lectures on Our Mission Work in South America, by Dr. H. F. Williams, secretary of our Executive Committee of Foreign Missions, at Nashville; and two illustrated lectures on the British Campaign in the Holy Land and the Future of Palestine, by Secretary R. E. Magill, recently returned from a survey of Palestine as a member of the Commission on Armenian and Syrian Relief Work.

Other features of this mid-winter course for ministers will be announced later. This brief announcement is made in response to a number of inquiries which have been received from ministers here and there in the Church who wish to make arrangements for spending a winter vacation of two weeks or so which will be both restful and profitable. It is an interesting fact that most of these inquiries have come from ministers who were present last year and who, knowing the value of the work, wish to take it again this year.

There is not as much available space in the dormitories this year as usual on account of the increased attendance, but rooms will be reserved for those who wish to come in the order in which the applications are received. The rate for visiting ministers during January will be \$6.00 per week. Those who wish to attend are requested to write to Mr. William R. Miller, Union Theological Seminary, Richmond, Virginia, stating when they wish to come, and how long they expect to remain.

The second half-session begins on January 1, at 9 a. m.

A BABY BORN IN BETHLEHEM.

There was a baby born in Bethlehem.

I know they say

*That this and that's in doubt, and, for the rest,
That learned men who surely should know best
Explain how myths crept in, and followers' tales confused
the truth.*

I know, but, anyway,

*There was a baby born in Bethlehem,
Who lived and grew and loved and healed and taught,
And died, but not to me.*

*When Christmas comes I see Him still arise,
The gentle, the compassionate, the wise,
Wiping Earth's tears away, stilling her strife;
Calling, "My path is peace, My way is life!"*

—Collier's.

When the Christ Child Came

Winifred Arnold, in The Continent.

THE old woman stirred uneasily in her sleep and opened her eyes. Then, with the smile still wreathing her lips, she lay and looked into the semi-darkness of her little bedroom. It was such a beautiful dream that she had had, that the Christ Child himself had come to visit her. And it was still so real that as she gazed through the open door into her little kitchen she could almost see him as he stood there before her little stove with the wreath in his hand.

It must be cold in the kitchen now, she thought, the fire in the little stove was always low in the morning—bitter cold for the little child in his white robes. She must hurry and open the drafts and put on more coal. In an instant she was out of bed, without a thought for her stiffened joints, and halfway across the room.

At the door, however, she stopped for a moment while the smile deepened in the sunken corners of her mouth. How foolish she was. It was only a dream put in her head by the little boy who had come yesterday with his mother to bring the Christmas wreaths. He had talked so much of the Christ Child who came every year with his gifts.

How could she hope that the Christ Child would come to her? An old woman and so bitter against God as she had been when she lost her only remaining grandchild in the cruel war!

The smile faded, and then came again, with an added touch of sweetness. It was because God had forgiven her, she thought, that her dream had come—another sign of his love and forgiveness. First he had sent the woman to teach her that though the loved one was gone the love was still left in her heart for her to give to others; and now he had sent this beautiful dream, this beautiful promise, it seemed, that the Christ Child himself would come to visit her on this Christmas day. She must hurry and get ready for such a guest.

* * * *

Eagerly she quickened the fire in her tiny stove until the little kitchen glowed with warmth. Then she dressed herself rapidly in her humble best, and spread the table for her simple breakfast, putting on an extra cup and plate across from her own, and making a double portion of porridge.

"If he comes, I must be ready for him," she whispered with another half smile at her own "foolishness" as she did so.

Halfway finished with breakfast, she stopped and pulled herself hastily by the edge of the table to her feet. There was certainly a step on the doorstep outside, the sound of a muffled rap.

Before the sound had died away she was at the door and was throwing it wide with one trembling hand, while with the other she steadied herself on the doorjamb. It was too wonderful—

"Please, missis, don't you want your walk sweep' out?" It was a child's voice, to be sure, but the childish figure before her was neither white-robed nor golden-haired. Beneath a torn cap, the untidy shock of hair was undeniably red; and the bare hands grasping the worn-out broom were blue with cold.

For a moment the old woman stood gazing at him silently, and then her disappointment changed to a warm rush of compassion. "I ain't got the money to spare to pay ye for it, sonny," she said kindly, "but I'm just eating my breakfast. Mebbe you'd like to step in an' take a bite with me an' get het up a little. I know what boys' appetites are."

"You bet your life!" ejaculated the boy; and in another moment he was sitting in the vacant place watching hungrily while the old woman filled a blue bowl with porridge and milk. At first she had planned to save part for her dream guest, but when she saw the look in the boy's eyes she gave it all.

* * * *

"I used to have a boy that cat just as hungry as you do," she commented kindly as he munched down the third slice of bread.

"Him that the star's for in the window?" inquired the boy. "It's gold ain't it? Then he's—er—er—croaked over there?"

"Yes," said the old woman simply. "He gave his life. 'Twant took from him same's I thought at first. He give it. I give it, too."

Awkwardly the boy got up and pulled on his torn cap. "Say," he said, "I—I'll just sweep out as I go 'long. A breakfast like this's morn't enough pay."

"Thank ye kindly," answered the old woman. "I'm kind of expecting some real special company later; and 'twould be nice."

She stood and watched him as he worked; a marvelously good job he did, considering his old broken broom. And she smiled, think-

ing, "A clean path for the Christ Child's little feet." She could see him almost as clearly as she had in her dream, a shining little figure in his white robes, with his shining golden head. It seemed so real, so real! It must be it was true.

Suddenly as she shivered with the cold wind which penetrated around the rattling window sash a thought struck her. How cold the Child would be in his little white robes!

Hastily she turned away from the window and walked across to the little bedroom. When she came back she had two wraps in her hand; one a rusty black cloak, the other a shawl of gay green and red plaid. She threw them over the arms of her patchwork covered rocker, and in the intervals of clearing the breakfast table she studied them.

"They ain't neither of 'em just suitable, of course," she said at last, "but seeing he's just a Child, so, I dunno as the red—I could wrap him all up in it real cute—same as I used to Johnny when we went sleigh ridin' back to Farmersville."

* * * *

With a smile full of happy memories she turned the rocker to face the stove and spread the red and green shawl over it to warm while she carried the black cloak back into the bedroom and put that room in spotless order.

Returning, she put more coal on the fire; and then, pulling up a little straight wooden chair, seated herself with her feet on the hearth and gazed happily at the patchwork rocker. She could wrap the shawl around him all warm and cozy, just as she used to Johnny. She could almost feel the softness of the little body as it snuggled into the warm red folds.

Wrapped in her happy reverie, she did not heed a knock at her door until it had been repeated twice. Then she rose with a sudden start and almost ran to fling wide the door.

"He's come!" whispered her old heart, chokingly, and then, with a guilty jump, "and had to wait on them cold steps while I set here moonin'! Oh, the poor little cold feet!"

Then once again she stepped back, trying to hide her disappointment at the sight before her. For instead of the Child in white garments, there stood a woman in a shabby blue suit, with a baby in her arms wrapped in a thin black shawl. She was coughing spasmodically, but her eyes were blazing with something like anger, and she disregarded the kindly gesture with which the old woman bade her enter.

"I had to stop," she gasped at last, "to ask you—are you the woman—that's put a Christmas wreath—around a gold star flag—a gold star?" In the midst of another paroxysm of coughing she pointed an accusing finger at the little front window.

The old woman shook her head. "No," she answered simply. "I ain't. Come in." And then, as her visitor obeyed and sank shivering into the arms of the warm red chair, she added quietly, "But I wish I was. Let me tell you about it."

* * * *

Seating herself in the straight chair again, she smiled gently across at the guest. "Yesterday at this time," she said, "I felt just as you do. And then a woman came here, a widow with a little boy, that had just lost her man over in France. And she brought me the wreath and put it around the star. To show, she said, they was our Christmas presents that we had give to the world just as they give their lives, and God give His Son. And we mustn't spoil it by not bein' willin'.

"She said that the more you give the more you love, and that's so, ain't it? Have you got a gold star, too, dearie?"

The young woman nodded. "I just got this," she said, holding out a folded paper, "just to say he was dead, and I'm on my way downtown now to see if I can't find out something more.

"And I don't love nobody!" she added fiercely. "God nor folks, nor anybody else—but Jim!"

"I know," said the old woman softly, "not even Jim's little girl over there in your arms hardly. But you will, dearie, I know. It's the love stopped up in your heart that aches so. Just let it pour out. That's what she said, an' it's true. And now I'll make you a cup of hot tea before you go on."

She rose as she spoke and began to prepare the tea, talking as she did so of Johnny and of Jim and of the wonderful words of the Lady of the Wreaths.

And when the visitor, sobered and refreshed in spite of herself,

rose to go, her hard eyes softened with tears now, the old woman went to the patchwork rocker and pulled off the bright shawl. "Wrap this around the little one, dearie," she said softly. "You'll need that black one for yourself to keep you warm in that thin suit. It's a bitter day."

When they had gone, the old woman went back to her little straight chair.

"I guess, after all, he'd ruther I'd warm them first," she said. "Anyway, I can set here an' keep up the fire, to be ready when he does come. And then, pretty soon, there'll be dinner to get."

But even as she began her preparations a man's feet came running up the little walk from the street. Without even a knock he burst open the door.

"My wife is sick!" he cried. "Dying! And I can't get any one to

come. They're all having company for dinner, they say. You must come!"

He glanced at the little table, laid for two. "Are you going to have company, too?" he cried desperately. "You can't! I tell you, you can't!"

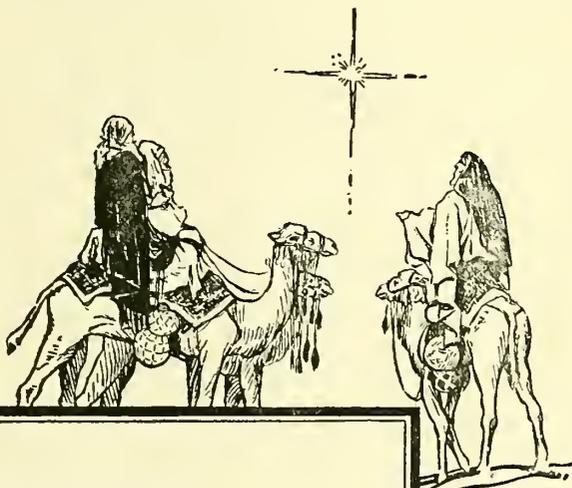
"I was—only kind of—hoping," said the old woman slowly, "but I'll come. Just let me get my bonnet and cloak. You kinder fix up the fire while I'm getting ready. I want to leave it good and warm for him, anyhow, and the door unlocked."

At the end of the afternoon another little soul had been born into the world—a Christmas baby. And the grandmother had come from the country to take care of him and the new mother.

Tired and spent, the old woman walked slowly up the clean little

(Continued on Page 10)

This beautiful Christmas letter is addressed to the Christian people of America whose generosity in the past has enabled the Armenian people to survive and in whose continued support lies the sole hope of the suffering millions of the Bible lands.



Dear Friend:

Another little child has shrivelled up and died!

The mother, creeping back, gaunt and cold, from the desert, has put down the thin little bones with those that strew the road, so-many-miles, and has sunk beside them, never to rise again.

Only a little child, and a mother, out on the bleak Armenian road - but what is that Vision hovering there - and what is that Voice the cold winds bear to the ears of our souls - "I was hungry and ye gave me no meat - I was naked, and ye clothed me not?"

To-day - yee, to-day - while we are preparing our gifts for Christmas - many more of these little children - not a hundred, nor a thousand, but two hundred and fifty thousand of them - are still wandering uncared for and alone in that dead land, "their weazened skins clinging in fear to their rattling bones", and they are crying out with gasping breath, "I am hungry! I am hungry! I am hungry!" And the Voice of One who watches us as we prepare gifts to celebrate His Birthday, comes again to the ears of our souls - "I am hungry! I am hungry! I am hungry!"

Now the children, and the mothers of Armenia are dreading the winter. "Just human remnants, they are, not protected, many of them, from the elements by even the dignity of rags"

But we can feed and clothe those perishing ones - some of them - before it is too late. Herbert Hoover cabled from the Caucasus: "It is impossible that the loss of 200,000 lives can at this day be prevented, but the remaining 500,000 can possibly be saved." They need not starve, and freeze and die if we will save them.

Open now your heart and purse. They need not die! Give ye them to eat!

To-day nearly eight hundred thousand destitute Armenians - His people - need food and clothing. He took little children in His arms and blessed them To-day will you take one, or more, of those sad, cold, hungry little children of Armenia into your arms and heart, in His name; and give them food, and warmth and life?

"In as much as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Faithfully yours,
For the Executive Committee,
Near East Relief.

Alexander H. Humphill
Henry Morgenthau



Send all gifts to CLEVELAND H. DODGE, Treasurer, Near East Relief, 1 Madison Avenue, New York City.



News of the Week



Secretary of the Navy Daniels, in his report, states that our navy is second only to that of Great Britain, and that it is incomparably stronger and more efficient than ever.

During the past, owing to the coal situation, there was a wholesale cut in the passenger service of the country, but the prospects now are that all trains will soon be restored.

Senora Felipe Angeles, the widow of the Mexican revolutionary leader who was recently executed by the Carranza troops, died in New York, where she came a few weeks ago. Owing to her enfeebled condition she was not informed of her husband's execution, and died without knowing it.

Forest fires have been raging the past week in western North Carolina. They have burnt over more than 100 acres of the big Webb farm, in Beaver Dam township. They were caused by the carelessness of hunters.

Damage suits, aggregating \$11,000, have been brought against the Mountain Retreat Association. The plaintiffs allege that by reason of the installation of a sewerage system by the defendant association in the assembly grounds, which system is said to empty into a stream meandering through the city, they have been damaged in that the air has been made foul and the stream polluted, thus decreasing the value of property adjacent to the stream in certain sections.

Owing to Mr. Wilson's opposition, the Senate has dropped the consideration of the Fall resolution asking the President to break with Mexico. Senator Fall, however, claims that he has evidence to prove a plot against this country, and that a big mine strike was planned, all being with the approval of Carranza.

During the past week torrential rains have caused great damage in the South, amounting to millions of dollars. Thousands have been made homeless, and train service demoralized.

Up to this date the Mexican Government has made no reply to America's sharp note. The Jenkins case is in the hands of the Supreme Court of Mexico.

Without opposition, John P. Grace was elected mayor of Charleston, S. C.

The Republican National Convention will be held at Chicago, June 8. Chicago won over St. Louis by a vote of 44 to 9. It was decided to limit campaign contributions to \$1,000 from any one person.

For the first time in history there is every prospect of the Irish question being settled satisfactorily, according to a statement made in a speech by Walter Hume Long, first lord of the admiralty.

According to the New York Herald, the Episcopal Church in the future will be directed by a presiding bishop and a body of 21 to be known as the Council of the Protestant Episcopal Church. The presiding bishop, it is stated, will be the Right Rev. Thomas F. Gaylor, of Memphis, bishop of the Episcopal diocese of Tennessee, who will come here shortly to take up his new work.

The George A. Fuller Company, of New York, one of the largest construction companies in the United States, has bought the Carolina Shipbuilding Company yards at Wilmington from the United States Shipping Board. The company is preparing to complete the full program of ships planned by the shipping board for Wilmington, which will be one of the largest shipbuilding points on the South Atlantic coast.

Representative John H. Small was elected by acclamation president of the National Rivers and Harbors Congress. This was a recognition of Mr. Small's tireless efforts throughout his public career for better water transportation facilities in the United States. He was chairman of the house committee on rivers and harbors during the last two years the Democrats were in control of Congress. Some parties of the West wished to elect a Western man, but it was finally decided to go unanimously for Mr. Small.

According to a statement sent the Senate, 44 States have ratified the prohibition amendment. Virginia heads the list, having reported January 17, 1918, with Kentucky following two days later.

At the State Convention session of the Farmers' Union, Dr. H. Q. Alexander declined to stand for a renomination as president. R. W. H. Stone, of Guilford county, was elected by a majority of one vote over Paul Jones, of Edgecombe county. Mr. Jones was in favor of the reevaluation of land, while Mr. Stone opposed it. The vote is regarded as a test of how the farmers stand.

Dr. Garfield, fuel administrator, being dissatisfied with the terms whereby the strike of coal miners was ended, has resigned.

Talorsville is to have a new cotton mill. It will have 5,000 spindles and will be run by electric power. The Little Shoals, on Little River, has been purchased and the power will be generated there.

Union county is to have a whole-time health officer. In addition to this officer there will also be a whole-time nurse.

DEATH OF REV. D. W. C. SNYDER, D.D.

We are grieved to announce the death in New York on December 2 of Rev. D. W. C. Snyder, D.D., formerly a missionary of our Church in Africa, and of whom many of our people will have the most delightful recollections. He was one of the most interesting platform speakers, and one of the most delightful guests in the home, of any of the many such people that have gone out to represent us in the foreign field.

Dr. Snyder was born in New York State in 1859. He went to Africa under our appointment in February, 1893. His first wife died at Leopoldville of African fever on the return journey of his first furlough. We remember a most pathetic circumstance connected with her death. She had been for about two years at Luebo, during which time she had not seen the face of another white woman. When she came to Leopoldville, where she was taken in almost a dying condition into the home of one of the missionaries of the English Baptist Mission and one of the ladies of that mission came in to see her, looking up at this first white face which she had seen for so long, she exclaimed, "O, isn't she beautiful." Dr. Snyder was married to his present wife during his furlough at home. Returning to the field, he remained until March, 1902, when he was compelled to come back on account of Mrs. Snyder's health, and joined the Presbytery of Brooklyn and took charge of a church on Staten Island, where he labored up to the time of his death. A few years ago Dr. Snyder had a paralytic stroke and never fully regained his health, although he was able to do some work in the ministry until shortly

before the time of his death. After a life of earnest and faithful and laborious service in the Master's cause he has now entered upon the rest that remaineth for the people of God. S. H. CHESTER.

WHEN THE CHRIST CHILD CAME.

(Continued from Page 9)

walk to the unlocked door and entered the still, warm, firelighted room. The patchwork rocker held out to her its arms of welcome and, dropping wearily into them, the old woman fell at once into the easy sleep of old age.

And as she slept she smiled. For once again there came to her the beautiful dream of the morning. There in her little kitchen stood the Christ Child in his white robes, with his shining golden hair. And she fed and warmed him as she had fed and warmed the little boy and the newly widowed mother with her child. And the eyes with which he looked up at her were full of the joy and peace and love which the other mother had showered upon the new-born baby at her side.

Another knock on the little front door roused her, and she sat up quickly.

"Can it be—at last?" she whispered, and then shook her head wisely. "Not in his little white robe," she said. "I see it now. But whoever comes for help, it is the Christ Child himself who brings him."

With her happy smile deepening, she stepped eagerly forward and threw wide the door.

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING DECEMBER 21st, 1919.
CHRISTIAN LOVE THE BLESSING OF THE SEASON.
John 13:33-35.

A delightful theme for a delightful season. Men have talked and sung of love from days primeval; but a new love entered as a factor in life at the Advent. It was love that found expression in the birth of Jesus. And such a love! So pure, unselfish, beautiful and holy. It was the supreme manifestation of the supreme love. So also every Christmas season should find Christian love regnant in our hearts. Alas! how different is the average experience. We give to those who have no need; to those who will feel compelled to give again to us. This is not Christian love, except in the former case when love is the motive. Of course Christian love does not deprive even the richest of our gifts; but it assuredly thinks and plans for those who really have need; and the purest joys of the Christmas season should come to us from such benefactions. But love has a thousand manifestations. It finds delightful expression as Santa Claus: in providing surprises, in motherly ministries, in filial remembrances—in countless ways. Christian love is a unique blessing to those who are loved, but especially to the former. It is more blessed to give here than to receive.

It is the force that has transformed the house into the home. Its influence sweetens and pervades and transforms. It is a thing of life and beauty and power. But it is not Christian love if it is bounded by home lines or limits of city or state or country.

Christ stepped over all boundary lines to reach Bethlem and Calvary—Chauvinism is one of the curses of our age. If the love we bear to our country is Christian, it will find itself going out wherever there are men and women and children. The selfish heart says "impossible." But Paul has taught us in his magnificent poem on love in the Corinthian letter that miracles are wrought by this mighty and heavenly power. What is repugnant and impossible to selfishness is natural and delightful to love.

Nor does this principle find its expression in noisy demonstrations, like fire-crackers, and brass bands; it "abides"—as Paul says. At this Christmas season there is a world-wide call for Christian love. Practically it tugs at our hearts from two directions: or, better put, it should flow out in helpful ministries in two streams.

First to follow the yearning heart of Jesus that men may know of Him and His gifts.

From every home we should send the money to Nashville that will enable our church to support and extend her work in distant lands. Love seems to have been asleep these past months. Let us awaken her and she will do wonderful things.

Then this Christmas we should use every proper means to carry on the work of the boys we sent to France and Flanders. They bled and died there to make that the last war—if possible.

Love commends them, drops tears upon their graves, honors them returned to us, and does all possible things to prevent the awful calamity of their having fought in vain.

Let us support, pray for and work for the Covenant of the League of Nations. The instrument is not perfect; but it is Christian in spirit—in its trend. Let us so love our neighbor that by means of this noble instrument we will pour in oil and wine into his wounds.

Will not Christ be pleased to see such love in our hearts?

Man is not God, but hath God's end to serve;
A Master to obey, a course to take,
Somewhat to cast off, somewhat to become—
How could man have progression otherwise?

—Selected.

Christian Endeavor

By Rev. S. H. Hay.

M., Dec. 22—Better in Church Work: I Cor. 15:58.
T., Dec. 23—In Fulfilling Duties: Tit. 2:1-15.
W., Dec. 24—In Communion With God: Ps. 23:1-6.
T., Dec. 25—In Human Sympathy—Esth. 4:1-17.
F., Dec. 26—In Christian Endeavor Service. Hag. 2:1-9.
S., Dec. 27—In Moral Growth: II Pet. 1:1-11.

Sunday, Dec. 28—Topic: How to Make Next Year Better Than This. Ps. 90:1-17. (New Year's meeting).

If we are to make next year better than this year has been, we must think more about God. There is tonic for our life in true thoughts of God. When Isaiah was worshipping in the temple on a certain notable day, he saw the Lord, high and lifted up. Two great seraphim stood above Him and cried to one another, Holy, holy, holy is the Lord of Hosts. The temple rocked under the earthquake tones, and all the interior was filled with smoke. The young prophet was overwhelmed and began to feel as never before his own unworthiness, and he cried aloud in terror, Woe is me, unclean and undone! But God purified him; and when He called for some one to serve Him, Isaiah cried in prompt response, Here am I, send me. And from that day forward the good man lived a better and bigger life. It was because he had seen the Lord, and because the sight was food for thought and inspiration to better service.

Not only must we think more about God, but we must take a true view of life. The Bible lesson tells us that life is but a morning that we spend here before the scythe cuts us down. It is all too brief to spend on trifling things. It is too full of vast and everlasting consequences for us to give its short hours to flippancy and sin. It is so packed with possibilities of eternal good for ourselves, that we dare not dream its precious time away. It offers us one grand hour of service to our fellow men and God before the night comes; and we must not idle. Life is a post of duty, a very brief one surely, but a post of duty all the same; and when this view of life is found, each succeeding year sees a better service than the year that went before.

Read this little poem of Babcock's, and take as your own the lofty purpose that it tells of:

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—Oh shame!
Stand up, speak out—and bravely, in God's name.

Be strong!

It matters now how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on. Tomorrow comes the song.

What can we learn from past failures?
Tell how God's forgiveness of the past clears the way for better things in the future.
Who is the indispensable Helper toward a better life?

THINK OF OTHERS.

Some one has said, "The message of Easter is 'Think of heaven;' the message of the Fourth of July is 'Think of our nation;' the message of Thanksgiving is 'Think of your blessings;' the message of New Year's Day is 'Think on the passing of time,'" but the message of Christmas says, "Think of others."—Ida Q. Moulton.

Sunday School

By Rev. H. G. Hill, D.D.

DECEMBER 21, 1919.
AT THE EMPTY TOMB AND WITH THE RISEN LORD.
John 20:1-21:25.

GOLDEN TEXT—"He is risen, as He said."—Matthew 28:6.

SCRIPTURE LESSON.

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

Ch. 21:15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God. And when he had spoken thus, he saith unto him, Follow me.

Mary Magdalene was the first person to whom Jesus revealed Himself on the morning of His resurrection. She had received great benefits from Him for we are told that He had "Cast out of her seven demons." He had given her too the Gospel Salvation. She loved much and was earliest at the Sepulchre. She found the stone rolled away, but the grave was empty. She goes to inform His disciples and meets Peter and John. We will consider Mary Magdalene at the Tomb, Peter and John at the Sepulchre, Peter's love for Christ, and Peter's Predicted Death.

I. Mary Magdalene at the Tomb.

She came before any of His apostles. She was drawn thither by tender love. She did not expect a resurrection any more than His other disciples. They did not then understand Christ's predicted rising from the dead. She went to the tomb, perhaps to recall her memories of Jesus, to weep over her loss, or to share with other women of Galilee in embalming His body. Finding a vacant Sepulchre, she goes to tell the apostles that the grave was open and the body missing. She meets Peter and John, and returns with them to the tomb. After their departure she remains at the Sepulchre. Then Jesus appears to her and she does not know Him, but supposes Him to be the gardner. When Jesus says "Mary" she recognizes His voice and responds, "Rabbone." He does not allow her to touch Him, but commands her to go and tell His brethren. She obeys and testifies to the disciples that she had seen the risen Lord, and what He had spoken to her. Mary Magdalene shows us that supreme love, follows Jesus closely, has Christ revealed most speedily and promptly complies with His commands.

II. Peter and John at the Sepulchre.

Called by Mary Magdalene, and told that the grave was empty they went in hast, ran, to the place. John being the younger man, outran Peter and came first to the Sepulchre. stooping down he looks into the tomb and saw the linen clothes, but did not enter. Peter coming later, went into the sepulchre as his impulsive nature and habit of leadership dictated; beheld the linen clothes, and the napkin, folded and lying by itself, indicating deliberation, and no hurried departure from the grave, such as might have been shown had His disciples stolen the body. What effect this

visit to the Sepulchre had on Peter, we are not told. But Christ appeared to him that same day and satisfied him as to His resurrection. After Peter and John entered the Sepulchre, and we are informed that he then believed in Christ's resurrection. Two of Jesus' most loving disciples, were soonest satisfied and delivered from painful doubt.

III. Peter's Love for Christ.

At the Sea of Galilee, Jesus, after His resurrection, appeared to seven of His disciples. The names of five are given and Peter and John are among them. Here occurred Christ's memorable conversation with Peter, recorded in the 21st chapter of John's gospel. Three times our Savior asks Peter "Simon, Son of Jonah, lovest thou Me." Twice He uses the word expressing the love of friendship. Every time Peter employs the word signifying tender affection. Not until the last question does Jesus use Peter's word, and asks "If he has tender affection for Him?" Peter was grieved that the question was asked three times, because it painfully reminded him that he had thrice denied His Lord. Every time he affirmed his affection for Jesus, and the last time, he asserts Christ's Omniscience, and declares "Thou knowest all things. Thou knowest that I love Thee." Our Lord employs three expressions to show how Peter must prove his affection for Him. "Feed My Lambs," "Feed My Sheep," "Shepherd My Sheep." If we love Jesus we must feed the young and the mature of His flock with the food of Knowledge. We must also "Shepherd them" or give them the constant care of a faithful shepherd for His flock.

IV. Peter's Predicted Death.

The Lord has indicated to Peter that he would die a prisoner and be led to a death from which the natural man shrinks. He had been a free man "Guiding himself and walking whithersoever thou wouldest." "When thou shall be old thou shall stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not." Peter was to verify his love for Jesus not only by feeding and shepherding His sheep, but by dying after the same manner as his Lord. The Lord's parting charge was "Follow Me," and he was to follow Him not only in his life's labors, but in the mode of his departure from earth. Jesus predicts Peter's earthly end and the apostle does not fail.

DR. WILLIAM M. ANDERSON AT COLUMBIA SEMINARY.

Columbia Seminary has no more distinguished and useful former student or alumnus than the beloved and brilliant pastor of the First Presbyterian Church of Dallas, Tex. He has just delivered a remarkable and impressive set of lectures to the students of this institution and also to large numbers of the institution's friends, attracted by the magnetism and eloquence of the gifted speaker.

Dr. Anderson has every gift that equips one for ministerial usefulness: an attractive physique, a melodious voice, graceful gestures, strong mentality, vivid imagination, and powerful emotions. In addition, he has an adequate acquaintance with the Scriptures and good literature, combined with a ripe and rich experience, all of which would render it certain that he would be remarkably successful in the ministerial service. But, transcending all this unusual outfit, is his genius as a pastor and church administrator. During the last 10 years he has received into his church more than two thousand members, a record which perhaps has no equal in the history of our Church. This result is largely due to his skill, faithfulness and consummate gifts as a winning, magnetic and Christ-like pastor.

He gave in these four lectures the result of his experiences and genius in this splendid pastoral service and no student who heard him could ever forget the impression made by his spirit and many of the important lessons taught by his experiences.

These lectures are to be repeated at Union Seminary in January. The Kentucky Seminary would do well to get them, too, and Princeton and McCormick could not do better than to have them repeated there.

No pastor in our country can speak more earnestly and magnetically on the theme of "Pastoral Work and Duties" than Dr. Anderson.

Devotional

"ABOVE EVERY NAME."

He, who first wrote the name, wrote it at the end of the list—below every name. He was a Roman officer, charged with the duty of the census of the district about Bethlehem. All day long the line of tired pilgrims had filed before the desk. At last the wearying record was completed: the officer set himself to casting up the columns. Then suddenly a shadow fell across the page. He turned impatiently toward the doorway to see the figure of a stalwart man outlined against the setting sun, a child in his arms.

"I could not come earlier," he said. "The child was born last night."

"You are at the inn?" the officer asked.

"No—we arrived too late: the babe was born in a manger."

"Your name?"

"Joseph."

"Of what tribe?"

"Of the tribe of Benjamin and David. We are the descendants of kings," he added.

The officer did not look up. The world was full of the sons of former kings—and now there was no king but Cæsar—lord of the earth by right of war.

"Your wife's name?"

"Mary."

"And the child's?"

"Jesus." The voice of the big man was soft, as though fondling the syllables. "It means the Savior of his people." The officer merely nodded.

"Jesus, son of Joseph, of the tribe of Benjamin," he wrote and closed the book. It was the last name on his list.

In other years men have written His name high or low, according to the temper of the time. There have been generations in which no business was so urgent as the task of adding glory to that name. And again, suddenly, the flags of battle have flown high; the lowly banner of His cross trails behind them in the dust; in guilty afterthought the rulers turn to implore His blessing—placing His name again at the end of their ambitions and hate.

But His name cannot occupy that place. Underneath the roar and smoke of battle there are signs today that the world is groping its way back to Him. One finds them in the market-place, the council-chamber, and the office. Even in the midst of battles come cries of men in their helplessness, putting His name above that of their leaders. Wherever families gather silently above a vacant chair, His name is breathed on the lips of women and of little children.

When, at length, weary of war, the world turns its scarred, blood-bathed face, seeking peace, it will be His name in which its prayer will be raised. Across the ruin of men's hopes His voice will answer back:

"Peace I leave with you,
My peace I give unto you."

Out of the war will be born a new list of heroes. But when these, too, in time shall have been forgotten, the eyes of men will still turn upward to behold His name.

Among rulers, His yoke alone is easy, His burden light. Among reformers, He alone dared to teach men that they are relatives of God and so the equal of their kings. He, too, was torn and wounded. But in the moment when the world had crushed Him, He could say: "Be of good cheer, I have overcome the world."

For faith like that the tired race is ready now. The age is ripe for Him again. The name that nineteen hundred years ago was written last, upon the census rolls, is to be the "name which is above every name: that at the name Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord."—Collier's Weekly.

Home Circle

RECEIVING.

"I like to give Christmas gifts," said the old, white-haired minister.

Every line of his face bespoke unselfishness. He had no need to protest that he liked to give; his whole life showed that.

But he liked to get, too. He was old enough, and honest enough, that he dared lay aside all pretense of being bored by Christmas, and confess his unspoiled, childlike joy in getting things.

"I reasoned it out long ago," he went on, to the young listeners. "I always liked to get things, but I used to be a bit ashamed of it. I was afraid it might seem greedy."

"I remember well my first gift. It was a tin horn that mother brought me from town one day. I can feel yet that thrill of delight with which I undid the wrappings. I wonder if we would love our mothers quite so much if they never gave us anything. It's an unthinkable thing, though, isn't it? Why, the very name 'mother' means giving to us. It's a part of the preciousness of mother."

"And don't you see that God means giving, too? The old prophets understood that. Isaiah tells us, in that forty-sixth chapter, that the gods of the heathen have to be carried, that they are just heavy burdens borne on the shoulders, but our God carries us, even to hoary hairs. There's the wonderful difference. The heathen gods get service and adoration and sacrifice, but our God gives and serves us. He delights in pouring out the rich gifts of heaven and earth upon his children. Surely they ought to receive with joy, as well as gratitude. Don't be afraid that the powers will exact from us a measure of suffering for every measure of joy. That was a heathen notion, too. Let us take as freely as our Father gives, with no more dread of a lurking shadow just beyond than the little child feels when it takes a gift from mother."

"And I think the nearer we come to being the Father's little ones, the sort of whom the kingdom of heaven is, the more joyously we will take and use all good gifts. We will give, too, because we love, and cannot help giving, and because we want to show a likeness of our Father to the world. But always will feel the mystery and joy of the child in receiving the unexpected good things that come to us."—Elsie Vernon, in Christian Standard.

"NOW ABIDETH."

May Christmas bring to you,
Its tripart joy:
True *Faith*, to free you e'er,
From doubt's alloy;
Strong *Hope*, to sing your heart
To sweet repose;
And *Love*, to help you soothe
Another's woes.

—Advocate.

SHE WAS FULLY SATISFIED.

One of Dr. Campbell Morgan's recent stories related to a poverty-stricken fish-wife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"—Ex

The love of God is the source of all virtues; and in order that they may subsist eternally, He gives them Humility as a foundation.—Bossuet.

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REV. W. L. BOGGS, Circulation Manager

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Church News

Collections for December are for Christian Education and Ministerial Relief, and the treasurer is John Stites, care Louisville Trust Company, Louisville, Ky.

OUR FRONT PAGE.

We are proud to call the attention of our readers to the front page of the Standard as proof, not only that we are keeping up with other progressive Church papers, but especially to let them know that the scene there depicted is the work of our special artist, Mr. John B. Mallard.

Mr. Mallard has done excellent work in political cartoons and in special engravings.

This is a proof that the Standard has not only been flung to the breeze, but that it is also going to the front. In a short time we shall be in our new building, with ample room and equipment. Then watch the Standard grow.

"THE BELLS."

This is the title of a small book of poems by the Rev. John Jordan Douglass, the pastor of our church at Wadesboro. It is cloth bound, with 104 pages, and is illustrated by John B. Mallard, and is published by the Presbyterian Standard Publishing Company. Price, \$1.60 net.

Mr. Douglass' reputation as a poet is already established, as he has contributed frequently to the public press. If it were not, this little volume would make people realize that a poet gifted with the genuine fire has arisen among us.

Writing upon a variety of subjects, he brightens all he touches, and with exquisite and delicate touch he expresses one's feelings, as only a true poet can. We bespeak for the little volume a liberal patronage. The second edition is now under way. It will make an ideal Christmas present.

PERSONAL.

Rev. D. C. Young's address is now Akron, Ala., instead of Richmond, Va.

Rev. Ino. L. Ray has changed his address from Kenly to Old Fort, N. C.

Rev. F. B. Rankin's address is Mt. Holly, N. C., instead of Rutherfordton, as formerly.

The address of Rev. W. C. Alexander is changed from 2223 White Avenue, Nashville, Tenn., to 2119 Elliott Avenue. His pastorate is unchanged.

Rev. Edward E. Lane, for several years pastor of the church at Christiansburg, Va., after 18 months of Y. M. C. A. service in France, is returning to the United States by way of Brazil. His address after January 1 will be No. 12 East Eighth street, Charlotte, N. C.

SOUTH CAROLINA.

Greenwood—October 12th Dr. W. H. Miley began a meeting here which continued for eleven days. The congregations were good, and a deep interest was manifest throughout. As some of the visible results, 440 signed cards of reconsecration; 40 made profession of faith in Christ; 20 church letters were secured, and over \$300 raised for the work.

Clinton—From the Clinton Chronicle of November 27 we learn that another Presbyterian Church is to be organized in Clinton. For the present the congregation will worship in the club room of the Commercial Club. The new church will be called the William Palmer Memorial Church. Rev. J. F. Jacobs was invited to preach at the first meeting of the congregation. They have not circulated a subscription list yet, but four contributions have been offered amounting to \$11,025.

York—Dr. W. H. Miley began a meeting here September 21, continuing for 12 days; holding in all 25 services. Rev. F. H. Wardlaw rendered valuable service in leading the singing. The services were well attended every afternoon and evening, and a deep spiritual interest marked the meeting throughout. Two hundred and sixty cards of reconsecration were signed; twenty made profession of faith; seven church letters were secured, and after paying all expenses, including salary of the singer; \$250 was given to the work.

Hopkins—This church enjoyed the pleasure of having Rev. J. O. Reavis, D.D., of the Columbia Seminary with them in four evangelistic services. Dr. Reavis preached in his usual forceful and attractive manner and to large congregations. There were two accessions to the church at this time. Much progress has been made during the year by the congregation. A church and an acre of ground have been purchased, a gift of \$100 has been received with which to paint the interior of the building, and a pretty table for the communion service from the Ladies Aid Society. These material things and the good attendance at services and the interest displayed cause the congregation to feel greatly encouraged.

The Cheraw Church has adopted the following resolutions:

Whereas, Our General Assembly did give its endorsement to the movement known as the "Interchurch World Movement" during the last hours of its meeting in May, 1919, and

Whereas, It now develops that this movement proposes to stand for many things which are worthy in themselves but are, in our opinion, outside of the scope of the Church's work and in violation of the historic position of our Church, and

Whereas, Our Church is now asked to underwrite the expenses of said movement to the extent of five per cent of its proposed budget of \$4,000,000, which would be \$200,000, contrary to the representations of its promoters in the General Assembly.

It is resolved by the session of the First Presbyterian Church of Cheraw, S. C.:

1st. That we are opposed to our individual church engaging as a church in this Interchurch World Movement.

2nd. That we respectfully protest against our church at large entering the movement. In both cases we protest for the following reasons, to-wit:

1st. It violates the well know historic position of our Church referred to above.

2nd. That it will divert funds from the benevolent causes of the

(Continued on Page 16)

ANOTHER CHAIR AT DAVIDSON ENDOWED

The Gastonia Church Gives \$50,000 to Endow the Woodrow Wilson Chair of Economic and Political Science at Davidson

Under the splendid leadership of the pastor, Dr. J. H. Henderlite, the congregation of the church at Gastonia undertook to raise \$50,000 for a Chair, and in five days had pledged the whole amount.

It is believed that this is the first instance of this kind in our Church. Certainly this congregation has set an example that many will follow in the days to come. No greater monument could they have built than to set aside a fund that perpetually will bear witness to their liberality and testify to their constructive capacity. Always Gastonia will be known as the Church that endowed a Chair in one of our great Colleges.

Now Winston and Wilmington and Charlotte and Greensboro must keep step by taking a definite share in this great Million Dollar Campaign for Christian Education. There are individuals also who are thinking of endowing Chairs. They have example in the Cannon family who last week endowed the Bible Chair for \$50,000.

Kings Mountain Presbytery, the baby Presbytery of the Synod, and largely home mission, has led the entire Synod in per capita gifts by resident membership, subscribing altogether almost \$100,000, with a little over 3,400 membership.

Let us get Davidson's quota in the large designated gifts such as Chairs and leave the multitude of small subscriptions to provide all other quotas. This is the surest way of all. : : :

What We Must Have to Finish the Task:

From Orange	Presbytery,	\$125,000
“ Wilmington	“	75,000
“ Fayetteville	“	150,000
“ Albemarle	“	75,000
“ Mecklenburg	“	125,000

If one group of churches in one of our best towns will build the Dormitory at Davidson for \$100,000 and three more will take Chairs at \$50,000 each, we can go over the top with a million and to spare.

We Close March First

A whole lot of our preachers and laymen are going to have to help us in February. Don't beg off. This is too big a job, with too much at stake.

Yours for victory,

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

CHURCH NEWS.

(Continued from Page 14)

Church as administered through our authorized agencies into outside causes and through outside agencies not under our control.

3rd. It will divert the attention and purpose of our people from the great work of the church, the salvation of souls, into philanthropic and political matters with which the Church is not primarily concerned; and will demand the time of many of our ministers whom the Church cannot afford to lend.

NORTH CAROLINA.

Pineville—Rev. G. W. Belk is conducting a series of meetings at Pineville for Rev. G. F. Robertson. He was greeted with three fine congregations on Sunday.

Matthews—Rev. Charles Kingsley, pastor of Providence and Matthews Churches, of Mecklenburg Presbytery, resigned the pastorate of Matthews in order to give his full time to Providence.

Maxton—The installation of our pipe organ, a Pilcher organ, costing \$2,500, will be complete this week, and on next Monday evening Mr. Charles G. Vardell, Jr., will give a recital on it, assisted by Mr. Albert Brown, vocal soloist, of Wilmington, formerly with Dr. Chapman and Mr. Charles Alexander.
E. L. S.

Westminster—This church has been very much blessed lately by a visit from Rtv. A. T. Lassiter who was with us in a weeks meeting. As a visible result of his preaching there were nine added to the church, six by profession and three by letter. In addition to this, \$225 was raised for local purposes and \$13 for Presbyterial Home Missions.

Duke—Rev. Geo. F. Robertson, of Pineville, N. C., was with us in a two weeks series of union evangelistic services this fall. As a result of his strong Biblical sermons a hundred reconsecrations and thirty-five confession cards were signed. Seven of these joined the Presbyterian church. The official corps of this church has been very much strengthened by the recent election and ordination of two new deacons, Mr. C. S. Hicks and Mr. R. S. Kelly.

Fayetteville Presbytery—The moderator, Rev. J. J. Murray, has called a meeting of Fayetteville Presbytery to convene in Bethesda Church, Aberdeen, N. C., Tuesday, December 23, 1919, at 11 o'clock a. m., to consider and act on the resignation of Rev. J. K. Roberts as pastor of Carthage, Union and Eureka Churches, and to transact any business growing out of said resignation.

Attest:

E. L. SILER, S. C.

Big Rockfish—At a recent meeting of the congregation and Sunday School of this church it was decided to raise a scholarship in the Student Loan Fund, amounting to \$400, as a memorial to Mr. Lauchlin MacDonald. Subscriptions for a large part of that amount were immediately secured. Mr. MacDonald was for 51 years an elder in this church, being made an elder at the age of 18 years. He was for 28 years the superintendent to the Sunday School. His faithful service will long be remembered.

Rev. J. M. Clark, D.D., Superintendent and Evangelist for Concord Presbytery has conducted recently the following series of meetings:

At Valdese in the Waldensian Church, with 59 reconsecrations, 12 professions, 6 promises to move church letters from a distance into the church at that place, and an offering of \$32 for Presbyterial Home Missions.

At Yadkinville where we have a very small organization, 36 reconsecrations, 10 professions, 4 additions to our church, and an offering for Presbyterial Home Missions amounting to \$30.

Rockingham—The outside appearance of the Presbyterian church has recently been greatly improved by the finishing up of the caps of the pilasters. The interior of the church has been complete for some time, but the finishing touches to the outside have just been completed. The caps are of stone finish, and a band of the same finish connects them on each of the towers at the three entrances. The design makes a very pleasing effect.

It will be interesting to the friends of this church to know that

the treasurer has in hand subscriptions, payable by March 31, 1920, sufficient to cover all payments on the church building. And, this being the case, Mecklenburg Presbytery, comprising the counties of Mecklenburg, Union, Anson, Richmond, Stanly and Montgomery, has been invited to meet here for its regular spring sessions, at which time special dedicatory services will be held and the church formally dedicated as a house of worship.

Yadkinville—On Sunday night, December 7, a meeting which had been in progress for a week in the Yadkinville Presbyterian Church, was closed. Rev. J. M. Clark, D.D., Evangelist and Superintendent of Home Missions, Concord Presbytery, conducted the meeting. The earnest and faithful preaching of the Word by Dr. Clark proved a great blessing to the people of the town. There were 10 professions of faith in Christ. Four of these united with the church. Others expressed a preference to join this church, but as yet have not done so. Forty Christians reconsecrated themselves to the Master's service. An offering was taken for Presbyterial Home Missions, which cause Dr. Clark represents; the offering amounted to \$30. We are grateful to God for this season of revival.
J. E. Robinson.

Clarkton—Rev. W. H. Goodman, pastor. This church is now to be directly represented on the Foreign Mission field since one of her daughters goes, with half of her support contributed. This is Mrs. J. E. Wayland, nee Miss Rosa Lee Clark, daughter of Mr. and Mrs. C. L. Clark. Besides that of her church and Christian home, her special preparation since graduation at Queens College, has been at the Training School in Richmond.

Mr. Wayland is a native of Waynesboro, Va.; graduated from Union Seminary in 1918, and since that time had been pastor of the church at Stuarts Draft, Va., where he and his wife greatly endeared themselves to people of that congregation and community.

This young couple left here on the 8th of December for Vancouver, from which place they sail December 18 on Empress of Japan, to take up their work at the Tsing-kiang-pu station of our China Mission. Our hearts, our gifts and our prayers attend them and we wish them Godspeed on their mission of service.

Charlotte—All who are interested in Sunday School work have had a rare privilege the past week in attending the Sunday School Institute that was held for two days at the Second Presbyterian Church. The institute was conducted by the Southern Church's experts and recognized leaders in the Sunday School world, and the attendance of teachers and superintendents from the city and county churches was excellent.

Dr. Gilbert Glass, Assembly's Superintendent of Sunday Schools, conducted the institute in a very practical and interesting manner, and he was assisted by Misses Anna Branch Binford and Elizabeth Shields and Anne Rankin, all of whom have done such splendid work through the columns of the Earnest Worker.

At the afternoon sessions sectional conferences were held, these meetings being very practical and helpful. Miss Shields conducted the conferences for the Beginners and Primary teachers; Miss Rankin for the Junior teachers; Miss Binford for the Intermediate and Senior teachers, and Dr. Glass for the Adult and Administrative departments. Each instructor knew so well the work, the needs and the problems of his special department that these conferences cannot fail to bear fruit in the Sunday Schools of Mecklenburg county.

The night sessions were given over to addresses on the various phases of the work. On Wednesday evening Dr. Glass made a fine address on "Sunday School Standards and Objectives," and Miss Shields, in charming manner illustrated by a series of stories her theme "Story Telling and Its Place in Religious Education." On Thursday evening Dr. Glass spoke on "Teacher Training" and Miss Binford made a splendid talk on "Teaching the Lesson." A round table at the close of each session brought up for discussion a number of points and problems that teachers face.

Galatia Church—This old country church is rejoicing as a youth in the full vigor of life. An eight room manse, costing a little over \$4,000, has just been completed, and was presented to the church by the building committee on Thanksgiving morning. More than half the cost of the building has been paid out of this year's crop. A private electric light plant has been installed at the church with the result that physically, at least, we are no longer in darkness.

A meeting of two weeks' duration has just closed. The meeting began with a series of home prayer meetings so arranged as to touch every part of the congregation. These home services were conducted

by the members of the session and other members of the church, and were productive of great good to all parties concerned. Beginning with Friday night, November 28, Rev. A. T. Lassiter, of Benson, N. C., preached in the church morning and evening through Sunday, December 6. He preached righteousness with great earnestness and power, and he declared the wonderful mercy and love of God through Christ with persuasive tenderness. The attendance was good throughout the meeting and the entire community was revived and refreshed. The visible results were 27 professions of faith, 22 additions to the Presbyterian Church on profession, and one addition by letter; an offering of \$113.40 for Presbyterian Home Missions, and a thank offering of \$61.50 for Mr. Lassiter. The Lord has been good to us, whereof we are glad and praise His name.

Mooresville—First Church—The pastor of this church, Rev. S. H. Hay recently submitted a list of fifty subjects for sermons to the congregation and is now preaching a series of ten sermons chosen by the people from the selected subjects. The preacher is preaching with ever increasing power and the congregations are large and appreciative. Those most interested feel that this church is on the verge of its greatest usefulness and power. We have just recently unanimously voted to adopt a missionary in the Congo and assume his support beginning January 1, 1920. This makes two missionaries supported by this congregation. In addition to this, one of the elders and his family supports a medical missionary in Korea, and one of the deacons supports a native worker in China and two native workers in the Congo.

Wallace—Evangelistic services have been conducted in each of the congregations constituting the Wallace group of churches, since June, and the results, considered as a whole, have been encouraging. The Word was faithfully preached during these several meetings by the following brethren: Rev. A. W. Crawford, at Willard; Rev. W. M. Baker, at Jones Chapel; Rev. Geo. M. Matthis, at Mt. Zion; Rev. E. B. Carr, at Rockfish, and Rev. W. H. Goodman, at Wallace. During these meetings there were 24 additions to the Presbyterian Church—Willard one, Jones Chapel one, Mt. Zion one, Rockfish 13 and Wallace eight. Each of these congregations has been, or is planning to do some aggressive work. The church at Willard was dedicated, free of debt, on November 30; additional elders will be elected at the time of the next regular service, and a committee has been appointed to organize an auxiliary among the ladies of the congregation. Mr. J. D. Carr has been recently made superintendent of the Sunday School at Jones Chapel, and the building at that point is being finished up and otherwise better furnished. The Mt. Zion people have adopted plans for enlarging their church building and making other improvements. The Woman's Auxiliary held their Day of Prayer at Rockfish in October, and the minutes of a meeting of "The Rockfish Female Missionary Society" which met in that church in March, 1818, were read, and strange to say, even that early the old church could report a missionary society with 34 members. The Wallace congregation has adopted plans for enlarging and otherwise substantially improving the manse. The sons and daughters of the late Mr. and Mrs. Milton Southerland recently presented to this church a handsome individual communion service as a memorial to their parents. The following additional officers have been installed: Elders, John Powell and O. Carr; deacons, J. N. Southerland, Alex. Southerland and W. D. Cavanaugh. With increased forces and better equipment we face the future with hope.

The ladies' and young people's societies in the several churches are doing excellent work, and can always be counted on.

ARKANSAS.

Valley Grove Church—Monroe County, Arkansas—A meeting of two weeks was held in this church by the pastor, Rev. J. H. Morrison, closing December 4, in which there were six added to the membership on profession of faith in Christ Jesus their Lord, and all received the ordinance of baptism standing up, like Saul of Tarsus was baptized in the Acts, 9th chapter and 18th verse, in the house of Mr. Judas on Straight Street, City of Damascus, Capital of Syria.

FLORIDA.

St. Petersburg—At the morning service, December 7th, the pastor, Rev. W. J. Garrison, announced the names of seven persons; five from one family, who had been received into membership by certificate.

E. J. Young

GEORGIA.

Commerce—Rev. C. M. Chumbley, the recently elected Evangelist of the Athens Presbytery, held the services in the Commerce Presbyterian Church last Sunday, during the absence of the regular pastor, and preached a very splendid gospel sermon. His subject was the "Comforter" his text being found in the 7th verse of the 16th chapter of John, and from this text, Mr. Chumbley explained, clearly, fully and forcefully, the offices of the "Comforter." In addition to being a splendid preacher, Mr. Chumbley is a learned lecturer, and the "Mary R. Flemming Bible Class" greatly enjoyed his exposition of the Sunday School lesson for that day, "Jesus at Gethsemane."

Toccoa—Rev. John A. Simpson, the pastor of the Commerce Presbyterian Church, occupied the pulpit of the Toccoa Presbyterian Church last Sunday morning and evening. Mr. Simpson was born and reared in Toccoa, but is a living exception to the Biblical rule that "prophet is not without honor, save in his own country," for the people of Toccoa, regardless of denomination, are proud of the success which he has already achieved in the pulpit, and confidently predict still larger success for him in the future. An unusually large congregation greeted Mr. Simpson, and thus inspired, he preached one of the finest sermons heard there in a long, long time.

Pleasant Hill Church, in Macon Presbytery, was visited by the Presbyterial Evangelist, Rev. Frank D. Hunt, who preached for us during eight days, December 3-10. Besides the morning and evening services, Mr. Hunt had a service each school day at the high school, adjoining the church. As a result of the meetings 24 young people made a profession of their faith in Christ as their personal Saviour. Of this number five or six will unite with the Presbyterian Church, the others expressing a preference for the Methodist and Baptist Churches. We trust that a great blessings has come to this neighborhood.

KENTUCKY.

Paris—On November 30 the congregation of the First Church of this place extended a call to Rev. T. S. Smylie to become their pastor. The congregational meeting was presided over by Rev. A. R. Shaw, of the Louisville Seminary.

Lexington—First Church—On November 23 the pulpit of the First Church was supplied by Rev. A. R. Shaw, D.D., of the Louisville Seminary. Nine young people were received into the church at this service.

Lexington—The plan that has been discussed for the past several weeks for the union of the First Church, U. S., and the Second Church, U. S. A., has been abandoned for the present, which fact was announced to both congregations on Sabbath, November 30, and the First Church, U. S., will proceed at once to the calling of a pastor. The following is the formal notice read to the two congregations: "On account of certain conditions developed in the consideration of the proposed union of the First and Second Presbyterian Churches of Lexington, it is deemed inexpedient to proceed any further in this matter at this time."

TENNESSEE.

Nashville—The Glen Leven Church from November 30 to December 7 enjoyed a season of great refreshment from services conducted by Rev. Wm. Black and his singer Mr. Andrew Burr. The visible results from the meetings were 52 cards of profession signed, 21 of these indicating a preference for the Presbyterian church. Many of our men began public prayer during the meetings and 40 persons promised to begin family worship. Twelve members on profession were received on December 7, and a number of others are expected. Mr. Black spoke with his old time fervor and the singing skillfully conducted by Mr. Burr was a helpful agency in the good work. We feel that under God these services have been a great blessing to our church.

W. C. Alexander.

TEXAS.

First Southern Church, Austin—The most successful Rally Day in the history of the Sunday school of this church was held in October. The auditorium of the church was filled and the Sunday school offering was \$102.

Early in November, a ten days' evangelistic meeting was held in this church, in which Dr. Frank Fincher, one of the General As-

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

A CORRECTION.

Dear members of the North Carolina Synodical Auxiliary: Those present at the meeting in Durham will remember that the per centage for Orange Presbyterian in the gifts per capita column was challenged. A revision of the Thermometer Chart shows that instead of

assembly's evangelists, did the preaching. These services had a most unusual attendance; there were quietness, and reverence, and the presence and power of the Holy Spirit. Dr. Fincher preached the heart of the gospel—the love and atonement of the Son of God—in a tender persuasive manner. Rev. W. H. Matthews led the singing and proved a trained worker who helped greatly in these services. There were many reconsecrations; thirteen have already been received into the church and the whole church has been revived.

Presbytery of Central Texas—At a called meeting of the Presbytery of Central Texas held December 2, in the First Presbyterian Church, Waco, the following was transacted:

At the request of Rev. Ernest S. Sansom, concurred in by the church, the pastoral relation with the Clifton church was dissolved. A call for the pastoral services of Mr. Sansom was received from the Maysfield church, placed in his hands and accepted by him. The following commission was appointed to conduct the installation services on the second Sabbath of January, 1920. Rev. H. R. McFadyen to preside, preach the sermon and propound the constitutional questions; Rev. L. E. Selfridge to charge the pastor, and elder Judge John Watson of Cameron to charge the congregation. At his own request Rev. H. L. Paisley was dismissed to the Presbytery of Washburn. M. C. Hutton, S. C.

HOW TO REPORT OFFERINGS FOR FRENCH AND BELGIAN RELIEF.

Several inquiries have come from churches asking how their offerings to war work and French and Belgian relief are to be reported to the Presbyteries and the General Assembly.

I have written to Dr. Law, the Stated Clerk of our Assembly, asking for an expression of opinion from him on this subject, and he has sent the following reply:

Replying to yours of November 29, the Durant Assembly declined to comply with an overture asking for a separate column in the statistical tables for the war work offerings, but directed that they be reported in a foot-note. (See Minutes of 1918, page 48, number 28). But upon referring to the tables sent up by the Stated Clerks of Presbyteries, which are before me, I find that very few reported these contributions at all, unless, as you suggest, they were included in those reported as miscellaneous benevolences. With this general omission before us, I advise, as you say, that this year they be reported under the head, "Miscellaneous Benevolences," for which there is a column in the tables."

These offerings, therefore, are to be reported under the head of miscellaneous benevolences.

Some churches seem not to understand that the offerings for French and Belgian Relief and for war work are to be sent to Mr. A. N. Sharp, 1522 Hurt Building, Atlanta, Ga. He is the Treasurer of Home Missions, but he is also the Treasurer for War Work Funds. It is important that when these funds are sent to him they should be specially designated as for war work, or as for French and Belgian or Italian Relief.

Many contributions have come to the Foreign Mission office that should have gone to Mr. Sharp for our work, and many have been sent directly to me. Of course all these have been forwarded to Mr. Sharp, but it would save time and trouble if the remittances were made immediately to him in the first instance.

James I. Vance, Chairman.

31 per cent Orange's percentage should read 94 per cent. This brings Orange's total average from 41 per cent up to 58 per cent. This correction is gladly made.

Praying that as individuals, as local Auxiliaries, and as Presbyteries we will strive in 1920 to give a good account as stewards of the manifold grace of God. Yours sincerely,

Mrs. W. B. Ramsay.

Orange Presbyterian Auxiliary was very fortunate in securing the services of Mrs. W. A. Ross, of our Mission work in Mexico, to make an itinerary of two weeks. She was with us from October 1 to 14, and visited eighteen churches. Mrs. Ross is one of our most beloved missionaries, and she presented the work in Mexico in a most attractive and appealing manner. The work there and the character of the people are seen by us now as never before.

Her visit aroused interest in the mission work in almost every Auxiliary she visited. Prayers have been offered and contributions given that would not have been done otherwise. We feel that her visit has been a wonderful help and inspiration to us.

Mrs. Geo. W. Oldham.

President of Orange Presbyterian Auxiliary.

A BIBLE STUDY—Mark 3:13-15.

By Mrs. H. E. Gurney.

One of the high privileges enjoyed by the Synodical at Durham, was a message from that servant of the Lord, Mrs. Gurney of Monroe. Mrs. Gurney had been asked to give the Bible studies at the Synodical but as the Father held her a prisoner in her home she was urged to send a message from the Word. This "prison letter" was read at the closing session by Mrs. W. A. West. It is published below with the hope that the Spirit will further use it to strengthen His servants in their work for the Kingdom.—Ed. Woman's Department.

In these verses we find the three great qualifications for those whom the Lord of the harvest sends forth to be His laborers.

First, their response to His call—He called, "And they came unto Him." Perhaps we should pause long enough over this first step to observe that it is a call to a person, because the enemies of Christianity have, from the beginning, with unerring instinct, concentrated their attacks upon its Founder. The conflict was never fiercer, nor the wiles of Satan more deceptive, than at the present, so that the solemn warning by Paul concerning those who pervert the Gospel of Christ could not have been more needed in the time of the Galatians, than in our own day. It is, however, to be taken for granted that those gathered in this Assembly have accepted the Gospel as it was proclaimed at the first by an "Angel of the Lord," "Good tidings;" "Concerning a Person;" "A Savior which is Christ the Lord." Now, when we have come to Christ there arises at once within us a desire to prove our faith and loyalty by our works. Having the *Abel* experience: Peace with God, we wish to go forward at once to the *Noah* experience: Great "works" and "witness" for God. But in the Master's plan, the *Enoch* experience: Walking with God—Fellowship—comes between. As it standeth written in our lesson the order of qualification is:

First, to come to Him

Second, to be with Him.

Third, to be sent forth.

The message entrusted to me concerns more particularly the second great qualification—Fellowship—"Being with Him." There is such a vast difference between knowing about our Lord, and being acquainted with Him. As the Samaritans voiced it "Now we believe, not because of Thy saying, for we have seen Him ourselves and we know," and the study of the lives of those whom God has greatly used will show that this heart to heart acquaintance with Him has in every case been a pre-requisite.

May the Holy Spirit press the threefold question home to each one of us—Are we in Fellowship with our Lord? Is Christ revealed to us? Can we truly say "I know Him whom I have believed?"

And I know of no exception to the rule, that a consciousness of the presence of God brings an acute consciousness of sin. If with Paul we truly say: "I know Him," with Paul we certainly will say: "Of sinners I am Chief."

Going back to earliest times we find Job. An upright man, who eschewed evil and who maintained his integrity under most trying circumstances, but there came a day when God revealed Himself to



Story and Incident



A CHRISTMAS ANGEL.

By R. E. McClure.

"Please sir, is you Santa Claus?"

"Why, no, little girl. What makes you ask?"

"Nothing, only my mamma said that Santa Claus was a real rich man and always wore a big fur coat 'cause he lived in a cold, cold country. It sure is cold up here, ain't it?"

Little Martha Porter stood gazing at the gray stone mansion from which the multimillionaire banker had just come. He was dressed in keeping with his wealth. His handsome coat protected him from the penetrating cold and the high fur collar kept his ears from freezing in the biting north wind that howled around the corner. In truth John Wilson bore the mark of luxury. It would seem that hard work had been lacking in his career. The larger part of his income had come from his father's estate and ordinary business luck had netted him the balance. In spite of the scarcity of labor or of the high cost of living he managed to keep a house full of servants. Indeed if asked about himself John Wilson would assert that he was through and through a gentlemen, meaning of course a gentlemen of leisure as any cared to understand.

But not so the little bit of humanity, shivering on his doorsteps. The thin emaciated face, the frame-like skeleton to which clung a faded and worn-out coat several sizes too large, the sunken eyes and the hungry appearance gave evidence of the lack of even the necessary things in life.

Martha, at one time had had a happy home. But she had never enjoyed many of the luxuries of life, but her home had been happy—happy in its simplicity. It was only a small part of her life that was spent in the old southern village as she remembered it. At the age of six her father died. Friends persuaded her mother to try New York, where she was told she could make more money to support herself and child. During the three years spent in the great city hard labor, under unfavorable circumstances had sapped the mother's vitality—and there stood little nine year old Martha Porter—an orphan at the mercy of a seemingly cruel fate.

"My mamma told me before she died that Santa Claus always brought good little girls nice things at Christmas time. I've tried to be good. It's been almost a week now since mamma died and it's Christmas Eve. I don't know Santa Claus. Won't you please tell him to bring me a real good dinner. I ain't had nothing to eat 'cept scraps and I'm hungry."

John Wilson did not pay much attention to the little girl. He merely stopped long enough to tell one of his servants to give the little waif, as he called her, something to eat, and was off for his office.

The very first letter which he saw on his desk set him on one of his customary rages.

John Wilson, Esq.,

Two rooms on the top floor of your tenement have been unpaid for

this month. Party has gone but left personal belongings valued at ten dollars. Please advise. Smith and Co., Agents.

The following reply was immediately made. Smith and Co.,

Seize personal property, sell same and offer rooms for rent. I must have my money. John Wilson.

This was now a characteristic of the man, but he had not always been thus. Some eight years before he was the proud father of a little curly-haired girl of five. He almost worshipped her and her mother fairly idolized her. One day she got away from her nurse and slipped out with the crowd—nobody knew where.

A panic stricken father had used every means that his money could command but failed. Louise Wilson had evidently been kidnapped. For a long time John Wilson was hopeful of finding at least some trace of his child, but after years of search had availed nothing he had given up hope. His nature changed. He lost the kind disposition that he once had as life lost its interest for him. Each day became one round of monotonous detail, and more and more this man of money handled each item as a cog in a great wheel—as something to be done before he could leave the office.

The day's work over, Wilson jumped into his car and was being whirled through the busy streets to his own home. Great was his surprise to meet at his doorstep the little girl of the morning.

"Please, sir, won't you please make them stop?"

Instinctively her hand reached out for his and clasped it as best she could. He looked over his big fur collar and saw a pair of eyes that pleaded stronger than any speech he had ever heard.

"They are taking away everything I've got and I won't have any place to sleep. Besides, my mamma made it and I—I want it."

Some hidden cord of sympathy was drawing this gruff man, and a little child was leading him. Through streets of palatial residences and then into the poorer sections of the great city, after a long walk, the strange companions stopped before a ten-story building. In the back corner of the tenth floor were two rooms almost vacant. They had been scantily furnished and the last article was now being removed—a dingy, torn, faded, wornout quilt.

"Oh! please, Mister, don't let them take it, my mamma made it."

John Wilson could hardly tell what prompted him, but he stopped the men long enough to see their authority. They handed him instructions signed by Smith & Co.

Having gone this far he would go further. Thereupon he started an investigation. From a woman living on this floor he learned that a Mrs. Porter had lived there with her daughter and that the mother had always seemed to make enough for herself and her child. About two weeks ago Mrs. Porter was taken sick. She died in a few days. She had left enough money to pay her funeral expenses, but not enough to pay December rent, then due. Little Martha had lived the best she could and every night returned to sleep in her mother's bed and to wrap herself in the old faded quilt.

The sun was setting in the west. It was Christmas Eve, but there

(Continued on page 22)

this man, and that day when he testified; "I have heard of Thee by the hearing of the ear, now mine eye seeth Thee." He was constrained to add, "I abhor myself, I repent in dust and ashes." Also, Isaiah; He had been a faithful Prophet; speaking the word of the Lord with much assurance, but his first cry when the King, the Lord of Hosts was revealed to him, was "Woe is me, for I am a man of unclean lips." Later there is Peter's: "Depart from me for I am a sinful man, O Lord," and the woman at Jacob's well, acknowledging her secret sins, and even John the beloved, fallen on his face as one dead, before the revelation of Jesus Christ. Following this experience there is another invariable rule, God has never left any soul in this valley of humiliation. "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." The universal testimony of the prostrate one is: He lifted me; I received strength. Furthermore *this* is the strength for service. John is empowered to write "the things which were, which are, and which are to come." A whole town receives the Savior from the testimony of the Samaritan woman who had been with Christ. Simon, the "Catcher of fish" becomes Peter "Fisher of men." From Isaiah's cleansed lips flows forth the purest redemption truth. (He is pre-eminently the Evangelist of the Old Testament). Out of

his dust and ashes Job is brought into holy place of prevailing intercession.

It is just the same today. Let but "The light of the knowledge of the Glory of God in the face of Jesus Christ" shine into our inmost hearts, and straightway the old idea of worshipping Him with the work of our hands, as though He needed anything, vanishes. Our faith rises to confident dependence upon Him "in whom we live and move and have our being," and our loyalty meets the supreme test of an absolute surrender. Then whatsoever He saith unto us *We Do It*, and the inscription; "*She hath done what she could not*" would be as true of any one of us, as of the missionaries across the sea, for the power is of God and not of us.

Assuredly if we have the first two great qualifications we will not lack the third. Obediently we will go, whenever and wherever, He sends us. We have not passed this way heretofore and the path is new and strange to us, but that does not matter, since our Lord "Knoweth the way we take," and *He is going with us all the way*.

"Now may God fulfill every desire of goodness and every work of faith with power; that the name of our Lord Jesus may be glorified in you, and Ye in Him, according to the grace of our God and the Lord Jesus Christ."



Children's Department



"WHEN SANTA CLAUS FORGOT."

A CHRISTMAS TALE.

By Anne B. Payne.

IT was the night before Christmas—a real Christmas Eve, white and beautiful with snow and glistening and slippery with ice. A round, silver moon hung high in the heavens trying his best to shine on everything, turning the icicles to jewels, and lighting up the sky for Old St. Nick.

Most of the houses in the village were dark and silent as it was nearly midnight. At one end of the long street was a small cottage almost hidden in a clump of trees. The shadows around these trees were so thick and dark that the moon could not drive them away; but there was a window with no shutters and a broken pane, and into this Moonbeams danced gleefully.

Inside the room they looked around. The fire was almost out and everything looked bare and cold. There was a table, two chairs and a bed over in the corner. The Moonbeams crossed the floor, peeped over the foot of the bed and then stood still. Lying on the pillow were two small heads—one with straight black hair and the other with golden curls. On each face was the same kind of smile. When the Moonbeams saw the smiles, they turned around quickly and looked at the fireplace.

There they were—hanging side by side, from the mantelpiece, a red stocking and a shorter blue one. Both stockings were swinging slowly back and forth, and nodding sleepily. The Moonbeams brightened and scampered over in the corner to wait for Santa Claus.

The clock struck twelve. The Red Stocking stirred and the Blue One shivered. It was very thin and there was a hole in its toes, and the last red coal in the fire had died.

After that, all was very still in the little house till the clock struck one.

Another hour passed; the Moonbeams did not move, and still the children smiled in their sleep.

The clock struck two. The stockings started and stretched themselves, and the Blue One whispered anxiously:

"O, why doesn't he come?"

"He must have forgotten us," the Red Stocking answered.

"Perhaps he didn't know we had moved," ventured the Blue One.

"The house is small and dark," said the Red One. "It may be that he did not see it."

The little Blue Stocking looked toward the bed and saw the smiles on the two faces.

"O, what shall we do?" it sighed sorrowfully.

The Moonbeams had heard it all. They jumped up quickly and shone right on the troubled stockings.

"Don't worry," they cried gaily. "Just come with us."

The two stockings leaned close together and pulled and wiggled and jumped till the tacks gave way, and down they fell.

"This way," said the Moonbeams.

CHRISTMAS NIGHT.

SOMETIMES I think that Christmas night's the best.

Before the nursery fire, when we're undressed,

And all the toys are put away, except,

Perhaps, my engine and the baby's bear,

Then mother comes away from all the rest

Downstairs to tell our Christmas story there.

She takes the baby on her lap and we

Sit 'round her on the hearth-rug so we see

The pictures in the fire, and then she tells

About how shepherds watched their flocks by night

And what the angel said, and how the three

Wise kings came riding—and the big star's light.

And then she tells us how it showed the way

To just a stable where the oxen stay.

And there they found Him in His mother's arms,

A little baby Christchild—and He smiled;

And that (she says) is what made Christmas Day

For you and me and every little child.

Before the nursery fire when we're undressed,

Sometimes I think that Christmas night's the best.—Everybody's.

The stockings followed them closely as they slipped through the broken pane in the window. They had never been out alone before and it was so cold they huddled together. The Moonbeams led them to a big house standing on the next corner and stopped under a window that was partly raised.

"Some careless servant did this," chuckled a Moonbeam. "But how lucky for us."

Then they beckoned to a wind that was passing, and before the stockings knew what was going to happen, they were picked up and pushed through the window.

Inside, they stood perfectly still, too surprised to move. They were in a large beautiful room, heated and dimly lighted by the soft red glow from a stove. On one side stood the most splendid Christmas Tree the stockings had ever dreamed of.

It was covered with candles, chains and crystal balls, and laden with gifts. But the Tree did not seem to mind its burden at all, and stood up tall and straight with a silver star on its highest branch. On the floor, all around it, were boxes of good things to eat. The stockings were gazing up with wonder when the big Tree looked down and saw them.

"Why, hello," it cried, "what are you little stockings doing here, and why are you so sad and empty on Christmas morning?"

The stockings looked around for the Moonbeams, but they were waiting outside. Then together they told him their trouble. The Tree listened carefully, and when they had finished, it said:

"So Santa Claus has forgotten you."

"I guess he did not know we had moved," they defended.

"The children's mother should have told him," said the Tree.

"O, no," they cried, "she has been too ill."

Then the old Tree was silent and looked down over all its branches and whispered something to the Good Things at its foot.

"Lie down, little stockings and open as wide as you can," the Tree said kindly. "I'll help you."

The stockings obeyed wonderingly. Then they heard a noise, a rustling, and straight into each of them rolled an orange, an apple, and a cake with frosted icing. Following them came nuts, candy and raisins, running over each other, trying to get in first. When the Tree finally told them to stand up, the stockings felt very heavy, but there was still some room in their tops.

"Now come over here and stand under my limb next to the door," the Tree told them, "I have some extra gifts here."

When they stood under the limb, the Tree shook it gently and into the top of the Blue Stocking fell a lovely doll with golden curls. The Red Stocking had to shake itself to make room for the toy engine that was crowding in.

The stockings were now full to the top, and over—full of joy, too, as well as the other things. They tried to thank the kind, old Tree, but he would not let them.

"Don't thank me," he said, smiling down on them. "I will never miss the things. Just run along home before the Moonbeams leave you."

The stockings stood in the window and looked out at the gay little Moonbeams who were playing tag to keep warm. But they were so heavy they could not get down alone. The Moonbeams saw them and as the other wind had gone, they shone hard on the top branches of a tall



tree where the North Wind was swinging sleepily. He growled a little, but came down, picked up the fat little stockings on his big shoulders and whisked them round the corner so fast it most took their breath away. He put them down on the window sill of the little house, and roared away. Then the little stockings said good-bye to the Moonbeams and squeezed through the broken window.

They stopped beside the bed and looked at the children who were still smiling. The stockings smiled, too, and happily they lay down on the hearth to wait till morning.

A BELATED PRESENT.

FRANK had a bank. It came to him among other gifts on his birthday in September. It was a tiny, red bank, with a bright, blue chimney, and, as his Father explained to him, through the narrow slit in the top of that chimney he was to place what were called the "deposits." His Father had put in the first "deposit"—a bright, new dime—that had fallen to the bottom of the bank with a fine clatter.

"You see, Frankie," his Father had whispered to the little fellow, who stood watching him with pleased, eager eyes, "It will hold nickles, too, and pennies, lots of them. See how soon you can fill it. Perhaps you will have enough in the bank to buy your Mother a pretty present at Christmas."

In the days and weeks that followed, most of the pennies and nickles that came Frank's way went down the blue chimney. Frank liked to hear them fall against the others. He liked to shake the bank and listen to the rattle, and he liked to hold it in his hand and feel it grow heavier with each new "deposit." For Frank was saving with a purpose, to buy a Christmas present for his Mother.

It was the day before Christmas. The bank was not full. The coins still rattled smartly when it was shaken but Frank was a happy little boy as he stood alone in the play-room and shook the pennies and nickles out through the narrow slit in the chimney. When he counted the money he found that he had seventy-six cents—one more penny than he really needed. He picked out a bright one and put it back in the bank. "For seed," he said gleefully. Then, with the rest tied up securely in his handkerchief and safe in his pocket, he scampred away to the candy-shop as fast as his feet could carry him. Soon he had bought a beautiful box of candy, of the kind his Mother liked best of all.

"It must be a surprise," Frank thought on the way home. "I won't tell any one, not even Daddy. I'll put it by her plate at breakfast tomorrow. Won't she be glad! It will be the best Christmas she ever saw. I know she'll say that."

Frank's Mother had gone shopping that afternoon. He had not expected her back until after dark, but, as he turned the corner, he saw her at the gate talking to a neighbor. He promptly turned back and went down a side-street to the alley, meaning to go in at the back gate, through the kitchen, and up the back stairs to the play-room. He opened the gate. There stood Daddy at the door, fixing the latch. Daddy was not to know either.

For a moment the little fellow did not know what to do. Then, close by the wood-pile, he saw an empty cracker-box, a tin one, with a lid. It would hold his present all night and keep it safe until he could get it in the morning. Swiftly he slipped the candy-box inside, closed the lid, tucked it in close by the wood-pile and then went on to house to watch his Father put the screws in the door.

The skies were cloudy and the wind was chilly. Both Frank and his Father were glad to go inside to the bright fire and the hot supper that was waiting. Bed time came, then the long night of sleep.

"Merry Christmas, Frankie!" called his Mother from the doorway in the morning. "Hurry and dress, dear, and come see your presents."

See his presents! Of course, but first he must go outside and bring in the best of all, her present. Poor Frankie! He opened the kitchen door on a very different world. It had been snowing hard all night and was still snowing. The strong wind had blown the snow into great drifts. They were piled high against the fences and they quite buried the wood-pile. He had no idea where, at the bottom of that

mitten on. You will take cold. Come in. Breakfast is waiting. Come look at your presents. Have you forgotten? This is Christmas."

Then Frank did cry. Safe in his Father's arms in the warm room he sobbed out his trouble to the Father, who always understood. "Well, well!" he said. "It's too bad, but wait until after breakfast."

"But it won't be a surprise any more," wailed Frankie.

"Oh, yes, it will," said his Father. "We won't tell her until we find it. Come now, cheer up. Don't let her see you cry. She musn't suspect, you know."

It was a wonderful collection of presents Frank found at his plate, enough to make any small boy happy, and he was happy. However, in spite of all the fine, new playthings, he left them many times that morning to go to the window to watch his Father dig.

Soon there was a path to the wood-pile. Then his Father dug carefully along the side where Frank thought he had left the box, but there was no trace of it. Then he tried another side, and another, and another, but there was no box to be seen.

"I'm afraid, Frankie boy," said his Father, coming back to the kitchen, "I'm afraid some one saw you put that box there and has taken it away. It isn't to be found. Now, don't cry. You'll just have to be brave and begin again and do it all over, and when you get your bank full this time, tell Daddy, and we'll see that everything shall be all right and safe. We'll both be in the secret. She'll like that better anyway."

So Frank began again. Some weeks passed. The snow was all gone. One morning he stood at the kitchen table watching his busy Mother, who was preparing to make some cookies.

"Frankie, dear," said his Mother, "My fire doesn't burn well. Put on your cap and mittens and go to the wood-pile and find some small sticks of wood for me. These are all too big."

Frank trudged away, proud to be able to help. Stooping to pull out a stick from under some others, he saw a gleam of something bright. Instantly, he thought of his present and, a very excited little boy, he began to pull out the sticks of wood and throw them to one side. Soon he could see that it was the very box. He had not noticed that evening, when he had placed it in the little hollow in the side of the pile, that the wood above was insecure, and, plainly, in that long night of wind and storm the pieces had slipped down and covered it so that even his Father had not been able to find it. It was quick work. The box safe in his arms he burst into the kitchen, his eyes shining, cheeks aflame, shouting:

"Merry Christmas, Mamma! Merry Christmas! Here's your present!"

Mamma was surprised. There was no doubt of that. She opened the tin box, she untied the package within. There, all safe and dainty, just as it had come from the store, lay the fine box of candy. She listened as Frank told the story.

"You precious child!" his Mother said, taking him into her arms. "And that's why you seemed so quiet and strange all Christmas day. But, do you know, Frankie, this is my birthday. Your present has come just in time for that, even if it is too late for Christmas, and it is beautiful—a box of my favorite candy. Nothing could be nicer."

Frank thought so, too.—Orpha Bennett Hoblit, in *Congregationalist and Advance*.

CHRISTMAS SHOPPING.

Oh, run, and jump, and skip, and hop,

We're going to town to Christmas shop!

The rough wind blows,

And makes your nose

Look like a frozen cherry.

We'll buy a bouncing ball for Ted,

A bat for Fred,

And skates for Ned;

And for Mamma an emery red

Shaped like a large strawberry.

Oh, dance, and prance, and laugh,

and sing,

We're going to buy most everything!

A puzzle map,

A white fur cap,

A scarlet ostrich feather;

A string of turquoise beads for Nan,

A doll for Fan,

A sled for Jan,

A topaz ring for Sister Ann,

And shoes of gilded leather.

Oh, whirl, and twirl, and jig, and spin,

We're going to bring the holly in!

Search high and low

For mistletoe—

Green leaf and waxen berry,

Ivy and box we'll wreath and twine

With fragrant pine,

In quaint design,

To deck the tree where candles shine,

And make our Christmas merry!

—Ex.

great, white mound, lay his small box with its precious contents.

Frankie almost cried—but not quite. He knew that boys old enough to go to school did not cry—often. So he winked back the tears, seized the fire-shovel and went outside to dig. There his Father found him some time after, a very cold and wet, but a very determined little boy, trying to make a path through the deep snow with the fire-shovel, but not succeeding very well.

"Why, Frankie, boy," said his Father. "What are you doing that for? It is no use making paths while it is still snowing so hard. And you haven't your cap and





Marriages and Deaths



Marriages.

Johnston-Wallace—At manse, Hopewell Church, December 8, 1919, by Rev. R. S. Burwell, Mr. Otho Johnston and Miss Carrie Wallace, all of Mecklenburg county.

Hunt-Bramble—On November 4, 1919, at the manse in Atkinson, N. C., Mr. Robert T. Hunt and Miss Nellie Bramble were united in marriage by her pastor, Rev. H. F. Beaty.

Sloan-Elliott—At the home of the bride's father, Mr. Geo. D. Elliott, December 3, 1919, by Rev. E. Emory Washburn, Dr. Henry Lee Sloan, of Charlotte, N. C., and Miss Emily P. Elliot, of Lincolnton, N. C.

Crews-Medford—At the home of the bride's father, in Oxford, N. C., on December 4, 1919, by Rev. Stuart R. Oglesby, Jr., Mr. Richard Y. Crews and Miss Marie Medford, both of Oxford, N. C.

Deaths.

Blue—Mr. D. Blue, an honored citizen of

Cumberland county, N. C., and a lifetime member of Galatia Presbyterian Church, which he served many years as a faithful and loyal deacon, departed this life November 8, 1919, in the sixty-eighth year of his age. The funeral was conducted by the pastor, Rev. R. A. McLeod, and the body was laid to rest in the cemetery by the church. The elaborate floral offerings and the great congregation at the funeral attested the high esteem in which this good man was held.

ELIM COLUMBUS DAVIS.

"Uncle Lum," as he was called by his friends, died on the first day of October, 1919, at the home of N. C. White, where he spent the closing years of his life. He was born May 10, 1848, near Rocky River Presbyterian Church, in Cabarrus County, North Carolina. From his earliest youth he was a faithful and devoted member of the Rocky River Presbyterian Church. He was for 35 years an elder of this church, serving as clerk of the session, and for 15 years superintendent of the Sunday

School. The last eight or ten years of his life were spent in Charlotte, moving his membership to the St. Pauls Presbyterian Church. Five years ago he was elected ruling elder and served in this capacity till the end. No man was more faithful and devoted to his church; even when he was unable to be present at church we felt the powerful influence of his private devotion.

Therefore be it resolved:

1. That we bow to the will of our Heavenly Father, who doeth all things well.
2. That in the death of Mr. Davis this church has lost a faithful and loyal member.
3. That the session has lost a faithful and wise counselor.
5. That a copy of these resolutions be sent to Mr. and Mrs. D. B. Porter, of Concord, N. C., and Mrs. Alice McWhirter, and Mr. and Mrs. N. C. White, of Charlotte, N. C.
5. That they be spread on the minutes of the session, and a copy be sent to the Presbyterian Standard.

CHAS. G. LYNCH, Pastor.

A CHRISTMAS ANGEL.

(Continued from page 19)

were no preparations being made for any celebration in the mansion. Usually Christmas was the time when festivities were wanted less and missed more than any other time in the year, but today John Wilson was feeling different. Consequently he ordered the rest of the meagre furnishings put back in the room and handed the men a note addressed to Smith & Co. He wished the little girl good night and left a brightened face and eyes gleaming through tears of mingled sorrow and joy.

It was a different sort of Christmas Eve that John Wilson spent with his wife. The hard surfaced, veneered heart of a business man had been pierced by a sharp-pointed arrow of sympathy, and in the twilight this lonely couple planned a pleasant surprise for a newly-made friend.

Christmas morning was cold and bleak, but inside was warmth, because two hearts were filled with love for others. In spite of his usual custom of late sleeping, the master of the mansion woke up early, and the servants showed their surprise on their usually expressionless faces. John Wilson and his wife were both smiling.

Christmas was already meaning more to them, for they were swiftly moving toward the old tenement house on an errand of mercy. They were just in time to catch Martha as she was leaving the entrance on her search for enough food or money to keep her through another day—and to find Santa Claus and a real Christmas dinner.

Old Santa Claus had changed his robe of red, his reindeer team was an automobile, and his plan of secrecy was laid aside. A little hungry child was soon taking the ride of her life.

"My, how fine," she said, "I didn't know they did ride, so nice." And the seven-passenger car moved as if on a street of glass as it sped toward the same front door where Martha and her new friend had first met.

Little Martha's emaciated body was just a good fit for Louise's old clothes, even if they were made for a five-year-old, and after a good bath this little girl was so different that when she saw herself in the large mirror, she said, "Well, if this is me, I sure have changed."

Even the stone walls seemed to echo the joy and playfulness of childhood—and grown folks can be children too. Not for many years had there been such a Christmas, and dinner—turkey, cranberries and all the good things to eat.

The day passed happily, and in the evening Martha was given a nice white bed with real clean, white sheets and a snow-white spread. And how she did sleep. The fact was, it almost looked like she would hardly wake at all.

The day after Christmas saw a change. Martha contented herself

in the morning, but as soon as Mr. Wilson came back in the afternoon she met him with a serious expression on her face.

"Santa" (that's what she called him), "it's all mighty nice to stay here. I'm having a real good time, but I—I got to go."

"Go where?" asked Mr. Wilson.

"Back to the tenement," said Martha. "There's a little girl that's sick down there and I'm afraid nobody has done anything for her."

She insisted, and there was nothing left but to take her back to her old home. On the ninth floor in a little back room there had been a girl slightly older than Martha. She had been sick for fully two weeks, and every morning Martha had gone to her room and done all that her childish ways allowed her to do for the stranger.

But they were too late. Someone had just taken the little sufferer to the hospital. Which one no one knew. Nor did they know who had sent them for her.

Seeing nothing left for her at the tenement, Martha agreed to return to the fine home after arrangement had been made to save the old quilt her mother had made.

That evening as he was seated in a finely furnished room John Wilson became interested in Martha's patient.

"Well," said Martha, "she must have been a little bit older than me, though she was not so large. She had just a lovely face, all surrounded by real, sure enough curls. Around her neck she always had a beautiful gold chain and a little thing that somebody said had the letters "L. W." on the outside and it opened and had a picture inside. I don't know where she got it, but she always had it on."

Enough had been said to excite Mr. Wilson to the highest pitch. Could it be possible that his little girl was alive? It is needless to say that no steps were left unturned to find the hospital where the girl had been taken. The public ward of a large hospital was where the police had had her placed.

As soon as possible after the discovery, Mr. and Mrs. Wilson, with little Martha, were being led through the long rows of white cots and finally found a girl of 13 or 14 wearing a chain and a locket bearing two letters, "L. W." Inside were two pictures—one of her mother and one of her father.

In spite of her weakness the sufferer looked at the three—then at the pictures. Suddenly her eyes brightened and a smile flitted across her face as she murmured, "Mama, Papa."

As soon as they were alone and Louise Wilson was resting comfortably in a private room, Martha looked her new found friend in the face and said, "Say, can you be my papa as well as my Santa Claus?"

"Of course I can, for you have been my Christmas Angel," replied John Wilson. His wife nodded her assent from the bedside of a recuperating patient.

Miscellaneous

CHRISTMAS "DON'TS."

Christmas warnings issued to merchants by the Ohio Fire Prevention Bureau are as follows:

- "Don't use swinging brackets."
- "Don't decorate with straw, leaves or paper, unless fireproofed."
- "Don't use cotton to imitate snow."
- "Don't use an electric wire for a clothes line."
- "Don't entirely cut off ventilation from show window."
- "Don't put inflammable material against an electric-lamp socket."
- "Don't place wires or metallic decorations where they might short-circuit a current."
- "Don't have open lights for ribbons, fancy papers and light fabrics to blow into."
- "Don't block aisles or exits with displays."
- "Don't let cotton goods or paper shades rest against electric-light bulbs."
- "Don't fail, if you have a department store, to test all house fire apparatus and have extra clerks participate in a fire drill."
- "Don't have salesrooms littered with rubbish from unpacked goods."
- "Don't expose articles of celluloid to any temperature above summer heat."
- "Don't hang inflammable material from ceiling lights or wires."

THE HOPE OF THE CHURCH OUR YOUNG PEOPLE

MONTREAT TRAINS HUNDREDS

"The Summer Conferences at Montreat are so valuable to the Church because of their inspiration, instruction in the best methods, and enlistments of loyalty in the promotion of our large Church enterprises, that no better investment can be made than to fully equip this splendid and attractive summer resort for the accommodation of the rapidly increasing attendance and for the adequate auditorium that you are planning. It was a matter of great regret to all of us last summer that many of our people who were anxious to attend the different Conferences and have the advantage of the fine programs which had been prepared were unable to do so because they could not secure accommodations. Those who felt the responsibility for arousing interest in the great causes of the church and building up efficiency in the various forms of Church activity have come to see in Montreat a great opportunity to carry forward our plans in the happiest and most fruitful way. We are therefore very much interested in the large plans which you have for the building up of the Greater Montreat."

DR. GILBERT GLASS

Grace Covenant Presbyterian Church RICHMOND, VA.

In order that every Church member coming to this city may be immediately engaged in Church work, we invite the pastors of other Churches to notify us when members of their churches move to this city. Temporary residents and visitors are invited to make this their Church home. Address

C. L. KING

"The Chesterfield Apartments." Richmond, Va

THOMAS Individual Cups
Used by over 35,000 churches. Clean and Sanitary. Send for catalog and special offer. Trial free.
Thomas Communion Service Co. Box 11 Lima, Ohio

STATEMENT

Masonic Mutual Life Association of the District of Columbia. Washington, D. C.

Condition December 31, 1918, as shown by Statement filed.
 Amount of Ledger Assets Dec. 31 of previous year --\$ 7,156,065.20
 Income—From members, \$606,114.67; Miscellaneous, \$67,688.69; Total ----- 673,803.36
 Disbursements—To members, \$203,807.36; Miscellaneous, \$198,770.20; Total ----- 402,577.56
 Policies or certificates written during year—No. of policies, 3,890; Amount ----- 7,247,000.00
 Policies or certificates in force at end of year—No. of policies, 15,372; Amount ----- 24,044,612.00

ASSETS

Value of Real Estate (less amount of incumbrances)\$ 108,069.67
 Mortgage Loans on Real Estate ----- 689,992.54
 Loans secured by pledge of Bonds, Stocks or other collateral ----- 5,000.00
 Value of Bonds and Stocks ----- 298,577.50
 Cash in Association's Office ----- 3,459.20
 Deposits in Trust Companies and Banks not on interest ----- 21,010.57
 Deposits in Trust Companies and Banks on interest -- 1,718.00
 Bills Receivable, \$492.11; Organizer's Balances, \$29,400.56; Total ----- 29,892.67
 Interest and Rents due and accrued ----- 18,749.33
 All other Assets, as detailed in statement ----- 534,470.09

Total -----\$ 1,721,058.90
 Less Assets not admitted ----- 40,283.36

Total admitted Assets -----\$ 1,680,775.54

LIABILITIES

Death claims reported, but not yet adjusted -----\$ 57,893.49
 Salaries, rents, expenses, commission, etc. ----- 3,290.25
 All other liabilities as detailed in statement ----- 1,604,178.91

Total Liabilities -----\$ 1,665,362.65

BUSINESS IN NORTH CAROLINA DURING 1918.

Policies or Certificates in force Dec. 31st of previous year, Number, 1,325; Amount ----- \$ 1,726,700.00
 Policies of Certificates issued during the year, Number, 78; Amount ----- 105,000.00
 Policies or Certificates in force December 31, 1918, Number, 1,307; Amount ----- 1,708,300.00
 Losses and Claims incurred during the year, Number, 19; Amount ----- 20,000.00
 Losses and Claims paid during the year, Number, 15; Amount ----- 16,750.00
 Losses and Claims unpaid December 31, 1918; Number, 4; Amount ----- 3,250.00
 Premiums and Assessments collected during the year ----- 46,605.54

President, Charles J. O'Neill; Secretary, William Montgomery; Treasurer, Theo. Friebers; Home Office, Washington, D. C.; General Agent for Service, James R. Young, Insurance Commissioner; Business Manager for North Carolina, Home Office.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT. Raleigh, April 18, 1919.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Masonic Mutual Life Association of the District of Columbia, a Fraternal Order of Washington, D. C., filed with this Department, showing the condition of said company on the 31st day of December, 1918.

Witness my hand and official seal the day and date above written.
 JAMES R. YOUNG, Insurance Commissioner.

Some Things You Should Know About Your Church

IV. SUSTAINING THE LEADERSHIP OF THE CHURCH.

This statement is for the members of the Presbyterian Family alone—Tell it not in Gath! Publish it not in the streets of Askelon!

A FATAL OVERSIGHT.

We have been so busy with the war, the unrest, the H. C. O'L., and the many demands upon time and energy that we have too often overlooked the men and women in the ministry and on the mission fields.

God foresaw this sin and said to Israel once and again as they entered upon the conquest of Canaan, "Take heed to thyself that thou forsakest not the Levite as long as thou livest upon the land."

SUPPORT INHERES IN MINISTRY.

To support the pastor is just—he has been called away from all the sources of worldly gain. It is right—the Church promises to supply material things to him while he ministers to the Church in spiritual things. It is wise—he is to be the specialist in religion and should have time to give to the Word and to prayer. It is according to Divine decree—"even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel." It is not an added gift. It is not a gratuity. It is not a "charity."

A SERIOUS SITUATION.

Many of our pastors and missionaries are in pinching need. Scores have not received an increase in salary for ten, twenty years, although the cost of living has increased from 100 per cent to 250 per cent. Our neglect has produced underpaid and neglected leadership. Many borrowed on their life insurance policies up to the limit. When another premium, and interest, became due they have had to give up their policies.

They are not complaining. They will not *ask for more*. The God of Elijah will provide. They can say, with the Psalmist, "I have been young and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." Let us not ask them to have all the faith.

Can it be that God is withholding the great boon of an efficient ministry in adequate numbers because the Church is showing such lack of appreciation of the strong, capable, self-denying men who serve us today? Think on this thing.

ADEQUATE SUPPORT GUARANTEED.

Each congregation by the raising of the right hand has solemnly promised to continue to give its pastor "that competent (mark the word!) worldly maintenance which they have promised in the call, and whatever else they may see needful for the honor of religion and his comfort among them."

A LIVING.

The average salary to all pastors is \$1,611, including estimated rent of manse and aid from H. M. Committees!

Of 1,408 pastors, 346 receive less than \$1,000, including rent of manse and aid from Home Mission Committees of Presbytery, Synod and General Assembly; 617 receive between \$1,000 and \$1,499; 244 between \$1,500 and \$1,999. Only 95 receive between \$2,000 and \$2,499; 43 between 2,500 and \$2,999; 37 between \$3,000 and \$3,999; 16 between \$4,000 and \$5,000, and 10 receive over \$5,000.

SUPPORT NOT INVALIDATED BY RETIREMENT.

After the minister has served his generation by the will of God and on account of sickness or old age has been forced to retire both from labor and from income, shall not the Church gratefully provide for him? Shall we not minister to the pressing needs of the widows and little orphan children who have shared the toil and privations of those who have gone to their eternal reward?

A GRACIOUS PRIVILEGE.

To meet the accrued liability of the Church to these self-denying servants of Christ and our Church is a privilege.

We have on the rolls of Ministerial Relief right now 109 infirm Presbyterian ministers whose average age is 72 years; 160 widows who for a time must have help; 27 afflicted orphans without father or mother; and in these 296 homes are 71 little fatherless children under 14 years of age.

Every dictate of justice, of honor, of gratitude, of self-respect, of expediency, and of religion urges us to provide bountifully for these. It's a privilege too: "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."

MORE LIBERAL RESPONSE NEEDED.

These veterans who are bathed in the sun-set glow, and are ready to depart to be with Him must be better cared for. Last year the 41 "Honorably Retired" after an average of fifty years' service and an average of eighty years of age received an average of \$349. The 66 other ministers an average of \$287. The widows an average of \$196. The average assistance to each of the 296 families on the Roll was \$229 per annum, or 63 cents a day per family. We are doing a little better now. We are going to do much better at once by your help.

A PART OF THE PRESBYTERIAN PROGRESSIVE PROGRAM.

The Presbyterian Church in the United States, Department of Christian Education and Ministerial Relief

HENRY H. SWEETS, Secretary

410 Urban Building.

LOUISVILLE, KY.

Where Drugs Fail

Many Chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become *chronic*, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 4-H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly)

**Don't Trifle With Croup,
or a Deep Cold**

When you have a cold in the chest and it hurts to cough or breathe deeply, that is the danger signal, and you are risking pneumonia if you don't heed it.

**MOTHER'S JOY
Croup and
Pneumonia SALVE**

is a reliable remedy in the treatment of croup, coughs, colds, soreness in the chest and kindred troubles. It is warming and penetrating, and quickly relieves congestion and soreness. An invaluable remedy for croup, and harmless to the tenderest skin. Doctors recommend it; good dealers sell it. 25c and 50c jars.



Goose Grease Co.
Greensboro,
N. C.

CHRISTMAS GREENS.

Everybody knows the Christmas trees, holly, mistletoe, and Christmas greens on our markets, but where these cheering plants come from and how they grow is not so well known.

Christmas trees are furnished principally by two families of trees—the spruces and the firs. The spruces are the more bushy looking trees, with numerous small cones near the top. All through northern New England, northern Michigan, Wisconsin and Minnesota the spruces form vast forests. The black spruce grows in swamps, where few other trees can live, while the white spruce competes with the noble pines for higher and better soil.

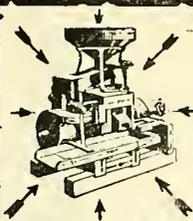
Every year millions of young spruces are cut in the northern forests and shipped to the cities and prairie states in carload lots. If the woodsmen can find a stand of young firs they take them also. The fir looks more refined and less bushy.

While the use of Christmas trees has come to us from Germany, the custom of decorating our houses with holly and mistletoe originated in England.

The home of our American holly is in the woods of New England and the Alleghany mountains. In the north it is a small evergreen shrub, but in the south it sometimes grows to be a tree fifty feet high. With its glossy leaves and bright scarlet berries the holly is an object of beauty in its native woods as well as in our fashionable homes and churches. The hand of man has never cultivated this beautiful shrub, at least not on a commercial scale, but the wild birds are attracted by its bright berries. They eat the scanty pulp and scatter the seeds far and wide. While some species of holly grow as far south as Texas and westward into Missouri and Arkansas, the great forests of Michigan, Wisconsin and Minnesota contain not a single species of these beautiful shrubs.

A queer kind of plant is the mistletoe. If one saw it for the first time he might mistake it for the common witch's broom which is familiar to every northern woodsman. In reality the mistletoe is a parasite which grows and lives on other trees, such as maple, poplar and tupelo. Its white fruit is eaten by birds, and the small seeds are accidentally dropped on the branches of trees. The seeds adhere to the bark, and if they happen to have been planted on the right kind

NEW SOUTH CORN MILL



has no equal for grinding pure, wholesome table meal; also grits and chop. The grinding burrs are made of the famous North Carolina flint stone. Big capacity, perfected cleaning device, light running, and rapid grinding. Write for booklet. American Corn Mill Co. Dept. R. Winston-Salem, N. C.

TEACHERS WANTED

We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from \$60 to \$200. Write today.

South Atlantic Teachers' Agency
306 Walton Building, Atlanta, Ga.

*You can now obtain
direct by parcel
post our famous*

Caricol Tea

Millions of pounds of this famous Martindale blend have been sold to the discriminating Philadelphia trade. A blend of several selected growths, it has its own distinctive flavor that is delightful in the cup, hot or when iced. A wonderful tea value that gives you satisfaction and saves money.

With your first order we will enclose a list of other Martindale specialties that you can order by parcel post.

Parcel post cost prepaid by us to any point within the fourth zone (from Savannah northward.)

1 lb. 55c. 5 lbs. \$2.35

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10th & Market Sts. - Philadelphia, Pa.

Aberdeen & Rockfish Railroad

Between Aberdeen and Fayetteville

Eastbound		Westbound	
Daily Ex. Sunday		Daily Ex. Sunday	
Mixed	Pass.	Pass.	Mixed
No. 22 No. 38		STATIONS	
7 30 am	9 10 am	Lv. Aberdeen Ar.	6 41 pm 5 00 pm
ar 8 5 am	10 00 am	Rae ford	5 55 pm 4 50 pm
lv 2 10 pm		Ar. Fayetteville Lv.	4 50 pm 1 00 pm
4 00 pm	11 20 am		

WAGRAM BRANCH

Southbound		Northbound	
Daily Ex. Sun.		Daily Ex. Sun.	
Mixed	Pass.	Pass.	Mixed
No. 11		STATIONS	
Lv. 10 30 am		Rae ford	Ar. 12 40 pm
Ar. 11 15 am		Wagram	Lv. 12 00 noon

W. A. BLUE, General Supt.,
Aberdeen, N. C.

WANTED: Young Men and Women

Let us train you for a good office position. We are placing Bookkeepers, Stenographers and office-trained graduates all over the country. We can place you, as we are in close touch with the business interests of this entire section. Write today.



CECIL'S BUSINESS COLLEGE, Dept. R. P., SPARTANBURG, S. C.

Join ^T_HE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

of host they germinate and send a kind of sucker-like growth into the bark and wood of their host, and a new mistletoe plant begins its life and grows at the expense of its host, from which it derives nearly all its nourishment. Our Christmas mistletoe is restricted to the middle and southern states, growing from New Jersey to Missouri and south as far as Florida and Texas, but is not found in the northern states. Several species of mistletoe, however, do occur in our western forests.

The most humble plant of this happy season is the small plant known as Christmas greens or ground pines. It is a close relative of the ferns and mosses and, like these, occupies the shady nooks and places on the forest floor, where it trails and twines among the roots of the stately pines. It never produces any flowers or true seeds. Its small heads, which look like tiny ears of grain, are filled with yellow dust. This dust is carried off by the wind or shaken out and carried off by the gentle touch of squirrels, rabbits and other woodland folks.

Few of us who enjoy the cheer of these Christmas plants ever meet them in their native haunts in winter; we can only study them where they grow when we take our summer outing to the northern woods and to the mountains. —Presbyterian.

TRIM IT YOURSELF.

The Christmas tree that is trimmed with homemade decorations is always best because it stands in the home as a gay monument to the work of loving hands. No tree loaded with decorations from the store can mean as much in any household since anyone with money may go forth and get the decorations while it takes that which is worth far more than money to "trim it yourself," love of home and of the family.

A cone-bearing branch of pine makes a splendid decoration over the mantle. Pop a lot of corn and string it, these festoons of pure white against the deep green of the tree are effective. If red berries are found, string one of these between every three kernels of corn.

But when I say, "Trim it yourself," I do not mean to stop at the tree. Trim up the whole house, give it a joyful holiday appearance.

At the newel post at the foot of the stairs a great bunch of evergreen branches in the umbrella-holder makes an attractive sight to greet whoever enters the hall. It seems to fill the entire hall and make it doubly attractive.

I have on several occasions used umbrella-stands and waste-baskets for this purpose and found them satisfactory. Red crepe-paper or a bow of red ribbon

will give a touch of Christmas color to the most ordinary waste-basket.

In many a home the top of the post at the head of the stairway is a good place for a small plain bowl filled with greens and holly. Branches of hemlock, fir,

15 Eggs a Day From 23 Hens, in Winter

Mr. Duni's Hens Increased Every Day—Plan is Easily Tried.

"We have 23 chickens and hadn't had an egg all winter. In five days after feeding Don Sung, we got four to five eggs a day; in three weeks, we were getting 10 to 12 eggs a day; in five weeks we got 15 to 19 eggs a day."—John Dun, Box 102, Cherry Valley, Pa.

Mr. Duni started giving his hens Don Sung in January, in zero weather. He now keeps his hens busy in cold weather, when hens usually stoy laying. A trial costs nothing. Here's our offer:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 466 Columbia Bldg., Indianapolis, Ind.

PRESBYTERIAN RESPONSIBILITY

The first Missionary work on this continent was for the Indians.

The Southern Presbyterian Church at its organization recognized that its first Missionary responsibility was the evangelization of the Indians, who had been driven from their homes in the South to Indian Territory.

The saintly Read, Lloyd, Gibbons, Hotchkin are a galaxy of noble men who shared their hardships and privations in the early days for Christ's sake.

Through the efforts of these devoted men and those who followed in sacrificial succession, over 3,000 Indians have been brought to Christ and over 5,000 taught in the Mission Schools of the church.

Silas Bacon, Henry Wilson, Milton Brown, Frank H. Wright, successful pastors and evangelists, are fruits of their labors.

The Indians love their Church, and Indian Presbytery is the first "over the top" in every campaign.

Oklahoma Presbyterian College is a great Missionary institution. It is overflowing with students. Enlargement is imperative. \$100,000 is needed for a new Dormitory and added equipment. This equipment, endorsed by the Assembly, must be furnished.

OKLAHOMA PRESBYTERIAN COLLEGE
OWNED AND CONTROLLED
BY THE GENERAL ASSEMBLY

REV. S. L. MORRIS

Secretary Executive Committee of Home Missions,
1522 Hurt Building. Atlanta, Ga.

or arbor-vitae are particularly suitable for this purpose.

In decorating pictures, the "over-done" effect must always be avoided. Small twigs of holly or evergreens placed here and there over the pictures are all that is necessary.

In the living-room a welcome change from the old familiar holly decorations can be made by tying small branches of arbor-vitae, fir, cedar or hemlock with red or white frosted ribbon and putting them at each place.

For the center of the table a basket of fruit with small twigs of evergreens placed here and there will be very pretty.

Make the children's room a source of great pleasure during the holidays. Give them a small Christmas tree to be their own and allow them to decorate it as they will. From the current magazines they can cut out dolls to be hung on the tree, and a few inexpensive ornaments and small red apples will furnish the additional material. This is a plan well worth trying for the sake of the young folks of the household and their little friends.

Stars and half-moons, some made of silver cardboard, others of red blotting-paper, can be suspended from the doors and windows, and little angel babies with wings of tissue-paper hung from the ceiling will be an added delight to the children.

Several large figures of Santa Claus purchased for a few cents or cut out of periodical can be pasted directly over the nursery windowpanes, producing a most novel decoration. For the sake of variety a string of paper dolls holding hands can be used in the same way.

Each child should be allowed to wear a little bunch of evergreen tied with a bow of red ribbon, and any visitor to the house might be presented with small twigs of green ready to be pinned on. A work-basket filled with these little favors can be placed in the hall or living-room.

A pretty window decoration consists of branches of evergreens and holly tied together and suspended by fine wire. Or branches of evergreen alone tied with red ribbon can be used if preferred. If wreaths are used, plain holly or evergreen wreaths without bells or other ornaments are in good taste and really most effective.

A few final bright touches can be added by placing red pillows on the couch and red rugs here and there. Red lampshades or anything else of that color that has been put away can be made use of again; and a small basket filled with greens and suspended from a chandelier or a hook in the ceiling makes a most charming decoration.—Ruth Boyd, in The Presbyterian.

From State Red Cross Seal Commission.

The annual sale of the Red Cross Christmas Seals is now on. No more beautiful expression of the Christmas spirit can be made than for every letter, card and package to bear the seal of the Red Cross. The seal adorns the package, is a recognition of the blessings of the Red Cross, and the money will be used to stamp out the Great White Plague. We are enjoying an era of unrivaled prosperity. Let every one have the grace to show forth gratitude by buying the Red Cross Seals.

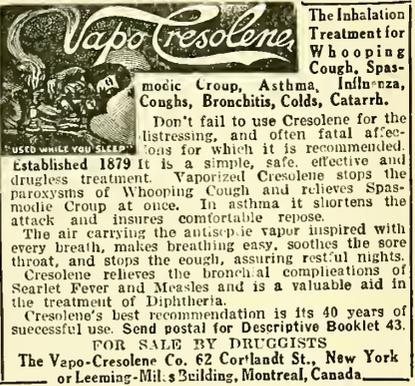
T. W. Bickett, Governor.

This the 2nd day of December, 1919.

WANTED—A pastor and many recruits for a small band of Presbyterians, "Harmonious, Loyal and Liberal," in modern city of 12,000 Americans, in fine climate; good opportunities for business, farming, etc. Why go West? Address Mr. C. M. Melick, Elizabeth City, N. C.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.



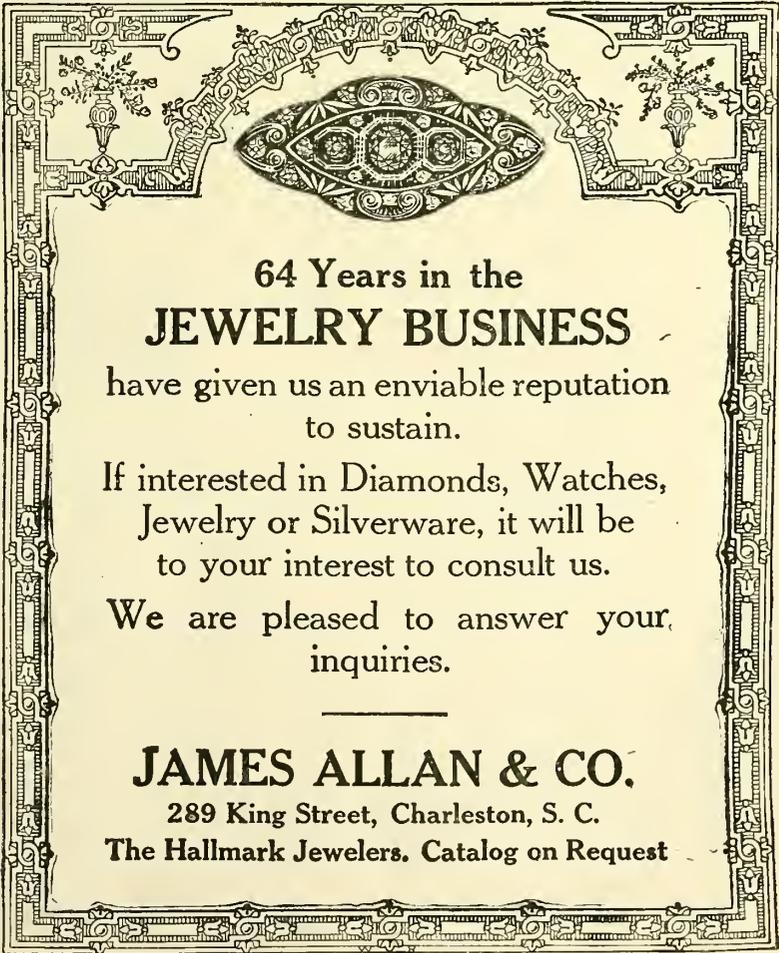
Vapo-Cresolene
The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43. FOR SALE BY DRUGGISTS The Vapo-Cresolene Co. 62 Corlandt St., New York or Leeming-Mil. Building, Montreal, Canada.

Send Us Your Printing
And Learn WHY We Are So Busy
Presbyterian Standard Publishing Co.

NEW SONG BOOKS
Evangelists and Churches Attention. **8c**

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only \$8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, \$15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased. E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.



64 Years in the
JEWELRY BUSINESS
have given us an enviable reputation to sustain.

If interested in Diamonds, Watches, Jewelry or Silverware, it will be to your interest to consult us.

We are pleased to answer your inquiries.

JAMES ALLAN & CO.
289 King Street, Charleston, S. C.
The Hallmark Jewelers. Catalog on Request

Join THE Presbyterian Standard Piano Club
SEE ANNOUNCEMENT ON PAGE 31

—“Is this a healthful town?” inquired the home seeker of a native.

“Yes, certainly,” was the answer, according to Tonics and Sedatives. “When I came here, I hadn’t the strenght to utter a word; I had scarcely a hair on my head; I couldn’t walk across the room, and had to be lifted from my bed.”

“You give me hope!” cried the home seeker with enthusiasm. “How long have you been here?”

“I was born here,” replied the native. —The Youth’s Companion.

A REAL FARM—BARGAIN PRICE.

In offering this farm of 189 acres at price quoted, you get your money’s worth. The soil is smooth, 45 acres cleared, no hills, light loam soil, clay subsoil, well watered, three miles from New Hill, divided by public road, good locality. Has three small dwellings with barns and other outbuildings and is a bargain at \$9,500.00, one-fourth cash and the balance in one, two and three years. Must be taken at once. Raleigh Real Estate & Trust Company, No. 4 E. Martin Street, Raleigh, N. C.

“GOD’S FIRST WORDS”

George D. Watson, D.D.

Dr. Watson points out how God’s purposes and infinite wisdom, His plan and purpose for the race, His unflinching love and faithfulness are first unfolded in the Book of Genesis, to remain unchanged through the whole canon of Scripture. Dr. Watson’s new work will furnish unusual enlightenment to every gleaner in religious fields, who will find “God’s First Words” to possess great value and profit.

PRICE, \$1.25 NET.

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OF PUBLICATION.
Richmond, Va...Tevarkana, Ark.-Tex.

“In the A. E. F. With an Artist”

The sketch book and diary of
Lieut. J. B. Mallard. Send
\$1.00 for your copy to

J. B. MALLARD

Box 625

CHARLOTTE, N. C.



YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN-SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

United States Railroad Administration

Director General of Railroads

Passenger train service which was withdrawn by Southern Railroad Lines on account of coal shortage will be restored effective 12:01 A. M. Monday, December 15th, 1919.

Trains 137 and 138 between Washington and Atlanta.

Augusta Special train 32 will be operated on regular schedule. All Pullman sleeping car lines withdrawn December 9, 1919, are restored.

For detail information and schedule call on local ticket agent.

SOUTHERN RAILWAY LINES

Good as New

Last week just an old, worn, dirty, last year’s suit, but today as brilliant, as clean and as attractive as if it were new. It is difficult to estimate the life that is in a suit of clothes until you see the result of our dry cleaning process. For less than ten per cent. of the price of a new suit the old one can be made to serve the purpose excellently.

Your clothing will give you satisfaction for another season and possibly more if cleaned and renewed by our

FAULTLESS DRY CLEANING PROCESS

We remove the spots and stains, extract the dirt from the fibre of the fabric and give new lustre and perfect shape to the garment.

Your money will be cheerfully refunded if you are not delighted with the results. Mail orders receive prompt attention. We pay the return postage.

Bundle up your garments and send them to us and you will be delighted when our work is done.



**THE
CHARLOTTE
LAUNDRY**
Charlotte, N. C.

**OLDEST
LARGEST
BEST**

Join THE Presbyterian Standard Piano Club

SEE ANNOUNCEMENT ON PAGE 31

BELK BROS. Carolina's Largest Distributors **BELK BROS.**
of Merchandise
CHARLOTTE, NORTH CAROLINA

SILK AND COTTON SOCKS

- Silk Sox50c, 85c and 90c
- Cotton Sox10c, 15c, 25c and 35c
- Silk Plaited Sox—Shaw Knit50c
- Wool Sox—the Best50c
- Part Wool Sox25c
- Men's Dress Shirts98c, \$1.50, \$2.50 and \$3
- Silk Skirts\$5.00 to \$8.95

Men's and Boys' Underwear at our Usual attractive prices. We offer more than 100 cases Men's and Boys' ribbed and fleece lined Shirts and Drawers and Union Suits at less than today's manufacturers prices.

JUVENILE DEPARTMENT ON BALCONY

We have a separate department for the boys with Mrs. Stephenson in charge—here you will find a complete line of clothing for your boys.

Dress up Suits for boys from 7 to 20—made in this season's new models, priced at \$8.95, \$10.00, \$12.50, \$14.95 and up.

Boys' School Suits\$4.95, \$6.95, \$7.95 and \$10.00
Suits for the little boys—new models, Middies, Oliver Twist,

Norfolk and Sailor Suits. Some with long pants ranging in price from \$2.98 to \$8.95.

Boys' Wash Suits\$1.00 to \$2.98
Hats for the little fellows50c, 98c, \$1.25 and \$1.50
Boys' and Youths' Overalls98c, \$1.25 and \$1.48

Boys' Misses' and Children's Shoes, for dress and school wear at attractive prices.

These prices are made for the Fall, or as long as we have any of these goods left. Send us your orders and save money.

SPECIAL SHOE COUNTER

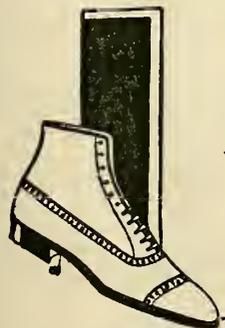
These on sale Tuesday, Wednesday, Thursday and Friday of each week.

5,000 pair Women's Shoes in sizes 2½ to 5½, solid leather, values up to \$10.00. Sale price \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50 and \$5.00.

No mail orders on this lot.



SHOES



Women's Dress Shoes, brands as follows: Belk, Godman and Queen Quality, \$2.00 to \$14.00.
Women's solid leather coarse shoes in button and lace, \$5.00 values, our leader.....\$4.00

SHOES

\$100,000.00 worth of Men's, Women's and Children's Shoes bought six to eight months ago on sale at less than manufacturer's price today.

Men's Dress Shoes in Belk, Ralston and Reynolds makes, \$3.50, \$4, \$5.00, \$6.50, \$7.50, \$9.50, \$10.00 and \$12.50.

Men's Work Shoes for hard wear, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00 and up to \$7.50.

DRY GOODS AND NOTIONS

Cotton Goods, Wool Goods. Many thousands bought months ago. Can save you lots of money on these.

Fall Outings in darks or lights, at19c, 25c, 29c
Galateas or Ladlassie Cloths, fine for boys and girls, doesn't fade. Solid colors and fancies. Special.....35c
33-inch Percales, always on hand. Light and dark colors.....12½c, 15c, 19c, 25c

NEW WOOL GOODS

34-inch Serges, all colors, Navys and Blacks49c
36-inch Serges, worth today \$1.00 yard. All colors75c
36-inch, All-wool Serge, today's price would be \$1.50. All colors at.....98c
52-inch Storm Serges, all colors, \$2.00 values, every piece. Close price..\$1.50

NEW LOT OF PLAID AND STRIPE SHIRTINGS OR COATS

42-inch all wool Plaid Skirtings, \$2.50 value\$1.98
42-inch All Wool Skirtings and for Coats. Pretty Plaids.....\$2.98
50-inch all Wool Plaid Velour. \$5.00 values\$3.98
1 lot of Mixed Coatings, 52-inch wide—Grays, Browns and Mixtures, \$4.00 values\$2.98

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Thousands of Dollars in Quilts. All colors and kinds—Cotton, Wool or Eider-down—all full size, \$1.98, \$2.49, \$2.95, \$3.95, \$4.95, \$5.95, \$7.50, \$8.95 on up to the finest New Cotton and New Wool fillings.

GREATEST BARGAINS IN BLANKETS AND QUILTS

Thousand of pairs double bed Blankets. Grays and White.
1 lot Grey Blankets, size 66x80. \$2.50 value\$1.95 pair
BIG LOT BLANKETS in Plaids, Greys, or Whites, all double Blankets, \$2.45, \$2.95, \$4.95, \$5.95, \$6.95.

BIG WOOL BLANKETS, \$7.50, \$8.49, \$9.95, \$10.95, \$12.95.

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We sell more Shirtwaists and Blouses than any house in North or South Carolina. We give you better value for the money. All kinds and sizes. Georgette, Crepe de Chines, Volles, 98c, \$1.50, \$2.00, \$2.50, \$2.95, \$3.95, \$4.95. One big Special lot of regular \$1.50 Shirt Waists, all Volles, plains and figures, lace trimmed, actual value \$150. As long as here they got at.....98c

Savings Division
U. S Treasury Department

Before national prohibition became a fact, one of the slang phrases which sped among men of intemperate habits was "Drink up and get a red nose." Dr. Nehemiah Boynton of Brooklyn has bettered that saying by advising Americans to adopt thrift habits and avoid a grindstone nose."

"Help the government to prevent a characteristic of the future American countenance from being a grindstone nose" said Dr. Boynton in a communication to the Congregational ministers of Brooklyn urging them to support the Thrift and Savings Campaign of the Savings Division of the Treasury Department.

"Benjamin Franklin put the matter in a nutshell when he said 'A man may, if he knows not how to save as he gets, keep his nose to the grindstone.' These are days not merely of the high cost of living but of unusually large wages, salaries and incomes for multitudes of people. Days, too, when the temptation to extravagance and financial carelessness has risen to the proportions of a menace to the future stability of multitudes of American homes.

"The antidote for this situation is thrift—good old fashioned American economy and saving; making with earnestness and forethought what our forefathers used to call 'provision against a rainy day.' Such provision the government would assist to provide through the opportunities afforded by the Thrift Movement. You do no greater service of its kind for your people than by lending your active sympathy and support to this very pertinent

endeavor of the government to popularize, especially among our young people today, the grace of thrift."

Buy W. S. S.

The effect of thrift on the moral character and welfare of a community or an individual cannot be too strongly emphasized according to George K. Home, chief of police of Los Angeles.

"Thrift is a deterrent of crime" said Chief Home, "because thrift develops character. Police records show that few thrifty persons land in jail. The regular saving of money requires courageous determination and some self-denial but it pays big dividends in better citizenship, greater independence, power, initiative, confidence and self-reliance."

Buy W. S. S.

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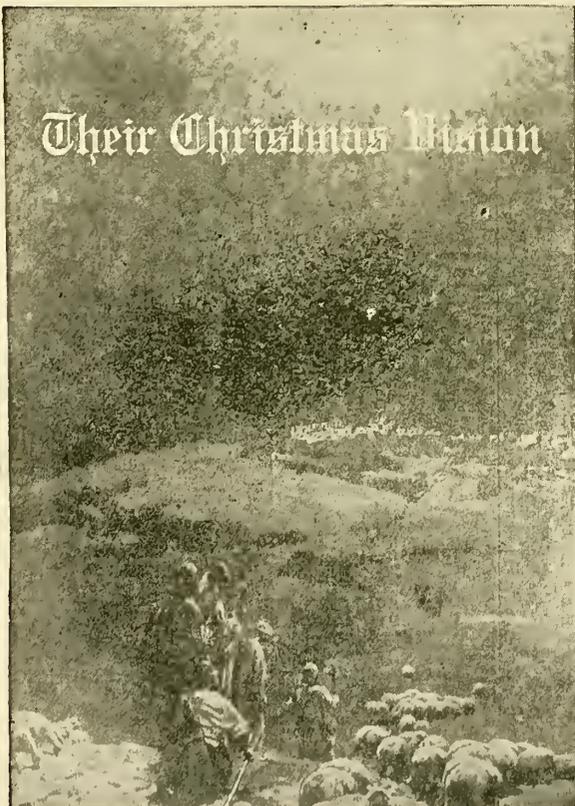
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The first edition of this attractive Vocational Program was exhausted. A second edition is going rapidly.

It is voted by those who have examined it the very best we have yet issued.

Orders should be made at once as the last edition will soon be gone.

Appoint the committee mentioned in the Supplement immediately, if you have not attended to this.

It is to be used by request of the [General Assembly December 21.

We have a lot of beautiful "Lighthouse Mite Boxes" which we will send free on request.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Bldg., Louisville, Ky.

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But the big saving in price is only one, and by no means the most important, of the many attractive features of the Club. Read the following brief outline, then write for catalogue giving full explanation and particulars.

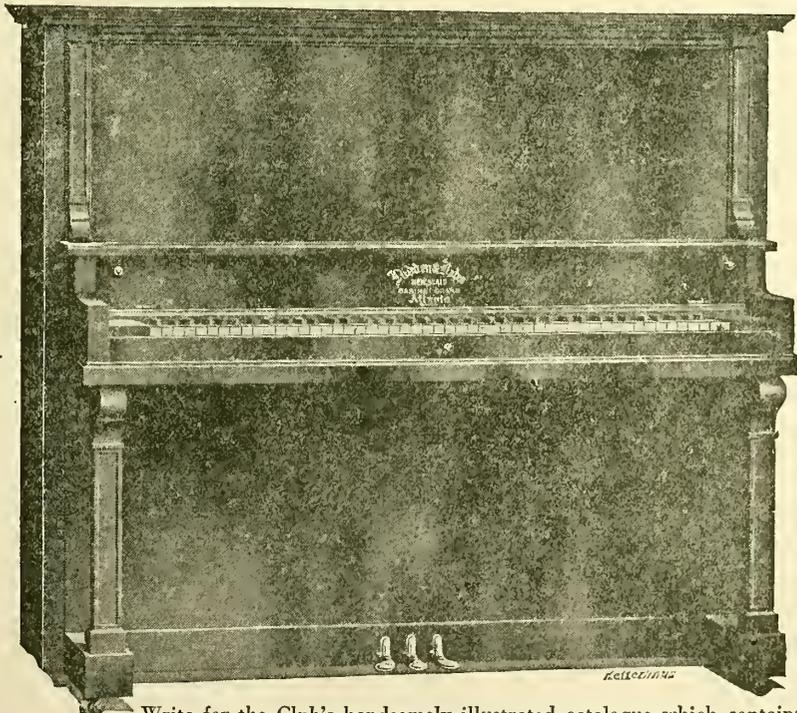
FEATURES OF THE CLUB

1. A clear saving of one-third the cost.
2. Nothing to pay unless, after a thorough trial of the instrument in your own home, you find it perfectly satisfactory and decide to keep it.
3. If, after the free trial, you are delighted with the superior quality of the instrument, the attractive price, the liberal and convenient terms, the protective guarantees and the Club as a whole, then you accept it. But if for any reason, you are not pleased, you simply notify the Club and upon receipt of their shipping instructions return the instrument, freight collect. The trial costs you nothing, puts you under no obligations and is the only perfect protection against every possibility of dissatisfaction.
4. Freight prepaid, safe delivery guaranteed.
5. Easy and convenient terms of payment and a clear receipt to your family in the event of your death before the instrument is fully paid for, provided, of course, you have complied with the printed regulations of the Club.
6. Every instrument is fully guaranteed against all imperfections of workmanship and materials.
7. Liberal allowances for old pianos and organs in exchange for new pianos and new player-pianos.
8. Each purchaser is responsible only for his own order and yet benefits by the combined action of the one hundred buyers.
9. You have a complete line of the best pianos and player-pianos to select from and will find no difficulty in getting an instrument that suits you exactly.
10. Even a child who knows nothing about business is perfectly safe in purchasing through the Club, for there are no tricks, no misrepresentations, no exaggerations, no falsifying, no special prices to special buyers, no imposition, no annoyance by insulting letters, no begging you to keep the instrument, etc., etc.
11. You get an instrument of the highest quality, of the sweetest tone, of rare artistic beauty, of the greatest durability, of the strongest endorsement, and of the most approved reputation and standing.
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13. Every statement and representation made by the Club is guaranteed both by the Advertising Manager of the Presbyterian Standard and by Ludden & Bates, one of the oldest, largest and most responsible piano firms in America.

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The Club assumes all of the responsibility of proving to your entire satisfaction that you are getting an instrument of the highest quality at the lowest possible price. You are the judge and the Club leaves the decision entirely to you. When you have tried the piano or the player-piano we know what your decision will be, for we know what hundreds of other people think of the instruments and the prices. If you would like to see the letters of those who have purchased through the Club we will gladly send you a booklet containing them.

If you would like to save a hundred dollars or more on your instrument and be absolutely sure of perfect and lasting satisfaction, write for your copy of the Club catalogue today. Address



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Sparkles

The List.

There is Betty, and Letty, and Hetty, and Nettie,
 And Bessie, and Jessie, and Tessie, and May,
 Amelia and Celia, Cornelia and Delia,
 And Milly, and Tilly, and Lily, and Fay,
 And Dora, and Cora, and Flora, and Laura,
 And Dolly, and Molly, and Polly, and Belle,
 And Lina, and Nina, Christina and Dinah,
 And Hattie, and Mattie, and Patty, and Nell.

There is Eddie, and Freddy, and Teddy, and Neddie,
 And Benny, and Denny, and Hennie, and Tim,
 And Ronald, and Donald, and Clarence, and Terence,

Sylvester, and Lester, and Chester, and Jim;
 These names—I am constantly saying them over

At business, and breakfast, and dinner, and lunch.

I dare not forget them, for Christmas is coming,

And I must buy presents, alas—for the bunch!

—Minna Irving, in *New York Times*.

An old colored woman, in company with her spouse, was witnessing the parade of one of our returning divisions:

Uncle Rastus—"Is dis here 'vision got any medals?"

Aunt Chloe—"Go 'long, Rastus! Don't you all know dat dere is de mos' medalsome bunch in de whole army."—*The Watchman and Examiner*.

Tardy Advice.

If you have a feeble-minded citizen in your community, put him in the proper institution and pay taxes cheerfully for his support. Don't dodge the issue by sending him to Congress.—*Louisville Courier-Journal*.

Sentinel—"Halt! Who goes there?"

Voice—"Private Smith."

Sentinel—"You can't get away with that because I'm private Smith."—*Judge*.

The King—"I must have gold. Cough up!"
 Prime Minister—"But, your Majesty, the coffers are empty."—*Michigan Gargoyle*.

Both Disappointed.

Jones—This is—er—hardly what I expected from your advertisement.

Landlady—Well, you ain't what I thought you was from your letter.—*London Opinion*.

What is the difference between a man who is chasing a train and a young lady's governess? One has missed a train, the other has trained a miss.—*J. M. Smyly*.

When George Bernard Shaw produced his play, "Androcles," the house rose at the fall of the curtain and the author was brought on the stage to bow to the storm of applause. A solitary man in the gallery shouted, "I call it rot."

"My friend," said G. B. S., "I quite agree with you, but what are we two against so many of a contrary opinion?"—*Argonaut*.

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Thousands of unmarked graves, and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty and endurance recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory which we offer subject to prior acceptance. Write immediately for particulars.

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They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered—amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter.

The Mutual Building & Loan

Will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

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PRESBYTERIAN STANDARD

REV. J. R. BRIDGES, D. D.

EDITORS

REV. R. C. REED, D. D.

VOL LX.

CHARLOTTE, N. C., DECEMBER 24, 1919.

NO. 51.

THE BEAUTIFUL BETHLEHEM BELLS.

Over the roar of the cities, over the hills and the dells,
With a message of peace to the nations, ring the
beautiful Bethlehem bells,
Bringing joy to the souls that are sighing in the hovels
where poverty dwells—
There is life—there is life for the dying, in the beautiful
Bethlehem bells.

For they sing of love that is deathless—a love that
still triumphs in loss;
They sing of the love that is leading the world to the
Calvary cross;
Ring sweet o'er the sound of the cities—ring sweet
o'er the hills and the dells
And touch us with tender pities, oh, beautiful Bethlehem
bells!

—Frank Stanton.



Editorial



"FISHERS OF MEN."

It is a very hopeful sign that our Church is becoming deeply aroused to the duty of more persistent and strenuous efforts in behalf of the unsaved. Not only the General Assembly but the lower courts of the Church, are declaring their purpose to give more attention to the work of seeking and saving the lost. Our Church is feeling painfully the reproach of the slow growth of its communion roll.

This is well. We believe it is the Spirit of the Master stirring in the hearts of His people. His supreme mission was to seek and save the lost. To this as their supreme mission He called the apostles. "Come ye after me and I will make you to become fishers of men." He associated them with Himself that He might teach them and train them and imbue them with His spirit to the end that they might devote their lives to catching men. This was their one great work—the prize of their high calling, and whatever else they did must be subordinate to this and contributory to this. Paul is a fine illustration of such concentration; "I make myself all things to all men if by any means I might save some." In all diversity of occupation, in all variety of social conduct, his eye was ever upon the same end. He was called of Christ and sent forth to catch men.

True there is a pastoral duty. Christ commanded Peter, "Feed my sheep; feed my lambs." It was never meant, however, that this should monopolize the preacher's time. It is rather incidental, while the prime task is to play the part of an "ambassador of Christ," and beseech men to be reconciled to God.

There is a tendency to suffer the pastoral work to become all-engrossing. It is indicated in the very fact that the settled preacher is called pastor. He wears this label because he is chiefly, if not exclusively engaged in pastoral work. The function of winning men to Christ is assigned to another class, the evangelists. When a special effort is to be made in a settled pastorate for catching men it is customary to send for an evangelist. He is supposed to be an expert in this line, while the pastor is supposed to lack the experience necessary to success.

We believe in evangelists. We rejoice to see the Church adding to the number. We wish that every Presbytery might employ one or more; that every Synod might supplement the work of its Presbyteries, and the General Assembly supplement the work of its Synods. There is little danger that we shall have too many. But their sphere is marked out in our Form of Government—"foreign countries," "frontier settlements" and the "deserted parts of the Church." They are needed to carry the Gospel to territory that cannot be reached by the preachers who are anchored to particular churches, or groups of churches.

Christ was not speaking exclusively to them when He said, "Come ye after me and I will make you to become fishers of men." They should not be greatly needed within the boundaries covered by the stated preaching of the Word. Every pastor should do the work of an evangelist. He should ever be on the alert to catch men. The unsaved are all about him. He does not have to travel beyond the bounds of his parish to find them. Why should he not regard them as the proper objects of his labor? As their need is the greatest, why should they not come in for first

thought and chief effort? It will hardly do to say that he has not the time, for their need creates the most imperative demand on his time. He can put his time to no more important use.

If any pastor is neglecting the unsaved within his reach, he should read Richard Baxter's Reformed Pastor. Hear this from him: "He that will let a sinner go down to hell for want of speaking to him, doth set less by souls than did the Redeemer of souls; and less by his neighbor than common charity will allow him to do by his greatest enemy. O therefore, brethren, whomsoever you neglect, neglect not the most miserable. Whatever you pass over, forget not poor souls that are under the condemnation and curse of the law, and who may look every hour for the infernal execution, if a speedy change do not prevent it. O call after the impenitent, and ply this great work of converting souls, whatever else you leave undone."

The pastor who is trying to develop his members into ideal Christians, can easily find enough to keep him busy. Glaring defects are constantly obtruding themselves on his attention. If his heart is much set on correcting these, he will doubtless vex his soul from week to week, and he will try to find comfort by laying on the lash, and then rubbing in the salt of Scriptural admonition. But after all he will fail in his effort to make ideal Christians. The spiritual life of his members will not suffer by the loss of the time and efforts which he withdraws from them to give to winning the unsaved to Christ. On the contrary, nothing contributes more to edification of Christians than to see sinners brought in penitent trust to the feet of Christ. The soul-winning pastor is the one that wears best and maintains among his members the highest standard of Christian living.

HUMAN NATURE THE SAME EVERYWHERE.

Where the treatment of the poor negro is concerned, the people of the South are evidently not "sinners above all the Galileans." Wherever the white race and the black race come into competition, this prejudice is generally manifested.

Our brethren of the North view the case from afar, and pass judgment upon us because of our treatment of the negro, and it must be confessed that we manage to give them abundant reason for criticism. Much of the treatment, we condemn, and we wish very much that we could put a stop to it.

Sometimes, though not as often as in the South, because the black race abounds in the South, the Northern whites come into close touch with the negro, and it is a rare case that the Northern man does not act just as the Southern man does, because both have the same human nature and are subject to the same racial prejudices.

Our Congregational brethren, being chiefly from New England, form a large body of our critics, so that, if one would judge from their criticism, this treatment of the negro is peculiarly a Southern product.

Recently their Annual Council met in Grand Rapids, Mich., far removed from the negro-hating South. Some of the colored delegates went to a hotel for lunch, but the proprietor refused to serve them and declared that he would close his house rather than serve negroes. Some of them at once entered suit to

AN OPPORTUNITY IN BRAZIL.

THE history of the Presbyterian Church in the South is one of which we have reason to be proud, but of no pages are we prouder than those written by our missionaries. In the short life of our Church from 1861 to 1919, our progress in the foreign field has been one of the wonders of missionary enterprise, whether in Africa, Japan, Korea, China, Brazil or Mexico. Among those who have written this history no name stands higher than that of Dr. George W. Butler, who has at last gone to his reward.

He was a native of North Carolina, as is his wife. They have spent the greater part of their life in Brazil. When he moved to Canhotinho, where his last days were spent and where his greatest work was done, he willingly faced danger, privation and isolation until he could win the people. Here for a time he lived with his family in a building with a leaking roof on a dirt floor. Their food was stewed in a kettle over the fire in the yard. The drinking water was bad and scarce, and they had no water with which to bathe. One room and two closets served for preaching hall, reception room, bed room and hospital. When he opened his first clinic in this shanty his equipment for his work was one dollar's worth of medicine and a few surgical instruments.

Today in that same section, as the result of his self-sacrificing work and that of his companions in service, we find a thousand believers, a church building with a capacity of 600, and two Sunday Schools. In Canhotinho alone there are 300 believers.

At the time of his death Dr. Butler's private property consisted of eight acres of land on which there are three dwelling houses and another building used for a drug store, operating room, etc. There are three excellent cisterns of water on this property. These cost about \$500 each. On the property are 8,000 coffee trees in bearing condition, producing about a ton of coffee annually. Adjoining this property there are five acres of ground suitable for very attractive playgrounds. This property adjoins a hospital belonging to our Foreign Mission Committee, but at this time there seems no prospect of operating the hospital. Then there is no doctor in Brazil to take his place.

It is planned to turn this hospital building into a much needed school for girls, and to secure this property of Dr. Butler's and combine the two. It is well worth \$8,000, but we learn that Mrs. Butler will sell it for \$6,000.

Already the Roman Catholics in Brazil are boasting that they intend to secure this property.

The Synod of Virginia has pledged over \$3,000 for this cause.

We have written this in order to give some of the

test the validity of the Michigan law forbidding discrimination.

When the Southern General Assembly met in New Orleans, last May, the ladies of the Presbyterian Churches of the city each day served an elegant lunch for the members. We lunched in a large room with many tables reaching across it. Our colored members had a table to themselves and were served by the same ladies and at the same time as the whites, which we have no doubt would have been the case, if the ladies of Grand Rapids had served lunch, possibly with the exception, that the white and colored members would have sat cheek by jowl.

Human nature is generally the same without regard to geographical bounds.

Lord's stewards a chance to use some of His money for this purpose.

Rev. Dr. W. C. Campbell, of Roanoke, is chairman of the committee to secure this property. Any one wishing to contribute can write to him, or send to us. The failure to secure this property would be disastrous to our work in that section of Brazil.

A CALL TO PRAYER.

Paul urges us to pray without ceasing and to pray everywhere. Whenever the Church has obeyed this injunction, the Church has been strong and effective.

There are, however, times when prayer is especially appropriate. The close of the year has always been a time when men felt impelled to pray. There is something serious about the midnight hour, when the Old Year is passing away and the New Year is coming in. Men think of the flight of time more seriously than usual. They realize that here is a mile-post whence they look back upon the year's journey. They count up their blunders and make new resolves for the future.

The year 1919 will soon be among the portions and parcels of the dreadful past. If we look about us with Spirit-quicken eyes, there is much to depress us. The Church of God has been shorn of her strength. Her membership is no longer men born of the Spirit, on fire with a zeal for souls, no longer shining as light in the midst of darkness, no longer living separate from the world. On the contrary, the Church is apparently dead. A neutral Gospel is preached, and the mercy of God has usurped the place of His justice, and we rarely hear the cry of what must I do to be saved? The family altar is rarely found, while the love of money has eaten up the zeal of the Church.

Instead of mourning in sackcloth and ashes, the Church is self-satisfied, and imagines that she is rich and has need of nothing.

Let the children of God, at this crisis of the Church's life and of the country's welfare, come together around the throne of Grace, whether it be in the public sanctuary or in the private home, so that when the Old Year dies and the New Year is ushered in, through the power of the Spirit working in the Church, a great change will appear.

Instead of being immersed in the world, the Church should be found crying for mercy, repenting of her deadness, and girding her loins in order to carry out the last Great Commission.

Let the pastors and elders, the fathers and mothers, all join in this great movement that is going to sweep over the State.

Let this New Year be, not a time for boasting, but of sin-confession, and then we shall see those who are now at ease in Zion, bestirring themselves and making ready for the coming of the King.

"PRESBYTERIAN PROGRESS."

The above is the name of the new child of journalism, born in the Synod of South Carolina, who will make quarterly visits to the membership of that Synod.

Rev. G. G. Mayes is the editor, and Rev. Dr. J. M. Holladay the business manager. The name indicates the business of the paper—to report the progress of the Presbyterian Church in South Carolina.

Judging from the program set forth, there will be progress in our sister Synod.

The Standard sends greeting and a God-speed.



Contributed



Three Parables

I. The Forgotten Wise Man.

(From Ecclesiastes)

THERE was a little city, and few men within it. And there came a great king against it, and seized it and built great bulwarks against it. Now there was found in it a poor, wise man; and he by his wisdom delivered the city.

Yet no man remembered the same wise man.

II. The Unmuzzled Ox.

(From Paul)

What soldier ever serveth at his own charges?

Who planteth a vineyard and eateth not the fruit thereof?

Who feedeth a flock and eateth not the milk of the flock?

Saith not the law also the same? Is it not written in the law of Moses, "Thou shalt not muzzle the ox that treadeth out the corn?"

Is it for oxen that God careth

Or, saith he it assuredly for our sakes? Because he that ploweth ought to plow in hope; and he that thresheth, to thresh in hope of partaking.

If we sow unto you spiritual things, is it a great matter if we shall reap your eternal things?

III. The Unthinking Layman; or Old Bill Crow.

(From The Christian Advocate)

Brother Jim Jones was a Methodist of the old school; always at his place in church, ready to shout, sing or pray. He never cheated in a horse trade, nor lied about his dogs, and was always honest with his neighbors and his God.

Among his stock was old Bill Crow, a black mule nearly a third of a century old. His faithful service had been almost as long as his years.

One morning Brother Jones hitched Bill Crow to the plow and started across the field.

"Git up" said Brother Jones.

Bill Crow didn't move. He just turned his head and looked kinder mournful like at his boss, and then laid down. His working days were over. Brother Jones knew that, because it was the first time Bill Crow had ever refused to move. He looked into the mule's eyes and thought he saw tears in them. He knew Bill Crow had done his level best, and that he hated to quit. But there was no help for it; and he turned the old mule out in the woods to die.

That night Joe, Brother Jones' boy, said:

"Pap, what've you done with old Bill Crow?"

"Why, son, he fell down at the plow this morning, and so I turned him out to die. Guess his working days are over."

"You turned old Bill Crow out to die?"

"Why, sure; he ain't no good any more."

"But, see here, pap; ain't he been working for you all his life?"

"He sure has, son, and he worked hard, too."

"And you goin' to church every Sunday and singin' 'I Want to Be An Angel?' Pap, do you reckon an angel would treat old Bill Crow that way after he'd worked for him all his days?"

This was putting the thing in a new light to the old man, and Brother Jones began to feel that he had been pretty mean to old Bill. He spoke to his wife about it, and she told him that if he didn't go out and get old Bill Crow and bring him to the barn and feed him and treat him well from that time on, she'd leave him. Every person about the place seemed to think that

Brother Jones had treated old Bill Crow outrageously mean; and Brother Jones got so ashamed of himself that he sneaked down into the woods and hunted up the old mule and brought him back.

From that day on every day was Sunday to old Bill Crow.

* * *

Was Joe right?

Were Sister Jones and the hired man and the neighbors right?

Did old Bill Crow's third of a century of faithful geeing and hawing and ploughing and mowing beget duty?

* * *

And I wonder if Brother Jones thought further, so that on the next day he sent his contribution, and thus fulfilled his duty to the Old Preachers who had served more patiently and faithfully than his old mule.

If not, Joe will be after him again, and so will his good wife and his conscience; for Old Preachers' service begets duty.

* * *

Have you remembered the old Ministers' needs and his claim upon the Presbyterian Church which he has served so long and with such self-denial?

The Executive Committee of Christian Education and Ministerial Relief works for the enfeebled ministers, and the needy widows and little children of those who have died.

Do you wish to help them? Communicate with the secretary. The endowment fund for this purpose will endow you with earthly immortality and enable you to help the Old Preachers long after you have left the scenes of this life.

Do you wish to help the "necessitous cases" now? Send the money for the annual fund which empties itself annually into the lean purses of this most worthy class of God's "saints who are in need."

The legal title of the committee is "The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States (commonly called Southern Presbyterian)" incorporated under the laws of the Commonwealth of Kentucky. Be sure to name it in your will.

Let the committee help you to help the Old Preacher.

Remit all money to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

For any information, address Rev. Henry H. Sweets, D.D., Secretary, 410 Urban Building, Louisville, Ky.

A PAYING INVESTMENT.

It has been my pleasure to go to Montreat summer after summer for the last ten years and I regard it as of inestimable value to the spiritual life of Southern Presbyterian Churches. Its Young People's Conference has begun to make itself felt throughout our whole church, the splendid Bible lectures by the foremost teachers of America, the Missionary programs, the matchless sermons and above all, fellowship with the choicest spirits in the Southern Presbyterian Church make a day or week or a month at Montreat the brightest spot of the whole year in the life of any Christian.

It is my firm conviction that money spent in making Montreat efficient in the wonderful work it has already done for our churches will be returned immediately in double value in the spiritual and educa-

Brazil of Tomorrow

By Edward E. Lane.

THE Duke of Wellington used to say that the business of a general in war was to guess what was on the other side of the hill. It is no less the business of the church to know her times and forecast the future advances of her spiritual warfare. The great world struggle of the last five years has been like a mighty star shell flashing its light everywhere and illuminating the paths along which the nations are to move. The horizon was never so clear as it is today. Are there any great movements for the future of Brazil that seem to be coming into view?

The vast unoccupied lands of Brazil will be largely taken up during this century, for there is little available territory left in other portions of the globe. Africa is almost altogether a black man's country, and where it is not, the white races have already come. In Europe there is nothing left. Asia has its teeming millions. The United States and Canada are nearing the limit of their capacity to absorb new settlers, and will soon begin to curtail emigration. The case is very different with Brazil. She has a larger expanse of new lands than any other nation. "The Amazon valley is the largest unoccupied area of fertile space on the earth's surface" says a traveller. On the vast plains of Brazil, coffee, sugar cane, corn, rice, and cotton will grow without fertilizers. President Roosevelt, writing of the central areas of Brazil, which he visited on the journey that resulted in the discovery of the River of Doubt—now Roosevelt River, said that some day these plains would support a great population. Does anyone acquainted with the conditions in Europe doubt the prediction of the great American?

Humanly speaking nothing can prevent the rapid development of the resources of Brazil. All the physical conditions that make for material prosperity are present, but while North America was making giant strides, the Southern Hemisphere for centuries remained stationary. A new day has however, dawned. Brazil made more progress materially, intellectually and spiritually for the fifty years from 1869 to 1919, than in the preceding four hundred years. She advanced more in the twenty-five years, 1892 to 1917 than in the preceding fifty, and in the four years of the great war she gained more than in the twenty-five years that had gone before. The great American packing houses of Armour & Company and Swift & Company already own great establishments for refrigeratory meat, destined for Europe. Factories are operating for the first time in the history of a great cotton country. No land can be richer in its water rights—its great rivers and falls. These are to furnish power for the electrification of the leading railways and the manufacturing centers. With the materials of the whole world depleted and exhausted, it is as certain as the rising and falling of the tides that the commerce of all nations will ask for what Brazil has.

Brazil has only 25,000,000 population, but it is to be doubled and trebled by emigration from Europe. James Bryce, the former Ambassador of Great Britain to the United States says that "Brazil is the chief resource to which the overpeopled countries may look as providing a field for emigration, and to which the world at large may look as capable of reinforcing its

food supply. Southern Brazil will attract emigrants for many years to come." There are three greatly congested European countries that will swell this tide of new settlers—Spain, Germany and Italy. The Spaniards, with a language near of kin to the Portuguese are already coming in a steady stream. No American, who since the armistice, has seen the crowded towns of Germany, believes that the millions of that land are going to rest content where they are. Shut out by the Allied countries, doomed by the Peace Treaty to industrial suicide, and soon to be heavily taxed, the Germans can find an asylum only in South America. Italy must also supply a vast number of emigrants for Brazil. Not only is Italy overcrowded but she is nearer bankruptcy than any other European nation, and her surplus population must have an outlet. It is seeking room in Brazil. One half the city of Sao Paulo is Italian. Moreover the Italians form seventy-five per cent of the laborers on the coffee farms. Wages are good. Food is cheap, and in a short time the Italian peasant can buy his own little "fazenda." With Europe paralysed by the war for a long time, and all its areas overpopulated, nothing can stop the multitudes, who, hoping to escape from intolerable conditions at home, will seek in Brazil and the Argentine a land where there is space and opportunity for life and happiness.

With the lines which the development of Brazil will follow so clearly delineated—if the Presbyterian Church in America, that first gave the gospel to Brazil, has any duty to her child, the struggling native church, it is to strengthen her before the inundation from Europe arrives.

The arrival of peace has left the United States with an immense fleet of merchant vessels. It will not rust in the home ports. These one time transports will be put into service along the coasts of South America. With the cargoes of American manufacturers, destined for Brazilian markets, there is a binding responsibility to send also the ideals, the ethics and the faith that has made the United States what it is. If the material resources of a country are exported, with them should go the spiritual resources.

The territorial war has classified the nations. We have discovered that peoples are either assets or liabilities, either safeguards to liberty and righteousness, or menaces. Germany, Turkey and Russia have been frightful perils. The purpose of what President Wilson calls "forward looking" men is to convert the people that are liabilities into assets. To set the world right and keep it right, to prevent another upheaval in fifty or seventy-five years the number of nations dominated by Christian principals, must be multiplied, that in the great crisis of human history, sure to come, good may not be overcome by evil, but may itself overcome the evil. There is no great land that can so quickly be placed among the world resources of righteousness as Brazil—if the Christians of the English speaking commonwealth have understanding of the times to know what they ought to do.

Descalvado, Estado de Sao Paulo, Brazil.

KEEPING CHRISTMAS.

It is a great thing to know how to spend Christmas; but it is a far greater thing to be so free from selfishness, malice and irreligion that one can really "keep Christmas." The unbrotherly man has no Christmas in his soul. Like old Scrooge, in the "Christmas Carol," he does not comprehend Christmas until his heart is opened to the Christmas Light.—Reformed Church Messenger.

tional outcome in the life of Southern Presbyterians. Our whole church is bound to feel a tremendous influence in proportion to the wise expenditure of a large sum at Montreat in the immediate future. A million dollars would not be too big for it would be worth every penny spent.

J. P. McCallie, Principal,
Chattanooga, Tenn. McCallie School.

Presbyterian Progressive Program

A WHOLE PROGRAM FOR THE WHOLE CHURCH.

By Rev. S. Waters McGill, Campaign Manager.

THE Southern Presbyterian Church is ideally constituted for the conduct of a Progressive Program such as it has now undertaken. For the most part our Church is composed of forward looking men and women. It is not our custom to undertake "drives" or "spurts" or "spasmodic appeals," some of which leave an unfinished task. We prefer the steady forward march of the progressive program with things done decently and in order that make for continued growth and ever increasing results. For this reason there has not been much hurrah about the present Progressive Program. For this same reason there has been an ever increasing advance in our affairs which have to do with the extension of the Kingdom of Christ.

Origin.

The General Assembly of the Presbyterian Church in the United States in regular session adopted the plan which has been called the Presbyterian Progressive Program. This plan was committed in part to the General Assembly's Committee on Systematic Beneficence. Part of the plan was delegated to the Assembly's Committee on Christian Stewardship. The plan included a financial objective for the support of the benevolences of the Church. The standard set was \$3,500,000 for the first year, \$4,000,000 for the second year and \$4,500,000 for the third year, or a total of \$12,000,000. This represents a per capita gift of approximately \$11, which on the basis of enrolled membership is a larger undertaking than that of any of our sister churches. This financial quota includes the benevolences of the General Assembly, the Synods and the Presbyteries exclusive of any current expense needs for local congregations.

The financial part of the Progressive Program was undertaken by the Assembly's Committee on Christian Stewardship under the able and sacrificial leadership of Rev. R. L. Walkup. After the seemingly untimely death of this faithful leader the work was continued with marked success by Dr. Homer McMillan, who stepped into the breach created by the death of Mr. Walkup. The goal for the year ending March 31, 1920, is \$3,500,000. Because of disturbing war conditions, the break in leadership and other causes easily understood, the goal for the first year has not yet been attained. There is every reason to hope that the amount will yet be realized in full. General Pershing said to the American Expeditionary Forces when they were ready for the conflict, "Let's Get Where We're Going"—and they did. One of the first things for us to do is to "Get Where We Started." This is all the more imperative in view of the statement that if we reach our goal for the present year all of our Executive Committees will be amply provided for, covering all of their needs, including their heavy outstanding indebtedness.

The succeeding General Assembly, discovering the closely related work of the Systematic Beneficence Committee and the Christian Stewardship Committee, combined the two committees into the present Assembly's Committee on Systematic Beneficence and Stewardship. This committee is now actively at work developing the whole plan of the Presbyterian Progressive Program of our Church.

Objectives.

The definite objectives and requests of the Progressive Program include (1) Woman's Auxiliary: the organization and promotion of Home and Foreign Mission study classes in October and November and in January and February respectively; the promotion and observance of February as a special month of inter-

cession; responsibility for a special campaign in March to put the Missionary Survey and a Church paper in every home. (2) Laymen's Missionary Movement: the holding of conventions in Synods to promote the objectives of the Progressive Program, co-operating with the Synodical managers. (3) Sunday Schools: the adoption of the following goals: 40,000 new scholars and 15,000 new church members from the Sunday Schools by March 31, 1920; a definite pledge for benevolence and gifts to all the causes. (4) Young Peoples' Societies: adopting the following goals: 10,000 new members by March 31; a definite pledge for benevolences and gifts to all the causes. (5) Assembly's Committee on Sabbath and Family Religion: definite promotion of the movement to secure a family altar in every home. (6) Brotherhood and Men's Bible Classes; the study of stewardship and the assuming of responsibility for securing adequate increase in pastors' salaries. (7) The Assembly's Home Mission Committee: new emphasis on evangelism with definite plans to secure at least 50,000 new members by March 31; the promotion and observance of Home Mission week in November; the organization and promotion of study classes; general campaign of education in February and March, covering the needs of the committee. (8) Foreign Mission Committee: organization and promotion of Foreign Mission study classes; general campaign of education in February and March, covering the needs of the committee. (9) Committee of Publication and Sabbath School Work: general promotion of the work assigned to Sunday Schools and Young Peoples' Societies as already outlined; general campaign of education in February and March, covering the needs of the committee. (10) Committee of Christian Education and Ministerial Relief: promotion of the plans for the dedication of life through Sunday Schools and Young Peoples' Societies in December; the observance of the week and day of Prayer for youth in the schools and colleges in February; general campaign of education in February and March, covering the needs of the committee. All of the agencies of the Church are requested in promoting all their regular work, to keep clearly before the people that what they are doing is a definite part of the Progressive Program over which the Assembly has asked the Committee on Systematic Beneficence and Stewardship to assume general supervision.

Briefly stated the definite objectives are (1) Spiritual Life, (2) Evangelism, (3) Christian Education, (4) Missionary Education, (5) Religious Literature, (6) Ministerial Support, (7) Sabbath School Extension, (8) Young Peoples' Work, (9) Christian Stewardship, and (10) Every Member Canvass. It is through the Every Member Canvass particularly that the financial goal is to be attained.

Organization.

The plan of organization provides for the General Assembly's Committee on Systematic Beneficence and Stewardship appointed by the General Assembly. This Committee has elected as its Secretary Rev. Wm. Fred Galbraith, D.D., formerly of Dallas, Texas. This Committee has appointed the Campaign Committee composed of Dr. Homer McMillan, Chairman; Dr. Henry H. Sweets, Dr. Lynn R. Walker, Dr. A. D. P. Gilmour, Dr. John I. Armstrong, Judge T. F. West and Mr. R. E. Magill. Dr. Galbraith is also Secretary of this Committee. The Campaign Committee has elected Rev. S. Waters McGill as Campaign Manager.

The offices of the Campaign Committee are located in the Times Building at Chattanooga. Six spacious rooms have already been secured, a stenographic force

PINE BLUFF'S LAYMEN'S ASSOCIATION.

For the purpose of futhering the plan of a Laymens Association within each Presbytery, a call was sent out by Mr. V. O. Alexander of the First Church of Pine Bluff for a laymens meeting of the Pine Bluff Presbytery to be held at Dermott, Ark., November 20, 1919.

In response to this call there assembled at the Presbyterian Church in Dermott the following representatives from the various churches.

Pine Bluff, First Church, V. O. Alexander, D. W. Dickey, E. E. Moseley, T. M. Hooker, J. A. McLeod, J. H. Means. Pine Bluff, Alexander Memorial Church, Claud I. Shell. Helena, First Church, J. S. Epps, H. E. McRae, Jas. A. Hudson. Fordyce, John R. Hampton. McGehee, Dr. J. C. Chenault, W. B. Bellamy, Rev. H. Robertson. Wilmot, D. E. O. McDermott. Monticello, Oscar Finch and Dr. Flournoy Shepperson. Dermott, Dr. E. E. Barlow, Rev. N. Smiley, Rev. Wm. A. Rolle.

has been engaged and work has actively begun to push the entire program on enlarged lines. The Campaign Committee has adopted for its slogan "A Whole Program for the Whole Church." Charts, literature and leaflets are being prepared covering the entire work of the Campaign and the Church. This literature will be distributed through the Synodical Managers and through them to the Presbyterial Managers, to Group Managers and to local congregations.

Synodical managers have already been elected by the various Synods as follows; (1) Alabama-Rev. D. F. McConnel, (2) Appalachia-Rev. L. R. Walker, (3) Arkansas-Mr. A. N. Whitmarsh, (4) Florida-Rev. E. D. Brownlee, (5) Georgia-Rev. J. B. Ficklin, (6) Kentucky-Rev. W. H. Hopper; (7) Louisiana-Rev. Geo. Summey, (8) Mississippi-Rev. Fred R. Graves, (9) Missouri-Rev. R. S. Boyd, (10) North Carolina-Rev. T. P. Allen, (11) Oklahoma-Rev. E. H. Moseley, (12) South Carolina-Rev. E. E. Gillespie, (13) Tennessee-Rev. E. D. McDougal, (14) Texas-Rev. Brooks I. Dickey, (15) Virginia-Rev. Wm. E. Hudson, (16) West Virginia-Rev. J. L. Lineweaver. The Presbyteries have also elected Presbyterial Managers who in turn appoint Group Managers and Congregational Managers. With this complete organization, with the full co-operation of all of the Executive Committees and with the hearty support of every Pastor large results are bound to be attained. The whole plan will be shot through with prayerful preparation and earnest effort for the sake of the Kingdom and the Church.

In speaking of the Presbyterian Progressive Program the Moderator of the General Assembly, the Rev. A. M. Fraser, D.D., has said "If our Church had continued to give only \$2,000,000 a year to beneficences while other organizations were giving hundreds of millions for religion and charity, and the Government was spending billions in war, we would have been left a pitiable and unworthy spectacle. The Progressive Program has saved us from reproach. It has also saved our Causes from disaster. We planned the Program for aggressive work, God needed it for conservation. Think also how hurtful our immense wealth would have been, had there been no influence of religion to sanctify it. The Progressive Program was providential. Let us rally to it with thankfulness and enthusiasm."

A great meeting of members of the Assembly's Committee on Systematic Beneficence and Stewardship, the Synodical Managers and the Campaign Committee will be held in Chattanooga on Tuesday December 30. There should be united prayer for God's blessing on this gathering as it deliberates with reference to the enlargement and prosecution of the Progressive Program.

S. Waters McGill,
Campaign Manager.

The meeting was called to order by temporary chairman, V. O. Alexander and after the preliminaries noted in the program which is hereto attached and made a part of the minutes of the meeting, the organization was perfected as "The Laymens Association of Pine Bluff Presbytery" and the following officers elected for the ensuing year: V. O. Alexander, Pine Bluff, Chairman, John R. Hamilton, Fordyce, Vice-Chairman, J. H. Means, Pine Bluff, Sec'y and Treas.

A Finance Plan was then presented by Capt. F. L. Slaymaker, Secretary of the Laymens Missionary Movement of the Southern Presbyterian Church with headquarters in Athens, Ga. Capt. Slaymaker's visit was for the purpose of assisting in organization and the finance plan was adopted as outlined below:

Membership Enrollment Card.

I hereby enroll my name as a member of the Laymens Association of Pine Bluff Presbytery from-----Church.

Name----- Address-----

I desire to pay annually a \$1 membership fee for the current expenses of the association.

Name-----

Every man present enrolled and paid the membership fee of \$1 and the association, with 20 original members was ready to begin its activities.

At the evening session a visiting layman, Mr. J. H. Nelson of Minden, La., told of some wonderful results of laymens activities in the Red River Presbytery of Louisiana. How missionaries had been put in the field and financed by laymen. How dead churches had been revived and how churches that had formerly been supported by the Home Mission Board had become self-supporting.

Capt. Slaymaker then addressed the meeting upon the duties and opportunities of these men who had enrolled for the work of the association. Also of the necessity of each church organizing and enrolling its men to become a part of this great work of extending the kingdom of Jesus Christ.

The Chairman appointed a committee to draft resolutions and the following were presented by Mr. John R. Hampton, Chairman of the committee and adopted:

Resolution.

We, the Laymen of the Presbyterian Church of Pine Bluff Presbytery, do hereby pledge our pastors that we will, to the best of our ability, do all we can to assist them in futhering and strengthening the Kingdom of Christ, here on earth, and we hold ourselves in readiness to answer any call made upon us when we can consistently do so.

Resolution.

Resolved that we give active support in helping to wage the Campaign next spring in the interest of the Presbyterian Progressive Program, and that we volunteer our services to the Presbytery's Campaign Manager and to our pastor in the conduct of this campaign.

Resolution.

Realizing the fact that the Sabbath School is the very life of the church we do earnestly recommend that the men of our churches use their best endeavors to stimulate this work and to encourage the study of God's Word. And our pastors are requested to preach a special sermon along this line December 28.

Resolution.

As the attendance at Wednesday evening prayer meeting is the spiritual barometer of the church, we would earnestly request our members to cancel all social or business engagements that would conflict with the hour of meeting and all attend prayer meeting.

Resolution.

The Laymen of Pine Bluff Presbytery do earnestly request that an evangelistic meeting be held in every

(Continued from page 9)

Progress of the Million Dollar Fund

By Mamie Bays.

THE Million Dollar Campaign for the schools of the Synod of North Carolina is making satisfactory progress and Rev. M. E. Melvin, D.D., field secretary of the Assembly's department of Christian Education, reports this week that \$605,000 has been pledged toward the \$1,000,000 fund. The campaign will close March 1, and it is confidently believed the Presbyterians in North Carolina who are deeply interested in the cause of Christian Education, and especially in the representatives of this cause as found in the schools of this Synod, will rally to this campaign until its goal will be passed with a good margin before its closing day has come.

As evidence of the distinct interest in this campaign, in Christian Education and in Davidson College, within the past ten days two chairs have been permanently endowed at Davidson, and Mr. C. E. Graham, of Greenville, S. C., has offered to contribute \$60,000 to endow another chair, if Presbyterians in North Carolina pledge \$1,000,000 by the time the present campaign closes. The chair Mr. Graham desires to endow will be the chair of education, especially for the training of superintendents and principals of schools.

The First Presbyterian Church at Gastonia, after a campaign of only five days in that town, conducted by the Assembly's team of Christian Education, has pledged \$50,000 to permanently endow the "Woodrow Wilson chair of Economics and Political Science."

The endowment of the other chair at Davidson was announced during the exercises conducted at the college on "Davidson Day," an account of which appears below.

"Davidson Day," as a special feature of the Million Dollar Campaign for Presbyterian schools in the Synod of North Carolina, was observed here in a most interesting and enthusiastic manner. The outstanding and most important feature of the day was the announcement of Rev. W. M. Hunter, a member of the General Assembly's team of Christian Education, that the sons and daughters of J. W. Cannon, of Concord, had contributed \$50,000 to the million dollar campaign fund to endow permanently a chair of English Bible at Davidson, to be known as the J. W. Cannon chair of English Bible. Mr. Hunter announced further that the total amount contributed to the campaign fund in Concord was \$65,000.

Another announcement of special interest in this connection was that of R. M. Miller, Jr., of Charlotte, an alumnus of Davidson College, who stated that he would be one of 10 or 20 men to contribute \$50,000 to endow an alumni chair at the college.

Following this was another announcement, which was made by James W. Pharr, also of Charlotte, that he would contribute \$5,000 to the endowment of the alumni chair.

Dr. W. J. Martin, president of the college, who presided at the meeting, presented the following resolution addressed to Rev. J. M. Grier, D.D., of Concord, a loyal friend of the college and pastor of Mr. Cannon: "Audience assembled on Davidson College Day received with hearty enthusiasm the announcement of the noble gift of \$50,000, of sons and daughters of J. W. Cannon, endowing perpetually the J. W. Cannon chair of Bible in this college. A greater monument to the father than any of stone. It will serve perpetually to inculcate in young men of leadership the principles of brotherhood as exemplified in Christ and taught in God's Word. These principles alone the remedy for present unrest and safety for the future.

"Our congratulations to Mr. Cannon on the honor done him by loyal sons and daughters and to the children for their constructive, statesmanlike use of God's increase to them.

"Our hearty appreciation to all concerned for the

splendid gift and the challenge to other families and other churches to come in a great way to the assistance of the leading college of our Church.

"Wm. J. Martin."

This resolution was adopted unanimously by a rising vote of the audience.

Dr. Martin read a number of messages from trustees, alumni and other loyal supporters of the college expressing their regret that they could not be present at the exercises of today and wishing the college and the campaign now in progress for Christian education the greatest success.

The first speaker of the day was Rev. M. E. Melvin, D.D., field secretary of the department of Christian Education of the Southern Presbyterian Church, and manager of the campaign now in progress in this Synod. Dr. Melvin spoke first of the splendid spirit of co-operation he had found in this campaign and of the favorable attitude throughout the Synod toward Davidson College, and said that he hoped the campaign would go far enough beyond the million dollar goal to give this college \$500,000.

Dr. Melvin spoke also of the great task of information upon the part of many people regarding the cost of education and showed that the cost to Davidson College each year for each student is \$216.10, whereas the income from each student is only \$114.90, leaving a deficit of a little more than \$100, which must be met in some way, and which can be met by endowment.

Dr. Melvin stated that most people are not thinking in big enough terms, and he made special appeal to the student body of the college to support this campaign.

Representing the student body, Dwight Chalmers, of Charlotte, spoke of needed improvements and equipment at the college and urged his fellow students to show the true Davidson spirit in supporting this campaign and to help it also by means of publicity, by writing home about it, and by giving money to it.

Prof. W. E. Shumake spoke for the faculty in advocating the campaign and assured the campaign workers that the faculty would do its part in supporting the same and urged the faculty to look at it from the standpoint of the duty of contributing to it and of influencing others to do so. He also emphasized the importance of the faculty and the students working together in this interest.

Calling attention to what the alumni of the college can do for the campaign, R. M. Miller, Jr., urged especially loyalty, co-operation and liberality upon the part of each one in supporting it, insisting upon loyalty and co-operation that is 100 per cent strong and liberality to the point of generosity and sacrifice.

Rev. C. M. Richards, D.D., of Davidson, spoke for the trustees, especially the 30 trustees in the Synod of North Carolina, and gave assurance that they would be among those to pledge most liberal amounts to the campaign, and that they would take care of the part of the fund coming to Davidson. The trustees, he said, believe the students here to be the best to be found on the globe, as is evidenced by the fact that 90 per cent of them enter active Christian work.

Speaking especially of "a bigger and a better Davidson," Dr. Martin called especial attention to the immediate needs of the college, including remodeling of the Chambers dormitory, the erection of a new dormitory, a new power house, more class rooms, a better equipped laboratory, a laundry, a larger faculty and a special endowment fund to help worthy students secure an education here who are not financially able to come without aid. Dr. Martin intimated that these needs of the college would require the outlay of \$1,760,000, and he expressed the confidence that all of

INTERCHURCH WORLD MOVEMENT CONFERENCE AT RALEIGH, N. C.

By Rev. E. N. Orr, D.D.

With an attendance of 195 delegates, coming from six different counties of the state and representing 27 denominations, the state conference of the Interchurch World Movement was held in Raleigh, N. C., December 15-17.

The meeting began at 10:30 Monday morning and continued its sessions until 9:45 Wednesday night. The conference was held in the First Presbyterian Church, of which Dr. White is the pastor. We were somewhat disappointed in that the personnel of our team was completely changed so that the men whom we had advertised as leading speakers were replaced by others. However, we were very fortunate in having present Dr. Miles Fisher, of New York; Dr. A. D. P. Haupt, of St. Paul, Minn.; Dr. W. B. Greenway, of Philadelphia; Secretary Fred Galbraith, of Chattanooga, Tenn., and Mr. Charles Rowland, of Athens, Ga. (the two last named being prominent Southern Presbyterians). This team held the undivided attention of the delegates from the opening session to the close. The interest was keen on every theme that was discussed and there was, through the session, a growing appreciation of the earnest effort made by the Interchurch Movement to answer the perplexing problems confronting Protestant leaders. Dr. Fisher was the team leader and won the confidence of all by his ability to put things clearly, his kindness and unfailing courtesy and the great penetration with which he went to the heart of every problem that was before the conference. The following are some of the topics discussed by the team and on which there was the fullest discussion on the part of the delegates. This was very interesting and indicated that those present were seeking to find the answer to any questions which were in their minds.

"The Hour of Christian Opportunity" was ably discussed by Dr. Haupt. The "Significance of the Interchurch World Movement" was discussed by Dr. W. B. Greenway. Some paramount issues such as the "Race Question" were discussed by Dr. E. N. Orr. The "Ultimate World Needs" in terms of Jesus Christ was ably handled by Dr. Fisher. Perhaps nothing more interested the conference than the "American Survey." Upon this theme Dr. Fisher was assisted by Dr. Geo. Ramsey, who is in charge of the rural survey of North Carolina. Some very interesting and startling facts were given with reference to the rural counties in North Carolina. In one county it was shown that 77 per cent of the white population over 10 years of age were not in any Protestant church. In another, 69 per cent were outside the church. It was shown that in the whole State of North Carolina there were 62 per cent of our people connected with churches and 38 per cent, or 648,248, persons were outside of Protestant churches. The conference exhibited the keenest interest in the survey now being conducted by the movement. Copious notes were taken indicating an earnest desire to secure the facts with reference to our State. One delegate said, "I would give a good sum of money to have the facts concerning every county in this State. It would give me the best possible material for a series of home mission sermons." Another delegate said, "I propose to recommend to my denomination that we immediately undertake work in one of the needy counties of North Carolina. The "Foreign Mission Survey" was very ably presented with a stereopticon by Mr. Chas. A. Rowland, chairman of the Laymen's Missionary Movement of the Southern Presbyterian Church. After having pre-

sented many pictures showing world needs he drove home with telling emphasis the fact that the world need would never be met if the denominations were unwilling to co-operate in a great worldwide program. He showed that co-operation at home is absolutely necessary for the adequate program abroad. He showed that this movement was born in the Foreign Mission Board of the Southern Presbyterian Church, and repeated the saying, "This movement is of God." Every hour of the convention brought help in the way of a better understanding of the Protestant tasks. Every session was closed by an earnest period of prayer. In the concluding session a most unusual "experience meeting" was held. Practically every delegate present rose and testified to the helpfulness of the conference. Several men said, "I came to this conference with an open mind to learn of this movement, and I am committed to it as a great enterprise bringing in the Kingdom of God." The registration cards show 195 delegates representing practically every large denomination in the State and many of the smaller ones. The team leaders who had been present in other conferences stated that the Raleigh meeting was very gratifying in every respect.

PROGRESS OF THE MILLION DOLLAR FUND.

(Continued from page 8)

these needs of the college would be met out of the campaign now in progress.

Rev. T. E. P. Woods, principal of Westminster School, Rutherfordton, commended the spirit of the student body of Davidson, especially as shown by the reconsideration action of the students after the recent "holiday strike."

The contribution of the student body to the making of this "Davidson Day" a distinct success was all that could have been desired. The students attended the exercises in the chapel in a body and the music furnished by the college band was one of the outstanding features of interest of the program, and the college songs and "yells" were thoroughly enjoyed.

In the afternoon the drill of the students under the direction of Colonel Mueller was one that showed training that would have been a distinct credit to men who had long received training in military camps. Following this came the exercises on the athletic field, which gave the same evidence of proficiency and which will be remembered as most enjoyable features of the program of the day.

PINE BLUFF'S LAYMEN'S ASSOCIATION.

(Continued from page 7)

Presbyterian Church within our Presbytery for at least one week, between January 1 and March 31, 1920 and when a regular ordained minister cannot be secured to conduct said meetings, that laymen be secured to hold services for at least one day in each church. And that the Home Missionary Committee be requested to begin at once to arrange for same.

Resolution.

Resolved, that we commend to laymen of this Presbytery the campaign to raise \$250,000.00 for endowment of our Synodical College at Batesville, Ark., and urge the enthusiastic support and warmest sympathy for this movement.

Several cities offered their hospitality for our 1920 meeting but it was decided that McGehee would be more accessible for most of the delegates and so the association adjourned to meet in McGehee at the call of the chairman.

Attest:
Chairman.

Secretary.



News of the Week



Senator Hiram Johnson, of California, has announced himself as a candidate for the presidency. He will make a personal canvass in every state, and will not submit his claims "to politicians in convention."

Mr. Wannamaker, president of the American Cotton Association, has asked for a congressional inquiry into the cotton crop estimate issued by the Agricultural department for December. He claims that it is virtually the same as was issued in the summer, though every one knows that the crop has greatly deteriorated.

Clyde R. Hoey was elected to Congress in the Ninth district over John M. Morehead. The Republicans are charging fraud, and will take the case to Congress.

A committee of the Senate charges the Housing Bureau with gross inefficiency. They declare that there was great mismanagement and extravagance. They threaten to bring suit to recover part of the money.

The religious leaders of North Carolina recently met in Raleigh in the interest of the Interchurch World Movement. Uniform Federal divorce laws were urged, and a return to old-time Puritan ideals.

James W. Gerard, of New York, has signed a minority nominating petition as a candidate for President of the United States at the State primaries in March, it has been announced. The petition also was signed by six delegates to the recent State proposal meeting. Principles accompanying the petition are summarized as being: "To make and keep the country safe for democracy."

It is predicted that the Senate and House will both reject the proposed plan to have an army of 576,000 men. It is thought that they will agree on 280,000 men as the number.

Maynard, "the flying parson," who recently was quoted by the Anti-Saloon League of New York, as saying that some of the aviators who crossed the continent would not have been killed, if they had left

liquor alone, now denies that he was correctly quoted. The league officials, however, replied by reproducing his letter. It is another case of imprudent speech.

By a vote of 256 to 34, the House passed the Senate bill continuing the sugar equalization board through 1920. This requires that the bill shall go into conference.

The cotton men of this State have organized. Governor Bickett presided. L. S. Tomlinson, of Wilson, was made president.

According to Mr. Hoover, starvation faces 15 to 20 million in Central Europe, which means the breakdown of stable government unless the situation is soon relieved.

By a unanimous decision the Supreme Court of the United States upheld the prohibition law. This does not touch the validity of the sale of beer.

According to reports received, at least 80 per cent of miners are at work. Restrictions upon the use of coal have been removed.

Emma Goldman, who had appealed from the sentence sending her back to Russia, has withdrawn the appeal, and she will be deported.

Congressman Goodman thinks that Camp Bragg has passed the danger point, and that it is now a fixture. It promises to become the largest military post in the United States. The House has passed a bill appropriating \$1,173,000 to complete the camp.

The government and the five packing companies have effected a compromise. It affects 87 corporations and involves capital of more than one billion dollars. These companies will be restricted to dealing in meats and provisions.

Viscount French, the Lord Lieutenant of Ireland, was shot at when out driving. The shot aimed at him wounded a policeman and killed a civilian.



Story and Incident



SANTA CLAUS, JR.

By Madeline Sharps Buchanan, in The Continent.

GWENDOLIN HENNESSY, aged 13, as a rule carried a merry heart beneath her old red sweater. As a rule her pale green eyes held a twinkle, somewhere, back in their honest depths, and usually "the smile of her," as her dead mother would have said, was a charm.

But tonight as Gwendolin closed her father's paper and magazine stand beneath the elevated and took her homeward way, somehow her heart was heavy and her straight young mouth was solemn and smileless.

Christmas was only a week away; it would be a white Christmas, too, because even then the snow was banked high where it had not yet been carried away.

Shops and corners were gay and bright. One would not know tonight, to glance at its smiling face, that a deadly war had been eating at the heart of the world. No, Christmas seemed coming with its usual dancing step; its magic was somehow already there.

Yet Gwendolin, child of Irish wit and sunny heart, usually ready to respond to any cheer about her, sordid and hard as her own life was, Gwendolin was blue and depressed. She had seen too many Christmases in Sunshine court; the ache in her heart was growing greater every year. She could count dear only knows how many children she loved who

had never had and probably would never have a Christmas; old ladies whose heads shook as they talked; old men who sat in corners and leaned over canes and prated of other days; boys and girls, two she knew well, who had never walked and never would.

She thought wearily now as she climbed the tenement house stairs she could not stand many more Christmases here.

The sewing machines were still tirelessly, wearily, behind the closed doors of the Lapowitz family; Jimmie McNeil still sat, helpless but smiling, by the window of the one room that comprised his world; on the third floor Gwendolin peeped in a moment to smile, too, at fragile little Widow Brown who had consumption and took in washing; but on the fourth floor, her floor, ah, there was one gleam of sunshine at last!

Bulky, kindly, homely Mrs. O'Rourke, broom in hand, sweeping out Gwendolin's own room, as though the good soul had not enough to do for herself, husband and seven children!

Here was a smile that matched Gwendolin's own; a brave hearty, comradely smile!

"Faith, darlin', it's later than iver ye are!" she greeted in her loud warm voice: "Yer supper's on cookin' and the half av me own meat pie on yer table. So hurry up wid ye! 'Tis Christmas again, alanna!"

(Continued on page 19)

The Prayer Meeting

By Rev. C. D. Waller.

TOPIC FOR WEEK BEGINNING DEC. 28, 1919.
LIFE COMMITMENT—Rom. 12:1-3; Prov. 3:1-18.

As we look these last days into the new year, it is wise and useful to take account of our lives, as merchants take account of stock. The greatest of all facts to be then considered is God, and our relation to him, our greatest concern. Have we lived during the past year "as ever in our great Taskmaster's eye?" Have we committed our lives to Him to be shaped, directed, used and blessed? If not, is not this the best possible time for this life consecration?

Consider Paul's argument. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

He bases this appeal upon those wonderful "mercies of God" that have been the theme of his letter up to this point, the Gift of God's Son, the Gift of the Holy Spirit—a full and free salvation to a world of sinners. And whence comes these precious gifts? Out of the amazing grace of God. "Therefore" we ought to become, by the act of our souls, "a living sacrifice, holy, acceptable to God—our reasonable service." We should so recognize God's mercies and God's right to our life and service, that it will be with glad acquiescence that we lay our lives down at Jesus' feet. Indeed this is the only true life for any of us. God has made us for Himself, and true and unalloyed happiness will only be ours when we have made the full surrender. We want to make our lives count for the most possible. Can we do this if we turn away from Jesus as Master? Jesus has taught us the glory of service. He came "not to be ministered unto, but to minister, and to give his life a ransom for many." Service and salvation, with Him went hand in hand. We can by His wonderful grace walk in His footsteps. We shall perhaps not be called upon to die for others; but we can live for others; and we will find, if we enter wholeheartedly into this life of service, that it is the best possible life. "If ye love me feed my sheep—my lambs." Jesus would have us for His sake enter upon the life of service.

Of course, this means at the outset the conquering of selfishness. Than this there can be no finer or nobler victory. Selfishness is the basest and most hideous of blemishes. It curses self and others. It is a root of many miseries, a dwarfing passion, unsocial and deforming.

But selfishness can only be dethroned and driven out of our souls by the enthronement of Jesus. If He reign in our hearts, there is an end of self-rule. There can not be two masters. Therefore let us take Christ Jesus as Master, and place ourselves under His orders. "I will go where you want me to go, dear Lord. I will be what you want me to be."

God made us a Christmas present at the beginning of our era: it will be a new and blessed era for Christ, for the world, and for ourselves if we will make of ourselves a Christmas gift to Jesus.

This will settle many questions. The future, though hidden from us, will be bright with the presence of God, and perfectly safe for us under His guiding and protecting hand. Disappointments will have the bitterness taken out of them. Best of all, under His orders we will live, and work, and fight; and "all things will work together" for the divine glory and for the good of His children. Our "labor shall not be in vain." His ensign shall always be over us; and our hearts shall be kept in perfect peace.

It is by lives gladly and entirely committed to Him-

self that God is working out His gracious purposes, and blessing the world.

Christian Endeavor

By Rev. S. H. Hay.

M., Dec. 29—God the Creator: Isa. 40:12-31.
T., Dec. 30—God's Power: Rev. 19:6.
W., Dec. 31—God's Love: John 4:7-16.
T., Jan. 1—God's Mercy: Neh. 9:16-31.
F., Jan. 2—God's Providence: Hab. 3:17-19.
S., Jan. 3—God's Justice: Rom. 2:1-16.

* * *

Sun., Jan. 4—Topic: "I Believe in God." John 14:1, 8-10; Mark 9:17-24; 11:22 (Consecration meeting).

* * *

Belief in God is a great deal more than mere assent to the fact of His existence. Almost every one believes there is a God. Only the fool has said in his heart that there is no God. But by no means all "believe in" Him. Many believe there is a God, but have the wrong idea of His character and person. The true idea of God is that He is a heavenly Father and Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, godness, and truth. But even to think correctly in regard to what sort of a being God is, is not equivalent to "believing in" Him. Believing in God means having the right idea of Him plus trusting Him and serving Him and resting all our hopes in Him.

* * *

It is a great sin to disbelieve in God. To believe that He does not exist is to offer Him the insult of deeming Him a nobody. To believe He exists but is not a great Father is also a sin, for it slanders Him. To believe Him to be the great Father that He is, yet to decline to accept Him as our own Master and Saviour is equally as great wrong, for in doing this we sin against knowledge and light. It is time for men everywhere to see unbelief as it is, a great, ugly crime that is worse than theft or murder. Unbelief is always either a misrepresentation of God or deliberate rebellion against Him.

* * *

A real belief in God brings forth invariably that fine thing which we call Christian conduct. Nothing so moulds one's character and so determines his course of action as his belief in God. Practically all the heathen believe in a God of some sort, and they try to do what they conceive to be His will. If they think he is a drunken god as Bacchus, they too will be drunken. If they believe Him tricky and impure as Zeus, they also will become the same. Like God like his people, is a phrase that is substantially true. There is no influence so noble and uplifting as a true religion, and none so ignoble and degrading as a false religion. Let us get the true idea of God as revealed to us in the Bible, and then let us believe in Him. A righteous life will follow as an effect follows a cause.

* * *

Does it seem strange to you that we speak always of "believing" the things of God rather than of knowing them by having proved them in just the way that we can prove that three and two make five or that blue and red make purple? We walk by faith now—which is belief—and it must be so, and is better for the present; but some day in the better world to come we shall walk by sight, and shall see Him face to face.

* * *

How may we develop our own faith in God?

How can we assist the development of our neighbor's faith in God?

Tell two or three stories from the Bible or from your own observation, in which God rewarded faith.

Sunday School

By Rev. H. G. Hill, D.D.

DECEMBER 28, 1919.

REVIEW: THE TRAINING OF PETER AND JOHN.

1 John 1:1-9.

SCRIPTURE LESSON.

GOLDEN TEXT—"Ye shall be witnesses unto me."—Acts 1:8.

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
2. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;
3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
4. And these things write we unto you, that your joy may be full.
5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

REVIEW.

John 1:20-42, John 20:1-10, 21:15-19.

I. John 1:20-42—October 5, 1919—John and Peter Become Jesus' Disciples—Golden Text: John 1:43. Time: February, A. D., 27. Place: By Jordan. Persons: John the Baptist, Peter, Jesus. Topics: (1) John the Baptist's Testimony; (2) John the Baptist's Two Disciples Brought to Christ; (3) Coming Near to Jesus Convinces of His Claims; (4) Peter Brought to Jesus.

II. Mark 1:14-20—October 12, 1919—Fishers of Men—Golden Text: Mat. 1:17. Time: Summer, A. D., 28. Place: Galilee. Persons: Simon, Andrew, James, John, Zebedee, Jesus. Topics: (1) The Preaching of Jesus; (2) Jesus Calls Four Disciples; (3) The Prompt Obedience of the Called; (4) Secular Calling Preparing for Higher Functions.

III. Mark 1:29-39—October 19, 1919—Jesus in Peter's Home—Golden Text: Luke 19:9. Time: April A. D., 28. Place: Capernaum. Persons: Jesus, Peter, James, John, Peter's Wife's Mother. Topics: (1) Jesus in the Home; (2) Christ's Gracious Healing in Capernaum; (3) Jesus' Private Devotion; (4) The Lord's Labors in Galilee.

IV. Matt. 14:22-33—October 26, 1919—A Lesson in Trust—Golden Text: Mat. 9:24. Time: April, A. D., 29. Place: Sea of Galilee. Persons: Christ, Disciples, Multitudes. Topics: (1) Jesus' Separation From Disciples and Multitudes; (2) Jesus Seeking Disciples in Distress; (3) Peter's Faith and Unbelief; (4) The Results of Jesus' Dealings With His Disciples.

V. Jer. 35:1-8, 12:14-19—November 2, 1919—Temperance Lesson—Golden Text: I Cor. 10:31. Time: 667 B. C. Place: Jerusalem. Persons: Jonadab, Rechab, Jeremiah. Topics: (1) Self-Control; (2) Self-Control From Obedience to a Father's Commands; (3) Rechabites' Obedience Approved of God; (4) If a Human Father Should be Thus Obeyed, Much More Should the Divine Father.

VI. Matt. 16:13-24—November 9, 1919—Peter's Great Confession—Golden Text: Matt. 16:16. Time: Summer, A. D., 29. Place: Capernaum. Persons: Jesus, Peter, Disciples. Topics: (1) Opinions as to Christ; (2) Peter's Avowed Faith in Jesus; (3) The Foundation of the Church; (4) For Christ and Disciples the Path to Glory Leads by the Cross.

VII. Luke 9:28-36—November 16, 1919—Witnesses of Christ's Glory—Golden Text: Mark 9:7. Time: Summer, A. D., 29. Place: Mt. Hermon. Persons: Jesus, Peter, James, John, Moses, Elijah. Topics: (1) Christ's Transfiguration; (2) Moses and Elijah Present; (3) The Apostles on the Mount; (4) The Testimony from Heaven.

VIII. Luke 9:40-56—November 23, 1919—Jesus Corrects John's Narrowness—Golden Text: Eph. 6:24. Time: A. D. 30. Place: Capernaum. Persons: Jesus, James, John, Samaritans. Topics: (1) The Apostles Desire Greatness; (2) The Samaritans Reject Christ; (3) James and John Desire to Consume Them; (4) Jesus Rebukes Their Purpose.

IX. John 13:5-16, 36-38—November 30, 1919—Jesus Teaches Peter True Greatness—Golden Text: Matt. 20:26. Time: Tuesday Night, April 7, A. D. Place: Jerusalem. Persons: Christ, the Apostles. Topics: (1) Jesus Washes the Disciples' Feet; (2) Peter's Objection; (3) The Lord Removes It; (4) Peter's Devotion to Christ.

X. Mark 14:32-42—December 7, 1919—Peter and John Asleep in Gethsemane—Golden Text: Mark 14:38. Time: Tuesday Night, Wednesday Morning, April 4-5, A. D., 30. Place: Gethsemane. Persons: Jesus, Annas, Peter, John. Topics: (1) Jesus Taking These Disciples With Him in Gethsemane; (2) Christ's Burden in the Garden; (3) Jesus' Prayer; (4) The Apostles Asleep and Christ's Comments.

XI. John 18:15-27, 19:25-27—December 14, 1919—At the Trial and Crucifixion of Jesus—Golden Text: John 3:16. Time: April 5, A. D., 30. Persons: Jesus, Annas, Peter, John. Place: Annas' Courtyard. Topics: (1) Peter and John Following Jesus; (2) Christ's Teachings Discussed; (3) Peter's Denials; (4) The Lord's Mother Committed to John.

XII. John 20:1-10, 21:25-29—December 21, 1919—The Empty Tomb and With the Risen Lord—Golden Text: Matt. 28:6—Time: Sabbath, April, A. D., 30. Place: Garden About Joseph's Tomb. Persons: Mary Magdalene, Peter, John, Jesus. Topics: (1) Mary Magdalene at Tomb; (2) Peter and John at Sepulchre; (3) Peter's Love for Christ; (4) Peter's Predicted Death.

ARMENIAN RELIEF.

To the Readers of the Standard:

Perhaps it has not occurred to you that you may easily help to save the Armenians from utter destruction at the hands of their enemies. Famine and the sword are fast enacting the most shameful tragedy of history in Armenia. The victims have been for many centuries a Christian race—a race of fine qualities and of wonderful achievements under great obstacles.

What can you do?

1st. Write at once to your congressman and senators expressing the earnest wish that the United States accept a mandate over Armenia. This you have a right to do as a citizen—this is a sacred duty as a Christian citizen.

2nd. Help to furnish bread and medicines—and do it now, or it will be too late.

How dreadful is our guilt if this Christian nation perishes. What you do, do quickly; or it will be too late.

C. D. WALLER.

The Standard is again receiving gifts for this cause, which are forwarded to the proper authorities, or you may send contributions direct to Cleveland H. Dodge, Treasurer, No. 1 Madison Ave., New York City, or to the State Treasurer of this fund, Robt. A. Brown, Citizens Bank Bldg., Raleigh, N. C.

Received for this cause: Belk Bros. Co., \$120.

AN ELASTIC HEART.

"I don't see how Myrtle manages to think about so many things, do so many pleasant things, and really care about so many friends," said one girl of another.

"She has a heart that stretches, but does not snap," was the answer. "And that kind of an elastic heart can be had by practicing Myrtle's way with just the heart one has. You can begin by stretching a little, and by and by you can stretch over more and more, just as Myrtle does. Try it."—Ex.

Devotional

CHRISTMAS.

The Christmas season is pervaded by an atmosphere entirely peculiar to itself. The Christmas spirit is, in the broadest sense, joyous. And it is a peculiar joy. It is sometimes spoken of as being the happiest season of all the year.

The spirit of Christmas is inherently compassionate. This is so because the great fact from which it springs and to which it relates is in itself the world's supreme expression of "peace and good will."

The spirit of Christmas carries with it the elements of forgiveness and everywhere tends to smooth out the wrinkles of ill will and to promote "peace and good will" in circles great and small to the praise of the Prince of Peace, "The Desire of the Nations."—Evangelical Messenger.

CHRISTMAS THOUGHTS.

I want to ask you that have loved ones who have passed on where the evergreen never fade if you will not enter into this joy at this Christmas time, and so enter in that all traces of sorrow shall leave your faces. Think what Christmas must be there! Think of their talking with the very angels who sang over the plains of Bethlehem! Think of their joy in anticipating our arrival; and you know we may see them before another Christmas comes round, and then all our opportunities for making earth gladder will have gone. Do you ever think of those who have sorrows that your sorrow would be a perfect joy to them? So many have their dead always in sight—dead to honor, dead to all nobility. Think of the wife who has to hear the staggering step of a drunken husband! And she remembers the time when he was so different—when the step was firm and elastic, when the eye was clear and the voice was music. Think you that young wife would not be glad if she could know, as you know, that her loved one was in Paradise, and had left an unstained name behind him? Oh, there are things so much worse than what we wrongly call death, that I call on you this Christmas time, out of whose houses dear ones have passed to the Father's house, to twine the Christmas greens and rejoice in all that Christmas means.—Margaret Bottome.

He came to give, what the heart craves and the world so sorely needs, the gift and blessing of peace. His "peace, good will to men," means more than His attitude toward men; its realization is this peace to men of good will, revealing our attitude toward Him and to make us "kindly affectionate one toward another." He would make each nation neighbor to all nations and each man brother to all men. To those who have not kept His law how far off we seem from the ideal which our Lord came to establish. In these troublous times the vision is beclouded and the ideal seems abandoned. But the end is not yet, for men will come to see that nations cannot live by strife and that even victories have their loss of peace. The world will have to return to the "peace to men of good will" as the only basis on which the world can live its life and keep to its aims. The ultimate victory will not be of arm, for there will be no victory and no lasting peace until the warring world acknowledges what Julian the Apostle confessed, "Thou hast conquerer, O Galilean!" If all the nations would carry out the spirit of Christmas what untold misery and suffering it would save! We know not how far God is now teaching the world "the things which belong to its peace." Out of this fearful holocaust of war will come, what would have saved this blood-bought experience, a new interpretation of the law of peace among nations, "Thou shalt love thy neighbor as thyself." This will come, and come only,

Home Circle

MOTHER'S CHRISTMAS GIFT.

It never comes to Christmas but I think about the times

We used to save our pennies and our nickles and our dimes;

And we bunched them all together, even little baby brother

Put in something for the present that we always gave to mother.

We began to talk about it very early in December.

'Twas a very serious matter to us children, I remember,

And we used to whisper nightly our suggestions to each other,

For by nothing cheap and tawdry could we show our love for mother.

Her's must be a gift of beauty, fit to symbolize her ways;

It must represent the sweetness and the love that marked her days.

It must be the best our money, all combined, had power to buy,

And be something that she longed for, nothing else would satisfy.

Then it mattered not the token, once the purchase had been made;

It was smuggled home and hidden and with other treasures laid.

And we placed our present proudly in her lap on Christmas day,

And we smothered her with kisses and we laughed her tears away.

It never comes to Christmas but I think about the times

We used to save our pennies and our nickles and our dimes;

And the only folks I envy are the sisters and the brothers

Who still have the precious privilege of buying for their mothers. —The American Boy.

BAD COMPANY.

Bad company is dangerous. Any young man or woman who chooses associates of doubtful character or frivolous life is deliberately stepping into the danger zone. In a great city, to choose any friends with good habits is the surest road to safety. Better be lonely for months than join with those of careless life.—Ex.

WHICH?

Anne "stood up for her rights" at home, at school, and everywhere. She obtained them too. The other Annie "smiled up for hers," and obtained them. Better yet, she did not have any bitterness mixed in with her rights, only pleasant looks and words and feelings. Would they call you Anne, or the other Annie?—Ex.

when men are conquered, not by men, but by Christ. War may have its conquests, which are not victories for peace but simply for mastery. Its effects only deepen hates and estrangements and the hoped-for day of revenge. If the world ever needed the Christmas spirit, it needs it as it never needed it before to put an end to this bitter strife.—Bishop Woodcock.

Presbyterian Standard

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REV. W. L. BOGGS, Circulation Manager.

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Church News

IMPORTANT NOTICE.

The working force of the Presbyterian Standard Publishing Company consists of the finest set of workmen in the city, taken as a whole. They work steadily while they are at it, and when any emergency arises, they work at night.

It is only due then to these faithful workers that they have a short holiday during Christmas week. We shall therefore omit our issue of December 31, and appear the next time on January 7. If you fail to get your Standard next week, you will understand the reason.

PERSONALS.

The Synod asked the Sunday Schools to give one collection to the Synod's Home Mission work, in January, and another in July. This is very necessary in view of the forward movement started by the Home Mission Committee. Our Home Mission record is one to be proud of, but there must be no letting down in our efforts.

NORTH CAROLINA.

Salisbury—Dr. Byron Clark, pastor of the First Church has returned to his work after a long rest for treatment of his sight. To the joy of his people and the church at large he is again at his post. Dr. Clark is a power for good in Salisbury as well as in the Synod.

Lumber Bridge—Lumber Bridge Church, one of the fine old churches of Fayetteville Presbytery, never does things by halves. In the summer this church presented its pastor with a purse for vacation expenses. Later on it presented its pastor with a check for \$150, to help fight the high cost of living. Just before Christmas the whole congregation made a visit to the manse at Parkton preceded by a large truck filled with good things for the pastor and his family.

Naomi Church—near Wagram. This church is supplied by Rev. Charles R. Bailey, of Laurel Hill, N. C. A meeting was held last August in which Rev. A. W. Crawford preached which resulted under the blessing of God in a real

revival of religion. There were 10 received into the church at the time. Since then there has been an addition; elder, Mr. J. A. Barber, elected and ordained and installed. The church had recently adopted the Every Member Canvass. The Sunday school has taken on new life and is preparing to present a Christmas Program as part of the season's activities.

Antioch—Recently the following choice men of our congregation were ordained and installed deacons in our church: J. W. Hasty, D. H. Hodgkin, E. G. Hodgkin, J. H. McPhaul and M. H. McPhaul. These give us fourteen deacons in all, two to each district in the congregation, one as chairman and general treasurer, and another as treasurer of benevolence. They look after collecting practically all funds for benevolence and local expenses. The "Lord's Acre League" has been a great success again this year, but a fuller report will be given of that later. The pastor has been requested by Mr. F. H. Jeter, Agricultural Editor of the State Extension Work to write a full account of our plan to be used in the literature he issues in his extension work. The credit for the success of the plan here is largely due to the live board of deacons here who not only set the example themselves but endeavor to enlist everybody else. Cor.

The Presbyterian Ministerial Association of Charlotte and Mecklenburg county met at the First Church at 11 a. m. on Monday, the 15th. At the meeting of December 7 the following officers were elected for the ensuing year: Rev. John E. Wool, president; Rev. C. G. Lynch, vice-president; Rev. C. C. Anderson, secretary and treasurer. The following committees were appointed: Program: Rev. J. W. Orr, Rev. H. E. Gurney, D.D., Rev. J. L. Caldwell, D.D.; Social: Rev. A. S. Johnson, D.D., Rev. J. W. Grier, Rev. W. R. McCalla.

The following program was adopted for the joint communion of the churches of the city and county at the First Church, on Sunday, January 4, 1920, at 3:30 p. m.:

To preside, Rev. G. F. Bell; Talk, Rev. R. S. Burwell; Scripture, Rev. C. C. Anderson; Prayer, Rev. D. Iverson; Bread, Rev. J. L. Caldwell, D.D.; Wine: Rev. Bunyan McLeod, D.D.; Prayer: Rev. J. W. Grier. Elders in charge: John R. Pharr, H. H. Orr.

Flora Macdonald College—Two hundred dollars in cash represented the Christmas offerings of Flora Macdonald girls made at the annual "White Service" on Sunday night. This sum will be sent to Missions, Mountain Schools and Orphanages in the South. The service, beautifully impressive in its simplicity, was held in the auditorium with the audience sitting in semi-darkness, the only illumination being lights from the proscenium arch and row of candles placed at the front of the stage. Sixteen young ladies dressed in white took part in the program, made up of Bible readings, chorus numbers, solos, duets, all sounding the note of the Christmas season.

Mr. Charles G. Vardell, Jr., in addition to his work as director of the Conservatory of Music and organist of the First Presbyterian Church of Fayetteville, is giving a series of Organ recitals, and on Monday night was heard at the First Presbyterian Church of Maxton.

Mecklenburg Presbytery met in the Charlotte First Church on Monday, December 15, 1919, at 2 p. m.

Rev. Dr. M. E. Melvin was present and presented the cause of the Educational Campaign of the Synod. A committee was appointed to help him in the organization of the work in this Presbytery, consisting of Rev. A. S. Johnson, D.D., Rev. J. W. Orr and Rev. W. R. McCalla.

Seversville Church, Charlotte, was permitted to prosecute a call for the services of Rev. W. T. Pearman before his Presbytery in Tennessee.

Steele Creek Church was permitted to increase its pastor's salary from \$1,600 to \$2,000, and use of manse.

The pastoral relation between Rev. C. C. Meyers and Wilmore Church was dissolved.

The committee on Systematic Benevolence reported, naming the group managers, and urging that the churches hold their group conferences early in March.

The committee of adequate salaries for ministers was continued, and was requested to report at the next meeting.

Presbytery adjourned to meet at the Charlotte First Church, on Monday, January 5, 1920, at 2 p. m.

John E. Wool, S. C.

Baden—Rev. C. Conner Brown assisted the pastor, Rev. T. G. Tate, in a ten days meeting closing Wednesday night December 11. Mr. Brown was assisted by his singer Rev. C. O. Pardo. Both won their way into the hearts of the people Mr. Pardo by his gospel singing and Mr. Brown with his fearless and forceful denunciation of sin and able presen-

(Continued on Page 16)

Christmas---AND IN SIGHT OF THE GOAL

North Carolina Presbyterians have much to be happy over at this season of the year. We started out to raise one million dollars July first with doubt in many minds. As we rest for a brief holiday spell we have--

\$637,158.03 PLEDGED

WHICH MEANS that we have to secure \$362,841.97 BY MARCH FIRST.

The great bulk of the amount pledged will not be binding unless we secure the whole million.

WHICH MEANS that we will have to do a lot of work --intensive, self-sacrificing work.

The people are responding. It is a question of seeing all of them. We do not have enough help to cover the ground by March first.

The following have promised to serve on the Reserve Corps: N. W. Fleming, Jr., Pinetops; J. W. Stork, Chinquapin; I. N. Clegg, Rowland; H. C. Carmichael, Burlington; D. I. Melver, Burlington; R. M. Williams, Greensboro; J. O. Mann, Wilmington; G. F. Kirkpatrick, Lillington; Jno. R. Herndon, John McSween, Jr., Rowland; P. L. Clark, Burgaw; A. W. Shaw, Mebane; D. T. Caldwell, Wilmington; J. R. Phipps, Pollocksville; S. H. Hay, Mooresville; R. A. McLeod, Manchester; Geo. M. Mathis, Clinton; Walter H. Goodman, Clarkton; W. M. Baker, Mt. Olive; W. A. Murray, Shelby; G. H. Ellmore, Wilmington; Zeb V. Turlington (elder), Mooresville; T. E. P. Woods, Rutherfordton.

These men will help us some in January between Sundays but principally in February. Watch them go over the top.

The Lexington Church subscribed \$8,560 and will make it \$10,000 before we finish. How is that! : : :

Pray that this may be the biggest victory our Church ever had in this kind of endeavor.

We especially ask every pastor into whose church we have not been to preach on Christian education as early in January as possible.

Yours for victory,

The Million Dollar Campaign Committee

A. M. SCALES, Chairman

R. G. VAUGHN, Treasurer

C. M. RICHARDS, Secretary

Greensboro, North Carolina

CHURCH NEWS.

(Continued from Page 14)

tation of Christ. There was a good attendance throughout, a number of reconsecrations, while fifteen have joined the Presbyterian church as a result of the meeting and more will follow besides some to unite with other churches in the town. An offering of \$36.66 was taken for Synodical Home Missions, which cause Mr. Brown represented, and \$50. for expenses of the meeting. There are other evidences of the Power of the Spirit of God; renewed activity on the part of His people, and a determination to lead a better life by many on the outside. We expect to see and feel the good effects of the meeting for many days to come.

Work has now commenced on our new Presbyterian church, the foundation has been laid and brick work will begin as soon as the weather permits.

Vass—Rev. A. R. McQueen, of Dunn, N. C., recently preached a week for us in our Vass church. The meeting was a joy and blessing to us. He preached strong, rich Gospel sermons throughout. The church was revived and six new members were received into the church on profession of faith in Christ. We wish he could hold a meeting for us every year.
M. D. M.

Charlotte—Second Church—The evening service, Sunday, December 21, was turned over to the Sunday School for the presentation of their Christmas exercises. "Their Christmas Vision" was given with Christmas carols and recitations by the children and a Christmas story by Mrs. C. B. Floyd. The collection taken was for a memorial scholarship for the young soldiers of the church who died in the service of their country.

Charlotte—Tenth Avenue—The service at this church Sunday night, December 21, was a very delightful one, the origin and meaning of Christmas being the theme of both the sermon and the song service. In the absence of the pastor, Rev. D. Iverson, Rev. H. M. Pressly conducted the service, making a very helpful and interesting talk on the real meaning of the happy season upon which we are entering. Then the church choir, assisted by Miss Essie Stokes and Mrs. Nell Dixon Amburst, rendered a lovely cantata, "The Holy Child." A large congregation was present at the service.

Queens College—Christmas festivities and services began early at Queens this season and continued with unabated joy until the last student had left the college walls for the long anticipated "holidays." Sunday afternoon, December 14, the college was filled with friends from the city who had come out to enjoy with the students their annual "Carol Service" which has grown to be so popular. Lovely Christmas carols and hymns were beautifully sung by the College Choral Club under its able director, Miss Dalson. Dr. Bunyan McLeod, of Westminster Church, brought the Christmas message in a helpful and inspiring talk.

On Monday night an old-fashioned pantomime party showing the spirit of Christmas was given.

On Wednesday evening the girls had their Christmas tree party, which proved a very happy occasion for all. The halls were elaborately decorated and in the center was a beautiful Christmas tree which glistened with tinsel and colored lights. Just above the tree was an illumined star. Bright fires burned in the open fireplaces. The girls, dressed in white, with red trimmings, marched down the long hall singing "Joy to the World." The choral class stopped in front of the tree and sang in an effective manner Christmas carols. These were interspersed by readings.

School closed December 18 and will open January 5.

Gilwood—An attentive and goodly sized congregation greeted our pastor, Rev. R. W. Culbertson for the 11 o'clock service on Thanksgiving morning. After an excellent Thanksgiving sermon, a substantial offering was made for the Orphanage at Barium Springs. The day was ideal and a bountiful dinner was served in the grove.

It has been the custom for several years past to have the ingathering of the children's cotton on Thanksgiving Day. The weighing of the cotton vied in interest with the dinner, judging from the genuine pleasure with which those present watched bag after bag weighed and thrown into the wagon.

These bags aggregated a good bale of cotton, from the sale of which the children have the pleasure of adding to the Lord's treasury \$247.50. The interest of the parents in this plan, which has been successfully worked in Gilwood for several years, was very evident, and is, of course, the real secret of its success. We are humbly thankful that the majority of the children of our congregation are being reared to have serious regard for their religious obligations. Practically all of these young people are active members of the Children's Missionary Society or the Christian Endeavor.

These two organizations rendered a very creditable program in the afternoon.

We hope to interest more and more of our young people

in this plan of raising cotton for the Lord and we hope to see it react upon the parents until there shall be a band of fathers whose greatest pleasure in all their acres shall be in the one designated as "God's Acre."
C. D. H.

Waynesville—Rev. W. M. Sykes, D.D., pastor of this church is very much encouraged with the continually brightening outlook of the work here. The church has received more members this year than before in a long time, and the spiritual condition of the church is good. The membership is taking a hopeful outlook upon the future.

Dr. Sykes preached the sermon at the Union Thanksgiving service in the Methodist church to a large congregation, the subject of the sermon being: "The Stately Steppings of Jehovah Through the Ages." The sermon made quite an impression upon the audience. The Presbyterian church contributed \$53.25 to the Balfour Orphanage as their Thanksgiving offering.

Besides having done his own pastoral and ministerial work, Dr. Sykes has held several evangelistic meetings for his ministerial brethren of the Presbytery. In September he held a meeting for Rev. Jno. R. Hay, at Brevard, N. C., as a result of which there were five additions to the church, three on profession and two by letter. In October he held a meeting for Rev. J. Q. Wallace, at Morrison church, where the Morrison Industrial School for Girls is located. Here the membership of the church was greatly revived and the school girls practically all reconsecrated themselves to the service of the Master. Some three or four children of the Sunday school made profession of Christ. In November Dr. Sykes, assisted by Rev. W. P. Chedester who had charge of the music, conducted a meeting for Rev. J. A. Harris at the Paint Gap church in Yancey county, and as a result there were twelve additions to the church on profession of faith. The pastor said this was the best meeting he ever knew at Paint Gap. The church and community was stirred and blessed by the meeting. To God be all the praise for his blessings upon our labors.

Synodical Home Missions—Receipts from October 15 to November 30, 1919.

Albemarle Presbytery: Calvary, \$8.25; Howard Mem. Jr. Aux. Alb. Supt. \$5; Washington Ist., 74; Wilson Y. P. S. Alb. Supt. \$5; Wilson Chapel Hill Pastor, 15. Total, \$107.25.

Concord Presbytery: Hickory, \$20; Mocksville (Rev. T. M. McC.), \$56.89; Prospect, \$6; Rocky River A. P. Miss. Soc., \$2.50; Sevier, Mr. and Mrs. Geo. W. Conley, \$6. Total, \$91.39.

Fayetteville Presbytery: Benson, \$6.50; Big Rockfish, \$3.21; Cameron, \$50; Centre S. S., \$8.68; Dundaroch (A. W. C. \$80.), \$86; Fayetteville 1st (Rev. C. C. B.) Comfort Chapel, \$40; Flat Branch, \$5.90; Haywood, \$5; Laurinburg (C. H. Pastor), \$25; Lumberton, \$5; Sherwood, \$13.19; Spence, \$6.67. Total, \$255.15.

Kings Mountain Presbytery: Belmont W. Aux. Alb. Supt., \$5; Cherryville, \$11; Dallas W. Aux. \$4. W. Aux. Alb. Supt. \$1, \$5; Ellenboro (Rev. C. C. B.), \$44; Gastonia 1st W. Aux. Alb. Supt., \$10; Gastonia (Rev. L. Gill) Seminole Mills, \$100; Gastonia (Rev. L. Gill) Piedmont Mills, \$12; Kings Mt. W. Aux. Alb. Supt., \$9; Lincolnton W. Aux. Alb. Supt., \$10; Long Creek L. Aid, \$2; Olney (Rev. O. G. J.), \$77.27; Rutherfordton W. Aux. Alb. Supt., \$3.25; Shelby W. Aux. Alb. Supt. \$2.50, L. Aid \$2, \$4.50; Shiloh W. Aux. Alb. Supt., \$5. Total, \$298.02.

Mecklenburg Presbytery: Charlotte 1st W. Aux. Alb. Supt., \$15.65; Hamlet, \$1; Macedonia, \$10; Paw Creek (Rev. Wm. B.), \$187.08; Ramah, \$20; Roberdel W. Aux. Alb. Supt., \$6.50; Seversville \$25; Waldersville (Rev. Wm. B.), \$110.05; West Ave. (Rev. O. G. J.), \$56.14; Westminster, \$40. Total, \$471.42.

Orange Presbytery: Bethel (Rev. O. G. J.), \$18.67; Bethesda, \$1.68; Blacknall Mem. \$10; Buqalo W. Aux. \$7, C. M. B. \$1.26, \$8.26; Burlington (Rev. Wm. B.), \$196.68; Durham 1st, \$500; Eno, 74; Greensboro 1st, \$96.05; Greenwood, \$6; Hawfields (Rev. O. G. J.), \$63.53; Little River, \$24; Pine Hall, \$1; Pleasant Grove, \$1; Reynolda, \$22.50; Springwood, \$.50; Winston 1st (Chapel Hill Pastor), \$50. Total, \$1000.61.

Wilmington Presbytery: Chadbourn, \$57; Ch. of Cov. W. Aux., \$20; Jacksonville W. Aux., \$5.50; Pearsall Mem., \$32; White Hall (Rev. Wm. B.), \$79.22; Winter Park, \$17. Total \$210.72.

Personal: James Sprunt (Chapel Hill Pastor), \$100; W. J. Martin (Chapel Hill Pastor), \$10. Total, \$110.

Interest: \$82.50; Total October 16 to November 30, 1919, \$2627.06.

A. W. C.

Jackson Springs—Since coming of a resident pastor to this church a year ago, it has made great progress. During the year there have been held at this church a Young People's Presbyterial Rally, a Sunday School Institute, and the fall meeting of Fayetteville Pres-

bytery, at which time the Jackson Springs Church observed her 100th anniversary. These meetings have been a great inspiration and help to the congregation. As there is a good State High School with dormitory here, work among the young people is important. A Christian Endeavor Society was organized in April which now has 40 members, with an average attendance of 75. The Christian Endeavor Society began to do Christian work at once and got out neat cards giving the hours of the different services and an invitation to strangers. The summer visitors responded to these invitations and most of them were regular attendants at our services. The Christian Endeavor Society then took the lead in securing an individual communion service, giving one-third of the amount and canvassing the congregation for the balance. This set was first used at the Presbyterian communion service. The Christian Endeavor Society then presented a nice pulpit Bible to the church, and it has contributed to the Bible cause, the Bulla Student Loan Scholarship and to missions.

The Woman's Auxiliary canvassed the congregation for subscriptions to the Survey, and doubled its list of subscriptions and enrollment. The ladies are now having a weekly mission study class.

Jackson Springs has always been noted for its good Sunday School, which is keeping up its reputation. Recently the Sunday School presented some Life and Service hymn books to the church.

November 23-30 was observed as a season of prayer with meetings every night, and on Thanksgiving night a sermon by the pastor and an offering for Barium Springs.

On November 30 Rev. O. G. Jones, D.D., of Greensboro, began a week of evangelistic services which closed December 7. Dr. Jones was at his best and preached with great power, and this was a season of spiritual refreshment. Those who were church members reconsecrated themselves to God's service, and there were 29 additions to the church, making a total of 39 during the past year. There were 25 added on profession of their faith in their Redeemer, and four by letter from other churches. This was a wonderful meeting and no one can measure its results. There were 11 adult baptisms. Communion service was held on Sabbath, December 7, and was a blessed occasion. On the afternoon of December 7, one of the elders, Mr. Daniel Patterson, a faithful member for years, was laid to rest. We thank God for the great blessing on this meeting and the work here and go forward with new courage. The offering to Synodical Missions was \$63. After hearing one of Dr. Jones' sermons on duty to your pastor, a move was quietly made for a manse, and a number of subscriptions have been received, and we hope to have a nice manse here before long. There are several mission points which this church should reach: one at Samarcand Manor, the State Home for Women; one at Derby School. The pastor, Rev. W. L. Wilson, cannot find time for more work, as he is already serving the following points: Jackson Springs, Bensalem, Elise, Culdee, Mt. Herman, Eagle Springs, Pinchurst, and, since Mr. Arrowood's death, West End, but the field is soon to be divided. New churches are to be built at West End and Culdee and there are a number of mission points that should be cared for at once. The field is white to the harvest.

SOUTH CAROLINA.

Chester—The Rev. R. Roy Brown, who has been pastor of the Catholic, Pleasant Grove and Hebron Presbyterian churches in Chester county for eight years and recently tendered his resignation to these churches, has accepted the call to the pastorate of Richburg, Cedar Shoals and Fort Lawn Presbyterian churches in this county.

Great Falls—The Great Falls Churches have recently formed a "Board of Relief" for the needy people of town. The plan of such a work in this community originated with the pastor and officers of the Presbyterian Church. Later it was decided to have a conference with representatives from the Methodist and Baptist Churches. This was done, and a joint board of relief formed, and a considerable fund raised for this cause (distinctly a church work).

This board consists of three laymen (one from each church), three women, the pastors, the physicians and the community nurse.

The three laymen form the executive committee, and the three women an investigating committee, all cases and conditions of need to be reported to the executive committee.

No aid is rendered to anyone until after the case has been thoroughly investigated, and the board is satisfied there is real need. And no money is given to any one at all. The investigating committee finds exactly what things are needed and these things are bought and delivered.

What church or churches will be next to undertake such a work as this (jointly or separately)?

W. L. L.

ALABAMA.

Auburn—Rev. Charles Webster is temporarily supplying the pulpit of this church. A committee to call a pastor has been appointed.

Montgomery—Mr. Clifford J. Durr, a son of Ruling Elder John W. Durr, the senior elder in the First Church, has won the Rhodes Scholarship for Alabama, and will leave for Oxford after the holidays. Mr. Durr is the third young man out of this congregation to win the Rhodes Scholarship.

Mobile—The Government Street Sunday School has established a Memorial Scholarship Fund of several hundred dollars in honor of Mr. R. O. Harris, who so efficiently served as superintendent of this school for so many years.

Hartford—Rev. J. F. Ford, of Brewton, has been called to the Hartford group of churches in East Alabama Presbytery. Mr. Ford served this group several years ago.

Hayneville—Rev. J. H. Guy has been called as stated supply of the Haynesville group of churches. He is rendering most acceptable service in this field.

Shorters—Rev. W. H. White has been called as stated supply of the Macon county group of churches, and has already begun his work.

Greenville—This church is vacant, and offers a most inviting field of labor. A recent evangelistic service in this church added a large number to the membership on profession of faith. Mr. J. F. Glass is the clerk of the session.

ARKANSAS.

Paragould—The young church here continues to grow and expand. A good lot has been secured and a church building will be erected upon it in the near future. A live Sunday school is conducted in the home of the Synodical evangelist, Rev. T. H. Watkins, who supplies them with preaching till a pastor is secured. Eight or ten members have recently been received into the church.

Synodical Home Missions—The Synod's committee has elected Rev. J. P. Kidd as one of the Synodical evangelists and he expects to begin service with the committee about April 1, 1920. Mr. Kidd has had much experience in evangelistic work and his church at Argenta has wonderfully grown under his ministry for the past two years. This gives a very strong and efficient force in the Synodical field composed of the following ministers: Rev. W. Moore Scott, D.D., Supt., Rev. R. A. Brown, regional evangelist, Revs. Thos. H. Watkins and J. P. Kidd, Synodical evangelists, and Rev. C. A. Harper, singing evangelist. An active campaign has been planned for the coming year.

GEORGIA.

The Smithville Church was host on Dec. 2 to an adjourned meeting of the Presbytery of Macon. The Presbytery dissolved the pastorate of Rev. J. W. Stokes, at Donaldsonville. With the first Sabbath in December he began work at Fort Valley. A commission was appointed to install Rev. G. A. Grille pastor of Dawson and Pleasant Hill Churches. The quota of the 1920-21 Benevolence Budget for the churches of the Presbytery was adopted and will appear in the printed minutes. The principal work of the Presbytery was the examination and ordination as evangelist of Licentiate E. B. Thompson, a member of the Smithville Church. Before a large audience of his fellow townsmen Mr. Thompson stood a searching examination to the entire satisfaction and hearty approval of the Presbytery. Mr. Thompson's sermon as part of trial, was especially commended for its clearness, scripturalness, and its sincerity of spirit, and with all its brevity. The ordination took place at the evening service in the presence of a full house. Rev. F. D. Hunt, Superintendent-Evangelist, presided. Rev. J. B. Meacham, the moderator, preached the sermon of the occasion. Rev. J. W. Elder, stated supply of the congregation offered the prayer. Among the Presbyters laying hands on him was the father of the young candidate, the honored elder of the Smithville Church, Mr. O. S. Thomson, who was thus witnessing the consummation of his hopes and prayers. Rev. Erwin B. Thompson takes charge of the Geneva, Ephesus, Manchester group, making his home in Manchester, Ga. That he may be installed at Manchester he was granted a letter of transfer to the Presbytery of Atlanta. The Presbytery adjourned to meet in Macon First Church at the call of the moderator of January 7, 1920, on the occasion of the Laymen's Convention.

J. W. Stokes, S. C.

Fort Valley, Ga.

KENTUCKY.

Maxwell Street, Lexington—A canvass of the congregation was made last Sunday to secure seven thousand dollars to install a pipe organ and finish the basement of the church. The response was most hearty, and six thousand dollars was secured the first afternoon. When the canvass is completed the seven thousand dollars will be fully subscribed. This will complete the equipment of our church, and will provide ample room for all the activities of the church.

Sayre College, Lexington—On Sunday evening, ten days before Christmas, the Sayre Choral Society, under the direction of Mrs. I. D. Best, gave an interesting and delightful program, which was a Christmas Carol Service. The three Presbyterian churches of the city omitted their regular evening services, and united for this service at Maxwell street church. The house was well filled, and every one went away much pleased and greatly helped. Rev. R. T. Gillespie, the pastor of Maxwell Street spoke on the birth of Christ, and its significance in a world of sin.

Wilmore—We have just closed a most pleasant series of meetings with the General Assembly Evangelist, Rev. J. Ernest Thacker, D.D. To say that every one was delighted with both the man and his preaching but feebly expresses it. The church was crowded with people of every denomination. So much so that the services on Sunday evenings were moved into the large Methodist church which was most kindly volunteered for that purpose. The interest in these meetings was so general that church lines were completely obliterated. Hundreds expressed the wish and purpose for a better life. It is the universal wish here that he come for another meeting.

The singing of Mr. and Mrs. Armstrong was marvellous. There has never been a song leader here who so caught the people. All ages, young and old alike were captivated by him. We shall never forget the pleasure that they have given us.
A. H. Doak, pastor.

LOUISIANA.

The Synod of Louisiana met in pro-re-nata session at the First Church, New Orleans, Thursday, December 18, with Rev. W. B. Currie, of Louisiana Presbytery, the last moderator present, in the chair.

The Berean (colored) church of New Orleans was transferred to Central Louisiana Presbytery, Snedecor Memorial Synod, in compliance with the request of the Berean Church and in accordance with the direction of the General Assembly in connection with the organization of the Snedecor Memorial Synod.
Louis Voss, S. C.

MISSOURI.

St. Joseph—First Church—Our old friend Dr. W. R. Dobyns on December 7 rounded out a twenty year pastorate. The showing made is one of which he has reason to be proud.

During these years three colonies have been sent out and four houses of worship built. The gospel has been carried, and is now being sustained in Africa, China, Japan, Korea, Mexico, beside that being done in our own country, state and city. Thirteen hundred and forty-three people have been added to this church, four men have been ordained to the gospel ministry, three women sent to the foreign missions, and nine persons are now supported in the work of foreign and home fields. In this city beside this church and its work, three places of worship are maintained, all of which are well manned. Some idea of the wide reach of the work may be obtained from the contributions indicated below.

Foreign Missions	\$ 90,079.00
Home Missions	82,504.00
Education and Relief	57,967.00
Other Benevolences	20,409.00
<hr/>	
Total Benevolences	\$572,523.00
General Expense	194,447.00
New Buildings	127,117.00
<hr/>	
Total Contributions	\$5772,523.00
Average per capita per year for all purposes.....	\$70.00
Average per capita per year for benevolences	33.00
Average per capita per year for general expenses and build- ings	37.00

TENNESSEE.

Memphis—Westminster Church added \$900 to the salary of the pastor, Rev. C. W. Sommerville, D.D. We rejoice to learn that our churches are awakening to the need of relief for their pastors.

Nashville—The Moore Memorial Church, Dr. D. H. Scanlon, pastor, will have Dr. Charles R. Erdman of Princeton Seminary to deliver the Mid-Winter Series of Lectures, from January 11 to 16, 1920.

The ministers of the Synod of Tennessee who attend will be entertained by the congregation.

The subjects to be presented from "The Book of Lilfe" are as follows:

Sunday morning, January 11, Cornelius; afternoon, The Book of Books; evening, Jacob.

Monday afternoon, January 12, Ruth; evening, Sampson.

Tuesday afternoon, January 13, The sermon on the Mount; evening, The Gospel of John.

Wednesday afternoon, January 14, Stephen; evening, Prayer.

Thursday afternoon, January 15, Philippians; evening, Divine Guidance.

Friday afternoon, January 16, The Epistle of James; evening, The Holy Spirit and the Believer.

TEXAS.

Austin—On Sunday morning at the First Southern Presbyterian Church in Austin the following elders were installed: Judge J. B. Greenwood, Mr. L. K. Smoot and Mr. J. I. Lawrence. The first two were ordained, but the latter was a former elder in the church at Mineral Wells. A very powerful ordination sermon was preached by Dr. J. C. Oehler, D.D., of Palestine. This church now has 11 elders and 15 deacons.

VIRGINIA.

East Hanover Presbytery held an adjourned meeting in Richmond on December 16. Rev. W. E. Hutchison was received from Tuscaloosa Presbytery and a commission consisting of Rev. Dr. J. Calvin Stewart, Rev. O. E. Buchholz, Rev. L. W. Curtis, Rev. Dr. T. H. Rice (alternate), Mr. Owsley Saunders and Mr. F. F. Rennie, was appointed to install him as pastor of Overbrook Church, in Richmond, Va.

Rev. T. A. Painter was received from Winchester Presbytery and a commission consisting of Rev. Dr. C. R. Stribling, Rev. W. W. Bain, Rev. L. W. Curtis, Mr. Martin Flournoy and Mr. Alex Rae were appointed to install him pastor of the Emporia Church.

Rev. C. A. Wilson presented his resignation as pastor of the Brunswick and Bott Memorial Churches, and the pastoral relation was dissolved, and he was dismissed to Lexington Presbytery.
Wm. S. Campbell, S. C.

WEST VIRGINIA.

Huntington—First Church—Rev. J. Layton Mauze, D.D., pastor. Christmas week was ushered in with this congregation by the true spirit of Christmas being taught by precept and song at the church services on Sunday, December 21. At the evening service a Christmas cantata, "The Prince of Peace," was beautifully rendered by the church choir, with organ and orchestra accompaniment. The sermon, appropriate to the season, was preached by the pastor.

At the Christian Endeavor meeting the general theme was "The Christmas Thought and Message," with "Ministering to Retired Soldiers" as the particular title of the program used. "The Passion Play" in pictures was an interesting feature of the Christmas entertainment of the Sunday School, given Monday night.

Montgomery—Rev. M. B. Lambdin has been asked by the directors of the Interchurch World Movement with headquarters in New York, to act as one of its speakers in the interest of its recently launched campaign.

The semi-annual opening of the Mite Boxes, under the auspices of the Ladies' Mission Society, of the Presbyterian church, took place at the manse Friday evening after Thanksgiving. It was a very interesting and delightful affair in every way.

The manse folks of the Presbyterian church were genuinely and agreeably surprised the evening before Thanksgiving by an invasion of their home, on the part of a large number of the membership and friends of the church, who gave the pastor and his family a first-class "pounding."

Among the gifts was a fine turkey from the pastor's Men's Bible Class.

Woman's Auxiliary

Conducted by Mrs. Jno. M. McIver, Gulf, N. C.

Watch Service on New Year's Eve—At the recent meeting of the Synodical in Durham, the secretary of literature, Mrs. W. S. Lacy, had for distribution a leaflet entitled "50,000 Which Could Keep Rank." I trust that not a copy was scrapped, but that each has proved a blessing and inspiration to some one's prayer life. On page five of this leaflet the suggestion is made for a watch service for prayer on New Year's eve. According to this suggestion, as the secretary of Bible Study and Prayer Bands, my first call is to the women of the Synodical to observe New Year's watch as a special season of prayer, praying for a worldwide revival. Each to observe the watch alone with the Word of God, or as Auxiliaries, or as Prayer Bands to meet for a season of prayer, praying out the Old Year and praying in the New. For encouragement in these prayers see promises found in II Chron. 7:14; Matt. 18:19; Acts 1:8; 2:1-39; 4:31; 16:31; 17:30-31; Rom. 10:12-18; II Cor. 5:20; II Pet. 3:9; Rev. 3:20.

Mrs. S. M. Rankin,

Synodical Sec. of Bible Study and Prayer Bands.

"Church Scholarships in the Students' Loan Fund"—Dear Co-workers: The special work planned for the Young People's Societies this year is the erection of "Church Scholarships in the Student Loan Fund" and Presbyterial Scholarships.

The General Assembly authorized the Committee on Christian Education to increase the Student Loan Fund to \$250,000 (it is now \$57,000). As young people are the beneficiaries in this fund it is our hope and prayer that our boys and girls may have a large part in helping raise our Synod's apportionment of this amount.

The Synod of North Carolina has received in the 11 years since the establishment of the Student Loan Fund, possibly the greatest benefit of any Synod in the Assembly, and it is only justice that we should erect scholarships to at least cover loans received by the boys and girls of our Synod.

Four hundred dollars constitutes a scholarship and one of these can be erected in one, two, three or four years. We

trust that many churches will respond to this call and erect a scholarship for the benefit of its young people who need or may need a loan to obtain a college education. This scholarship will bear the name of the church or a name decided upon by the church and will be held as a loan to one designated by the church. The First Presbyterian Church, Winston-Salem, has erected "The Grant Rector Memorial Scholarship;" the Christian Endeavor Societies of the First Presbyterian Church, Greensboro, are completing memorial scholarships for the boys of that church, and the Laurinburg Presbyterian Church is erecting a scholarship which is being used by one of our Barium Home boys. The Young People's Societies of the Synodical have erected two scholarships for the benefit of the boys and girls of Barium Home. Two girls are now using these scholarships.

A program has been prepared to aid the young people in this work. After consulting with the pastor and session, the young people going out two and two are asked to carry leaflets to members of their church asking them to read the leaflets carefully and prayerfully and make a liberal contribution, stating that the contribution will be given to the church treasurer and credited to their church as contribution on the \$250,000 for the Student Loan Fund. Leaflets carried by the young people are our Presbyterian "Student Loan Fund," "Prison or Throne?" and "Because." Names of those reading the leaflets and contributing are written on blank leaves to be found at back of leaflets and will be reported at an open meeting of the Young People's Societies.

A program, "Christian Education, Student Loan Fund and Ministerial Relief" has been specially prepared for this meeting. Programs and all leaflets can be ordered from Dr. Henry H. Sweets, D.D., 122 Fourth Ave., Louisville, Ky.

All contributions are to be forwarded by church treasurer to Dr. Sweets as payment on "—— Scholarships in the Student Loan Fund" erected through the efforts of the Young People's Societies of the Church.

May no leader of young people say the task is too great for our Church, but take it to God in prayer and He will give us the faith that enabled Paul to say, "I can do all things through Christ that strengtheneth me."

Yours in His service, Mamie McElwee,
Synodical Sec'y Y. P.s Work.

SANTA CLAUS, JR.

(Continued from page 10)

"I don't think I can stand many more of them here, Mrs. O'Rourke," said Gwendolin drearily.

"Phwhat! Phwat's ailin' ye, Gwendolin Hennessy?" Mrs. O'Rourke paused with fat hands on her lips. "Shure, darlin', ye ain't sick?"

"Not the way you mean, I guess not," laughed Gwendolin. "But, oh, Mrs. O'Rourke, it's sick I am of the misery around me and thim that's niver known a Christmas! Ain't it awful, Mrs. O'Rourke? Ivery year I've found somethin' to cheer me up; wan year it was me red velour hat and the old lady phwhat made a Christmas for all of us, and last year it was makin' a Christmas for the Malones, but, shure, this year I'm feelin' as if nothing could cheer me up, just nothin' at all, at all."

Mrs. O'Rourke nodded solemnly.

"'Tis the war, darlin'. It's in the air ye breath. But shure, it mustn't be makin' us feel so, Gwendolin Hennessy. It's the war that's made the misery that's always around us tin times worse."

Gwendolin's green eyes opened wide.

"Well, I niver thought of that," she said, "I guess maybe you're right."

When, a few days before Christmas, the Malones accosted her with questions concerning Santa Claus, she fled down the rickety tenement house stair with her fingers in her ears.

"Shure, the poor little sows!" she murmured, and all that day the wistful faces of the Malones and many more like them, not just the great army of poverty's children, but those she knew intimately, intruded themselves between her eyes and the festive streets, the people she sold to, the familiar outlook upon her hurrying world.

"It's dreadful the way I'm feelin' this year," she told herself seriously. "Other times I've not known what to do for any av the poor things, but now, faith, I'm thinkin' I'd not have the heart to do it if I did! And that's awful."

And that night, clear, cold and starlit, full to the brim with the Christmas spirit, the streets filled with bundle laden pedestrians who were bravely "keeping the home fires burning," the air resonant with the raucous cries of the little newsboys concerning the latest American advance, that night as she entered Sunshine court, cold and weary of faithful little heart and feet, Gwendolin Hennessy met him. He was standing like a little prince in his fur trimmed coat and fur cap, his hands in his pockets, looking about him at the court, with more wisdom than his 11 years should have granted him. When Gwendolin came upon him, when she saw the clean-cut patrician little face, she stopped and gasped, and the ghost of her old ready smile came to life upon her lips.

"My goodness gracious me!" said she. "Ain't ye lost?"

"No," said the boy gravely and took off the little cap. "This is Sunshine court, isn't it?"

"Yes," said Gwendolin grimly. "Wouldn't ye know it by its look?"

The boy smiled faintly. "Hardly. Afraid there isn't much sunshine, is there?"

"Not much," replied Gwendolin. "Want to see anybody here?"

"No."

They were silent a moment then, and stood looking gravely at each other, the patrician product of Newport and Fifth avenue, and the east side child. And then the boy spoke again.

(Continued on page 22)



Children's Department



STILL LIKES HER KITTEN.

Dear Standard:

After reading the nice letters I thought I would write you again. I still have my kitten I told you about before. I have lots of fun playing with him. I am in the fourth grade at school. My teacher's name is Mrs. Hamilton, and we all like her fine. She is reading us "Probable Sons." Please print my letter as I want to surprise my father and mother.

Your little friend,
Lucy Martin Currie.

Davidson, N. C.

LOWERED THE SERVICE FLAG.

Dear Standard:

We have had a beautiful Sunday, and I will end today by sending you a letter. We took down the service flag in our church today. It had 65 stars on it. Every one that went overseas got back. Mr. Sadler and Mr. Holland took it down. Mr. Holland was decorated by Pershing and Prince of Wales. I want to surprise my grandma.—Tuesday is my eighth birthday.

Your little friend,
Pansy McConnell.

Gastonia, N. C.

IN THE FIFTH GRADE.

Dear Standard:

I am 11 years old. I go to Sunday School and church every Sunday I can. I am in the fifth grade at school. My mother takes your paper and I enjoy reading "Children's Department" very much. As this is my second letter I will close.

Your friend,
Clair Robertson.

Rowland, N. C.

GOING TO GOLDEN WEDDING.

Dear Standard:

I saw my cousin's letter in your paper so I want to write one too. I like to read the letters. We had a fine time Thanksgiving; went to my mother's old home in the country; there were thirty-nine of us. I am six years old and am glad so I can go to school. My Grandpa and Grandma Rose have their golden wedding next week.

Your friends,
Jean Evans Rose.

Fayetteville, N. C.

SUNNY JIM'S CHRISTMAS FAMILY.

"Get yer paper, Mister! Evenin' papers! Record—Trav'ler—'Merican—all about the big subway accident!"

Sunny Jim choked on the accident and rubbed the back of his cold little hand across his eyes. "'Merican, Mister?" he dashed to an office door and deftly twisted a paper into the hand of the man who came out. Jim knew him well. He came out of that office every night, and always by himself. Jim called

him the man who walked alone.

"How's the kid?" asked the man.

"Oh, they're mendin' him," said Sunny Jim hopefully, "but he's some done up, b'lieve me! An' say!" Jim wriggled between the man and the tearing wind, "He'll be to the hospittle fer Christmas! 'Course he'll be all right, but d'yer know what fer he's worryin'?"

Jim crossed the broad office step and selected a paper for another homegoer. "He's got an awful homesick 'cause his mother'll be all alone," he confided when he was back again. "They always have a Christmas dinner together, Sandy and his mother. Yes, sir, you bet! Why last year they hed sweet pertaters, and pork chops, an' cramb'ry sauce. Ain't it nice to be a real fam'ly!" Jim's eyes shone. "And' he's gettin' to have fever to go home!"

The man who walked alone blew his nose hard, for the night was cold, and Jim set up his shrill cry again as his friend swung on to his car.

On his way home after the long evening's work with extras, Jim knocked at the door of No. 5 Paradise Row. It was opened, and Sandy's mother drew him in to warm his hands at her fire. Jim always felt a part of the family when she did this. "An' did you see the lad-die?" she said eagerly, her blue eyes shining.

"He's gettin' on slick," cheered the boy, wriggling his fingers to the baby stove's warmth, while Mrs. McQueen was already at work again on the shirts that grew by the slow dozen under her ever-stitching needle. "His foot's begun to grow together, an' his head's not swole half so big. If 'twant fer wantin' you so, an' his Christmas dinner!"

Quick tears drowned the shining blue patience of Mother McQueen's eyes. "Well," her voice quavered a bit, and she sewed faster than ever, "I'm hoping I can get along fast enough so I can take an hour off on Christmas afternoon and go up to see him."

"Hooray!" Jim hopped on one thawing set of toes. "That'll be bully!"

"But don't tell him," warned Sandy's mother; "let's s'prise him!"

And Sunny Jim climbed up to the seventh floor to his half a bed with Mrs. Marini's Tony, and dreamed of Sandy's Christmas surprise.

Next day he worked extra hard at noontime, so he could take the visiting hour at the hospital to see Sandy. Sandy, white and big-eyed on his pillows, uttered a whoop of delight.

"Ain't you the brick," he cried. "But say," anxiously, "you'll be losin' a heap o' cash. Any guy sellin' fer you?"

"Don't you be worryin' 'bout the cash," said Sunny Jim grandly. "I got enough fer today, anyhow." He jingled the nickles and pennies in his pocket so it sounded quite rich and full.

A shadow hid the joy in Sandy's eyes. He grew suddenly quiet. "What's got

you" demanded Jim.

"Nothin'," protested Sandy.

But Jim knew better. After some managing Sandy finally told his biggest trouble—not the crushed foot, not the aching head, but Mother's Christmas shawl!

"It's costin' a dollar an' a quarter," he said hopelessly. "I've saved ever since summer, 'an I got seventy-five cents. But I can't get any more now. It's some pretty—all white, and blue, like her eyes, an' she wouldn't shiver when she sews. It's in Risler's!"

Sunny Jim's eyes echoed the trouble in Sandy's. He hastened to the rescue. "Now look a' here, Kid, don't you be frettin' about that. I happen to have some spare nickles myself, an' I kin easy lift it to fifty cents by Christmas Eve. I'll get the shawl-thing then—that'll be time."

Sandy glowed. "Aw, say, Jim, that ain't fair," he faltered. "I couldn't let you—when you're wantin' it fer some one else!"

"Quit yer fussin'," said Jim grandly. "There ain't any some one else to me—it was just to do as I please with, an' I please to do this!"

He went away then, because Sandy showed signs of too much joy for the holding back of his tears.

Gravely Jim considered that night, but he figured that if the next two days were good ones, he could bring his small store up to fifty cents. "It's like b'longin' to a fam'ly," he said happily.

The night before Christmas Eve he went to see Sandy's mother again. She was counting a little pile of nickles and dimes when he went in. "You see," she said, "I'm not going to bother about any Christmas dinner this year so long's Sandy can't be here"—she choked a little. "But I thought instead I'd get him one of those drawing boards, with all the little rulers and things. He's always making drawings; some day he's going to school and be one of those surveying men. I thought he could do a lot while he's in bed, when he can sit up. I've got a dollar and a quarter saved, but it takes a dollar and a half, and I can't get paid for this week's work till after Christmas!" Two tears rolled into the little heap of hoardings.

Jim gasped! He was going to straighten out one secret—could he do another? His family was growing. But he just couldn't stand it to see her feel so badly. "Let me in on that," he cried eagerly. Before he knew how he had persuaded her to do it, he had left with her the last needed quarter as his share of Sandy's Christmas gift.

He lay awake, wondering how he could get thirty cents over bed and eat money in just one day! He had had all but five—now thirty looked a fortune!

If it had been a good day, there might have been more hope. But the wind was icy, and about noon it began to

snow. By six o'clock it was a real old-fashioned Christmas blizzard. Every one hurried, forgetting to buy papers. Sunny Jim invented enticing news calls, but the interested were very few. Their thoughts were on the last Christmas packages or their trees and parties, not on the news.

About nine o'clock most of the other boys gave it up and went home. Jim was as near despair as he had ever come in his life. He must have fifteen cents more—just fifteen cents. If he could sell the rest of this lot of extras—but they slipped helplessly heavy under his tired arm.

He leaned against an art-light post and watched the crowded cars slipping by, their clangor muffled by the millions of soft-whirling flakes. Wild schemes flitted through his brain like the flakes through the air. But he was too worldly-wise to be deluded into thinking he could work them. He knew his trade.

A paper slipped from his pack to the pavement. As he picked it up it opened to the back page—pictures, jokes, real fun, every inch of it. His limp numbness stiffened with a jump—he counted the papers of that edition. Enough! If he could sell that bunch!

As quickly as his cold fingers would let him he folded every paper with its last page out. Watching his chance, he wriggled into a car crowded with men just in from a long train from the West. Never had his sunny smile, which had earned him his name, been sunnier. He was radiant, shrewd, sure of success. "Get your evening paper," he challenged. "A whole page of fun for a penny, an' you need it on a night like this!"

He ducked and twisted his way through the car, offering his funny page, chuckling at the pictures with contagious glee. One by one faces lost their tired lines. Smiles came; many forgot to look for change, looking instead at the game little chap with the sunny smile and the blue, cold fingers.

When Jim at last dropped from the car, his arms were empty—every paper sold, more than the price of his Christmas offering jingling in his pocket.

The next afternoon there was a Christmas party at bed No. 5, Ward 20. Pink grew in the cheeks of the white little boy with the bandaged head and the splintered foot. His eyes shone as he eagerly fingered a drawing board with "all the little rulers and things." Beside the bed sat Mother McQueen, smiling out of the fluffiness of her wonderful blue and white shawl with a smile of great tenderness at Sandy, and at Sunny Jim, see-sawing back and forth on the hind legs of his tipped back chair.

The chair came down with a bump, and Sandy, Mother McQueen and Sunny Jim shared suddenly and long. Sandy's smiling nurse was bringing in a huge basket and setting it on the table beside the bed. And out of that basket came—well what **didn't** come! Everything you could think of for a real Christmas dinner. "A man brought it for Sandy and his family," said the nurse. Sunny

Jim came to first. "Was he all by himself?" he demanded.

"All by himself," agreed the nurse.

Sunny Jim whooped with delight.

"My man who walks alone," he triumphed. "He asked about you ev'ry day! Ain't he the brick though?"

The surprise dinner lasted a long time. When they finally came to nuts and oranges, Sunny Jim crossed his legs in measureless content. "By cracky!" he sighed. "Ain't it nice to have a fam'ly!"—Ethel Gesner Rockwell, in Congregationalist.

A CHRISTMAS GOOSE.

It was Tuesday afternoon, just a week before Christmas, and Jack and Teddy and Joe were down on the bank of the mill stream catching drift-stuff for firewood to surprise mother.

"Get a good pile of it," Deacon Porter sang out to them, "and then I'll take my team and haul it home for you!"

So the three little fellows worked away with all their might and main until it was almost night.

"We might as well go home now, and come again tomorrow," said Joe. "I'm hungry's forty bears, and—oh, Jack, what's that in that little cave there? See! he's dove now. There! there he is again!"

It was a great, gray-backed bird with a flat bill. In an instant Jack was all excitement. His cheeks burned red, and his eyes were bright as stars.

"It's a wild goosel!" he cried. "Oh, boys, if we only catch 'im! He's just what we want for Christmas! Head 'im, head 'im off, Joel! The water ain't deep! We can catch him!"

Oh dear, what a time! Into the water they all went, floundering and splashing about like so many porpoises.

"The—there he rises! No, he's dove again!"

"There he is! there he is! Look out, Joe, don't let him get by you!"

"Teddy, Teddy, grab him! Oh, see that now!"

"He'll get away! Ja-ack, I say!"

"I've—I've got 'im!" cried Jack, triumphantly.

And sure enough he had—fast by the legs—poor, frightened goosel! Jack carried his prize out of the water, holding it tight in his arms, and home they all went to mother, to tell the story over and over.

"I b'lieve," said Teddy, earnestly, "I b'lieve God put that goose there a-purpose for our Christmas dinner, 'cause he knew we wouldn't have any!"

"Pooh, n-nonsense!" said Jack. "What a boy you are, Teddy!"

"Less why didn't he fly away then?" persisted Teddy. "Gooses can fly."

Sure enough! But the reason was pretty soon found out.

"His wing's hurt," said Jack. "Somebody's shot him, and hurt his wing. That's why he didn't fly!"

"Poor thing!" said mother, pityingly. "Suppose we try to cure it!"

So she got some warm water and soft cloth and bandaged up the hurt wing as well as she could; and the boys made a

pen, with water and a box of straw in it.

"We'll keep him there till the day before Christmas," said Jack, "and get him good and fat. I just hope his wing'll get well."

It did get better very fast. In a day or two they had to hitch the big gray fellow to keep him from flying over his pen and away. He began to grow tame, and he ate "like a pig," Jack said.

"He'll make a nice dinner," said he. But Joe and Teddy said never a word. Somehow, they didn't like to talk about Christmas dinner. Mother smiled to herself when she saw the way the wind was blowing. I think she didn't feel very sorry.

"Jack," she said after breakfast, when the day before Christmas had come, "if you're going to—"

Jack knew what she meant. He went out slowly, with a very sober face. Joe had gone on an errand. Teddy, drawing pictures on his slate, by the window, didn't look up. He didn't, even when the door flew open a minute after, and Jack burst in again, but his cheeks were rosy-red.

"Oh, mother," Jack cried, "he's gone! And I'm so glad! I couldn't have killed him, mother. If he'd always been a tame goose, maybe I could; but I couldn't kill him—poor, wild thing! It would seem just like stealing something. I'm glad he's got away, mother."

Teddy looked up then, beaming like a star.

"That's for cause we let him go, Joe and me did," he said. "We'd rather have 'tatoes, Joe and me would, so we let him go."

"Oh, Teddy!" cried Jack, with a laugh. "Dear Teddy," whispered mother, with a kiss.

So their Christmas dinner had flown away, and not one of them felt a mite sorry. They wouldn't have had time to feel sorry long, anyway; for pretty soon came a rap at the door. Mother opened it.

"Here's a nice fat goose for your dinner tomorrow," said Deacon Porter, "and a squash and turnip or two, I guess. Oh, yes, and this little kettle full o' cranberries. We've got more'n we need up t' the house, and it'll be quite a favor if you can use 'em. Morning to you."

And off the big wagon rumbled again.

How pleased they all were! "Oh, mother!" cried Jack, "how did he know about our goose?"

"Oh, I didn't know!" said mother, wisely. "It is Christmas time you see, and that is when all kind of goods things happen!"—Woman's Home Companion.

MAKES WIFE BENEFICIARY.

Alvin C. York, the young Tennessee soldier credited with deeds of prodigious valor overseas, took a bride soon after his return from overseas, and they are now in their mountain home, Pall Mall, Tenn. To the Bureau of War Risk Insurance in Washington, D. C., this heroic soldier recently wrote that being now married he desired to make his wife, Gracie York, beneficiary of his \$10,000 war risk insurance.

SANTA CLAUS, JR.

(Continued from page 19)

"No. I'm looking for lots of people. Did you ever hear of Samson Knowles?"

Gwendolin wrinkled her brows. "Samson Knowles? Yes, he is the rich man who was foriver doin't so much for the poor, isn't he?"

"Yes," said the boy softly. "He is my father."

"Oh!" said Gwendolin. "Yes, well—where is he now?"

The handsome little head lifted proudly.

"He is in France."

"Hurray for him, thin!" said Gwendolin heartily. "But phwhat are ye doin' here?"

"I'm doing what father did every year," said the boy reverently. "He came among the poor and brought Christmas cheer, and I'm going to, too, until he comes back."

The brave voice broke and then went on: "He said he was coming to Sunshine court some year. I didn't do anything last year because I didn't think of it and then—I wasn't so old. But we didn't have any Christmas at home because of father being where he was. Mother doesn't care for me or anything since father went. So I though I'd do what he used to, though I haven't any money myself. But I've a fine plan, and mother is going away over Christmas."

"And lave ye all alone?" asked Gwendolin indignantly.

"Yes. She did last year, too. She doesn't wish to think of Christmas since father went. Of course I have Gates and Wardie and a houseful of servants and they obey me, too!"

The little head went up while Gwendolin stared, open-mouthed, forgetting she was cold.

"But a houseful of servants doesn't make a Christmas, does it?"

"No," said Gwendolin, "I guess not, though I niver thought of that kind of a wan before."

"It's the worst kind," nodded Samson Knowles, Jr. "I've had one and I just won't have another. I'm lonesome, awfully lonesome."

"But," Gwendolin groped in mental darkness, "doesn't yer mother love yer?"

"Of course. But she loves father better, and she cries all the time."

"Oh!" said Gwendolin a little blankly.

"Yes," went on the boy serenely, "so this year I made up my mind to do something like father used to. And Gates, he thinks it will be nice, too. You see, I haven't any money, so I will have to do it this way."

"Do phwhat phwhat way?" asked Gwendolin.

"Why, this Christmas thing," the boy waxed impatient. "Father used to go about giving out Christmas dinners and for those who had no homes he had a party somewhere. I don't know how to do any of that and I haven't any money, so you see, there's my own great big house all empty and Wardie says it will be fine. I'm awfully lonesome."

The brave lip trembled and Gwendolin's eyes filled.

"Av course ye are!" she agreed heartily. "It's a Christmas party ye want to be givin', is it, in yer own house?"

"Yes," eagerly. "Can you find some people, or, a dozen or so, who would like to come?"

Gwendolin opened her straight young mouth, but it was smiling now.

"Sure, ye ought to 'a' told me last July!" she giggled. Quite suddenly it seemed like Christmas. "I won't know where to stop."

Samson glanced about curiously.

"Are there so many?" he asked timidly.

"Many! Ye poor ignorant sow!" Gwendolin spoke as though she were his grandmother. "Many! All the big houses in the land couldn't hold 'em all! But I'll be askin' a few for ye. I know who will be sick wid the joy av it and who will just be wonderin' phwhat to wear and thinkin' it's no moren't they deserve. Sure, ye'll be lettin' me do the askin', won't ye?"

The keen pleasure the anticipation gave her shone in the little eager face that never lost its freckles.

"Why, yes," said the boy wonderingly. "How would I know who to ask?"

"Faith, ye'd be helpless!" said Gwendolin scornfully. "Come on wid me now, Santa Claus, Jr.!"

"I thought," ventured the boy as he followed Gwendolin, "that I would send our biggest limousine for them, twice, or three times, maybe."

Gwendolin paused on an upper step and looked radiantly down upon him. "No matter phwhat they go in, thin that I'm goin' to ask," she nodded, "it'll be a chariot, shure, a chariot wid wings, I'm thinkin'!"

An hour later Samson Knowles went back to the taxicab he had kept waiting at the corner, where a grave-faced man sat, watch in hand, and waited for him, and Gwendolin went with him, dancing lightly over the sleety snow.

"Isn't it wonderful," Samson was saying, his eyes shining still with the wonder of the things he had seen. "Isn't it wonderful to have money and be able to do this sort of thing, the sort of thing father did?"

Gwendolin looked at him solemnly. "Sure," she said with her quaint wisdom, "it's wonderful to want to!"

For once in its long, narrow, wretched and dirty life, Sunshine court came near deserving its name.

It was a rare sunshine, indeed, that permeated its every corner, where nodded an old gentleman over a cane, or a white-haired old lady sewed neckties with shaking hands, or a helpless boy or girl sat in everlastingly the same chairs and stared out a window upon everlastingly the same thing!

Yes, and Mrs. O'Rourke was having a blissful time with the seven!

A threat of "Ye'll be stayin' home from the Christmas party!" and the delinquent waxed immediately angelic.

The depression, too, had somehow lifted from Gwendolin.

She forgot there was a war. Or if she remembered it at all it was with a comfortable feeling that our glorious country was being fought for by men like Samson Knowles' father, men who had sons like Samson Knowles!

Dimly Gwendolin realized this and went happily her busy way until the wondrous Christmas day dawned.

It would be hard to describe the excitement in Jimmie McNeil's room where his trembling mother, who scrubbed floors in an office building, painstakingly washed Jimmie's hair, red and curling it was; or rapture in the little Widow Brown's breast as she mended an old blue serge; she had once been a laundress in an uptown mansion and had more visions than the rest of them; or the dancing-eyed, open-mouthed joy of the Malone twins; the silent, breathlessly anticipatory happiness of little Nettie Morgan, who, like Jimmie, would never walk; or the mad, uncontrollable exuberance of the O'Rourke seven.

"I'm not knowin' whether to be glad or sorry, Gwendolin darlin'," groaned poor Mrs. O'Rourke an hour before the "biggest" limousine came for the first load of guests. "Shure, they're worse good than they are bad as the time comes nearer."

Gwendolin laughed her sunny laugh. The joy of Sunshine court was also her joy. She had even skipped from room to room and had drawn lots to see who went in the first limousine.

"Faith," said Mrs. O'Rourke, watching Gwendolin as she herself endeavored to tie a large pale green bow on a small bright red head. "Faith, I think I said it once before, Gwendolin darlin', but ye've shure got all ave the sunshine and none of the court in yer, sow!"

And it was Gwendolin who helped put little Nettie Morgan in the first limousine, all wrapped in Mrs. Lapowitz's shawl, lent for the occasion. The chauffeur, a bright-eyed young chap, carried Nettie carefully down the five flights and helped in the Brown and Dandy Moran, who had a wooden leg, and bodily flung the giggling Malones and two of the O'Rourke's in after them.

All Sunshine court, hooded and shawled, bare shivering hands tucked in pockets or beneath folds of skirts, saw the limousine off and waited for its return on that cold, starry Christmas night.

There was no feeling of jealousy or resentment among those left behind, for well they knew that Gwendolin's choice in the matter of guests had been wisely made.

The Christmas party was admitted at the side entrance of the great Knowles mansion and led to the servants' dining hall, a long, wide room made into a fairyland of holly and greens, ferns and flowers. The air was sweet as a breath of the south, and poor old Mrs. Donnelly stopped in the door and lifted her trembling white head and sniffed ecstatically.

A delightful person in black and white, a person about 50 with a little cap on her head and a lovely motherly voice, met them at the door of the dining hall, and with the assistance of a tall, grave-looking man in evening clothes, removed their wraps and made them all instantly at home.

The man, Gwendolin soon learned, was Gates, the butler, a person of influence and evidently of long standing in the family; the delightful old lady who was so charming to them all, to Jimmie and Nettie in particular, was Mrs. Ward, the housekeeper, and the next best person in the world to Samson Knowles' mother.

"She's been with mother always, even before she knew father," whispered Samson to Gwendolin. "She nursed me."

And Gwendolin, looking at the lovely middle-aged face, the wise, kind eyes, and strong, tender mouth, wondered what Mrs. Ward thought of this mother who could run away

so heartlessly two Christmases and leave her boy alone in a "household of servants."

But if there was a house full of servants the Christmas party did not know it. There were none in the great long room that was so green and that smelled so sweet.

Two huge trees, all electric lighted, stood in opposite corners, filled with gifts for every one. Gwendolin herself had a new green sweater, a soft warm tam o'shanter, mittens and a five dollar bill in a pretty leather purse.

Looking about in awe, the Irish child saw that every one else had lovely things, too, sensible, warm and beautiful things, with dolls and wagons and engines and candy for the children. A Victrola played in one corner of the room and the old ladies and gentlemen sat close by it, their hands clasped in their laps in silent rapture, their old ears bent to catch each note of the famous golden voices and the martial band music.

The Malones and the O'Rourke's went quite mad. It must be confessed that Samson Knowles himself was not far behind them.

One had but to see his tumbled curls, his flushed cheeks, his wild antics and to hear his gleeful shouts and screams of laughter to know that that young heir to millions was having the finest time of his life.

So were the Malones. So were the O'Rourke's. Little they cared who this new jolly comrade was or what he possessed.

He was lots of fun and he'd asked them to a foine party, he had. Life was rose color to the Malones and the O'Rourke's.

"See him, Gates," murmured Mrs. Ward while she and Gates served the hot coffee, and sandwiches, ice cream, cake, fruits and nuts, "see him, the angel! He hasn't laughed since his father went."

"But that's because his mother—" began Gates with a dark frown.

"I know," sighed Mrs. Ward, and there was an indignant flash in her mild eyes.

Gwendolin Hennessy also tasted of an unusual joy. For this was her doing, too, her party, too, in a way. Looking about she squeezed Mrs. O'Rourke's arm. "Sure, I asked all the right wans, didn't I, Mrs. O'Rourke now?" she asked happily.

"Oh, ye darlin'!" was Mrs. O'Rourke's sole reply, but it sufficed.

In a far corner Gwendolin discovered baskets, all neatly packed; and there were just as many baskets as there were families in the long room.

"Those," said Samson, looking at her with solemn eyes, "The Christmas dinners for all of you. Father always did that, only by the hundreds instead of just a few. I said it was too bad you couldn't have it here now on Christmas night, but Mrs. Ward said you'd all rather have two parties out of it. I don't know where all the money came from. Gates and Wardie just smiled when I asked."

"Sure, it's grand of ye," said Gwendolin in awe, "Now wouldn't yer father be glad if he knew it?"

"I wrote him right after I met you and told him what we'd planned," the proud little head went up again.

And then, at the height of the hilarity, when they were all still gathered about the long bright table, when Timsey O'Rourke's face was a mass of chocolate ice cream, and crumbly bits of kisses clung to the tip of Nettie Morgan's pug nose; when old Daddy Moran was wiping the coffee from his long white beard; when the fires of the dream long dreamed and at last come true burned in little Jimmie McNeil's wan cheeks; when Gwendolin smacked Annie O'Rourke for sneaking her bit of chocolate layer cake and assured herself happily that this was about the best Christmas she'd ever had, a tall, slim, very lovely lady stood in the doorway and looked with wide wondering eyes upon the scene.

She was dressed in a simple blue cloth gown and still wore her stylish little lynx hat. Over her shoulder Gwendolin, who saw her instantly, caught a glimpse of the frightened face of a maid.

Mrs. Ward saw her and Samson, ere she drew quietly back and disappeared and Gwendolin saw the look that passed between Mrs. Ward and Gates, and all the fun suddenly ceased for Samson.

He drooped, became pale and quiet, and wise Gwendolin knew by the way he blinked that great tears lay behind his lashes. It had not taken a second look at the lovely lady to know she was Samson's mother, the mother who for two Christmas days had forgotten she had a little son and had wrapped herself selfishly in her own pain and anxiety. A hot indignation swelled in Gwendolin's breast. They—Samson—had been having such a beautiful time!

For some moments Gwendolin sat frowning at her plate, and presently she somehow derived enough courage from the pool of melting ice cream to do what she greatly desired to do.

Slipping from the room unnoticed, by the door where the lady had stood, she found herself in a wide, spacious hallway, with an arch at the further end. How Gwendolin reached her goal that night, dodging the servants (truly

Samson had spoken correctly when he said there was a household of them!) darting down hallways and up staircases, appalled, struck dumb, at the grandeur about her, amazed at her own daring, more than once losing courage, how she finally reached the door of the suite of the mistress of the house, Gwendolin never knew.

But she did, at last. She knew it was Mrs. Knowles' room because the door was half open and she saw Samson's mother sitting in a lounging chair, while Mrs. Ward's charming, motherly voice was speaking.

"My dear, you must awake to what you owe the boy. Robbed of his father and mother, is it any wonder he frets and grows thin?"

"For shame, Julia Knowles! Last Christmas Gates and I were heartbroken for him. This year we decided that he should have a Christmas, and when he thought of this his dear little self, of copying his father and his great charity, we helped all we could. Of course I used a very little of the money Mr. Knowles left in our hands for charitable purposes, but we've given Samson a Christmas, and thank goodness, we've given a few others a Christmas, too! Gates and I will never forget it. No wonder Mr. Knowles used to say, 'Ah, Wardie, it is wonderful to give!' If you could have seen the joy they could not express, those poor things down there!

"And the children!" Mrs. Ward stopped to wipe her eyes. "And that blessed boy of ours! My, my, what a night he's had! But it's spoiled now. He saw you and he's afraid. Fearful of your displeasure. Don't spoil his Christmas, dear. Remember that he is your boy, and so far God has spared his splendid father.

"If you would only come down there, my dear, and see the wonder of it, the joy they've never known on the faces of the poor little worked out women; the really, truly Christmas in the faces of the children; the surprised and silent happiness in the faces of the old men and women whose first Christmas has come a little late, but better late than never! And there are two poor little souls who cannot walk—" Mrs. Ward's sweet voice trembled slightly, "Dear! dear! If you will but come you will see why Mr. Knowles loved his work and you'll make Samson a very happy little boy."

Mrs. Knowles rose and put out her hand. "Come, Wardie, we'll go down," she smiled though her eyes were misty, "I've neglected my boy. It came to me tonight when I looked in down there. If harm comes to my husband I must be thankful that I have his little son."

Gwendolin drew a long breath and would have retreated, but Mrs. Ward saw her and put her hand on her yellow head. "And what did you wish up here, my dear?" she asked kindly.

Gwendolin glanced from Mrs. Knowles' sweet face to Mrs. Ward's smiling one and tucked her hand in the latter's plump arm.

"Sure," she said with a relieved sigh, "I came up to say just phwat you did, ma'am, but ye said it all for me!"

When little Samson Knowles, down in the servants' dining hall, ran into his mother's arms and was kissed and held there; when the mistress of the house went kindly among her son's guests and had a pleasant word for each, when she herself wrapped little Nettie Morgan in Mrs. Lapowitz's shawl; when the biggest limousine came to the door and Mrs. Knowles helped give out the Christmas baskets, Mrs. Ward caught a satisfied smile on the Irish child's lips, and she turned to Gates with an amused surprise.

"I do declare," she said, "Gates, that Gwendolin Hennessy child is the oddest little soul! She seems wise enough and old enough to be everybody's grandmother!"

And Mrs. O'Rourke, a bundled up O'Rourke held by each hand, passing caught the remark and stopped to smile.

"Sure," she said again warmly, with an emphatic nod, "Sure, she's a darlin'!"

COUNCIL OF ORGANIC UNION.

A year ago, on invitation of the General Assembly of the Presbyterian Church in the U. S. A., representatives of eighteen denominations met in the Witherspoon Building, Philadelphia, Pa., to consider the question of organic union of the churches. The sentiment at that conference was so strong that an Ad Interim Committee was appointed of representative leaders, with instructions to prepare plans of union and submit such plans to an official council to be held within a year thereafter.

The Ad Interim Committee has held numerous meetings is recommending a plan of Federal Union and will submit several other plans for the organic union of churches.

This Council on Organic Union is called to meet in Witherspoon Hall, Philadelphia, Pa., February 3-6, 1920. Delegates will be present from such churches as the Methodist Episcopal Church, Protestant Episcopal Church, Presbyterian Church, Congregational Church, Reformed Church, Disciples, Evangelical Churches, etc.

Dr. William H. Roberts is Chairman of the Ad Interim Committee, Rt. Rev. Ethelbert Talbert, Vice-Chairman, Rufus W. Miller, D.D., Secretary, David G. Downey, D.D., of the Methodist Church, Historian and Mr. E. H. Bonsall, Treasurer of the Committee.

A CHURCH EATEN UP BY DOGS.

In the Hudson Bay county, says Popular Science Monthly, where the dogs are half wolves, a band of these fam-

ished animals actually ate up a church. The Eskimo Christians had built a tiny chapel, to hold twenty people. But the poor converts did not long enjoy the little church, of which they were so

pathetically proud. The building was of whalebone, an edible substance, and one Sunday the pagan dogs ate every morsel of the sacred edifice.—Kind Words.

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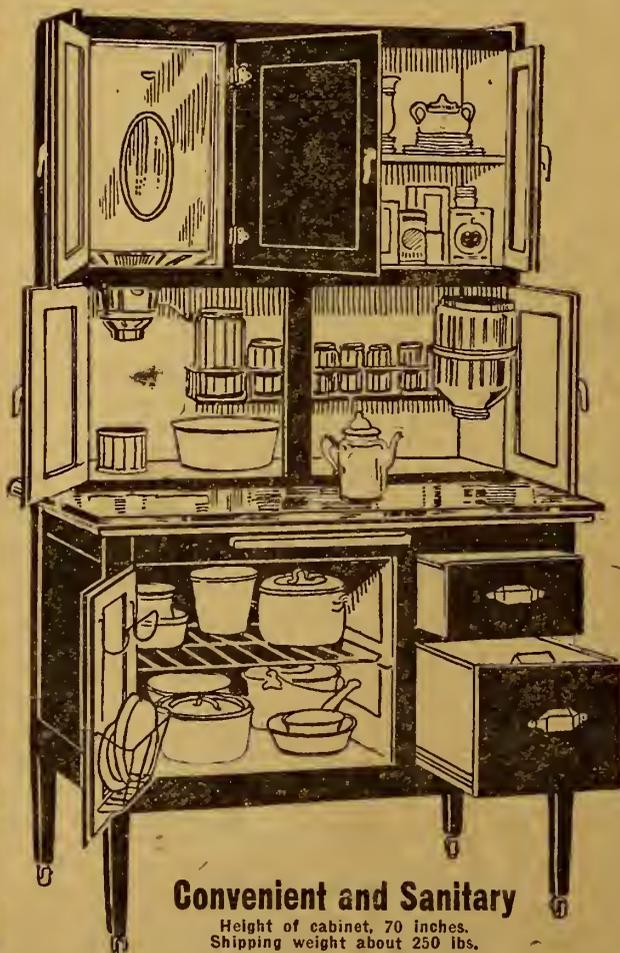
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Miscellaneous

A RAT FOR EVERYBODY.

How do you like to give up one-half of one cent every day for the support and sustenance of a measly brown rat?

In substance that is just exactly what you are doing, according to figures compiled by the United States Public Health Service, following a careful study in cities where the Service has made a survey.

There is one rat, at least, for every person in the United States. This estimate is considered conservative, but coincides with that for Great Britain and Ireland, and also with authoritative figures for Denmark, France and Germany. The annual upkeep per rodent was computed by the same authorities as \$1.80 in Great Britain, \$1.20 in Denmark and \$1 in France. The expenditures in this country will, very probably, exceed the estimate for Great Britain. One-half a cent a day is considered conservative; but even on this comparison it costs the United States \$180,000,000 a year to support its rat population. (This does not include mice.)

It is because of this terrific economic loss, and the additional fact that rats are a constant menace to the public health, that the Public Health Service has issued a warning to the country to take the necessary measures to destroy

them. In a new bulletin, "The Rat," very convincing arguments are advanced as to why and how the rodent should be destroyed.

There are just three kinds of rats in this country included in the survey: the "Norway," or brown rat, the black rat and "Alexandrian" rat. The "Norway" rat, larger, more ferocious and antagonistic than the other two, has pretty generally killed them off, and today the black rat and "Alexandrian" rat are seldom found except in seaports.

Not so the brown, or "Norway," rat. Since he discovered America he has literally blazed a trail across the continent and taken possession of it as he went along. Today is it conservatively estimated there is at least one rat for every dweller in the cities, and that on the farm there is at least three rats for every person on the estate.—Ex.

A WONDERFUL INSTITUTION

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If you have a friend, relative or loved one, that you are anxious about and want to see well again you can write freely to Mr. N. O. Smoak, Supt. Keely Institute, Box 18, Greensboro, N. C., with the full assurance that what you say will be held in strict confidence. All literature is sent in plain sealed envelopes.

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Every man who was in the military or naval service of the United States during the late war, and who on account of such service is not physically fitted to engage at once in a gainful occupation should at once notify the Bureau of War Risk Insurance in Washington, D. C.

Under the law this bureau is charged with providing for service men discharged because of disability incurred in ac-

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Some Things You Should Know About Your Church

V. THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

Every intelligent Presbyterian appreciates the responsibility of the Church in providing a support for its Ministers and Missionaries.

Many who give with liberality to the support of their pastors forget the debt we owe to those who on account of sickness and old age have been forced to lay down their work and whose incomes have thus been cut off.

THE GENERAL ASSEMBLY AND THE ENDOWMENT.

In order that the enfeebled veterans and the needy widows and orphans of deceased ministers may be cared for in a manner and with a certainty never possible in the past, the General Assembly asks that the Endowment Fund of Ministerial Relief be increased from \$600,000 to at least \$1,000,000 as soon as possible. The interest from this invested fund together with the increased offering secured for the annual fund in the Progressive Program, will enable the Church more fully to discharge the obligation to its faithful servants.

REASONS FOR THE ENDOWMENT FUND.

If any cause in the Church should be endowed it is Ministerial Relief. Those on the roll are no longer in the public view. They are shut up in their rooms. They are easily forgotten. Their claim is just and sacred.

The Endowment Fund renders less uncertain the provision to meet the certain needs of our self-denying servants.

All the Churches of the world that are approximating their duty to their ministers are now erecting, or increasing, their Endowment Funds.

Besides the bountiful provision made for the Levites through their participation in the tithes of the temple service, whole cities were set aside as permanent help for them.

To secure a stable income for the disabled and aged ministers, endowment investments are necessary just as surely as church and manse property investments are needed. In the one case the investment is for interest income to relieve need and pay a debt; in the other to provide a permanent place of worship, and to save rent.

MEMBERS OF THE CHURCH, ATTENTION!

This is a matter that calls specially for your thought and prayer and effort and liberality.

Our preachers have succeeded wonderfully in raising money for new churches, colleges, the poor of the community, hospitals, orphans' homes, and the Church agencies for carrying on the work over land and over seas, but they have been poor beggars for themselves.

Many of them hesitate—unwisely we believe—to present the cause of Ministerial Relief. They never "ask for more" for themselves while health remains and they are still in the service, so that they may lay by in store for the days of need.

You know their claim is just. You know the Church, which has so successfully preached justice and brotherhood, must not fail to practice among her own the Gospel it has preached. You know your duty and your privilege.

OVER AND ABOVE GIFTS.

The Endowment Fund is not included in the amounts requested in the Presbyterian Progressive Program—only the annual fund of Ministerial Relief is in this.

We must have \$400,000 more to reach the \$1,000,000 Endowment Fund asked by the General Assembly.

Remember this Fund in your will.

Forward a liberal offering right now to the Treasurer, Mr. John Stites, care Louisville Trust Co., Louisville, Ky.

"Memorial Funds" are held in the Endowment—a lasting, helpful monument

Remember that unless we care for these of our own household of faith they will suffer, and the whole family of, which Jesus Christ is the head will suffer with them. : : : : : ; :

The Presbyterian Church in the United States, Department of Christian Education and Ministerial Relief

HENRY H. SWEETS, Secretary

410 Urban Building.

LOUISVILLE, KY.

GOOD CHEER.

The general manager of a large Pittsburgh firm recently sent this letter to their employes:

To promote happiness, efficiency and service to our fellowmen, let us sincerely promise that wherever we are:

We will talk health instead of sickness.

We will talk prosperity instead of failure.

We will carry good news instead of bad news.

We will tell the cheerful tale instead of the sad tale.

We will mention our blessing instead of our burdens.

We will speak of the sunshine of yesterday instead of the clouds of today.

We will encourage instead of criticize.

We will be a friend to everyone.

We will help, not hinder.

We will witness for Christ, daily, by conduct and conversation.

We will give flowers to our friends while they are living.

We will worship God in our church at least once every Sabbath day, unless providentially hindered.—United Presbyterian.

THE SHORTEST NAME.

Among the names of 4,500,000 soldiers, sailors and marines recorded in the files of the War Risk Insurance Bureau at Washington, the shortest family name was "Ti," borne by two soldiers who were natives of Hawaii. Their name consisted of two letters, but it was pronounced in two syllables.

CHURCH ENVELOPES. Double and single envelope systems. Samples and prices sent upon request.
Double Envelope Corporation, Roanoke, Va.

BOOKKEEPING AND SHORTHAND thoroughly taught. Enroll any time. Address Greensboro Commercial School, Greensboro, N. C., for Catalogue. Special Summer Rates now on.

"In the A. E. F. With an Artist"

The sketch book and diary of Lieut. J. B. Mallard. Send \$1.00 for your copy to

J. B. MALLARD

Box 625

CHARLOTTE, N. C.

YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

DON'T BARK.

Fault-finding is not difficult. Isaac McCurry illustrates this: A dog hitched to a lawn mower stopped to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct. It is easier to hinder than to help. Easier to destroy reputation than to construct character. Fault-finding is as dangerous as easy. Anybody can grumble, criticize, or censure like the Pharisees, but it takes a soul to go on working faithfully and lovingly, and rise superior to all, as the Lord Jesus did.—Selected.

The poor imitate the rich and get poorer; the rich imitate the poor and get richer.—Boston Transcript.

GOOD NEWS FOR

HOUSEKEEPERS

The Charlotte Laundry, Charlotte, N. C., offers a splendid service by Parcel Post on *Faultless Dry Cleaning*. Rugs, portieres, velvets, suits, dresses, silks, furs, gloves, cloth shoes, ribbons, etc., are cleaned and renewed and made to give longer and better wear by this famous method of dry cleaning. Satisfaction is guaranteed. Send us a trial order and you will be delighted with results.

Indoor Toilet

Convenient - Sanitary

The Comfort Closet for Homes, Factories, Stores, etc. A comfortable, sanitary, indoor toilet entirely protected from cold, stormy weather.

Invaluable for Women and children in winter. Easily installed in any room. Easily cleaned. Plumbing unnecessary. Only closet with porcelain container.

Entirely Odorless

Scientifically ventilated. Contents dissolved by chemicals and easily disposed of. Approved by U. S. Health Bureau and Boards of Health.

30 DAYS FREE TRIAL. Booklet FREE. Agents make \$60. to \$100 Weekly. Exclusive territory.

Comfort Chemical Closet Co 3272 Factoria Bldg., Toledo, O



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Kings Business College is recognized as one of the foremost business institutions in the South. There is a tremendous demand for our graduates. Tuition is reasonable. Individual instruction in Banking, Typewriting, Spelling, Shorthand, Bookkeeping, etc. Enroll any time. If you have ambition and want a larger salary this is the Business College for you. Write today for catalog.

Kings Business College

Raleigh, N. C. and Charlotte, N. C.

United States Railroad Administration

Director General of Railroads

Passenger train service which was withdrawn by Southern Railroad Lines on account of coal shortage will be restored effective 12:01 A. M. Monday, December 15th, 1919.

Trains 137 and 138 between Washington and Atlanta.

Augusta Special train 32 will be operated on regular schedule. All Pullman sleeping car lines withdrawn December 9, 1919, are restored.

For detail information and schedule call on local ticket agent.

SOUTHERN RAILWAY LINES

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MEMORIALS OF QUALITY

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Quality First

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of Merchandise
CHARLOTTE, NORTH CAROLINA

SILK AND COTTON SOCKS

Silk Sox.....	50c, 85c and 90c
Cotton Sox.....	10c, 15c, 25c and 35c
Silk Plaited Sox—Shaw Knit.....	50c
Wool Sox—the Best.....	50c
Part Wool Sox.....	25c
Men's Dress Shirts.....	98c, \$1.50, \$2.50 and \$3
Silk Skirts.....	\$5.00 to \$8.95

Men's and Boys' Underwear at our Usual attractive prices. We offer more than 100 cases Men's and Boys' ribbed and fleece lined Shirts and Drawers and Union Suits at less than today's manufacturers prices.

JUVENILE DEPARTMENT ON BALCONY

We have a separate department for the boys with Mrs. Stephenson in charge—here you will find a complete line of clothing for your boys.

Dress up Suits for boys from 7 to 20—made in this season's new models, priced at \$8.95, \$10.00, \$12.50, \$14.95 and up.

Boys' School Suits.....\$4.95, \$6.95, \$7.95 and \$10.00
Suits for the little boys—new models, Middies, Oliver Twist,

Norfolk and Sailor Suits. Some with long pants ranging in price from \$2.98 to \$8.95.

Boys' Wash Suits.....\$1.00 to \$2.98
Hats for the little fellows.....50c, 98c, \$1.25 and \$1.50
Boys' and Youths' Overalls.....98c, \$1.25 and \$1.48

Boys' Misses' and Children's Shoes, for dress and school wear at attractive prices.

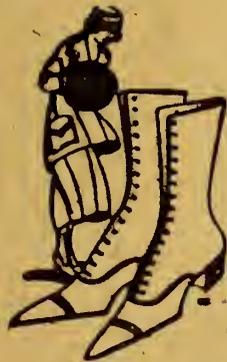
These prices are made for the Fall, or as long as we have any of these goods left. Send us your orders and save money.

SPECIAL SHOE COUNTER

These on sale Tuesday, Wednesday, Thursday and Friday of each week.

5,000 pair Women's Shoes in sizes 2½ to 5½, solid leather, values up to \$10.00. Sale price \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50 and \$5.00.

No mail orders on this lot.



SHOES

SHOES

\$100,000.00 worth of Men's, Women's and Children's Shoes bought six to eight months ago, on sale at less than manufacturer's price today.

Men's Dress Shoes in Belk, Ralston and Reynolds makes, \$3.50, \$4.00, \$5.00, \$6.50, \$7.50, \$10.00 and \$12.50.

Men's Work Shoes for hard wear, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00 and up to \$7.50.

Women's Dress Shoes, brands as follows: Belk, Goodman and Queen Quality, \$2.00 to \$14.00.

Women's Solid Leather Coarse Shoes, in button and lace, \$5.00 values, our leader, \$4.00.

DRY GOODS AND NOTIONS

Cotton Goods, Wool Goods. Many thousands bought months ago. Can save you lots of money on these.
Fall Outings in darks or lights, at19c, 25c, 29c
Galateas or Ladlassie Cloths, fine for boys and girls, doesn't fade. Solid colors and fancies. Special.....35c
33-inch Percaloes, always on hand. Light and dark colors.....12½c, 15c, 19c, 25c

NEW WOOL GOODS

34-inch Serges, all colors, Navys and Blacks49c
36-inch Serges, worth today \$1.00 yard. All colors75c
36-inch, All-wool Serge, today's price would be \$1.50. All colors at.....98c
52-inch Storm Serges, all colors, \$2.00 values, every piece. Close price..\$1.50

NEW LOT OF PLAID AND STRIPE SHIRTINGS OR COATS

42-inch all wool Plaid Skirtings, \$2.50 value\$1.98
42-inch All Wool Skirtings and for Coats, Pretty Plaids.....\$2.98
50-inch all Wool Plaid Velour. \$5.00 values\$3.98
1 lot of Mixed Coatings, 52-inch wide—Grays, Browns and Mixtures, \$4.00 values\$2.98

BED QUILTS

Thousands of Dollars in Quilts. All colors and kinds—Cotton, Wool or Elder-down—all full size, \$1.98, \$2.49, \$2.95, \$3.95, \$4.95, \$5.95, \$7.50, \$8.95 on up to the finest New Cotton and New Wool fillings.

GREATEST BARGAINS IN BLANKETS AND QUILTS

Thousand of pairs double bed Blankets. Grays and White.
1 lot Grey Blankets, size 66x80. \$2.50 value\$1.95 pair
BIG LOT BLANKETS in Plaids, Greys, or Whites, all double Blankets, \$2.45, \$2.95, \$4.95, \$5.95, \$6.95.
BIG WOOL BLANKETS, \$7.50, \$8.49, \$9.95, \$10.95, \$12.95.

CAROLINA AND TENNESSEE BLANKETS.

We save you big money on all kinds of Blankets and Quilts.



MIDDY SUITS FOR GIRLS OR MISSES

We carry the best Navy Blue Serge in Middy Suits, trimmed in white and red. Newest designs. Our middies fit and wear.....\$12.95, \$14.95, \$19.95

SHIRT WAISTS AND BLOUSES

We sell more Shirtwaists and Blouses than any house in North or South Carolina. We give you better value for the money. All kinds and sizes. Georgette, Crepe de Chines, Volles, 98c, \$1.50, \$2.00, \$2.50, \$2.95, \$3.95, \$4.95. One big Special lot of regular \$1.50 Shrlt Waists, all Volles, plains and figures, lace trimmed, actual value \$150. As long as here they got at.....98c

MANY WAYS TO SPELL 'EM.

A girl clerk in the Bureau of War Risk Insurance finds from the card index files of Uncle Sam's fighters that the name "Aloysius" is spelled in forty-nine different ways, and "Ignatz" in eighteen ways. Even the simple name "John" is spelled in twenty-four ways, as follows: John, Giovanni, Ian, Jac, Jack, Jackie, Jacques, Jan, Jans, Hans, Jean, Jno., Joahn, Jock, Johan, Johann, Johannes, Johni, Johnie, Johnnie, Johnny, Johny, Jon, Juan.

Some of the Great White Father's Indian soldiers bore melodious, if complicated, descriptive names. A few among many: Harry-Cries-for Rib, George Sleep-from-House, Benjamin Comes-out Bear, David Drops - at - a - Distance, Charles Owl Walks-in-the House, Wash Day Clouds, Isaac His-Horse-Is-Fast.

The town of Salmon, Idaho, furnished a soldier with five given names: Harry Adolph Thomas Richard Eugene Bullock.

A DISTINGUISHED FAMILY.

The Rodriguez family from Porto Rico, according to the files of the Bureau of War Risk Insurance, sent 894 men into the American forces, and among this number, which was almost large enough for a battalion, there were but seven first names, as follows: Domingo, Francisco, Jose, Juan, Romon, Tomas and Antonio. The serial number of each man was in the 600,000 class.

Too Suggestive.

Crawford—I hear their cook left them.
Crabshaw—No wonder. They gave her an alarm clock for Christmas.—Life.

The SAFEST-HANDIEST-CHEAPEST

Lime

RELCO MARL

Sweetens the soil. Increases the yield. Immediately effective; lasts over six years. Cheaper and safer than Burnt Lime. Much more rapid than Ground Limestone. Write for prices, free soil test papers and literature.
Dept. 8-L, Roanoke Lime Co., Inc., Roanoke, Va.

Now Gets 48 Eggs a Day Instead of 3

Mr. Vincent Cured His Hens of the Winter Loafing Habit. Easily Done.

"My egg supply has increased wonderfully. Early in January, I started using Don Sung. I had been getting about 3 eggs every other day from 70 hens. By the end of January I was getting 30 eggs a day. In two weeks more, I was getting 4 dozen a day."—G. W. Vincent, South, Ky.

Mr. Vincent's results, in January, prove that you can get the eggs when eggs are high. It's no trouble and costs nothing to try. The same offer that Mr. Vincent accepted is open to you.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 466 Columbia Bldg., Indianapolis, Ind.

THE BELLS



The New Book of Poems by John Jordan Douglass,

IS NOW READY

An attractive and artistic volume published by Presbyterian Standard Publishing Co., illustrated by Lieut. John B. Mallard of Charlotte, who was with the A. E. F. in France.

Price \$1.60, Postpaid

Address communications to Presbyterian Standard Publishing Co., Charlotte, N. C., or

JOHN JORDAN DOUGLASS

Wadesboro, N. C.

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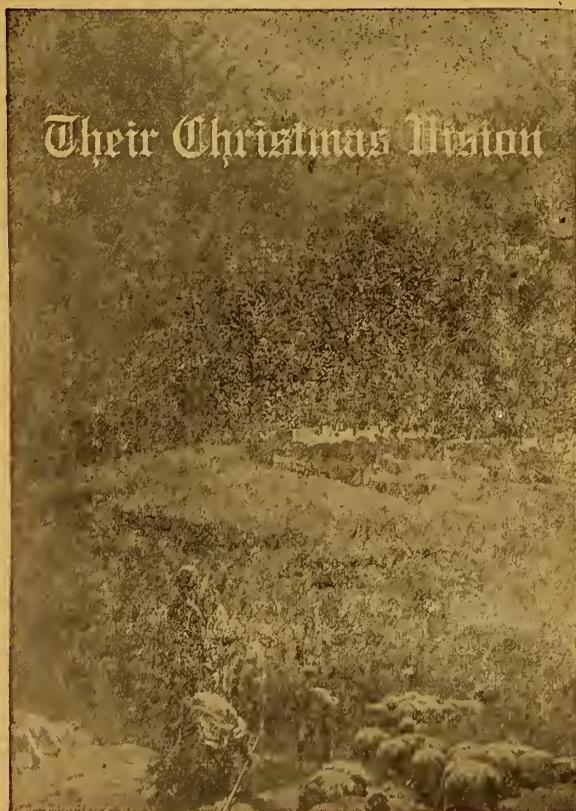
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For Boys

Thoroughly Christian. A Preparatory School for Boys. Moderate Cost: Fall term opens Sept. 23. Endorsed by Mecklenburg Presbytery.

For Announcement and Information, address

PROF. C. E. WELLS, Principal, AQUADALE, N. C.



"Their Christmas Vision"

The first edition of this attractive Vocational Program was exhausted. A second edition is going rapidly.

It is voted by those who have examined it the very best we have yet issued.

Orders should be made at once as the last edition will soon be gone.

Appoint the committee mentioned in the Supplement immediately, if you have not attended to this.

It is to be used by request of the General Assembly December 21.

We have a lot of beautiful "Lighthouse Mite Boxes" which we will send free on request.

Order from the Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Bldg., Louisville, Ky.

REINSTATE NOW.

Under a special ruling issued recently by the Bureau of War Risk Insurance, Washington, D. C., all former soldiers, sailors and marines whose government insurance has lapsed or been cancelled may have until December 31, 1919, within which to reinstate their insurance, by paying only two months' premiums on the amount of insurance they wish to reinstate.

The only other condition imposed is that the insured shall now be in as good health as he was when discharged from the service, or as he was when the grace period of his insurance expired (whichever is the later date), and shall so state in his application.

Immediate advantage of this liberal provision should be taken by those interested. In the matter of securing life insurance protection, he who acts quickly acts wisely. No time as good as now.

Make the check or money order payable to the treasurer of the United States and mail it, with your application for reinstatement, to Premium Receipt section, Bureau of War Risk Insurance, Washington, D. C.

THEY WERE ALL THERE.

In the Bureau of War Risk Insurance, the files of our fighting forces indicate that many prominent men were represented by namesakes. Of "George Washingtons" there were 123, "General Washington" 6, "Robert E. Lee" 119, "John Quincy Adams" 47, "Abraham Lincoln" only 5. General Grant, General Wellington, General Pickett, General Jackson, and even Napoleon Bonaparte were all there, although their rank in the world war was that of private.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

978-Lb. Hog

We originated the Mammoth Black Hog. One we sold to J. L. Gerger, Watburg, N. C., dressed 978 lbs. Easily weigh 500 lbs. at 12 months old. More meat for the feed than any other hog. Price 10 to 12 weeks \$25 cash. Reference, Bradstreet or any bank in Greensboro. Greensboro Nurseries and Stock Farm John A. Young & Sons. Greensboro, N. C.

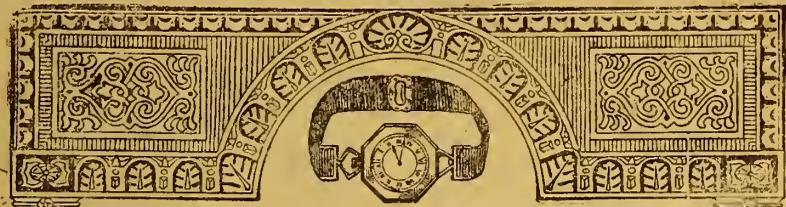
MAKE MONEY Sell HALEYEAST

(It keeps indefinitely)

An easy way to make money—Tell your friends and sell your friends Haleyeast. (It keeps indefinitely.) Makes the best bread and rolls possible.

Send 10c for full size package. THE H. Y. COMPANY Lock Box 766. Atlanta, Ga.

We say to men: The Church is not a human organization with a Divine mission; she is a Divine organism with a human and a Divine mission. The Church is not a company of men on earth seeking the kingdom of heaven. She is the kingdom of heaven seeking men in the kingdom of the earth.—Ex.



64 Years in the
JEWELRY BUSINESS
have given us an enviable reputation to sustain.

If interested in Diamonds, Watches, Jewelry or Silverware, it will be to your interest to consult us.

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Piping hot muffins easy to make!

Golden-topped muffins, crisp and crunchy on the outside, light and soft within—what a treat at any meal!

And the best of it is you can bake muffins like that every time whether you're an experienced cook or the veriest beginner, if you use

OCCO-NEE-CHEE Self-Rising Flour

Takes the Guess out of Baking and Saves you Money

In this remarkable flour the baking powder, soda and salt are already mixed in the exact proportions that assure the most delicious biscuits, muffins, waffles or hot cakes. And every time you bake you save the cost of baking powder, soda and salt which must be added when using ordinary flour.

Your dealer has OCCO-NEE-CHEE—the self-rising flour with the Indian head on the bag. Try it. You'll be delighted.

When buying plain flour, ask for Peerless—the best.

AUSTIN-HEATON CO.

Durham, N. C.

Sparkles

The Way They Work.

"Have you any alarm clocks?" inquired the customer. "What I want is one that will arouse the girl without waking the whole family."

"I don't know of any such alarm clock as that, madam," said the man behind the counter; "we keep just the ordinary kind—the kind that will wake the whole family without disturbing the girl."—Tit-Bits.

His Plunder.

A man will chase a dollar as a dog would chase a hare,
And after it he runs up hill, down dale
and everywhere.
And as he keeps pursuing it for many a
weary mile

It seems as if 'twas shrinking, growing
smaller all the while.

When first he starts out after it its size
is huge, immense,
But when he catches it at last it looks
like thirty cents.

—Tennyson J. Draft, in Kansas City Star.

His Only Complaint.

The landlady bustled up to her new lodger as he came down to breakfast the first morning.

"Good morning, sir," she wheezed.

"Good morning," said the lodger.

"I hope you've had a good night's rest," said the landlady.

"No," said the mild-mannered man. "Your cat kept me awake."

"O," said the landlady, tossing her head, "I suppose you're going to ask me to have the poor thing killed?"

"No, not exactly," said the gentle lodger. "But would you very much mind having it tuned?"—London Tit-Bits.

A certain judge after passing sentence always gave advice to the prisoner. Having before him a man found guilty of stealing, he started thus: "If you want to succeed in this world you must keep straight. Now, do you understand?"

"Well, not quite," said the prisoner, "but if your lordship will tell me how a man is to keep straight when he is trying to make both ends meet, I might."

—London Tit-Bits.

"Bacon and Lamb, twenty-five cents," ran the notice—but, alas! it turned out to be only a book store advertisement.—Exchange.

While polling one of the wards lately the canvasser, after inquiring for the man of the house and learning that he was not at home, asked the following question of the woman who had answered his knock:

"What party does your husband belong to?"

This was the reply: "I'm the party my husband belongs to. What about it?"—Columbus Dispatch.



There's Quality

In Old Clothes

Many of the old suits of last year's purchase, tho soiled have more real good in them than suits of much higher price of today. While prices have increased quality has decreased.

Let Ledbetter's Bring it Out.

Our prices will make the old clothes new again. Get them out and mail it today.

Fancy Dyers and Dry Cleaners of
Suits, Dresses, Sport Coats, Silks, Furs, Gloves, Velvets, Feathers, Ribbons, Portiers, Rugs, Carpets, Blankets. Hats cleaned and blocked. Address,
Ledbetter's, Rocky Mount, N. C.

THE WESTMINSTER SCHOOL

A PREPARATORY SCHOOL FOR BOYS

Operated by Kings Mountain Presbytery
\$300.00 Per Year

Write for Catalogue to

Rev. T. E. P. Woods, Box 6, Rutherfordton, N. C.

YES, Preachers and Teachers Are Human

They should have no discount and no cheaper railroad fares than you and I. They should be paid for services rendered—amply paid. If he can't earn enough for family use and the nest egg for the future, he made a sad mistake as to family, else he should change his calling instanter.

The Mutual Building & Loan

Will save a man and his family if they're worth saving, but they must help. It furnishes the "sure cure," but boasts no regrets at the demise of a feller who deliberately refuses to take the medicine.

E. L. KEESLER, Sec. & Treas., 25 S. Tryon St., CHARLOTTE, N. C.

Charlotte National Bank

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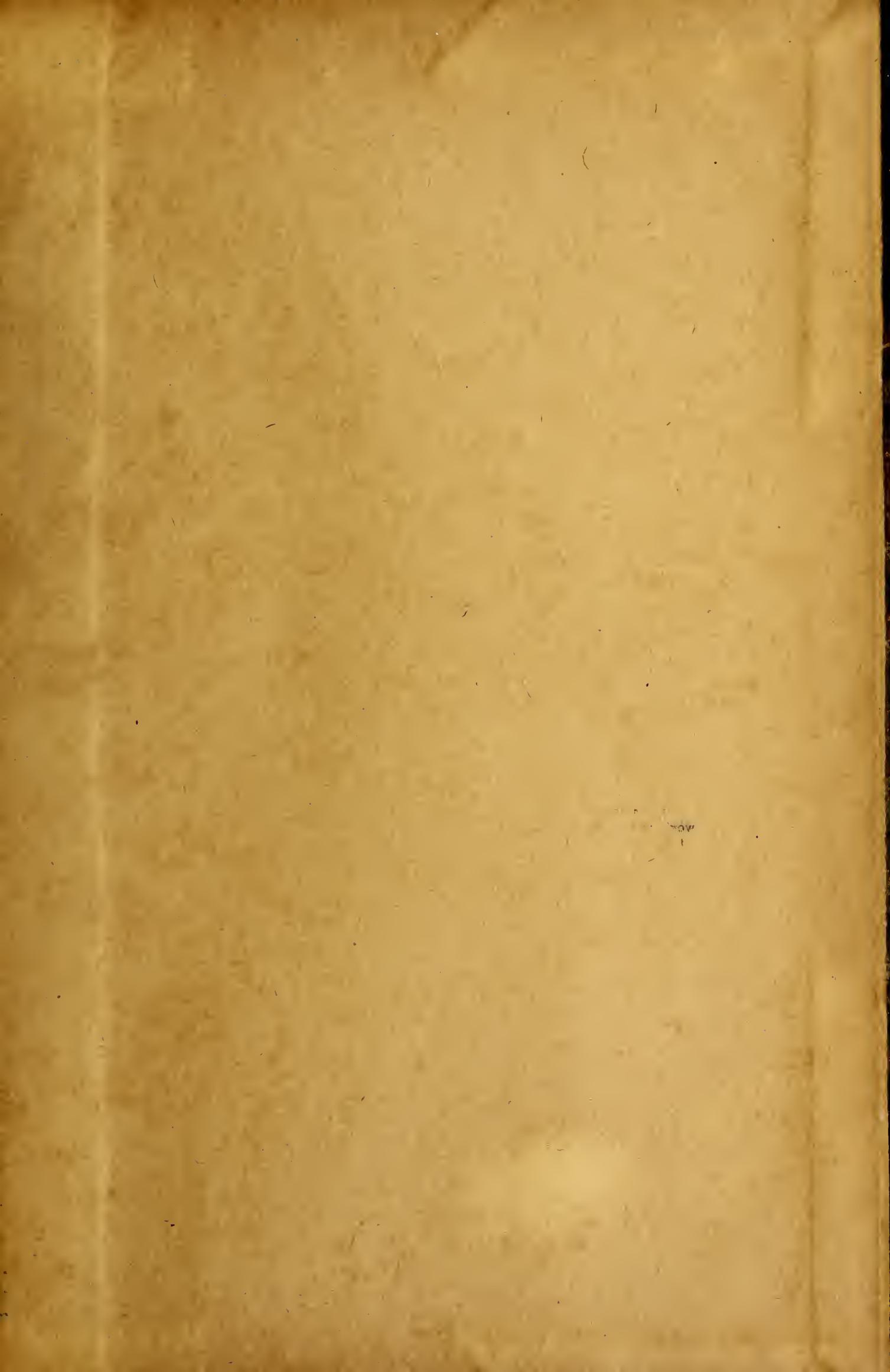
CHARLOTTE, N. C.

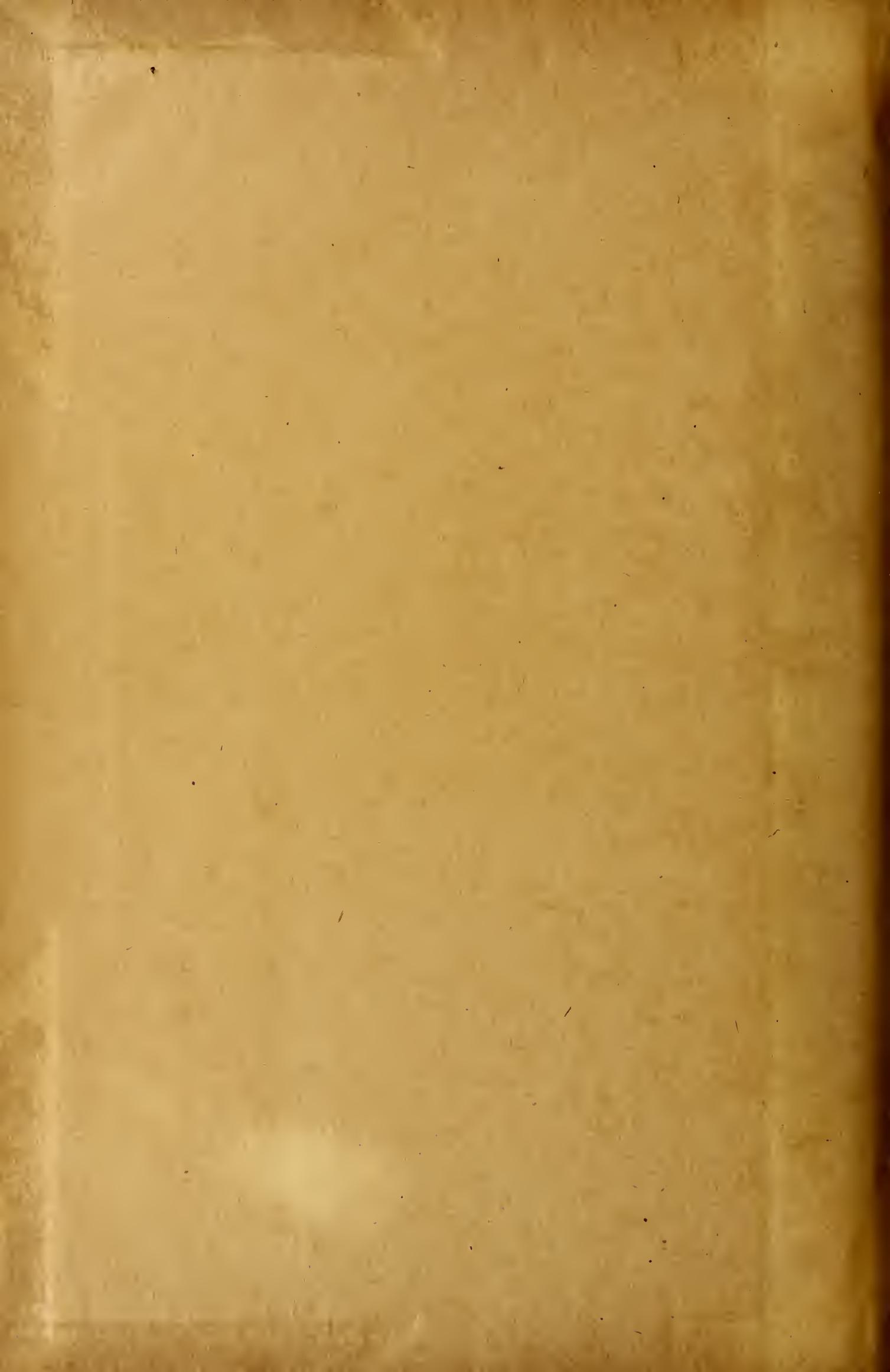
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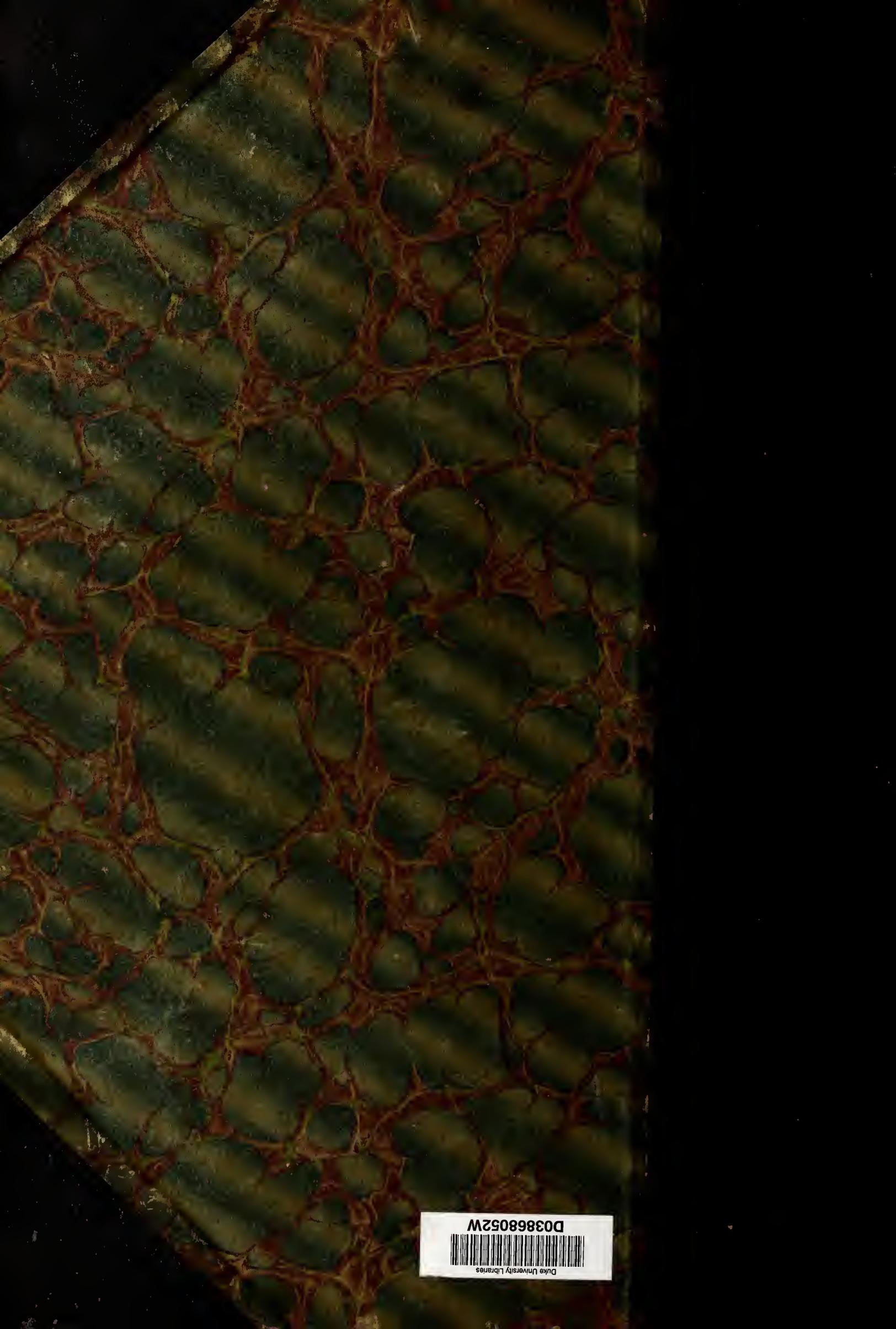
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